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SPIRITUALISM.

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MR. CROOKES'S RESEARCHES IN THE PHENOMENA OF SPIRITUALISM.

The first publication which Mr. Crookes issued on the subject of Spiritualism was entitled "Spiritualism Viewed in the Light of Science," which was not at all well received by Spiritualists. At that time the author had apparently been a frequent sitter at the spirit-circle, but had not been favoured with opportunities for making investigations in his own way. This preliminary essay, taken in connection with those that follow, is valuable, showing, as it unmistakably does, the position from which the author started in his investigation of the subject, while what follows describes the means used and the results attained. The non-Spiritualist or incipient investigator will be at one with Mr. Crookes on opening his volume, because there he will find a reflex of his own opinions and difficulties. So much, then, to give the reader confidence, and to show him that his author is not a special pleader, but a man who starts upon his mission with no preconceived notions likely to cause his judgment to be warped by the premature conclusions of others.

The second treatise, entitled "Experimental Investigation of a New Force," preserves the investigating and non-spiritualistic attitude instituted in the opening paper. Facts are discovered, but not necessarily facts in Spiritualism; and the method used is such as to leave no doubt as to the genuineness of the results. Yet it would appear that some readers lament the insufficiency of evidence—our correspondent "Scribo," to wit, whose letter appeared last week. He asks: "If the basket in which the accordion was held was placed on the table, and, if not, why not? Also, was the accordion played outside the cage?" We may, perhaps, meet these inquiries in the best manner by quoting what Mr. Crookes actually did, or says he did:—

Before Mr. Home entered the room the apparatus had been arranged in position, and he had not even the object of some parts of it explained before sitting down. It may, perhaps, be worth while to add, for the purpose of anticipating some critical remarks which are likely to be made, that in the afternoon I called for Mr. Home at his apartments, and when there he suggested that, as he had to change his dress, perhaps I should not object to continue our conversation in his bedroom. I am therefore enabled to state positively that no machinery, apparatus, or contrivance of any sort was secreted about his person.

The investigators present on the test occasion were an eminent physicist, high in the ranks of the Royal Society, whom I will call Dr. A.B.; a well-known Serjeant-at-law, whom I will call Serjeant C.D., my brother, and my chemical assistant.

In a foot-note Mr. Crookes remarks, "It argues ill for the boasted

freedom of opinion among scientific men that they have so long refused to institute a scientific investigation into the existence and nature of facts asserted by so many competent and credible witnesses, and which they are freely invited to examine when and where they please. For my own part, I too much value the pursuit of truth and the discovery of any new fact in nature to avoid inquiry because it appears to clash with prevailing opinions. But as I have no right to assume that others are equally willing to do this I refrain from mentioning the names of my friends without their permission."

Mr. Home sat in a low easy chair at the side of the table. In front of him under the table was the aforesaid cage, one of his legs being on each side of it. I sat close to him on his left, and another observer sat close to him on his right, the rest of the party being seated at convenient distances round the table.

For the greater part of the evening, particularly when anything of importance was proceeding, the observers on each side of Mr. Home kept their feet respectively on his feet, so as to be able to detect his slightest movement.

The temperature of the room varied from 68° to 70° F.

Mr. Home took the accordion between the thumb and middle finger of one hand at the opposite end to the keys (see woodcut, Fig. 2) (to save repetition this will be subsequently called "in the usual manner"). Having previously opened the bass key myself, and the cage being drawn from under the table so as just to allow the accordion to be passed in with its keys downwards, it was pushed back as close as Mr. Home's arm would permit, but without hiding his hand from those next to him (see Fig. 1). Very soon the accordion was seen by those on each side to be waving about in a somewhat curious manner, then sounds came from it, and finally several notes were played in succession. Whilst this was going on my assistant went under the table, and reported that the accordion was expand-

ing and contracting; at the same time it was seen that the hand of Mr. Home, by which it was held, was quite still, his other hand resting on the table.

Presently the accordion was seen by those on either side of Mr. Home to move about, oscillating and going round and round the cage, and playing at the same time. Dr. A.B. now looked under the table, and said that Mr. Home's hand appeared quite still, whilst the accordion was moving about emitting distinct sounds.

Mr. Home still holding the accordion in the usual manner in the cage, his feet being held by those next him, and his other hand resting on the table, we heard distinct and separate notes sounded in succession, and then a simple air was played. As such a result could only have been produced by the various keys of the instrument being acted upon in harmonious succession, this was considered by those present to be a crucial experiment. But the sequel was still more striking, for Mr. Home then removed his hand altogether from the accordion, taking it quite out of the cage, and placed it in the hand



of the person next to him. The instrument then continued to play, no person touching it and no hand being near it.

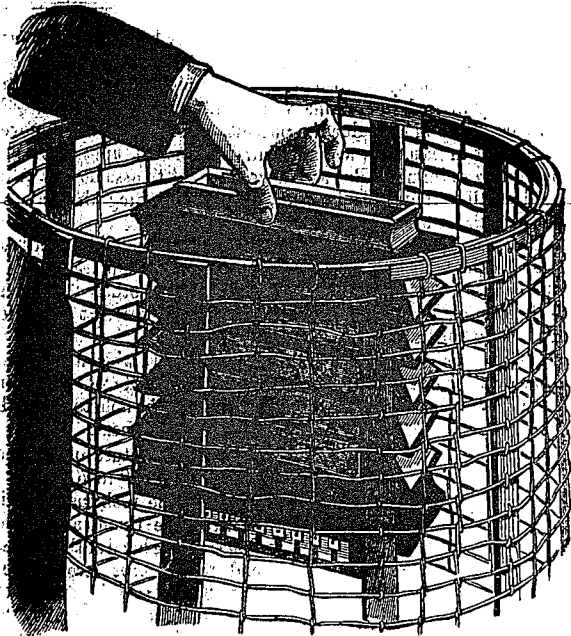
From this description it would appear that the cage was used to prevent the possibility of the accordion being acted upon by Mr. Home in any way; and as the experiment took place in "a large room, lighted by gas," it was obviously necessary that the instrument should be held under the table to prevent the glare of the gas-light from falling upon it, for it is well known that subdued light very much favours the manifestations. That being rather an obscure position, the cage was thrown around it to prevent any chance of the instrument being tampered with.

The description of the experiment proceeds:—

I was now desirous of trying what would be the effect of passing the battery-current round the insulated wire of the cage, and my assistant accordingly made the connection with the wires from the two Grove's cells. Mr. Home again held the instrument inside the cage in the same manner as before, when it immediately sounded and moved about vigorously. But whether the electric current passing round the cage assisted the manifestation of force inside, it is impossible to say.

The accordion was now again taken without any visible touch from Mr. Home's hand, which he removed from it entirely and placed on the table, where it was taken by the person next to him; and seen, as now were both the hands, by all present. I and two of the others present saw the accordion distinctly floating about inside the cage with no visible support. This was repeated a second time, after a short interval. Mr. Home presently re-inserted his hand in the cage and again took hold of the accordion. It then commenced to play, at first chords and runs, and afterwards a well-known sweet and plaintive melody, which it executed perfectly in a very beautiful manner. Whilst this tune was being played, I grasped Mr. Home's arm below the elbow, and gently slid my hand down it until I touched the top of the accordion. He was not moving a muscle. His other hand was on the table, visible to all, and his feet were under the feet of those next to him.

It does not seem to us to be of any importance as to whether the accordion was thus operated upon or under the table, the evidence being satisfactory as to the genuineness of the phenomenon.



In the last of Mr. Crookes's Treatises, entitled "Notes of an Inquiry into the Phenomena called Spiritual," under the class headed "Special Instances which seem to point to the Agency of an Exterior Intelligence," the following instance is recorded, and as the phenomena took place in the light, and on the top of the table, it meets the query raised by "Scribo":—

"During a seance with Mr. Home, a small lath, which I have before mentioned, moved across the table to me, in the light, and delivered a message to me by tapping my hand; I repeating the alphabet, and the lath tapping me at the right letters. The other end of the lath was resting on the table, some distance from Mr. Home's hands.

The taps were so sharp and clear, and the lath was evidently so well under control of the invisible power which was governing its movements, that I said, 'Can the intelligence governing the motion of this lath change the character of the movements, and give me a telegraphic message through the Morse alphabet by taps on my hand?' (I have every reason to believe that the Morse code was quite unknown to any other person present, and it was only imperfectly known to me). Immediately I said this the character of the taps changed, and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there, and consequently I lost the message; but I heard sufficient to convince me that there was a good Morse operator at the other end of the line, wherever that might be."

Still another example of the same kind might be added, as recorded in the class headed "Direct Writing":—

A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness.

My second instance may be considered the record of a failure. "A good failure often teaches more than the most successful experiment." It took place in the light, in my own room, with only a few private friends and Mr. Home present. Several circumstances, to which I need not further allude, had shown that the power that evening was strong. I therefore expressed a wish to witness the actual production of a written message such as I had heard described a short time before by my friend. Immediately an alphabetic communication was made as

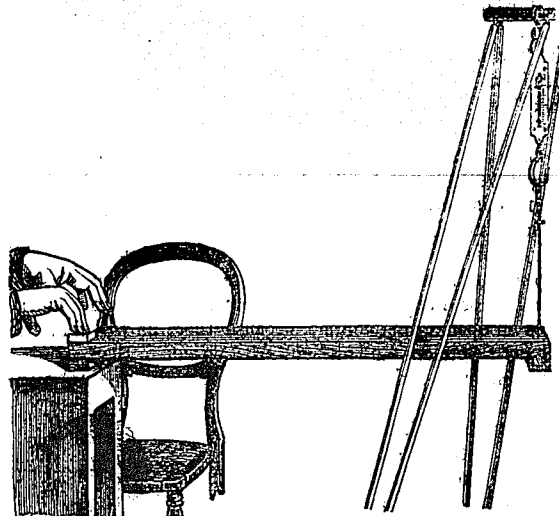
follows:—"We will try." A pencil and some sheets of paper had been lying on the centre of the table; presently the pencil rose up on its point, and after advancing by hesitating jerks to the paper, fell down. It then rose and again fell. A third time it tried, but with no better result. After three unsuccessful attempts, a small wooden lath, which was lying near upon the table, slid towards the pencil, and rose a few inches from the table; the pencil rose again, and propping itself against the lath, the two together made an effort to mark the paper. It fell, and then a joint effort was again made. After a third trial the lath gave it up and moved back to its place, the pencil lay as it fell across the paper, and an alphabetic message told us—"We have tried to do as you asked, but our power is exhausted."

Further experiments with a spring balance apparatus, to test the amount of force, are also described, but we must first introduce the apparatus:—

In another part of the room an apparatus was fitted up for experimenting on the alteration in the weight of a body. It consisted of a mahogany board, 36 inches long by 9 inches wide and 1 inch thick. At each end a strip of mahogany 1½ inches wide was screwed on, forming feet. One end of the board rested on a firm table, whilst the other end was supported by a spring balance hanging from a substantial tripod stand. The balance was fitted with a self-registering index, in such a manner that it would record the maximum weight indicated by the pointer. The apparatus was adjusted so that the mahogany board was horizontal, its foot resting flat on the support. In this position its weight was 3 lbs., as marked by the pointer of the balance.

Mr. Crookes records the use made of this apparatus in the following extract:—

Having met with such striking results in the experiments with the accordion in the cage, we turned to the balance apparatus already described. Mr. Home placed the tips of his fingers lightly on the extreme end of the mahogany board which was resting on the support, whilst Dr. A. B. and myself sat, one on each side of it, watching for any effect which might be produced. Almost immediately the pointer of the balance was seen to descend. After a few seconds it rose again. This movement was repeated several times, as if by successive waves of the psychic force. The end of the board was observed to oscillate slowly up and down during the experiment.



Mr. Home now of his own accord took a small handbell and a little card match-box, which happened to be near, and placed one under each hand, to satisfy us, as he said, that he was not producing the downward pressure (see Fig. 3). The very slow oscillation of the spring balance became more marked, and Dr. A. B., watching the index, said that he saw it descend to 9 lbs. The normal weight of the board as so suspended being 3 lbs., the additional downward pull was therefore 6 lbs. On looking immediately afterwards at the automatic register, we saw that the index had at one time descended as low as 9 lbs., showing a maximum pull of 6 lbs. upon a board whose normal weight was 3 lbs.

In order to see whether it was possible to produce much effect on the spring balance by pressure at the place where Mr. Home's fingers had been, I stepped upon the table and stood on one foot at the end of the board. Dr. A. B., who was observing the index of the balance, said that the whole weight of my body (140 lbs.) so applied only sunk the index 1½ lbs., or 2 lbs. when I jerked up and down. Mr. Home had been sitting in a low easy chair, and could not, therefore, had he tried his utmost, have exerted any material influence on these results. I need scarcely add that his feet as well as his hands were closely guarded by all in the room.

This experiment appears to me more striking, if possible, than the one with the accordion. As will be seen on referring to the cut (Fig. 3), the board was arranged perfectly horizontally, and it was particularly noticed that Mr. Home's fingers were not at any time advanced more than 1½ inches from the extreme end, as shown by a pencil-mark, which, with Dr. A. B.'s acquiescence, I made at the time. Now, the wooden foot being also 1½ inches wide, and resting flat on the table, it is evident that no amount of pressure exerted within this space of 1½ inches could produce any action on the balance. Again, it is also evident that when the end furthest from Mr. Home sank, the board would turn on the further edge of this foot as on a fulcrum. The arrangement was consequently that of a see-saw, 36 inches in length, the fulcrum being 1½ inches from one end; were he therefore to have exerted a downward pressure, it would have been in opposition to the force which was causing the other end of the board to move down.

The slight downward pressure shown by the balance when I stood on the board was owing probably to my foot extending beyond this fulcrum.

I have now given a plain unvarnished statement of the facts from copious notes written at the time the occurrences were taking place, and copied out in full immediately after. Indeed, it would be fatal to the object I have in view—that of urging the scientific investigation of these phenomena—were I to exaggerate ever so little; for although to my

readers Dr. A. B. is at present represented by incorporeal initials, to me the letters represent a power in the scientific world that would certainly convict me if I were to prove an untrustworthy narrator.

Mr. Crookes thus comments on the attitude of his scientific brethren:

I confess I am surprised and pained at the timidity or apathy shown by scientific men in reference to this subject. Some little time ago, when an opportunity for examination was first presented to me, I invited the co-operation of some scientific friends in a systematic investigation; but I soon found that to obtain a scientific committee for the investigation of this class of facts was out of the question, and that I must be content to rely on my own endeavours, aided by the co-operation from time to time of a few scientific and learned friends who were willing to join in the inquiry. I still feel that it would be better were such a committee of known men to be formed, who would meet Mr. Home in a fair and unbiassed manner, and I would gladly assist in its formation; but the difficulties in the way are great.

We close this subject for the present with the opinion that we have said enough to answer the queries of our correspondent. But we have another object in view. A new edition of Mr. Crookes's work on the phenomena of Spiritualism, bound in cloth, and containing the whole of the numbers published, will be ready in a few days, and these quotations may possibly call particular attention to the volume in the press. The book is published at 5s.; to those who prepay between now and the 30th inst., 2s. 6d., or five copies for 10s. 6d.; carriage extra. Depositors in the Progressive Literature Publication Fund are also supplied at this reduced price. The work may also be had in three parts, 1s. each; or 5s. per dozen on the deposit principle. Parcels of a thousand copies of either of the parts, for special distribution, would be supplied at further reduction.

The experiments of Mr. Crookes are now engrossing so much of the public attention that there is scarcely any intelligent person but would subscribe for a copy at the reduced price, if the matter were introduced by some friend of the cause. We hope our friends everywhere will use their efforts to obtain an extensive circulation for this work. By doing so, they will, at no expense to themselves, do more for the spread of Spiritualism than could be achieved by the expenditure of untold sums in the ordinary methods of propagandism.

MATERIALISATIONS AT CHESTER-LE-STREET.

We have received from Mr. W. H. Robinson an account of a seance at which Mrs. Petty of Newcastle was the medium. It is certified to by George Graham, Robert Robson, Francis Langley, William H. Robinson, Thomas Patterson, Joseph Petty, William Petty, Eliza Wallington, Mrs. Graham.

