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POPULAR OBJECTIONS TO THE REALITY AND GENUINENESS OF ALLEGED MODERN SPIRITUAL PHENOMENA STATED AND CONSIDERED.

A Paper read by MR. T. P. BARKAS before the Newcastle-on-Tyne Association, on Monday Evening, May 3rd, 1875.

That "there are more things in heaven and earth than are dreamt of in our philosophy" is a sharp and concise generalisation, which, when not applied to a specific personal preconception, few sane men would deny. When, however, we apply the principle contained in this epitomised quotation from England's bard to a certain series of phenomena, notwithstanding that they have been testified to with a fulness that no other series of occult phenomena can rival, we have them denied with a contemptuous indifference that is sadly unbecoming to those who fight their way into speculative conceptions and inheritances of truth.

It is my intention this evening to place before you, as fairly and as precisely as possible, the leading and strongest objections that are urged against the reality and genuineness of the phenomena commonly known as modern spiritual manifestations. I shall endeavour to classify the objections in something like consecutive order, and reply to them by concrete facts which I have personally observed, or which have come under the notice and been testified to by witnesses in whose judgment, honesty, and power of observation I have great confidence. I shall not make this address a merely polemical display, or a warfare, that may proceed interminably, but against the affirmations of opponents I shall place a phalanx of what appear to me to be well-accredited facts. At the close of this evening's address you will be asked to analyse, question, and controvert the evidence on which these real or supposed facts rest. I am more anxious for truth than victory, and care little what opinions be established, so long as they are proved to be true. In the consideration of a question of this kind, preconceptions and foregone conclusions are at most merely of negative value. They are the storms which hustle and strengthen the growing tree of truth, and make it prove its right to live and grow; but they decide nothing. This is not a question of what we think can or cannot be, but a question of what is. The facts in relation to this extraordinary department of research, and indeed in reference to every department of human inquiry, can only be satisfactorily determined by an exhaustive investigation of the phenomena,

the reality and genuineness of which are affirmed, and until that research has been made, silence in view of the evidence adduced would be more becoming than loud and blatant denial. All *à priori* arguments in reference to what phenomena are possible and impossible in nature are to the last degree unsatisfactory and unreliable; every inch of ground in the direction of the acknowledgment of facts at present known has been won from the limitationists by downright hard fighting, and it will be so in this case.

I propose to place the objections under four heads, and to reply to them *seriatim*. It will be seen that the whole of the objections to which I propose to reply have reference to the genuineness of the phenomena, and not to the theories, mundane or supermundane, by which they are attempted to be explained. I shall, therefore, at the close of this address, feel obliged by gentlemen who intend

to be driven into the to converse on with those who admit the facts, most thoroughly to discuss the gentlemen who yet satisfied of ty and genuine- he phenomena.

first objection I to consider is: the alleged phenomena contrary to experience and that no of such evidence need would justify is man in acceptance as true." There phenomena in hat would not, if the first time, or testified to by be deemed equally le with those we to examine. Take ustration the phe- a of hearing, and for example, the

human race had only possessed four senses, and had been deprived of the power of hearing articulated or other sounds, and an inhabitant of another planet, the citizens of which had the power of hearing and of vocal utterance, appeared on earth and testified to the fact that the inhabitants of his world had the power of hearing what is termed sound, and that by a mere motion of the lips and the inspiration and expiration of air they had the power of producing sounds which could be heard throughout a large room, and not throughout a large room merely, but that by motions in the invisible and almost impalpable air produced by their lips, they could cause their fellow-creatures to hear them at a distance of a mile or upwards. That the sounds were of various kinds, some of them being very acute, and others very low, some very sweet, and some very unpleasant; that certain men, whom they termed orators, could, by various motions of the lips, produce such changes in the statical condition of the atmosphere as to convey to those who were near them the inmost thoughts that were passing through their minds, and could move them to laughter or to

tears at their will. These statements would probably not be received by any living man in a world of deaf men; the fact would be so antecedently improbable that nothing but close personal investigation, and a long series of evidences of the facts alleged, would justify their acceptance by the sceptical inhabitants of a deaf world. We have now occurring in our midst a series of psychological and physical phenomena, and records of corresponding phenomena belonging to every age of the history of the world; but notwithstanding this daily-accumulating testimony of living and credible witnesses, and the concurrent testimony of many men in all ages, the facts are denied by nearly all the advanced thinkers of all ages, and more particularly by the advanced scientific thinkers of the present century. We are in a better position for the reception of the alleged phenomena of modern Spiritualism than would the inhabitants of a world of deaf mutes be for the reception of the fact that there are beings in other worlds who have the power of hearing. It is quite true that, inferentially, the hearing inhabitants of another world might show to the assumedly-deaf inhabitants of this world that certain vocal sounds and instrumental vibrations produced corresponding vibrations in elastic media, such, for example, as the heads of drums and tightened cords, experiments, in fact, which are exhibited at every lecture on acoustics; but even then they would be no nearer realising what sound is, and it would only be inferentially by seeing the phenomena that were produced on elastic media that they could get the meaning of their hearing. Yet, that those vibrations in air which produced visible vibrations in elastic media could by them be recognised as distinct sounds, and that by certain arrangements of these sounds they had produced a spoken language, and that they had a large musical literature, the product of the minds of their most celebrated musical composers, and that almost every inhabitant of their hearing world was as much or more gratified by the faculty of hearing invisible vibrations as the inhabitants of this world are by surveying its physical beauties. Take another illustration. We have, in the present day, what is termed by scientific men spectroscopic analysis; by means of this mode of analysis chemists profess to reveal to us the substances which form the envelope of the sun, and the chemical ingredients which surround comets, stars, and even nebulae. I undertake to say that more persons have seen the higher forms of alleged spiritual phenomena than have seen experiments in the spectroscopic analysis of the sun, and more persons have seen ordinary spiritual phenomena than have witnessed spectroscopic experiments of any kind. If, therefore, it be a question of experience, there is a hundredfold more experience for the alleged facts of modern Spiritualism than there is for any kind of spectroscopic phenomena whatever. We may be told that spectroscopic phenomena may be verified by any competent observer; but then that is equally true of the alleged spiritual phenomena. It is true that they are generally seen under certain conditions; but is it not equally true that spectroscopic examinations of the sun can only be observed under certain conditions? and the conditions for spectroscopic examination of the hydrogen flames of the sun during daylight are far more delicate, and far less reliable, than are the phenomena even of the highest kind that frequently take place at ordinary seances. There is no single argument that can be applied to the research in which we are engaged that cannot with equal, or even with greater force, be applied to the investigation of any series of obscure and occult natural phenomena. What do we know of the phenomena of life, either in plants or animals? what of protoplasm, of which men talk so much and know so little? what of the movements of those living plants designated diatomaceae? what knowledge have we of gravitation, light, heat, electricity, &c.? We know a few of the phenomena they produce, but of their primal powers and properties we know literally nothing. If modern spiritual phenomena are not to be accepted because of alleged deficiency of evidence, then there is no single fact in astronomy or geology that can with more cogent evidence be supported.

III. "The conditions under which the phenomena have been investigated are such that there is no reasonable guarantee of their genuineness." There has, within the last few years, got abroad the impression that the phenomena we are met to consider take place almost invariably in the dark, and no matter how much we affirm that such is not the case, our opponents persist in repeating the objection. Permit me to state that in the light I have investigated and experimented under every kind of reasonable test that my ingenuity could devise. I have sat at seances in my own private rooms, in the private rooms of personal friends, in public rooms, and in the private rooms of mediums. I have examined the rooms and everything associated with them with the utmost carefulness. I have personally fitted up the recesses for the reception of mediums. I have personally provided everything connected with the seances, and am certain that no arrangement for trick was in the room. I have tied, sealed, nailed and held the mediums in almost every possible manner. I have undressed the medium and re-dressed him in clothes of my own providing; in fact, I have done everything that ingenuity could suggest, and notwithstanding all tests and all precautions, phenomena have taken place that are utterly inexplicable by reference to any known physical or psychological law. All this I have done with the cold eye and steady pulse of a scientist rather than with the warm heart of the emotionalist; and as an individual, and speaking in my personal capacity, it is a matter of indifference to me whether the phenomena be mundane or extraordinary, be the result of some hitherto undiscovered power in the physical or psychical nature of mediums, or be produced by the direct interposition of inhabitants of another world or plane of being. Instead of finding the mediums the tricksters and charlatans which they are often cruelly represented to be, I have found them to be among the most truthful and self-denying of human beings. I do not know that the records of any other great movements contain instances of more self-sacrifice and love of truth than are to be found among the despised mediums of the present day. Recently, some of our local mediums have gone through the ordeal of a metropolitan newspaper's examination; and come out of the conflict more than conquerors; they have converted their critics and examiners, and so it will be in all cases where the facts are carefully and rationally investigated. So far from the phenomena taking place under conditions that give no reasonable guarantee for their genuineness, they have frequently taken place under conditions that rendered imposition impossible, and so satisfied am I of that fact, that I am prepared to give £100 to any man or

woman who by trick can produce similar phenomena under similar conditions.

