



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

## SPIRITUALISM.

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### Spiritual Cosmology.

#### PART III.—INDIVIDUAL EXPERIENCES.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,

SUNDAY EVENING, MAY 2, 1875.

FURTHER EXPERIENCES IN SPIRIT-LIFE.

BY THE LATE JUDGE EDMONDS.

#### INVOCATION.

Thou Infinite Presence! Thou Divine and perfect Spirit! Our Father! we praise Thee with thanksgiving and joy for the light of this glorious day, for the dawning of a perfect truth upon the world, and for the kindling of newer fires and the adornment of altars that have long been desolate. We praise Thee for all those gifts wherewith in every time, and among all people, Thou hast spoken of Thyself to man; those messengers of life and light that have for ever poured out the refulgence of their being upon the earth till dross has been turned to gold, and the outer to the inner expression of the soul. O Thou Divine and perfect Centre, that like a sun of light illumines the spiritual firmament with glory, be Thy presence as near to every heart as its own pulsations; be Thy voice audible, so that in the midst of outward discord and contention Thou evermore mayest speak, calming the troubled waters. Be Thy fire visible, that like a flame illumining the darkness of earth, the glorious Shekinah may gleam before Thy children in the wilderness of time. Be Thy power like a fountain that in the desert springs up for ever, illumining the barren waste with verdure, and giving light and beauty to man. Oh, in those ineffable ways, those paths of peace whereby Thy children are led, let the one abiding soul whose fervour is love, and whose expression is faith and works, beautify the earth, adorning human lives, and making for ever manifest the gifts and graces of Thy kingdom.

#### ADDRESS.

Mr. Chairman and Friends,—When I was asked by the guides of this medium to again address you concerning experiences in spirit-life, it was with some reluctance that I consented, considering the exalted nature of the late addresses, and the necessarily imperfect experiences that I have had in the spirit-land. You will remember, perhaps, some of you, that it is now about twelve months since I addressed mortals through any medium, and that was my first address after I left my mortal frame. I had then been in spiritual existence little less than a month. I now take up the thread of my narrative where I then left it, with this preliminary remark, that but for the calendar of earthly time, which informs me that it has been twelve months, I should consider it had been twelve times twelve when I think of all the thoughts and experiences that have been crowded into my existence since I left the material world. Albeit the whole of my earthly life seems short compared to the unparalleled succession of events which, when one is freed from the material thralldom of the worn-out physical body, makes the spirit young again, and glad with immortal consciousness. Under these circumstances you will pardon the introduction of personalities, since it is only by personal experiences that we can make up the aggregate of the great connection of human with spiritual life. I was received, as mentioned in my previous discourse, by the companion and friend of my earthly life, whose constant ministrations during the latter portion of my existence was all that made life bearable upon earth.

When once I was conscious of this surpassing change, the like of which nothing earthly can possibly convey to your minds, I became aware of two distinct facts in my existence; first, that I must substitute ideas for things; that all external types were but appearances, and that the realities were within. Hence, on entering spiritual existence I was surprised to discover, not only the features of familiar friends, but, what was more distinguishingly characteristic, their individual qualities of mind portrayed, and that instead of feature, countenance, form, shape, upon which humanity relies almost solely for identification and for friendship, I found the qualities of mind so mirrored and combined in each individual that I met, that it became impossible to distinguish the outer from the inner being, and the full expression of their quality was worn upon the countenance and garb. Hence whenever my companion approached, by the gentleness of the aura which surrounded her, and the amiability of the expression, I knew what would be the import of the message received from her. As I recognised one by one the former friends of earthly life who came to me to congratulate and discourse, as was their wont upon familiar things, I found, to my surprise, that the distinguishing traits of character which they had borne in earthly existence, whether of probity, honesty, virtue, integrity, kindness, or general wisdom, were typified by colour and expression in the countenance and form that appeared before me; so that my friend Dr. Dexter, who was my co-worker in the investigation of Spiritualism, and from whom I received many of my first and most convincing communications, appeared to me as a transparent glass, having all the shape and form of my friend, but, as a true medium ever does appear, transparent to the very centre, so that every thought, ere it took audible form to my spirit-consciousness, was revealed to me by the vibration of his own mind; and the mechanism of the spiritual body, corresponding almost precisely to the external mechanism, became very visible, and instead of blood were thoughts, instead of nerve-forces were the impulses of will, instead of the functions of the peculiar faculties of external organisation of life were the corresponding faculties of spiritual life; so that all the atmosphere around him became immediately illumined by his particular transparency of form. I use this as a typical instance. Gradually I have learnt to distinguish spirits by their qualities, and instead of naming them by the names that they bore upon earth, I discover that they each bear the name in spiritual existence of the quality which most adorns them. Hence this friend to whom I have just referred wore a crystalline light of mediumship between the two worlds when on earth, so also in his new-found existence he is a crystalline light of mediumship between the lower and higher states of spiritual existence, whereby the light of the latter may shine down to the former in unimpeded and perfect currents.

This gave me a new knowledge of my own mediumship, and I discovered that in those qualifications where I had been impressed before leaving the earthly body with spiritual consciousness and vision, I still was not a transparent medium; in other words, although I might be moved upon, through me would have been given no distinguishing and particularly convincing evidences of spirit-power, but the impulses breathed upon my nature partook more of the nature of inspiration, and I reflected the light, but did not allow it to shine through. However, even reflected light is better than none at all; and if we ourselves are moved upon and inspired by higher intelligences in whatever sphere of life we may exist, we will become the instruments of spiritual power. I at once perceived what my own peculiar quality was. The light which seemed to surround me, and by which I was directly recog-

nised, was that which is known in earthly existence as, perhaps, fearlessness or honesty of purpose, so that whosoever came in contact with me were never in doubt as to my opinions. Singularly enough, this aura surrounded me with a kind of bluish light or atmosphere by which it seems I am known in my spiritual state, so that whenever I approach any men who are in the corresponding sphere of thought, they are instantly aware, by this aura, who the personality is addressing them or desirous of addressing them. Could you see clairvoyantly—as undoubtedly many of you can here in this room—you would perceive that the influence which my spirit brings is that of a bluish tint or ray, which also is imparted to my entire spiritual body, and which is the distinguishing atmosphere of that which is known on earth as integrity, but which, after all, is simply the expression of what one means and thinks. I was introduced, therefore, into the councils of nearest friends—personal first. Afterwards, one by one, these other friends came to me in the new garb of their spiritual appearances, wearing a like shape and form to their earthly habitation, only resplendent with the aid of the spiritual thought which was their distinguishing quality. I well remember the distinct atmosphere which my friend Professor Mages wore as he came towards me after I had passed from earthly life, he having preceded me by a number of years. I discovered the same type and configuration of brain, the same quality of physical peculiarities; but all was illumined by a peculiarly pale yellow tinge, which, I understand, is indicative of his quality of solvency, by which I mean the quality of solving all sciences by one principle of thought; and if there was one characteristic which more distinguished his mind than another, it was that of a general comprehension of all sciences through one particular light and quality of thought, which perhaps you will have the opportunity of hearing about next Sunday evening. This aura represents his spiritual quality, and is to the mental atmosphere what the sunlight is to the earthly atmosphere, namely, a solving of incongruous and seemingly irreconcilable elements all into one definite principle of method and thought. In the same manner other personal friends—Dr. Wilson, Governor Talmadge, and others—approached and were recognised.

But notwithstanding the interesting nature of these personal qualities and appearances, I was so intent to learn in a larger degree the nature of spiritual existence, and the particular spheres of action of some distinguishing minds, that I, with uttermost longing, asked one question in my mind. It was that the guide under whose direction and wisdom most of my communications while on earth had been received, and from whom they had professedly come, should appear and lead me. Instantly with this thought that finally, to the intensity of excluding all other friends from my mind and consciousness, pervaded my entire being, there came a rushing sound like that of many waters; and, looking upwards, I beheld a light which was most like frost of anything that I can portray, but was glittering and brilliant until all the atmosphere seemed to be a luminous point of flame. Then I knew that the distinguishing clearness and the sharp points of thought which were the earthly as well as the spiritual qualities of Lord Bacon were before me. I need not refer you to wonders of that man's mind on earth added to the spiritual power developed by consciousness of the unseen laws of life, to make you readily believe every thought which came from his brain and mind seemed so clear and so probing that I could scarcely bear his presence; and, although I had longed for it, I wished for the instant that he had not come, for I felt that each one of these keen points of thought was searching my innermost nature, and was finding out whatever foible or weakness of intellect I possessed while on earth. The glittering points seemed so to penetrate and search out every feeling and every failure of my earthly career, and in an instant all matters of philosophy or law, every individual experience, every especial flaw in my spiritual comprehension, was revealed to me with distinctness, and these particular crystalline points of this aura seemed to be penetrating my being, until I shivered as a spirit palpably in the presence of my guide. I felt, however, instantly the stern strength of my own nature, and although conscious of imperfections, I said, "At least I have been true," and with this my courage returned; and then I asked my guide to conduct me to whatever scenes, councils, or places of instruction in spirit-life, would be best adapted to my condition. With this I was again companioned by the same gentle being who had received me into spiritual life, and we twain followed the guide as he led us seemingly to a plain a little elevated above the scenery that I had been all the while inhabiting, but which was perfectly in accordance with some of the plains of earthly life, only more luminous, and having a better and higher quality of atmosphere. This elevation seemed to be a point of observation, and he said to me, "Now, with your permission, and if you have time to spare from the friends of earthly life that you wish to speak with, you will be absent with me many months." I gave permission, only asking that I might return, which I did some nine months ago, and gave another address through this medium in the city of Liverpool. I have also returned to some friends in America, with whom I came into conversation as to some of my first experiences in spiritual life. I then placed myself under the charge of my guide, only asking that if there were points that I wished to communicate to earth; and there was an opportunity, that I might be allowed to do so, my whole idea being as rapidly as I received this knowledge to impart it to earthly minds. He smiled at this, because the ruling feature of my latter days on earth was that whatever gift or grace there is in spiritual communion belongs to humanity, and, whether as mortal or spirit, I could not hold my peace while there was an opportunity of convincing or even of causing investigation in one mind concerning this all-important

question of future existence. So, as the steps, one by one, were taken by my spirit, I felt that I must needs return and pour out in palpable form the evidences of my continued life, and what it brought to me.

I was first, therefore, introduced into those states of spiritual existence which typify the immediate condition of the soul upon leaving earthly life, and I may say that but for the knowledge I previously possessed of spiritual existence, and but for the fact that I was aware I had passed from earthly life, I would in nowise have been aware that I was among spiritual scenes. So natural, so absolutely human, and, in some instances, so very earthly were these scenes, but for the dividing line which I beheld that separated them from conscious intercourse with mortals, I could really believe that these beings whom I saw were walking and talking as men and women on earth. I need hardly say that this state of existence immediately surrounded the earth's atmosphere, and that in addition to the multitudes that moved to and fro in bodily form, these other multitudes moved to and fro in precisely the same manner, and seemingly intent on the same pursuits, with this difference—that those who were disembodied seemed to move in a more vague kind of way, and where there is no knowledge in the manner of influencing mortals, they seemed to be comparatively purposeless; so that the majority of spirits who pass from earthly life unacquainted with the nature of the change are really in a state of purposeless existence for an interval of time, since being endowed with the same faculties, possessed of the same intelligence, and having apparently the same organism, there is still not the physical necessity of exertion nor the protection from cold and hunger, and therefore these beings seek a similitude of physical things by companioning those that are upon earth and who are enjoying external pleasures; so that the man of pleasure removed from your midst by sudden death is a man of pleasure in the spirit-world, robbed of the physical power of enjoying it, enjoying only that which seems reflected in the minds of his companions and friends; and this is a portion of his punishment, the tantalising manner of witnessing that in which he cannot fully participate, that causing him to feel after a time the unsatisfactory nature of these pursuits.

Hades, therefore, is not far away. If you seek for it in a literal sense, you will find its first degree upon earth, and its second degree in the intermediate state of spiritual life that surrounds the earth and forms a large hulk of the pleasure-seeking, of the unspiritual and unintelligent class that go out from daily life un instructed as to the nature of existence whither they are going. If there could be any greater commentary on the growing tendency of modern thought to materialism than this, then I have not the power to imagine what such commentary could be, since if that portion of humanity which is the essential life of existence be untrained, and uncultured, the spirit goes into spirit-life, comparatively purposeless, without an anchor or pilotage, and groping in the blind meshes of a materialism which cannot, even by its intelligence, uplift the spirit, and which conveys no higher animus to nature than that which exists in the clod or the worm. Such spirits as these are daily, hourly, and momentarily passing from earth. You will find them in the midst of crowded centres of civilisation. They move with the sway of the tide of humanity, and move that tide oftentimes to their own amusement and pastime. Is there an eruption of violence among the populace, or a drunken brawl, then there are spirits there who from similar natures are attracted, and who form also a vast number—a mob of spiritual force that augments the turbulence of the earthly tide. Is there an outbreak caused by any wrong or oppression, there are numbers of these purposeless spirits, unguided by any previous knowledge, who also seek that as an outlet of their excitement. Is there a wild youth intoxicated with pleasure and with wine, here also is his spiritual prototype seeking in the excitement of this inebriated young man to expend that portion of his life which was not fully exhausted in the same direction, and which, without knowledge, has caused him, perhaps, in an untimely manner, to come into the world of spirits. You think this space is void and empty air. Each one of you brings with you your companions and friends of spiritual life, drawn thither by whatever motive of interest, curiosity, or exaltation may have brought you; and these form a more palpable and visible audience to the sense of the spirit than you who are listening to the sound of the medium's voice. The populous atmosphere is filled with these that are in the intermediate stages of spirit-life; and we find that the atmosphere of earth contains all the varieties of spiritual states that one could seek in multitudes of spheres if numbered and parcelled out in infinite variety, and that your own little globe is held and girded round about as in a solution of mingled light and shade, which spiritual intelligences are each one intent upon some thought of pleasure or knowledge, and some of whom are less informed than you, some of whom are informed to a greater degree, and all of whom are subject to the same laws of individual life, thought, action, emotion, and power. This was my first lesson. With amazement I beheld that the population of the earth, instead of being what I had supposed, was perhaps ten or a hundred times that number, and that many of these beings never leave the earth's atmosphere, never go beyond the plane which may be considered the aura of the physical elements of earth, and that their spirit-life and their conscious existence, their hopes of immortality, and all thoughts of progression, are centred in the narrow circle which formed, perhaps, their earthly habitation, and from which, from lack of cultivated spiritual volition they are unable to rise or in any manner to extricate themselves. These are the spirits imprisoned; doomed for a time, undoubtedly, to walk the night of their earthly

career, because there is not power within the outgrowth of spiritual desire to raise them upward.

Then came the lesson to my mind of the importance of teaching young and old that the earthly life is not all the life that there is, and that within the true man or woman is the real man and woman encased upon with mortal frailty, but possessing attributes which, if cultivated and encouraged, enable the spirit at once to rise from this atmosphere of clay and the senses to receive the baptism of the spiritual light to which it is entitled. So that whatsoever virtues you may possess, let it be borne in mind that the absence of spiritual qualities are the chains which bind the soul to earth when it departs from the body, and the solitary mourner by selfishly grieving tethers the friend that has lately departed, preventing by sympathy that spirit from even knowing the nature of the change through which it has passed. Fortunately, the knowledge which became a part of my existence enabled me, not without many qualms of conscience, not without much poignant suffering, not without conscious inferiority and feebleness, to triumph over the physical disabilities of earthly life. And this is why I could behold, as in a panorama, this varied scene of spiritual beings and powers upon the earth and around the earth, and, as a mass or atmosphere of commingled elements variously blended, witness the effect of this light and shade upon humanity.