A similar statement has also appeared in the *Chester-le-Street Times*. After stating the usual preliminary arrangements, the following phenomena are described:—

"A beautiful female form slowly advanced into the middle of the circle; the head was veiled, while a graceful robe reached down to the feet. With an expressive whisper she requested us to sing, and while doing so she approached Mr. Robinson, shook hands, patted his head, then took the left hand and kissed it distinctly three times. She knelt in the attitude of prayer, and waved her hand; but what was most remarkable, the form began to de-materialise before our eyes, until there was apparently only a white substance remaining; then we witnessed it gradually re-form until it assumed its previous beautiful shape and size. In reply to one of the sitters she clapped her hands three times, knocked on the floor with her feet, and then returned to the cabinet. After a short interval there emerged the full figure of a man attired in a flowing robe, and something like a girdle round his body; a kind of turban surrounded his head. The figure approached Mr. Graham and gazed lovingly into his face; it sobbed, embraced, and kissed him; the identity of the spirit was manifest to all the sitters, as the features were none other than those of a dear friend who died some time ago. The spirit then took a chair and sat down opposite the aforementioned gentleman, and entered into a conversation with him; most of the sentences were uttered in a loud whisper, and were distinctly heard by the circle. Many little incidents were referred to which had passed between the two during life, and among the sentences heard were, 'It is a glorious immortality,' 'I live, I love friends,' 'It is a grand truth, a grand truth,' 'Be faithful and I will welcome you on that blest shore.' Mr. Graham then tapped him on the shoulders, when another friend asked to shake hands. He then went into the cabinet to get more power from the medium, and then emerged at a quick pace across the room to the questioner, and shook hands and patted the head in a loving manner; he then took the left hand of Mr. Robinson and shook it, and stroked his face twice; after awhile he resumed the conversation with Mr. Graham. He then returned to the cabinet, and we were informed by 'Bianca' that they would dis-entrance the medium, as the power which they used was becoming exhausted."

THEOLOGICAL NUTS.

19. As no man can measure endless punishment to his neighbour, will endless punishment be measured to him?—Luke 6th, 32nd verse.
20. Would it be merciful in God to inflict endless punishment?—that is, merciful to the sufferer?
21. Can that be just which is not merciful?
22. Do not cruelty and injustice go hand in hand?
23. Can that be merciful which is not just?
24. Does divine justice demand the infliction of pain from which mercy recoils?
25. Does divine mercy require anything that justice refuses to grant?
26. If the demands of divine justice are opposed to the requirements of mercy, is not God divided against himself?
27. If the requirements of mercy are opposed to the demands of the justice of God, can his kingdom stand? Rev. ABEL C. THOMAS.

RADICAL PROBLEMS.

To the Editor.—Dear Sir,—Having had the opportunity of reading your paper occasionally for a year past, it has often occurred to me that, perhaps, you would willingly give place to a few thoughts from one of the pioneers of Spiritualism in America. In your issue of December 4th, 1874, you ask, "What wonder it can be that Spiritualism first manifested itself in America?" And if this problem interests you and your readers, I can readily suppose that maybe you would be interested in some account of this movement and its results from one of its oldest pioneers.

No longer young, he does not now, perhaps, take so many things for granted as is common to younger people with less experience. But I make no complaint of any who may exceed me in matters of faith, as I suppose a knowledge of the truth is better than the mere belief of anything. However, so far as I know or believe, there is no man or woman living who can be justly said to have been before me or more sincerely devoted to this investigation, my mind unbiassed by any theological notions, and controlled by an earnest hope of obtaining the knowledge for which I have, for more than half a century, most ardently thirsted and sought more than for silver or gold. I had the pecuniary means and all the necessary opportunities for the discovery of truth, and the whole truth, so far as it comes within the range of human knowledge; and when I add that my labours in this regard were commenced with the Fox family, at Hydesville, N.Y., in 1848, and from that day to the present no opportunity has been omitted for witnessing all the phases of modern mediumism, it will be seen that I have had ample means and abundant opportunities, and under circumstances and conditions the most favourable for this investigation.

For some time in 1850 I was a guest in the family of Dr. E. Phelps, in Stratford, Conn., where I witnessed a series of spirit-manifestations, not very spiritual, surely, but very strange, and the like of which, I think, have never been reported from any other locality the world over. I have witnessed an abundance of revelations peculiar to the different classes of mediums, of which Home, Mansfield, and Foster are types, and including those believed to be the best "test-mediums" known throughout the country. In the persistent use of all the opportunities afforded me during this long period, I am sure that nothing can have been wanting on my part for obtaining a thorough knowledge of all the facts. Conscious of a generous candour in all my interviews with the invisibles, I have foreborne all criticisms, and have always allowed the spirits and the mediums an "open ring and fair play," never dictating as to the conditions, nor criticising the communications in any form. For mediums, I have felt nothing but sympathy, and have always considered them my friends. Indeed, I suppose I may believe myself more friendly to them than they seem to be to one another. I have approached them in a hopeful state of mind, wishing to receive, but never complaining if refused, or when finding a thorn where I had been promised nothing but joy and satisfaction. Discovering that invisible personages can only be tested in respect to force, and what comes within the range of their clairvoyance, I could not fail to appreciate the conditions upon which this subject must be approached in order to find what the truth is in respect to it. And now, in looking back over the past, I cannot say that I do in any way regret the labour and expense I have bestowed upon this investigation.

I have had three mediums in my own family, as good, probably, as the best; and the manifestations in the presence of my daughter, Mrs. M. Sunderland Cooper, have this peculiarity, namely: she is passive, never entranced, but has all the physical phenomena, such as the levitation of heavy bodies, musical sounds, and the tangible materialisation of spirit-forms. Spirits have spoken to her in an audible voice, and they speak and write through her while she is in a perfectly normal state. This daughter was the pioneer medium in Boston and the New England States; and I can assure you that in those days it cost something to be known here as having anything to do with the "mystic rap." In the fall of 1850 I gave lectures on this subject in Boston for three months, but they had to be wholly gratuitous. Now a lecture on Spiritualism in this city puts twenty-five or fifty dollars in the pocket of the lecturer. In April, 1850, I began the publication of *The Spirit World*, the first newspaper of the kind, I suppose, ever issued on the face of the globe, and it was continued for three years, but principally at my own cost.

I have myself witnessed these manifestations, including what are called the materialisation of spirit-forms, when in my room alone; and if the testimony of spirits would be available here, then I may add their announcement, made to me in the beginning, that they had chosen the man for inaugurating this movement in the New England States, who had so long been recognised by the public as familiar with theoretical and artificial Psychology. He, vouching for the mysticism of what was occurring in his own family, would be able to satisfy the candid of all parties that the "mystic rap" could not be accounted for by Pathism, nor by any mundane laws known to mankind. And, referring to this "rap" as the type of all the other phenomena of this class, in contradistinction from what is human, it is a fact worth referring to here, that its mysticism has now stood the test of both worlds for more than a quarter of a century, "the despair of science" and the confusion of the Church. The invisibles themselves cannot explain to us how it is made, and all we can say is that it remains the mystic rap, odd, sporadic, irregular, and enigmatical; it remains "as it was in the beginning," and will be probably for some time to come. And now that you may, perhaps, perceive somewhat how, and to what extent, my mind had been previously prepared by Psychology for this investi-

gation of mediumistic phenomena, allow me to state that twenty years of my life had been spent in the Methodist Episcopal Church, where I was recognised as a "powerful revival minister." Wherever I preached from year to year revival epidemics followed. Scores and hundreds were converted under my ministry, and added to the sect as good Christians. In those "revivals," all the nervous and the mental phenomena occurred which are now common to modern mediumism. And I need hardly say to you that when nervous phenomena occur in an old-fashioned Methodist revival, they are said to be produced by the direct "power of Almighty God." But when precisely the same phenomena occur in modern mediumship, why, then, to be sure, Christians insist upon it that they are produced by their "devil," whom Theodore Parker thought should "take rank" as the fourth "person in the Godhead." And why not? For this Christian Devil is an essential adjunct to Christianity, and no revival was ever got up without him, and he is the subject-matter of all "revival" sermons—as really so as Jesus is, or any other "person in the Godhead." What difference, then, can it make which of these four invisible personages performs at the camp-meeting, or in the mediumistic circle? They are each invisible, and cannot be held to any laws of evidence by which their personal identity can be demonstrated. And, mark you, it has been this very uncertainty in regard to the identity of these invisible personages which has originated all the theological disputes and wars which have so convulsed and cursed the world in past ages.

But, no matter how, or by whom, the mystic rap has been made. It has been a godsend to humanity that it did not begin its motions in the pulpit, nor in any revival meeting. Had it done so, it would have been hailed by Christendom as a "godsend" in favour of the dogmatism that dooms the largest part of the human family to the flames of an unending hell. But it is now apparent enough that this living and everyday miracle that "may be seen and known by all men" has done more to free the human mind from the cords of sectarian theology and priestcraft than any other movement ever did, or ever could do. It is an open, bold, and constant challenge to fight Christianity with its own weapons—viz., "revelations" from invisibles of another world; and no marvel that Christians and the clergy everywhere shake in their shoes, and shirk the risks they know but too well they would have to run in such a contest. Hence I affirm that, if there were no spirits in existence, humanity would still owe a debt of gratitude to modern mediumship as lasting as the ages yet to come.

But it was the constant occurrence of the trance and its correlative phenomena under my sermons for many years that forced the study of Psychology upon my attention. Long before I withdrew from the sect in 1840 I had become fully satisfied that all "revival" phenomena were purely human in their origin, and to be accounted for by elements that inhere in the human mind. So it was some years before I ceased to be a minister of the Church that I had entered the field of Psychology—a subject of inquiry which I have never to this day abandoned. And a dull scholar, indeed, he must be who witnesses these strange phenomena for the space of fifty years, and yet learns nothing as to the philosophy of their induction. As in Nature and the constitution of things, there are all the elements necessary for the evolution of mundane phenomena, so in man there are all the elements necessary for inducing all the changes that occur in each case. How could I help being instructed, when, from year to year, preaching Christian dogmas—for the truth of which it was not in my power to give any proof whatever, except my own dictum—and, under my harangues, my auditors fell upon the floor, "smitten down," it was believed, by the power of God? The first sermon I ever preached, the entire audience were thus overcome. They were entranced, and said they saw Jesus and the angels in heaven; and not unfrequently they saw the devil and his imps in hell, and said they had even "smelt the brimstone." It was from a long experience and extended observations that I thus learned the power of an intense credulity which creates "faith" in the mind, and a faith that produces all the changes from grief to joy in "revivals." The "new birth" is simply the new views which the sinner has been persuaded to adopt of himself. "Saving faith" is that act of credulity which creates for itself the "evidence" upon which the mind, in its entirety, implicitly relies. This intensity of credulity is excited by dogmatism (the ranker the dogmatism the better) respecting two invisible personages, "God" and "Devil." A certain degree of this intensity renders the mind and nervous system plastic, like the melted wax or potter's clay. And, at such times, it yields readily to impressions, true or false, as the case may be. And is not such faith as this a power—a power that "convicts," "converts," and "sanctifies" the sinner? It cures disease, in despite of medicinal drugs and quackery. It induces the trance, and works miracles. One it restores to life, and another it strikes dead in an instant of time.

It was in witnessing "revival" phenomena produced, I am sure, by this "faith," from which I learned how powerful the tendency is, in certain temperaments, to imitate what they see in others. And thus it was, after having become familiar with these laws, and the ever-varying susceptibilities of the nervous system, when Mons. Poyén introduced the subject of "Animal Magnetism" into this country, in 1836, I could not be at any loss in accounting for the "mesmeric" phenomena, without the mesmeric theory of the human will, and without any necessity for the "magnetic fluid," or the "passes," or any physical contact whatever. And it was for this reason that I adopted the term of "Pathetism" for designating all artificial nervous phenomena, which occur from the suggestion,

direct or indirect, of another. This theory explains the philosophy of all mental epidemics, and it demonstrates the power of ideas and self-induction. In the public experimental lectures I gave on "Pathetism," in the principal cities and towns throughout the United States previous to 1850, I was far more successful in producing the trance and "revival" phenomena than any revival minister was ever known to be. Three hundred people have been counted in one of my audiences entranced in one evening; and surgical operations on entranced persons in my public audiences, when there was no consciousness of pain, were common occurrences. Nay, in New York City, Boston, Providence, and other places, I have had the dentist entranced and blindfolded when operating on a lady, entranced, and then the surgeon himself, while the "spell" was still upon him, was seated, and operated on by another dentist who was present. Timid ladies were entranced by suggestion merely, and made to hold a lighted candle in each hand, surrounded by a thousand people, while their teeth were drawn; and those candles were never seen to move, and the attending physician declared there had been no change in the pulse. But these and other wonders were not done, as mesmerism teaches, by my will. All that my will did was to fix upon certain methods. The human will is only another word for choice in the use of means. Hence, will cannot be affirmed of absolute Wisdom. The Infinite may do what is done, but it cannot be supposed so ignorant as to be compelled to choose in the use of means. The human will is free only in this sense, that it cannot be controlled by another will. The power that controls the human will could annihilate it for ever. And yet we know that Jesus, while he, unwittingly, admitted that "faith" was the power that worked his miracles, yet he assumed to have performed them by his will. (Mark i. 41.) And the dogmatism of the "revival" minister is based upon his unfounded assumptions respecting the will of God. And it seems to me that Spiritualists, of all other classes, are the most concerned to bear in mind that this very error, in respect to the human will, was the germ whence that gigantic delusion of witchcraft was originated—that combination of fanaticism and folly which murdered tens of thousands of men, women, and children; while it numbered its Christian devotees by millions.

Whereas the truth is, that no one will ever did or ever can control or annihilate another will. The will has no executive power outside of the body in which it is exercised. And it is a force, then, upon conditions of the physical system. When these physical conditions are favourable, as in the case of Dr. Winship of Boston, the will becomes a force sufficient to lift two thousand five hundred pounds. And, in this case, were the Christian or the mesmeric theories true, Dr. Winship should be able to entrance half or the whole of the people in the city where he lives, *volens volens*. Indeed, such a power of one will over another is frightful to think of.

When we see "revival" epidemics following as the result of mere dogmatism, it is a demonstration that these revival phenomena are not produced by the mere volition of anyone; but they are self-induced in all cases. So of the artificial trance, associated with any given process, adopted for its induction. It may be suggested by anyone of a thousand remote causes, while the immediate cause is in the temperament and the mind of the patient always.

And here I may anticipate an objection. When the trance has become a habit, by a persistent repetition, the patient peradventure may at times be lucid, and thus by clairvoyance become cognisant of an operator's wishes. This is evident from the fact that no operator finds himself possessed of any power over another, as is assumed in mesmerism, until a sympathetic relation has been established, which requires time and repetition, thus showing that the choice has no executive power outside of the mind in which it is exercised, except it has previously appealed to one or more of the external senses, or when the wishes are known by the function of clairvoyance. In this way, when the patient happens to be lucid, results appear, which are erroneously attributed to the operator's will. I have seen hundreds, and I might say thousands, entranced in my public lectures on "Pathetism," who told me they had been "influenced" by my volition, when I assured them that my will could not have been exercised on them, because I had no previous idea of their existence whatever. They were controlled by their own faith, and by sympathetic imitation, similarly as those were controlled who had been entranced in my previous "revivals." Surely the trance in "revivals" is not induced by the volition of the preacher. It is incidental, resulting from the force of sympathetic imitation or mental disturbance. And when the excitement becomes intense, cases occur when the hard granite is melted. At such times I have known people to become entranced by reading my advertisements, or by reading my books; by looking at my portrait in a public window in Boston. They have been entranced in the streets, a mile off, when coming to my lectures, and people in Boston, now living, will tell you that they have attended my lectures in Tremont Temple, when they found thirty persons, more or less, entranced and engaged in various experiments on my platform, half an hour before I arrived there! And such were the opportunities I had for claiming something "wonderful" as to the power of my will. But the uncounted thousands who attended my lectures (the last course in Boston continued for sixty-four nights in succession) know that I always ignored the mesmeric theory of the human will. And it may be mentioned here, as a curious fact, that all my disclaimers in respect to the mesmeric idea of the "will power" did not satisfy my patients, until, at my suggestion, they found that they could easily entrance and disentrance themselves when alone.