III. "The phenomena are not real, they are merely optical illusions." I shall briefly reply to this objection by stating that the phenomena appeal not to one sense merely, but to all the senses—sight, hearing, smell, taste, and touch, are all called into requisition during the course of our seances. Another difficulty to the optical-illusion theory is that all who are present see, so far as can be determined by the expressions of their feelings, precisely the same phenomena. I know that mesmeric subjects can be placed under illusion; but when they are relieved from the influence of the operator, they are conscious of the change; such is not the case at seances; the sitters are not conscious of having been under any influence whatever. I shall quote some phenomena that occurred at a seance which was held in a private room under my own control, and to which neither mediums nor sitters had previous access. The seance was held on Saturday evening, Feb. 13, 1875; there were present two lady mediums and seven gentlemen sitters. We met at 8:10, and the two lady mediums were securely fastened by strong, soft, silk cords; they were tied and knotted round their necks and wrists, and were nailed to the floor and the partition of the recess. Each foot and nail-head was sealed with wax, and marked with a signet ring; they were fastened in such a manner that it was impossible for them to move, or leave the cabinet without breaking the cords or seals. The seven gentlemen sat in a curve across the room, Mr. M. and I being at opposite ends of the curve. After we had sat for a few minutes, one of the controls said, through her medium, she would materialise herself and touch all the sitters in the circle. She more than fulfilled her promise. After we sat 10 or 15 minutes, a small white figure was seen to emerge from the door of the partitioned recess; it gradually approached and touched Mr. M. and kissed his hands. It then passed across to the side of the room near where I sat, played with the tongs and fireirons, took up a heavy ornamental coal skuttle, and lifted it to near where I sat, took some China ornaments from the mantel-piece and presented them to me first, and then to the three gentlemen who sat next to me. This little child-like form, which was voluminously draped in white, came close to me, affectionately patted and kissed my hands and cheek, caressed my hands, placed itself closely against me, reclined with its head against my shoulder, allowed me to take its hands in mine, permitted me to embrace it round the shoulder, while it lay with its head upon mine; the shoulders were narrow and child-like, and its feeling was like that of embracing a stout child. This little playful and affectionate psychic took some papers out of the side pocket of my coat, and after looking at them replaced them in my pocket; it then took my watch out of my right waistcoat pocket, and presented it to a gentleman in the centre of the curve. It placed itself closely against me, as if nestling for protection, and permitted three of the gentlemen present and myself carefully to feel the garment that covered its shoulders—it was like fine bishop's lawn. While it thus lay against me, I examined it carefully round the lower extremities, and it had no appearance of a kneeling figure; there was no appearance of projecting feet, while the figure was so near me I felt the peculiar odour which prevails in circles where strong manifestations are taking place; it is somewhat like ozonised air, and resembles the odour produced by electrical discharges from a powerful Ruhmkorff coil. I also observed, while the breath was playing on my hands and face, that it was abnormally warm; the hands and lips were warm also. I measured the height of the figure by the mantel-piece, and induced it to stand close to me while I stood up. I placed my hand on the top of its head, and found its height to be that of the lowest button of my waistcoat, which is 3ft. 6in. It then patted and caressed the hands of other gentlemen who were present. This little psychic-form was in our presence one hour and a quarter, and was engaged in some little child-like acts during the whole time. It then retired and stood near Mr. M. outside of the recess. We asked it when in that position if it could materialise itself in our presence without visibly entering the cabinet. It bowed assent, and gradually and slowly sank away, leaving a light patch of dim white raiment on the floor, which also gradually passed away. Mr. M. who sat within two feet of the figure, says, "the figure gradually declined in height, bent towards the opening of the cabinet, and flowed in like a vapour, covering the medium with a gauzy white cloud which gradually vanished. A moderately tall white figure then appeared." After this seance the mediums were carefully searched, and all the cords, tapes, worsted, sealing wax, and nails were found intact.

IV. "The phenomena are produced by trick and legerdemain, and ordinary conjurers produce phenomena that are equally incomprehensible; indeed, they produce the same phenomena under equally difficult conditions." The whole controversy with the conjurers and their supporters is a question of conditions. Given certain conditions and the phenomena may to a slight extent be simulated by conjurers; but I defy any conjurer, by any of the sleight-of-hand resources of his profession, to produce the phenomena I am about to describe under similar conditions to those in which they took place; and to silence conjurers, or brand them as mere pretenders to a power that they do not possess, I hereby offer one hundred guineas to any man who, in my presence and under the conditions I am about to describe, can produce similar phenomena by trick or deception. I shall now quote descriptions of two seances held in the same room, and under the same conditions, and the phenomena that took place in those cases, I challenge the conjuring world to equal by all its resources of trick and deception.

[Seance I. here referred to was described in the *MEDIUM* for April 23, at page 266.]

Seance II. The second seance was held a few hours ago. On Saturday, May 1st, I prepared the cabinet, and carefully excluded everything that had the appearance of whiteness, and everything that by any possibility could be used for clothing. Having arranged the cabinet, I locked the doors of the rooms, and carried with me three different keys that required to be used before the seance room could be entered. At 6.15 p.m. I unlocked the doors, and with my friend Mr. Adshad of Derby entered the seance rooms. He and I carefully examined the rooms and cabinet, and I found everything as I had left them the day before. I then shut and fastened the door of the cabinet, so that the space was entirely enclosed. At 6.33, the medium, William Petty, a youth, 17 years of age, arrived, and entered the room adjoining the seance room; when in that room I requested Mr Adshad to join me

and observe the medium undress and redress in dark clothes which I had provided. He stripped himself absolutely naked. I removed all his clothing, and furnished him with a dark striped shirt, a pair of dark brown stockings, a pair of black trousers, and my own top coat, which is blue, and lined with black silk. He had not a white of light article of any kind on his person. When so dressed I led him to the cabinet, and placed him upon a black sofa cushion, with his head on a black sofa pillow. We sat in good light for about 30 minutes, after which the light was reduced to dimness, and a figure draped in white, about four feet high, came from the cabinet, and moved about the room. It took up a pair of scissors I had placed on the floor at my feet, and cut from its garments a piece about seven inches by two-and-an-eighth inches,* which it gave to Mr. M., who sat next to me. This garment we afterwards examined, and found to be very fine lawn. The figure then entered into the cabinet, and re-appeared, walking or rather gliding round the entire circle of sitters, touching their hands with cool, small, fingers, and also placed its garment on the hands of the sitters, and rubbed it across them. It had the feeling of soft, fine cambric. After this the figure re-entered. This form was succeeded by two forms at the same time, one being a tall female figure, about 5ft. 4in. high, and the other a smaller and more slender figure, about 4ft. 4in. high. They followed each other out of the cabinet, the smaller figure leading, and they stood one foot apart from each other. The taller figure placed its arm on the smaller figure, and stooping towards it audibly kissed it. These two figures frequently retired and re-appeared, and finally they came out quite into the centre of the room, within four feet of the sitters, and stood apart from each other; they gradually approached each other, and apparently coalesced, and again separated and retired, like the Scin-Lessa, partially vanishing as they retired. After these figures had entered the cabinet, a chair, which stood within three feet of the entrance, was drawn partially within the door of the recess. On the chair had been placed paper and pencil. A lady who was present rested her right hand on the top rail of the chair, and immediately the pencil, apparently without being held by any visible hand, wrote a letter to a gentleman in London, which letter I have to-day forwarded to the gentleman for whom it was written. Shortly after this writing phenomena the light in the room was turned fully on, and the medium came from the cabinet dressed exactly as he was dressed at the time of his entry. There were present two ladies and seven gentlemen; and all will, if required, authenticate this statement.

During the whole of this seance I had in my possession the keys with which I locked the doors of the seance room. In view of the alleged facts I can understand the feeling of pity, amounting to contempt, with which Galileo listened to the arguments of his opponents; and such feelings prevail largely in the minds of those who have carefully examined these phenomena, so far as regards the criticisms of their scientific opponents. I am not quite certain that ridicule rather than argument should be employed with a class of scientific men who deny, without any examination, the occurrence of phenomena which are daily testified to by hundreds of gentlemen who are their equals in scientific standing. To theologians I would say, that if the evidence that is adduced in favour of what are termed modern spiritual phenomena be dismissed as unsatisfactory, then there is not a miraculous or extraordinary occurrence recorded in either sacred or profane history that might not with equal or greater show of reason be rejected.

In conclusion, there are only two rational courses to be adopted in this matter, and these are either to refrain from examination and criticism altogether, or to enter fearlessly into the investigation, and boldly affirm your conclusions, no matter how unpopular they may be, or how much opposed to the preconceptions of yourselves or the world generally.

At the conclusion of the address, several questions were asked by the audience and answered by the lecturer.

DR. MONCK IN EDINBURGH.

"Violet Light Circle" gives a long and favourable account of Dr. Monck's recent doings in Edinburgh, who, he says, "appeared in our midst with no flourish of trumpets; nevertheless he was met with many outstretched hands to welcome him to the modern Athens, a city of much theological wrangling and many creeds."

Some were astonished; others took their departure, convinced. Amongst the latter was a son of the Church, who had written matter hostile to Spiritualism. The circle with which the writer has been associated for about two years has given much patient investigation to matters psychological. In our seances we have elicited many curious freaks of movement in inanimate matter, which were far from satisfying, and thus our friend Dr. Monck found us; and having by him been afforded every means of testing his mediumship, it gives us much pleasure to testify that he most willingly submitted to every test we could suggest, such as binding him hand and foot to the chair on which he sat, both with ropes and pocket-handkerchiefs. Phenomena were forthcoming in whatever position he was, such as movements of bodies in the air, and lifting chairs on tables and laying them down as if they were feathers.

The letter concludes:—

Then we had levitations, the medium being found sitting lightly on the heads of some and on the shoulders of others; and again from his normal size he would rise to a height of from seven to ten feet, his soles the while being held on the floor. Indeed, all the manifestations were marvellous, and we shall be glad to hold out a right good welcome when he again visits our home, "Scotia's darling seat."