While observing these mingled influences, and being by my guide pointed to various instances of insanity, inebriety, and other vices aggravated by uncultivated and unenlightened spirits, I ever and anon beheld sudden shafts of light, like those which are sometimes witnessed on the Western prairies during a fearful collision of the elements, only that there seemed to be no destruction in these, and I said, while observing them, "What are these lights that seem to penetrate this dense spiritual atmosphere, and from which all the undeveloped spirits seem to retreat as from fire?" My guide said to me, "These are shafts of thought from advanced spirits to those upon earth with whom they are in sympathy," and I instantly beheld, my comprehension increasing with my desire of knowledge, that these lights became more and more frequent and of varied colours, of different degrees of swiftness and power. I also saw that in some directions or places there were more frequent shafts of light than in others, and he said to me, "Those are points selected by spiritual intelligences for the frequent repetition of given thoughts or expressions of power, and are only known either in connection with inspiration or with some form of mediumship or spiritual gift frequently existing where the name of Spiritualism is not known, but existing always in accordance with some law of spiritual analogy." I discovered that these points or shafts of light, rapid or slow, bore with them an atmosphere that affected all surrounding intelligences, and that whoever was the recipient of them must, for the time being, be elevated into the sphere of the intelligence from whence the light might come. My guide said to me, "In that manner did I reach your mind before you left the earth, and could you have seen you would have discovered that a perpetual vibration of mingled lights from the various spirits that surround you played upon your mind, but whenever you were harassed or oppressed with material cares it shut out this light, and the vibration ceased. That is why sometimes you experience spiritual suffocation, because you shut up the valve that communicates with the higher atmospheres of spiritual existence, and therefore the mind cannot breathe. Keep open the avenues of spiritual communion by constant culture, and you will find that the atmosphere of the mind will be as free and clear as that atmosphere which is requisite for physical health when there is a sufficient amount of oxygen within it." I said, "Then all depressed states of mind and of natural conditions pertaining to man's spiritual nature on earth are because those lights are excluded?" and suddenly the scintillant rays of my guide shot out in various directions, and I could discover that certain leading minds became the recipients of those rays. He said to me, "You will find that wherever the ray of light has penetrated there is a kindred mind with whom I have spiritual sympathy, and who, unawares or awares, receives my thought, and is, therefore, exalted in spirit." When I entered a little higher atmosphere I perceived that, instead of the direct cloud which overhung the earth, there was really more of this luminous appearance than I at first supposed, and that the cloud did not really envelop the whole mass of humanity, but only hung over certain localities and certain conditions of mind; while all outside of that there seemed to be a belt or aura of amethystine light. I said, "What is this?" "It is the next stage of spiritual existence, forming an outer belt to this cloudy appearance which is upon the earth, and from which even those which are in darkest states spiritually receive their inspiration." I was then drawn into this atmosphere that like pure morning twilight enveloped the whole of the earth and the whole of this cloudy appearance. This twilight has never, to my mind, been represented except in the pure tints of mountain air that the traveller may have seen in the Alpine scenery or in some of the transcendent morning dawns of America. The amethyst was so perfect that you could almost have carved out of it a crystalline gem in any particular place. The lights that went to earth from this sphere seemed to be of surpassing tenderness, and I could compare them to nothing else than tears shed in sorrow for the sufferings of mankind, and of spirits that are undeveloped. Each amethystine drop penetrated some particular point of darkness and suffering, and instantly there would seem to rise up a pure flame of whiteness, as though the soul had been comforted, and as though some light had penetrated even to the darkened place. I said to him, "Who presides mostly in this sphere?" He said, "All those that, having been uplifted one degree from earthly life, are now

intent upon benefiting those that are beneath"; and then I beheld a throne or eminence, fashioned of the colour of amethyst and seemingly adorned with various devices of human shape wrought together, yet distinct; and on approaching nearer, I discovered they were human beings, and uppermost, as if claiming a place of high rank, I found one whose name upon earth was Wilberforce, but who bears within this sphere of philanthropy a high and distinguished place, marking out for the benefit of others the uplifting of spirits in prison and the disenfranchisement of human beings from their material bondage. I need not say that the great and good of all nations, whose particular and distinguishing feature of character was that of immediate ministration to those that were in suffering, I found in this amethystine body. It seemed to be fashioned with tears and sympathy, and adorned with such subtle grace and elements of wisdom, that whoever went out as a messenger from the centre of this light bore with them the winged sympathy and thought of feeling to those that were suffering. I found here tender women whose eyes had grown dim with delirious fever on earth because of their ministration to human suffering in hospitals and on battle-fields, who went out in this sphere of amethystine flame to abide still as ministering spirits above the crushed and fallen on the battle-field of life. I beheld all those that, with wonder and power in their hearts, had cast aside human selfishness and sought to solve the one great problem of human suffering; and I could see to where in the distance the softened light blended into a higher glory, and there seemed to be a whiteness as of the Son of Man illuminating the radiance, and making all this plain visible with the glory of his presence.

My guide then took me to another stage, whose flame of light was like the finest spun gold, and wherein there seemed to be the purest and clearest thought. I could readily tell, from indications previously received, that this was the sphere of knowledge and of pure thought and science. I found there my friend, Professor Mapes, at one of the outer portals, basking in the radiance of clear thought, and solving some problem which doubtless he may communicate to you; but I also found that the typical knowledge of life was not made the standard in this sphere of pure golden thought, but that all appearances from which science has borrowed her deductions are governed by other and inner laws that will be better explained to you by a master of philosophy than by one who has only dabbled in nature, but who has more interest in the conditions of human life.

Through this sphere we passed to another portal, whose light resembled that which surrounded my guide—a crystalline, silvery, frost-like atmosphere, which he informed me was the atmosphere of pure philosophy. I confess that I felt the same piercing sensation as though every quality of mind was undergoing the most scrutinising search of some being or beings whom I could not see. I felt that my intellect was feeble, that my deductions were weak, that my power and reason of argument amounted to nothing, that all my thoughts were in themselves imperfect and fragmentary, and that I almost appeared like a beggar in rags in the midst of that which seemed to me to be perfect. I found here the masters of philosophy, all those whose minds have cut with a sharp two-edged sword the point of material life, striking the balance between spirit and matter. I found, as I say, that my guide belonged to this sphere; and here also was Locke, the master of metaphysics. I found also many philosophers of the German schools; I found the ancient Socrates and Plato mirrored in the high atmosphere above my head. I found all who had dared to take the middle course between absolute revelation and material science building up a sublime system of philosophy, and the result of both were represented in this crystalline sphere. Near the outermost entrance I found my friend Mapes, who belongs to this sphere, but I felt that there I was not at home, though I might sit upon the portals and learn wisdom from these.

I was led to another eminence, and here seemed to be an assemblage of mingled shades and colours representing all the hues that I have seen in spiritual life, but also ranged in order and harmony such as I had never seen—the pure whiteness of the distance seeming like a dome crowning all the other degrees; and, on approaching nearer, I discovered this was a council of spiritual intelligences held in an atmosphere outside of the earth and nearer to one of the older planets whose atmosphere of wisdom resembles that in which the spirits moved that constitute this council. I discovered that it was a convocation of those who assembled at definite times and periods for the discussion of measures beneficial to the welfare of man, and that no measure ever passes any government upon earth, which has for its tendency the amelioration of any human state, that is not indebted to this wise assemblage of councillors for its existence. The most ancient lawgiver, my guide informed me, was the presiding genius of this convocation—the most ancient in the present records of civilisation. He belonged to Egypt, and was the Adam of the present race; but not really the beginning of human life upon earth. I saw there every typical name—or rather, I might say, power, for we do not understand spirits by name but only by power—which has given law to the nations of the earth. Confucius in his sphere, Zoroaster in his, the ancient Spartan, Lycurgus, gleaming like a white light down through the darkness, and Solon the wise, the law-giver of the Athenians, held a solemn court whilst they discoursed upon measures of human government. Here, also, I beheld philosophers and poets, sages and kings, each in their own atmosphere of wisdom or of light, intent upon themes that give advancement and greatness to humanity. Moses, who smote the rock in the wilderness, still guarding the high tablets of heaven that

he may pour out upon the world the mandates of the highest and noblest laws. I beheld all that have taken part in the contests of Greece and Rome, the pride of Athens, and the glory of the Roman Empire, seated in solemn and in intelligent conclave, meditating upon the welfare and discoursing upon the problems that shall give birth to the great generations of time. Planets are swayed by them, peoples are governed by them, and earth that, like a tiny speck, just then seemed to float afar; and these gigantic minds, each one of which seemed able to drown the world with thought, were meditating and discoursing upon the themes fitted for human governments. And I heard that which language cannot depict to you in the outer atmosphere of time and sense, but which if the world lasts—and it surely will—shall finally, through various paths and manifold changes of human governments, be wrought out and crystallised into perfect form. I thought of all the weary days and nights of toil upon earth, wherein with cumbersome human codes and volumes of commentaries I have sought with single eye the one point of human justice, and I said, "Oh, for a ray from that divine sphere that shall smite the nations of the earth, taking away the external form and laying there the one pure code of human life and human justice." And even as I thought this, there came a voice along the corridor in which I stood, saying, "It shall be so. They who have fashioned human laws have received them from the primal councils of justice, and, however perverted by the turbid stream of human life, or ambition, or bloodshed, there shall come a time when even the most ancient law, which is the law of justice, shall be revealed and revived, when even the most ancient faith, which is the common faith of man in his brother, shall be restored, when even the most ancient government, which is the government of wisdom and justice, without the intricate mechanism with all that now constitutes law, shall be laid upon the altar of humanity, and the nations shall all worship."

And my friend who sits in the chair will bear me testimony that the present tendency of the nations of the earth is that a ray of light from that same council which I have visited already dawns upon the nations. There will be uniform codes of justice, international laws wherein it will be impossible for one nation to violate the rights or privileges of another. There will be such qualification as shall remove the cumbersome and contradictory machinery of present human jurisprudence, and the high and simple rules, like those of Lycurgus or Solon, shall be restored or adapted to human uses, and so hold sway over the governments of the earth. They shall return to primal and ancient inspiration. The wise laws of Moses shall be revived and not superseded by any other law save that of the gentle Nazarene, and there shall be no longer the endless discussions and bickerings of human strife and judgment, but the final arbitrament of human thought that with more power than the sword, and with greater efficacy than the legislation, shall wield and sway mankind by the voice of united wisdom.

I perceived this to be the subject of the councils when I was present, and I saw with the eye of prophecy that the new light that comes to mankind, developing the spiritual nature and revealing the higher attributes, shall make it possible for courts of justice, human legislation, and every point of government, whether executive or legislative, to be governed by these same powers. I saw where Washington, under the impulse of true freedom, refused to be a king; I saw where England has received her pride and glory—the glory which has not yet been eclipsed by the light of that one steady flame of human freedom which dawns like a glorious morning over the world. I beheld in these councils the statesmen whom, in younger years of earthly life, I revered with a reverence that amount to adoration, sitting there in the guise of pupils, that they might wrest from those solemn councils the one word of wisdom that would cause the turmoil of warfare of the earth to cease, and I say that England stands pre-eminent for one step taken within the last few months that shall be a precedent and a prophecy of that coming time when all questions which interest humanity, shall be decided by humanity—when warfare and strife upon points of national honour shall no longer take place, and the arbitrament of the wise and good councils of earth shall take the place of the dread arbitrament of the sword. I believe the council of Geneva to have been the precursor of this epoch; I believe the peaceful healing of an international wound to be the prophecy and the fulfilment of the dawn of this day. I believe that the simplicity and earnestness with which all minds who are intent upon working out the problems that affect human society and government, shall be aided and uplifted by these wise councils, and, God willing, I shall aid all who, like my friend here, look to that day as the realisation of the highest type of human government. God willing, I shall make it my business to carry forward a work long dear to me in earthly life, wherein we may see the nations of the earth bound together by the common pledge of mutual honour and justice, wherein none but the ruffian, and the blackguard, and the pirate can dare to draw the sword against human life. Kings upon their thrones, governments in their places, all obedient to the higher law of that humanity which reigns supreme on earth, in intermediate states, and in the high councils, where I believe the Prince of Peace abides, and waits to crown and anoint his successor upon the earth—Humanity.

## POEM.

We have heard of the song of the spring,  
A glad song, full of light and of joy,  
For the breath floateth by on the wing  
Bearing tidings without an alloy.

The flowers have heard it; they open their eyes  
With a manifold rapture of joy and surprise;  
For the whisper that came on the breath of the spring  
That hurries by on the bird's merry wing,  
That the winter is gone and is dead,  
And the light of the spring-time shall tread  
O'er the earth, in the air,  
Everywhere.

I have heard it soft whispered around,  
Where the germs of the leaflets are found;  
I have heard it chirped low in the nest,  
Where the thoughts of the love-birds are prest,  
That winter is gone and is dead,  
And that all of the life which shall tread  
Where the flowers shall blow  
And the lilies shall grow,  
And the roses so red shall their petals all throw,  
And be lightened with joy because winter is dead.

I have heard that the mother hath pressed  
Her babe, her first-born, to her breast,  
With beautiful eyes,  
Full of joy and surprise,  
That a gift from the heavens hath blessed,  
Her wish unexpressed.

Then sad I have heard that cold death  
Came touching the land with its breath,  
Closing eyes, and the red of the lips  
All had fled; and that sorrow's shade dips  
O'er the heart like the curve of the moon,  
When its light is extinguished too soon.  
But this spring the mother hath heard,  
In song of the flower and the bird,  
That with winter and night which are dead death is dead—  
Even the old ancient terror called death;—is now dead—

That her child with his eyes  
Full of joy and surprise,  
Among the roses and daisies must tread,  
In the midst of heaven o'er her head,  
But alive, full of joy and of glee,  
Like the leaves that are now on the tree;  
And she knows it is death that is dead,  
Not her babe, not her darling, is dead.  
Every heart hath its spring-time a-coming,  
Like a spirit which broodeth afar,  
And the soul, like the bird's song, is humming  
For the life that doth thrill in yon star—  
For the life and the love that fill all the rose,  
And cause the beautiful flowers to unclose;  
Like the hand of our God  
Where the great starry rose  
Opens out in the fields they have trod.

This is why we must sing our glad song,  
This is why all the birds float along,  
And the flowers they grow, and the lilies they blow,  
And the stars in their places all glisten and glow,  
Because of the soul that can never more die,  
Which lives and loves on for evermore on high.

## LECTURE AT DOUGHTY HALL,

By MR. W. REYNOLDSON,

## ON THE HEALING OF NAAMAN THE SYRIAN.

On Sunday evening week, Mr. Reynoldson gave an interesting lecture on some of the phenomena of magnetic healing, to a large and appreciative audience. *In limine*, he invited those who agreed with the sentiment of James Montgomery, that

"Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a living fire  
That trembles in the breast,"

to unite with him in

## INVOCATION.

"Our Father who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in the heavens."

If it seem best to Thee,  
Father, send us two or three  
Celestial angels that excel in strength,  
To double the seraphic guard  
Now hovering o'er this company;  
With commission to repel,  
Admonish, silence, or expel,  
Seraph, Cherub, Potentate,  
Or Power, any angel of the sphere,  
Any demon anywhere,  
Who, not knowing, or not caring  
For the Sacred Name we wear,  
The banner and the shield we bear,  
Would interrupt a thought ascending  
To the throne of God.  
We apprehend this mighty link  
In the everlasting chain,  
Every thought of love ascends.  
"Light!" read by seraph as it flows  
In radiant beauty on,  
Silent on earth; 'tis vocal when  
Approaching God's eternal throne!  
Now! take us into Thy banqueting house  
And let Thy banner over us be Love.