But it is not surprising, perhaps, that writers on mesmerism, and what they call the "will-ability," who have not given much attention to mental epidemics, should have failed in appreciating the part which faith and sympathetic imitation always play in the induction of all "revival," "mesmeric," and mediumistic phenomena, which appeal so directly to the organs of wonder, hope, and fear. This is true of witchcraft and dogmatism on hell fire and an angry vindictive Deity; and especially true of all mystical phenomena, in the belief of which everything is taken for granted. But we should remember the distinction which is always to be kept in view between phenomena that are sporadic in their occurrence and mental epidemics, which result from faith in the interpretations which dogmatism puts upon those occurrences.

History and medical works give accounts of the "South Sea Bubble," the "Tulip Mania," the "Mississippi Scheme," the "French Prophets," "Mormonism," "Millerism," the "Crusades," and other delusions, illustrating how it is that from small germs mental epidemics begin and increase, through ignorance, cupidity, faith, or fear, until the stream swells, overflows its banks, and carries all in its way in one general mass.

And the New Testament abounds in examples of this power of faith. (Heb. xi.) It killed Ananias and his wife. (Acts v. 1.) It killed the prisoner who had been condemned to be executed. The physicians obtained leave to experiment upon him, and so they blindfolded him, and then made him falsely believe that they had opened an artery in his arm and he was actually bleeding to death. And, sure enough, he soon fell dead; and, like Ananias, was killed by his faith. Certainly, in the death of people under such circumstances, we may see what a power faith is in the human mind, and they are unmistakable demonstrations as to the truth of my theory of self-induction. This was the power that gave eyes to those seventy-four ancient mediums, described in the 24th chapter of Exodus, by which they "saw God face to face"; and this, too, when one of those elders affirm that this same God had declared to him that "no man could see God and live." And Jesus declared that "no man had ever seen God at any time." (John i. 18.) But this "faith," it seems, gave Jesus eyes to see the devil fall like lightning from heaven. (Luke x. 18.)

And, now, if you still ask what self-induction is, I answer, it is the power that makes you laugh on seeing others laugh, weep on seeing others weep, and it makes one gape on seeing another gape; or, it may be, when he sees a pair of tongs opened in imitation of gaping.

And, as to faith, you will admit, I hope, that this letter, from a friend in America, whose face you may never see, is a demonstration of his faith in the Editor of the MEDIUM—faith that he will give me a little space in his columns; and if he do not disappoint me in this regard, I will write him again on problems suggested by my twenty-five years with the spirits.

LAROE SUNDERLAND.

Quincy, Mass., Jan. 8th, 1875.

[Some of these "problems" will excite investigation, particularly that on the cause of mesmeric phenomena. There has been already much discussion on that subject in American periodicals.—Ed. M.]

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

The first general meeting of this society took place on Wednesday evening, April 14th, at the Architectural Society's Rooms, 9, Conduit Street, Regent Street, London, under the presidency of Serjeant Cox. The intense interest felt in recent times in questions concerning the inner life of man was manifest from the crowded audience, comprising not a few ladies, assembled to inaugurate this society.

Serjeant Cox gave an address on "The Province of Psychology." After dwelling upon molecular matter appreciable by the senses, he drew attention to the almost infinitude of non-molecular matter—or, as he would rather term it, non-matter—in the vast universe, inappreciable to sense. Man—in this world at least—is a combination of the two; molecular as to his *physical* being, but at the same time subject to other forces which control his molecular life, distinguishable from all others—an *intelligent* force acting in obedience to higher laws. With the molecular organisation it is the province of the physiologist to deal; but this other something within the human mechanism, this directing power, this intelligent something, be it form or force, an entity or "mode of motion," not being physical, properly falls within the province of psychology to investigate. This something, which we call life, mind, soul (or, as Serjeant Cox preferred naming it, *psyche*) is as real and demonstrable as the so-called forces of the physicists, unknown in their nature, but to be known by their effects. Therefore psychology as a science should be pursued on the strictly inductive method. That a subject so full of interest should have been so long neglected was matter of surprise. But it has always had powerful enemies to contend with. Among those enemies he would class theologians, who have woven a network of prejudices; physicists, who repudiate it because its phenomena do not fall within the domain of sense; metaphysicians and mental philosophers, who have made of it a bewildering maze of argumentation; and that large class of persons who rush to hasty conclusions upon totally inadequate premises. But the time had now arrived for the prosecution of the study as a distinct science. The Society would have to deal with:—1, Life in all its forms of being upon this earth, and the various problems associated therewith, as development, evolution, Darwinianism, &c.; 2nd, Mind, what it is,

material or non-material, its dwelling-place, its phenomena, its relationship to the brain, whether controlling it or the result of cerebral organisation. The functions of the brain would of necessity form an important theme for discussion, and the contending theory of Dr. Carpenter as to the whole mind being concerned in human action, and the observed facts of Professor Ferrier as to the localisation of the mental faculties in the cerebral organism, will prove a fertile field of research. The important discoveries recently announced as to the actual duality of the mind, open out another field of investigation from which a rich harvest may fairly be expected. The phenomena of sleep, dreaming; the abnormal mental conditions of delirium, insanity, somnambulism, natural and artificial, and every phase of man's mental life, will constitute fit subjects for inquiry. Dr. Carpenter's alleged solution of many mental manifestations by "unconscious cerebration" will come under consideration. The third class of studies, those relating to the soul, psychologists must treat as distinct from mind. The use of the words "spirit" and "soul" in a synonymous sense should be guarded against. And the confused notions which have been prevalent respecting the soul, and the cloud-view so often attached to it, need clearing up and dispersing. Instead of a dim, indefinable something, the soul should be viewed as constituting the real man. The powers and phenomena of that soul are among the highest and most thrilling themes which can occupy the human mind. And on the determination of its nature will hang the momentous question of human immortality. In the pursuit of these questions, Serjeant Cox warned the society against wandering into the region of the imaginative. Imagination should have no place in rigid scientific research. As scientific inquirers, and pursuing psychology in the true spirit of modern science, facts, and facts alone, must be the foundation of all their investigations. Such facts, he hoped, would be collected from all parts of the world, and it was in contemplation to publish a record of these for the use of the members of the Society. Serjeant Cox intimated that theological discussions would, for obvious reasons, be prohibited in the deliberations of the society, and concluded an address which seemed to give satisfaction.

Mr. F. K. Munton, the Honorary Secretary of the society, rose to address the meeting. Plunging at once into the subject of Spiritualism, he struck the key-note which elicited the sympathy of the audience, and which unquestionably accounted for the earnest interest displayed in the establishment of the Society. He referred to the millions of believers in what they called spiritual agency. Whether this be the true solution of the phenomena manifested in modern times, it was not for him to say. But if it be a fact, then it had not been treated fairly by the great majority of the public. It is a subject which deserved calm and dispassionate investigation. Whereas, there has been more obstinate prejudice introduced respecting it than on any subject for the last century. People first say, "We will believe you on any subject;" then when you mention Spiritualism, they at once break forth that "you are either a fool or a knave!" One object of this Society, he held, was to study the evidences of this unmistakable something, to test the phenomena fairly, and to trace the undisputed facts to their legitimate causes. After referring to the origin of Spiritualistic phenomena, now so well known, he commented on the classes of individuals from whom this subject in particular had suffered much. There was one class—the extremely credulous—a very large class indeed; and another, equally incredulous, who will believe nothing beyond their own individual experience, and who, moreover, after they had witnessed the facts, and could not dispute them, would still say, "There is a trick." Now, the Psychological Society stands between these two classes, fairly to hold the balance, philosophically to investigate, and fearlessly to proclaim judgment.

Dr. Collyer, who soon got lost in a labyrinth of verbosity about Egyptian and Oriental mysteries, and seemed to wish the meeting to believe that he was the founder of Spiritualism, in which nevertheless he did not fully believe, inflicted remarks, most of which might well have been spared.

Dr. Edmonds, chairman of the Dialectical Society, expressed his entire concurrence in the plans of this Society as to the investigation of facts as they arise, and if the Society persisted in keeping within the lines laid down, great service would be done, and psychology as a science would be strictly formulated and defined. But one point he would like explained, viz., "What is a Fact?" For many months he had been engaged in investigating many so-called facts, and he must say, the more he looked into them the more the facts disappeared. Not unfrequently, in truth, had he been accused of introducing diabolical influence. There are more false facts than false theories. One circumstance impressed him as chairman of the Dialectical Society, viz., that there is a large number of persons of great intelligence, whose veracity could not be questioned, and whose motives could not be impugned, but whose judgment on the matters investigated could not be accepted. It is one of the most surprising of facts that individuals of that character do assert that they have seen phenomena not to be explained on any hypothesis hitherto known. With such it will be the business of the Society to deal.

Mr. Charlesworth somewhat unnecessarily occupied the time of the meeting by remarks upon organisation of Societies, of a trivial and irrelevant character.

Professor Tagore, with much enthusiasm, dwelt upon the whole history and development of the human mind in all ages and countries, language, customs, and religious and philosophical beliefs, from ancient Brahminism to modern Mormonism, as, one and all, psychological studies.

Major Owen, himself a medium, referring to Spiritualistic phenomena, spoke of them as best attainable by individuals trying the experiments, and carefully developing in themselves some kind of mediumship. The facts, in truth, lie within themselves. He advocated that if Spiritualism, taking that word as indicating rather the religious element of the question, should be excluded from the deliberations of the Society, Spiritism, which is the true science of mind and soul, must come within its province. Psychology may take up the scientific search of the manifestations of the human soul, spirit, or mind in the living man—in the human material body—but that does not comprise the whole matter. Spiritism, as a science, goes into the manifestations of spirit, soul, or mind, after the material body has passed away, and the inter-blending of these with man's terrestrial existence. And, if it can be shown, as most assuredly it can, that so many of the mental phenomena of human beings are the consequence of this inter-communication, he maintained that it must form one of the most interesting departments of psychological science. He wished it to be particularly understood that in advocating Spiritism he did so only as a science, and quite apart from opinions which some have engrafted upon it. The doctrine of re-incarnation, for example, a mere opinion, had become more or less associated, in some minds, with Spiritism, but between the two there was no necessary alliance. Let Spiritism be prosecuted as a distinct science, devoted to the grand facts of nature, mind, and soul, and it will be the foundation of a vast superstructure of human attainment.

Dr. Sexton dwelt on the difficulties with which the Society would have to contend, as evidenced in the speeches of that evening, showing, as they did, a variance upon mere definitions. The Society had his warm sympathies, and would have his co-operation. For such a Society there was a great need, for, within the present generation, physical science had become largely materialistic—soul, in fact, had been got rid of altogether. And this Society, he hoped, would introduce a powerful counteracting influence. He looked not so much to the possible benefits to be derived from the investigation of Spiritualism by the Society, as to the collecting together of a vast store of facts, and the theories arrived at with regard to them, now lying broadcast over the world. We had been asked, "What is a fact?" and he would further ask, What is imagination but a fact? Although somewhat deprecated in the President's address, he (Dr. Sexton) could not but regard imagination, emotion, fear, hope, and so forth as real and stern facts, and as such not to be excluded, but to have their full weight given to them in the deliberations of a Psychological Society.

Sergeant Cox, in reply, found it not a very easy matter to thread his way through these difficult points, nor did he give very satisfactory answers to these queries. The society had to deal with the phenomena of the human soul under whatever name known, apart from the theoretic deductions hitherto associated therewith. Spiritualism as such, therefore, he thought could not come within the society's range.

After a few observations from several gentlemen of the usual complimentary character, the meeting broke up.

We wish the Psychological Society every success. By what name soever called, whether Psychological or otherwise, it is more than apparent from our report that the spiritualistic element very largely pervaded the meeting.

A GREAT TRIUMPH FOR SPIRITUALISM.

THE MATERIALISED SPIRIT LEADS OUT THE MEDIUM INTO FULL VIEW OF THE CIRCLE.

To the Editor.—Dear Sir.—The able spirit-leader of Mr. Bastian's band, "George Fox," arranged and brought to a successful termination last Tuesday evening a plan for convincing sceptics, and removing mistaken ideas as regards the materialisation of spirit-forms being only the double of the entranced and frequently gyved and manacled medium, than which nothing could have been better devised and carried out. Care was taken by the spirits not to give any previous intimation of their intentions to either of the two mediums, whose nervous fear of the dangerous and exhaustive experiment upon Mr. Bastian in his present condition of health was very apparent when the seance was over, and they had an opportunity of expressing their feelings. We were kept in utter ignorance of "George's" plan until, Mr. Bastian's spirit being safely uplifted from the entranced body, he was dead to all things of the earth, and the seance having begun, Mr. Taylor, although trembling for his friend, was bound to submit to what was proposed. Then "George" electrified the expectant company by declaring his object, which was to bring the medium bodily out before our eyes at the same time that the spirit appeared.

We were our usual circle, with the addition of several invited visitors—Captain James, Mr. Cottrell, Mr. James Brown, Mrs. W.—s, Mr. Lippincott, and a friend of Colonel S.—s, a member of our circle. As usual, we sat in the dark, the medium sitting in front of us for a few moments to get directions and to submit the names of visitors for the following Tuesday to "George" for his approval. "George," also at this time appoints his committee for examining the rooms, and looking after the test-conditions. He desired that the medium should remain unbound, for the spirits intended, he said, to arrange a test to suit themselves. This being over, Captain James and Mr. Brown, being the committee, examined the next room to see that no one was concealed, and also secured the doors and windows with gummed paper.

Re-arranging our circle, we commenced to sing, and were beginning to wonder at the non-appearance of our spirit-visitors, usually much more prompt in their coming, when our good friend "George," speaking to us through his trumpet, expressed his regret that a certain band of music had broken in rather discordantly upon our singing, and then he added, "Friends, 'May' is trying to give you a new test. She wishes to bring the medium out of the cabinet with her, that you may

see the spirit-form and the medium at one and the same time. Keep perfectly quiet and passive, and do not break the circle. We will try what we can do."

It is difficult to describe the feelings of expectation and gratitude which thrilled through our circle at this announcement. We were in danger of becoming almost too excited, and had it not been for "George's" warning admonition, it is probable the excitement we with one accord suppressed might have endangered the success of "May's" experiment. We contented ourselves with listening to the band discouraging operatic airs outside, and subduing our conversation to whispers, sat and waited. Soon the curtains parted, displaying the fairy-like form of a woman robed in pure white, the smallest and most delicate female form we had yet seen before the black curtains, which have parted to display, since the beginning of our sittings, now thirteen different spirits, all numbered. As if jealous of exposing the lovely little form to our eyes, the curtains, dropping together again, shut her from our sight. Then again she stood out, and again vanished. After some five or six of these appearances, we at length saw, looming out of the darkness, a little above the graceful head of the spirit, Mr. Bastian's white shirt-front—only for an instant; the curtains fell to again. Three times did this happen; each time we beheld the medium's form more distinctly, and we should have been contented with this; but "May" had much more in store for us. At length the power was sufficient, and now she began to lead her medium forth. We now saw him distinctly. She advanced, leading him by one hand, making as she did so the most graceful bows and salutations repeatedly, after the fashion of a successful and much-applauded actress or cantatrice, and gratefully did her small audience applaud her efforts in subdued tones of delight. Full two feet, it might be three, did she advance out and away from the curtains, against which her delicate form shone out to our sight like a pearl in a black setting; and plainly by her side stood the entranced medium, making little obedient steps like a tractable willing child, or like one under a spell of tender, gentle reverence for the being beside him. His form seemed taller in contrast with hers, his black clothes enhanced the effect of her white robes, and his pale, classic features stood out in bold relief against the black curtains. His bearing was that of a sleep-walker, but his movements were free and natural. At length "May" compelled him to bend before her, and soon he knelt in an attitude of deepest respect upon one knee at her feet, whilst she repeated her graceful bows to her audience. Then, compelling him to rise, she bowed herself before us almost to the ground, as if to increase the effect of contrast between the two figures, and gradually she withdrew him from our sight behind the curtains. We did not clap our hands, but we broke forth in a murmur of delighted applause, which was interrupted by the pleased voice of "George" responding to our grateful pleasure. "We have achieved a great triumph for Spiritualism, friends! This ought to do away with the idea of the materialised spirit-form being the double of the entranced medium." Mr. Taylor, who sat at one side of the cabinet, described to me the dress of "May." It was apparently of white silk, with an over-robe of lace, a long lace veil, and diadem of jewels.