MUSICAL PRACTICE AT THE SPIRITUAL INSTITUTION.—To-night at eight o'clock, the first meeting of a series will be held at 15, Southampton Row, to promote the practice of Vocal Music in connection with Spiritualism. Mr. Aldridge, of the London Academy of Music, and pupil of Professor E. Cottell, will attend and direct the studies. All who feel interested in the work are earnestly invited to come forward and take part therein.

* One-half of this piece, *fac* smiled by photography, appears on the first page.

Spiritual Cosmology.

PART III.—INDIVIDUAL EXPERIENCES.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,

SUNDAY EVENING, MAY 9, 1875.

SPIRITUAL CHEMISTRY.

By THE LATE JAMES J. MAPES.

Mr. Benjamin Colman gave the following address from the chair: Ladies and Gentlemen,—I shall not pursue the usual routine generally observed at these meetings by reading a chapter from the Bible this evening; not, however, from any disrespect for that ancient record, which from my point of view I hold in high regard as a truthful narrative, and especially in those passages which scepticism rejects, and which Christians erroneously believe were limited to the apostolic age, viz., the working of miracles so-called. They may be assured that they occur now, and I have witnessed many of them.

My mind has become, by these evidences, satisfied that the two worlds, the visible and the invisible, are very closely united, and that the men and women who occupy the latter are ever busy with mundane affairs, and that they, under the Almighty's influence, have the power to work what are called miracles. In corroboration of this belief I point to the instance before you—this delicately-framed woman is inspired by a band of spirits—men of great learning who have lived on earth—to speak on subjects the most abstruse (which she can never have studied) with a power and eloquence rarely heard. This I think miraculous, and proves that the gifts of the spirit spoken of by St. Paul are given to some in these latter days.

Mrs. Tappan's discourse this evening will be given under the control of Professor Mapes, a well-known chemist, and a few words respecting our intercourse may not be unacceptable to you. I met him on my visit to New York in 1861, introduced to him by Judge Edmonds, who said, "James Mapes is one of the most enlightened men of this country," and so I found him. In the course of conversation he informed me that he commenced his investigations in Spiritualism as a decided sceptic, and after five years of constant examination he was forced by overwhelming evidence to yield, and in the last conversation I had with him he said, "If, after making every allowance for the incongruities, false theories, fanaticism, and the common errors attributed to Spiritualism, only ten per cent. of the whole should prove pure and impregnable, as I have found it often, it is still as sound a science as chemistry was at the beginning of this century, which has thrown aside ninety per cent. of the teachings then received as truth."

In a conversation on Spiritualism which Professor Mapes had at that time with a friend to whom I introduced him, and who happens to be here this evening, the Professor startled him with what my friend considered a very profound thought, pertaining to the very subject of the discourse of this evening. I was not present, and I do not know the nature of their conversation, but it would be highly interesting if the spirit of James Mapes should inspire this gifted lady to speak of that conversation, since it belongs, I am told, to "Spiritual Chemistry," the subject of this evening's discourse, and I therefore venture, as I have been specially invited to preside on this occasion, to express a hope that we may be gratified in that respect.

INVOCATION.

By MR. BALLOU.

Infinite Spirit! Thou Divine Source of every blessing! Thou great Giver of all good gifts! We praise Thee alike for the law governing the firmament and the earth, for the beauty and loveliness of nature, for all forms of life that abide upon the earth, for the glory of the starry heavens and the wonders of the universe; for the spirit of man alike in essence to Thy Deity, partaking of the nature of Thy soul, endowed with Thy goodness, filled with Thine immortality. We praise Thee for its knowledge, for its wisdom, for its comprehension, all of which emanate from Thee, the infinite source of all light and knowledge. And while the earth is adorned with beauty and the heavens are fraught with glory, the soul of man, greater than the world, more wonderful than the starry heavens, lives on when time and sense shall pass away. For this knowledge and all its wonders, for the beatitudes which the spirit consciously informed with Thy soul possesses, we ever praise Thee. Whether on bended knees before shrine or altar, or in the secret shrine of the spirit which is kindled with the flame of Thy love, we still give Thee our offerings, that, like glad incense, float up from the altars of human life, and are received by Thee for evermore. Amen.

ADDRESS.

Mr. Chairman, Ladies and Gentlemen:—When my honoured friend the Chairman some fourteen years ago asked me to visit England to state my views on Spiritualism, I little thought in what way and place, and under what circumstances, I should do so. I assure you that, although I have controlled this medium before, and in a public audience, to speak, I have not had the pleasure of controlling her under circumstances so favourable as at the present time. And I believe that, although in my experience of spiritual things I am, as it were, a novice, I still have some phases and particulars of investigation that may be, perhaps, new to some of you. It will, perhaps, be desirable for me to mention the theories that I entertained previous to my departure from earthly life before I point out to you what my present views are on the same sub-

jects. So far as Spiritualism was concerned, I always considered myself an investigator of it, fully convinced during many years of its truth. I believed that it was every man's duty to remain an investigator to the end of time, and now I believe to the end of eternity. If we do not remain investigators, we are liable to dogmatise; and all Spiritualists are aware that the finality of knowledge is not attained merely by a knowledge of the truth that there is not in the change called death a destruction of the individual being. It was my theory, when I became aware that manifestations took place that could not be accounted for by any principle known in actual science, that between the two worlds there must be a force unknown to scientific men which even my friend Professor Faraday did not solve when he discovered the odyllic force, and which Dr. Dodds of America did not discover in the cerebral or brain theory, and which I very much fear your distinguished countryman Sergeant Cox has not discovered in psychic force, which I believed to be a more independent and subtle agent than any yet discovered by any science whatever. I believed it to be so from the fact that for the last half century the science of chemistry has continued to discover new primates; and whereas I was taught, under the régime of Sir Humphrey Davy, that there were only fifty primates or upwards, I believe there are now over seventy, showing that each year develops some new element which the science of chemistry supposes to be primal.

I now declare, however, that my theory concerning the development and evolution of spirit upon earth was as follows. You will all recollect that in combinations of matter two or more primates produce a third function or result, which in itself is beyond that which either of the two can produce, and distinct from them. Thus oxygen and hydrogen in combination form the properties developed in water, while each are incapable of performing the function the combination develops. Water acted upon by heat develops the property of steam, which in its turn is again capable of being resolved into its original elements. I believed that by contact of material essences a new function was evolved from matter, and that spirit, being superior to matter in every function, was the highest expression of that evolution, and took on an added property which constituted its spiritual quality of living, independently of matter. I believed this from experimental science, which I must briefly refer to.

I discovered in my own profession that the phosphates developed by human bones, and those of highest animals, were far superior in quality, and possessed other functions than phosphates developed from the lower and merely mineral substances. My theory was that the atoms forming these phosphates took on an added function each time they passed through the organic process, and that vegetable and animal phosphates were far superior to those developed from the mineral; not owing to any difference in chemical quality, but owing to the difference in the quality of organisation. Hence, whatever property exists in the human organism, I believed, though chemically the same as that existing in the lower kingdom must possess a superior function, and the atoms must become refined by this trituration of the various aggregations and segregations of substances in organic form. Hence I thought that spirit, being evolved from matter, and possessing the added function by which it cannot be again determined into matter, thereby gained immortal existence. I say this was my theory. I must confess to you that I find it utterly false; not false so far as the theory connected with matter is concerned, but false in its application to spirit. I find *à fortiori* that the contact of spirit with matter is as separate a thing between spirit and matter as the contact of the medium's hand with this table; that there is no distinguishing power in matter to develop spirit; that spirit is either an independent essence or nothing; that atoms are not endowed innately with spirit, but must be acted upon by spirit, and that whatever is known under the name of "force" in nature is some process of spiritual law applied to external matter. Hence, the contact of the human spirit with the human organism is possible because of this gradual development of atoms through various organic processes; but the spirit itself has not been so evolved, and therefore forms no part of the atomic structure of the human frame whatever, but acts upon that structure through the forces of nature by its own volition, and through the laws which we shall presently survey.

I also possessed the theory that the various elements evolving spirit from matter made it possible for that spirit to finally take on a function that would bear it beyond the influence of dissolution. Nothing could be a greater fallacy. I retract all that theory then enunciated, that spirit could by any possibility be evolved from any combination of material substances or atoms; and as I shall presently show, I find it to be in itself an essence which by no possibility of combination in matter can either be imitated or created. The primal basis of my experience in spirit-life, therefore, was to unlearn the processes of pure science. I was not fortunate to be endowed, like my friend Judge Edmonds, with the spiritual quality of intuition or clairvoyance. Of myself I was never aware in my own person of the presence of any spirit. I witnessed such manifestations through other persons as convinced me in my investigations of an outside power, or an intelligent spiritual force, but I could neither see, hear, or carry on intercourse with a spiritual being, except through an outside instrumentality. Hence I might be pardoned for not possessing in my own mind the capability of thinking a spirit independent of matter. I was obliged, therefore, to make this theory to reconcile the possibility of the existence of spirit beyond the material life. This however, passed away with my earthly organisation, and while I had sufficient compre-

hension and common sense to know that these manifestations could not occur in any manner excepting from an outside spiritual force, I now see that I had not the faculty developed of knowing what that spiritual force might be when disembodied and acting upon matter independently of physical organism. You will therefore find that in my process of reasoning I shall take the basis of the non-spirituality of atoms, that every essence or force expressed in nature is another expression of force, and that the various so-called primates are only so because of the necessity of a new name for the new expression of force. When one century ago my friend Dr. Priestley, whom I met in spirit-life, discovered the primal Force, or the primal gas of Oxygen, it was as great an innovation upon the science of that day as the announcement now that there is no primal gas of oxygen, and that the so-called primates are only different expressions of the same ultimate force. When in the early years of chemistry Dr. Joseph Black represented the possibility of more primates, and discovered that there were more than the five or six original ones, it was only to take another step in the same direction of mistaking a force, or an expression of it, for an absolute essence; and I believe that so far as the present science of chemistry is concerned, we have been looking at nature with an inverse instrument, namely, we have been multiplying and complicating primates, instead of trying to solve the original essence, which may be one; we have been mistaking effects for causes, just as many sincere and right-minded scientific persons mistake a result for a cause, and attempt to analyse the cause of an effect by the result of it. The difference in the process is simply this. By the multiplication of primates in nature we account for great results, but we in no way arrive at any nearer solution of the ultimate problem of science, *i.e.*, the cause (the reasoning is *à posteriori* instead of *à priori*). Therefore by accepting these primates as final, and supposing that they constitute the absolute essences of life, we take ourselves further away from the inner essence, which must be more simple, and which cannot by any possibility wear the complicated results that are visible now in chemical science.