## ADDRESS.

Dr. Reynoldson prefaced the lecture with a brief reference to his claim to the distinction of "doctor." In America he was well

known as Dr. Reynoldson, but that not being a legal diploma in England, here, in this country, he was simply Mr. Reynoldson. He wished this to be particularly understood, in order that it might not be supposed he was flying under false colours.

Mr. Reynoldson gave a short *resumé* of his professional career of thirty-three years as a healer or magnetic man. The power with which he was endowed may almost be said to have been hereditary. His mother, before her marriage, had been under magnetic influence, and had been instructed in the art of using that power. At six years of age he himself underwent magnetic treatment, which, though he was apparently at the point of death, restored his constitution. To what extent this influenced his subsequent physiological history it might be difficult to determine, but from a very early age there can be little doubt the magnetic power had become gradually developed in him. It was not, however, till the year 1842 that the consciousness of this power dawned upon him, and for the awakening of that consciousness he was indebted to Mr. L. N. Fowler, the well-known phrenologist, who at that time was lecturing in America. From that day to this, Mr. Reynoldson has been exercising his healing power.

The lecture consisted mainly of a kind of commentary or paraphrasing of the cure of Naaman of leprosy by Elisha, as recorded in 2 Kings, chap. v., the speaker pointing out parallels for guidance in these modern times.

In what spirit did Naaman approach Elisha? With a grand display of power and wealth. Money was the power that was to secure the remedy. With that idol before his eyes, "the man of God" was to be bought over to do his best. Now, that was a wrong frame of mind to come in; and the state of mind of the patient in these cases of magnetic healing has much to do with the cure, much more so than is commonly believed. For unless a sympathy be established between the magnetiser and the patient, various difficulties arise in the way of a successful cure. Now, if the healer is supposed by the patient to be influenced by the money-bags alone, when, on the other hand, his aims are far higher and purer, then comes in at the very outset an antagonistic element unfavourable to the power of the magnetic process. Not in the spirit of pride or with show of wealth, but in that of humility, with loving confidence and sincere desire to avail himself of a God-given power, should the sick man come to a healer. Therefore, all conditional contracts which imply distrust should be disparaged, or, rather, speaking from his own experience, be unequivocally, however respectfully, declined.

Although Naaman came in a wrong spirit, yet we are told in v. 10, "Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Here we have both a recognition and practical example of the power of curing at a distance. It was not Elisha's order, "Let Naaman come unto me;" but, without even the two meeting together, he sends a servant to say, "Go, wash in Jordan." Let that condition be obeyed, and the influence from Elisha would affect the cure. He could narrate numerous cases of distant cure. In his own person he had been benefitted by it. When the Hutchinson family were in Liverpool in 1846, he magnetised Miss Addie Hutchinson. Afterwards he felt a pain in his right lung, which was deemed very serious. He conferred with Spencer T. Hall, who prescribed a glass of water on rising from bed, to be taken for three days, with a view to a cure, and at the time of drinking it to think of him (S. T. Hall), and let him know the result. He did so drink, and was cured. But he forgot to inform Mr. Hall of the result till twenty years afterwards. It happened in this wise. Miss Hutchinson (then a married lady) had to sing at the Brooklyn Tabernacle, New York, when he (Dr. R.) was present. The old pain in the lung recurred; and when that lady mounted the platform, he relieved himself of the pain by acting again upon her. Elisha's thought was upon Naaman.

Mr. Reynoldson referred to another case which had come under his care. The late Dr. Robert Rossman, to whom he was introduced by Dr. Grey, of Fifth Avenue Hotel, New York, recommended him to one of his patients, Miss S. O. She was suffering from a recession of blood upwards till she could scarcely raise her head from the pillow. After two months' treatment, when able to ride and cross the ferry, Mr. R. was dismissed prematurely. Nevertheless, he continued the treatment of the case by distant action—by walking round the house for an hour every night. Dr. R. being called away to Newburgh, a distance of sixty miles, still felt the strain on his vital powers which the communication between himself and his distant patient had established. In such cases, he finds it necessary to throw his thoughts into some external channel, and frequently finds he can best do so by resorting to mnemonic methods.

Seven years after the foregoing case, Mr. Reynoldson, while attending the Methodist Episcopal Church at Montreal, Canada East, felt his forces attracted to the spine of a lady sitting three seats before him. A month afterwards he was called to attend that lady's mother for congestion of the brain; also her father for cataract in the eye. Meanwhile he was, although not ostensibly, continuing the treatment of the daughter, which had commenced in the Methodist church. In six weeks this lady went to Cocoon, when, finding he was magnetising her as strongly and consciously as when in the room with her, he (Mr. Reynoldson) wrote to her. His writing gave great offence.

Mr. Reynoldson alluded to the case of the Rev. O. W. Van Meter, for many years connected with the Howard Mission of New York, and who is now at Rome. Mr. Van Meter, having met with a serious fall by means of a piece of orange-peel, at Williams-

burg, N.Y., was in consequence on his crutches for two years. According to his published statement, he came to Europe for his health, and consulted eminent surgeons. Dr. Newton was at that time in England, and Mr. Van Meter consulted him at the Spiritual Institution, 15, Southampton Row. He was entirely cured, the proof of which being that Dr. Newton kept the crutches for several weeks. But Mr. Van Meter, injudiciously going into a damp basement to a prayer meeting, was obliged to resume his crutches. He returned to New York in a state of great suffering. The Rev. Dr. Wyckoff requested Mr. Reynoldson to see him. On the fourth day of treatment, having to attend the Tabernacle, Brooklyn, he doubted his ability to take the service. Mr. Reynoldson assured him that he would be able to keep up the action upon him. So strong an action was brought to bear upon Mr. Van Meter that the next morning, to his extreme surprise, he found himself free from pain and able to go to town without crutches.

But it is evident that Naaman had on his mind a clear perception of close magnetism, or of magnetic healing by contact, for in v. 11 we read:—

"But Naaman was wroth and went away, and said, Behold I thought, He will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place and recover the leper."

Why did Elisha not approach Naaman and cure him by close magnetism? He seems to have objected to go into proximity to him, because of the state of Naaman's mind, and of the reflux to him of Naaman's own magnetism. This exemplifies what Mr. Reynoldson had often met with, that cures are better effected at a distance than by close proximity or contact. With some patients, so antagonistic are the reflux influences that it is essential to effect the cure at a distance, that the magnetiser may preserve his power unalloyed. Another reason, probably, why Elisha objected to contact was because Naaman was attended with a crowd of servants. Similar cases are on record. When Jesus went to raise the daughter of Jairus, he put out the people. To the magnetiser, effecting his cures in a more ethereal way, the presence of people giving forth a variety of auras, is often very inconvenient. The presence of a self-willed, determined individual, whose mind and thought are not co-operating with the mind of the magnetic operator, is an impassable barrier. In all such cases it is better that the operator remove himself to a distance, beyond the prejudiced influence of these conflicting auras. Had Elisha performed the cure in the midst of the crowd, there would have been the opposing influence of wonder and mere curiosity to contend with. Whether such external influences are injurious or not must be left to the intuition of the magnetiser. It is impolitic, nay, often dangerous, to introduce ordinary medical advisers while under magnetic treatment; and for that reason, in cases where others have been called in, he had continued operating upon the patient at a distance, but of course had no credit for the cure. The magnetic healer must do his work silently and alone, for in himself only lies the power to heal.

This, however, does not command universal faith. So it was with Naaman, for in v. 12 he says:—

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned, and went away in a rage."

This is simply saying, Why should I not be cured *my* way as well as yours? To Jordan he was ordered to go. Would not any river do? No. With magnetic healers the conditions must be kept, and the more necessary is this because he is operating with invisible forces. It must be his way, and not your way, that must be followed.

Naaman was fortunate in being attended with loving servants, who wished the cure to be consummated; v. 13 we find:—

"And his servants came near, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then when he saith to thee, Wash and be clean?"

The servants had more of the true faith and the true spirit than the master. They believed in the possibility of the means stated effecting the cure. The grander Naaman was disappointed at the simplicity of the cure; and it is always so to this day. The more simple, the less real is it supposed to be. Yet nothing is more potent than this magnetic influence. But the voice of the loving friend, be he servant or what, prevails; v. 14:—

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean."

The directions had been followed. The "light" from Elisha's organism flowed out, and Naaman was cured. The circulating fluids or healing-power were propelled from Elisha as the nude man, Naaman, bathed, and the cure began and was carried to a successful issue. There may have been nothing in the water itself as such—no special sacredness about Jordan's waters; but as the conditions were being submitted to, the healing power of Elisha was working to accomplish the desired result; and thus it is with the healer of to-day, the power of his mind directs the healing force along those invisible lines or channels which have been formed between him and his patient; and as to soul space is not, the magnetic man, who is providentially endowed with this great gift, has a most important function to perform in this world.

Mr. Burns, at the conclusion of the lecture, offered a few remarks on the true secret of the healing-power. The healers, or the magnetic men, that we have among us belong to the class of sensitives, which explains how it is their medical experiences differ so much from those of ordinary physicians and surgeons. It is not merely that they are interested in a case, but they them-

selves, by the power they possess, effect the cure. It is not physic they administer. What is the power? Call it magnetic, or whatever physical power you please, there is another power of a higher order accompanying it. It is the power of love. The successful healer is a man who intensely loves. It is this spirit that gives potency to his efforts; and do we not seem the same in ordinary life? What accounts for the supreme influence of the mother over the child? When none can manage it, she can. How? The child wants love—and the mother gives it. Talk to her of science formulated methods of treating that child, you upset and oppose her. You interfere with the efficient action of her love. So it is with the magnetic man. We little know what love means; but it is a great fact, the greatest of facts in the universe. By this power of love these healers are animated. It is their curative force in the higher sphere. While we are led by hard and fast lines, they are led by divine impulses. These impulses may flow along those magnetic lines of which we have heard as establishing a rapport between man and man. There are people who question these lines. But he (Mr. Burns) had received evidence of their existence from clairvoyants. They have been described of various forms, extent, and dimensions, sometimes travelling up and up to wonderful distances. These lines are, he believed, undoubted facts. By them many of the sympathies, or the reverse, existing between individuals are to be explained. By these lines, as telegraphic wires, the magnetic man may accomplish the healing work at a distance, for the message that runs along them is the all-healing power of love. Such magnetic lines we all have. We should not be human without them. Let them but be the channels of true beneficence, and the world is the better for our existence. How did our friend Mr. Wells cure so many of small-pox at Great Grimsby when others were failing? Because he was prompted by love to go to their aid. That love determined to do the work, and it was done. He lost not a single case, while patients under ordinary treatment were dying around him. It was not so much the topical applications he made—it was not so much the water that was employed, and the other means used as curative agencies—it was the one great curative agent above all others—the power of love.

As further corroboration of the possibility of cures being effected at a distance from the healer—such as between London and Baltimore, there may be adduced the recent photographic fact of a gentleman lying asleep in London, while his spirit-photograph was taken in Paris! Again, spirits can and do sometimes bring written tablets containing answers to mental questions of the sitters or seekers. And that is another method by which the curative power may be effected. And messages may also come from a magnetic man through the mediumship of another. These are all wonderful facts; and the more we heed them, the greater service shall we do to humanity at large.

#### THE REPLY TO DR. TALMAGE.

##### PREFACE.

The following discourse was delivered extemporaneously from hasty notes made on the margin of the sermon to which it is a reply, and without any personal knowledge whatever of Dr. Talmage. During the week following, in passing along Farringdon Street, my attention was arrested by the photograph of that reverend in the *Christian Globe*. He is one of those mercurial gushing individuals, with a wide mouth and a narrow brain, full of energy and utterance, but deficient in caution and painstaking accuracy. In a lecture of his in the same paper, he ridicules men of scientific thought. He says:

"There are people who are made up of hard facts that are a combination of multiplication tables and statistics. They have no rebound in their nature. There are no great tides of feeling surging up from the depths of their soul, in billow after billow of reverberating laughter. They seem as if nature had built them by contract, and made a bungling job out of it. But, blessed be God! there are people in the world who have bright faces; and whose life is a song, an anthem, a psalm of victory. Now, it is these exuberant and sympathetic and warm-hearted people that are the most tempted to pernicious amusements."

Thus does the preacher introduce the sermon against "Pernicious Amusements." But the kind of apology which he offers is the rotten bridge which drops all thoughtless people into the stream of error. The man who is so thoughtless as to laugh at the acquisition or the statement of truth, is a "Will-o-the-Wisp," who may, as a bare possibility, not lead a soul to ruin; but who, nevertheless, like the ignis fatuus, is more likely to tempt abroad into the bogs of "exuberant reverberating laughter," than to the sound road which leads the soul to God the Father of Truth and the Creator of facts which the preacher scouts. In the same discourse he truly says:

"If God had intended us to do nothing but laugh, we would have been all mouth; but he has given us shoulders with which to lift, and hands with which to work, and brains with which to think."

With this I agree, but cannot see it acted upon in the case before me, in which "mouth" takes up its parable against "brains" with "a song, an anthem, and a psalm of victory," which honest reason falls to acknowledge.

The preacher's position, then, is, Spiritualism is not a subject to be investigated, to be understood, or to be truthfully stated, but something to be laughed at. This is a very "pernicious amusement," indeed, and necessitates the preacher in defending his theological position to abuse his opponents, regardless of the demands of truth.

In replying to another discourse, the Rev. John Paps Hopps remarks, "This sermon exhibits nearly all the vices of the literature

of revivalism—audacity of statement, puerility of criticism, impudence of manner, falsification of quotation, and general recklessness of assertion." All these charges I make good in the following pages in respect to the discourse against Spiritualism. And if I seem to be hard upon such "pernicious amusement," I trust the friends of true religion will not for a moment suppose that my voice is raised against them. As a Spiritualist, I clasp hands with every earnest advocate of religious truth from whatever theological platform he may speak. My arguments and ridicule are not against sacred records, serious beliefs, or time-honoured traditions, but against that vile form of modern popery, that tyrant, pulpitarianism, which, by its unseemly conduct towards the lovers of truth, and efforts to enthrall the mind of man to its narrow dogmas, has in these days of enlightenment so alienated the intellect and conscience of the people that those things which would be gladly deemed sacred have become an offence and cause of offence.

As a Spiritualist, I am prepared to meet the pulpit rank and file, and to show that Spiritualism, properly understood, is the only means whereby the Bible can be vindicated, and its most disputed teachings made clear. My labours, however, are with the people and for the people, and not with the occupants of pulpits who retail that kind of talk which pays best. A reformed people will ensure a reformed pulpit. In the olden time "the common people heard him gladly," though "he said to them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-place, and for a pretence make long prayers."

