



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

# SPIRITUALISM.

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

No. 265.—VOL. VI.]

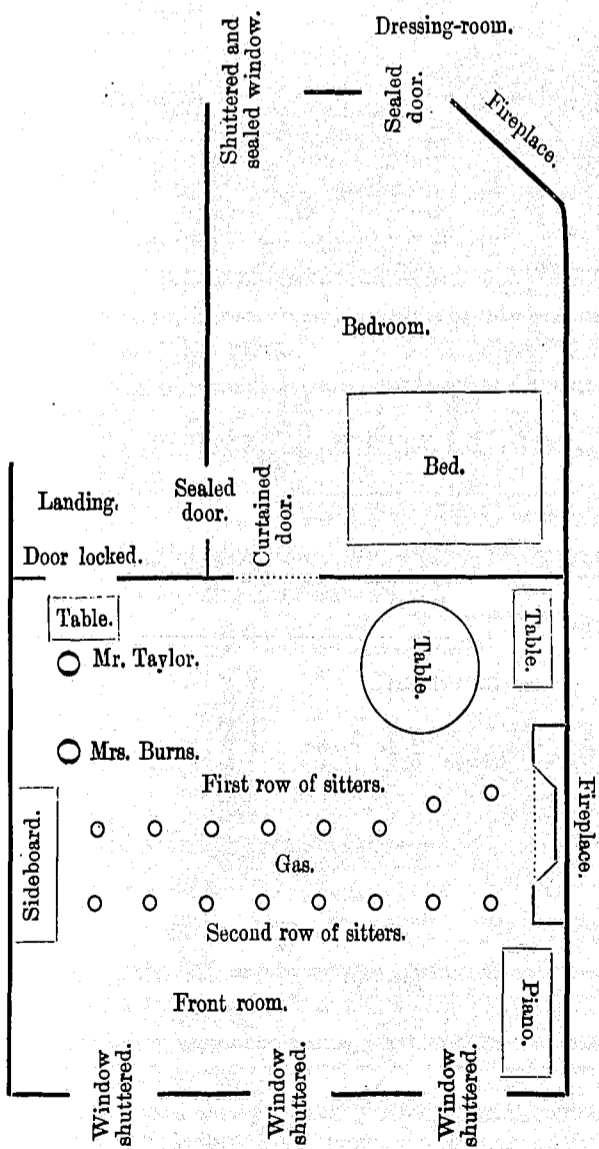
LONDON, APRIL 30, 1875.

[DOUBLE SHEET—PRICE 1½d.]

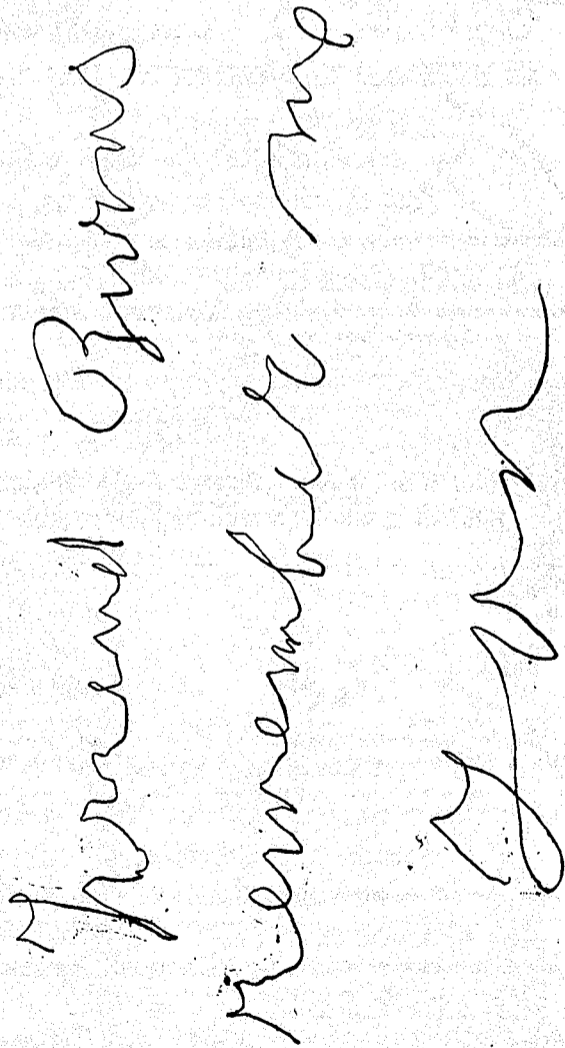
## THE MATERIALISATION OF SPIRIT-FORMS.

INDISPUTABLE PROOF.

THE SPIRIT LEADS MR. BASTIAN OUT INTO THE CIRCLE.



Plan of the Rooms occupied by Messrs. Bastian and Taylor, in which the Seances are held.



Fac-simile (done by Photographic process) of a Letter written by the Materialised Spirit-Form in full view of the sitters.

## SPIRITS APPEAR IN MATERIAL FORM.

## MR. BASTIAN'S SEANCES.

The one question which engrosses the attention of Spiritualists at the present time is that of materialisation. It appears to be the ruling manifestation. Our issue of the 22nd week was almost wholly occupied with accounts of materialisation phenomena, which have recently occurred in various parts of this country and in America.

The recent results obtained at Mr. Ronalds's circle, at the rooms of Messrs. Bastian and Taylor, have directed the undivided attention of Spiritualists to the mediumship of these gentlemen. It is to be regretted that Mr. Bastian's vitality suffers so much from this form of manifestation that the seances must close in two weeks hence. It will, therefore, be impossible for any but a limited number of our readers to witness these extraordinary manifestations. To give them every facility possible for judging of the nature of them, we have this week furnished certain plans and illustrations, which we hope will be of some assistance to investigators.

Messrs. Bastian and Taylor occupy a suite of three rooms, up one stair at No. 2, Vernon Place. The front room looks into Bloomsbury Square, and the dressing-room in the rear looks into a small garden behind the premises, as also does the one window of the intervening bed-room. The front room measures 19 by 17 feet. The others, and the objects figured therein, are drawn to a similar scale on the accompanying plan.

On Tuesday evening of last week we had the privilege of being present at the private seance. The front row of sitters was formed of the usual members of the circle, the visitors occupying the second row. Mr. Ronalds sat nearest to the fire-place, with the round table immediately in front of him. Next to him sat Mrs. Woodforde, then Mr. Colman, and so on to the sideboard on the other side of the room. Mrs. Burns and Mr. Taylor formed a curve or bend towards the little table which stood against the room-door, Mrs. Woodforde and Mr. Ronalds forming a slight curve at the other end of the row. In the second row, behind Mr. Ronalds, sat Mr. Burns, then Mrs. Campbell, and other visitors.

On referring to the plan of the room, it will be observed that, from the curtained door leading into the bed-room to the first row of sitters, the space was about eight feet. The gas-pendant hung immediately over the sitters; the branch, which was lighted, extending over the back row. The arrangements were completed by some flowers, a pair of scissors, paper, and pencil, being laid upon the round table, by the side of which stood an empty chair for the use of the spirit-forms.

The first proceeding was to extinguish the lights, and sit for instructions. Soon the controlling spirit, "George Fox," saluted the meeting in the audible voice, naming particularly Mr. and Mrs. Burns. "Johnny," another spirit, then spoke and alluded to the flowers on the table, which he proceeded to examine, and held the vase up to Mr. Ronalds to smell the flowers. Mrs. Woodforde asked for a flower, and instantly the sitters, from one side of the room to the other, felt themselves gently sprinkled with water, apparently shaken from the blossoms taken from the table by the spirit.

"George Fox," alluding to the flowers, then said, "We thank the kind friends who have bestowed these beautiful gifts upon our spiritual altar."

The spirit "May" played the guitar in a gentle and pleasing manner.

Two gentlemen were selected to examine the rooms. Sitters for the succeeding seance were nominated and selected by the spirit who conducted the conversation in an audible voice, and then the gas was re-lighted.

The examination of the rooms was gone into most thoroughly. The dressing-room was first searched, and the door was locked and sealed by fixing gummed papers from the edge of the door to the door-post. The only bed-room window was also shuttered and similarly test-papered. The bed-room door opening on to the landing is kept in a state of test continually. Boxes were looked into, drawers pulled out, search made under the bed, and every possible precaution was taken that no one was concealed in the bed-room which was used as cabinet. The search being completed, the sitters took their places, and Mr. Bastian passed through behind the dark curtain which hung in the doorway leading from the front room to the bed-room, and took his seat near the foot of the bed. One jet of gas was allowed to burn with sufficient power to enable a watch to be read with difficulty.

After some singing, the curtains gently parted, and a portion of a white figure peeped out. This was repeated several times, on each occasion the figure coming more into view, and ultimately it walked out into the space in front of the sitters. It presented the appearance of a neat, agile little woman, of fine temperament and graceful deportment. From the second row the features could not be seen, but she walked round quite close to Mr. Taylor, Mrs. Burns, and some sitters in front, who could see her distinctly, and who noticed the profuse curls which hung over her shoulders. Having spent some time in view of the sitters, she retired through the curtains. Shortly, her right arm was seen pushing back the half of the curtain nearest to the round table; at the same time she appeared to be making considerable effort to advance forward. Soon she came into full view, with a white form appearing close to her shoulders. Another instant, and it was seen to be the white shirt-front of Mr. Bastian, who was being led out by the spirits. He seemed quite unconscious, and moved round automatically, as led by the little female form beside him. Having

gone the round of the circle, he was led back and "May," for that is the spirit's name, one of the guides of these mediums, retired, after making low curtsies to the sitters, manifesting great enthusiasm over the result of her experiment.

In a short time the curtains again were opened, but this time by a tall, powerful, and masculine figure, with a heavy black beard and prominent features, indicating the motive temperament. This was "Thomas Ronalds," brother to Mr. Ronalds. "Thomas" came out with great freedom, holding out his hand to his brother. Mr. Ronalds also held out his hand, and the spirit brought his palm down upon it with a loud slap, which sounded all over the room. The spirit advanced so close to the front row that we could see his features, and can well understand that those who occupy good positions can thoroughly identify the spirits who thus manifest. Mr. Burns asked him to write a letter to him. He turned round the chair, sat down upon it, took the pencil which lay upon the round table, and commenced to write. Having written apparently the first line, he sat in the attitude of thought for an instant; then wrote again, when he ceremoniously folded up the sheet of note-paper, came forward, and handed it over Mrs. Woodforde to Mr. Burns, who felt the substantial thumb of the hand which presented the paper. The words written were, "Friend Burns, remember me, Tom." This letter is given in *fac-simile* on another page. The hand-writing is rather shaky, and Mr. Ronalds says it is exactly like that of his brother when in earth-life, the shaky feature included. The writing is not much, to be sure, and communicates nothing of importance; yet it is no less a fact on that account. The spirit complained of want of power, as the medium was so very weak, and to control the physical organism was about as much as he could accomplish, mental processes being apparently attended with particular difficulty. The spirit then took up the scissors from the table and cut off from his long white robe three different pieces of cloth, which were handed to three sitters. Mrs. Burns got the last piece. On the remark being made that no hole was seen where the pieces were cut out, the spirit shook his skirts till they snapped with a loud rustle, as if a towel or other piece of cloth were violently jerked in the hand, and holding up his garment, no hole was visible. This showed that he had the power of re-constructing the necessary fabric to make up the deficiency. The cloth is very fine and soft in quality, and was said to resemble mull muslin.

This object may be seen at the Spiritual Institution.

As a decided novelty, we present, in the accompanying illustration, a print of an exact *fac-simile* of the piece of cloth obtained by a photographic process. Every thread is rendered apparent, and of the same degree of fineness as in the original.

"Thos. Ronalds" having retired, a figure of quite a different type presented itself. It was that of a slim, graceful lady, of apparently twenty-five years of age, dressed in very flowing robes, with ample sleeves of about fifteen or eighteen inches wide. She assumed the most graceful postures, which were enhanced by the becoming style of her costume, and gave her a most beautiful and interesting appearance. On fully entering the room, she paused for a moment, looking towards Mrs. Campbell, who at once seemed to recognise her, and said, "Are you Violet?" The spirit responded at once by manifesting great delight, and, walking towards the front row of sitters, Mrs. Campbell took every opportunity at her command to observe the features closely, but failed in recognising them, though she was very deeply impressed that the spirit was indeed that of her deceased relative. The form, however, went quite close to Mrs. Burns, so that her features could be distinctly observed, and Mrs. Burns—who had seen her frequently clairvoyantly—recognised her as the same individual thought of by Mrs. Campbell. The garments of this spirit were whiter and more luminous than any of the others.

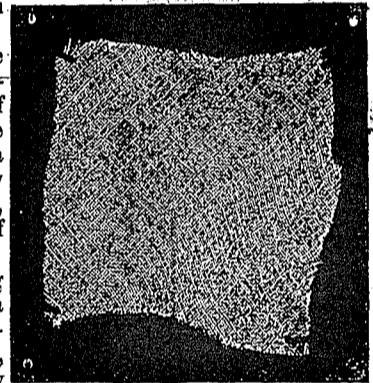
The fourth figure was a large-framed and rather bent old lady, who came slowly out towards Mrs. Loder. It was Mr. Loder's mother, who has thus manifested frequently.

The last spirit-form was "Seraphine," in the costume of a nun, carrying at her girdle a large white cross, as has been described by Mrs. Woodforde. She came towards that lady, and soon withdrew.

In a short time, Mr. Bastian awoke from his trance, and when he came into the front room he was so exhausted that he had to lie down upon the sofa.

The more these phenomena are looked into, the more satisfactory do they become. Frequent sitters have accumulated much valuable testimony as to the reality and individuality of these forms. Sometimes the weight of the spirit-figure is sufficient to cause a peculiar creaking in the floor, like that occasioned by the tread of a heavy foot. It would be interesting if a weighing apparatus were introduced to take the weight of the figure, as was done in America, a description of which experiment we gave two weeks ago.

SAMUEL R. WELLS, the well-known phrenological publisher of New York, died suddenly on April 13 of typhoid fever. The firm which he has of late years represented was formerly known as the firm of Fowler and Wells.



## SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS:

A REPLY TO  
THE "RELIGION OF GHOSTS,"  
A SERMON BY THE  
REV. DE WITT PALMAGE, D.D.,  
At the Tabernacle, Brooklyn, New York,  
DELIVERED AT DOUGHTY HALL, BEDFORD ROW, LONDON,  
BY  
J. BURNS,  
OF THE SPIRITUAL INSTITUTION,  
On Sunday Evening, April 18, 1875.

I intend this evening to offer some remarks upon a sermon entitled "The Religion of Ghosts," supplied by an American Tabernacle tall-talker to certain "Christian" papers of the American complexion published in this country.

I do not propose to review every perverted statement and absurd proposition in this complicated and contradictory rigmarole, for that would occupy too much time. The sermon, indeed, is something like a person so dreadfully diseased that to effect a cure it would be necessary to reconstruct every organ and tissue of the body, and make a new man of him. There is some truth in the discourse, to be sure, for it would be impossible to tell a lie unless there were a basis of truth to be perverted. Were this discourse altogether untrue and imaginary, it would be an invention, a work of genius. But, like a diseased man who has some sound timbers in his constitution to hold him together, so this discourse has certain elements of fact running through it, but which, like sound parts in a diseased frame, are wholly enveloped in morbid humours.