You are aware that the two theories prevalent in the world are the atomic theory and the theory of ultimate essences. The atomic theory offers many solutions to propositions which in my day were entirely unanswerable; but, at the same time, an ultimate atom is so impossible to arrive at, that where it is supposed to exist, it may still be discovered to be not an ultimate atom, but only an approximate one; and we always speak of ultimate atoms with a degree of reticence in science, knowing that the time may come—perhaps the very next day—when some distinguished savant may discover that it is not an ultimate atom after all. We always speak with some degree of hesitancy on primal essence, knowing that every year of chemistry has added to the fact that a primal essence is so remote a possibility that no one, except approximately, will venture to express an opinion upon it. We must, therefore, deal with the same degree of frankness and caution in speaking now of ultimate essences, or an *ultimate primal essence*, and of *ultimate atoms*. I believe it to be a fact that chemistry is playing with the effects of primal essences instead of the primates themselves. I believe it to be a fact that all existing atoms are in themselves combinations, and that it will be discovered, when we reverse the methods of chemical science, that we have been travelling in the direction of a large surface of facts, instead of a small central point of principle or philosophy. However, as this is only an opinion, I give it for what it is worth, without in any degree stating it as a finality.

I find, however, that the contact of what is called spirit with matter is only removing to a little finer degree the contact of substance with substance; that all the processes whereby a spirit has contact with matter, as revealed to any student, must be a process of substance; that because a substance is supermundane, it is not therefore supernatural, and that nothing which represents the expression of spirit or the possibility of its manifestation is immaterial, though it may be supermundane. By substituting the word supermundane for supernatural you arrive at an exact word which will satisfy not only the demands of science, but also the demands of those who desire to express something beyond mere technical material substances. Of course, we are aware that the most subtle substances are those which are the least palpable to the senses, so I find the most subtle are those which are the least amenable to chemical analysis; and while I could not by any possibility reveal to you chemically the difference between the phosphate in your system and that in the lower formations, I at the same time know that it exists and that the condition which takes on these added functions is the condition of progression, and that the spiritual body which you take on in departure from earthly life is an added function of matter, while the spirit itself is quite an independent affair; that the contact of the spirit with all substances in the universe, including the occult and invisible as well as the material, is regulated by law; and that it is no more impossible for the spirit to move a substance that is invisible to you than it is impossible for you to move a substance that is invisible of which you have the knowledge and control. Electricity, as you are aware, has been considered until lately as an essence or element. Now it is believed to be only a force created by certain contact of atoms with other atoms; and if this be true of electricity, which is more subtle than any of the supposed gases, I cannot possibly understand why it cannot be true of those gases which are supposed to be primal essences. And then it comes to be a fact that between you and the spiritual world everything that expresses a substance is, after all, a force, and not a substance, and

that it is simply another degree of the manifestations visible in external life, all of which I now believe to be the result of a different expression of force instead of different primal essences. Your spirit, therefore, while embodied, has possession of and contact with the material body through the law of force, and that force under certain governing principles determines the amount of control and the quality of the power which you exercise over your physical bodies. Remove that physical body, and the elements that you have control of, expressed by the word "force," are more nearly primal, and therefore are more powerful; so that in the moving of a table or chair, which is a frequent manifestation of physical power under spirit-control, if it is possible for a spirit to use his will-power to control a single atom or particle of substance independent of the physical organism of the human body, it is possible for him to move a table, chair, house, or mountain if need be. To the end of perfecting and illustrating that power, suppose that a single molecule in rapid motion around a table-leg, it would be sufficient to elevate that table into the atmosphere; or a single atom set in active motion would produce a sufficient vacuum in the atmosphere to produce a concussion called rapping; hence it is not the largeness of the body which the spirit controls, nor is it the weight of the substance which the disembodied spirit may act upon, but it is the amount of will-power and the knowledge of the laws by which we may govern essences instead of organised bodies, because an essence set in motion, as you are aware, by the development of the force called electricity, is so much more powerful than any continued force or momentum of an organised body through motion that it makes that subtle element a controlling power in the universe. These atoms or particles of force evolved from matter are possessed by all persons known as mediums, and in the degree of their possessing these atoms or that force which is called an atom are they the subjects of spirit-power, and all objects with which they come in contact are the subjects of spirit-power.

My friend Dr. Rush has illustrated something of the aura accompanying the nervous system. Every individual in this room possesses an aura of light visible to spirits and seers, but invisible to the external eye, because it does not possess the requisite fineness to detect these particles. This aura is more nearly in illustration of the ultimate atom than anything I have been able to conceive or to perceive; but yet I believe it to be only a force, the result of nervous organism under the control of the embodied spirit. Whenever a disembodied spirit therefore, comes in contact with this aura which surrounds each one of you, these particles, if the spirit acts in conjunction with spiritual law, are set in motion. That motion produces a result; and if there be a sufficient number of these particles to form, as I say, even one atom's weight of atmosphere or power, tables, chairs, musical instruments, and other objects may be set in motion; for, as you can measure the amount of motion by the weight and the power of a body set in motion, so you can measure the force or amount of force of one particle of this aura set to work by the distinctive presence of will-power or volition. Then it comes to be a fact, that a spirit disembodied controls more nearly the essences of life than a spirit embodied, because of a lack of knowledge in the human mind concerning that which constitutes will-power.

You govern your bodies mechanically and by laws, which, though connected with the volition, are yet seemingly independent of it. When you understand the law of governing the nervous system as the athlete does, you find it possible to control even to the extent of respiration and the pulsations of the heart. If you understand the laws still more, you will find it possible to control the fibres of thought, so that even a thought passing from the mind shall only take the direction of the will-power. What the spirit distinguishingly requires is what I may call clair-volence—a clear will controlling any object or objects with which it is brought in contact; then after all volition or will constitutes—clear volition—the active principle of the spirit, and by that action it governs and controls material substances. This law of contact is invariable; and though differing in degree with every individual, each person possesses to some extent the requisite force or controlling substance, or you could not exist in human form or as a disembodied spirit. Whoever possesses this force in the greatest degree is the best capable of making manifestations; and it is a mistake to suppose that, because many manifestations are produced by what are known or considered as illiterate or undeveloped spirits, that, therefore, illiterate or undeveloped spirits are controlling the mechanism that lies beyond. The fact is, the spirit is employed to do that which is lowest or most material under the guidance of one or more minds who understand absolutely the processes of governing matter by force or will-power, and without which no manifestation, however imperfect or grotesque it may appear, takes place at any seance or circle within the scope of spiritual experience. I say this for the benefit of those who carp at bad spelling or grammar. Remember that it is not in that philological direction alone that spirits are directed; but if a spirit, having authority over material substances, desires to act, that spirit must employ agencies which are nearest to the substance on which he wishes to act; if Dr. Franklin or I desire in any manner to express a materialisation of spirit-force, we are obliged to resort to those spiritual states that are nearest to the external world that we wish to reach, and thereby we may employ such spirits to do our will as may have no knowledge of grammar, but who will, nevertheless, generally take all thought of grammar from your minds by the manifestations that they produce; I do not think it is a matter of spelling when it comes to the contact of two worlds and the actual manifestations of a spirit disconnected from an organised human body. The fact itself, without

reference to rhetoric, is too sublime to require even a word of comment.

My mind, however, and my methods of reasoning, concerning these processes, were obliged to undergo another change. I supposed very naturally that these manifestations were the result of some decided chemical action that took place upon the person or through the person of the medium. I find that the only effect or force derived from the medium is this, that the aura which the nervous system supplies is gradually filtered—if I may use that word—through the organism of the medium by the exosmosis action of the nerves themselves. There is a force which corresponds to the circulation of the blood in the circulation of the nervous fluid, and which force the medium derives from other persons present, and converts into power for the spirit to use, so that if you at a special seance may become quite exhausted, it is because that force which is required for the production of manifestations has been taken from you by the medium through the secret process of sympathy, and then converted by the spirit into the force employed for these manifestations.

Could you see the atmosphere of this room independent of the light which illumines it, you would find it composed of various auras, of different hues and colours, each one corresponding to your special grade of mind. These auras under proper combination would form a vast power for the spirits to use; under an improper combination they would defeat the very manifestation you seek, so that the only amazing thing in connection with them is that they occur so frequently, and are so satisfactory, considering the delicate nature of the physical qualities employed; and the various inharmonious devices people resort to for such manifestations. A chemical discovery which takes a century to perfect, after perhaps a century of failures, is considered a wonder of its kind, because at the end of that century it is perfected, and the formula of it given to the world. A spiritual problem which has existed for little more than a quarter of a century demands an immediate process from the world of science or it will not be accepted, because it claims to be spiritual. The fact that manifestations of this kind are under the control of individual minds with separate wills; the fact that the laws governing them are subject to the individual caprices of mortals, should show you what very subtle and delicate conditions are required even for the production of one sound, or the manifestation of a single instance of individuality separate from the minds of those present. Yet these indications and manifestations occur by the thousands, proving that the world of spirits outside of these embodied in the form is intent upon solving every intermediate question between your sphere of existence and theirs.