#### DR. MONCK AT EDINBURGH.

To the Editor.—Sir,—Dr. Monck, the well-known medium, visited Edinburgh a few days ago, and, as I had the satisfaction of being present at a seance given by him at the City Hotel here on last Saturday night, I feel anxious to give public expression, if you will allow me, to the fact that the medium has been the first to give explicit proof to my mind of some of the most startling conclusions of Spiritualism, and to move some of the most formidable doubts which I have entertained for years on that subject. Will you kindly allow me, to state, in the first place, that, although I have written persistently as opportunity offered against Spiritualism, I never for a moment believed in the creed of those who look upon man as mere animal automaton, worked only by forms of material force, and upon the universe itself, as simply one continuously-circulating stream of material energy. On the contrary, I had been always sufficiently alive to the unbounded credulity of those so-called philosophers, who push the laws of the material sphere into the sphere of the spiritual, while they deny its existence. In a word, I always believed in a Spiritualism which embodies itself in all the forms of our spirit, in all our thoughts and conscious lives. Besides, a disciple of Sir William Hamilton, the great Scottish metaphysician, as I am, I never had any agreement of belief with those who think that there is no spirit or spirits anywhere, but that the whole history of human thought and action is necessarily the result of purely physical antecedents, as are the movements of the planets, and the spelling out of a telegraphic message. Hence, whatever belief I may now have in Modern Spiritualism is not to be set down entirely to the seance which I wish to report to you as the means which gave direction and force to my previous somewhat-confused convictions, for Spiritualism conceived by consciousness as a name for subjective phenomena I always held. What I always denied was that the facts of Spiritualism could become objective. In this, however, I now frankly admit that I have been wrong, and Dr. Monck's seance has helped me more to reach this conclusion than all the seances I have ever attended, and, this being the case, I shall now describe it.

Before proceeding to the seance-room, Dr. Monck submitted to be searched before two gentlemen; the whole of his clothes were removed and each garment carefully examined. These gentlemen followed close behind him into the seance-room, where the windows had been darkened and the gas burning. Ten persons, including the medium, were present. The room was carefully searched. The medium then explained the philosophy of the seance—that is, the "aura" proceeding from the circle by means of which the spirits are able to manifest themselves. He also laid down simple conditions, such as that discussion, &c., should be avoided, so that the minds of all should be tranquil and passive; that the conduct of the seance (to prevent disorder) should be left to the medium, and a variety of other conditions equally requisite. He stated that he had no control over the phenomena, and could guarantee nothing, therefore that the company must be prepared to accept whatever they could obtain. The medium exhibited much independence of manner, indicating that he had no fear of unfavourable criticism, and unbounded faith in the spirit-world to defend its own course.

After waiting a long time we were rewarded with numerous raps, of at least four or five distinct sorts, which we heard all around in the wall, on the top and on the under-surface of the table, on the boards of the floor, beneath the carpet, and generally not near the medium, and in such a variety of localities that it was absolutely impossible they could have had any contact with him, or be produced by any mechanical means. The following communications were made through the raps:—First, to a lady present. A spirit related to her was said to be present, named "C-g," and a spirit who said he had dropped dead in the street, and that his wife's maiden name was C-g. This was recognised by the lady so addressed, none of which facts were known to any person present. Second, Mr. A. P., merchant of this city recognised one who, through the raps, disclosed himself to be his grandfather, and correctly gave his name.

Suddenly, a large accordion which lay on the table, and some four feet from the medium, was observed to move. It gradually moved across the table, the whole four feet, to the medium, and fell into his arms. This was in full light. While it was moving gradually we stood up, and, bending forward, closely scrutinised the accordion; Dr. Monck, the whole time sat back from the table so as not to touch it except with the

ends of his fingers, and those he placed as far apart as his arms could reach, as far as possible from the instrument. The table was examined, and found to be of solid mahogany; we examined it above and beneath. While the accordion moved, some of us laid our hands upon it to feel the force with which it moved. The table did not vibrate, but the instrument trembled, and raps were heard as if in its wood and interior. It was next placed in its original position, four feet from the medium, and I distinctly saw, with the rest of the company, the bellows forced apart, by some invisible power. Indeed, it seemed to me to be then breathing, or trying to do something which it had difficulty in performing. It was sometimes lifted up from the table and sounded. As before, Dr. Monck's hands were then far away from it, and during the moving I saw his hands more than once held up in mid-air.

A plain bone whistle was several times loudly blown, and that instantly under and above the table, and the moment it sounded he handed it to us for examination. It was a very ordinary whistle of its kind. The bell on the table frequently rang in mid air near the ceiling, thirteen feet high, and all round the room. This was repeated. The door was looked, but the other articles on the table, and some in the room, were moved about. A large picture, far from the medium, swung backwards and forwards on the wall. The medium was lifted from the floor. After, he became entranced, breathed heavily, and spoke as if under some supernatural influence; his voice, manner, articulation, diction, and absorbed reverence evidently belonging to another class of mind. At this stage he said very striking things to some present which they knew to be true, but which had been only known at the time to each of the persons he so addressed. To myself, who had been entirely unknown to him or to any of the company, he said, "Does not your name answer to the letters —?" (mentioning certain letters); I said, "Yes; but why do you wish to know?" He replied, "Because the spirit says that there is one here of such a name, and your first name is John"; and immediately upon my again saying, "Yes," the word "John," in illuminated characters, shone out upon the wall of the room. Now this was far more than remarkable; for not one in that room knew my full name or even part of it. After this luminous hands, faces, and heads floated before our eyes, and one hand moved towards the bell-ropes, and made the bell resound in a manner which brought a servant to the door in great haste. A perfect luminous form then showed itself dressed in a white fine textile fabric or drapery.

The medium was now suddenly lifted up by some invisible power on the shoulders of more than one of the company, by being first raised up into mid air, and then descending upon them. He certainly did not climb up, but came down. On a light being obtained, the accordion distinctly sounded, the medium not being near it.

Several other facts might be mentioned to show that such evidence, whether conceivable or inconceivable to anti-Spiritualists, is not to be set aside as incredible by those who have come in contact with it as I have done, and Doctor Monck, as a medium, has taught me by force of truth that the ordinary certainty of Spiritualism is quite as real as that of physical science, which has superstitions of its own—that Spiritualism is not opinion set up against opinion, but actual outside force controlled by intelligence; that this is not mere probability, but an absolute fact discovered and verified in its outward embodiment and inward personality by wonder and deliberate observation.

I am not surprised that Dr. Monck's visit to Edinburgh has been so much appreciated by a number of professional men and scientists, and that there has been expressed a sincere desire for him to re-visit the city and help numerous inquirers to pursue their investigations through his wonderful mediumship.—Yours, &c.,  
A CLERGYMAN.

Edinburgh, April 29, 1875.

#### EXTRAORDINARY MANIFESTATIONS IN GLASGOW.—DR. MONCK, MEDIUM.

Dr. Monck arrived here in Glasgow on Monday evening, April 26th, and ever since then have had two seances daily. It would take far too much of your space were I to attempt to give you all the particulars, but suffice it to say, spiritual wonders have been more or less the "order of the day" and night since the arrival of Dr. Monck. At several of these seances the following among many other facts may be registered:—Tests, elongations of the body on one occasion, as observed by Mr. Simpson and Mrs. J. Bowman, who had hold of the medium's hands; the doctor was drawn out to the enormous height of ten feet, nearly from floor to ceiling. Doubters are referred to the witnesses on either side, as named above. Then there were the raps everywhere, and tests by "Samuel," who was exceedingly eloquent upon the spiritual surroundings of certain individuals present, especially Mr. Duguid, the medium, and Mr. Dash, who, in fact, are both mediums. On being requested to put their heads on the table, an extraordinary shaking of floors and walls and furniture, ending with the disintegration of a locked chest of drawers, the contents of which were thrown over the heads of the sitters and piled up on the table, as also the drawers where the heads of the above mediums had been but a moment before. The medium, Dr. M. (or rather "Samuel") said, "For God's sake! a light, and open the doors or windows, and let these spirits depart, or they'll make firewood of the furniture and do other mischief."

You will, no doubt, receive reports from others about these marvelous doings, remaining meanwhile, yours very truly,  
65, Jamaica Street, Glasgow.

JAMES BOWMAN.

#### UNPAID MEDIUMS.

Dear Mr. Burns,—Many of my purchasers of the MEDIUM AND DAYBREAK are much taken with the phenomena of Spiritualism, but, say they, do these things occur through any but paid mediums? The interesting letter which appeared in the MEDIUM last week from Mr. Hunt was a pleasing reply to that inquiry. I am happy to tell also that I had the experience of spirit-manifestations through unpaid mediumship last Sunday of a most delightful and satisfactory kind. Mr. and Mrs. Towns came on a friendly visit, and our friends who are in the better world were very quick in manifesting their presence through the mediums, Mr. and Mrs. Towns.

In the evening we had a seance, which proved to all present that the phenomena are not confined to paid mediums only. These friends, Mr. and Mrs. Towns, are ever ready when an opportunity presents to

yield themselves in the "day of power" to prove that the willing and waiting ones are able to embrace opportunities to communicate with their expectant ones left behind. We received numerous tests and many blessings, with promises of help in the coming future, which time will prove.

At the close of the seance the control requested me to give a subject for the spirit to speak upon. I suggested "Our daily duties," which was dwelt upon for ten minutes or more. Instruction and counsel was given to the younger members of the family in the spirit of wisdom and love far beyond the mental power of the medium in the normal state. Also a very nice address was given through Mrs. Towns, previously and during the seance.

The private communications, which are many, given through unpaid mediums, such as Mr. and Mrs. Towns, is a reply to those who are anxious to know is anything given but through public paid mediumship.—Yours respectfully,  
F. Cowper.

388, Edgware Road, May 5, 1875.

#### "PRO BONO PUBLICO."

To the Editor.—Sir,—Will you kindly allow me, through the MEDIUM, to thank Moses Rigg for his attention and skill in the restoration of my child to perfect health; that with the publicity your columns may afford, other sufferers may be enabled to avail themselves of such a boon.

My son, eight years of age, had a nervous affection over twelve months which at length became very serious. All kinds of medicine I or my colleagues thought suitable to the case were tried. A mesmerist erected himself, and although he failed I could not but thank him for his endeavours. Expecting my child to die, but anxious for him to live, I telegraphed for M. Rigg, as a last resource I thought. He came—promised a cure in a few weeks if the child remained at home, or in less time if he might take him away. The former was agreed upon, and in five weeks my child was well. I should like to detail his treatment, but as M. Rigg is a teacher he would probably consider it an injustice. I have, however, by the same means been able, during the last few weeks, to give relief to others, yet I am convinced M. Rigg possesses a natural power of superior quality, as well as quick judgment of the treatment necessary in each individual case. Being a medical practitioner I enclose my card, and give permission to M. Rigg to use my name should sufferers require my testimony. As your paper was a "medium" of health, please allow it to be a "medium" of thanksgiving.—I remain, yours truly,  
A GRATEFUL FATHER.

May 3rd, 1875.

#### MR. D. D. HOME.

A correspondent has asked us to decide as to whether the statement in the following letter is true:—

"MR. HOME, THE SPIRITUALIST, AND CATHOLICITY."

"To the Editor of the 'Catholic Times'."

"Sir,—In your last week's paper I find the following:—'It is stated that Mr. Home, the Spiritualist, who is a native of Scotland, has become a member of the Catholic Church.'"

"Allow me to say that about twenty years ago, one Easter Monday morning, everybody but ourselves having gone out to Monte Porzio, I (and, I think, Canon Estcourt) assisted the Bishop of Birmingham while confirming that same gentleman in the Chapel of the English College, Rome.—I am, Sir, yours sincerely,  
"April 12, 1875."  
"ANCIENT ROMAN."

We have heard it said that Mr. Home is a Catholic, and we believe the report to be correct. Possibly information is given on the point in "Incidents in my Life," by D. D. Home.

NEW HALL (19, Church Street, Upper Street, Islington).—On Sunday evening last Mr. Wallace, missionary medium, under spirit-control, gave a beautiful description of the spirit-spheres, which was listened to by an attentive and good audience. On Sunday next, May 9, Mrs. Bullock, trance-medium, will speak under spirit-control. On Saturday, May 15, the quarterly tea and soiree will take place. Tea on table at 6.30; soiree, 7.30. Tickets, one shilling each. On Sunday, May 16, there will be a public meeting of a particular social kind, when we hope to afford opportunities for speakers and new mediums of various kinds to come forward and add to the harmony and beauty of Spiritualism. We hope friends who may have come from the country for the holidays will come and assist us by their presence. List of names will be given next week, with more particulars. Tickets to be had of Mr. Burns, 15, Southampton Row; Mr. Cogman, 15, St. Peter's Road, Mile End; Mr. Bullock, 19, Church Street, Upper Street, Islington.

BARNSLEY.—We have received the following placard:—"Spiritualism in Harmony with Religion and Science.—Mr. J. Burns, of London (Secretary to Mr. L. N. Fowler, phrenologist, when he visited Barnsley some years ago), will deliver Two Discourses on Sunday, May 9th, in the Mechanics' Hall, Wellington Street, a gentleman from Huddersfield in the chair. Service in the afternoon at 2.30, and in the evening at 6. A collection at the close of each discourse to defray expenses. Mr. Burns demands no fee for his services. In these discourses the true nature of the facts of Spiritualism will be stated as endorsed by men of science; the relation of the movement to the Scriptural prophecies, works, and promises will be shown, and an answer to recent objections to Spiritualism made in the district will be introduced. Mr. Burns lectured for the Temperance friends when he visited Barnsley with Mr. Fowler, and he is well known in the town to many of the upholders of truth and progress. In these discourses he will not judge or censure anyone, but simply set forth the truth, and he cordially invites the friends of religion and social progress to favour him with a hearing. On Saturday evening, May 8th, Mr. Burns will give a phrenological seance at the Temperance Hall, Pitt Street. The heads of entire strangers will be examined, and interesting demonstrations made. The proverb exclaims, 'Man Know Thyself.' All the thinking inhabitants of Barnsley should avail themselves of this rare opportunity and novel entertainment. Admission, 6d.; 4d.; 2d. Tickets for reserved seats may be had at the Temperance office, Tinker's Times office, Mr. J. Ibbeson, chemist, Cheapside; Mr. John Parkin, York Street and Wellington Street; and at the British Workman, below the Temperance Hall."

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

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

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

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

Three " " 5½d. " 51 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. 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 news-vendors, 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, MAY 7, 1875.

### REPLY TO TALMAGE.

The demand for Mr. Burns's lecture on "Spiritualism, the Bible, and Tabernacle Preachers," has been so overwhelming that an edition in pamphlet form is ready for delivery. A short introduction; and a few notes and amplifications, have been inserted, with an appendix giving instructions for the investigation of Spiritualism, so that the work is really of much greater importance than a mere reply to the preacher.

It will be a twopenny tract, or 1s. 6d. per dozen; post free, 1s. 9d., or 10s. per hundred, or £4 per thousand, carriage extra.

The Christian party have reproduced Talmage's effusion in various papers, and have also printed it in a tract form, which is being sold by thousands of booksellers, and is puffed up by pulpitations in all directions.

Our labour must be to put the antidote side by side with the poison, and, if we do so, Dr. Talmage will have done more for Spiritualism than any friend of the cause for some time. The great popularity of his effort will lend publicity to the Reply, and will call serious attention to Spiritualism, where otherwise the question would not receive a hearing.

There are many of our readers who could circulate this lecture, but who are not in a position to expend their money. To such we have a word of encouragement. Certain depositors have placed into our Publication Fund various sums of money which they cannot use in having the publications themselves, but desire works to be circulated by others to help out their deposit, which they wish to be forthwith devoted to the promotion of the cause. This generous procedure places in our hands sufficient to pay for a few thousands of the lecture, and we desire to meet with applicants who will use them faithfully for the good of the movement. Depositors and others are invited to join in this work, and render it of the greatest service at the present moment. The recipients of these gratuitous parcels need not necessarily throw the copies away, but use them carefully, collecting, in return, such moneys for them as may be obtainable, and which may be returned to augment the fund, and enable us to print thousands more for further circulation.