The title, "The Religion of Ghosts," is intended to caricature the views of Spiritualists. It is not made clear in the discourse, however, why this title has been assumed; because it is not shown that Spiritualists turn their backs upon the divine truths recognised by the religious portion of mankind generally; nor is it demonstrated that Spiritualists regard the spirits of defunct men and women as gods or objects of worship. In truth, Spiritualists recognise the only one religion that has ever been propounded by spiritual teachers to mankind throughout the history of the world,—that to do good to men in the light of celestial truth is the only acceptable offering that can be made to God the Father. There is only one religion, and that is advocated by Spiritualists in common with all prophets and teachers, ancient and modern, who have aspired to lead the soul to God.

But let us examine whether this preacher has not in his rashness calumniated the religion of which he professes to be an exponent. "The Religion of Ghosts"—what does this phrase imply in view of the saying of Paul, "If Christ be not risen, then is our preaching vain, and your faith is also vain." Peter, also, on the day of Pentecost laid the basis of the apostolic church in the following terms:—"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death." (Acts ii. 22, 23, 24.) Here we have the religion of the apostles springing from a deep subsoil of spiritual phenomena, and nourished by a rich surface stratum of ghostic manifestation in the arisen person of the crucified Jesus. But let us dig deeper—penetrate nearer to the core of the historical evidences of this preacher's religion, and we shall gaze with astonished eyes upon the materialised spirit-form, the grandest manifestation of ancient or of modern times exhibited in the career of Jesus as he appeared to his followers after his crucifixion upon the tree. A cursory glance at the gospels is sufficient to show anyone that the religion of Jesus, the works and teachings of Jesus, were eminently of the ghostly kind, and demonstrated spirit-power independent of human agency. His denunciations, which we have this evening read in Matthew, chap. xi., were uttered against those unbelievers of the Talmage type, who, by overlooking all practical manifestations of spiritual life, become more degraded than were Sodom and Gomorrah—those cities of the plain, which, because of their gross sensualism and flippant materialism, two features of character which go hand-in-hand, were destroyed by fire from heaven.

It is said that Jesus "brought life and immortality to light"; that he taught of the existence of a power outside of human prowess, and showed that the soul of man exists after death. The narrative of the Transfiguration upon the Mount is to that effect. Jesus in that instance revealed to a few of his followers the spirits Moses and Elias, men who had lived in past ages on earth, and then lived in the spiritual state. But this would not have been sufficient evidence for the Spiritualist, unless gifted with very active faith and clear spiritual perceptions, for how could he be certain that these manifestations were indeed the spirits of Moses and Elias? The Christian world of to-day would possibly have attributed these celestial forms to demoniacal agency, regarded Jesus as an impostor and in league with Satan (as the Jews did), and at least would have sought for proofs of the identity of the spirits. The evidence of immortality in the transfiguration scene is not complete, but it was no doubt the best that could be done under the circumstances.

In due season Jesus made the test complete, and after his cruci-

fixion appeared bodily, first to those disciples travelling on the road to Emmaus, who, by their sensitive mediumistic power, felt something, they knew not what, yet they could not read the individuality of Jesus in the form of that materialised spirit who walked with them and talked with them by the way. He revealed himself in breaking bread with them, and then vanished out of sight—became dematerialised there and then, and left them in a state of great astonishment. Afterwards, while recording these experiences to others of his followers, who were gathered together, suddenly, without the opening of door or the rending of walls or ceiling, the form of Jesus stood among them, and "they supposed that they had seen a spirit;" in other words, these followers of Jesus who had listened to all his teachings, and seen his mighty works, did not actually believe in the continued existence of the soul after death—all his exhortations and moral sayings had not impressed their minds with the great truth of immortality. To make his work complete in this respect, Jesus came among them in palpable form, and showed not only the usual features of personal identity, but also those wounded places that were the result of the crucifixion of the physical body.

Now, there are two views which may be taken of this narrative. The one commonly received is that the physical body of Jesus, which had expired on the tree, again became the tabernacle of his immortal spirit, and that that identical body had the power to come through the solid walls of that room, and to appear bodily in the midst of the apostles. This most assuredly is an admission of one of the most wonderful phenomena of Spiritualism, viz., that of matter travelling through matter; and, accepting this view, thus was positively demonstrated by Jesus himself, nearly two thousand years ago, the fact of the permeability of matter, which nevertheless Christian scientists resolutely shut their eyes against when attention is called to the fact by the phenomena of Modern Spiritualism.

The Spiritualist will, however, take a more spiritual view of this wonderful phenomenon—the *post-mortem* appearance of Jesus—than that commonly received by the Christian world. He will view the body of Jesus as a body made for the occasion by the power of the spirit over matter—a body accreted together from invisible or gaseous elements, formed in the atmosphere of that apostolic chamber, and suddenly revealed to the sight of those present, even as we at the present day know that material forms can be constituted by spirit-power under harmonious conditions. This manifestation at any rate demonstrated to these apostles that it was not a phantom, but a real form. It took food; it could be handled; it was solid and substantial. It could perform the intellectual, vital, and other functions of normal humanity. Hence it was not "a spirit." What is meant by the term "a spirit," as recognised in that age, is not very clear. The apostles were very ignorant and illiterate people, and only knew of spiritual things as revealed to them by that peculiar power at this day exhibited in the phenomena of mediumship. Their own normal notions, then, would partake more of the vagaries of superstition than the light of correct ideas. From the experience of every-day life, we well know that our countrymen, both of the ignorant and learned classes, believe in "spirits" of various orders, and yet do not believe in the demonstration of human immortality. As illustrations, we have the "Christian," with his devil and demons, the ghost of the peasant, the Yankee "spook," the aerial spirit of the thaumaturgist, and lastly "psychic force,"—a very modern superstition. Thousands of people all around us believe in these notions, who have no knowledge of the proofs of human immortality. No doubt a similar state of things existed in the time of Jesus. It exists now all over the earth. To overthrow all these flimsy theories and superstitions about spirits and devils, and to "bring immortality to light," was the work of the Gospel; in other words, to demonstrate unmistakably, as a palpable fact, the continued existence of man after death.

This Jesus did at that memorable seance recorded in the last chapter of Luke's narrative. He furnished satisfactory tests of identity, and having repeated to his followers the charges which he gave to them when in the ordinary physical body, thus proving him to be the same person in mind as well as in external form, he vanished again out of their sight. The language of the chapter has it, "He was parted from them and carried up into heaven." Of course he became invisible, but where the physical form used for the occasion went is a matter of but little moment, seeing that flesh and blood cannot enter the heavenly kingdom.

Modern Spiritualism supplements and corroborates the apostolic Spiritualism. Jesus said there were many things that age was not prepared to profit by. Thank God, He has fulfilled his promise, and given in our day most plentifully that which could only be bestowed in a single example in that less-favoured age. We who are Spiritualists are familiar with this grandest of the gospel phenomena, and know, from every-day experiment, that our departed friends can, in the midst of sympathetic groups, gather around their spiritual bodies again the elements of earth, and appear to our gaze and our touch with those testifying marks of identity so truly exhibited by the arisen Jesus, who appeared not to the Sadducees, Pharisees, scribes, priests, or rulers, but to his own kindly, sympathetic, and humble followers. Neither do the spirits at this day manifest themselves to the stiff-necked representatives of these ancient classes which bluster and dogmatise now as of old.

The Christian religion, then, is not only a "Religion of Ghosts," based upon ghostly manifestations, according to the phraseology of the preacher we are criticising, but in its origin is identical with Modern Spiritualism. But it may be observed that the modern Christian and the apostolic follower are two very different persons.

Now the prayers of the Christian church are not directed exclusively to God, but to the spirit of "a man approved of God," whereas the Spiritualist worships not any spirit, but worships God. If, then, there be a "Religion of Ghosts," it is the Christian religion, and we hope preachers will no longer commit the heartless indecency of ridiculing the assumed origin of their own religion nor sneeringly remark that "Spiritualism is a very old religion," for so it is.

So much for the title of Dr. Talmage's sermon. Let us now proceed to the discourse itself.

It opens with a highly-sensational and untruthful description of the manifestations which occurred through the mediumship of the Witch of Endor, a verse from the description of which he takes as his text. He describes "this spiritual medium" as "haggard, weird, and shrivelled up, sitting by the light, and on the table sculptured images and divining rods, and poisonous herbs, and bottles and vases." The witch, or this spiritual medium, as Dr. Talmage calls her, is thus represented as altogether a horrid kind of person, and by conferring upon her the title of a "spiritual medium" he would wish it to be implied that she was the exact prototype of the spiritual medium of the present day, and that these are highly repulsive, "weird and haggard." Now, if any person will take the trouble to read the Bible for himself, he will see nothing whatever about a "haggard, weird, shrivelled up" spiritual medium, with all the paraphernalia of "images, poisonous herbs, bottles and vases," which this impudent fabricator has placed upon the Witch of Endor's table. Furthermore, in the whole history of Spiritualistic experience it has not been found that spiritual mediums use anything whatever upon their tables of the kind enumerated by the preacher. And instead of being "haggard and shrivelled up," they are often young, and even infantile; for the mediumistic element is more plentiful in those who have the magnetic fluids most abundant, as generally found accompanying youthful susceptibilities; for as Jesus said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." We have no reason to suppose that she was old, but, on the contrary, young and generous. The first paragraph conveys to us the warning that this Dr. Talmage is a man whose words and inferences are not only utterly unreliable but opposed to literal truth. He has not only the hardihood to wilfully misrepresent the appurtenances of modern mediumship, a matter in which his falsehood is sure to find him, but he even dares to pervert the Scriptures in the statement of simple fact, about which it is not possible to have two opinions; showing how necessary it is for every man to open the book, to read and to inquire for himself, and not take it second hand, more especially when it comes from the mouths of popular preachers and so-called religious guides.

Dr. Talmage uses all the power he possesses to twist in the wrong direction the whole narrative respecting Saul. If we take up the history as given in the first book of Samuel, chapter ix., we find that Saul is introduced to us as going forth with a servant to seek for a flock of asses belonging to Kish, his father, which had gone astray. He travelled through several lands, and found them not. At last he thought his father might miss him more than the asses, and conferred with his companion about returning. Said the servant, "There in this city a man of God," one described as "honourable," and "all that he saith cometh surely to pass." Saul, honest man, objected to this professional visit, seeing that their bread was spent, and they had no present to bestow for the service. But the servant was richer than his superior, and had "the fourth part of a shekel of silver." They did go to consult this "seer"—"now called a prophet"—no other than Samuel, "the man of God."

From this we learn much as to the nature of the services sometimes performed by the prophets of the Jewish people. We find they were professional mediums, and took fees from those who consulted them, only they were a grade lower than those engaged in the work of Modern Spiritualism. Our mediums refuse to seek for lost property. Why? Because it brings them into contact with low spiritual influences. Our mediums desire sitters to come only to get spiritual truth, to ascertain the fact of immortal existence, or to be comforted in their wounded spirits as to the happiness of those who have passed away into the unseen country beyond. Every sitter who comes with these feelings has success, and gives ease and pleasure to the mediums in the fulfilment of their task. Those who come to a medium to seek lost property, to detect the dishonourable, to trace thieves, and the like worldly purposes, bring with them influences of an objectionable kind.

Now, we find that the Jewish God, through his prophets, was at that time in the habit of tracing lost property! And from this circumstance, we see something of the character of the God of the Jewish nation. This Jewish God was the champion of the Children of Israel. At that time there was no king over that people, but they were ruled by spirit-influence through prophets or mediums. The people clamoured for a king who would lead them forth to battle, which made their spirit-king jealous, and though he promised them a king, yet he, at the same time, threatened to be revenged upon both the king and the people.

Saul was a tall man, a fine young fellow; "from his shoulders and upward he was higher than any of the people." Our preacher makes him "eight or nine feet high." A head and neck of three feet is pretty considerable to stick on a man's shoulders, but it is beautifully in proportion with others of the preacher's statements. At God's wish, the power of the spirit came upon this noble Saul; he prophesied, and was anointed king over Israel, did excellent service, and fought their battles. But in the case of the Amalekites, he listened to the prayer of his people, and after slaying, in

obedience to the voice of God, "all the people," and utterly destroying "everything that was vile and refuse," he spared "the best of the sheep and oxen, fatlings and lambs," that he might make a sacrifice to the Lord. Out of generosity, he also gave the hint to the Kenites, who had "shewed kindness to all the Children of Israel when they came up out of Egypt."

This did not please the Jewish God, who was offended at this act of generosity on the part of Saul and economy in the preservation of cattle—an act which he commended on other occasions; but, anxious to pick a quarrel with his victim, and upset the new kingdom, he declared through Samuel that he would far rather have obedience than sacrifice, and straightway passed sentence on the unfortunate Saul. This conduct may not be considered in modern times very creditable to Jehovah, but it is attributed to him, and you must judge which was the best of the two—Saul or his God.

After that nothing went well with Saul—"an evil spirit from God" turned his generous nature into that of a demon. His heart was full of murder. He threw the javelin at David, a supple fellow, who jumped on one side, and it went into the wall. Now, I do not blame Saul for this. He was a decent country lad, but the Lord would not let him alone, but forced him into a position in which this act of disobedience was far more a credit than dishonour to him. Then the Lord sent on him an evil spirit, and made him a bad man. It was all the Lord's doing, and all the responsibility rests with the Lord. Saul suffered considerably, and through his sufferings, let us hope, he was absolved from any obliquity which attended his career.

Now, approaching the interview with the Witch of Endor, as recorded in 1 Samuel xxviii. Saul had at that time no power of consulting with the Lord, as he had formerly enjoyed. "The spirit of the Lord had departed from Saul." In the sixth verse it is said, "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Which means that Saul could not get a communication from his former spirit-guide, either through his own brain when asleep, through looking in a glass, or by a trance-medium. Among other things in his spiritual darkness under evil influence, Saul put away all witches and diviners out of the land.

Now, the Philistines were about to pounce upon Saul, take his life, rout his army, and enslave his people. It was in this sore strait that Saul, being deprived of his usual means of spiritual intercourse, counselled this interview with the Witch of Endor, thinking it better to have a spirit-communication of some sort than none at all. It was very curious that there should be a witch at Endor, for the country was supposed to be cleared of that class.

The explanation indulged in by some is, that this woman was such a useful character, so upright and reliable, that she had been spared by Saul's soldiers when they executed his cruel edict against the mediums of that day. This appears the more probable as Saul's servants knew that she existed and where to find her. Saul disguised himself, and, accompanied by two men, went to consult this woman that had a familiar spirit. Dr. Talmage makes very much capital out of this shame and secrecy of Saul, and supposes that all Spiritualists are in the same frame of mind when they go to a spirit-circle or commune with the spirit-world. If we were all in Saul's position we might have Saul's fears. But there is nothing of the like kind in the mental state of Spiritualists in their intercourse with the spirit-world. We are not ashamed of spirit-communication. Spiritualists are proud to express to the world at large that they not only believe in spirit-communication, but practise it themselves and teach the art to others. This preacher deprecates the fact that Spiritualism "is so wide-spread in all the villages, towns, and cities of the civilized world," and is "getting new converts every day." How could he know this if, like Saul, Spiritualists kept the matter to themselves? and how could the cause spread so rapidly if the light were kept under a bushel? The fact is, there is nothing so outspoken as Spiritualism. From the very day of its inauguration till now, Spiritualism has spoken with the loudest tongue heard on this planet during these twenty-seven years.