The waves of rejoicing which swayed our hearts were met by corresponding emotions from the numerous company of spirits which always attend these seances. The sense of their joy was brought over me so forcibly that the feeling became almost too intense for my body to bear. They, too, were delighted at the successful accomplishment of the work, and applauded their spirit-brothers and sisters. Before "George" had made his announcement of the intended test, a radiant angel-form had descended to my clairvoyante vision, bearing a golden palm-branch. He approached the spirits assembled at our end of the circle, bowed, and lifted himself up, and, as he disappeared, seemed to fix above the door where hung the black curtains, a light like an immense radiant sun; the rays extended the full width of the door, and there the sun continued to burn, to my sight, until the seance was half over. After "May's" experiment was ended, I knew what the meaning of all this was, but I did not understand it at first, and classed it as one of those visions I frequently have.

We quieted ourselves down, and would not have been surprised if our friend "George" had announced that he could do no more for us after this crowning triumph of the evening. Shortly the curtains parted again, and the familiar, majestic form of the spirit of "Thos. Ronalds" appeared. He saluted us in his usual kindly manner, giving his hand to several; and upon its being observed that his hand felt unusually cold, he remarked, "The reason why my body feels so much colder is, that to-night I have drawn more from the atmosphere than from the medium!" He had been requested to give a few words upon a private matter to a lady present, and he kindly complied, sitting down and writing as on two previous occasions; he then folded the paper, and rising, proceeded to hand it to the lady. This spirit gains greater and greater power at each visit, and his materialisations are so perfect and lifelike that it is difficult to believe he has really shuffed off his mortal coil, and attained to immortal life. We owe much to his kindly perseverance and determination. He seems to have easily vanquished all difficulties, and from the first has given us manifestations than which nothing could be more convincing. His bearing, his words, and manners display a gentle, considerate, unselfish kindness, which in itself is a lesson; indeed, our spirit-friends plainly show in these re-appearances that in laying off their bodies they have laid off everything that might have been rough, hard, or ungracious, and taken upon themselves that gentle meekness that must have marked Jesus on this earth. From these visible, living forms, descended into our midst from their higher, purer homes, we read as in an open volume what the characteristics of their blessed society above must be; we see displayed in act and gestures the refining graces of that love which passeth all understanding; we see that to be emancipated from the flesh is for many, I do not say for all, to be emancipated from the grossnesses of the earth, from selfishness, and the uncouth external appearances it assumes; we see that patience, perseverance, and long-suffering in efforts to add to the happiness of others, becomes to purified spirits the very life of their souls; and that the atmospheres of brotherly love are their natural element, in which alone they can be happy or exist. At least these are the lessons to be read from the bearing of the spirits at Mr. Bastian's seances.

After the disappearance of "Mr. Ronalds," who has awakened in all our hearts feelings of grateful affection, my next neighbour was gratified by the appearance of his wife, her first full materialisation. She

was quickly recognised with demonstrations of such overwhelming emotion, that it required an effort on the part of the much-affected husband at our earnest entreaties to subdue his feelings. He achieved it successfully, however, and was rewarded by the clasp of his wife's hand, and a touch upon his head. We both saw her gentle face plainly, as she stood directly in front of us. Then followed, after the lapse of some minutes, the re-embodiment of Mrs. W.—'s husband, also the first in full form. He advanced to her, saluted her, and was recognised by her, and others in her neighbourhood saw his face plainly. Astonished that our friends should do so much for us, we did not look for more, but another beautiful test awaited us. Colonel S.—'s brother came forth for the third time, on this occasion materialising a voice, and addressing his brother (the colonel) by name. He wore his Glengarry bonnet, and gleaming on the left side was the family crest in silver, which test had been agreed upon by the two brothers at a seance in a private house on the Sunday night previous. He touched several of our hands, walked to a vase of flowers, withdrew the bouquet, and carried it to his brother. His tread is firm and quick, but with a quiet gentleness which we on this busy earth are not given to. Would that we were so trained by love as to have the movements of our bodies marked by such gentle grace! As our handsome young spirit-visitor retired, he lifted his Glengarry in salutation, waved it, and disappeared. This was the end of a most remarkable seance, and, rising from our seats, we gave free vent to the pleasurable excitement we had held so long reined in. Our disentranced medium was making his way into the next room, when I informed him of his guide 'May's' achievement. His incredulous look and his refusal to believe it were rather amusing, and it was only the number of witnesses which finally overcame his disbelief. He was terribly exhausted, however, as also were other mediums present, and throughout the whole week he felt painfully the effects of the unusual drain which had been made upon his powers.

It is true our mediums are paid, but is this a sufficient requital for the yielding up of life and strength as willing servants to the higher ones who are seeking to raise mankind by these manifestations? The filthy, but necessary, lucre is a very poor return; but that which will feed their spirits, and from sympathy their bodies, is brotherly love, kindness, patience, forbearance, and, above all, kindly speaking. The voice of slander too often is lifted against them; malicious misrepresentations whispered from ear to ear, gloated upon, repeated, and enlarged. Slander and evil-speaking is a characteristic of the demon nature, and surrounds those who indulge in it with low or evil spirits, repelling all the high and loving ones. But these are the atmospheres in which too often our sensitive mediums are immersed by their uncharitable brethren, suffocating the higher spiritual life as effectually as any mephitic gas the natural. Many of our mediums are held down from higher expansion and growth by the uncherishing influences they encounter—the cold, blighting winds of suspicion, distrust, malevolent speaking, and all the horrible concomitants of demoniac hatred, instead of the blessedness of heavenly love. Treat mediums with a little more loving consideration, gentle appreciation, sympathy, and forbearance, and they will be repaid with that which is better than money; and as plants are fed by the atmosphere, and grow vigorously when surrounded by that which is congenial, so will mediums grow into a higher and greater usefulness, and the manifestations of spirit-power be more perfect, tending to our greater instruction and uplifting.

CATHERINE WOODFORD.

DR. MONCK'S VISIT TO EDINBURGH.

To the Editor.—Sir,—Your paper of last week contains a slight allusion to the visit of Dr. Monck to this city in particular, and a slight hit at the "peculiarly canny people" of the North in general, for their delay in forwarding some testimony to the satisfactory results attending the visit to Scotland of that warm-hearted and highly-gifted medium.

Accordingly, I shall not preface my remarks with the stereotyped excuse for "occupying so much of your valuable space," but will at once consider myself an invited contributor.

I believe that the cause of Spiritualism is fast gaining ground in Edinburgh, especially in scientific circles, but, so far as I am aware, no attempt has yet been made to bring the matter prominently before the public. In respect of this, two reasons may be stated—(1) that there is a natural shrinking on the part of most investigators to proclaim publicly the results of their investigations, knowing well that the public would treat them either as imposters or well-meaning individuals acting under a pitiable delusion; and (2) that the greater number of those who have earnestly turned their attention to the subject are still, if I may so express it, elementary investigators.

It was therefore, with considerable interest that Dr. Monck's visit was looked forward to by the circle of which I am a member. The circumstances under which that circle was formed were somewhat peculiar, the principal object being that of allowing me an opportunity of divesting the minds of two dear friends of what I considered the grievous delusion under which they were labouring in having accepted the theory of Spiritualism. A considerable time has elapsed since then, sittings having been regularly held, and I have now to confess, with as much shame as candour, the foolishness of my former wisdom, for, instead of extricating my friends from the "miry clay," I have quietly settled down beside them, and find my position the most enjoyable I have ever yet occupied.

During the period of which I have spoken two mediums have been developed at our circle, both being of an exceedingly high order.

At our first seance with Dr. Monck the room in which we sat was well lighted the whole evening. Knockings were first heard in every part of the room, from the ceiling to the floor, as if an invisible wooden hammer had been used. These raps were then heard on the table at which we sat, and continued there during the whole evening, questions being readily answered by means of them. Now, with regard to these raps, I take it upon me to say that the medium could not, by any possible means, have produced them of himself. I watched him closely (not with the slightest suspicion, but for the purpose of being able to assert that I was not deceived), and, as I was sitting exactly opposite him, I could have detected the slightest movement on his part; and,

further, when I was watching him most carefully, the controlling intelligence, as if to satisfy my scrutiny, changed the raps to a part of the table to which the medium could not have reached. The theory is entertained by some sceptics that such sounds could be produced by means of ventriloquism. That theory, in this instance, however, is clearly untenable, because the raps were so forcible as to be not only felt by those whose hands were on the table, but several articles on the table were set in motion by the force. An interesting and unlooked-for incident then occurred, being the entrancement of a lady for the first time, although she had long been a medium, and it is a singular fact that about a year ago this lady received a communication from spirit-land to the effect that she would meet with a spiritual doctor from London, from whose mediumship she would receive considerable benefit. At that time she was not aware of Dr. Monck's existence. This lady was first controlled by Dr. Monck's wife, and afterwards by her own mother, who edified the circle with the soundest advice and most beautiful aphorisms I have ever listened to.

There was very little physical manifestation, with the exception that, in the full light, we saw a box lifted from the table a short distance by some invisible agency, and on Dr. Monck putting his fingers on the box it adhered to him like a needle to a magnet.

At our second seance with Dr. Monck there were six gentlemen and a lady present. The power seemed strong, and the phenomena were to us of a remarkable character. The table at which we sat, weighing about 40lb., was repeatedly lifted up to a distance of about twelve inches from the floor, and brought down again with bangs that shook the house. On one occasion it rose to a distance of about fifteen inches without mortal contact, all hands being held above it, and was there suspended for some time. As if to strengthen the test of its power the unseen influence lowered the table, this time very gently, until it touched the floor, without the slightest noise. The light was then extinguished, and after a little time Dr. Monck rose and stood up between us and the window, through which a little light was admitted, when we were astonished to see his head reach an altitude of about seven feet from the floor, a gentleman who sat near at the same time affirming that the medium's feet touched the floor. A guitar was lifted from the table and sounded, and a bell was lifted from the table, rung in different parts of the room, and then thrown on the floor near the door, the medium's hands being firmly held all the time. Spirit-lights were afterwards seen, and a beautiful luminous hand moved about the room for a considerable time, sometimes fading away, and then regaining its power. It then waved a parting adieu, and faded away before our eyes. The hand was most distinctly visible to all, but the medium described the faint outline of a female form, to which the hand was attached. We were afterwards informed by means of raps that the spirit-form in question was the mother of the lady in whose house we were, and who was entranced at the previous seance.

With regard to spirit-writing through the mediumship of Dr. Monck, there is a notion prevalent among sceptics that the doctor carries a "juggling box," by means of which he can execute this writing. I believe Dr. Monck does not carry a box of any kind for the purpose of enabling him to get spirit-writing, but on this occasion, there being no box in the room, a ready contrivance was adopted. The guitar was placed on the table, on its side, with two pieces of cardboard resting against it, the guitar forming the back of a box, and the pieces of cardboard forming the two sides. A pencil was then placed outside this box, at a distance to which the medium could not have reached, the curve in the under side of the guitar being an aperture sufficiently large to admit the pencil. A sheet of paper was then marked by myself with a few hieroglyphics, which I am certain no one else could imitate without considerable study, and this paper was placed in the box near the medium. A cloth was then thrown over the whole, and, a few minutes after, on removing the cloth we found the following message in cramped hand-writing upon the paper I had marked:—"We are developing you to-night. God bless all.—Saml." This took place in the light. "Samuel," I believe, is the doctor's control. A whistle, which was placed under the table-cloth by the medium, was faintly blown several times by some unseen power, and the rapping, which had been going on for a considerable time, became boisterously mirthful, as if our invisible friends were trying to beat an accompaniment to some merry tune.

The medium was not entranced, although he was sometimes violently influenced, but on the whole we were highly pleased, because these phenomena occurred under conditions which rendered either imposture or delusion utterly impossible. I enclose my card, and subscribe myself, yours faithfully,

A SCOTCHMAN.

MR. WILLIAMS'S MEDIUMSHIP.

Dear Mr. Burns,—I send you some forcible testimony, contained in a private letter, to the genuineness of Mr. Williams's mediumship. The writer of the letter is Lieut. Stock, of Her Majesty's Navy.

ST. GEORGE STOCK, M.A. (Oxon.)

"Williams, the medium, came down last night, and we had a party of twelve to meet him. I sat on one side of him, held his hand, and touched his foot with mine the whole time, for a further precaution. We waited for a long time without any manifestations at all, and I began to think he was a humbug after all, when suddenly the musical-box was set going, the guitar was played all over the room, my smoking-cap was taken off my head, a hand placed gently on my forehead, and then a hat clapped on my head. I was frequently touched during the performance. I asked, for further proof, that a light might be shown. As soon as the words were out of my mouth, a light like a large glow-worm flittered about the room, and stopped just behind my head, when the hat was lifted off my head, and placed on another man's. On lighting the gas, we found a table, which had been placed against the door, had been brought into the middle of the room. I do not know what power was at work, but I am firmly convinced that it was a perfect impossibility for the medium to have done it.

"I have only told you what happened to myself. Several other men were taken notice of in an equally marvellous manner.

"Royal Naval College, Greenwich, S.E.

"Wednesday, April 14, 1875."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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

Three " " 5½d. " £1 3s. 10d.

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

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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, APRIL 23, 1875.

SHALL SPIRITS BECOME OUR BANKERS?

The baby is a type of humanity. We are all said to be children of a larger growth. Let us look at the helpless demands of baby, and we shall see ourselves. The little tyrant levies tribute upon all, sparing none. He must have all done for him, and when he has absorbed the services of the whole household, he is often found neither self-helpful nor grateful. Notwithstanding all that has been done for him, he is a dependent baby still.

Mankind, in the aggregate, may be regarded as the baby of the man immortal. Here upon earth he is so little acquainted with his surroundings and destiny, that he often thinks himself utterly unprovided for and neglected. He calls on the gods to send him rain, crops, health, wealth, happiness, and eternal life. These are all within his grasp, but he has no idea of helping himself. He does not know how to do so, nor where to look for the lamented treasure. He bewails his state, and invokes the powers supreme; but it is little they can do for him, for he has not yet learned to act on his own account in that special direction in which his needs lie.

In a former paragraph which appeared in this column, we commented upon the views of a quaint writer, Oliver Oddman by name, who has been presenting "Odd Thoughts on Spiritualism" in the *Malvern News*. He is not a Spiritualist, and this because the spirits have not placed a bank-note for £1,000 upon our table for the support and promotion of the movement. He still adheres to his position on this question, and, like a true child of humanity, asks the gods to do for Spiritualists what they are well able to do for themselves. He, with some show of pride, congratulates himself upon the importance of the question he has raised, by noticing that our reply to him occupied a position in the editorial column. Yes, we do attach importance to the question, as we shall further proceed to show. The relations of temporal means to spiritual works have been a knotty point at all times, and it would appear that the problem has not been as yet satisfactorily solved. Another phase of the question is the relative duties of spirits and mortals in such a work as Spiritualism. In our former remarks we said that it would be unwise for spirits to do our work for us, and that the finding of money, of which there is plenty to spare amongst Spiritualists, is their own special work, and not the work of spirits.

By what principle shall we attempt to define the work of spirits on the one hand, and that of mortals on the other? Our suggestion on this point is that all we can do for ourselves is our work, and we ought to make every effort to accomplish it. There is one task, however, of which we are quite powerless to achieve the accomplishment, and that is, to discover the state of spiritual existence, or acquaint ourselves with its laws and conditions. This form of knowledge must come by revelation. It is purely spiritual, and hence it is the work of the spirits to confer it. Have they not done so? When men's eyes were turned quite in another direction, and when the spiritual message was scouted or denied, the spirit-workers nobly persevered in their duty, and persisted in kindling the fire of spiritual knowledge on the altar of the human consciousness.

And having had this spiritual gift bestowed upon us without any return being demanded, without its being even asked for, what is our duty, seeing that already the spirit-world have done and are doing theirs? Again the reply comes to us: Provide conditions for the reception of this knowledge and means for its diffusion and application to the crying wants of mankind. This is entirely our duty, and we cannot profit by Spiritualism any further than we perform it. By every act of our lives we must strive to improve the conditions for the more perfect revelation of spiritual truth, and by our individual labours and generous devotion we must provide the means for the diffusion of the same.