The lecture has been received with great enthusiasm from all parts of our ranks. The following letters and extracts are a specimen of opinion on the subject:—

Dear Mr. Burns,—I have read with deep satisfaction your thorough disposal of slander and Dr. Talmage. The necessity for so crushing a reprisal could not exist save in a community whose intellectual ken has been dimmed, and whose moral stamina has been sapped by such dignitaries as this.

Just as in physical matters, men have discovered that "health" is not *with*, but *away from*, the orthodox doctors, so it will have to be with these blind guides on the spiritual highway.

I venture to express a high esteem for your clear and manly utterances on this matter, and in case you decide to reprint them in the pamphlet form, I will be glad to take 100 copies.

How despicable do these clerical calumniators appear when contrasted with Spiritualists and men like Mr. Crookes, whose interrogations of nature are so patiently intelligent.

Judged by the stir which it has created, Mr. Crookes's recent demonstration of the "force" contained in light, would appear to be, like Saul, head and shoulders above the biggest scientific thing of its time.

Yours faithfully,  
Bishop Auckland, May 2, 1875.

N. KILBURN, Jun.

To the Editor.—Dear Sir,—Your reply to Dr. Talmage's impudent twaddle on the above subject ought to be printed at once as a cheap tract, and one sent to every so-called religious guide. I could manage to give one to each preacher in my immediate district.

It is now seen that it is the dominant religious sects who worship "a ghost," and not the Modern Spiritualists. Of course, they do this "ignorantly and in unbelief," and, therefore, it is our duty to dispel their ignorance, that knowledge may guide them instead of faith.

However, if Spiritualism proves that there is a personal devil, and that the majority of our deceased friends are burning in an eternal hell, then, I say, it is the most momentous discovery made in modern days. Surely, then, the people will give more attention to the question, "What must I do to be saved?" Evidently the views of the prevailing religious sects on these questions are flung aside by the majority of mankind as "old wives' fables," especially by our philosophers and scientists.—I am, yours truly,  
GEORGE FORSTER.  
Seghill, May 3, 1875.

Mr. Martheze says:—"I have read with delight your lecture at Doughty Hall," and he invites Mr. Burns to deliver it at Brighton. The list of quotations, speaking in the highest terms of the service being rendered the cause by this discourse, might be extended to a great length.

### MRS. TAPPAN'S SUNDAY LECTURES.

The New Series opened on Sunday evening at the Cavendish Rooms, before a full audience, and the enthusiasm manifested will be justified in the opinion of our readers when they peruse the Discourse reported in this number of the MEDIUM. Five other lectures remain to be delivered, of which the following are the subjects, with syllabus of each:—

On Sunday, May 9, by the late Professor Mapes—

Subject: Spiritual Chemistry.

Syllabus: Laws of the Contact of Spirit with Matter—Transmutation of Spiritual Essences *versus* the Atomic Theory—How Manifestations between the Two Worlds are Made—Psychic Force—Materialisations Explained—Organic and Chemical Differences between the Earthly and Spiritual States—The One Primal Essence.

On Sunday, May 16, by the late Dr. Rush, M.D.—

Subject: Moral and Spiritual Healing.

Syllabus: The Conditions of Spirits in Spirit-Life—Effects of Earthly Imperfections—Discovery of the True Art of Healing—Its Application in the Earthly Stage of Life—The True Prevention of Suffering—The Future of Man.

On Sunday, May 23, by the late Adin Augustus Ballou—

Subject: Experiences in Spirit-Life and in Communicating with Mortals.

Syllabus: Natural Birth and Spiritual Birth—The Essential Life of the Spirit—Personal Affections—The Control of a Medium for Twenty-Two Years—The Law of Inspiration—Progressive Perfection.

On Sunday, May 30, by the late Theodore Parker—

Subject: The Harmony and Divinity of All Religions.

Syllabus: The Records of Ancient Inspirations—The True Nature of Worship—The Growth of the Absolute Religious Principle—The Nature of the Religion of the Spirit—Its Application to Human Needs—Conditions of Religious Ideas Among Spirits—Angelic States—The Religion of the Future.

On Sunday, June 6, by the whole Band of Twelve Guides—

Subject: The Spiritual Cosmos.

Syllabus: The Interstellar Spaces—Their Spiritual Relation—The Effect of the Spiritual Conditions of One Planet on Another—The Angelic and Celestial States—How Worlds are Made—Location of the Interstellar Heavens—Beyond the Sidereal Heavens—The Ultimate of Worlds—The Ultimate of the Earth—The Universal Republic of Plato—The Ultimate of Souls.

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

### MRS. M. M. HARDY.

To the Editor.—Dear Brother Burns,—As Mrs. Hardy and myself have resolved to visit the old country, embarking from New York for that purpose on the 8th of May next, in the steamer "Adriatic," it may not be improper for me to say a word to our spiritual friends among you in relation to the form and phases of mediumship which have attended this lady since becoming a public medium.

She has now been before the people as a medium some ten years. Her speciality from the first has been seances for tests and communications in unconscious trance. She has also from the first been a good medium for the raps and other physical manifestations, these new phases now attending her consisting of materialising the hands, and slate manifestations have come to her unasked and unexpected; and the conditions under which the materialisations are seen differ perhaps from most if not all other mediums, inasmuch as Mrs. Hardy is not only completely isolated from the cabinet, but seated with the company in the light while the manifestations are going on, and so simple is the cabinet or workshop of the invisibles that none could commit fraud without detection.

In this case there is no necessity of watching the medium with the mind's eye, or securing her with cords or batteries, and the troublesome doubt, "I wonder what the medium is doing in the cabinet now!" cannot demoralise the reflections of the investigator. This determination to have her conditions, as well as the spirits theirs, freeing her from all chance of fraud on her part, has introduced an important and decidedly new phase of mediumship, the tying of the medium with the eyes of the investigator instead of hempen cords and handcuffs, or even batteries.

Our object in visiting the old country at this time is not professional wholly, but more for the purpose of obtaining those magnetic conditions said by her spirit-friends to be absolutely necessary, in order to restore the depletions caused by so long and tedious a draft during a ten years' continuous mediumship, sight-seeing, and restoration of health, and above all to become acquainted with, and take by the hand our dear friends of the new and beautiful philosophy, and shall be pleased to give them an opportunity of witnessing and judging for themselves in regard to the importance or genuineness of these manifestations.—Yours fraternally,  
JOHN HARDY.

4, Concord Square, Boston, Mass., U.S.A., April 15, 1875.

## MR. BURNS'S TOUR IN THE NORTH.

It is probable that Mr. Burns will arrive in Scotland about the 1st of June. He desires chiefly to visit his aged parents, whom he has not seen for years, but is willing to break his journey as frequently as time will permit.

## TO THOSE WHO HAVE MONEY.

If I can get £100 next week, I can lay it out to such advantage that it would be worth nearly double the sum. Who will help me? Deposits may be placed to account at interest, or to be repaid by arrangement. Security given. Though it would be a great favour for me to obtain this money, I do not ask it as a favour, but the advantages will be strictly mutual. No one ever lost a farthing by me. Let us help ourselves by helping one another. Companies advertise for capital: why should not I? There has been no going backwards in the twelve years I have been at work; and now that the track is made, I invite all to push at the wheel and share the advantages.

15, Southampton Row, London, W.C.

J. BURNS.

## "SOMETHING TELLS ME."

"Something tells me that all's not right;  
Run, little Bella, run and play.  
Oh, for the long, long wished-for night!  
What is it makes me weep to-day?  
I feel the weight of a gloomy fear,  
My heart beats faster at every sound;  
In vain I strive to hinder the tear,  
Something tells me that Charlie's drowned!"

A radiant spirit stood by her side,  
His beautiful form she could not see;

"Dear one, be comforted," he cried,  
"Thy Charlie watches over thee."  
But still the blinding tear-drops flow—  
"What is it makes me weep to-day?"  
The summer-sun was sinking low,  
And the little child was out at play.

And down the street a whispering throng  
Came gravely on, with measured tread;  
She strove to move her palsied tongue,  
But dumb before the sacred dead  
She sat, in her sad fate resigned,  
Nor heaved a sigh, nor shed a tear;  
For something told her strengthened mind  
Her Charlie loved was watching near!

J. REGINALD OWEN.

43, Cobden Street, Everton, Liverpool, May, 1875.

## A NEW LADY SPEAKER AT DOUGHTY HALL.

On Sunday next Miss Chandos, of whom so much has been said in our columns, will give a discourse at Doughty Hall on the "Importance of Mediumship and Medical Magnetism." This lady has been highly spoken of as an exponent of mesmeric processes and phenomena, and no doubt her appearance at Doughty Hall will be a source of much interest to those who avail themselves of the occasion. Doughty Hall, 14, Bedford Row, at seven o'clock. Admission free.

MRS. CLAVEL, 1, Avenue Terrace, Hammersmith Bridge, desires to form a circle of real truth-seekers for the investigation of Spiritualism. Apply as above.

DR. MONCK AT NORTHAMPTON.—A lecture will be delivered in the Corn Exchange on Sunday afternoon next. As very short notice of this visit could be given, we hope that friends in the town and surrounding places will do their utmost to secure a full house. Mrs. Blunt is expected to speak in the trance at night, when Dr. Monck will take the chair. We are glad to say there is some prospect of the doctor arranging to visit Northampton regularly once a month. Address for a week, care of G. Abbott, Esq., Earl's Barton, Northampton.

"PSYCHISCHE STUDIEN," a monthly magazine of psychological phenomena, edited by Mr. Alexander Aksakow, and published at Leipzig, is a very carefully compiled production. Great attention is given to English investigations, particularly the researches of Mr. Crookes, and the writings of Mr. Wallace. In the April number, the writing through the mediumship of Mr. Jencken's baby is described, and Mr. Wason's letter is given. The letter from Mr. Damiani to Mr. Burns is also quoted, and we observe a letter from Mr. Reimers, of Manchester, who speaks up for the personal investigation of Spiritualism, rather than a too close study of the works of others. We have just had a call from a gentleman on a visit to London from Germany. He says that Maximilian Perty has arrived at the same conclusions as the Spiritualists. He further informs us that in his country these questions are investigated by the metaphysical process rather than by experimental demonstration. We are sorry for this, because, without a certain substratum of fact, all reliable induction is utterly impossible, and the most monstrous fallacies which have impeded the progress of knowledge have been due to this cause. Facts of some kind must be used, because, without knowledge, the human intellect could not operate at all. How important, then, it is for the philosopher to be possessed of practical personal knowledge which he knows to be truth, and not to be dependent upon narratives which may be mythical. We commend the development of mediumship to our friends in Germany. If they have not the necessary temperamental peculiarities among themselves, they would do well to invite our mediums to visit them and form circles, which might soon result in the development of local mediums. A clairvoyant or psychometric medium would, in a short time, be able to diagnose any mediumistic persons who might be met with, and to give suggestions for the proper development of their endowments. Keen, practical observation, coupled with German thought, would soon achieve triumphs for this philosophy which could not be attained by any other combination.

## WHAT THE NIGGER DID IN THE CABINET.

## A FURTHER MATERIALISATION TEST WITH MR. HERNE.

Like everything else associated with Spiritualism, the special form of manifestation which is now surrounding it with such thrilling interest, viz., materialisation, is itself of a progressive character. The progress in this case, as in the entire history of mankind, is stimulated by the obstacles and difficulties to be overcome. If man individually, or in nations, is to attain to the full measure of his capacities, it can only be by the conquest of nature. The great law of human development is, to be "made perfect through suffering." Therefore, this lower world is as it is that man by mastering it should become what he ought to be. Matter presents obstacles. Mind presents obstacles. In regard to Spiritualism, mind presents suspicion, distrust, doubt. In overcoming these, Spiritualism will win its laurels. They are not, therefore, evils so called, but essential stimulating elements in the development of spiritualistic phenomena. Every phenomenon of Spiritualism has had to do battle with doubt and incredulity. Table-rappings and tiltings were once doubted. To-day they are universally recognised as facts, even by the most stubborn adversaries of the cause. We have the interesting spectacle of clergymen so convinced of the fact, and at the same time so jealous of their status, that from pulpit and in parochial visitations, they are warning men against these doings of the devil. Some of the clergy actually finding tables tipping in their parish school-rooms—"Oh, tell it not in Gath!"—are busily occupying themselves in attending such manifestations, and, Bible in hand, objoining the Prince of Darkness! Verily, the clergy have a new function, to lay all the ghosts that are abroad in our day! Nor are Spiritualists themselves less prone to confront every new phenomenon with opposition and doubt. Does materialisation offer an advance upon preceding developments, it is first put down as a clever piece of trickery; the supposed spirit-form is the medium. This objection met, then comes the theoretical Spiritualist, who, to his own satisfaction, solves the whole mystery. The alleged spirit-form, says he, is the medium's double. True, his theory is surrounded with grave difficulties, such as a man-medium with a spirit-form in petticoats! Nonsense, says another, "full of wise saws," there is no such thing as materialisation at all. We all of us are befooled by the spirits. We are *biologised* and *psychologised*. Its all a make-believe. Such is the stage of thought arrived at with regard to materialisation. We do not regret all this. It gives the spirits opportunity to combat error and ignorance. This is the battle that the spirits are now fighting with Spiritualists. One after another they are making wide breaches in the resisting battlements of opinion, and none can doubt they will "hold the fort." Our pages have recently been filled with the spirit-achievements in this matter. And now we have to record something of a white or Caucasian medium, and a black or negro spirit-form.

As some of our readers are aware, Mr. Herne every Tuesday evening holds a private or developing circle, at the Spiritual Institution, 15, Southampton Row; such a one was held on Tuesday last. Omitting details as to the first portion of the seance—a dark one—when music was heard from aerial guitars, direct spirit-voices, touches with spirit-hands—some as soft and gentle as an angel's greeting, others more in the form of unangelic slaps, spirit-lights floating in the air and rising aloft to the ceiling, and spectacles transferred from the noses of elderly gentlemen to the hands of other sitters, and other manifestations, we proceed to give the salient features of the second portion of the seance, or the materialisation phenomena.

The back-room as usual was used as the cabinet, separated from the front by a curtain, where otherwise would be the folding doors. Into this room Mr. Herne passed. The sitters, some sixteen in number (among whom on this occasion were Mr. Wedgwood and Mr. Ashman, the well-known psychopathic healer), were arranged in the front room, which was lighted sufficiently to see all that transpired.

Two spirit-forms presented themselves during the sitting. First came "Peter." He had the appearance of a man decidedly taller than Mr. Herne, the medium, was of a different build, and the individual features, and *tout ensemble* were totally of another type of organisation. He was draped in flowing white robes, but short enough to show his bare feet and legs. Being twitted on projecting his naked feet one after another rather hurriedly, he re-appeared very slowly, and retired, after humorously, giving the writer, who sat next the curtain, a kick, which, though perfectly harmless, did not seem at all like a "biological" kick. The foot was as solid a foot as ever went into shoe-leather. After a few attempts "Peter" walked out a short distance from the curtain, and as a kind of recompense to the writer for the playful insult, allowed him to feel his robe, and "Peter" made it all up with him by shaking hands,—with hands that were certainly not "biological" hands. In a similar manner he saluted other gentlemen present. In one of his exits, when about four feet from the cabinet, "Peter" called upon Mr. Wedgwood to advance to him and hold out his hand. On doing so he received playfully a loud slap, which our senses told us was not a "biological" slap. Four times at least did this spirit-form walk out into the room among the sitters, proceeding not less than eight feet in front of the curtain. During these visits "Peter" was clearly visible to all present, not as a shadow, not as a luminous picture of a human form, not as a vision, but with the solid framework of humanity about him.