Saul went to the woman, and she did not know who he was. She was loth to break the law, and it was only because of the assurance upon oath which she received that she consented to give a sitting. "Whom shall I bring up?" she says. "Bring me up Samuel." And Samuel forthwith appeared. Now, mark the wonderful result. This medium, as soon as the spirit came into the field of her vision, at once knew that this was Saul who had visited her. And she says, "Why hast thou deceived me, for thou art Saul?" This one test established the genuineness of her mediumship. If you were to go to a medium, a stranger to you, and he told you your name as soon as the spirit manifested, would not that be an evidence of his power? Saul evidently felt satisfied, for he told her not to be afraid, and asked her what she saw. She said she "saw gods ascending out of the earth."

Here we get a peep of the psychological philosophy of that time. It is said that the Jews did not believe in the immortality of the soul till one of their captivities into a more Eastern country, where spiritual science was farther advanced than among themselves. We can well understand, however, that spiritual phenomena would be known to the Jewish people for a long time before it was understood. This is true of our own country. Away back through the past centuries we have many indications of spiritual phenomena, but not understood as such. It was supposed to be the work of fairies, elves, devils, witchcraft, but nobody thought it was the spirits of the departed coming back and trying to impress the understanding of those on earth with the fact of a future existence. And so it was with this woman. She saw a crowd of spirits; but not understanding the return of spirits, thought they were gods.

This affords a reason why the spirit that communed through the prophets, and conducted the affairs of the Jewish nation, was called God. Their minds could not realise the fact that it was a departed human being connected with their country taking a patriotic interest in their affairs. Saul, however, seems to have known of the return of the individual human spirit. Then the spirit-medium described the form of Samuel, and Saul recognised him at once. "And Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do." The answers of Samuel to Saul have been quoted as deprecating spiritual communion. Such, however, does not appear from a dispassionate reading of the text. Samuel does not reprove Saul for spirit-communion, for he participates therein, but he says, "Wherefore then dost thou ask me, seeing that the Lord is departed from thee and is become thine enemy?" In conformity with that co-partnership which formerly existed between God and Samuel, Samuel repeats that the kingdom would be rent out of Saul's hand and be given to David; not because of consulting the witch, but "because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek; therefore hath the Lord done this thing unto thee this day."

Some commentators lead their readers to infer that it was not Samuel at all that appeared, but an evil spirit who assumed the well-known form. But the mental test of identity is as complete as the one in respect to form; for Samuel, in his communications with Saul, repeated to him the exact terms of indictment and condemnation which he as a prophet had spoken against Saul while he was in earth-life. Saul evidently was convinced, for he fell upon the earth and was "sore afraid, because of the words"; "there was no strength in him; for he had eaten no bread all the day, nor all the night."

In the midst of this painful scene let us narrowly observe the conduct of the woman of Endor, this medium, slandered so ruthlessly by the Christian world. She behaved in a truly "Christian" manner, in the best sense of the term, to the poor, unhappy man before her. She comforted him, and offered him food. Saul refused to eat. But this woman and his servants "compelled him." "And he arose from the earth and sat upon the bed." And this sympathetic, tender woman killed her "fat calf," "took flour and kneaded it, and did bake unleavened bread thereof, and brought it before Saul and his servants, and they did eat. Then they rose up, and went away that night." One thing the writer of the narrative omits. He does not tell us whether Saul paid any fee for all this trouble and expense on the part of the medium. We learn that Samuel, "the man of God," was expected to receive a fee for the discovery of the lost asses. But here was this poor hunted woman performing a genuine service to Saul in the most humane manner, sympathising with him, comforting him, and putting herself to considerable expense in feeding him, and we do not read that she received anything whatever in the way of compensation. If that be so, then her motives were of a higher class than those of the "man of God" Samuel.

But after all there is no comparison between the ordinary investigators of Spiritualism and this instance of Saul. None of us have had any battles with the Amalekites. None of us have been kings of Israel, nor is the favour of God withdrawn from us, or an evil spirit sent. We do not throw javelins, nor have we, any of us, the characteristic of being eight feet high as Saul had.

The preacher, Dr. Talmage, after having descanted in a wild, stump-oration style upon this "awful seance," proceeds to describe the early history of Spiritualism, and its introduction through the mediumship of the Fox family. I need not tell you that his story is a story. He makes out that the spirits "rapped at the door." The whole is simply a flippant travesty upon the real facts. We need not waste time in pointing out how far this preacher is a perverter of facts in this well-known historical narrative.

Kate Fox, who was then a mere child, is now the wife of Mr. H. D. Jencken, a barrister of the Temple, London. The rappings were heard close to her sisters and herself as they lay in bed. The house was what is called "haunted." Ultimately it was found that the raps came in answer to questions. Thus, in the providence of God, was spirit-communion discovered by modern methods on the 31st of March, 1848—not in 1847; another error of the preacher. The buffoonery of Dr. Talmage on this and other phases of Spiritualism is only equalled by infidels in their ridicule of the miracles of Scripture. Christians have at last united with their old enemies in fighting against God in the work of Modern Spiritualism, which is not a human device, but a gift from Heaven, cradled in the children's crib of the Fox family.

Having got weary of falsifying, the preacher turns to hatred. He "hates Spiritualism" because it takes hold of men in their trouble, and leads them away captive! Does not Christianity take hold of men in their trouble? If not, then it fails as a religion. In the time of trouble, when hopes are crushed and hearts bleed, if Spiritualism afford solace when Christianity fails, it thereby proves its superiority. Perhaps Dr. Talmage hates Spiritualism because it supersedes his "farrago of nonsense." Figs are not gathered of thistles, and if spirit-communion feeds the starving soul when pulpit rant mocks it, then in the name of the Great Physician, let men cling to it, notwithstanding the cowardly conduct of this preacher in daring them to do so. The fact is, the preacher hereby confesses his shameful defeat. He knows he is beaten, and, like the lower class of criminal pleaders, he turns round and abuses his antagonist's attorney.

The Spiritualist has discovered, by a manner which he did not himself seek, that those who are dead can commune with us, and can tell us of the conditions of life in the spirit-world, and the relationship between conduct on earth and comfort in the spirit-world. All this, God in his providence has thrown open to man, not by man's own seeking, and it is absurd to blame Spiritualists for that which they have had no hand in bringing about. Why does not Dr. Talmage say he is an opponent of Providence? Why not say he opposes God Almighty? In a part of his sermon, when decrying communion with spirits, he speaks of it as God being thereby "slapped square in the face!" Surely, if God ever gets "slapped square in the face," it is when a preacher begins to criticise those institutions of Providence, which, in their origin and development, man has had no hand in bringing about.

Of course the denunciations against witchcraft, sorcery, and necromancy, which are found in the Bible, are not overlooked. These have no relevancy to the question of Modern Spiritualism. These denunciations communicate to us the fact that various forms of divination and communion with the unseen world, and prognostications of the future, were practised in that ancient time; but it would be utterly illogical to suppose that the methods of that ancient communion were the same as the methods of to-day, or that the results were identical. In ancient times men ate—they eat to-day. Are our tables covered with the same kind of dishes and victuals as then? Where is the manna on our tables? Men dressed then—they dress now. Are our habiliments and fashions the same as the Jews wore? Men lived in houses and tents then—they do so now. Is there any comparison between the structures then raised and those of modern architecture? Men observed certain social and moral laws and customs then. But what was regarded as moral in that age would be considered indecent now. Why is a man not forced to take the widow and raise seed to his brother? If the commands and methods of olden times are binding upon us now, very many other things would also be binding upon us, which are positively indecent even to mention, and which the laws of the present day would not permit. Furthermore, these commands enforced on the Jews were given to them as a peculiar people, and not as adapted to other nations of the earth, and there is no evidence in the Bible to show that they are binding upon us, more particularly since the advent of Jesus is said to have abrogated the laws of Moses and introduced a new dispensation.

Let us briefly examine the circumstances of the case.

Firstly.—We observe that the Jewish law, the Jewish religion, and the Jewish political system were derived from mediumship or communion with the spirit-world.

It is absurd to regard the Jewish laws as being opposed to spirit-communion in the abstract, because they were communicated by that means, and hence are an instance of it. The Decalogue written by the finger of God on the stone tables is, indeed, the first example of "direct writing" on record. This avoidance of diviners and those who had familiar spirits was not commanded because spirit-communion under any circumstances was wrong, but for other reasons, as we shall presently see.

Secondly.—Their God, Jehovah, or the presiding spirit of the Jewish people, was extremely jealous of other spirits, or other gods, and, like any other king, he did not want two or three kings in the same country. We have a queen; but we do not blame her because she would not like another queen to start up in Northumberland, another in Warwickshire, and another in Sussex. Nor would she be satisfied with the revival of the Anglo-Saxon Heptarchy; and quite right, too, for there would be an end of consolidated national government. So it was with the spiritual King of the Jews. He says, in effect, Take your laws and your ordinances from me. I am the one who raises up your champions, and you are safe in my keeping. Disregard me, and the enemy will come upon you, and destroy your cities, and carry you away captive.

Thirdly.—Looking at the condition of the people, sunk down into the lowest depths of barbarism and superstition, more ignorant and degraded than the Egyptians and the Persians, it would be impossible to compare their social state with that of modern civilisation. The two present a contrast, not a comparison. It was only by fear and authority that they could be kept in subjection. They were a band of marauding outcasts who had escaped from slavery, and their spiritual ruler was only a shade better than themselves, or he could not have come *en rapport* with them. If such a spirit came to a circle at the present day, he would be regarded as a kind of devil—an undeveloped spirit, whom the Spiritualists would drive away or try to improve. He put a lie into Samuel's mouth when he sent him to select David as a king to supersede Saul. There is no vice, however degrading, which he did not patronise and even command. Surely the spiritual teachings and the preachings of the last 4,000 years must be reckoned of small account if we are to suppose ourselves at this time under the laws and regulations peculiar to and promulgated by the lowest phase of spiritual government on record. We stand clear of the whole thing, and neither owe allegiance to that Jewish spirit as king, nor obedience to the laws which he promulgated. We are, further, astonished that Christians should expect it of us, for they teach that the Jewish dispensation has passed away, and that a new gospel of love lives instead. How funny for preachers to persist in placing mankind under an obsolete rule—a dead king, a legislation which, according to their own teaching, *does not exist*. The Jewish God, Jewish laws, and the Jewish people might be very well adapted to each other, and no doubt these were God's method of dealing with that particular case; but we live in the light of a brighter day.

The divination of that people, besides interfering with the rule of their own spirit-guide, was, no doubt, as rude and degrading and pernicious as their other habits. We know that they went so far as to perform human sacrifice, and that to the Lord God of Israel, too. If that were permitted, need we wonder that the things forbidden were something awful.

Necromancy was one of these. Dr. Talmage, like many other ignorant people, supposes that necromancy was consulting with the spirits of the dead. The word *nekros* signifies a "dead body." Necromancy, then, indicates divination with a corpse. At that time the Jewish nation, it is said, did not believe in immortality of all. How, then, could they believe in communion with the spirits of the dead? In common with other ancient peoples, they used to divine with a dead body, and with the entrails of animals. We read in history of prognostication in the event of coming wars, expeditions, and events by opening animals killed in sacrifice, and observing the condition of certain organs, from which the future was determined. They did the same in this country among the Druids. They would take a fair young girl, lay her naked on the sacrificial stone, plunge the knife into her heaving side, pluck out the quivering heart, when the priest, holding it up, would predict therefrom. It was this disgusting divination on dead bodies that was denounced, not communion with spirits. I therefore argue that the Jewish denunciations against the various forms of irregular mediumship of that age as they existed amongst the Children of Israel and surrounding tribes, were simply political or moral expedients, good and necessary for the people under their circumstances, but in no wise applying to us. We do not pass our children through the fire, divine as in fortune-telling, inspect corpses, or turn away from our spirit-guide. We rather strive for a higher spiritual plane, and reason with the spirit-guides whom God has sent us.

Dr. Talmage is extremely contradictory in his estimate of Spiritualism. He thinks there is "some occult law that after awhile may be demonstrated." And then, in another sentence, he dares you to be a Spiritualist; but how can men discover an "occult law" if they dare not examine into it? Then from the occult law he turns to trickery, delusion, and affairs of darkness. He talks of hidden levers, red letters on the arm, bottles of phosphoric oil to read with in the dark—letters being slit open, in order that they may be read by pretended clairvoyants—ventriloquism, legerdemain, sleight of hand, and optical delusions as the main staple of Spiritualism.

Now, we all know that it is quite possible to simulate to an extent spiritual phenomena, just as we are certain that the preacher may pervert the Bible, and turn facts into an untruthful relationship, but these lying processes do not abrogate the genuine facts which they misrepresent. The phenomena are not to be explained away by the circumstance of simulation, any more than truth is to be eclipsed by flagrant lies spoken in the pulpit and "nailed" with American readings of the Scriptures. If the preacher is in earnest, and has confidence in his powers, let him do battle with the facts, and let the simulations alone. The very fact that he thus wanders incoherently over his subject shows that he has no faith in his own explanation. As Spiritualists, we know that one of the difficulties of Spiritualism is the dishonest practices of some who regard themselves as its exponents. But we must put up with this evil, while the victims of lying pulpit teachings seek a field for their wickedness within our ranks.

Dr. Talmage has had some touches of "hallucination" himself, he says, caused by eating mince-pie before going to bed. I thank him for this explanation, for it has taken a cruel duty off my shoulders. In the preceding paragraphs I observed so many perversions of truth, and such stupid buffoonery, that I was about to say something strong in comment. But light from the Brooklyn Tabernacle has dawned upon my soul, and I must charitably suppose that the preacher had been eating "mince pie" on the previous Saturday evening, and was crazy when he spouted his sermon. I much fear that this is a chronic complaint with the cloth, and if any ingenious Yankee can devise a remedy, he will not only make his fortune, but earn the gratitude of modern civilisation. It is rather strange, however, to attribute story-telling to Mince Pie-ety.

He speaks of the consequences of Spiritualism to its adherents. He says, "It is doom and death to everyone that yields to it."

It ruins the body. . . Destroys the physical health. . .

Induces epilepsy and catalepsy. . . Destroys the nervous system.

. . . And makes life miserable." He seems to know all about it.

Has he been through the mill? The doom and death, however,

are very slow in coming to many Spiritualists, indeed, to all of my acquaintance, as I never saw a dead one yet. At the Wallace

Testimonial Soirée, a week or two ago, men stood up and spoke in its advocacy who had been Spiritualists for twenty-seven years!

There were no symptoms of "doom and death" about them. Their speeches showed no want of nervous energy and vigour; nor was

"long hair" conspicuous. Facts go against this preacher. Spiritualists are generally to be found clothed and in their right mind,

praising God for deliverance from the lying dogmatism of the pulpit. In his weak and low personalities on the bodily condition of

Spiritualists, the animus of the preacher is displayed. The description is false, as everyone knows, and if he can be so palpably

false in one part of his discourse, what may be assumed of other portions? But Spiritualists can put the matter in another light.