The nature of our particular wants is easily determined. We at the Spiritual Institution are, on the part of Spiritualists generally, engaged in the diffusion of spiritual knowledge. We attempt to do our best to fulfil our mission. No one can say that

we have failed therein. We have no complaint against the spirit-world in the matter; they have not stinted us in the peculiar gift they have to bestow, but Oliver Oddman thinks they ought to find us bank-notes. Now, Oliver says he is not a Spiritualist. This pleases us much, for we would be ashamed to own anyone who in pining voice sat on the ashes asking the spirit-world to do his work for him.

Why is it that there is so much difficulty in finding money for Spiritualism when it is strewn abroad so plentifully for purposes far less important? Spiritualism is not a money-getting pursuit, nor does the bestowal of means upon it gain renown to the ambitious worldling. But, further, Spiritualism is mainly the work of the individual—not of societies and combinations of worldly influence commanding monetary resources. The individual may and does get inspired with spiritual ideas, but the society dwindles down into a trading concern, with limited liability, and the gates of inspiration are henceforth shut and sealed against it for ever, till the prophetic individual again has his soul lighted up by fire from heaven, and he in his own person has to commence anew the spiritual work. He toils, he starves, he suffers from anxiety and ill health; he succeeds, worldlings envy him, traduce him; his brethren button up their pockets, and wonder why that noisy man cannot carry on his business without troubling people of more competency, and Oliver Oddman suggests the odd thought that the spirits "fork out" £1,000.

We might carry this inquiry to a much greater length, but we have not space at present. We have received some generous support from our brethren, and they feel that in return more good has come of the trifle devoted to our work than of many times more spent in other channels of philanthropy. We have all along been inspired with the idea that man must find the means to work. He is all the better for so doing. We have found ways and means by a path more grievous than any of our fellow-Spiritualists, but we are all the better for our experience, and, from a thorough knowledge of all the facts in our progress, and a conscience pure and free from selfish motive or misrepresentation, we can, in the sight of God and of his servants in the unseen world, ask our fellow-Spiritualists to help us heartily in a work which is theirs as well as ours, and in which it is our duty as much to find means as it is to expend them for the diffusion of spiritual knowledge.

MR. BUGUET'S VISIT TO LONDON.—In reply to correspondents, we have nothing to add to statements already made. We are, however, receiving names of sitters, who will be attended to in the order of their application.

GLASGOW.—A correspondent says:—"The meetings are still kept up on Sunday evenings, and are fairly attended. There are also several experimental seances held during the week, but nothing special to report as far as I can learn. The movement is silently spreading, no doubt, and the best evidence of that is the increased spread of the literature."

PROFESSOR FOWLER'S LECTURES ON PHRENOLOGY.—Professor Fowler will deliver the remaining portion of his Six Lectures on Phrenology at the St. Thomas's Hall, Kilburn, on the evenings of April 26, May 3, and May 10, at half-past seven o'clock. Also at Milton Hall, Kentish Town Road, Camden Town, on April 27, May 4, and May 11, at eight o'clock. These lectures will be illustrated by life-size portraits and public examination of heads.

THE WALLACE TESTIMONIAL.—We had hoped to get the balance-sheet into this number of the MEDIUM, but the pressure of our own affairs and the tardiness of a few contributors prevent our desire in this respect being accomplished. With the closing statement in next week's MEDIUM, we hope also to publish a letter from Mr. Wallace as to the amount he has received in all. As that is not to hand at the moment of going to press, our statement would be incomplete without it, and hence both are postponed.

A NEW CONDITION.—Spiritualism is a work of conditions, and Dr. Monck has introduced a new one. He is having one parcel after another of Mr. Wallace's "Miracles and Modern Spiritualism," copies of which work he gives away on condition that the recipient will "lend it to fifty people to read." This is a practical work, and one which limits the risk, and ensures the certainty of a return in the form of enlightenment. We know that much work is done in this way by our numerous correspondents, and we hope that Dr. Monck's example will still further stimulate their efforts.

MRS. BULLOCK'S HALL, 19, Church Street, Upper Street, Islington.—On Sunday last, Miss Keesee gave an address on "Faith, Hope, and Charity" to an earnest and attentive audience. We understand that Mrs. Bullock will occupy the platform on Sunday next, April 25th. We would also call the attention of our readers to the following announcement:—On Thursday, April 29th, a concert will be given, under the direction of Mr. Harvie Aldridge. Vocalists: Miss Porter, Miss M. Porter, and Mr. Harvie Aldridge, assisted by the Caledonian Harmonic Union. Commencing at eight o'clock. Tickets, sixpence each, may be obtained at the Hall.

DR. MONCK IN SCOTLAND.—Dr. Monck expects to leave Edinburgh to-morrow (Saturday) to go to Glasgow, where his address for the present will be "Post Office, till called for." Some of the results of his sojourn in Edinburgh are given in another column by a correspondent. Private correspondence indicates that he has had sittings with many distinguished investigators. Dr. Monck desires us to apologise to his numerous correspondents for the delay which has arisen in answering their letters. He finds it impossible to reply to all communications, as he is very much overworked, and trusts his friends in the north of England will have a little patience. He has promised to revisit Edinburgh at no distant time, and to attend to the requests of the numerous investigators who desire to have sittings with him.

THE PUBLICATION OF MRS. TAPPAN'S ORATIONS.

The work of collecting subscribers is going on bravely, and many of Mrs. Tappan's warm admirers are providing themselves with her "Orations" in a collected form.

To render this work speedily and thoroughly successful, we require an active agent in every district to bring the claims of the book before those who would be disposed to subscribe for it. Surely we do not ask too much on the part of Mrs. Tappan when we solicit her many friends throughout the kingdom to secure in as many families as possible this lasting memento of her ministrations in this country.

Mr. Blake, of Newcastle, tells us that he has already obtained subscribers for eleven copies, also for eight copies of Tuttle's "Arcana." We recommend our friends in the Newcastle district to patronise Mr. Blake's agency, and have their volumes down in good condition in a large parcel, which protects them better than when sent by post.

With respect to those who act as agents, especially those in the book-trade, we have to say that they are entitled to charge the utmost post-free price to cover their necessary expenses. An ardent friend of the cause may be found so liberal as to supply single copies of works at the price per half dozen, and pay carriage, postage, &c., out of his own pocket; but we cannot ask those in the book-trade to do this, let them be never so generous in their labours otherwise.

We may also say that the price at which the books are offered will not permit of further reduction, and the price of Mrs. Tappan's "Orations" has been calculated for an edition of one thousand copies. If we only sell five hundred, we shall lose by supplying them at 6s. each, and in that case ought to have considerably more. We hope our friends and those of Mrs. Tappan will make a general effort speedily to secure applicants for the whole edition, and thus supply many readers with an excellent book, and prevent us from losing by our endeavour.

MR. BURNS, AT DOUGHTY HALL, ON THE
"RELIGION OF GHOSTS."

On Sunday evening last, Mr. Burns replied to the Sermon recently delivered by the Rev. De Witt Talmage on the "Religion of Ghosts." We abstain from entering into details at present, for the following reason: The lecture was such a complete answer to the utterly fallacious positions taken by Dr. Talmage, and dealt with the whole subject in such a novel, forcible, and striking manner, that the audience unanimously felt it deserved a far wider circulation than within the four walls of Doughty Hall, and also that it ought to form a permanent record in our spiritual literature. Seeing that Dr. Talmage's Sermon has been reproduced in several different papers in America and in this country, with the view of discrediting Spiritualism by presenting it in a false light, it should be controverted to an equal extent. As Mr. Ashman remarked at the close of the lecture, it should at least appear in the MEDIUM, and ten thousand copies ought to be subscribed for at once, and a copy be sent to every clergyman. Mr. Burns, who always feels considerable diffidence in appearing before the public as an author, was prevailed upon to consent to its publication. Press of matter will prevent its appearance until next week's MEDIUM. It is hoped that the friends of the cause throughout Great Britain will put forth energetic efforts to distribute this powerful counterblast to Dr. Talmage's Sermon, and also that our Trans-Atlantic brethren will avail themselves largely of this excellent lecture.

REPORTER.

AN INQUIRER'S ESTIMATE OF SPIRITUALISM.

A correspondent thus concludes a business letter:—

"The Spiritual Institution, I think, deserves the support of all who truly desire the advancement and welfare of humanity, whether here or hereafter, and this because (even were there no other reason) Spiritualism, of which the Institution seems to be the public organ, whether true or not, as presently advocated by its enlightened and cultivated adherents, is calculated to do great good, by bringing into prominence and enforcing attention to spiritual and religious (not merely theological) ideas in a way and with a power that nine-tenths of the present pulpit teaching fails to accomplish, as witness the small amount of truly Christian principle which influences the conduct of the majority of church members, their works showing anything but their faith in the life and teaching of Him they call Lord and Master. When I first came into contact with Spiritualism, through reading, not experimentally as yet, I was repelled by the notion that it was antagonistic to Christianity, but on a closer acquaintance, through the MEDIUM, observing the principles on which it is based, and the noble and lofty aims which it has in view, honouring to the Deity and elevating to man, I am satisfied that truth will not suffer, but rather gain and be promoted by it, and all who are honestly truth-seekers should assist as they best can in helping it in its development."

A NEW SPIRITUAL CENTRE FOR LIVERPOOL.

A few earnest friends of Spiritualism in Liverpool, having long felt the want of a place to meet and discuss the subject, also to give investigators a similar opportunity without the necessity of society-making, have induced Mr. G. Wilson to take a commodious house situated at 33, Russell Street, having a large room suitable for holding seances; also a handsomely fitted up coffee and news room.

Any persons desirous of joining the circles about to be formed, or seeking information concerning Spiritualism, will have every facility afforded for that purpose. The MEDIUM and all the literature of the movement will be sold or obtained to order.

A DISCOURSE AT DOUGHTY HALL.

BY A HEALER.

Last week we published a paragraph embodying a letter from Mr. A. J. Davis, introducing Dr. Reynoldson to British Spiritualists. It would appear that the Doctor is or was an Englishman. He has kindly consented to give a sermon or discourse on "The Healing of Naaman the Assyrian," on Sunday evening, at Doughty Hall. The following letter gives some historical particulars which will commend Dr. Reynoldson to a London audience:—

"49, Doddington Grove, Kennington Park, London,
"April 17, 1875.

"Dear Mr. Burns,—Thirty years ago, John Smith, Esq., editor of the *Liverpool Mercury*, issued 200 circulars signed with his own hand, inviting 'self and friends' for the purpose of 'investigating' 'the experiments of Mr. Reynoldson in what he calls medical magnetism.' 700 highly respectable ladies and gentlemen responded by their presence—April, 1845.

"Your correspondent, Mr. Benjamin Coleman, gave the first guinea as annual subscription to the 'Liverpool Medical Magnetic Society for Gratuitous Treatment of the Poor,' John Smith, President. This was continued till 1848. Subscriptions about eight guineas a year. Lectures were given at Lord Nelson Street Rooms. Rev. John Jordon Davis, many years pastor of Tottenham Baptist Chapel; John Smith, Esq.; E. Simpson Samuel, Esq.; Lawrence Heyworth, Esq., afterwards M.P. for Derby, are among some of the names lent as advertised chairmen.

"References to cases treated in a room let at moderate rate by Mr. John Calderwood, opposite the Adelphi Hotel, may be read in the *Zoist* of those years.—Very respectfully yours,
"W. REYNOLDSON."

"P.S.—I met the patients three times a week; sometimes had twenty and even twenty-four in an afternoon."

The discourse on Sunday evening will no doubt contain some account of Dr. Reynoldson's views on healing. From his long experience he may be expected to give some valuable suggestions. Doughty Hall, 14, Bedford Row, Holborn. On Sunday evening, at seven o'clock.

STARTLING PHENOMENA UNDER TEST-CONDITIONS.

To the Editor.—Dear Sir,—I have just perused in the columns of the *English Mechanic* for Saturday, April 16th, a review of the recently-published works of Messrs. Wallace and Crookes. The writer of the review appears to be not unacquainted with the literature of Modern Spiritualism, and especially with that aspect of it which has reference to supposed exposures of the phenomena, but there is not the slightest trace of evidence in the article that he has devoted a dozen hours to the practical investigation of the phenomena. His reasons are all based upon the monstrous assumption that those who have written or spoken against the reality of the alleged phenomena of Modern Spiritualism have written or spoken truthfully and competently, while those who, after investigation, have testified in their favour, are either knaves or fools.

The only really satisfactory mode of replying to critics of this kind is to continue our statements of facts which have taken place under our own observation and record the conditions under which those phenomena took place.

Despite his quotation "that there are certain things so absurd and so incredible that no amount of testimony could possibly make a sane man believe them," and his inference that the alleged spiritual phenomena belong to that class, he will ere long find that facts which he classes among the incredible and absurd are daily occurring, and are as real and genuine as the most commonly acknowledged facts of the present day. This is not a question of what we think can or cannot be, but a question of what is. It is very difficult to refrain from treating our would-be opponents with the contempt which such supercilious ignorance as they generally display richly deserves.

Leaving adverse criticism, I now proceed to describe very briefly two remarkable seances.

A LIGHT SEANCE FOR PHYSICAL MANIFESTATIONS.

On Tuesday evening, April 13th, 1875, three ladies and eight gentlemen met in a private room in Newcastle-on-Tyne for the purpose of holding a seance. The corner of the room was screened off as a recess by curtains 6 ft. square, suspended on a rod 6½ ft. high, the length of the recess was 7 ft., its width 5 ft., the curtains reached to the floor. In the recess were placed two chairs, and on the chairs were placed a musical box, a tambourine, a banjo, and a paper tube. The mediums, youths of seventeen and fourteen years of age, sat in front of the curtains, and two feet from them; the audience sat in a curve six feet behind the mediums. The light was reduced, but we had sufficient light to see the mediums and sitters easily. Presently the musical-box in the cabinet was wound up and the tambourine played; the young mediums moved backwards on their chairs close to the sitters, and seven feet from the curtains, and when there the box was wound up and played and the bell rung. While the mediums were at a distance of six feet from the curtains, and no other person in the room at a less distance than seven feet, I was told to enter the cabinet. I did so, drew carefully together the curtains, stood facing the curtains and light, which I saw through them. I placed my left hand on the lid of the musical-box and my right hand in my coat-pocket. I know that no embodied human being was in the cabinet with me. Shortly after I placed myself in the position described, the chair on which the box stood was rocked, the box itself was lifted, the lid was slightly lifted, and the box played; cool, small fingers played on the back of my hand, but nothing whatever was visible. I, by request, wound up the musical-box, closed the lid, and placed my hand on it. Again the cool fingers played over my hand, the lid of the box was slightly lifted, and the machinery of the box released; the box played. While these phenomena were going on, I whisperingly talked to the invisibles who appeared to be at work around me, thanked them for what they had done, and said, "You may do what you please to me." I was instantly, and rather heavily, befallen on the head by the paper tube, and I put up my right hand to protect my head; the tube instantly fell, and I shortly after left the recess. I am as certain as I can be of anything that I was alone in the recess, that there was no way of access to me that I would not instantly have observed, and that the mediums neither did nor could touch me in the manner in which I was touched without my seeing them.

After this seance was over, I said to the father of the mediums, "I

would like to have a materialisation seance with your son William under test-conditions," and I named the conditions I required. The father instantly consented, and on asking the boy, he at once consented also.

The meeting was arranged for Saturday evening, April 17th, 1875. I arranged for the seance to take place in a room under my own control, and to which no one, not even the servant, was permitted access after I had carefully examined the room and locked the door.

TEST MATERIALISATION SEANCE.

On Saturday evening, April 17th, 1875, I prepared the room and cabinet, which is a space 6ft. square in the corner of the room, partitioned off with 3in. boards 6½ ft. high; to the enclosure there is access by a narrow door in the partition. I closed in the top of this enclosure with a large sheet of black cotton, and removed from the cabinet or enclosure everything white and everything that could in any way represent a clothed human form. On the floor of the recess I placed a sofa cushion, at the head of the cushion a sofa pillow, and on the pillow a dark chair cushion. These were prepared for the medium to lie on. This arrangement I made at one o'clock p.m., and locked the doors, carrying the keys in my pocket.