But the second spirit-form which presented itself, had points of interest still more marvellous. It was the form of a black girl!

Her spirit-name, "Clissey." She was short, not more than about four feet, and was clothed in white. It appears this spirit is the same that manifests at Newcastle through Miss Fairlamb. Parting the curtains asunder, she requested Mr. Wedgwood to approach and shake hands with her, which he gladly did. Several other gentlemen had a similar honour conferred upon them. At one of her appearances at the parting curtain, "Clissey" was considerably diminished in size and height, scarcely reaching three feet. Want of sufficient power to retain her normal dimensions was given as the reason.

At length came the final manifestation. The chair in which Mr. Herne was sitting was heard to move along the floor of the cabinet. In a few minutes the curtains parted, and those who were near enough could distinctly see Mr. Herne sitting entranced in the chair, and the spirit-form "Clissey" standing by his side. Nor was this all. "Clissey" requested Mr. Wedgwood again to approach. He did so, part of his body entering within the curtain. He felt Mr. Herne sitting in the chair, while "Clissey" still remained visible at his side. This was the climax, and with it wound up this instructive seance. The thought of the unbelieving Thomas rushed into our mind. What the great healer of the nations did in the far East, nearly two thousand years ago, was repeated in the rooms of the Spiritual Institution, in Southampton Row.

Two of the senses were here appealed to, sight and touch, not only to show the reality of these spirit-forms, but to demonstrate that the spirit-form was not the medium. In solid flesh he sat in the chair, while stood by his side—what? His double? No. A crystallisation of "psychic force"? No. A creation of "unconscious cerebration"? No. A "biological phantom"? No; none of these fictions. There stood a little black girl of another race!

Another fiction or trans-Atlantic theory was also swept away, viz., the dematerialisation of the medium for the purposes of these materialisations.

Assuredly, objections have been answered, and difficulties have been surmounted. Doubtless others will arise as the manifestations advance; but to be met in their turn. Let the spirits who are accomplishing this great work, do things in their own way. It will be found to be the shortest, surest, and best in the end. They will achieve for humanity all that humanity requires. As the material world must bend to the power of man's mind, so mind must yield to the higher power of the spirits. They will "storm the fort," and every enemy shall lie at their feet.

We believe that we are but in the initial stage of these already wonderful manifestations. We are still on the lower forms of the school learning our A B C of the new dispensation. And our teachers? As ever of yore, in things of the spirit, the proud Aryan intellect taught by a nigger-girl. But, if spirit-prophecies come true, more exalted phases are to follow. To these we must bring more exalted minds, loftier conceptions, and holier emotions. The harmonial laws of our being must have full sway. Heaven and earth must kiss each other in our lives. And then the loving angel-friends on the other side will clear the ground under our feet as we travel along the pathway of truth.

It must not be forgotten that these manifestations are attended with a great expenditure of the medium's vitality; Spiritualists, therefore, should not be too exigent. A case in point arose at the above seance. "Peter," on taking control after "Clissey" had done her loving and useful work, had apparently to rescue Mr. Herne from some danger to his spinal cord. Awakening from the trance, Mr. Herne complained much of his back, but Mr. Ashman was at hand, who, breathing upon the vertebral column, quickly restored him to his normal condition.

Mr. Ashman, before the seance, most kindly and effectually relieved the writer of congestion of the left lung, by a similar process. Thus, superadded to the other wonders of the evening, we had demonstrations of that most useful of all modern developments—*healing mediumship*.

#### A NEW DISCOVERY BY MR. CROOKES.

The newspapers thus report recent proceedings at an ordinary weekly meeting of the Royal Society at Burlington House:—

Mr. William Crookes, F.R.S., read a paper on some new discoveries of his relating to the action of light, illustrating his remarks by experiments. It had been supposed that no direct mechanical effect could be produced by light when luminous rays were allowed to fall upon one end of a most delicately balanced lever arm suspended in vacuo; but Mr. Crookes has proved by experiment that, when the comparatively perfect vacuum producible by the Sprengel air-pump is used, a delicate balance with pith terminals is repelled by heat and attracted by ice. He exhibited a new instrument called a Radiometer, by which the intensity of the rays of light falling on it from all or either side can be measured as accurately as heat rays can be measured by a thermometer. It consists of four pith discs, fixed at the extremities of two crossed arms of straw, balanced upon a pivot at the point where the straws cross each other, so that they can spin round on the pivot. The pith discs at the extremities of the four arms were white on one side and covered with lampblack on the other. The whole of this arrangement was enclosed in a glass bulb, from which the air was removed by the aid of the Sprengel pump. The discs and arms spun round rapidly when submitted to the action of the light of a candle, but did not rotate when submitted to the action of dark radiant heat. When a plate of alum, which cut off from luminous sources 95 per cent. of the heat rays that act upon a thermometer, was placed between the light and the bulb, the discs still rotated, but with slightly diminished velocity. The blackened and not the white surfaces of the discs were repelled by light,

although it might have been supposed that the white surfaces, which reflected or caused a rebound of the light, would have been consequently repelled rather than the dark ones. Professor Osborne Reynolds having some time since suggested that the effect of repulsion might be due to residual vapour in the bulbs, and not directly to radiation, Mr. Crookes exhibited the effects with a bulb containing a lever arm of platinum suspended by a wire of platinum, the whole of which arrangement had been heated to redness again and again during thirty-six hours of exhaustion by the Sprengel pump, so that it was difficult to suppose that any residual vapour competent to produce the observed effects remained in the bulb. Mr. Crookes further said that in some refined experiments made by Dr. Balfour Stewart at Kew Observatory, when rapid motion was produced in vacuo, radiation was obtained outside, whereas in his (Mr. Crookes's) experiments, radiation was applied outside, and motion produced in the vacuum, so that the experiments appeared to be the converse of each other. The lever arms used in some of the experiments were suspended upon single fibres of glass, so thin that when one end of the fibres was held in the hand, the other portion would float about like a spider's thread, and usually rise till it took a vertical position; indeed, the whole of the apparatus was of the most delicate description, made with much skill by his assistant, Mr. Gillingham. The results given by the experiments were inexplicable by theory in the present state of scientific knowledge.

This discovery has afforded much complimentary comment in the newspapers, and deservedly, too; but where is the consistency in doubting Mr. Crookes's scientific acumen when he demonstrates the existence of spiritual phenomena, just as real as the subtle experiment with light, and also confessedly "inexplicable by theory in the present state of scientific knowledge"? We have the condensed argument before us of experiments by Mr. Crookes, shown at a *séance* of the Royal Society at Burlington House, on April 22nd, 1874, in illustration of his former paper, read on December 11th, 1873. These experiments showed the "attraction and repulsion accompanying radiation" by the suspension of a bar of pith in a glass bulb, "from which the air is subsequently removed by the mercury-pump." The significance of this discovery in relation to the action of invisible agencies attracted our notice very deeply, but the importance of the former experiment is surpassed by the latter discovery. Spiritualists will be proud to observe that the greatest living experimenter in the phenomena has made the most remarkable modern discovery in science. In the words of the *Daily Telegraph*, "The opinion expressed by such savants as Professors Stokes and Huxley, Doctors Huggins and Carpenter, Messrs. Norman-Lockyer, De la Rue, Siemens, and Galton was that the demonstration of a great and amazing discovery stood perfect, and it was generally agreed that in the present position of scientific knowledge the results obtained were inexplicable by any known theory." Whatever influence the investigation of the spiritual phenomena may have had in suggesting to Mr. Crookes the path in which this "astonishing discovery" of the motive-power of light lay it is not for us to state, but, what is much more important, it throws a very distinct "light" upon the philosophy of dark seances.

The bigot who can ignore light must be a prince of his class, but there are such in Spiritualism who rave at and denounce experiments held in the dark. Let such for ever hold their tongues as unfit to be heard on such a subject. Mediums have all along found that light operated most powerfully on them in the highly-sensitive state induced by spirit-control; and spirits have thousands of times requested "a lower light" when controlling. The materialised forms also experience in light a disintegrating force which they rarely can encounter. The seer has often noticed a streak of light through a slight movement of the door of a seance-room dissolve into debris the spirit-form as a pebble thrown would a slim card castle. Spiritualists have all along known that light is a force and a most powerful one. And thanks to Mr. Crookes for constructing a kind of windmill which light can set spinning along with unmistakable reality. The mandate, "Let there be light," signifies very much in the light of this experiment. "Let there be light," and worlds whirl round propelled by an inflow, and restrained in an orbit by an outflow, of what we recognise as light, which, as there is no waste in nature, is necessarily inexhaustible. "Let there be light," and all forms of organisation spring into being. "Let there be light," and mind exerts its "enlightened" sway over organism and its actions. "Let there be light," and new states of being are revealed in never-ending series. After all, what is light? Sunlight and the objects which it reveals are nought to the spiritual clairvoyant, while the soul-beaming realms which he sees are a nullity to the physical eye. What is existence, with its myriad forms, but the conscious spirit viewing itself in the mirror of universal being?

#### PERMANENT MATERIALISATIONS.

To the Editor.—Sir,—I trouble you with another letter on this subject, not for the sake of an explanation of facts which are certain, but because the certainty of the facts are exposed to grave suspicion when the alleged phenomena are absolutely inconsistent with the law which must be supposed to regulate their production. In the case of "Lenora's" hair, Spiritualists are required to believe that, whereas the greater part of it, like the rest of the figure, dissolved or crumbled away during the seance, either the portion cut off was so differently and so much more firmly materialised that it could be preserved for an indefinite time (possibly as long as hair grown in the ordinary way), or this durability was caused by the mere fact of severance. Whatever may be the occult process by which spirits materialise, surely I am justified in saying, all testimony notwithstanding—that this process cannot result in the production of two different effects under the same conditions. This is not the fallacy of those who refuse to investigate the alleged facts of

Spiritualism on the ground that they are inconsistent with the laws of nature; on the contrary, it is in accordance with the only theory which can make the manifestations credible to reason, namely, that they take place by and under laws, which, as laws, must have a uniform and consistent operation. I am quite ready to believe in permanent materialisation upon sufficient evidence; but what evidence should suffice to satisfy me that the hair preserved at the Spiritual Institution is a sample from a bulk that was disintegrated within a few minutes of its production? I should find it easier to believe that you, Sir, had walked arm-in-arm with a materialised spirit down Regent Street at mid-day than to accept that other statement. I cannot but think that the rest of "Lenore's" hair is in as perfect preservation as the bit you obtained, and is to be found on the head of a truly material, if not materialised, wearer. You tell me, in a note appended to my former letter, that you are certain of the facts—but alas! was not Mr. Dale Owen also certain of the "facts" he witnessed through the mediumship of the Holmeses? I have heard very little evidence of permanent materialisations. The case of "Lenore's" hair, as attested by yourself, seemed to me the best authenticated; and therefore it is that I have ventured to call attention to what seems to me so great a difficulty in the story as should make you review the possibilities of deception. Permanent materialisation, if possible, might lead to such astounding consequences that I think you will be willing to allow the subject to receive the fullest discussion in the *MEDIUM*. The deeply-interesting question of re-incarnation has already engaged your attention. Permanent materialisation is re-incarnation at pleasure. If it is indeed true that a single materialised hair can be preserved for a week, I can see no reason why we should not in time enjoy the whole and perfect bodily presence of our departed friends for such periods as they please to visit us in our present and their former homes. To such, and to many other amazing possibilities does this story of "Lenore's" hair logically point. What wonder then if I ask you, in no spirit of levity, but with all respect, and with the deepest anxiety for the truth, to let no considerations of delicacy towards a medium (I am sure I need not add not any reluctance to admit your own liability to be deceived) stand in the way of any discussion upon the evidence as you have presented it to your readers.—I am, Sir, your obedient servant,

INVESTIGATOR.

London, April 25th.

[In the hope of eliciting further investigation we print the above letter, though the objections might have been urged in fewer words. The piece of cloth cut by the spirit, "Thomas Ronalds," from his robe, at Bastian and Taylor's seances, and which was figured in last week's *MEDIUM*, is additional evidence of the fact of permanent materialisation. Indeed, the evanescent and the permanent materialisations must in this case stand or fall together, as the one was derived from the other in the presence of a large number of witnesses.

That there is an immense difference between permanent materialisation and the temporary forms and fabrics assumed by spirits, the experienced investigator is well aware. Spirits freely materialise yards of fabric, and many pounds weight of organism; but they very rarely allow portions to be appropriated by sitters. This shows that there is a peculiar difficulty in bestowing such favours; and it is only upon rare occasions that they can be permitted. The allusion to Mr. R. D. Owen and the Holmeses is a most unhappy one, as there is nothing very clear as to what Mr. Owen did or did not see. The evidence is that he witnessed genuine materialisations, and also that at some part of the experiments he was imposed upon. But it is on record in the *Banner of Light* that on the same evening on which the woman, calling herself Mrs. White, was showing how she acted "Katie King" to a select party, including Mr. Owen, at the same hour the Holmeses were holding a genuine seance, and obtained the manifestation of the spirit-figure as previously recorded by Mr. Owen. It would appear, then, that Mr. Owen has permitted himself to be mistaken in two particulars. First, that all the materialisation phenomena of the Holmeses were genuine; and secondly, that none of them were so. From our own experience, we are as certain as of any other fact in Spiritualism that the Holmeses did have genuine materialisations, for we have been present at their seances when numbers, we may say dozens, of perfect strangers recognised the figures appearing at the aperture.

We hope this communication and the remarks which follow will lead the managers of materialisation circles to converse with the controlling spirits; and, if possible, elicit from them the means by which they are enabled to render certain of their materialised structures permanent in quality. There is no use in occupying time with argument and theory, either for or against, when a capable intelligence is behind the phenomena in question. We shall be glad to publish any reports which our friends may furnish respecting this matter.—Ed. M.]

#### BIRMINGHAM.

Mr. W. Perks, of Birmingham, begs to inform his friends that Mrs. Groom has promised to give her next sitting on Sunday, May 9th, at his room, 312, Bridge Street West, commencing at half-past six. Ticket-holders and a few other friends are invited on that occasion. Tickets may be obtained at the room on the day of meeting. Messrs. Harper and Mahony are expected to be present.

**SPIRITUALISM, IS IT BASED ON FACTS?**—In accordance with a resolution for adjournment on April 29, a second meeting will be held at St. George's spacious Club-room, Smith Street, Birmingham, on Wednesday, May 5, to debate the above subject. Mr. J. Mahony will introduce the debate, which will be open for all. Mr. Starling has consented to preside. Ladies invited to attend. Admission free. Chair to be taken at eight o'clock precisely.

Mrs. FAY will commence a series of exhibitions similar to those given by her at the Crystal Palace and at the Hanover Square Rooms, on Saturday evening next at St. James's Hall, Snow Hill. Time, eight o'clock. Admission, 5s., 3s., 2s., 1s.

Mr. Crookes's "Researches in the Phenomena of Spiritualism" have been published in Spanish at Madrid, and an edition in Dutch in preparation by M. Biko at the Hague.

#### PHYSICAL MANIFESTATIONS IN NEWCASTLE-ON-TYNE.

To the Editor.—Dear Sir,—With your permission I will attempt to give the readers of your interesting and instructive paper a brief, but faithful sketch of a seance I attended on Friday last, the 30th of the month just closed. The sitting was held at the house of Mr. Joseph Petty, and in the room so often described in the *MEDIUM* by Mr. T. P. Barkas and other more able pens than mine.