Disease may invade the strongest frame. And they can tell of

relief from pain and of the cure of many serious affections by spiritual agency. I myself have been rescued from death by the

loving care of spirits, without having recourse to ordinary medical

aid, my restoration to health was due to the recipes ordered by

spirit-friends. Dr. Talmage states that Spiritualism "destroys the nervous system." Does nothing else destroy the nervous system? Does not the Christian student at college, burning the midnight oil, destroy it? Do not young men, who have passed their theological examination, often die of consumption and exhaustion, the result of overwork over stupid books? And if a glance be taken at some of our popular preachers, are they so remarkably distinguished for a healthy nervous system? I will not mention names, but I could fill a column with cases in which well-known preachers are so ill as not to be seen for days, and have to go trips to the Continent and America to recruit. Even Dr. Talmage is subject to "indigestion," and his Christianity does not prevent his making a beast of himself by overloading his stomach. Has the Christianity of which these clergymen are notable exponents saved them from the ills of common humanity? No. They have their nervous system shattered by overwork, and the more honour to them. What is our nervous system given to us for but to be spent in the service of God and humanity? And if the reverend Mr. This or Dr. That has suffered from this cause, I say, "Well done, good and faithful servant; as you have thus profitably expended your talent of nervous force, you shall have your reward elsewhere." Is a man to shut himself up like a fatted ox in case he should injure his nervous system? We know there are thousands of the most brilliant men who have injured their nervous system in the good work they have undertaken, and I wish Spiritualists would strain themselves a little more in behalf of Spiritualism. Though I have nearly killed myself by hard work several times, I never heard of a martyr yet.

No doubt if the advocacy of Christianity can injure the nervous system, so that of Spiritualism may do the same, if the essential conditions of health are not obeyed. A cold may be caught from the east wind by sitting in a draught; but is that any reason why a man should shut himself up from the fresh air? Mediumship can be made to strengthen the nervous system, and the nervous superabundance of one may be transferred to the needful system of another, and comfort and health be the result when this science comes to be understood.

Dr. Talmage, proceeding with his foul charges against Spiritualism, says, "It is a social and marital curse, and the source of debauchery and intemperance. The worst orgies of obscenity have been enacted under its patronage." Now, in Spiritualism itself there is nothing whatever to mislead mankind on social and sexual matters. Spiritualism teaches that men and women are the saviours of each other, and the most glorious condition and highest blessing on this earth is for a man and woman to be united in true marriage; but the union should be pure and spiritual, not a union directed by convenience or sordid passion. Seeing, however, that many marriages are of this adulterous kind, some Spiritualists have denounced such marriages, in order that they might advocate the everlasting union of one man with one woman, between whom there is spiritual fitness.

But it seems to me that much looseness existed in the world before Spiritualism was heard of. Those who lived thirty years ago saw the pavements of our streets crowded with the outcasts of society, and so they are still. To whom do they minister? Are they the results of Spiritualism? I think even Dr. Talmage would say "No." Then are they the result of Christianity? This is a Christian country. These women have had Christian fathers and mothers. Many of them have themselves been scholars in Sunday schools. These women are visited by Christian men, and even Christian ministers. I really think our Christian friends should pluck the "beam out of their own eye" before they speak of the "mote" in their brother's. Look at the conduct of our young men from Oxford and Cambridge on the occasion of the annual boat-race. These students come from educational institutions standing at the very apex of the Christian system. They should be, therefore, regarded as the finest fruit of the Christian tree. Yet what have we to say of them? When they come up to London for their annual exhibition of brute force, they amuse themselves by smashing everything at midnight-supper rooms, questionable dancing halls, casinos, and such obscure public-houses in the back slums as dare be open to receive them. Is this rudeness and unbridled wickedness a result of Christianity? Surely it is not a result of Spiritualism? Are the errant manners of a few Spiritualists, here and there, to be taken as typical? It seems to me that the amount of licentiousness practised on that one occasion of the boat-race was greater than what has been known among Spiritualists for twenty-five years. Some time ago I threw out a challenge whether there were more Spiritualists or clergymen brought before the magistrates for offences against social propriety, right, and law. I soon received a pile of newspapers containing accounts of peccant clergymen, but not of one Spiritualist. And I say that the clergymen of England and America, living under the full influence of Christianity, and received as the type of Christian men, commit more crimes than all the Spiritualists in all countries of the world. I do not wish to blacken the parsons. We did not raise the question. Let statistics be appealed to.

Next comes the matter of *Insanity*. Says Dr. Talmage, "There is not an asylum between Bangor and San Francisco which has not the torn and bleeding victims of this delusion." Why Spiritualism should in particular contribute to lunacy it is difficult to see. According to the newspapers, Moody and Sankey often make lunatics. I hold a paper in my hand, headed "The Effects of Religious Mania: Shocking Suicide of a Young Woman." It tells of a poor girl at Paddington who clipped her throat with a pair of scissors. The chaplain of St. Mary's Church said he believed that the girl had brooded too much over religious subjects.

Let us examine the question. Lunacy, and all kinds of disease—mental and physical—depend upon inharmony of organic conditions. There is a certain proportion of society born with inharmonic organisations, and these, in the present state of affairs, are bound to die from certain diseases or to become insane, whatever their opinions or belief may be. You may as well say that Spiritualism will bring on small-pox as that it will induce insanity. If there be not organic integrity, disease will come, it may be insanity or something else. Mental derangements may even proceed from impure blood. Give a man a quantity of brandy, and he will become insane; and why? because alcohol poisons the blood. Dr. Baizer cured a number of insane cases by means of the Turkish bath. He describes one case in particular. A poor deranged fellow was placed in the hot room. In a little while the madman began to perspire, and he smelt badly, but began to exhibit signs of returning reason. He tasted his perspiration. Said he, "When I was young, my flesh was sweet, beautiful, and wholesome; now my perspiration tastes badly and smells rank." And as he perspired he became sane. His blood got relieved of the foul matter, and the man was made whole. Fine organisations may be poisoned by the disagreeable magnetism of those with whom they associate. The greater number of the cases of lunacy attributed to Spiritualism are caused by the incessant persecutions of their Christian relatives, who, with a continued cross fire of persecution and anathema, drive the poor creatures to despair, whereas love and sympathy would have raised them up in spiritual strength. As cruel magnetism will poison and derange, so will loving magnetism heal and restore. Mr. Ashman now before me, and many other healers, have restored men to soundness of mind as well as body. So that Spiritualism has cured many cases of insanity; and when this science is better understood, insanity will be completely conquered.

No doubt a certain percentage of Spiritualists will become mad, because they possess the ill-favoured organisation leading thereto. But we would ask Dr. Talmage if many lunatics have not been made so by their Christian belief? Are there no "unforgiveness" lunatics? Are there no "beyond-redemption" lunatics? Are there no "hell-fire" lunatics? Before Spiritualism was heard of there were thousands of lunatics—good, sound, Christian lunatics.

The gentle escape of gas about the lost ship "Atlantic" is in feeble imitation of the sensational style of Mr. Gough, but devoid of any evidence of that celebrated orator's singular genius. It is intended to fill up time and terrify the female portion of the congregation. What sham bubbles preachers have to burst, to be sure!

Judge Edmonds is quoted as having warned people that "there is a fascination about consultation with the spirits of the dead that has a tendency to lead people off from their right judgment." And I would say the same to you. Many are they who are led off their right judgment by listening to preachers. No man who reads this sermon but would be led off if he listen unquestioningly to what is told him therein. Be self-reliant. That is the only safety from preachers and from spirits. Think for yourselves, and do not attach your faith to men either in the flesh or out of it. Judge Edmonds was an honest man, and Spiritualists may be proud of him. We have not a rotten system to bolster up, and hence can tell the truth on all sides, and allow the people to judge for themselves. Would to God that parsons would go and do likewise!

Then the Gadarene swine are introduced; I am not aware whether for their benefit or for ours. It is impossible that these pigs could be the victims of Spiritualism, which was not then in existence. At least, if it had been it would be hard to lay the effects thereof on the shoulders of the men of the present day. He says they "no sooner became spiritual mediums than down they went in an avalanche of pork, to the consternation of all the herdsmen." This is simply nonsense. A spiritual medium is an agency through which a spirit can commune with men in the body, but we have no record of any communication having been received through these swine. We are so much at a loss to know whether the preacher is ridiculing the works of Jesus or exposing Spiritualism, that we are not certain whether it is our special province to reply to this pulpit harlequinade. Jesus, that eminent Spiritualist who was as much reviled in his day as we are now, and more too, cast the devils out of a sufferer, and rather than that they should attack a human victim he allowed them to wreak their vengeance upon the swine. It is a pity the porcine remains were not preserved to make pies for Christian ministers; the "indigestion" and "hallucination" caused thereby would have furnished glowing materials for numberless sermons against Spiritualism.

If my reverend friend will pardon a little pleasantry I will return the compliment by thanking him for introducing the interesting question of the mediumship of animals. In his fondness for pork he has, I think, rather culpably overlooked a noted instance of assinine mediumship; a very ancient form, indeed, and one which the angel of the Lord patronised by using. The narrative is contained in Numbers, chapter xxii., and it tells of Balaam, a worthy medium, who could be entranced with his eyes open, and who was so faithful to the inspiration of the spirits that he would not do less or more than the word of his guide, though he had a house full of silver and gold given him. This Balaam was not an Israelite, and, as God used him, we have an argument that irreproachable mediums existed in the surrounding countries, if not in Israel, and that God, instead of condemning them, used them when it suited his purpose. Let us follow his divine example, modern pulpits notwithstanding.

Balaam, by permission of God, rode forth on his ass to visit King Balak, but the animal turned aside into a field, then into a narrow lane, and rubbed his rider's shin against the rough wall; but, worse

than that, the perverse creature got into a narrow place where there was not room to turn, and then lay down under his master. Balaam administered the stick, when, to his astonishment, the ass spoke to him, and after a little conversation Balaam's eyes were also opened. Like his ass, he became clairvoyant, and saw the angel with the drawn sword that had impeded the onward progress of the loaded quadruped. Here is a case of genuine mediumship, approved of and used by God, and of similar spiritual qualities manifested in a donkey; and I would say to the reverend gentleman that the Lord conferred an honour upon that animal which we never heard of him bestowing upon a Christian minister.

The part of the sermon already reviewed is but the introduction to the burden of the discourse: Spiritualism ruins the immortal soul, and is adverse to the Bible. "The word of God is sufficient as a revelation. God says the Bible is enough for you to know about the future world." Most assuredly God has said nothing of the sort, but by all means men must be intimidated into compliance with the requirements of the preaching trade. Once upon a time the priesthood controlled all forms of human knowledge. Now their domain is limited to the soul. People dare not call their souls their own, but Spiritualism is teaching them how to conquer in this matter also, and then humanity will be emancipated from the curse of priestcraft. The preaching trade has been opposed to all forms of improvement or discovery, and now that the last thread of power is being snapped they do all they can to frighten their flocks and persecute independent minds so as to maintain their authority. As to the position of the Bible in the matter I must say that it has never contradicted me in one thing. Once it was supposed to stand in the way of science, and that the Bible contained all needful knowledge in everything. But men did not stop at that, and have surrounded themselves with inventions and arts, not one of which is named in the Bible. I most emphatically assert that this popish dogmatism and limitation of the human mind is a glaring misuse of the Bible, and has more than anything else rendered it ridiculous and impaired its usefulness to mankind. The Bible itself is a progressive book, and hence the apparent contradictions which it contains, such as the law of love being opposed to the law of Moses. Man is a progressive being, and he requires a succession of dispensations on a progressive scale of spiritual teaching to correspond with his more highly developed state. The Bible is a record of this progress extending over thousands of years, and indicating that greater things are to be looked for in the future than have been bestowed in the past. The word of God is not a book, but, according to the Bible itself, is the ever-flowing source of divine light and guidance, which, though the flesh of man may wither as the flower of the grass, shall endure for ever. Spiritualism is a chapter in this divine word, and it is found in strict harmony with the spirit of past chapters.

I do not complain of the Bible; it suits me exactly, and it is mine to read and interpret for myself just as much as it is the stock-in-trade of a class of talkers. What I find fault with is that people should take the liberty to interpret the Bible for me. The Bible was not the Word of God till a Pope made it so. The books existed, hundreds of versions of them, and were esteemed for what they were worth to the individual soul. But priests and Popes found it necessary to invent some kind of doctrine to which they might tie men's souls down. And so the Bible was made the Word of God and a conventional interpretation fixed upon every chapter of it by the papal priesthood, which abuse has been retained by so-called Protestants to this day.

As a Spiritualist and a Protestant I claim the right of private judgment, particularly in regard to the Bible, for if I allow men to interpret that for me I am spiritually their slave, and the Reformation is a dead letter. The Bible is a great fact. It is the gift of the ages to every man and woman to use as he may require, and it is our glorious prerogative to use it just as we please, the fulminations of papists in Protestant pulpits notwithstanding. The teachings of the Bible either mean something or nothing. If something, they are either capable of being demonstrated or not. If capable of being demonstrated, there is no necessity for any dogmatism on the matter, for on investigation they will speak for themselves. If Bible teachings, on the other hand, are not capable of demonstration, then my opinion of them is as good as that of any other man. If, again, what is in the Bible means nothing, then we need not make any noise about it at all.

This preacher, true to the tenets of priestcraft, not only would regulate the ideas of men on earth, but he would arrange their accommodation in the spirit-world. He thinks it absurd that Lorenzo Dow should have his eyes opened to higher spiritual truth by his translation to the spirit-world; or that the patriot, Thomas Paine, one of the fathers of the preacher's own country, should be a fit companion to abide in spirit-life with the reformed tinker, John Bunyan. Verily, Christian pride and vain spiritual conceit stink too horribly to permit of decent handling. The exhibition of such folly must be its own refutation to every truly spiritual and humble mind. As he denies men the right of private judgment, he finds fault with Andrew Jackson Davis for his candid exposition of Scriptural passages. This is the evil of popery. It calls certain records the "Word of God," and then coolly damns men for not believing it. Ritualism will flourish and the Church of Rome will spread while such a God-dishonouring and soul-enslaving abuse is allowed to exist.

What unparalleled impudence it is to take a collection of scraps, no one knows by whom written, and first attribute them to the Daily, and then blackguard his poor children because they resort

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### 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 " " 5d. " £1 8s. 10d.

Four copies and upwards, in one wrapper, post free, 1d. each per week for 6s. 6d. per year.

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

THE MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in THE MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 30, 1875.

### THE CONJURERS COWED AT LAST.

Messrs. Maskelyne and Cooke dare not risk their pretensions and £100 in accepting the challenge which has appeared in our columns and has been reproduced in other prints. Their plea that the challenge is not sufficiently direct will scarcely tally with their bragging behaviour at the obscure hall in Piccadilly. On their own dunghill these strutting birds crow with airs which imply that the whole world ought to listen; and not only so, but be such fools as swallow down without examination the bombast of a pack of blatant conjurers which every sensible person knows means generally the very opposite of what appears on the surface. Surely the MEDIUM is challenging ground quite as public as the obscure nook in the land of Egypt, where, in darkness proverbial, the conjurers brag for a living. These performers have congratulated themselves that Spiritualists have not deigned to notice pretensions said to have been made in such an obscure quarter, and now Spiritualists may well return the sneer, seeing that their challenger has chosen a means of publicity vastly superior to that of a tiny theatre, and, withal, put his propositions in unmistakable black and white, with a cheque for the £100 written out ready to deposit with a responsible party.

The conjurers have confessed their weakness, and now a word to a fallen foe. Spiritualists have no objection to Messrs. Maskelyne and Cooke obtaining an honest livelihood by conjuring, or in any other way in which their talent may qualify them; but we unhesitatingly affirm that the abuse of Spiritualism indulged in by that class of persons is neither honest to the truth, discreet to a large body of men and women who occupy the most respectable positions in society, nor, lastly, is it creditable to these conjurers themselves. We are indeed sorry, for the conjurer's own sake, that he should conduct himself in such a manner as to sink below the level of self-respect and the approbation of all well-regulated minds. We think the terms "conjurer" and "gentleman" are not necessarily incompatible, and regret that they have been so often in opposition to each other.