At 7.45, the medium, a boy seventeen years of age, and I entered the room adjoining that in which the seance was to be held alone; he, at my request, took off all his clothes, even his stockings, and, as he undressed, I removed his clothes and placed them beyond his reach. When he was quite naked, I handed him a dark brown, striped shirt, which he put on and buttoned, then a pair of dark brown striped stockings, which he also put on; afterwards a suit of dark brown cloth trousers, waistcoat, and coat, which he put on and buttoned round him.

When so dressed in clothes of my providing, I led him to the cabinet and saw him lie down on the cushions and pillow, I then closed the entrance, and without leaving him, admitted two ladies and three gentlemen, who were to witness with me the expected phenomena. I continued to stand near the entrance of the recess until the ladies and gentlemen were seated in a curve of chairs at a distance of eight feet from the cabinet; I removed the barricade from the door of the cabinet and took my seat within five feet of the door. The gas was burning brightly, knockings were heard inside the cabinet, and a musical-box, which was on the floor of the recess, was wound up and played. That, however, proved nothing; it might have been done by the medium consciously or unconsciously.

After sitting about fifteen minutes the light was reduced, but remained so good that I could see the time by my watch, see the faces of all the sitters, and recognise the pictures on the walls.

A very small infantile figure, not more than twenty-one inches high, emerged from the recess; it came out and retired frequently, and was clothed in bright white clothing from head to foot; it was veiled in white, and was very slender and fairy-like in form. I distinctly saw it moving its left arm. It never came more than ten inches from the opening of the cabinet. After the figure retired, a tall, spectral white figure, about five feet high, presented itself, but did not leave the entrance to the recess; then two figures I saw, within a distance of five feet from me. I changed places with the gentleman who sat at the farther end of the circle of sitters, and again the small, white figure appeared, retired, and re-appeared several times. Shortly after this the seance closed, and the medium complained of being exhausted.

It was a question at the beginning of the seance whether we ought to sit or not. The medium had been suffering from a severe bilious attack the whole day, and was manifestly unfit to sit for materialisation, but not to disappoint the sitters entirely he agreed, and we got the marvelous results just recorded.

Should another test-seance be held under more favourable conditions as regards the health of the medium, I shall report it to your readers.

In this case there were two figures, one large and one very small, both fully draped in white when no white apparel was in the cabinet. I took the medium into the adjoining room, again undressed him, examined his pockets and found them empty. I examined the recess, and it was exactly as I originally arranged it.

We are in these cases shut up to three or four hypotheses. Either the medium, when perfectly naked, has the power of concealing large supplies of white wearing-apparel, or he has the power, by some abnormal means, of producing white wearing-apparel, or some invisible agent or agents by whom he is accompanied have that power, or I am a confederate, and supply him secretly with the material for the production of the tricks.

The only really satisfactory mode of establishing any of these theories is by personal examination; testimony in favour of phenomena so antecedently improbable appears to be impotent to convince the majority of men.—I am, yours truly,

T. P. BARKAS.

Newcastle-on-Tyne Central Exchange Art Gallery, April 18, 1875.

MR. HERNE'S SEANCES.

To the Editor.—Dear Sir,—I had the pleasure of witnessing a very satisfactory seance, given by Mr. Herne, at the Spiritual Institution, No. 15, Southampton Row, on Thursday evening, April 15th, and I think it is only my duty to that gentleman to relate what took place. There were six sitters, Mr. Herne, a lady, three gentlemen and myself. We had not been seated longer than three minutes, when "Peter" manifested himself in his usual lively manner, full of activity and witty remarks, at the same time floating the guitar, the tubes, and the handbell, which was brilliantly illuminated, and could be seen in whatever direction it moved. "John King" next manifested himself, and with an extraordinary powerful voice inquired if there were any questions that we wished him to answer. We having no questions ready, he quickly left us. "Katie King" came next, with her usual good wishes and God bless you all, and spoke to each of us through the tube. Mr. Herne was controlled by "Daisy," who gave to each of the sitters some useful advice, and also very satisfactory tests. "Peter" pulled our noses, and beat our heads with the tubes. A number of spirit-hands were placed upon my head and chest, as likewise they were upon others. The candlestick, the wooden ring, and other things which were on the table, and the key that Mr. Herne had locked the door with, were all mixed up in confusion. They were placed in our hands and taken out again;

the guitar, the tubes, and handbell were still floating about. Meanwhile the spirits were conversing with us in the direct voice, and the noise made was so great that some person from the stairs called out for "Peter" to make less noise. "Peter" said that he must have his bit of fun as well as other people, but that she need not be afraid, as he would not wake the baby. [Accidentally a baby, the child of a relation of the family, was upstairs, but neither Mr. Herne nor anyone in the circle knew of it.]

At the close "Peter," who seemed determined to have his joke out, took the lucifers away, so that we could not get a light, and took the key out of the gentleman's hand who sat next to me, who had had the key handed to him previously. After some time we got a light, but could not find the key anywhere. Mr. Herne tried to force the door open, but could not, and was returning to the table, when the doors flew open as if by magic, without the slightest sound. The key was not found when we left.—I am, yours very truly,

J. JONES.

56, Poland Street, Oxford Street, April 19, 1875.

METEMPSYCHOSIS AND RE-INCARNATION.

To the Editor.—Sir,—I was pleased to see in last week's MEDIUM that the doctrines of metempsychosis and re-incarnation have been made the subject of consideration by Dr. Sexton, as, though not necessarily a part of Spiritualism, they are so associated with it as to be capable of accomplishing considerable harm to its cause.

I have been but a recent investigator of the truths of Spiritualism, and I take it that its power as a philosophy rests upon its capability to harmonise science and religion, to explain facts and remove difficulties in a way no other system of belief can, and by its unity with the great law of progress and development which characterises all nature, as well as all that reason and revelation can tell us of future states.

Man, as a reasoning animal, is probably the lowest rational being—a belief supported by a consideration of the long immaturity of childhood, the large portion of time devoted to the unconsciousness and incapacity of sleep, and by the evidence savage life affords, in its illustrations of such low types as the South Australian aboriginal or the Terra del Fuegian. That all this proves an elementary condition, endorsed as it is by the consonant facts of geology, natural history, physiology, and science generally, whose records point to growth from the simple to the complex, from the unorganised to the highly-developed organism, can hardly be disputed by the most casual observer of the world in which we live.

It is unnecessary to point out that the doctrine of re-incarnation is a distinct contravention of this law and of the fundamental truth of Spiritualism, and before division enters into the ranks of Spiritualists—always the result of misapprehension or error—it would be wise to learn if half of the communicating intelligence—even one-third or one-quarter—maintain and teach it.

In view of the practical work Spiritualism has to perform in the world—a work which, from all I learn of its teaching on hygiene, morals, and social reformation, it seems so admirably fitted to perform—is it not fatal to its best interests to bestow time on obscure and ill-attested doctrines, which are at once seized upon and subjected to severe criticism by those who naturally enough associate them with it? A criticism, by the way, which may reasonably hold that loss of identity in any shape is only another name for an annihilation worse than the most advanced materialists maintain, or that "the belief of Spiritualists" is as full of mysticism as the most symbolic and unpractical of religions can present.

The beauty and potency of Spiritualism is that it answers to the deepest instincts of human nature, and that it is as harmonious with it as it is conclusive and simple. To introduce doctrines like those of re-incarnation and metempsychosis in any connection with Spiritualism, is to obscure its great philosophy, and create those sectarian differences which have proved the weakness of dogmatic creeds.—I remain, Sir, yours faithfully,

S. B. G.

Croydon, April 11th, 1875.

[We publish the foregoing letter as representative of numerous other expressions of opinion on the subject to which it refers. Some there are whose minds receive this peculiar doctrine recently brought forward in Mrs. Tappan's discourses. The great majority of English Spiritualists discard it. We have been asked to express our opinion on certain points of doctrine which have thus been advanced. We may say that if we took this advice in all cases, many statements which appear in our columns, and in the literature generally, would be subject to comment. We believe in free thought, because we have the fullest confidence in the ultimate triumph of truth, and hence feel our position sufficiently strong to regard it as a positive centre around which all proximate forms of thought may play. We do not mean to imply that we already know all truth, or else our faith therein would be unnecessary. But it is only by the free expression of experience and opinion that the treasure believed in can be ultimately discovered and known. We accord the same liberty to spirits as we do to mortals. Mrs. Tappan seems to have a variety of controls teaching views of different kinds. It would appear that latterly some one or more of her guides versed in and attached to ancient doctrines, has given us the results of his or their opinions. Doubtless the same doctrine is found running through certain of the Biblical treatises, Eastern religions, British Druidism, and also the modern Spiritualism of the Latin races. After the manner of the ancient schools, the teachers of this form of thought dictate, apologise, and represent by argument, rather than demonstrate by any form of scientific process, the relevancy of which can be tested. Well, what is our duty in respect to all this? Simply to take things for what they are worth to us. It would be a very great calamity if Mrs. Tappan's guides, the Editor of the MEDIUM, or any other person or party were instituted a high court of truth against which there is no appeal, as the Christian Spiritualists would say. We say, on the contrary, that Spiritualism grants the human soul the largest freedom of appeal against all statements and teachings from whatever quarter they may emanate. It is not necessary for us to controvert such statements as that Christianity introduced the emblem of the Virgin and other theologico-social views; for the Virgin and sacred birth connected with Christianity is, as every well-informed person knows, a repetition of that which has existed for thousands of years in all parts of the world.

It is a fact capable of demonstration that all the old civilisations embodied the idea of the Virgin and Child; and how any spirit or mortal capable of speaking on the subject could have attributed such a group to the Judæan narrative is more than we can determine. It is probable that all of those figures are true spiritually, and teach a divine principle existent in the nature of humanity, and, therefore, as historical facts or events they are all mythical and misleading. When mortals are prepared to receive spiritual teachings, spirits will be better able to convey such information, and universal principles will then take the place of very questionable almanac matter.—Ed M.]

COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday afternoon, at half-past three, at Cambridge Hall, Newman Street, Mr. F. Wilson lectured on the "Jurisprudence of Jesus." In the first place, we have to consider the authority of the Scriptures. They were devoid of authority, and were not to be interpreted literally. In considering the character of Jesus, he would take the three types that are now asking the attention of the public, namely, "Jesus in the Prætorium," painted by Doré; "The Shadow of the Cross," by Holman Hunt; and the Jesus of Rembrandt in the end room at the National Gallery. In Doré's picture Jesus was represented as filled with the Spirit, as the Christ to be worshipped; in Hunt's, Jesus was as a young man filled with enthusiasm, resigning his work at the bench, to work in the world for the emancipation of humanity; and in Rembrandt's picture, Jesus was an ordinary type of humanity, with a remarkably gentle expression of countenance, but quite devoid of all pretension to the Saviour of the world—the Jesus that was referred to in the Gospels. He, the lecturer, would take the intimation of Holman Hunt as a man who was desirous of living for humanity, and not dying for a propitiation.

Of his early life we set aside the whole narrative of his miraculous birth, and his arguing with the doctors in the Temple, when he was twelve years of age, on the ground of the improbability of a boy promiscuously entering the Temple to discuss with them, or of their letting him; of his baptism, though he accepted the ceremony as a form, yet he received the Holy Spirit into him, which he did not expect. Of the temptation it was as if he stood in Trafalgar Square, and chose to work for the people instead of feeding them by his riches, governing them by his power, or subduing them by a miraculous support of heavenly influence. The Sermon on the Mount was addressed to the few who could accept the teaching as a brotherhood, and his jurisprudence was in laws to the brotherhood, laws to the people, and the practical teaching of resistance to authority, that laid heavy burthens on men's shoulders. That his being isolated from friendship and the affections of the world, his life was barren, and so his death was a deliverance. These principles were communistic, but the Churches had made his grave with the rich. Such were the heads of the discourse, and the subject announced for next Sunday was "Immortality."

MRS. OHLSEN'S SESSIONS.

To the Editor.—Dear Sir,—With your permission, I would beg leave to make a few observations on the above subject. Wednesday evening, the 14th inst., being the last of the present series of meetings held at Farnworth Street Lecture Room, Liverpool, by the above lady, I thought it would not be out of place to notice that it would not be very generous to allow such disinterested services to pass by without a word of recognition, especially so, when, in the writer's humble opinion, they contributed, to some extent at least, to stimulate the progress of spiritual knowledge and enlightenment. For forty-three nights this medium has been giving to the public, free, the benefit of her varied mediumistic gifts, viz., trance addresses, clairvoyant visions, clairaudient tests, and, last, but not least, her curative and healing power, as several can testify, which powers were appreciated much by not a few, and greatly wondered at by a number of those that scrutinise so suspiciously all unorthodox and advanced teaching. Not a few were the sneers and insults she had to bear in her self-denying efforts to lay before the public the grand and consoling truths conveyed and taught to the world by spirit-agency. Her spirit-guides, each to their mission, commanded a great amount of attention in spite of the often adverse feelings and influences. The first and most prominent of her guides, with her eloquent and powerful addresses, excited curiosity and inquiry in many minds. The second, with her tenderness and love, softened many an angry feeling. The third, with her quaint Scotch humour and wit, stumbled many a would-be strong opponent; also many were the grateful hearts that she won by her healing proclivities. The fourth, with his American idiom, humour, and puns, turned many scornful looks into smiling faces. The fifth, with her childish prattle, made many friends by her child-like description of spirit-friends and tests, some of which were surprisingly correct.

Thus the sowers went forth, through the instrumentality of the above lady, and sowed those seeds of knowledge and truth that are bound to fructify and bear a good harvest in time to come. So the writer thinks that such efforts are not unworthy of a place in the annals of Spiritualism, nor unfit to be carried on in the future.

P. D.

SPIRITUALISM IN THE CHURCH.

At the present time there is an active tumult in the popular Church respecting the state of the human soul after death. To supply indications of the nature of this discussion and its bearings on Spiritualism, we intend quoting from published utterances. The first we present is a review, which appeared in the *Birmingham Morning News* of April 7, of a work by a clergyman of that town. As the review is written by a townsman of the author, the effect of the argument may be more truthfully estimated than if the work were criticised from an alien standpoint:—

OUT OF THE BODY: A SCRIPTURAL INQUIRY. By J. S. Pollock, M.A., Incumbent of St. Albans, Birmingham. Rivingtons: London, Oxford, and Cambridge.

We have read this book with interest. It is the production of a hard-working, conscientious clergyman, who is respected by all who know him, and most by those who know him best. Belonging as he does to that section of the Church of England called Ritualistic, we do not share his distinctive opinions as a Churchman, nor have we read

this book with the sympathy of a kindred belief; but we esteem the honesty with which it is evidently written, and we admire the courage which the author has shown in searching the Bible for evidences as to the destination of departed spirits, and in accepting such evidences as he has found, without attempting to explain them away, or venturing to ignore them—two modes of proceeding which characterise most Scriptural exegesis. The titles of some of the chapters—"Dream Life," "The Spirit-World," "Spirit-Groups," "Limits of Communication," "Spiritual Manifestations"—indicate the bearing of the argument. The groundwork is the doctrine that the spirit is conscious after death, but is in a place of suspense until its fate is authoritatively declared at the Judgment. This is set forth in the following words:—"The intermediate state is not 'everlasting life.' It is pleasant, doubtless, to think of your friends departed as having attained the happiness of heaven. You find it very hard to convince yourself that those you loved, with a perfect and perhaps too fond love, are not in present enjoyment of all that you could ask, and more than you could think for them. But this is not a question of feeling, but of fact. Has God said what you say? Has He not said the contrary? For consider this. You hold strongly, on God's authority, the hope of the 'Second Advent.' You believe in the resurrection of the body. You are preparing for the day which God hath appointed—a day when 'we shall all stand before the judgment-seat of Christ.' How, then, can you claim heaven for yourself or your departed friends before Christ comes to take his people there? How can you expect the portion of the 'children of the resurrection,' while the body lies in the grave? How can you receive the reward before the judgment-day? What you gain in feeling you lose in faith. By claiming heaven for the departed, you virtually deny the significance of the 'Second Coming,' the 'Resurrection,' and 'Eternal Judgment.'" Mr. Pollock is in favour of prayers for the departed, and he believes that they are sometimes permitted to return to their friends on earth. He complains, however, of three "enthusiasms." The first is chiefly found amongst Protestants, and consists in a belief that the spirits of dear departed are always with them. The second is a Roman Catholic belief, that the spirits of their friends, or of saints, are always accessible to invocation. The third is Spiritualism. These "all assert the truth of our connection with the spirit-world; they all seem to go above that which is written in the Holy Bible, to which our appeal has been made." The author seems more inclined, in one sense, to the third than to the two others; for, while one of these attributes a very wide liberty to spirits, and the second places them at the disposal of the living at all times, the Spiritualists wait for the manifestation of such spirits as are able and may be willing to come. He evidently believes that there is something in Spiritualism, which seems only explicable upon the theory which he has written this book to advocate. To us the belief in ghosts, and the visitation of spirits, appears to be credulity, but those persons whose objection to such a belief is founded on prejudice merely, may find it harder to defend themselves against Mr. Pollock than they imagine. It is but justice to say that Mr. Pollock considers the doctrines both of Purgatory and Spiritualism as abuses of the truth, which he thinks both of them contain. For our own part, we should require stricter proof both of ghosts and Spiritualism than would perhaps satisfy Mr. Pollock. But we concede him the merit of consistency in thinking that phenomena which his co-believers in the Bible admit to have occurred at some former time may, for any good reason that anyone can allege to the contrary occur now.