I have also been requested by the guides of this medium to give what I have observed in connection with the materialisation of spirit-forms and substances, to show by what process these manifestations, as distinct from others, take place. I have explained to you in a previous discourse that the sounds or vibrations that take place may either be the result of concussion through the comparative vacuum or of specific qualities in the atmosphere known as a carbonised gas superior to any that has yet been discovered, but which, in infinitely small globules, produces by motion combustion. I have explained that many of the lights visible in spiritual seances are the result of phosphoric power condensed from the atmosphere; that others are the result of electric power produced by motions of the atoms; that others are the results of combustion of gases contained in the atmosphere, all of which require a different process, and all of which are produced by the action of the will-power of the spirit upon the aura surrounding the medium. I have explained to you that a form or manifestation may be but an appearance of a form or manifestation, and that a distinct evolution of an atom of matter sufficiently rapid, which atom you cannot see, will produce an appearance or form which you can see, as a stick (lighted) whirled rapidly seems like a wheel of light; so that an atom under the control of a sufficiently rapid movement may be made to appear in any form whatever. It requires very little specific gravity in the substance of which spirits compose either visible or intangible forms, the specific gravity being afterwards capable of impartation by the force of the spirit itself. There is no weight in matter absolutely; it has only an apparent weight, the result of its position with reference to the motion of the earth, *vide* earth's atmosphere. If you supplement the law of gravitation by a superior law, you overcome the weight of every object upon the earth. Thus, if you go seven miles into the atmosphere, which a distinguished French aeronaut claims to have done, you will scarcely be aware of any specific gravity; even at the height of three miles your body is robbed of its weight to such a degree that all the forces of the system have a tendency to fly to the brain, and the circulation of the blood, the respiration, and every function becomes affected, until there is a danger of cessation of life. When you consider that into this same atmosphere spiritual power can be introduced in a room, and that the specific gravity of the atoms surrounding the medium can be converted into appearances without specific gravity, you may have some idea of the process, but the atoms so conditioned are the result of the connecting of the aura of the entire company present filtered by an action of exosmosis through the nervous system of the medium. Hence they partake always of the same quality as the atmosphere surrounding the medium. These atoms, that separately would be invisible to the eye and impalpable to the touch, when drawn in close contact, form a visible or cloudy appearance, which gradually may be condensed and centred until finally the full appearance of a human form is made visible to every eye, without any of the specific gravity

which usually accompanies matter. Then, when it is requisite, specific gravity can be imparted to these atoms. But you ask how? Take a magnet, and it will elevate the substance of a piece of steel one-third or one-half its own weight by a force that is invisible to the eye, impalpable to the sense, and yet sufficiently powerful to overcome the law of gravitation. That is magnetic force. Spiritual force is not only infinitely more active, but infinitely superior, since it does not depend upon metallic atomic structure for its existence; and is a force that can be imparted to a materialised body by a spirit acting solely through the will-power, and may be either the weight of a feather or that of a ton. Various experiments have been tried, as you are aware, with materialised bodies. Sometimes they weigh 25lbs., and in five minutes 125lbs., and *vice versa*, according to the amount of volition or spiritual force that is imparted by the materialising spirit. The power which enables that force to be imparted being drawn from the organism of the medium and the atmosphere in which the materialisation takes place. Those materialisations may be the exact likeness of a deceased friend, or they may be only a form created imperfectly, which may or may not resemble the medium; but in all instances where it does resemble the medium, it is after the following process.

If you have a scar on your hand: it is known that in seven years there is no single atom of your body that existed previously, that every chemical property has changed, and that you are not the same individual; yet, at the same time, you bear a scar from the age of ten to the age of sixty in the same place, the tendency of every new atom being to adopt the form in which the old atom existed. Now, when a spirit makes a form, if there is not sufficient will-power or force, or the requisite aura in the room to make an independent form, the next best thing a spirit can do is to make a form resembling that of the medium's, since the tendency of all atoms is to shape themselves to some existing form; and as these atoms employed surround the medium and have been drawn from the medium's nervous system, they naturally would take the same position that they previously occupied; and when the will-power of the spirit is not sufficient to make an independent appearance, this is often what is mistaken for the double of the medium, but which is no more a double than is the imitation of a scar on your hands the double of the scar, or a painted picture of you is your double. In many instances it occurs that these forms do not resemble the medium, nor, perhaps, anyone else, but they present a palpable expression of an independent power, and have the configuration of face, feature, or form more or less perfect. Do not mistake these forms for the actual spirit-forms of your friends; they differ in every essential particular except their resemblance to earthly life. They are neither composed of the same substance nor are they in any way constructed, as is the spiritual body, in the spirit-land. They are produced temporarily out of the atmosphere and of materials that surround the earth for the express purpose of showing the power of spirit over matter, and are not to be mistaken for the actual spirit-form which the spirit possesses in its state of existence beyond this life. Sometimes these appearances are supposed to be impostures; but you must remember that in all genuine materialisations there must be between the perfect form and the attempt at it such an interval that the best manifestation takes place the rarest, and that all others are only attempts, and as such are just as valuable in a scientific direction as the most perfect expression of spirit-form or feature.

You will remember that it is an axiom in science that substance cannot pass through substance. My own investigation with the Davenport Brothers, and a hundred other instances, prove that so far as all practical results are concerned, there never was a greater fallacy. It is a fact, well established beyond all controversy, that substances do pass through other substances.

Now, the philosophy of this is very clear. Every substance is porous, and the particles are drawn together by the attraction of cohesion. If that attraction is severed the particles are severed, and if by any process it can be kept up the particles are held together. Now, any substance that could be introduced through this wall in a sufficient space of time to allow the attraction of cohesion to remain between the particles and fibres would not disturb the wall. If the spirit can, as is shown, overcome the law of so-called gravitation by elevation of material substances in the air, then the spirit, having sufficient power, can also sever the particles that constitute the walls of this room or the fibres of a garment, and pass one through the other without disintegrating either. This can be shown to have taken place in hundreds of instances.

A spirit having sufficient power to disintegrate a wall or the coat of a medium, that it may present the same appearance after it has passed through another body, has also the power to concentrate all substances in the atmosphere to the semblance of actual clothing or physical bodies; so that it is no more a wonder in science that these effects can be produced than it is that a table can be moved, a chair uplifted, or an apparition evolved from what is supposed to be a void or empty space. The atmosphere holds in solution every chemical property that belongs to the earth or the human frame, and in various stages of growth every chemical property, and even infinitesimal particles, can be so concentrated as to resemble human form, human hair, and raiment; and the real apparition can take the place of that which vanishes in a day. Then another thing must be taken into consideration; that if spirits cannot manufacture these things out of the "empty air," as is supposed, they can transport them; and if an object can be moved from one part of a room to another it is also possible that the presence of objects can be explained by either of the two processes, namely, that they can be transported from a distance, or that they can be manufactured out of the

chemical properties of the atmosphere. The creation of vegetable and animal fibres is only a process of chemical growth, which can be imitated by a more rapid process in the atoms of the atmosphere.

I now come to that part of my theme in connection with what is called to-day "Psychic force." This term has been employed, I think erroneously, to explain manifestations which are, after all, not more explained by it than the force which was announced by Faraday. Psychic force means anything which relates to the mental or spiritual force of man. As such, it may be a convenient term; but it no more accounts primarily for any manifestations than the name of anything accounts for the reality; therefore, we must use it only as a relative term. Psychic force must mean—if it means anything which is intended to explain the phenomena of Spiritualism—a force which lies beyond the usual realm of material atmospheres and essences, a mental, spiritual, soul force, and therefore might apply to the spirit disembodied as well as to the embodied human intelligence. Very recently I witnessed a manifestation of the materialisation of flowers, which took place in connection with this medium. These were not the result of the usual powers of mediumship, but of an extraneous superadded power. I discovered that these appearances could only come in a certain kind of atmosphere, which I must denominate crystalline, and that all persons who came into contact with the medium during the weeks in which these appearances took place, must to some extent be prepared spiritually for them—not externally, to be sure, but always in connection with the spiritual atmosphere of the room, and this crystallisation or clarification of the air was by the spirits themselves, who had charge of the medium and control of her at the time. I observed that the more crystalline this atmosphere was, the freer from any possible atmospheric disturbances; the freer from any heat, the better were the conditions for the manifestation. I observed also that the depletion of physical strength was incident to this manifestation, or in exact proportion to the power of manifesting, and the lack of clearness in the atmosphere; and if it were possible for the right conditions to have been maintained perpetually, you might as well have a garden of spiritual flowers in your midst as a garden of material flowers under the skilful care of the horticulturist. If you are willing to undergo the refining processes of a spiritual life, to forego temporal enjoyment to a great degree, and subject your physical system to the renovating process of spiritual force, it will be possible to have those manifestations in your midst continually; it is not in reality a supernatural process, but only a refining of the nerves and other forces of the system to a degree that the spirit entering their presence can present to you whatever form of spiritual manifestation is desirable for your advancement and culture. Singularly enough, the medium under control is not a physical medium, and the manifestations have taken place in connection with the highest spiritual exaltation; and it therefore proves that it is possible to connect the two phases to the degree of having the most exalted spiritual atmosphere; and at the same time a palpable expression and spiritual power, all of which depend upon your disposition to be as obedient to the laws of spiritual life as you are compelled to be to the laws that are connected with your physical existence; to abandon for the time being certain physical privileges, that you may have the added enjoyment of spiritual manifestation.