We would say less, were it not that Messrs. Maskelyne and Cooke know well what the phenomena of Spiritualism are, and yet they do not act in accordance with their knowledge. Some time ago one of their company wrote asking us for an introduction to the seance of Mr. Williams, in order, as he said, that he might study the true nature of the phenomena. This representative of the "great illusionists" attended at 61, Lamb's Conduit Street, and if conjurers have any confidence in the statements of their own craft, all we ask of Messrs. Maskelyne and Cooke is that they obtain from their "comedian" a truthful, not a comic, account of what takes place at the seances of Mr. Williams, and either reproduce the phenomena under the same circumstances, or for ever be silent as pretended exposers of Spiritualism.

Another member of the same profession attended a seance by Mrs. Fay. A friend of ours was present at the same time. This member of the Egyptian Hall party sat right opposite to Mrs. Fay, with his feet touching hers, held both her hands, and she leaned forward till her head touched his chest. He was thus in a position to judge as to whether the medium moved her head, her feet, her hands, or her body. This investigator's friends held every other person present, so that they could take no part in what went forward, and then the instruments floated round and rattled, to the expressed astonishment of the investigator, and to his satisfaction that no trick had been played which he could detect. The explanations given on the stage of the Egyptian Hall do not agree with these experiences. It is said that Mr. Fay moves the instruments with his feet, but he has frequently been held, hands and feet also. It is said that Mrs. Fay, instead of slapping her hands

together, slaps her forehead with one of them, and uses the other to move objects; also her feet, but at every seance she allows someone to hold her hands and touch her feet, so that these explanations are worse than useless, for they show that the conjurers either do not know what they are talking about, or, knowing the truth, choose to tell something in lieu thereof.

Now, Spiritualism is not a matter of tricks and mechanical puzzles. Mediums know nothing of these things. There is only one Maskelyne and Cooke who possess mechanical secrets known to no one else, but there are thousands of mediums who can far outstrip them in the production of the wonderful, and without any mechanical arrangement whatever. How curious it is that all these mediums scattered over the world, many of them mere children, can go far beyond these conjurers in the marvellous, and yet the great bulk of mankind, Spiritualists and non-Spiritualists, cannot unravel the puzzle!

Have mediums alone the power of finding out the tricks of these conjurers? and having found them out, how curious it is that none of them expose the methods, for they are not all paid mediums. If the rascally paid mediums are indeed conjurers, and do the same tricks as the conjurers perform, then they ought to be able to demonstrate the means used by these conjurers. But the boast of the conjurers is that no one can do that, and hence the means by which the phenomena of mediums are produced are not the same as those used by Maskelyne and Cooke.

As to the manner in which these performers produce their results we have no concern whatever. In the investigation of Spiritualism we are alone interested, and, in common with millions of the most intelligent inhabitants of civilised countries, we know that physical effects much more astonishing than the tricks of illusionists can be produced by invisible intelligences. Further than this, the continued identity of human beings after physical death is demonstrated, the state of the departed is made known, and Spiritualism thus step by step leads up through signs and wonders, which are merely incidental to it, to the most profound questions and sacred topics which can engage the prayerful mind of the religious philosopher.

We do not say that these men are mediums or non-mediums. We have no desire to recognise as coadjutors parties whose language and equivocal conduct is of the class usually witnessed on the rostrum of the prestidigitateur. One thing is certain, Maskelyne and Cooke have demonstrated nothing in respect to Spiritualism, except that they misrepresent it. They produce certain results in which we have no interest; but they do not show either that these results are the product of mediumship in themselves or that mediums get their phenomena by the method used by the conjurers. No one parallel is instituted between mediums and conjurers. The two or three classes of manifestation which are simulated by the conjurers are not essential to the demonstration of Spiritualism, but are simply incidental and subsidiary. The conjurers do not produce them under the same conditions as the mediums do, and when narrowly watched the spiritual phenomena present peculiarities which the conjurers cannot imitate.

The contest ends where it began. The phenomena of Spiritualism cannot be imitated; hence a tricksey medium, under the tests of intelligent investigators, is an impossibility. But the pretensions of paid mediums are amply sustained by the powers of amateur mediums who have no opportunity of gaining instructions in sleight of hand; and even the professional mediums had these phenomena, some of them, when they were children, and long before they came in contact with the world. As to paid mediumship, where are there any so well paid or so floated out on puffs as Maskelyne and Cooke, and what would their entertainment amount to were it not whetted to a fine edge by the interest thrown around from its being a pretended exposure of Spiritualism? The public interest, after all, is in Spiritualism, not in Maskelyne and Cooke, who, without it as a prop to their trade, would cut but a poor figure. If anyone, then, trades on Spiritualism, and with pretensions which cannot be substantiated, it is not the mediums, but those who pretend to expose them. Spiritualism has survived all the efforts of those who have lived on its life, by deriving therefrom the force of parasitical entertainments. Professor Anderson is dead. Spiritualism lives. Messrs. Maskelyne and Cooke exist no longer as the exposers of Spiritualism. The challenge stuck in their throat. *Requiescat in Pace.*

### THE REPLY TO DR. TALMAGE.

Dear Sir,—You may put me down for a subscription of ten shillings, in order to print in the form of a pamphlet, your answer to Dr. Talmage's sermon. I feel it is altogether a complete answer to the doctor against Spiritualism.—I am, dear Sir, yours faithfully,

JOSEPH ASHMAN.

*Psychopathic Institution, 254, Marylebone Road, April 26th, 1875.*

To James Burns, Esq.

[We shall see how the demand will run after the publication of it in the MEDIUM. If our friends want it, let them say so.—Ed. M.]

### MR. COGMAN AT DOUGHTY HALL.

London Spiritualists have heard much of Mr. Cogman, but all of them have not heard him speak in the trance. It will therefore be a pleasure to many to know that he will speak at Doughty Hall under spirit-influence on Sunday evening. Miss Keeves will take his usual place at 15, St. Peter's Road, Mile End. Doughty Hall, 14, Bedford Row, at seven o'clock, Sunday evening, May 2nd.

MR. BURNS expects to visit the Newcastle district and Scotland about the middle of May. He is receiving invitations to lecture, but his time will be limited.



**MRS. TAPPAN'S SUNDAY LECTURES.**

Every one will be pleased to hear that this gifted lady has so far recovered from her illness as to be able to resume the work among us, and deliver her third and final course of lectures on Sunday evenings at the Cavendish Rooms.

Although this last series will consist of six only instead of twelve addresses, we feel sure, from a perusal of the syllabus which will be published in full next week, that this last course will at least equal, if not excel, in interest anything that has yet been given through Mrs. Tappan. This last course may be regarded as the crowning finish to the instruction and philosophy which this lady has been the means of imparting during her ministrations among us. The committee are desirous of affording a full opportunity to all classes of attending, and have set apart a considerable number of free seats. We trust that there will be overflowing and earnest audiences.

**MRS. COBA L. V. TAPPAN'S LECTURES.**

**THIRD AND FINAL COURSE.**

Six lectures will be delivered by the guides of the medium on Sunday evenings (commencing Sunday next, May 2), at the Cavendish Rooms, Mortimer Street, on the following subjects:—

On Sunday, May 2, by the late Judge Edmunds—

Subject: Further Experiences in Spirit Life.

Syllabus: Personal Recognitions—Spiritual Friendships—The Importance of a Knowledge of Spiritual Laws while in Earthly Life—Social States in Spirit-Land—Influence of Wise and Great Minds upon the Councils of Earth—Spiritual Government.

Reserved seats, 1s.; body of the hall, free.

**MISS LOTTIE FOWLER'S CONTINENTAL TOUR.**

Miss Lottie Fowler will leave London in a very short time for the Continent. For many months she has been requested by eminent friends of the cause in various parts of Europe to make a tour, remaining for some time with each of her friends. At last she has resolved on commencing her journey, so that any who desire to have a sitting with her should lose no time in paying her a visit. We are very sorry that we shall lose her for a time. We have known her intimately since her first arrival in England some years ago, and have found her not only a good medium, but a true, honest, and reliable woman. Her mediumship has been to many a source of deep interest and satisfaction, and to ourselves in particular has it been of much value. Miss Fowler's guides take especial interest in the higher class of service, and any inquiry relating to the promotion of truth or the welfare of humanity is entered into by them with great enthusiasm and precision of observation. They have therefore taken a warm interest in the promotion of Spiritualism in this country, and their advice, warnings, and prognostications have been of unspeakable value to us in our labours and undertakings.

Our columns have repeatedly testified to the valuable services rendered by Miss Fowler to a great variety of sitters. Yet she cannot, from the nature of her wonderful power, be equally successful with all. The success of an experiment in clairvoyance depends as much upon the sitter as the medium. Those who are sympathetic, and can come *en rapport* with the clairvoyant, offer the necessary facilities for the successful accomplishment of the labours of the acting spirits. We have known of occasions on which Miss Fowler has refused to sit with visitors because of her knowing that it would be impossible for her to do them the service required.

She does not follow her profession for fees merely, but for the useful purposes to be achieved; and when she meets with those who take the same exalted view of the matter as she herself entertains, the results are of a very superior kind. We recommend Miss Fowler very heartily to our brother investigators on the Continent, and can assure them that if they enter Miss Fowler's presence with a disinterested desire for truth, they will certainly receive satisfaction, whereas those who will have the spirits to answer certain questions, and who follow their own preconceived test-directions, generally meet with disappointment. Spirits cannot always see at first that which is most earnestly demanded by the sitter. The best method is to allow a spirit to proceed with the description, and all that is required will come out during the seance.

Miss Fowler is to be found daily at her rooms, 2, Vernon Place, Bloomsbury Square.

**DR. MONCK IN SCOTLAND.**

Letters from Edinburgh indicate Dr. Monck's mediumship is producing most astounding results. Full reports are promised. The following letter is a neat beginning of his sojourn in Glasgow:—

"Dear Burns,—We had a sitting with Dr. Monck last night. All were very much pleased with the manifestations, although the doctor was very tired, having just arrived from Edinburgh at the hour for sitting down.—Yours, truly,

JAMES BOWMAN."

"April 27th, 1875.

Dr. Monck will remain in Glasgow only for a few days. He may be addressed, care of Mr. Bowman, 65, Jamaica Street, Glasgow. He has to hurry on to meet the demands of other places; but must make a return visit as soon as possible.

DR. AND MRS. J. H. BLUNT, (trance-mediums), Northampton, will spend a few days, in and around Leeds, about the last week in May, and would be pleased to attend circles or other meetings of Spiritualists during their stay in that neighbourhood. Inquiries may be addressed, Dr. J. H. BLUNT, 23, Kings Street, Northampton. Our Yorkshire friends will be glad to hear Mrs. Blunt's spirit-guides.

DEPARTURE OF MESSRS. BASTIAN AND TAYLOR.—These gentlemen desire us to announce that the remaining portion of their time in England is entirely occupied, and that they cannot receive any further engagements. They thank their numerous correspondents for the many offers and applications received; but as the labour of replying to all individually would be a serious task, they hope that this notice will be a sufficient acknowledgment. According to present arrangements, they will sail from Liverpool on May 18th, 1875.

(Continued from page 279.)

the liberty taken with their Divine Father. Jesus did not do so. He had no theology, no opinions about books and observances wherewith to trammel men. He came full of love to ennoble, instruct, and save. The clergy, full of hate, come to curse, impose, and condemn. They are evidently not of the same religion.

As would be expected, this preacher, like the Pharisees of old, in respect to Jesus, honours Spiritualists by saying that they pay but lax observance to the rites and ceremonies of Church religion. He sneeringly quotes from some manual of Spiritualists, "What is our baptism? Frequent ablutions of water. What is our inspiration? Plenty of fresh air and sunlight," &c. This is just the burden of the teachings of all the prophets over again, namely, to do what is right and good, and "save thyself and them that hear thee." It is not the Spiritualists that are un-Scriptural, but the Christians. Spiritualism is a recoil against that fancy form of Protestantism which is nothing but a nursery for the Church of Rome, and as Spiritualists we do not expect to please the parsons any more than Jesus was acceptable to the scribes and priestly humbugs of his day.

What are facts to a bigot? Something like pearls before swine. In the face of millions of materialists being converted to a belief in spiritual existence and immortality by Spiritualism, this preacher tries to show by that old device, the quotation of Scripture, that Spiritualism is powerless in such good work. He says, "I answer in the ringing words of the Son of God. 'If they believe (hear) not Moses and the prophets, neither will they be persuaded though one rose from the dead.'" Again, the preacher is mistaken, besides misquoting the text. These are not the words of the "Son of God" at all, though Jesus repeated them as I do now. They are part of the report of a conversation recorded in Luke, chapter xvi., which took place in the spirit-world between Abraham and the rich man, and it is genuine Spiritualism, every word. It tells the people of earth of the state and regulations of those in the spirit-world, and that is just what Spiritualism teaches. It also illustrates the possibility of spirit-communion, for how could it be possible to report what has taken place in the spirit-world, if communion with that world were not a fact? The answer of Abraham is not a condemnation of spirit-communion, which it accepts as an indisputable fact, nor would the spirit of the rich man have asked for the privilege of a spirit returning to his brothers, had he not been well aware of the possibility of the act being accomplished. The answer is a condemnation of those who will not even listen to, far less "believe," existing testimony on spiritual matters, and I fling the reproof back into the open throats of the preachers, as being originally aimed at such as them, for they scout all testimony on the question of spirit-communion, even to perverting the Bible, and the arisen "dead" revisit earth for them in vain. The experience of those who have "ears to hear" is vastly different.

The preacher approaches the latter end of his discourse by way of the "latter times" alluded to in the fourth chapter of 1 Timothy. These "latter times" are in a most convenient state of flexible looseness. It was the "latter times" hundreds of years ago, and it will be the "latter times" hundreds of years hence, if a preacher can thereby eke out his inconsequential hour of talk. It would be worth while for the preaching people to try to discover what this oft-quoted phrase alludes to. It cannot mean any time and every time. The Bible itself clears the matter up for us. Would that preachers would talk less, and read the Bible more. In the second chapter of Acts, Peter regards the day of Pentecost as the arrival of the "last days" prophesied of by Joel. Surely, the "latter times" cannot be after the "last days"? Every student of ecclesiastical history knows that in the Apostolic Age the end was looked for continually, and so the term applies to the time of the apostles and to no other. The warning given in that chapter does not apply to Spiritualists at all. We do not "depart from the faith," but labour to restore the spiritual faith, which ever has been, but in these "latter times," as in past ages has been obscured by the "seducing spirits" who occupy our pulpits and preach "a doctrine of devils," instead of spiritual truth. What "lies in hypocrisy" are told in the name of religion let any preacher's diatribe against free-thought and spiritual investigation testify. What but a "seared conscience" could urge upon an enlightened age to "teach children that there are no ghosts," when we know of spiritual manifestations? Are we, indeed, to teach the young lies to make them food for the maw of the pulpit-monster? If there are no ghosts, why all this pulpit row to frighten them away, or to frighten those in the pews from looking after them? This "commanding to abstain" from that "which God hath created to be received with thanksgiving" of them that believe and know the truth," is a Christian characteristic denounced by the apostle, who further says:—"For every creature of God is good, and nothing to be refused if it be received with thanksgiving." Spiritualism is undoubtedly a "creature of God," a divine provision, and "sanctified by the word of God and prayer," it will accomplish its divine end, as it has done in millions of instances.