SPIRITUAL TEMPERANCE.

"If thou would'st be a bard, and have a mind
For beauty and high thought, and be not blind
To the fine haze which floats throughout the earth,
And gives to seeming worthless things great worth;
Not only temperate must thou be and chaste,
Keeping from all wild stimulants that waste
The inborn strength of the soul. Thou also must
Be in thine heart all honest, true, and just."—ROBT. LEIGHTON.

I WILL go and quaff of the nut-brown ale,
With the soft and snowy foam;
Its cheery smile tells many a tale;
It glads my heart, for my cheeks are pale
With pondering over my to-morrow.

'Twill make my heart from its sorrows strong,
And mind me of bygone days—
Of the winter nights so dark and long,
The quips and tales and the genial song,
And the great log fire ablaze.

How it makes one remember each merry face,
The hearts so true and brave;
I still am here in the same old place,
Whilst some abroad are running life's race,
And some of them in the grave.

Let me drink of the merry foaming ale,
If 't be only for "auld lang syne;"
Sweet memories of my youth, all hail!
To the dance, and the song, and the merry tale,
And that dear old flame of mine!

"Drink!" said a voice in my startled ear,
"But not of the ale of earth;
Drink of the brew of a higher sphere,—
The wine of the Gods, so rich, so clear,
If thou lackest celestial mirth!"

"Drink, drink deep of the sacred bowl
Where no deceit doth lie;
Sweet inspiration! O'er thy soul
It's waves of truth ecstatic roll,
And brighten thy mind's eye!"

43, Cobden Street, Everton, April, 1876.

J. REGINALD OWEN.

WANTED.—The *Spiritual Magazine* for February and March, 1860, December, 1861 and 1862 (two copies), and April, 1872. Full value will be given by J. Burns, 15, Southampton-row, London, W.C.

SPIRITUALISM IN BELPER.

Spiritualism is now permeating all classes of society. Even the down-trodden and ignorant at the bottom of the social scale—the unfortunate victims of the present system—are beginning to feel its revivifying effects. We have had a letter from one of this class, so illiterate in its construction that we dare not attempt its revision. We publish it *verbatim et literatim*, hoping that it may be of use to those who employ the peculiar vernacular in which it is written:—

Mr. Headhitter.—Dear Sur,—To a pusson of obseruation, it is heavydent that Bilper is undowtedly immerging from that state of unedicated nugacity and swervilism which has carriokterized it in the long past, into a condition of comparative insolence and onlitement. Perhaps, in a departed sperritool pint of view, our town haint been so forrerd as she orter. Pollyticks and the consumption of ardent sperrits has taken the lion's share of intuition. Literatoor han't gawn beyond plane handriting and the single rule of three—£ s. d. Ferlosophy in this market has been quoted below turnips; syence hasn't compared with sperrits or syder; surplises has ginnerally sot 'igher nor theology; sektaryanism has been before religion; and nails hev been ahead of poetry. Now, howsemever, the tables is turned bottom-side under; syence is riz, ferlosophy is appreshyated, and the ghosts are getting thar rights.

We've got hinstitutions redy to supply subjects for investigation to soot all minds xcept them without branes—from syence down throo mewtool improvement, tawktotalism, and Good-Templerism, to Sperritoolism. The voyce of mental freedom is sownding, the tree of nollidge has sprouted, mind is rizing sewpeerior to matter, and thare intellect which has been dormouse is now rowsed like a sleepy giant arter summat t'eat. The Mewtool Improvement class has peryserved at grate xpence in mewtooally improving its members and the publiok, until neither require no moor improving, and so there haint nobody to attend their meetings and lectors. The tawktotalers tawk moar nor ever, and, it appears, to more purpose, for they arr rapidly increasing in number. The Good Templers exerceise their tempers weekly in secret, in order to improve a few shocking specimens of that article among them—an object, surely, of the greatest importance, and worthy of awl praise. Another class of our townsmen are nitely engaged on the pipe and glass, imbibing sperrits, &c., to inhebreivation, solving deep problems connected with Bilper's futur 'istory, and electing themselves to fill prominent positions in the grand and glorious march forrerd which our grate town is about to tak. Meanwhile ther is a very lively minority ockypied in the moor 'umble exerceise of imbibing the sperritool influence of departed sperrits, singing and exciting themselves to intoxication about sperritool communications, and the rale presence of the sperrits of their dead relations and frends, which sperrits, it is sed, arr given owt to them without measure, without stint, and without charge, and all for the puposse of eyentifokally proving that man has a sole tuffer nor lether, which shall outlast time. Oh, hallucinated critters, to attempt such a task! Why, thare job has been on hand, akording to sublime 'istory, moor than eighteen hundred years, the last three or four hundred of which awl the edicated priests and skollars living hev bin specially ingaged on, and yet that ere job remains undone to this day. But, if all reports arr trew, these Sperritoolists bid fair to finish this job in less time, and for much less money than has allredy been speckylated on it. In Bilper, dewring the past three or four months, they sertinly hev been making overtime in this sperritool bizzness.

On the second of March an hessay was read befour the mewtool improvement class agenset Sperritoolism, which was ritten by Mr. Hogg, who, it is sed, was hogish enuff to steal nearly awl that ere hessay from the Rev. Mr. Ashcroft's printed lecter without the slytest backnollidgement of that gentleman, who has bin good enuff to give his ideas to the world for the use of awl his fellow-Kristians, who ave non of thar own. On the seventh of March a sarmon was preached aginst Spereetoolism by the Rev. T. Crossland, in Milford Church, near Bilper, which church was filled, it is sed for the first time, since it was opened many years ago, by people from Bilper and elsewhere. He heded his sarmon "Sperritoolism, the Anohentand Modern Whichcraft." These too, he asserted, were identical, and he re-asserted it several times, but never rashionally attempted to prove it. That ere sarmon, sur, was a reglar game of "Aunt Sally," in which he stuck up men of straw, and throwd passages of Skriptures at em, but he being near-sighted and cross-handed of coarse he missed em awl, and them thar straw men still stand grinning to be toppled over in the sarmon, which he has been foolish enuff to print. Like awl "Aunt Sally" mongers he manifests the money-grubbing sperrit, and has had the inspiration to charge three pence for his miserable effewision. On the 12th March Mr. Alfred Smedley read a hessay in favor of Sperritoolism under the roof of the free church, the Rev. Mr. Askew in the chair. The debate lasted two nites, to which the publiok were admitted. Of coarse thar was a good deal of excitement and a large number of people wer present, yet only one definite konclusion was arrived at by the bulk of the audience, and that was xpressed by a trustee of the chapel, called old "Tommy Edwards," who sed, "I know nowt about the subject, and nowt I want to know." This remark met with considerable applaws, thus proving that the Free Church Kristians are aware of thar crass ignorance and are anxious to remain the same; hence they were quite consistent when they tried their best to prevent Sperritoolists from speaking, lest they might give them any information. Of coarse under these circumstances the meeting—especially on the second nite—became like the chairman's name, awl "Askew," which had the effect several times of putting the sed chairman in somewhat of a strait. But the gratest go of awl occurred on the 7th and 8th of April, when Dr. Sexton, of London, delivered two horations. On Wednesday nite, the 7th inst., he was to have horated on the mishun of Sperritoolism, but he sooted himself himself to the ockasion, and gave us a splendid lecter on awl sides of the question, besides whittling away at the Rev. T. Crossland's sarmon until it was wittled awl to peices. The chair was ockeypiied by Mr. Adshead, a Sperritoolist, who mite very appropriately be named All-head, that organ of his body being prominently represented, and awl who know him, copfess that it is put on the rite way and is pretty well filled with useful matter.

Thar was a large audience, which listened very attentively, and thar is no dowt that the lecter has produced a profound impression. On Thursday nite, the 8th, the subjeokt was "Eternal Punishment." Mr. Alfred Smedley, an earnest investigator into Sperritoolism, took the chair. Agen thar was a large, intelligent, and attentive audience, which frequently applauded the Lectorer as he prosseed. Awl went on well until an oppertunity was given to questioners at the conclusion of the lecter, when a few ruffs, calling themselves Kristians, kick up a row on behalf of Kristianity and Hell torments. One of the questioners was a man cawled "Billy Dimplin," who in a very staggering, spluttering manner, put a harmless question, which Dr. Sexton answered in the affirmative. Another questioner was one Dr. Gaylor, who, because Dr. Sexton declined to devote all his energies, talent, and time to the answering of his irrelevant questions, stuck up his collar, and appealed to the roughs in the gallery, calling them "gentlemen," to help him in kicking up a row, which of course they were very pleased to do, some of 'em having come on purpose. Here was a splendid opertunity for these "gods" to have a spree, with Dr. Gaylor for a leader. As the red-faced, blear-eyed Dr. gesticulated on the form, with both hands waving in the air, harranguing the "gentlemen" (?) in the gallery, it was difficult to say which looked the most characteristic of a gentleman—the black-faced "gods" in the gallery, or the Dr. in the body of the Hall. Probably most intelligent people would dispute with the Dr. the honour (?). As I gazed upon Dr. Gaylor showing hisself hoarse, with his arms moving up and down in the air, like a young duck learning to fly, with all the intelligent part of the audience crying shame! as they indignantly left the room, I instinctively pitied him, and my sympathy went out to him in the following inaudible prayer:—"Oh that thou hadst the wings of a dove, that thou mightest fly away to thy black-faced friends in the gallery, and be at peace."

As you may expect, Sur, everybody here is tawking about Sperritoolism. The Parsons, Skriptur readers, &c., are wild about the spread of Sperritool views. Sperritoolists 'ave increased so rapidly in Bilper that they are sprinkled among the members of awl the churches and chapels like plums in a workhouse pudding, and society generally is awl in a ferment. Awl these dreadful results, it is sed, are to be attributed to the awful influence of Mr. & Mrs. Hitchcock, of Nottingham, who have been in the habit of coming to Bilper (by invitation) wunce a month for some time. Mrs. Hitchcock is a medium, and it is astonishing 'ow awl the Sperritoolists love and admire her. They seem to lowk upon her almost as an angel, and it is sed wherever she goes she makes the fowks present feel as if they were in heaven. Sartin it is, that these Sperritoolists hev drawn the thawts of Bilper people heavenward in a remarkable manner, for they 'ave tawked more about heaven and its ockypants during the last few weeks than they had done during the whole twelve months previous, and just at the present time the thawts of the people may be divided into two classes—those which are heavenwards, and those which are hellwards, the Kristians, of course, being bothered with the Devil-and-Hell theory. It is reported also that Mr. Adshead, Mr. Baldwin, the Messrs. Wheeldon Bros., and Mr. and Mrs. Wigley hev had a good deal to do with bringing about this awful success of Sperritoolism in Bilper.

But this letter is awlready too long, so I must pull up short. Hoping, Sur, you will 'ave the goodness to put it in your wonderful MEDIUM, I am, yours truly,

TUMMUS.

MANCHESTER.—AT THE TEMPERANCE HALL.

On Sunday week our trance-medium, Mr. Johnson, treated us to a brilliant lecture on "Spheres," preparatory to which the following invocation was given:—

"Our Father! Thou from whom all spirit-life doth come, from whose grand central-point all life has been emitted and exhibited itself upon this mighty plane of the material! Thou, our father and our mother God, we bow before Thee! Amidst Thy goodness and power, and amidst the wondrous display of Thy love, amidst all the grandeur which Thou hast thrown around mankind to display Thyself, our voices would be heard lifting their songs in swelling strains of adoration to Thee. Wonderful are Thy manifestations! Thou hast displayed Thyself in wondrous forms upon the earth; Thou art continually displaying Thyself in a wondrous manner in the spheres of spirit-life! We cannot turn our eyes but we feel and know that Thou art ever unfolding Thyself, that our divine progression might become complete. Why should we not, therefore, praise Thee? Thou who hast kindly provided for us, not only the sustenance of the material, but the complete hope of the spiritual; Thou who hast spread before us such a store of knowledge that all may live for their own advancement, we praise Thee! We come to Thee, O Father, because we feel we are renewing our strength, that we are bringing ourselves nearer to those laws of Thine which are given for our own development. We come to Thee because we feel that Thou hast provided in the grand storehouse of this spiritual sphere that which will lift up man through the whole grade of spirit-life. We may live upon the earth-plane; we may have crossed the border of the material sphere; but yet we find that there is a magnificent field of development in store for us; a deep sea of knowledge in which we may dive and bring up stores of heavenly wisdom. But while we praise Thee for ourselves, we would not forget that there is a mighty mass unmoved by the spiritual, where no spiritual wave has yet crossed; where the voice of the Divine love has never been listened to; where all is stagnant and death-like; for this mighty multitude of material-life we would draw near to Thee! Thou knowest that by the grand law of affinity we are connected by material ties to them, and we ask that the bright light of the celestial band may cast some bright gleam upon the material sea, that they may say that there is not only an earthly life, but a heavenly one; that there is not only a life, but an immortality; that there is not only a life of worldliness, but a life of purity and love! Oh, ye bright teachers of the higher celestial regions, send down upon the earth your influence, that we may learn the noble truths of Divine love!"

The medium then said the spirits had endeavoured in their last address to draw our attention to some truths they had taught in regard to the states and conditions of soul after our so-called death. They had endeavoured to show us that the foundation of the sphere men called heaven must be laid upon the earth-plane, that all the spiritual must be

based upon the material, that no spiritual progress could be made unless through and by the instrumentality of the material. There was an element thrown back by the material, which assisted and rendered life-power to the spiritual that could never be gained but through that influence of the material. They wished to day to bring us as near as possible to realise the fact, that, in the material sphere as in the spiritual, and in the spiritual as in the material, there were different spheres and existences; which, in after-life, would constitute the spiritual state and sphere which men designated heaven. They had only to point us to the fact of the various governments of the world, their differences and their adaptability to the condition of the nations over which they were set. We should find that even in the most ignorant and most animalised nation there was a development in their government of that which constitutes their spirit-life. If we went up higher, and looked at the more intellectual standard, we should still find that development constantly in operation.

Speaking on the subject of worldly government, the lecturer said that though we live under comparatively free and enlightened governments, we must remember that these governments were only the likeness to the vast multitude of our people; that, as the people became enlightened, so governments became more enlightened. This state and condition of the earth-life was to all intents and purposes a reflective of the spiritual spheres, for they were governed by laws which arose out of an inner life of the spiritual existences who have passed away from our earth-plane.

The lecturer then with great force dwelt upon the affinities of the different spheres, and informed us that we might at some time of our existences, prior to our advent upon the earth-plane, have lived in a sphere separate and distinct from those with whom in our every-day life we associate. It was impossible for some souls to affiliate with others. This was manifest even in our family circle, at our own fireside, where brother meets brother, sister meets sister, and friend meets friend, for there was such a distinct element in their spiritual nature that it would be impossible for the two to enjoy the same place and to realise the same happiness.

Touching upon the misapprehensions which so prevalently existed regarding the nature of heaven and hell, the lecturer, in eloquent language, overthrew the too-commonly-held absurd notions respecting our future state, and with a mighty and withering power exposed the fallacy of the doctrines on this point as taught and inculcated by the Church. Would that some of our creed-bound clerical brethren heard Mr. Johnson on this point!