I have discovered that all the processes connected with matter are the results of force, of spiritual power through law intelligently acting upon matter. I have discovered that all the laws connected with spiritual life are the result of the innate force of the spirit, so that whatever process of reasoning is appropriate to material things, the reverse of that process is appropriate to spiritual things. If, therefore, I were to speak accurately, from my present standpoint, I should say that every physical body in this room is an appearance only; that the only reality is that of the spirit which inhabits the body and controls it approximately. I should say that the external body that I possessed when on earth was but an appearance of which I myself am a reality, and that that appearance, though sufficiently ponderous perhaps in *avardupois*, was, in itself, a shadow of which the real substance was the inner—myself; but that the spirit has no weight, measure, height, or anything that corresponds to external form, excepting in connection with some form of matter, that the spiritual body has a sublimated form of matter which the spirit, after leaving its earthly form, takes on, inhabits, and governs, but that always the advanced spirit has the power to express itself in almost any form that it chooses; so that when you read in ancient Scripture of the Spirit of God descending in the form of a dove, you may be sure that whatever symbolism was connected with the dove in the ancient theology was an adequate expression of the power of Divine intention, and that we, as spirits, have the power of appearing in the form of our thought to you; so that if I have a thought to convey that can better be expressed by floral offering than any other, I present that to you as a type of the message which I wish to bring. If I have a thought to convey I send you a dove, if that be a type of the offering I wish to bring; and if I, as a spirit, wish to appear in any guise or form, having control of substances, and that form not being mischievous or unworthy, I have the power to do so. The knowledge which enables a spirit to appear in varied forms is accompanied generally by wisdom not to appear in grotesque forms; but even intellectual and spiritual beings have often appeared in a manner which to the uninitiated would perhaps frighten, being simply a method of representing their rather frightful nature.

I now state to you that I find the substances of spiritual life to be more nearly primal than any known upon earth, and when

I look into the earth's atmosphere and the substances of the earth, I find that the most subtle elements of earth are but shades and expressions. Oxygen, hydrogen, carbon, nitrogen—all the supposed primal gases—are but appearances, while the primal essence lies behind these; and I take it to be a fact that it will be discovered finally in chemical analysis that as the red and blue and yellow of light are but different vibrations in the atmosphere, and not different in primal rays, so every one of the so-called primal essences will be discovered to be but different expressions of the innate force which lies behind all these, of which infinite variety in expression is the chief result, but primal power and essence is the sole and only source.

I take it to be true that the discovery recently made by a distinguished member of a scientific body in your country, who also has had the temerity to announce himself an investigator of Spiritualism, concerning the force in light, will also apply to every other supposed primal force; and you will find that light itself is but another name for force, of which all the elements in the earth and the various expressions of them form the types and illustrations. If I might venture a prediction it will be that the force contained in steam will be supplemented by the force contained in the rays of light, until the idea conveyed in my friend Ericson's Caloric Engine will be carried out in connection with the sun's light, and instead of an atmospheric motor power we shall have the advantage of the sun's rays acting upon known chemical substances upon earth (which now produce the greatest force known in the universe, that of giving all forms of life unto being at the dawn of spring, and causing every form of existence that has shape and beauty), until finally the plains of Egypt, the vast deserts of Arabia, and the steppes or prairies of America, will become the seats of manufactures, each one of which borrows its force from the strength of the sun's rays, and we shall have combinations of atmosphere upon earth which shall so far supplant the light employed by you in this room that the radiance shall not only resemble the sun's rays, but shall be the sun's rays extracted from whatever contains and holds them in solution. As coal-tar has stored up in solution the most brilliant colours and chemical combinations, wrested now from their long slumber by the hand of chemical science, so you will find that when all the stores of the sun's light have been rescued from their hiding-places of the earth, there will be such wonders of mechanical power as have never before been dreamed of; and when spiritual force is added to this force of the sun's rays, you will find that the atmosphere shall become alive with palpable forms and shapes of beauty, not the result of the dreamer's imaginings, but full of life; and the senses of man, stultified by long contact with baser nature, will become quickened and refined in proportion as the atmosphere itself is enlightened, until we shall see that the added function of spirituality which has lately been discovered to form a part of the human nature will finally become the ruling and predominant feature. Then it will be no longer strange or eccentric in my honoured friend the Chairman to talk about appearances of spirit-forms and manifestations, but it will become the property of humanity, the result of an added advantage of enlightenment and civilisation, when spiritual beings will be welcomed, not as ghosts, but as a portion of the habitation of the universe, as a part of the life that lies beyond the mundane; we shall be welcomed even within the atmosphere of the earth, not as ghosts and hobgoblins, but as beings like yourselves, having knowledge of the laws of life, and all subject to the one primal essence, the *Logos* of ancient days, the word of God; which is, I take it, the law of life.

POEM.

A wonderful alchemist is death,
Touching the flowers with icy breath,
Shivering and quivering in all the air,
With the snow-flakes surpassing fair,
Weaving shrouds over the earth
Where all things dead must lie,
Dead flowers and dead leaves and all things Dead
Neath the sky.

A wonderful alchemist is death,
Solving all things to decay,
Sweeping away with his wonderful breath
Every form from the light of day,
The glare of the sun and the glow of the moon
All passed into darkness so soon.

A wonderful alchemist is death;
The king on his throne lies buried and dead,
The peasant whose footsteps wearily tread,
All woven with the wonderful spell,
Into the dark where the dead all dwell.

Wonderful alchemy, subtle power,
Changing the life in one little hour
To death and darkness, sleep and decay
All visible forms passing away.

But a wonderful alchemist is life;
Out of the tomb
And out of the gloom
Burst the spring flowers with loveliness rife,
And the sun, with manifold finger-tips,
Touches the leaves and the red of the lips
Of the rose,
Until they unclothe

In prayer to the God of their life,
Oh! a wonderful alchemist is life;
Out of the forest tree, hoary and dead,
Torn to the ground, the spring-flowers tread,
And manifold shapes in the earth, in the air,
Feel the life and beauty and joy everywhere,
Through the subtle alchemist life.

Out of the tomb,
Its darkness and gloom,
Weaving meshes of rare delight,
As the butterfly bursts from the chrysalis,
So does the soul burst to regions of light,
A beautiful garden of bliss,
With garments woven of wonderful dreams,
With meadows of light and crystalline streams,
That have no name in the land of the dead,
That you know not in the world where you tread,
But are known to the alchemist, life.
Oh! for evermore this alchemist weaves
The subtle fibres of soul,
And for evermore he binds up his sheaves
Neath the harvesters' control;
And every flower which you thought dead,
And every hope which you thought fled,
Behold! the wonderful alchemist, life,
Has bound them and wound them with beauty all rife,
And you meet them transfigured and full of delight
In the wonderful region of light.

The series will be continued as follows:—

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

Subject: Moral and Spiritual Healing.

Syllabus: The Condition 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.

ODDS AND ENDS.

INCREDULITY AND CREDULITY.—One often, now-a-days, hears shallow people say, with a parrot-like, would-be wise expression, "It is very hard to convince me." Because the absurdities and dogmatism of theologians have made those who think for themselves sceptical in spiritual matters, the fallacy has spread among the would-be strong-minded that the mere unwillingness to be convinced on any subject is a sign of mental superiority. To be either hard to convince or easy to convince as to any particular matter is, in itself, no sign of mental superiority or inferiority. The whole question hinges on the power of appreciating the true quality of the evidence in each particular case. A wise man will be very easy to convince, or *vice versa*, according to the nature of the evidence; it is only the would-be wise who is *always* hard to convince, because he has not the judicial faculty of distinguishing between sound and unsound testimony.

Bath, 1875.

THEOLOGICAL NUTS.

28. If "a God all mercy is a God unjust," would not a God all justice be a God unmerciful?

29. Is there any such thing in God as unjust mercy or unmerciful justice?

30. Is there any such thing in God as just cruelty or unmerciful justice?

31. If you had sufficient power, would you not save all mankind?

Rev. Asa C. Thomas.

"ADMITTING the reality of the spiritualistic phenomena . . . they were bound to brand it as having had for its author the Devil."—Extract from the sermon of the Rev. W. Goodridge, at Gold Street Chapel, on April 25th.

Goodridge, with fervour so characteristic,
Dwells long on the doctrine Spiritualistic;
Avers that the tenets are charged with evil,
And declares that the system is born of the Devil;
"Twere well without doubt we received this assurance,
Perhaps it will save us from much warm endurance;
But at once through our mind the thought slowly glided,
That in Goodridge the Devil must have lately confided."

—Northampton Free Lance.

MESSRS. MASKELYNE AND COOK are thoroughly floored. In the *Daily Telegraph* of May 5th, they advertise:—"It is an acknowledged fact that no medium has introduced a manifestation in public, the truth of which has been discovered by Mr. Maskelyne and reproduced on his platform." He then proceeds to challenge Spiritualists "to prove that his intentions are not correct and performed under the same conditions, and even more satisfactory tests than the particular medium submitted to." No "particular medium" has been named and Mr. Maskelyne need only "submit" to the truth. What all this may mean he leaves the public to find out, as he does in the matter of his tricks. We hope we have not to bear the imputation of Spiritualism having driven at least one individual slightly "Lunatic." Not being in that condition of mind ourselves we are totally unable to understand the latest "illusion" of the modern Egyptians.