I regard the peroration in which the blood of atonement is such an important ingredient as utterly opposed to the gospel of Jesus and the teachings of all the prophets. It is a relict of ancient paganism, in which the element of human sacrifice formed a part, and which was engrafted upon the spiritual faith in the early centuries. As Spiritualists, we know that the pulpit teaching regarding redemption is not only un-Scriptural, but the greatest swindle that ever mocked God's creatures. The same chapter of Timothy shows that every man is his own saviour, and that we may assist in the salvation of each other. This is a glorious moral principle, which gives power to the word uttered, whereas the vicarious plan is a

shield to immorality, and powerless to raise man in spiritual growth.

Man when he comes on earth gets from his Creator an immortal soul as a talent to be used to purchase an eternal abode in the heavens. As that talent is used on earth, so will the reward in the future be. The priest and the preacher, with open mouth, glaring eyes, and greedy hands, stand by and say, O man, give me that talent into my keeping. Many have succumbed to this monstrous demand, and the earth has been covered with a dwarfed humanity groping in spiritual darkness, and the spiritual world has been thronged with undeveloped souls. Spiritualism says, Thy soul, O man, is God's best gift to thee, a seal-patent of thy divine nature, and the pledge of thy immortality. It is all that is imperishable of thee. Keep it pure, trust it not to the keeping of another, for most assuredly God will require it of thee.

#### AMONG THE LILIES.

Mr. Burns.—Dear Sir,—I have been permitted by Mrs. Tappan's guides to prepare for publication in your journal an account of the materialisation of "white lilies" witnessed by myself and several friends through the mediumship of that lady. I am indebted to the kindness of Mrs. Richmond for the particulars relating to the first occasion of this wonderful manifestation. It would seem, then, that on the 1st of February of this year Mrs. Richmond had retired to her bed-room, leaving Mrs. Tappan reading alone in the drawing-room. After some short space of time, on raising her head from her pillow, she perceived Mrs. Tappan advancing from the adjoining drawing-room, and her first thought was to arise and assist her to undress; but perceiving that Mrs. Tappan was in a deep trance, she paused, and on looking more closely she observed a large white lily resting on Mrs. Tappan's head, her countenance having assumed an exceedingly angelic expression; while at the same time she repeated in most solemn accents some passages of Scripture from the chapter that had engaged her attention. The whole atmosphere of the room, even in the gaslight, seemed to be charged with a spiritual aura so perfect that Mrs. Richmond was enabled to perceive clouds of white light resembling a transparent veil in front of Mrs. Tappan's face and about her head.

A similar manifestation took place on the 8th of February, and this also was in the presence of Mrs. Richmond only. On the 12th and 14th of the same month, and again on the 7th and 28th of March, a similar manifestation took place, and the flowers on each of these occasions were seen by Mrs. Richmond, Mr. Webster Glynes, and Mr. Hinde, and on the 14th by Mrs. Strawbridge also, and each successive time the flowers increased in number. Mr. Glynes informs me that on the 28th of March he distinctly saw three different kinds of lilies, and he thus describes the occasions of these manifestations:—

"On returning from the lectures with Mrs. Tappan and Mrs. Richmond we were in the habit of conversing together for the remainder of the evening, when "Quina," one of the guides of the medium, usually assumed control and joined in our discussions. On the particular occasions when the lilies were produced, "Quina" was succeeded by a very solemn influence. The medium's voice became deep and grave; a peculiar atmosphere seemed to surround us; we felt awed, and there was a great stillness.

"Mrs. Tappan would rise from her seat, and with slow and measured steps enter her bed-room, closing the door. After an interval of about ten minutes, the door would be opened ajar, and the lamp ordered to be lowered, so that the room was nearly half darkened. The medium would then slowly enter, standing a few minutes at the door to show the lilies in her hair, and then proceed to her place and deliver to each of us a short and solemn address. She would then slowly return to the door, and after again standing still before us, would retire into her room. In about ten minutes Mrs. Tappan used to come back in her normal condition, expressing surprise at having found herself alone without a light.

"The lilies were each time clearly visible; I could distinguish the leaves and the petals. We were allowed to approach to about the distance of one yard.

"On the first occasion the flowers appeared like small water-lilies placed in the hair, rather on the left side; the second time the flowers were more numerous, and appeared to consist of an eucharist lily in front and of water-lilies behind. The third time we saw, besides the lilies, a bright, fine-pointed star-shaped flower, which glistened as though of silvery hue.

"On the fourth occasion the flowers almost formed a complete wreath, commencing on the left side, and passing round the back of the head to the right. There was no star, but I observed a large white Easter lily on the right side.

"April 19, 1875.

"WEBSTER GLYNES."

On Sunday evening, the 4th instant, I was one of a circle of friends immediately in front of the platform at Cavendish Rooms. From the fact of Mrs. Tappan being some few minutes late in ascending the platform, and knowing the weak state in which she had been for some weeks previously, an anxious feeling prevailed, lest illness should be the cause of the delay, which anxiety, however, was somewhat relieved when she reached the head of the stairs leading from the room into which she usually retires for a short time previous to her

lectures. Her appearance at that moment will, I think, never be forgotten by any of those who were present.

The beautifully spiritual expression of her countenance, the dignity of her bearing, and the soul-stirring sentiments which ere she breathed a single word, seemed to lend grace to every movement, and blend with the peculiar atmosphere with which she was surrounded; all this, together with the surpassing beauty of the materialised lilies in her hair, presented such a picture, and made such an impression on my mind, that it can never be effaced, and I cannot but think that it must have affected nearly all who saw it in a similar manner.

The number of the lilies on this occasion, if I mistake not, was three. They were fully open, and accompanied by one that was either nearly closed or in bud. This time, however, they displayed the peculiarity of white stamens and anthers, instead of the gold-coloured ones which usually distinguish the white garden or Madonna lily. Though much struck by their peculiarity, I was not aware, until I was informed after the lecture by Mr. Hinde, who was chairman on the occasion, that they were materialised during the few minutes that we were kept waiting for the lecturer.

Mr. Hinde also informed me that, when he descended the stairs to conduct Mrs. Tappan to the platform, the atmosphere of the room, and that in which her whole person seemed to be enveloped, produced such an effect upon him that he almost fainted, and could with difficulty lead her to her seat. Though not gifted with fully-developed spiritual sight, I could perceive a transparent atmosphere surrounding Mrs. Tappan the whole evening, and once I saw the shadowy form of a spirit-head near her right shoulder. From Mrs. Strawbridge (the friend with whom Mrs. Tappan is at present staying) I learned that the lilies on this particular occasion became gradually dematerialised on their way home from the lecture, and that she and Mrs. Richmond were the only persons who accompanied Mrs. Tappan both to and from the Cavendish Rooms.

But to me the most wonderful of all these wonderful things is, as I am sure it must be to others, that in Mrs. Tappan's extraordinary weak state of health she should be enabled to deliver these lectures, embodying, as they do, such exalted sentiments, such high philosophy, and such noble aspirations. This is in itself a marvel of marvels, and a most signal triumph for our beautiful philosophy. For here we behold a fragile, weak woman, looking, when she ascends the platform (or, shall I be permitted to say, her throne of inspiration), as if the softest breath of air would blow her from our midst; here, I say, we behold her pouring forth, as if from Heaven's own fount, sentiments and truths which must ere long shake our churches to their very foundations, and scatter their mischievous creeds and errors to the winds.

But, Sir, though I am aware that I am occupying much of your space, I have still another beautiful lily-manifestation to record, and as it would seem that each one that I have mentioned is more lovely than the last, so, in accordance with this law of harmony, do we now reach the loveliest of all.

On Friday, the 16th instant, I joined a highly-privileged circle of friends, who had assembled around Mrs. Tappan at the house of Mrs. Strawbridge, 84, Redcliffe Gardens, West Brompton, where we were permitted to behold a manifestation surpassing in spiritual sublimity all that I have ever witnessed, and which, as I recall it, fills me with an indescribable feeling of awe. "Quina," one of Mrs. Tappan's guides, having assumed control, and conversed with us in her usual sweet manner for some time, at length desired that the room should be darkened, but not to a greater amount than would occur at this time of year by the lowering of Venetian blinds.

Attached to Mrs. Strawbridge's drawing-room, which is separated by crimson curtains, is a small music-room, a diagram of which I append.

This little music-room was made somewhat darker than the drawing-room, and into it, after placing each of the sitters in front of the curtain, Mrs. Tappan retired. Before doing so, however, she emptied her pockets, and insisted (still under control) that every article of wearing apparel should be thoroughly examined, even to her "moccasins," as "Quina" styled her foot-gear. The office of examiners fell upon Mrs. Tebb and Miss Dixon, and these two ladies also made a thorough investigation of the room and all that it contained. The only entrance door to both rooms was locked, and Miss Euphemia Dixon put the key into her pocket. These preliminaries having been satisfactorily gone through, the controlling spirit observing that though such precautions were quite unnecessary as far as those present were concerned, yet as an account of this manifestation might be published, it was better that these examinations should be gone through.

After Mrs. Tappan had passed into the little room, orders were given to sing, and "Hand in Hand with Angels" and I believe another short hymn were gone through, at the close of which the curtains slowly opened, and though, indeed, Mrs. Tappan's bodily form stood before us, I verily believe, but for the dress she wore, we should have found it difficult to recognise her. Her features had assumed that look of heavenly inspiration which can only be imagined by recalling the pictures of Dante's Beatrice, and the resemblance was rendered complete by the wreath by which her head was adorned, except that in the present instance the garland was composed of pure white

Madonna lilies, instead of laurel, as in the case of Beatrice. Yet this wreath of lilies had been materialised in about, I should say, the space of from three to five minutes. It was formed of the white blossoms of the virgin lily; some fully open, others only partially so, and those that were the most fully blown were at the back of the head, diminishing in size as they met in a point a little above the forehead. I believe there were twelve in number.

Whilst under this influence, Mrs. Tappan breathed forth one of the most spiritual and beautiful poems I have ever heard or read; the words seemed to fall from her lips like silver-dew from the pure fount of heaven. Her tone, manner, and expression, and even her attitude on this occasion, together with the exquisite beauty of the lilies, are things that can never be effaced from the memories of those who were so privileged as to behold them.

I must here also remark that the transparent glistening, the sparkling whiteness of the flowers, struck me very forcibly; they looked as if they had that moment been brought in from some lovely parterre, and we all know that natural white garden lilies are not to be had at any price at this season of the year. On this occasion the anthers displayed the bright golden pollen which characterises the Madonna lily, and which actually seemed to move before our eyes. I should have mentioned that, on this occasion, when Mrs. Tappan was about to enter the music-room, "Quina" observed that we were now to witness something that we should never have an opportunity of witnessing again, and, indeed, I believe, we never shall, until we reach that land where the lilies never fade.

After the termination of the poem, the curtains were again closed, and in less than two minutes (indeed, I might say, in less than one minute), and while we all remained in solemn, silent awe, overpowered, as it were, by what we had seen, "Quina"—who had again resumed control—said, in rather a low tone, "You may come to her now," whereupon we all followed into the music-room, only to find Mrs. Tappan—in her normal condition—greatly surprised at seeing herself reclining on a sofa in a partially-darkened room, instead of the well-lighted, cheerful drawing-room, in which she was sitting when she first passed into the trance state.

During the whole of this wonderful manifestation the atmosphere of the room (in spite of the large fire) was so chilly that some of those present were obliged to throw their wraps around them, while all around the person of the medium there was a cloudy appearance occasionally visible; and I have no doubt that had the room been more completely darkened, she would have stood revealed in a white transparent mist.

It must not be inferred from this story of the lilies that it is the intention of Mrs. Tappan's guides to make use of her for physical manifestations; for though the latter are extremely useful, and play a very important part in the great work of Spiritualism, still in the case of Mrs. Tappan it would indeed be a step in the wrong direction, and one which her guides would never think of taking. This manifestation has only been given as an accompanying power to the spiritual work that Mrs. Tappan is called upon to perform.

The undersigned are the names of those who were present at these manifestations:—

Mrs. Richmond.	Miss E. Dixon.
Mrs. Tebb.	Miss Spreckley.
Mrs. Strawbridge.	Miss Crichton.
Miss Dixon.	Mrs. Burke.

The gentlemen who were present at all but the two first and the last mentioned manifestations were:—

Mr. Webster Glynes.  
Mr. George Hinde.  
Mr. Alfred Hinde.

—I remain, dear Sir, yours faithfully, A. C. BURKE.

#### A PRIVATE SEANCE WITH MR. WILLIAMS.

To the Editor.—Dear Sir,—On Sunday 18th inst., I had the privilege of attending a private family seance at the residence of Mr. C. P. B. Alsop, of 46, High Holborn; it really seemed as if old times had again returned. It is now upwards of four years ago that I first witnessed some marvellous phenomena in the same circle, through the very excellent mediumship of Mr. C. E. Williams; this gentleman, at the time to which I refer, was not a professional medium, but sat in weekly seances with Mr. Alsop and family, and was then and there quietly developed under this good friend's fatherly and gentle care.

In reporting what takes place at seances, I am quite aware that every writer must speak of these wonderful phenomena from his own point of view, and call them by what name he pleases; probably the same manifestations, will, of necessity, impress different minds in a different manner. For my own part, from the time I was first convinced of their genuineness, they have always appeared to me, just what they purport to be—revelations from another world. And this fact carries in itself so much meaning of infinite importance—is fraught with such momentous results, that to me, Spiritualism is at once a science, a philosophy, and a religion; yes, a religion in the deepest and holiest of senses. It tells me, with an absolute certainty, of a continued existence—individual conscious life—in the untold ages of the great future; of the preciousness of spirit-communication; of the solemn fact that "whatsoever a man soweth that shall he also reap"; of the cheering-blessed truth, that every human soul shall continue to progress till its divine life becomes fully developed, and imperfection be known no more! Yes, brother; the faintest whisper, the slightest rap, intelligently and affectionately given, speaks volumes to the earnest and reverent inquirer. "Did not

our hearts burn within us, while He spoke to us by the way?" said the disciples of old. And what heart does not respond, and who is not able to sympathise with the feelings of the ancient followers and friends of Him who loved man even unto death, when, standing "just on the boundaries of the spirit-land," we hear the voices of those beloved ones who, "through all the stormy past," loved us intensely, sincerely, and enduringly? On the evening in question we had not been seated long ere the spirit-friend, called "John King," affectionately saluted us each by name, inquiring of friends, some of whom had not sat in circle for years, then shaking hands with everyone from the eldest to the youngest, a dear child of six years of age. (Perhaps I ought to say, that the hands of the medium during this part of the seance were held.) The spirit, with my hand clasped in his own, drew me up from off my chair, telling me to stand on the table. While in that position, he gently raised my hand upwards so that I was able to just touch the ceiling—a height of about ten feet. Then came the gentle whisper in my ear, "God bless you," Mr. Williams at the same time conversing with the sitters. Spirit-lights were seen all over the room in abundance. The music—"Fairy Bells"—was taken from off the table and played, not only in the room frequently near the ceiling, but apparently down stairs, or out of the house, the sound dying away in the distance; then gradually returning, the strings of the instrument being softly and beautifully manipulated close to the ears of all. A lady present conversed with her beloved father while he "gently laid his hand" on her head, and blessed her. This is the same spirit-friend who about four years ago, brought a piece of hair from off the head of his body, a few months after its burial, and placed it in the hand of Mrs. Alsop, at a seance, with the request that it should be taken to his daughter. Comparing it with a lock she had in her possession, she recognised the hair as that of her father's!