Myself and wife arrived at the above house about a quarter past seven, and found Mr. and Mrs. Petty engaged in corresponding with their many applicants for visits, sittings, &c. After the usual greetings (always kind) and a little ordinary conversation a seance was proposed, and at eight p.m. we began to form ourselves around a small table in the centre of the room. I might say that I felt myself in a state of mind prepared to give due consideration to all that might take place. Our circle was composed of six all told, Mr. Petty, myself and wife, and the three now celebrated and powerful mediums, Mrs. Petty and her two sons, William and Joseph, aged seventeen and fourteen years respectively. The musical-box was placed on the table, and all hands, there being sufficient daylight for every finger to be distinctly visible to the unassisted eye, and immediately commenced raps of a great variety on the table, answering questions, which continued for fifteen minutes, when an addition was made to our circle in the person of a gentleman. We now received orders through the trances of Joseph Petty to darken the room, which being done and all seated, each one grasping his neighbour's hand, loud raps were immediately heard in all directions. The musical-box was set playing, wound up, stopped, floated over our heads, down on the floor, back on the table, fiddle, banjo, and paper tubes were brought from their resting-place on the wall on the other side of the room and taken round the circle, touching the sitters and being played on. This was done simultaneously with hands as tangible as my own touching each one in the circle, some hands feeling warm, others inclined to be cold, but all ready to obey any request made by the sitters, such as "Will you shake my hand?" "Will you pat my face?" &c., &c., and above all several wishes were expressed that each one might be kissed. At this stage of the proceedings a little boy of eight summers was admitted into the room, and was secured by myself and not allowed to remove from me, and now commenced quite a confusion of tongues by the sitters conversing with their various and unseen company, and the utterances of the various sitters, such as "There is a hand on my forehead!" "They are pulling my hair!" "And my whiskers!" "So they are mine!" "There are arms around my neck!" "They are shaking my hands!" "Oh, they are kissing me!" "There are hands on my head and face!" &c., &c., all described to be as tangible as any human being in the room. "Listen to the fiddle behind me," "The banjo is playing on my head!" "The tube is striking me!" "How beautiful the musical-box is playing; what a noise it makes when it strikes the ceiling." Now, sir, the mediums, not being under the strictest test conditions during these manifestations I did not fail to inquire for them, continually asking "Are you there, Willie?" and receiving the answer, "Yes, I am here." "And where are you, Joe?" Answer: "I am here, I am all right," by such means always assuring myself the mediums were in their places without the assistance of my neighbour, Mrs. Petty during the whole evening conversing and receiving a good share of manifestations; and now I was compelled to show my timidity, the musical-box being floated directly above my head, playing and carried with such velocity round the neighbourhood of my knowledge-box that I felt the motion of the air on my head and face similar to that produced by a lady's fan, and notwithstanding the assurance of the sitters that I would take no harm, I confess I had not sufficient faith in the agency at work to prevent me from crouching in my chair as I have seen timid females do in a thunderstorm, as I felt if it should strike me on the head with such force as it must be travelling at it would wait me to the summer-land, where I have no desire to go at the present time, and I felt a relief when I once more heard it strike the ceiling. The seance was carried on till forty minutes past nine, when all were bid good-night, and the light was struck, and thus ended the most remarkable seance it has ever been my privilege to witness. Some of my readers may think the test was not sufficient, but more was to come. After the light was struck there was soon discovered portions of plaster on the musical-box in several places, which indicated its voyage to the ceiling, then I at once commenced to examine the room, but could find no traces of plaster on the walls, as they were thoroughly papered. After being satisfied of the above my next business was, by the suggestion of Mr. Petty, to stand on a chair and try my performance with the musical-box, not forgetting at the same time that I was the tallest and physically the strongest person in the room, and farther that the only other two persons in the room anywhere near equal to compete with me were secure the whole time by my right and left hands. After mounting the chair I soon discovered that to attempt half of its previous velocity would at once be the means of landing myself and musical-box on the floor. My next duty was to test the height. I tried to reach the ceiling with the musical-box, but failed; turned it round, still I was unsuccessful; this way, then that way, all proving failures, till I opened the lid and carefully reached upwards. By such means I reached the top, and obtained plaster marks similar to those before, but at the opposite part of the box, which proved the lid was not opened to reach the top. My next business was to take the height from floor to ceiling. This I did, and found it to be at nearest possible point nine feet six inches. Such height I concluded could not possibly have been reached by any of the mediums present, which in itself, to my mind, is a good test of the genuineness of the phenomena. Fearing I have occupied too much of your space with saying so little, I conclude with best wishes for the truth and yourself. I remain, dear sir, yours, &c.,

M. MARTIN.

650, Scotswood Road, Newcastle-on-Tyne, May 3, 1875.

**The Phonographic Spiritualist.**—Mr. Frederick Bond, 287, Old Chester Road, Rock Ferry, Liverpool, would like to hear from one or two phonographers to complete the postal list of this new magazine.

Next week we shall give a paper from the pen of Mr. Barkas recording the most extraordinary materialisations ever witnessed. A facsimile of a piece of cloth will be given also.

## DOINGS AT THE NEW SPIRITUAL CENTRE, LIVERPOOL.

Having been informed that something was to take place on Thursday evening last, I visited our new spiritual coffee house, at 33, Russell Street, and found that the something was to consist of an unpretending inaugural seance specially arranged as the first of a series, and deriving some interest from the fact, that if successful, communication would be established for the first time in that house, between two worlds.

Having arrived half an hour before the proceedings were to commence, I was shown into a neatly fitted-up coffee and news room, where I saw a goodly company of intelligent-looking faces, apparently there on the same errand as myself, some were quietly sipping their coffee, while others were actively discussing the latest phase of the phenomena and the position of the scientists towards it. In the corner sat mine host, our old and tried friend Mr. George Wilson, who has done battle for the truth, for over twenty years, and whose fifteen stone of flesh looked none the worse for the many theological storms he has been engaged in. He was apparently deriving considerable pleasure from the assembling of many of his old friends together. I also caught sight of our able and eloquent friend Mr. John Priest; but I looked in vain for a representative of the party who favoured the pretensions of the "National" hierarchists.

The conversation was carried on spiritedly. Old truths were placed in new aspects, and I said to myself, this house certainly supplies a want, and will eventually become a great success, as a place where men may meet to discover or disseminate truths untrammelled by musty old organised forms and ceremonies which stultify instead of give free expression to the spirit.

About eight o'clock Mrs. Ohlsen arrived, and a general retreat was made to the seance-room on the first floor (a room which appeared peculiarly suited to the end in view), and after a few preliminaries, a hymn was sung—appropriately accompanied on the piano. Mrs. Ohlsen, the medium, was then controlled by a child who could not speak; but by its gesticulations, was apparently related to a gentleman present. After this spirit had given up possession, the guide of the medium delivered an invocation, which was charming in its simplicity and tender fervour. We were then treated to a fifteen minutes' reply to Dr. Talmage's now famous "farrago of nonsense"; and though the parson was dealt with as gently as if his mother was chiding him, the manner in which his sermon was handled left nothing to be desired, except a wish that Dr. Talmage would first examine himself and give us the result before next attacking those who have accepted a fact instead of a figment. The final control was an old Scotch woman, reputed to have lived 104 years, and who gave the name of "Jeannette." She was the wittiest centenarian I have yet heard, and her conversation was of such a sparkling nature that we all felt regret when she relinquished possession. She said we treated her as the ghaist (guest) of the evening; but she must away to another seance in Brechin, where her medium was a printer lad. I should like to hear from one of the friends in Brechin, as to this statement.

I understand that Mrs. Ohlsen will in future give a seance in the same place every Thursday, so that we may anticipate some enjoyable evenings.

And there is a prospect of one of our finest physical mediums also having a weekly sitting.

The party now broke up, all well pleased with the house and its management. And we may fairly expect a greatly increased impulse to the development of spiritual matters in Liverpool.—I remain, yours truly,

DEMOCRATICUS.

May 3, 1875.

## DALSTON.

A special seance was held on Friday evening last at the rooms of the Dalston Association of Inquirers into Spiritualism with Mr. C. E. Williams, the celebrated medium, honorary member of the association. The applications for admission were more numerous than could be entertained, several having to be declined in consequence of the crowded state of the rooms.

Mr. R. Pomeroy Tredwen conducted the proceedings, which were opened by several members examining the back room, used as a cabinet, from which all access had been cut off, and separated from the front room by a curtain suspended in the place of one of the folding doors. The sitters were ranged in rows immediately facing the curtain, some musical instruments, tubes, bells, &c., being placed on the table in front of the curtain, to the left-hand side of which Mr. T. Blyton was seated.

The seance was opened by Mr. Tredwen reading a portion of Scripture, after which a hymn was sung. The light was then extinguished, and singing was freely resorted to. The usual manifestations obtained through Mr. Williams's mediumship quickly followed, the various instruments being readily moved about over the sitters, sometimes striking the ceiling, and at other times gently touching the heads of different sitters. Some brilliant points of light flitted about, and a very luminous one accompanied a small handbell in its rapid movements. At last the form of "John King" with his peculiar light, so well known to the habitués of Mr. Williams's seances, was seen, and met with hearty recognition from many of the sitters. "John King" approached close to, and bowed his head in response to the greetings of, Mrs. Corner, Mrs. Wood, and others. He also showed himself up against the ceiling, and in other positions, illuminating his features by the light he carried in his hand. The fact of the form being independent of the medium was apparent from the fact that Mr. Blyton and others nearest to the cabinet stated that they could distinctly hear Mr. Williams breathing heavily from within, while at one period Mr. Blyton heard Mr. Williams saying, in a dreamy way, "Who is that touching me?"

"John King" having stated that there were too many present to enable him to do more, and that the power was exhausted, the seance was brought to a close. The lamps were then lighted, and Mr. Williams taken out of the rooms, the heat being excessive, and gradually recovered his normal condition.

The seance was generally considered a very interesting one, notwithstanding the number present, but Mr. Williams suggested that better manifestations would probably have been obtained if only a few were to attend the seance, a suggestion which may be utilised at some future period.

ONE WHO WAS PRESENT.

## MR. COGMAN AT DOUGHTY HALL.

The address delivered by Mr. Cogman on Sunday evening afforded great satisfaction to those who heard it, and there was a unanimous sentiment that Mr. Cogman should be heard there again. He has in the trance a fine sonorous yet mellow voice, and excellent elocution. The style of language is much superior to that used by the medium in ordinary conversation, though the common vernacular occasionally manifests itself. The form of thought is also very peculiar, not in the modern style, nor apparently from an adherent of the Christian sects. The position of the influencing spirit seems to be one raised above the petty theological squabbles of the last two thousand years, from which altitude all differences of opinion and dogmatic absurdities may be regarded as child's play. The tendency of the oration was highly spiritual. The view taken was from an interior spiritual standpoint, in which the spirit of man was regarded as the central light, which made apparent all the wondrous phenomena scattered throughout nature. This inner light was described as the oldest teacher, and to fan its flame and keep it pure was the highest wisdom. Many psychological and theological questions were introduced relating to this interior fire which fused them all into the gold of imperishable wisdom.

We can well understand why Mr. Cogman has for years been able to gather around him such a staunch and intellectual band of followers. His control is certainly one of the best evidences of spirit-communion which we have among us. No intelligent listener can analyse the intellectual features of his utterances without becoming convinced of the very distinct individuality which controls the organism under trance as contrasted with that which belongs to Mr. Cogman in his ordinary state.

## COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday afternoon, at 3.30, at Cambridge Hall, Mr. F. Wilson lectured on "The New World Organisation." People were accustomed to interpret "the powers that be were ordained of God" as representing the earthly authority that existed at the time being, and as such being changeable, the text must refer to that which is desirable, as the universal powers that governed the world in nature. In the new world organisation we must get rid of the idea of the sovereignty of kings, and substitute the sovereignty of the people.

In the new world the land-act is assumed as having been passed, and each tenant and house-occupier holds his house as a lease for life under the state.

The country is divided into diocesan districts, parliamentary districts, town and country halls, and these again into parishes.

The new parishes, the present large parishes to be divided, included a church, a lodge, and a school, and from one to two thousand inhabitants, governed by five guardians voted and elected by the inhabitants, as persons who have obtained school certificates, who also voted sixteen to the hall. The hall included sixteen (or thereabouts) parishes, also a number of parliaments to each hall, chosen by the certificated parishioners. The halls elected three chancellors to each hall of sixteen halls, as the chapter of the diocese. The chapters chose five bishops each, as representing the chapter, to constitute the house of bishops, which will supersede the house of lords, and the house of bishops elected the sixteen cardinals, who represent the country in foreign convocations.

Any law passed by parliament could be challenged by a hall, and the act be voted by the parishioners instructing the councillor of each parish to vote yes or no, without discussion, and if a majority against the act it was nullified.

The minister of the church performed the duties as required by the congregation, and were under the authority of the guardians.

Each diocese had a college of comprehension, under the guidance of sixteen principals, who represented and taught (with assistants) a full understanding of the requisites for the sixteen professions which were enumerated.

The paradise was the central temple of the nation, with sixteen transepts, each occupied by a cardinal.

This is a short heading of the programme of the New World Organisation, which was agreed to on Friday, the 30th of April, by a synod of cardinals, and signed by Mr. Hancock, Cardinal of the Purple; F. Wilson, Cardinal of the Blue; and J. Murray, Cardinal of the Yellow.

The subject for next Sunday will be "The Investigation of Judge Edmonds's Discourse as delivered through Mrs. Tappan, on Sunday, at Cavendish Rooms."

## PRAYER AND IMPRESSION.

To the Editor.—Dear Sir,—Considering the following communication, through a lady medium of my acquaintance, to possess much excellence for its simplicity and unvarnished truthfulness, I send it to you for publication.—I am, Sir, yours truly,

S. GOSS.

23, Trafalgar Square, Stepney, E.

Communication.—"Friend, watch for answers to your prayers—faith should wait for that which prayer asketh for; and be not satisfied until you receive an answer, an answer to your prayer. Many pray, but forget their petition so soon after it is uttered; but God the Father, who reads the heart, knows that most men's prayers are but empty sounds. When you receive a good impression, deepen it in your soul before the undeveloped mind cometh between impression and resolution. Lose not a moment, for the spirit of light goeth where and when it listeth. It will see you safe over your doubts and fears, until impression passes into conviction, and conviction into conversion, and conversion into joy and belief that God is the only love. Mary has done this for me.

"P. R."

LEARN TO WRITE SHORTHAND.—There is a great demand for shorthand-writers and a scarcity of competent performers in that art. A young man or woman cannot choose a better profession, or find one so easy of access. The chief requirement is industry and a competent teacher. We publish an advertisement this week from a gentleman of great experience and kindness of disposition, and who is well qualified and adapted to teach. Half of the fees will go to the support of the cause. We hope he will meet with numerous pupils who, when competent, will soon meet with important engagements.

## SPIRITUALISM IN SWEDEN.

Karlstad, Alster, Sweden,  
April 27th, 1875.

To the Editor.—Dear Sir,—It may be interesting to the readers of the MEDIUM to know what progress Spiritualism is making in Sweden. I have resided here during the winter just past, but have not heard of any sittings being held anywhere in Scandinavia, with the exception of Copenhagen, and even there I think the subject has not attracted much attention. However, Spiritualism is not entirely unknown here, and I think once it is made public and an interest taken in it, there will not be such hindrances as in England. There is already an evidence of the direction in which the tide is setting. A committee has been formed in Copenhagen for its investigation, and articles have appeared in the papers there with respect to it. In Sweden the psychograph attracted much attention some years ago, and "table-dancing" instead of card-playing was a favourite amusement at parties held on the Sunday afternoons. Further than this they were either afraid or lacked the perseverance to go, and the doctors in Stockholm scared the investigators a little by pointing out what terrible effects it would have on their health and constitution if continued.