LIVERPOOL.—It must be highly gratifying to the friends of Progress and mental freedom, that there are constantly appearing from time to time in the great harvest-field of life, where the labourers are so few, zealous workers, diligent craftsmen, men whose hearts are in their work—the work of lifting, if but one step, humanity in the scale of spiritual and social being. Among the many instruments of the spirit-world that have been amongst us lately, it is with pleasure we mention Mr. W. Williams, of Bradford. This gentleman is a willing medium, and the communications received by him are intensely intellectual, chaste, and brimful of transcendent love and Divine spirituality. Two papers which he read on Sunday before the large audience gathered in the Assembly Room, Islington, were listened to with rapt attention. Notably his lecture in the afternoon, "A Chapter of Ancient Greek Spiritualism," full of mystic lore, of mythological metaphysics, concerning the guardianship of the gods, or souls of the great departed. The evening lecture was on the "Ministry of the Beautiful," as discovered in nature, science, art and mind; in which the lecturer was full of life, and full of matter, from spirit to matter. These lectures were given without the aid of apparatus, as indeed are all his lectures.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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

Three " " 5d. " £1 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 newsvendors, and supplied by the wholesale trade generally.

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 14, 1875.

THE SYSTEM OF DEPOSIT ACCOUNTS.

Every day we are meeting with corroborative evidence of the soundness of the principles upon which we have established our PROGRESSIVE LITERATURE PUBLICATION FUND. The system of Deposit Accounts is largely adopted in modern commerce. The Civil Service Supply Associations, which serve their customers at the lowest possible price, open deposit accounts with them, as no goods are supplied without cash in hand. No interest, however, is allowed to such depositors. Other stores, we have observed, have adopted the same course, charging the lowest possible figure, and some of them allowing 5 per cent. for deposits in hand. In our own particular case, we supply the works to depositors at the greatest possible reduction, in some cases lower than trade prices. We allow 6 per cent. for deposits in hand.

Some eminent Spiritualists regard our plan as so commendable, and our purpose as so desirable, that they have placed deposits in our hands free of interest. Others again, whose souls admit of no higher development, disparagingly speak of our efforts to promote spiritual enlightenment, and imply that our suggestions are a form of begging. This is wholly absurd, as well as untrue. We are the greatest givers of labour and means in connection with the cause of Spiritualism, and if we ask others to take part with us, we cannot be called beggars. The sneer that is levelled at us may be some disgrace to those who send it forth; to us it is an additional suffering endured on behalf of our beloved movement. Misrepresentation and insults are generally added to the heavier burden which persons in our position have to bear. The utterers of such small coin may save their trouble, as their shafts do not hurt us the least, nor prevent our friends from co-operating with us.

We have to acknowledge, with thanks, the kindly responses to the invitation we made last week—that if we received during this week £100, it would be particularly valuable to us. Some portion of that sum has been received, and it is not now too late for further deposits to be useful to secure the object we have in view. For years we have laboured at great disadvantage for want of adequate means. We thought it best to bear with the difficulties of our position, with the voluntary assistance accorded to us, rather than suggest arrangements of a more extended description. Now our work is so widely known, and our basis so secure, that we feel justified in asking all friends of the cause to help us in any way which may be open to them. Our deposit principle is quite distinct from voluntary contributions for the support of the cause. We can now employ capital profitably for the production of works on Spiritualism; and such being the case, we are fully justified in inviting those who have spare means to invest them in our undertaking, seeing that we can promise substantial returns, and thereby very much extend our sphere of usefulness.

To place our efforts on a business footing, we require a Publishing Fund of not less than £1000, which might be easily raised, if those who could well spare a small sum would put it into our treasury. We can assure them that they would find it not only a profitable and safe investment financially, but afford them a degree of satisfaction which ordinary arrangements seldom return. During the last year over a hundred pounds have been placed in our hands, the greater part of which has already been returned in goods subscribed for. This co-operation has enabled us to bring out works which we otherwise could not have accomplished, and thus the cause has been very much promoted without incurring a farthing of incumbrance on any individual. We point to our recent publications as some satisfaction to our depositors for the kindly manner in which they have reciprocated our suggestions.

It may be thought by some rather unusual thus to discuss matters of business, but we reply, that everything in connection

with Spiritualism is unusual; and its mission is to introduce many novelties in human transactions, in place of the systems which at present exist. We feel that our affairs and prospects are of as great interest to hundreds of our readers as they are to ourselves. Without this sympathy and support, it would be impossible for us to carry on our mission. Never in the history of our movement has such a successful work been carried on from such a small beginning as that associated with the Spiritual Institution, and the reason is not far to seek. The Institution is not the work of an individual, but it is the organic exponent of the individual forces of thousands of earnest friends of Spiritualism. The workers at the centre are simply agents or organs in the hands of men and of spirits engaged in the promotion of these stupendous truths. Our position, then, enforces upon us the duty of candour. We have never pretended wisdom, riches, or made any inflated promises. We have rather humbled ourselves, and allowed the work to allure the kindly offices of Spiritualists, rather than affect any assumed splendour on our part. We have never bolstered up our commercial position by external display. Nor do we at this moment endeavour to secure the attachment of helpers by inflated plausibilities. The facts of the last two years show that, by the system we propound, the cause of Spiritualism may be very extensively promoted through its literature; by placing works of the highest class in the hands of those who work with us and at the lowest possible price. The fruits of this method have been so rich and valuable that we would be false to our mission were we to allow any consideration to prevent us from urging upon the attention of our friends proposals which have been tried and found to be highly meritorious. We shall continue to repeat the provisions of our plan, knowing that the more the Progressive Literature Publication Fund is investigated, and the oftener it is tried, the more thoroughly will it recommend itself to all classes of mind.

DR. SEXTON ON MOODY AND SANKHY.

Goswell Hall is sure to be well attended on Sunday evening, as it has been announced that Dr. Sexton will deliver a lecture on the American Evangelists now so popular among us. The question of their usefulness is frequently discussed among Spiritualists, and no doubt the subject will be exhaustively treated by Dr. Sexton on Sunday evening. Attend early, and secure a good seat. Admission free. Goswell Hall, 86, Goswell Road.

A NEW HYMN BOOK.

It is proposed to reprint an edition of the "Spiritual Harp" without the music. Dozens of this work in the American edition, which costs 8s., are being used in various parts of the country, but the price is too great for everyone to have a copy. The Halifax and Sowerby Bridge friends are thinking of taking a few hundreds if other places would join them in ordering sufficient to use up the whole edition. The price would not be more than one shilling each; but if the quantity ran up to a thousand, the price would be reduced to tenpence. The "Spiritual Lyre" would be bound up with it at the rate of £1 per hundred. The two combined would make a comprehensive collection. Batley Carr friends offer to take fifty copies.

If our readers will think this matter over, and during the next few days tell us how many copies they would like to possess, we could at once state what the reduced price would be. The "Harp" is a very comprehensive selection, and contains a variety of themes besides Spiritualism properly so-called.

A RECEPTION TO MR. AND MRS. HARDY.

Mr. Burns.—My Dear Sir,—Having read in the *Banner of Light* that the "justly celebrated" medium, Mrs. Hardy, is about to visit England for a time, accompanied with her husband, and as the proprietors of my favourite old *Banner* call the attention of the English Spiritualists to give them a favourable reception, &c., &c., this recommendation, together with the letter Mr. Hardy sent to the MEDIUM, copied in your last week's issue, stating that they would leave for Europe on Saturday last, and in all probability are now on their voyage, I write, in reply to the *Banner* and to Mr. and Mrs. Hardy, that I, as one of the oldest Spiritualists in London, shall be most happy to hold out the hand of fellowship and give them a hearty welcome to the old country, where I trust that our brother and sister Spiritualists will give them the greeting that all well-tried mediums deserve.

I now suggest that a time and place be decided upon, where they may be received and welcomed by those who are inclined to meet them, and wish them health and prosperity. What say you, Mr. Editor? Let us know your view of this matter in your next; meanwhile I take time by the forelock, and say, "Mr. and Mrs. Hardy, welcome to England."—Faithfully yours, THOMAS SLATER.

19, Leamington Road Villas, Westbourne Park, W., May 11th.

[We cordially endorse Mr. Slater's suggestion, and shall be happy to take part in carrying it out. If our premises are considered desirable, they are freely at the service of this occasion.—Ed. M.]

Dr. MONCK has lectured at Northampton in reply to the Wesleyan preacher who was alluded to in a paragraph last week. There was a good audience, and much interest was manifested. Afterwards a devotional meeting was held at Dr. Blunt's, at which Mrs. Blunt manifested great mediumistic power, and her controls gave several trance addresses. There were also a number of correct impersonations and test-communications. One correspondent says, "Over thirty spirits were clearly identified." Dr. Monck says he recognised four of his own relatives, and adds, "Mrs. Blunt is a singularly gifted medium." We also learn that Dr. Monck has been giving seances at Earl's Barton, which are described as successful. On Tuesday and Wednesday evening he was to give seances in Northampton, after which he goes home for a few days' rest. His address will be 14, Well's Terrace, Tottenham, Bristol, for the next few days.

A VOICE FROM A LADY TO THE LADIES.

To the Editor.—Dear Sir,—May I be permitted through your pages to address a few words to the "Spiritual Women" both of our own and other countries, as I am anxious, if possible, to rouse them to work with me and others who have the matter equally at heart in obtaining subscribers for the volume of Mrs. Tappan's Orations, which has been so long promised to us, and which, will you forgive me if I say? I suspect is delayed for want of the necessary funds for bringing it out.