After a brief interval for refreshment the medium entered a temporary made cabinet, and in a few minutes was entranced, and could be heard breathing heavily. We sat in a semi-circle around the cabinet, the spirit "John King" was soon able to materialise himself, and by the aid of his wonderful lamp, manifested his noble features to all of us, repeatedly coming round the circle. When within about a foot of my face, and while touching my hand with his lamp, I asked if he could show himself near the ceiling. This was quickly done—floating over our heads and over the cabinet. A gentleman present recognised his spirit-mother when materialised; and the father of the lady referred to, made an effort to be so recognised, but there was not sufficient power during these materialisations. The well-known spirit "Peter" conversed with us in the direct voice. I asked him if he had any desire to return to earth to live? In his simple characteristic manner of speech, he replied, "Oh, no, Mr. Hunt, I would not come back to remain on the earth, for all the world."

Well, sceptical reader, what have you to say to all this, and to greater wonders weekly reported in the Spiritualistic press? Do you say that on this particular evening, we, the sitters, were imposed on by our credulity—the emotional part of our natures overpowered—ignored reason and common sense? Or were we one and all, so completely biologised by each other, or by the spirits, that what we saw, heard, and felt, was only fancy? Or did the medium, when he could not move without being detected, agile-like, leap all over the room, in the twinkling of an eye? Or did our worthy host go to the expense of having invisible wires, &c., introduced into the apartment, and hire attendants to operate? Or was it all the work of the devil?

Some of us, after having been forced out of hard, stern materialism; after thorough investigation, and the sternest criticism; inventing and supposing all kinds of theories to account for the phenomena, are constrained, by an overwhelming mass of evidence, to acknowledge that Spiritualism, as now developed and understood, can alone explain this meeting of two worlds.

Therefore, it is not surprising that I, for one, with uplifted heart, should say, "Thank God for this revelation!" My parent, my child, my once dearest friend, whispers to me from across the stream of death, and assures me, in language that cannot be misinterpreted, that they live and love me still. And as I listen to these "messengers divine," and reflect on what it all means, there seems to come over my soul a holy calmness, a perfect peace, a joy unspeakable; then is heard "the still small voice," "In My Father's house are many mansions." Yes:

"Thou Spirit of my spirit, and my Lord,  
Thy light, Thy love, in their bright plenitude,  
Filled me with an immortal soul, to spring  
Over the abyss of death, and bade it wear  
The garments of eternal day; and wing  
Its heavenly flight beyond this little sphere,  
Even to its source, to Thee, its Author there."

CHARLES J. HUNT.

47, East Street, Baker Street, April 26th, 1875.

TO THE EDITOR.—Sir,—Mr. C. E. Williams, the medium, is now in excellent form. I was at his seance last Saturday, and came away thoroughly satisfied that I had witnessed genuine and marvellous manifestations. "John King" floated about the room, rose often as high as the ceiling, seemed to pass through the table, placed his light in my hand, and his voice was heard in every part of the circle. I am an old hand, as you know, sir, in these matters, and I can assure you I enjoyed Mr. Williams's seance. Mr. Williams not only displays powerful mediumship, but great courtesy and attention to his visitors.—Yours, &c., BARRISTER-AT-LAW. 26th, April 1875.

GOSWELL HALL.—Last Sunday evening Dr. Sexton gave an interesting lecture on the various theories which are entertained with regard to the destiny of the human soul. Mr. Parkes, spiritual photographer, as usual, presided. It is a source of wonder to enlightened Spiritualists, that larger audiences cannot be secured for these meetings. Apparently the doctor is responsible for the expenses of the hall, and if the amount taken at the door be inadequate the loss must of necessity fall upon him. Surely the doctor who is one of the most able exponents of Spiritualism, should be saved from this state of things. Next Sunday evening, the doctor's subject will be "Religion and Science."—W. B. W.

## THE WALLACE TESTIMONIAL.—BALANCE-SHEET.

The business of the Wallace Testimonial is now closed. The sum previously announced in the MEDIUM, with the necessary corrections, amounted to £113 4s. 8½d., to which is to be added T. W., 2s. 6d., making the total amount collected £113 7s. 2½d.

The statement of the Soirée Account and Expenditure is as follows:—

	£	s.	d.		£	s.	d.
Mr. Burns' Account for Printing, Postage, Stationery, &c. ...	5	2	6	By Sale of Tickets ...	30	4	0
Mr. Robson for Writing Testimonial ...	1	8	0				
Mr. Haxby's Expenses for Postage, &c. ...	1	2	10				
Mr. Galloway's Bill for the Tea, &c. ...	14	12	0				
Rent of Hall ...	3	0	0				
Sundries ...	1	10	6				
To Balance carried to Testimonial Fund ...	3	4	8				
	£30	4	0		£30	4	0

Leaving a handsome profit on the Soirée after paying all the expenses of collecting the contributions.

The amount in all received by Mr. Wallace, being the subscriptions and profit on Soirée added together, is stated in the following note which he has addressed to Mr. Towns, and which has been handed to us for publication:—

To the Chairman of the Testimonial Committee:—

Dear Mr. Towns,—Having received from Mr. Bielfeld, Treasurer, in all, the sum of £116 11s. 10½d., the proceeds of the Testimonial, I shall be glad if you will permit me, through you, to express my very best thanks, and those of Mrs. Wallace, to the committee and contributors for their disinterested exertions and kindly help, which has indeed been a stay in a time of need.

I am, with best wishes, very truly yours,

WM. WALLACE.

105, Carlton Road, Kentish Town.

This Testimonial has been a source of satisfaction to all. Selfish motives were entirely superseded by the kindly desire on the part of everybody to render it a complete success. The cost of promotion and collection is extremely moderate, for it also includes the getting up of that magnificent meeting, all of which was more than paid out of the sale of tickets. Everybody concerned with the affair paid for admission like the public generally. There was no deduction in the form of free tickets and favouritism—everyone striving to do all he could rather than obtain special distinction, except for hard work. It was a triumph of spiritual sympathy, union, and, let us add, true organisation.

## CASTING BREAD UPON THE WATERS.

We have taken occasion, through the publication of the new works by Mr. Wallace and Mr. Crookes, to present a large number of copies to editors, learned societies, and prominent men. The reviews given in the papers have called universal attention to the merits of Spiritualism. Altogether we have given away about 150 copies of each work, so that we must sell a very large number over the first edition to reimburse us in this great yet necessary and useful expense. We work hard and unselfishly for this cause, and unless we have others work with us we feel almost too much pressure. New books are an outlay at first, and rather embarrass than ease our position, but we have many brave soldiers for truth fighting by our side, and we know that it is only necessary for them to feel that the foe threatens us to secure us their powerful aid. This letter appended is one of many indications of what we have been doing these few weeks:—

"Anthropological Institute of Great Britain and Ireland,  
4, St. Martin's Place, W.C., April 20, 1875.

"Sir,—Your present of 'Researches in the Phenomena of Spiritualism,' by Wm. Crookes, F.R.S.; 'Miracles and Modern Spiritualism,' by A. R. Wallace, F.Z.S., was announced at the meeting held on Tuesday, the 13th day of April last, and I am requested to convey to you the thanks of the Institute for your contribution to its library.—I have the honour to be, Sir, your obedient servant, F. W. RUDLER.  
"To James Burns, Esq."

## PIONEER JOURNALISM IN THE CAUSE OF SPIRITUALISM.

We published a letter from Mr. Carpenter recently, and had space permitted, the following should have also appeared in the same issue. It will not be too late to be read with interest now.

3, The Terrace, Ladywell Park, Lewisham,  
April 4th, 1875.

Dear friend Burns,—In reply to your favour received last evening I beg leave to say that my little periodical entitled the *Spiritual Messenger* was first issued in September, 1858, but that, not receiving sufficient support, it died a perfectly natural death in May, 1859, my duties as a mesmerist and journeyman printer precluding also the possibility of my devoting more time to it than that which overhours afforded, and this was found to be inadequate whilst the duties of compositor, editor, general correspondent, and publisher were centred in one individual.

I may notice, however, that foremost amongst those from whom I received encouragement were Mr. B. Morrell, Keighley, Mr. George Barth, Mr. K. B. H. Mackenzie, Mr. W. D. Macpherson, Mr. Turley, Mr. Tiffin, Rev. J. G. Wood, William Howitt, Dr. Dixon, Mrs. Jones, and others. But I cannot help remembering that my early efforts in the cause of Spiritualism were put to the blush by what Mr. B. Morrell was doing at this time—September, 1858. I quote from a letter of his bearing this date:—

"Prior to my becoming a Spiritualist I had never to my knowledge seen one single letter of type, nor did I know anything of their shape. Mr. Weatherhead, the owner of the type and premises, is a grocer

(wholesale and retail), and purchased type, printing machine, &c., to give greater facilities for carrying on the *Telegraph*. A journeyman was engaged, and an errand boy, but besides requiring me to be present a great portion of my time we were compelled to employ another person. We then found that it cost more for composing alone than we could get the whole done for, including paper for 1,000. Being satisfied something must be wrong, I remonstrated, but was assured that one journeyman could not get it out weekly. Finally, Mr. Weatherhead suggested that I tried to learn it myself. On my success seemed to depend the existence of the *Telegraph*. In three weeks I entered upon it single-handed with two of my own children, one nine, the other eleven years of age, and succeeded in bringing it out weekly, besides attending to proofs, to correspondence, to the new patent machine, &c."

Thus, sir, is afforded a peep behind the scenes in connection with two of the earliest efforts of Spiritualists in England, if, indeed, the *Messenger* lived long enough to be worthy of a place amongst them.—  
I am, dear sir, faithfully yours,  
WILLIAM CARPENTER.

## A NEW WORKER AT BIRMINGHAM.

To the Editor.—Dear Sir,—A fresh worker has appeared in the field, Mr. Mahony, whose amateur powers in debate bid fair to excel those of longer standing. His first public essay took place at St. George's Club Room, Smith Street, near Hookly, on which occasion an appreciative audience of 200 assembled, many having to leave for want of room. His subject was "Spiritualism, is it a Delusion?" which was discussed in so clear and convincing a manner (as could be seen by the expression of the countenances) that many an "outsider" was set to thinking. Mr. Mahony has given a public challenge to Mr. Reddalls to discuss the subject, but it was declined by the latter, in consequence of the former not being sufficiently known to the Spiritualists of Birmingham to be put forward as an exponent of their opinions, which, after the success of last night's lecture, I hope will no longer prevail. There is one desideratum possessed by Mr. Mahony which characterises too few of earnest debaters on any subject they may discuss, and that is the want of so happily combining the *suaviter in modo* with the *fortiter in re* so as to give offence to none. At the conclusion of the lecture discussion was invited, which was responded to by Messrs. Reddalls and Russell, the former making use of sarcasm instead of the logic of facts, which unfortunately is too frequently valued by those whose calibre of intellect is so deficient as to be capable only of being "pleased with a rattle," and "tickled with a straw." J. J.

122, King Edward Road, Icknield Street, Birmingham.

April 22, 1875.

## A HEALER AT BIRMINGHAM.

We are glad to hear of a new worker in the field of healing. Mr. E. H. Valter, Claremont Villa, 51, Belgrave Road, Birmingham, has received a number of testimonials, one of which we hereby reproduce:—

"This is to certify that for more than three years I had been a great sufferer from rheumatics. For ten months I was a patient at the general hospital, at which institution the medical men did all they could for me, but without succeeding in curing me. It was with great pain and difficulty that I could raise one hand at a time to my neck, and I could not even brush my hair or button my collar on. Mr. E. H. Valter, to whom I had told the circumstances, said he thought he could relieve me, and I consented to be placed by him under the 'mesmeric' influence. I am happy to state that he quite cured me, and that the acute pains from which I was suffering in the back, shoulders, and arms, were entirely removed, and that I am now able to raise my hands high up above my head without the least pain or inconvenience, and which I had not been able to do for more than three years.

"I am happy to state that I can now follow my business.

"Up to the time when I placed myself under the charge of Mr. Valter, I did not believe in mesmerism, but I am thankful to be able to give my testimony in favour of the truly wonderful and marvellous powers of mesmerism. (Signed) "JOHN FOX."  
"65, Grant Street, Birmingham, 1873."

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

This society held its quarterly meeting at the Hall of Progress, Church Street, on Wednesday, 21st inst. The attendance was limited, attributable no doubt to its being a very wet evening. Although the elements outside were much disturbed, harmony prevailed within. Mr. Wallace presided. The secretary read the quarter's statement, from which it appeared that the receipts were £17 0s. 6d.; expenditure, £16 7s. 4d., leaving a balance of 13s. 2d. in the treasurer's hands.

The Association has held during the quarter twenty semi-public seances. A concert and six lectures have been given; books and periodicals circulated. The committee are indebted to Miss Chandos and Mr. Burns for their voluntary assistance in lecturing on behalf of the funds of the society. Several members spoke of the necessity of forming family circles, and especially of so living that we might attract good influences and obtain truthful communications from the spirit-world.

It is contemplated, as soon as the Association can find suitable rooms not only to hold seances, but to have experience meetings, &c.

CHARLES HUNT, Honorary Secretary.

DUNDEE.—We regret to hear that much ill-feeling has resulted out of Mr. Monck's visit to Dundee, apparently because of the company into which he fell. Some of his circles were composed of elements more spirituous than spiritual, and the Doctor has been so foully misrepresented that we hear a staunch friend has taken his defence in hand and will not permit such vile treatment to continue. Into this fracas it is not our province to enter. It is a local matter purely, and the medium's power does not require any endorsement from us at this time. Edinburgh correspondents have spoken in severe terms of the conduct of the Dundee persecutors and repose full reliance on the probity of Dr. Monck. Out of evil good often comes, and when the malice of materialists and the complicity of newspaper men are exploded, then the truths of Spiritualism will shine all the more brightly.

## ODDS AND ENDS.

"TO THE PURE ALL THINGS ARE PURE."

Benevolent men and women do not hesitate to go forth, in the conscious purity of their motives, among the diseased, the unfortunate, and the depraved. They go forth truly "in the inward power of the spirit," whatever sect or religion they may outwardly belong to. I speak not of mere propagandists, those who think creeds and dogmas are all important, who compass heaven and earth to make one proselyte, and whose so-called charity has always such an end in view. Such people put stumbling-blocks in the way of their fellows, and tempt them sorely, and too often successfully, to hypocrisy. I speak rather of the Howards, the Frys, the Nightingales, those large-hearted men and women, to whom the brotherhood of humanity was a reality, and not a mere phrase. What a suggestive picture is that of Mrs. Fry visiting the prisoners in Newgate, where we see the hearts of even the hardest and most depraved melted and touched by the almighty power of true love! If such be the case with those in the flesh, why not with those out of the flesh? Yet we see even Spiritualists shrink with dread from the least communication with undeveloped invisibles, and sometimes, too, with great apparent reason. I say apparent reason, because it seems questionable whether the cause of the failure of a medium in dealing with such spirits may not be the result of some undetected imperfection in himself. We may be sure that these are not, in the course of things, allowed to come in our way for the mere purpose of tempting us and ensnaring to our ruin. It is, rather, in order that we may, if we have faith and courage enough to undertake the task, repay their evil with good, and aid them ultimately to rise. True charity believeth all things, endureth all things, and therefore never faileth. H. M. Bath, 1875.

## COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday afternoon, at half-past three, at Cambridge Hall, Mr. F. Wilson lectured on "Immortality"—putting aside the Scriptural teaching. The first point was to consider the universal law of exact order in its mathematical punctuality, and that not only matter but mind, an essence, also obeyed the law of order, and it was the influences of the world that diverted the mind from the due fulfilment of the intention. As nothing was annihilated, we must assume that all was continuous; but as we know not how we came here, we could not contemplate the immortality other than as a speculation that had no bearing on our conduct in life. The beautiful fable of the angel carrying a pot of fire to burn up Paradise, and a can of water to quench hell, so that man could love God without the hope of reward or the fear of punishment, was an appeal the lecturer made as the true action in existence. The subject for next Sunday would be—"The Cardinals of the Compass, and the Development of Organisation."

## DREAMS.

To the Editor.—Dear Sir,—I noticed in your last week's issue a reference to a letter from a correspondent on the subject of dreams. Of course I cannot judge what theory he wished to enunciate, but I myself, when a lad, have often experienced what he referred to. I used to be troubled with very distressing dreams, generally ending with what is commonly called nightmare. But I noticed that when I woke I appeared in my dream to close my eyes and lose all consciousness. I became so accustomed to this that often when in perplexity, or fearing something yet more dreadful, I have said to myself (in my dream), "Well, it's only a dream, and when it comes to the worst I can close my eyes, and so release myself." While on this subject I would just say I was amused at the manner in which Mr. Crookes's famous article on levitation was taken up by the press and the public, and how many correspondents seemed to think it very extraordinary that they had dreamt they were levitated. I've dreamt so numberless times, and experienced great pleasure in the fact, but never for once thought it anything extraordinary or worth while occupying the columns of a London daily with. That class of dreams has, I think, left me now, but they used to be of almost nightly occurrence.—Yours truly, Leeds, April 5, 1875. W. E. S.

Mr. R. H. PENNY, Bristol, acknowledges the receipt of a parcel of spiritual literature for distribution, and urges on the friends of the cause the duty of scattering the good wheat of spiritual knowledge when there is so much of the tares of dogmatism being cast abroad. The time for open-air meetings is at hand, and he calls attention to the use of plying the public with our literature. We have supplies to give gratis to all who can use them.

Mr. W. JONES, 4, Seemark's Buildings, Oliver Street, Birmingham, says he can tell beforehand what will take place at the circle in which he sits; also that the table will only move when he has been impressed to say it will. If we understand his letter aright, such are the facts. Mediums are frequently impressed by the same power which produces the other phenomena, so that the one corroborates the other. This is a question for local investigation.

THE NEW HALL, 19, CHURCH STREET, UPPER STREET, ISLINGTON.—On Sunday, May 2, Mr. Wallace, Missionary Medium, will give an address under spirit-control; on Sunday, May 9, Mrs. Bullock will again occupy the platform; on Saturday, May 15, the quarterly tea and soiree will take place. Tickets 1s. each. Tea on the tables at half-past six. Chair taken at half-past seven. On Sunday, May 16, there will be several speakers on the platform, and a happy time is anticipated.

BISHOP AUCKLAND.—Two addresses will be delivered on "Spiritualism" by the celebrated trance-speaker, Mrs. Butterfield, in the Town Hall, on Sunday and Monday evenings, May 2nd and 3rd, 1875. Doors open on Sunday evening at six o'clock, chair to be taken at half-past six precisely. A collection will be taken at the close of the address to defray expenses. Doors open on Monday evening at half-past seven, chair to be taken at eight o'clock. Admission on Monday evening, first seats, 1s.; second seats, sixpence; third seats, threepence. Tickets to be had of Messrs. N. Kilburn, jun., F. Everitt, Joseph Gibson, T. P. Fawcitt, J. P. Scutter, and at the door of the Town Hall.

## CHATTERTON'S GRAVE.

To the Editor.—Dear Sir,—I have forwarded the enclosed little notice of Chatterton, thinking it might be interesting to some of your readers. 105, Carlton Road. SARAH WALLACE.

## CHATTERTON'S PAUPER GRAVE.

More to the left on the site now taken up by that dingy, half-lighted market of Farringdon, provided as an asylum for the sweet smells and pleasant sights of Fleet Market, until 1825, was the pauper burial-ground of St. Andrew's, Holborn. None of our readers can be ignorant of the terribly truthful picture of a City graveyard drawn by Dickens in "Bleak House." The spot in question might be described in the same words. It had nothing to assimilate it to our modern fancy cemeteries; a few feet of uneven earth, which no careful spade had ever been at the pains to level; no gravestones, not even a single unpainted stake, to indicate the coffin below; but here a brick, covered with green mould, and there a cluster of nettles or rank weeds, and, commonly close under the wall, a deep, open pit yawning, until its full tale of dead was completed. A few handfuls of rubbish covered it from notice. A sad tragedy was enacted in this neighbourhood; and a suicide's grave, dug amidst the mouldering remains of sin, pain, and want, was to confer a dismal notoriety on this spot which none of its former occupants had given it. The parish register records—"Aug. 28, 1770.—William (Thomas) Chatterton (with the 'poet' added afterwards), interred in the graveyard of Shoe Lane Workhouse." These few words are pregnant with awful interest, and include, with bitter brevity, the whole biography of a gifted but hapless son of genius, who crowded into an existence of eighteen years more of intellectual promise than ever fell to the lot of one individual in so brief a period.—London Scenes and London people.

J. P. MANN, writing master, 70, Northumberland Street, Newcastle-on-Tyne, says he uses a system of tuition so rapid that it saves much time and mental drudgery. The method is not made very clear to us, nor do we see that it is a matter for our special investigation. Publish a work on the system, and allow the public to judge.

SOEWBY BRIDGE.—On Sunday last Mr. Robert Harper, of Birmingham, gave the two lectures as announced, "The Cure of Physical Diseases by Moral Soul Force," and "The Revelation of the Spiritual Destiny of Humanity." Large audiences greeted Mr. Harper on both occasions, and his lectures have been an intellectual treat to friends at Sowerby Bridge. The collection at the close was well responded to.

Mr. E. G. SADLER, the Welsh medium from Cardiff, writes from Halifax to say that he is making satisfactory progress in his tour. He intends visiting Liverpool, Preston, Stockton, Leeds, Morley, Rochdale, Ossett, Oldham, Newcastle-on-Tyne, Gateshead, Darlington, Walsall, Heckmondwike, and other towns in England, also towns in Scotland. All letters to be addressed to the care of Mr. Appleyard, 7, Concrete Street, Lee Mount, Halifax.

Dear Mr. Burns,—I herewith hand you P.O. order 5s. in aid of the fund for necessitous mediums, as advocated by a brother in your publication of the 9th, and so promptly responded to by our facetious brother "Damoelas." I trust many of the brethren may be induced to follow in his wake, and that soon a respectable fund may be raised in order to sustain those who throw themselves into this movement when it was much less understood and more unpopular than at the present. If all the brethren would do a little according to their means the object would soon be realised, and with best wishes for your success, I am, dear Mr. Burns, yours truly, CHARLES PARSONS, a yearly subscriber, 14, Hume Street, Rochdale, April 19, 1875.

LONDON ANTHROPOLOGICAL SOCIETY.—On the 23rd inst. the first of a course of special meetings of this society was held at 1, Adam Street, Adelphi, the vice-president, H. B. Churchill, Esq., in the chair. There was a numerous attendance. The list of new fellows elected, books, &c., received since the 9th, having been read, Mr. John Ekless described a subterranean furnace recently discovered in Cambridgeshire, and apparently used for burning human bodies at or about the period of the Roman occupation. Mr. Carmichael, M.A., F.R.S.L., described some Gallo-Helvetic sepulchres, containing bronze and iron weapons, &c., recently discovered near Zurich, and some very interesting results of "cave hunting" in Southern Italy. Mr. Lewis read a paper entitled "Anthropological Notes on Assyrian Inscriptions," in which, after a preliminary glance at the general history of Nineveh and Babylon from an anthropological standpoint, he drew attention to some apparent coincidences in mythological and other beliefs and practices of the Assyrians, the ancient Celts of Western Europe, and the present representatives of the latter.

VISIONS OF ENGLAND'S PAST, PRESENT, AND FUTURE; or, Glimpses into the Old Immoral and the New Moral Worlds, in three cantos. By Robert Gibbon. E. D. Walker, Darlington.

The author of this little volume is a member of the Bishop Auckland Association of Spiritualists, and the beautiful verses entitled "The Maid of the Spheres; or, Villeena's Address," which appeared in our columns some time ago, are from Mr. Gibbon's pen. We esteem highly such an effort as this because of its moral influence upon the people at large. When a man who has been known throughout the locality from childhood, who has had no better opportunity for mental improvement than his fellows, and who in a series of volumes gives utterance to teachings characterised by the Bishop of Durham as "very good, and of a high moral bearing," the effect is highly beneficial on the working-classes in the whole district. They see what their fellow-workman has done, and they are proud of the achievement. They feel ashamed of their own inferiority, and strive somewhat to improve themselves and mend their habits. The learned and the titled may write in a more finished manner, but their example has not the same effect, for of these better things are expected. But the poor man who has toiled at the pit's bottom since boyhood is supposed to be unworthy of intellectual attributes. When, however, he does manifest such, and in a superior manner too, he ennobles all who belong to his order. The working men of County Durham may well be proud of Mr. Gibbon. His book is, upon the whole, one of great merit. One or two minor matters might be criticised, but we prefer to utter the voice of commendation, and hope his fellow-workmen will largely patronise his neat volume.

LIVERPOOL.—Mr. Coates has commenced to give Dr. Sexton's lecture on the conjurers with illustrations. Report too late for this week.

To INVESTIGATORS RESIDING IN ILLINGTON, &c.—Four ladies and four gentlemen required to complete circle for earnest inquiry into spiritual phenomena. Sittings, Tuesdays, eight p.m. Fee, 1s. 6d. per month (in advance). Address, O. A., 67, Halton Road, Canonbury, N.

Mr. J. STEVENS, 19, John Street, St. John's Wood, is being developed as a medium; but his occupation—that of French polisher—seriously injures his health and impedes his progress, because of the spirituous exhalation arising from the polish which he uses. He is desirous of finding some situation of trust and responsibility, such as keeping chambers, or other light employment. Salary not so much an object as favourable conditions in other respects.

### DR. SEXTON'S ORATIONS ON SPIRITUALISM.

No. 1.—The Claims of Modern Spiritualism upon Public Attention. Price 1d.

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No. 3.—Spirit-Mediums and Conjurers. Price 2d.

No. 4.—If a Man Die shall he Live Again? Spiritualism and its Critics (A Reply to Lord Amberley). Two orations, price 2d.

No. 5.—A Defence of Modern Spiritualism, concluding with Twelve Propositions proving that the Spiritual Phenomena can be Explained only by the Spiritual Hypothesis. 1d.

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### INFORMATION FOR INVESTIGATORS.

Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.

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What Spiritualism has Taught. By WILLIAM HOWITT. 1d.

Report on Spiritualism of the Committee of the London Dialectical Society. 5s.

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Concerning the Spiritual World, and what Men know thereof. A Trance Address by J. J. MORSE. 1d.

Theodore Parker in Spirit-Life. By Dr. WILLIS. 1d.

The "John King" Number of the "Medium;" with the Portrait of a Materialised Spirit. 1d.

The Spiritual Lyre. A Collection of Songs for the use of Spiritualists. 6d.; cloth, 1s.

The Creed of the Spirits; or, the Influence of the Religion of Spiritualism. By EMMA HARDINGE. 1d.

What is Death? By JUDGE EDMONDS. 1d.

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

SUNDAY, APRIL 25, Mr. Cogman, at Doughy 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 30, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m. Admission 2s. 6d.

SATURDAY, MAY 1, Mr. Williams. See advt.

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

SUNDAY, MAY 2, Dr. Sexton, at Goswell Hall, 86, Goswell Road, at 7.

Miss Keeves, 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, MAY 3, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.

Mr. Williams. See advt.

WEDNESDAY, MAY 5, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

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

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

THURSDAY, MAY 6, 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, 35, Frederick Street, Charles Street, Portland Town, at 8.

Mr. Williams. See advt.

FRIDAY, MAY 7, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 6s.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 2, KRIGHLEY, 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.

BOWERY 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. Perke's, 312, Bridge Street West, near Well Street, Hookley, United Christian Spiritualists at 8 o'clock, for members only.

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

HALIFAX 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 Hind Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.

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

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

GLASGOW. Public meeting, 6.30 p.m., at 144, Tronquate.

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, 35, Strand Street, at 6 p.m.

MONDAY, MAY 3, BIRMINGHAM. 58, Suffolk Street, at 8.

TUESDAY, MAY 4, KRIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

STOORTON. Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

NEW SHILDON, at Mr. John Sowerby's, 35, 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, MAY 5, BOWLING, Spiritualists' Meeting Room, 8 p.m.

OSSETT COMMON, at Mr. John Crane's, at 7-8.

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

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

THURSDAY, MAY 6, 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, MAY 7, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement, Seance at 9 p.m.

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A SEANCE will be held every FRIDAY Evening, and a SOCIAL MEETING every SATURDAY Evening, at 8 o'clock, for subscribers.

**CAMBRIDGE HALL, Newman Street, Oxford Street.**—On Sunday afternoon, May 2nd, at 3.30, **Mr. F. Wilson** will lecture at the above hall, on "The College of Comprehension: The Cardinals of the Compass and the Programme of the New World." Organisation: Reserved seats, 6s.; body of the Hall, 1d.; Gallery free.

A **BENEFIT SOIREE** to **Mr. J. G. SMITH**, will take place at Mrs. Bullock's, 19, Church Street, Islington, on Tuesday evening, May 4. Songs, recitations, speeches, &c., by Mrs. Bullock, Miss Koeves, Messrs. Whitby, Blackford, Burns, &c. Tickets, 6d. each. Chair taken at 7.30 prompt.

**MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER,** is at present in the United States on a lecturing tour. He will return to England as soon as engagements permit. Letters sent to annexed address will be forwarded to him in due course. Warwick Cottage, Old Ford Road Bow, London, E.

**F. PARKES, SPIRITUALIST PHOTOGRAPHER.—SITTINGS** à la Seance by appointment, Mondays, Wednesdays, and Fridays. Fee, One Guinea.—Address, 6, Gaynes Park Terrace, Grove Road, Bow. When the weather is unfavourable, or when the sitters desire it, photographs may be taken with the magnesium light.

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

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**MRS. WOODFORDE, TRANCE-MEDIUM AND MEDICAL MESMERIST,** will give Sittings for Development, under Spirit-Control, in Writing, Drawing, Clairvoyance, or any form of Mediumship. Disorderly influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address—41, Bernard Street, Russell Square, W.C.

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

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

**DR. DESJARDIN** begs to inform his numerous patients and friends that his Consulting Rooms have been transferred from 43, Euston Road, to 3, Little Argyll Street, Regent Street, for the treatment of all chronic affections by a special method. Consultations from 1 to 5 daily. Electro-Medical Institution, where a limited number of in-door patients can be received, at Brixton Road, S.W.

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