Again, adverting to the main subject, we were told that the spheres men called heaven were influenced by those who passed away from our sphere, and by the condition in which they passed away. So sure as we sent a man from this sphere full of evil, so sure did we make a dark blot upon the spiritual sphere. In passing from the earth-life there was a spiritual plane which they would term spiritual-natural, for it bore so much of the earthly and material plane that man, whose last life had been wrapt up in the pursuits of the earth-life, could not rid himself of that earthly influence at death. Death was the putting off the material; but, while we put off that material, we carried away those influences which attach to our bodies, and every pursuit, feeble as might be the print in the material, left its mark upon the spiritual existence. The influence which spirit-life brought to bear upon the earth-life occupied the rest of the lecture, and a most magnificent discourse was thus brought to a close.

The next lecture by Mr. Johnson will be on the passage of Scripture, "The poor ye have always with you." J. L.

MR. PERKS'S INSTITUTION AT BIRMINGHAM.

To the Editor.—Dear Sir,—A large attendance of Spiritualists assembled at Mr. Perks's room on Sunday evening, April 11, to welcome Mrs. Groom, who had promised a sitting for the benefit of Mr. Perks, who has incurred much expense in providing accommodation for investigators.

An exceedingly interesting seance was held, in which flowers were brought, the hands of the sitters shaken by four different-sized materialised hands (one of the latter being of diminutive proportions), and two handbells played an accompaniment to a piece sang by the company. "Mr. Hawkes" controlled the medium, and spoke at some length, giving advice and encouragement to all engaged in promoting the cause, and urging them to ceaseless effort.

Mrs. Groom has kindly consented to give another sitting (due notice of which will be given), so that ticket-holders and a few other friends may have a chance of admission. The friends present wish to record their appreciation of Mrs. Groom's services to the cause and her uniform kindness in promoting individual endeavours.—Yours,
April 19, 1875. T. MAHONY.

Mr. Perks announces that the United Christian Spiritualists, 312, Bridge Street West, will be favoured with a visit from Miss Williams on Sunday, April 25, at half-past six o'clock, on which occasion she will give a trance address under the influence of her spirit-guide, known by the name of "Goodness." All friends are respectfully invited to attend. Contributions, voluntary. Mr. Perks adds that he has attended Miss Williams's circle, and she has attended his. He has thus discovered that the character of her mediumship is of a high class, and takes well with those who have been privileged to hear her, and he can thoroughly recommend her to the attention of the friends of the movement.

We have received from Mr. T. L. Strange a copy of his new work, "The Sources and Development of Christianity," price 5s. It is a book which will repay perusal. Spiritualism might somewhat modify many of the views, but it contains an immense amount of information derived from the best sources on the origin, phases, and relations of what is called Christianity. In connection with this work should be read "The Bible; is it the Word of God?" 7s.; "The Development of Creation on the Earth," 2s. 6d.; "The Legends of the Old Testament Traced to their Apparent Primitive Sources," price 5s., by the same author. They constitute a uniform series, quite a valuable library in themselves. They may be obtained at the Spiritual Institution, and can be read in the Progressive Library.

THE CHALLENGE TO MASKELYNE AND COOKE.

The challenge which appeared in these columns a few weeks ago has created considerable comment in the newspapers. The *Standard* has been particularly busy in the matter. Mr. Maskelyne pleads ignorance of the challenge having been made. In reply to this plea, the following letter was sent to the editor of the *Standard*, who did not permit it to appear in that paper:—

"Sir,—I was rather amused on reading Mr. Maskelyne's letter which appeared in your impression of the 5th inst., seeing that copies of the *MEDIUM AND DAYBREAK*, in which the challenge was set forth, had certainly been sent to Messrs. Maskelyne and Cooke.

"It is possible, however, that they fell into the hands of 'Psycho,' who, from feelings of consideration for his proprietors, has withheld them.—Yours obediently,
"THE CHALLENGER."

PERMANENT MATERIALISATIONS.

To the Editor.—Sir,—It is stated in the last number of the *MEDIUM* that, at a recent seance at the house of Mrs. Showers, a lock of hair was out from the head of the materialised spirit, "Lenore," "was carefully preserved, and is now a treasured object at the Spiritual Institution, where it may be seen." Mr. Wallace ("Miracles and Modern Spiritualism") also mentions the production, by spiritual agency, of flowers, afterwards dried and preserved by himself. The latter statement presented no difficulty to me, because it was quite consistent with the account that the flowers may have been grown in the usual way, and merely brought by spirits. But in the case of "Lenore's" hair, we are driven to suppose that the materialisation of part of the human organism or structure can be permanent. And if of part, why not of the whole? Has any theory been suggested to account for this phenomenon?

At present I cannot subscribe myself a confirmed believer in materialisation, but am a very hopeful inquirer, and am anxious to have such stumbling-blocks as the above removed from my path. And I should think that to others, whose faith is stronger, or whose experience is more convincing than my own, some explanation would be acceptable. —I am, Sir, your obedient servant,
INVESTIGATOR.

London, 17th April.

[Objects materialised by spirits are quite distinct as a manifestation from objects brought into the circle by spirits. Fruits, flowers; and other things thus transported, existed before as the products of natural development. Materialised spirit-forms, and their attendant appendages and drapery, are produced by spirit-power on the spot from elements derived from the medium, sitters, and the atmosphere. It is certain that several human figures may be materialised at the same time, so as to be capable of talking and acting like ordinary human beings, and clothed in many yards of textile fabrics, all of which, at the close of the manifestation, dissolve into invisibility in less than half a minute. On two separate occasions we got portions from these materialised robes, and the pieces thus cut off are now in our possession. The morsel of hair from the spirit "Lenore" is an additional instance of the permanency of these materialised objects. There are many instances in the experience of investigators of flowers and fabrics having dissolved into invisibility while in the hand of the spectator, or soon after the objects were obtained. Sometimes fabrics have been seen to crumple up or shrivel away, and have been restored to completeness by the spirit passing the hand over the piece of cloth. We think that theories can scarcely be demanded in this matter, seeing that the accretion and disintegration of the ordinary objects in nature also require explanation. What we are certain about are the facts.—Ed. M.]

"THE BOTANIC PRACTITIONER," a monthly journal of progressive and positive medicine and public health, edited by Thos. Butterfield, M.D., has made its appearance. It is published by Dr. White, of Leeds, and the price is Twopence. It advocates the repeal of the compulsory vaccination laws, and, in its peculiar sphere, is eminently progressive. Good value is offered for the money charged.

THOMAS UN-ABEL TO C jumps to the conclusion that the "Theological Nuts," printed in our columns over the name of Abel C. Thomas, are from a spiritual source, and in confutation of that idea encloses a tract printed and published by Thomas Scott, containing those which we published, and others. We beg to explain that these "Nuts" are not spiritual communications at all, but are reprinted from an American publication, which contains 213 "Questions," being many more than are to be found in Mr. Scott's tract. The Rev. Abel C. Thomas, a Universalist minister, is supposed to be in the flesh still actively engaged in doing battle against the errors and inconsistencies of modern Christianity. Hence it is not anyone connected with us who garbles the superior productions of another. This work has been done by the editor of the tract which our "Un-Abel" correspondent has enclosed.

A BIG LECTURE.—Mr. Burns is expected to visit Newcastle at Whitsuntide, and the Seghill friends have embraced the opportunity of having a turn from him. They say:—"The subject on which we want you to lecture is as follows:—Modern Spiritualism, a true science of man; his spiritual nature demonstrated; his continued existence after so-called death proved; its moral and practical utility illustrated; and wherein it differs and agrees with the 'secular' and religious systems of the present day." We have heard of the interminable dance of the fairies, into which young men have been enticed, but when the reel was over, and they came to their senses, they found themselves with hipling gait and "lyart pow," scarcely able, to move from extreme old age. This lecture seems to be of a similar length, for the subject is almost encyclopaedic. If the *MEDIUM* does not come out for the next fifty years it may be inferred that the editor is continuing his lecture in Northumberland. But the lecture is to be followed by discussion, and that is regarded by the audience as the chief feature of the evening. A correspondent says:—"We are a sort of modern Athens at Seghill. Such diverse characters as Bradlaugh, Watts, Mrs. Law, Mrs. Besant, Dr. Sexton, J. J. Morse, and a number of reverends, have all spouted from the same platform within these last few years." Look out, then, for the discussion. The lecture is to be on Saturday night, so if our auditors will provide themselves with nightcaps, we shall do our best to soothe them off to "sleep, balmy sleep."

SPIRITUALISTS' BENEVOLENT FUND.

The following subscriptions have been received:—

From Mr. William Gill.—"As 'Damocles' has subscribed 5s. towards the Benevolent Fund, I cannot do less than follow his example. You will find enclosed a money order for the amount."

As the foregoing letter was being opened on Saturday evening, in came J. W. with 5s. for the Benevolent Fund and 5s. for George Ruby. He said he had just read the proposal in the *Medium*, and hurried through with his engagements that he might lose no time in running up and adding his stone to the cairn. A similar sum he is prepared to subscribe annually.

Mr. J. Jones, Poland Street, says, "I enclose 2s. 6d. towards the Spiritualists' Benevolent Fund, and hope others will do the same. I am but a working man, and would enclose more if I could afford it."

Others have been received, and will be acknowledged next week.

K.—We understand that Mr. Tom Eves is engaged at Ulverston on mining operations.

NEWCASTLE.—On the first Monday in May a member of the Newcastle Society will deliver an address on an interesting subject relating to Spiritualism at the rooms of the society, Freemasons' Old Hall, Weir's Court, Newgate Street.

MR. COGMAN wishes to acknowledge receipt of the following sums towards defraying the expenses of the East London Spiritual Institution:—Mrs. Maltby, 10s.; Madeline Perrou, York, 9s. 11d.; S. F., 5s.; Mr. Young, 10s. 6d.; Mr. H. West, 10s. 6d.

Mrs. OHLSSEN has the honour of informing her many friends that she will hold a public meeting every Wednesday evening at eight o'clock, at 319, Crown Street, Liverpool, for trance-speaking, clairvoyance, clairaudience, tests, and healing purposes. Admission, 6d. each. Is open also for public and private engagements.

PRESTON.—We find that a course of four trance addresses by the spirit, "Mungo Park," on "The Philosophy of the Human Mind, and its Connection with Matter," will be delivered through his "instrument," a youth sixteen years of age, in the club-room of Clarkson's Temperance Hotel, Lune Street, commencing Thursday, April 22, and on the successive Thursday evenings.

SOEWBY BRIDGE.—On Sunday next, April 25th, Mr. Robert Harper of Birmingham, the popular lecturer, will give two lectures in the Lyceum. Afternoon, at half-past two; subject—"The Cure of Physical Disease by Moral Soul Force." Evening, at half-past six; subject—"The Revelation of the Spiritual Destiny of Humanity." Collection at the close of each service.

A BENEFIT *soirée* will be given at Mrs. Bullock's Hall, 19, Church Street, Islington, on behalf of Mr. J. G. Smith, on the evening of Tuesday, May 4th, when Mrs. Bullock, Miss Keves, Messrs. Whitby, Blackwood, Burns, and others, will provide a varied entertainment of song, recitation, and scientific demonstration. Tickets 6d. each. The chair to be taken at half-past seven prompt, as there will be a long programme.

Gifts of Books.—The following correspondents desire, with profuse thanks, to acknowledge parcels of valuable books for free distribution, the gift of Mr. John Scott, Belfast:—Mr. C. Appleyard, Halifax Psychological Society; The Notting Hill Association of Spiritualists; Joseph Wild and Charles Hallgath, Ossett Spiritual Institute. Several parcels have been received, which are being distributed from door to door. Also Mr. Thomas Wilson, Woodhouses, second parcel. Mr. R. Ashworth, Halifax, a parcel, carriage paid, which he is distributing amongst his shopmates and acquaintances, and any person may have a share on application.

NOTTING HILL.—Dear Sir,—Since I had the pleasure of seeing you at Mr. Cogman's, we have continued to hold our meetings three times a week. We are progressing so favourably, and feel that the trance-addresses ought to be heard by more; we regret we have not a shorthand writer, that they may appear in print. In case that any investigators in our neighbourhood may be desirous of joining our circle, we should be very glad if you would notify in the usual column of the *Medium* that there are trance-addresses on Sunday evenings, developing on Wednesdays, and physical on Saturdays—to commence, Sundays at seven, week nights at 7.30. For further particulars apply to H. Blunderfield, 6, Basing Road, Westbourne Park, W.

IPSWICH.—The first lecture on the subject of Spiritualism in this town or district, was delivered on Thursday evening of last week, and was by David H. Wilson, Esq., M.A., LL.M. A copious report is given in the *East Anglian Daily Times* of Saturday:—"There was a large audience, and the chair was occupied by J. E. Taylor, Esq., Curator of the Ipswich Museum. The chairman, in opening the proceedings, said he appeared in a new character that night, and he wished to make a few observations before he introduced the lecturer. He was not a Spiritualist; at the same time, as a scientific man, he was greatly interested in this doctrine. They well knew that science had not yet reached the end of its tether. He had been at seances, where he had seen undoubted phenomena, which he could not explain. He was not a sceptic, nor could he call himself a believer in Spiritualism. He had thought that some of their theories were rash and unfounded, but as the lecturer was an educated man, no doubt they would have an educated man's opinion. Granted, the doctrine of the immortality of the human soul, the belief in Spiritualism was, after all, not that outrageous thing some people thought, and why should it not be possible that departed spirits communed with those left behind? However, they would hear, doubtless, full explanations given by the lecturer, whom he had great pleasure in introducing." The lecturer chose as his subject, "Criticism hostile to the spiritual theory set forth and refuted." He was received with applause, and proceeded to give a review of the various theories which are usually advanced to explain away the phenomena of Spiritualism. A vote of thanks to the lecturer proposed by the chairman concluded the proceedings, an observation being made that such a full audience was certainly a compliment to the lecturer considering the counter attractions in the town.

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

SUNDAY, APRIL 25, Dr. Reynoldson, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, APRIL 26, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

WEDNESDAY, APRIL 28, Mr. Herne at 8. Admission, 2s. 6d.

THURSDAY, APRIL 29, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, APRIL 23, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m. Admission 2s. 6d.

SATURDAY, APRIL 24, Mr. Williams. See advt.

Notting Hill, at 11, Blechynden Mews, at 7.30.

SUNDAY, APRIL 25, Dr. Sexton, at Goswell Hall, 36, Goswell Road, at 7.

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

Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.

W. Eglinton's Circle for Investigators, held at Westmoreland Hall, 45, Westmoreland Place, City Road. Commence at 11 a.m. Admission free.

Notting Hill, at 11, Blechynden Mews, at 7.

MONDAY, APRIL 26, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hooker's Circle for Investigators, 38, Henry Street, St. John's Wood, at 8.45; admission 1s.

Mr. Williams. See advt.

WEDNESDAY, APRIL 28, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

B. Clark, 36, Edith Grove, Fulham Road.

Notting Hill, at 11, Blechynden Mews, at 7.30.

THURSDAY, APRIL 29, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

Developing Circle at Mr. W. Cannell's, 85, Frederick Street, Charles Street, Portland Town, at 8.

Mr. Williams. See advt.

FRIDAY, APRIL 30, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 5s.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 25, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Wall Street, Hookley, United Christian Spiritualists at 6 o'clock, for members only.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

HALFAX Psychological Society, Old County Court, Union 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, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

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

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

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

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

HECKMONDWICK, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 6 p.m.

MONDAY, APRIL 26, BIRMINGHAM. 53, Suffolk Street, at 8.

TUESDAY, APRIL 27, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

STOCKTON. Meeting at Mr. Friend's, 2, Silver Street, at 8.15.

NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.

BIRMINGHAM. Miss E. Williams, 71, Alma Street, Aston, trance, test, and inspirational medium, at past 7 o'clock.

WEDNESDAY, APRIL 28, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

Mr. Perks's, 312, Bridge Street, at half-past seven, for development.

LIVERPOOL. Mrs. Ohlsen, at 319, Crown Street, at 8.

THURSDAY, APRIL 29, BOWLING, Hall Lane, 7.30 p.m.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

BIRMINGHAM, A Developing Circle, for Spiritualists only, is held at Miss Baker, Ashbourne Place, St. Mark Street, at 8. A good Trance, healing, and Clairvoyant-medium.

FRIDAY, APRIL 30, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

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