A month or so since, a little pamphlet was published in Stockholm entitled "The Communion of Spirits with Man," which is a translation of two lectures delivered in Leipsic by Count Poninsky. This pamphlet has sold pretty rapidly, I have been informed, so that it is evident there is a desire to know something of the subject on which it treats. Immediately after the issue of this pamphlet a series of essays appeared in the *Stockholm Dagblad*. The writer apologises for introducing the subject, but thinks a paper that professes to keep its readers acquainted with all important events and remarkable discoveries, &c., cannot possibly overlook Spiritualism, considering the millions that already take an interest in it. I was quite under the impression that he, like many of our English journalists, was a Spiritualist, but either sacrificed his convictions to cowardice or pecuniary considerations. Even now I am not certain that what he has written is not to draw attention to the subject, and when it becomes popular he will come out in true colours. Such cowardice is not uncommon, though it is very despicable. He quotes from Pine's book on the telegraph. I do not know who Pine is, but I have read his book, and I regard it as the production of a semi-idiot. When the spirit told Pine of cabbages or leeks being "so thick, so thick, he couldn't tell how thick they were," he must have made reference to Pine's intellectual capacity.

Spirit-photography was discussed in yesterday's *Dagblad*, and a Mr. Jaeger is prepared to give practical proof of how the photographs are obtained, by placing material beings of "flesh and blood" before the camera, and a certain process, of which he has the secret, will reveal how the photos are produced that are said to be spirit-photographs. This Mr. Jaeger is no doubt quite in earnest, and fully expects his coat is of the same cut as that of his neighbours, but his conditions, I presume, are not the same as M. Buguet's, who, I understand, is prepared to allow anyone to photograph him, and he defies them to take his portrait without one or more figures of human beings being taken along with him, yet he is the only material being standing in front of the camera. If this is a mistake on my part, please correct me.

I enclose a copy of a letter sent to the *Stockholm Dagblad*.—Yours very truly,  
MATTHEW FIDLER.

Karlstad, Alster, April 27, 1875.

(To the writer on Spiritualism in the *Stockholm Dagblad*.)

Dear Sir,—I have read your articles on the above-named subject, and I observe that with respect to spirit-photography a Mr. Jaeger is prepared to give practical proof of how it is done. I, as well as many others, would feel extremely obliged for information on the subject, but before Mr. Jaeger pledges himself very positively to give the necessary information it would be as well to put the following questions to him:—

Can he go into any photographic establishment, and without any pre-arrangement take your photo and at the same time one, two, or more figures of humanity along with you whilst apparently you are the only human being in front of the camera? or—

Can he allow me to select a glass, clean it, prepare it, place it in the camera, and take his photo with nothing but a bare wall behind him, and will there be two or more persons' portraits?

If he can submit to these conditions, I must admit that it is probable he can give the information he professes to possess.

Your articles are interesting, and show that you have read considerably on the subject. They are onesided, and there is evidence that you have formed your opinions from what others have written. If you devote six or twelve months to the careful investigation of the subject, you will then be in a position to say what Spiritualism is; otherwise, it is very probable you may mislead yourself as well as your readers.

If you select five or six intimate friends and hold meetings regularly once a week, you will learn more than if you simply read on Spiritualism, as it is almost a certainty the experience you will have of magnetism, Spiritualism, or whatever it is amongst your own chosen friends, will be more reliable than that obtained otherwise.—Yours very truly,  
M. FIDLER.

THE NEWCASTLE SOCIETY will hold a picnic in the beautiful grounds at High Cross Lodge, Elswick Lane, near to Benwell (kindly granted for the occasion by W. R. Armstrong, Esq.), on Whit Monday, May 17, 1875. The grounds are the admiration of all who have visited them, and are well worthy of inspection. Visitors will be allowed to inspect the greenhouses and vinery, which are now in splendid order. In a field adjoining, games of all kinds will be permitted. At 4.30 a tea will be provided. During tea Mr. Walton will preside at the pianoforte. The president (Mr. Armstrong) and other friends will deliver short addresses suitable to the occasion. Admission to the grounds, including tea, 1s. 6d. Children under twelve years of age, 6d. each. As only a limited number of tickets will be issued, it is necessary to secure them early. The grounds will be open at one o'clock. If the weather should prove unfavourable, the tea will be held in the Society's Rooms, Newgate Street.

## WHAT ABOUT DR. DEE?

Dear Sir,—So much am I convinced of the truths of Spiritualism that it is a source of deep regret that I have been so long unacquainted with its most precious truths; for since learning of them, I have, through them, had great sustaining comfort afforded me, and as a test, I should like an answer on the following:—

I had at a sitting last night a deal of conversation on the antiquity of Spiritualism. After that spirit, the next control without any preface or other introduction said:—"Spiritualism is not new, in my time John Dee wrote a book, 'Dealings with the Spirits,' in 1659, just ten years before my death, which caused a great stir, and I come to tell you. Can you doubt it, that I believed in Spiritualism?" If you could oblige us with the information as to whether there was such a book, and of such a date, by such a person, you would confer on us a great favour, and oblige.—Yours truly,  
J. R.

South Shields, May 3, 1875.

[We have no time to look up this question fully, but some of our correspondents may be able to supply the required information. Dr. Dee was a Spiritualist, and wrote books on the subject which are extremely scarce. His "Crystal" is said to be in the British Museum. There were many writers on spiritual phenomena at that time and in the following century, one of these writers, Glanvil, is well discussed by Mr. Wallace, in his work on "Miracles and Modern Spiritualism." If the medium was quite ignorant of Dr. Dee and his writings, this communication is a good test. —Ed. M.]

"MR. BARKAS," says a correspondent, "gave a very interesting lecture at Newcastle-upon-Tyne, on Monday evening." The Petty family, the well-known Newcastle mediums, are expected in London this month.

It is reported that M. Buguet is under examination in Paris on the charge of receiving money under false pretences. The examination is carried on within closed doors, so that no facts transpire. Mr. Mummery was similarly prosecuted, but got off triumphantly. We hope the same will be the case with respect to M. Buguet.

LIVERPOOL.—Mr. James Coates, inspirational medium, of the Psychopathic Institution, 1, Dunkeld Street, West Derby Road, Liverpool, says that he has determined to go forth into the open air and proclaim the truths of Spiritualism to the people. He hopes to commence on Sunday first. This is a work which we have done our best to stimulate in former years by devoting thousands of publications to be given away at such open-air meetings. We send Mr. Coates a parcel to start him, and shall be glad to do the same to others who may engage in this good work. A good reading of the "Reply to Talmage" would serve well for such a purpose.

A CORRESPONDENT says he has been experimenting on spirit telegraphy. He suspended a flower by a fine moistened thread from the ceiling, and placed single flowers and other apparatus in the room, which was without a fire. He closed the windows and locked the door, and watched the movements from the outside of the glass to prevent the movements being caused by the motion of the atmosphere. When he approached the window to look at the flower through the glass, the celerity of their movements would be considerably augmented. These experiments were continued several weeks. We cannot see that there is any indication of spirit-power or intelligent communication in these experiments; and the conditions for certifying the movements were not very accurate.

RE-INCARNATION.—To the Editor.—Dear Sir,—It appears from numerous letters in the MEDIUM and other journals, that the subject of re-incarnation is attracting more attention in England; and when Allan Kardec's books are published in English, the interest felt in his views will no doubt increase. Without endorsing all his theories, I am inclined to think that re-incarnation furnishes us with the key to many difficulties, and agrees better with the conclusions of modern science than any other system. I do not think that the arguments usually alleged against it have much weight; and as I wish to sift them thoroughly, I shall feel obliged to any of your readers who will forward me their arguments against re-incarnation, in writing, before the end of May, when I will prepare you an essay analysing their adverse opinions, and endeavouring fully to reply to them. I may add that the system taught by Mrs. Tappan's guides is not the Kardec philosophy, though it may perhaps be reconciled with it, but much approaches Platonism.—I am, yours truly, W. F. KIRBY, 5, Upper Terrace, Upper Rathmines, Dublin.

POLITICAL NEWS.—Our readers will be amused to hear the result of the cheque returned by Mr. Burns to the "council" of the political Spiritualists after they had sent it to him for the support of Doughty Hall meetings. The letter which accompanied it on its return and which appeared in these columns, was altogether ignored, the whole attention of the "collective wisdom" being centred upon the fate of the two guineas. The argument of spiritual principles is apparently beneath consideration. One councillor counselled that no support should henceforth be extended to any "public step" with which Mr. Burns was connected. Does this mean that henceforth the political Spiritualists are to turn their backs on Spiritualism entirely, for Mr. Burns is supposed to be connected therewith pretty considerably? They might at least wait till Mr. Burns asked them, who has in the letter alluded to stated reasons for having no traffic with political bodies. He will only be too glad if he can be allowed to proceed with his work free from the indecent and unprincipled persecution, which has been so long aimed at him by certain promoters of political Spiritualism. In his letter with the returned cheque, he stated that this conduct on the part of the promoters, was one reason why he could not touch the dole. Matters of that sort should be bridged over by a generous apology and not by an act, the acceptance of which would add disgrace to injury. The moral is: dare to be an individual and stand up for personal rights and moral considerations, and you are sure to have against you all of the political elements. Hence, all such are essentially opposed to Spiritualism and individual liberty. We talk now to Spiritualists, not to political people who ignore the principles which we humbly endeavour to set forth.

**ERRATA.**—In the report of Mr. Richmond's address at the *soirée*, Cooley is spelt "Coday," and Cadwell "Codwell."

The *Progressive Communist* is the title of a monthly paper published by the Progressive Community, Cedarville, Howard County, Kansas, U.S.A.

**IPSWICH.**—Mr. Wilson's recent lecture is extensively reported in the *Suffolk Chronicle*, and a newspaper discussion has already arisen out of it. Mr. Dowling offers to answer the questions of inquirers.

**COMPREHENSIVE CHURCH OF ENGLAND, Cambridge Hall, Sunday the 9th, at 3.30.** Mr. F. Wilson. The inquiry on the teaching of "Judge Edmonds," as delivered by Mrs. Tappan, on 2nd of May, in relation to Comprehension.

THE "Botanic Practitioner" for May gives information to those who require a certificate of burial for a deceased relative who may not have been attended in his illness by a properly-qualified M.D. It appears that people can die quite legally without a doctor, which is a blessing.

**RITUALISTIC SPIRITUALISM.**—A few months ago, a preacher in a high church at St. Leonards, said there were nine orders of holy angels. Says the report:—"We had all our angels, and should strive to the utmost not to grieve them. 'Dear angel, we might say when tempted, 'how can I do this thing?'"

THE APOSTLE PAUL'S "Thorn in the Flesh" is supposed by Mr. Lewen, a recent biographer of the apostle, to have been ophthalmia, caused by the vision of light at his conversion. We think the explanation that dwellers at Damascus are thus afflicted because of the climate is more likely. We know a clairvoyant whose eyes are remarkably subject to inflammation, and Paul had "spiritual gifts."

**MOODY AND SANKEY.**—What they say about them at home.—The *Chicago Tribune* proudly recognises Chicago as "the great centre of moral reform." Thus the article concludes:—"The Prince of Wales is reported as about to leave for India. He evidently fears involuntary conversion. Leading Albert Edward in the right path would be a triumph indeed. Having done that, our missionaries might return and attack with some hope of success the Board of Police and County Commissioners, the Common Council."

**NORTHAMPTON.**—Mr. Burns's recent visit, and other forms of agitation, have called forth a sermon from a Wesleyan minister, in which certain of that lecturer's points are seriously taken up. The preacher was evidently in an earnest state of mind, and introduced a great many spiritual ideas into his discourse as reported in the *Herald*. Many of them, however, were misrepresentations, and the burden of his message was, the sufficiency of Christian teachings, or in other words, "Deal at my shop; I can serve you as well as the Spiritualists, whose article is adulterated with devil."

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

SUNDAY, MAY 9, Miss Chandos, at Doughty Hall, 14, Bedford Row, at 7.  
 MONDAY, MAY 10, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.  
 WEDNESDAY, MAY 12, Mr. Herne at 3. Admission, 2s. 6d.  
 THURSDAY, MAY 13, Mr. Herne at 8. Admission, 2s. 6d.  
 FRIDAY, MAY 14, Musical Practice, at 8.

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

FRIDAY, MAY 7, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m. Admission 2s. 6d.  
 SATURDAY, MAY 8, Mr. Williams. See advt.  
 Nothing Hill, at 11, Blechynden Mews, at 7.30.  
 SUNDAY, MAY 9, Mrs. Tappan, at Cavendish Rooms, Mortimer Street, at 7.  
 Dr. Sexton, at Goswell Hall, 88, Goswell Road, at 7.  
 Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.  
 Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.  
 W. Eglington'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.  
 Maids Vale, H. Warren's Developing Circle for Spiritualists only, 1, Kilburn Park Road, Carlton Road. Room for a few more sisters, at 8.  
 MONDAY, MAY 10, 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, Hapry Street, St. John's Wood, at 8.45; admission 1s.  
 Mr. Williams. See advt.  
 TUESDAY, MAY 11, at 67, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C.A., as above.  
 WEDNESDAY, MAY 12, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.  
 R. Clark, 38, Edith Grove, Fulham Road, Notting Hill, at 11, Blechynden Mews, at 7.30.  
 THURSDAY, MAY 13, Dalston Association of Inquirers into Spiritualism, A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.  
 Developing Circle at Mr. W. Cannell's, 85, Frederick Street, Charles Street, Portland Town, at 8.  
 Mr. Williams. See advt.  
 FRIDAY, MAY 14, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa Rockmead Road, South Hackney, at 7. Admission, 5s.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 9, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
 BOWREBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 4.30 p.m.  
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.  
 BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.  
 BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Wall Street, Hookley, United Christian Spiritualists at 6 o'clock, for members only.  
 MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.  
 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.  
 Coates, (open air), London Road, at 11.30.  
 DARLINGTON Spiritualist Association, Free Assembly Room, above Hindle Bros. Stores, Eldon Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.  
 SOUTHSEA, At Mrs. Stripe's, 41, Middle Street, at 6.30.  
 LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfield Terrace, at 6 o'clock.  
 GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.  
 HECKMONDWICK, service at 6.30 at Lower George Street.  
 Developing Circle on Monday and Thursday, at 7.30.  
 OSSETT Spiritual Institution, Ossett Green (near the G.N.E. Station, Service at 2.30 and 6 p.m. Local mediums.  
 OLDHAM, Spiritual Institution, Waterloo Street, at 6.  
 NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 6 p.m.  
 MONDAY, MAY 10, BIRMINGHAM. 58, Suffolk Street, at 8.  
 TUESDAY, MAY 11, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums' Mrs. Lucas and Messrs. Wright and Shackleton.  
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.  
 NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.  
 BIRMINGHAM, Miss E. Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at past 7 o'clock.  
 WEDNESDAY, MAY 12, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
 OSSETT COMMON, at Mr. John Crane's, at 7.30.  
 Mr. Perks's, 312, Bridge Street, at half-past seven, for development.  
 LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.  
 THURSDAY, MAY 13, 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.  
 LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.  
 FRIDAY, MAY 14, 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 8 p.m.

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