Mrs. Tappan has now been with us for nearly two years, during which time she has delivered well nigh a hundred lectures, embracing a great variety of subjects which have been treated in a most masterly and philosophical manner. 'Tis true that they have mostly been reproduced in the *Medium*, for which, indeed, we are most grateful, but we are unreasonable enough to demand more than this; we want them in such a form that we can read and re-read them at pleasure. Now, I desire to call upon my sister Spiritualists throughout the United Kingdom and elsewhere to come forward and aid in placing before the world in a collected form thoughts, aspirations, and philosophies that stand second to none that have ever yet appeared on this plane of existence.

Come, friends, let us to work in right earnest. Let it not be said that a stranger, a highly-gifted sister, has visited our shores, who spared no pains or trouble, whether in sickness or in health, to minister to our spiritual necessities, and that we who have derived so much pleasure and instruction from the elevated teachings which it has been her happiness to convey, have been so unappreciative, so lukewarm, so ungrateful, shall I say? as to allow these beautiful ideas to pass by without any record beyond that of a report in a weekly journal, a record, at best, of an ephemeral character.

Surely we cannot allow this! Let us, whilst we have Mrs. Tappan still with us at least pay her the compliment of getting out her lectures in such a form that while their sweet and pure inspiration shall beautify and elevate our minds and hearts, their outward form shall adorn our library table.

I must be forgiven the thought (albeit they say "comparisons are odious") that had these orations been given by one of the opposite sex, and it had become a question of means for laying them before the public, why they would never have been allowed to languish as they are now doing, but, on the contrary, they would long ere this have been in the library of every Spiritualist throughout the kingdom. Again, I say, then, let us work and endeavour to supply the means, so that before another few weeks have passed over our heads we may have the work in our hands.

Mrs. Tappan has visited many of our provincial towns during her sojourn amongst us, where her lectures have been most enthusiastically received. Now, if some one or two of the ladies who have listened to these lectures, each in her own locality, would canvass her friends to become subscribers, and if each one who becomes a subscriber would again in her turn obtain others, and if this course were also pursued in London, the task would soon be accomplished, and we the spiritual women of England would have the delight of knowing that we had been instrumental in placing within the reach of all who would avail themselves of it a casket of gems never to be outvalued even by the purest crystals of Golconda.—I am, dear Sir, yours faithfully,

A. C. BURKE.

To encourage ladies to make effort in the direction so enthusiastically indicated by Mrs. Burke, we may refer them to the following highly respectable list of subscribers already received:—

LIST OF SUBSCRIBERS FOR MRS. TAPPAN'S ORATIONS.

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Mr. Samuel Hooking	4	Mr. Watts	1
Mr. John O. Ward	4	Mr. Edward Snell	1

MEDIUMS LEAVING LONDON.—Messrs. Bastian and Taylor will give no seances in London after to-morrow evening. Miss Lottie Fowler will leave London to-morrow week for the Hague, on her way to Vienna.

DOUGHTY HALL.—Mr. Burns will speak on Sunday evening. Subject in abeyance. Go to the hall and hear what is said. 14, Bedford Row at seven o'clock.

MR. BURNS'S REPLY TO TALMAGE.

At the time of writing, the Lecture in tract form is not quite ready, but it will be very soon. There are thousands of copies ordered, and it is regarded everywhere as a powerful weapon in the hands of Spiritualists at this time. Thirteen copies will be sent post free for 1s. 9d., as it will be a 32-page tract, selling at 2d. 100 copies for 10s.; 1,000 copies for £4, carriage extra.

One gentleman sends for a thousand. It will contain ample instructions for the spirit-circle; and by circulating it widely it will induce the people at large to investigate and look to a higher source for spiritual guidance than the pulpit. We feel impressed that we are upon the verge of a great religious reform, in which the encroaching power of Popery through pulpits of every form of theological architecture must be restrained and sent back to its infernal source. Surely we have in this great work ample scope for our highest enthusiasm. We may again repeat that the *Reply* may be had in quantities for gratuitous use, such returns to be made to the Fund as may be realised from local sources. We want workers as well as purchasers, and by everyone doing what is in his province to accomplish we may make a very profound impression upon public opinion.

TURNING GRAY.

Yes, you are "turning gray,"
In truth it must be told;
But while you are turning gray,
I am "growing old."
Yes, I am growing old,
And you are turning gray;
The ripening of the grain
Before the harvest day.
From seed-time unto harvest,
From darkness unto day;
Thus the changes even run
From raven unto gray.
But when we reach our higher life,
In the land of golden day,
Then I'll no more be old,
And you'll no more be gray.

London, April 21, 1875.

S.

We hear Mrs. Tappan has received an invitation to visit Cornwall. This will be good news to other places in the West. Steps should be at once taken to secure her services in passing.

Messrs. Bastian and Taylor gave their concluding private seance on Tuesday evening. The materialisations were very good. We shall report next week, and give an illustration of the spirit-form.

Mr. Aldridge, assisted by a talented musical party, will give a varied entertainment at Mrs. Bullock's Hall, 19, Church Street, Islington, on Thursday evening, May 27th. Mr. J. Burns will also be present, and will give a reading from the poems of Robert Burns. To commence at eight o'clock. Admission sixpence.

The re-issue of "Miracles and Modern Spiritualism," by Mr. A. R. Wallace, will be ready in a few days. No copies are on sale at present, but those who subscribe now will have the work at 3s. 6d., post free 3s. 10d. This book is working wonders for Spiritualism, and the reduced price to subscribers is the propelling power that gives the work universal diffusion. A correspondent says, "I have disposed of two copies of Wallace's book at the cheap rate, and they have produced conviction." This is the easiest mode of promoting Spiritualism, and we hope many will avail themselves of the "cheap rate" while the lists are yet open.

RECEPTION AT MRS. GREGORY'S.—To the Editor.—Dear Sir,—At an evening reception on May 5th, at the residence of Mrs. Lisette Macdougall Gregory, 21, Green Street, Grosvenor Square, the following Spiritualists and friends were present:—Sir George and Lady Scott Douglas of Springwood Park; Lady Milford; Mr. Eyre; Mr. and Mrs. Hoffman; the Rev. Maurice Davies, D.D.; the Rev. W. Stainton-Moses, M.A.; the Rev. Cosmo Gordon; the Rev. Mr. Mitchell; the Rev. Mr. Fisher; Mrs. Cosmo Gordon; Mr. Gordon, jun.; Miss Mitchell; Mr. Hamilton, jun., and Miss Hamilton of Sundrum; Mrs. Schletter and the Miss Schletter; Mr. Bennet; Mrs. Paul; Mrs. and Miss Ramsay; Captain James; Miss Lottie Fowler; Hon. Mrs. Brown; General Brewster; Miss Hope; Mrs. O'Sullivan; Mr. Howard; Mr. George Crawford of Auchnages; Miss Katharine Poyntz; Mrs. Maurice Davies; Mr. Fuller; Mr. and Miss Percival; Mrs. Strong; Mr. Strong; the Misses Strong; Mr. Harrison; Mrs. Showers and Miss Showers, &c. —I am, very truly yours, LOTTIE FOWLER, 2, Vernon Place, Bloomsbury Square, W.C.

MR. HERNE'S MATERIALISATION PHENOMENA.—Mr. George Blyton thinks many of the materialisation phenomena, so-called, may be due to the spectators being biologised, and he endeavours to biologise his readers into the belief that there is some ground for his assumption. Now, in the whole course of our experience in Spiritualism we have never heard of one single case of false phenomena originating in the biologised state of the observer. Our correspondent, therefore, builds upon a foundation which is purely biological, and without a single fact in its structure. A person susceptible to curative mesmerism is not necessarily impressible to biological influences. The editor of the *Medium*, on two separate occasions, was mesmerised for a series of weeks by Mr. Perrin, resulting in a complete restoration to health, and yet it was impossible to impress the mind in the slightest degree. The healing result has been obtained in a number of minor instances, sometimes almost instantaneously, but without at all interfering with the action of the brain. The gentleman who wrote the account of Mr. Herne's seance to which our correspondent alludes was not the only one who observed the phenomena, and his statement has not been questioned by anyone who was present. There are many degrees of perception, both physical and psychological, and they all seem to be genuine and corroborative of each other as far as they go.

A PRIVATE SEANCE WITH MISS SHOWERS.

To the Editor.—Dear Sir,—Through the kindness of Miss Showers I had the very great pleasure and satisfaction of attending one of her highly interesting seances at her own residence, 108, Seymour Place, Bryanston Square, W., on the 22nd ult., which was strictly private, Mrs. Fay and myself being the only invited guests.

The manifestations witnessed by us may not differ materially from others which have been described in your journal, yet while there remains so much rank scepticism and religious prejudice respecting spirit-phenomena, too much, perhaps, cannot be said explanatory of the subject if confined to "facts," which are said to be stubborn things.

Not only was I much pleased with the very simple and frank manner with which all preliminaries to the seance were conducted, and after a social chat for half an hour at tea, the cabinet was arranged, which consisted of a small room, or more properly, an "alcove," from off the drawing-room, about five by eight feet, with but a single door opening from it to the outer passage. This I looked, and pasted a slip of gummed paper over the crack of the door, with the initials of my name written across it, and then sealed it with sealing-wax, so that the slightest movement of the door would have broken this seal. The other walls of the room were composed of solid plaster. The front, opening to the dining-room, was closed with a curtain suspended loosely from the ceiling to the floor, opening at the sides only. I then, at the request of Miss Showers, securely bound her wrists in a most thorough manner with a strip of cotton cloth, sealed the knots with sealing-wax, and impressed thereon my private seal. She then reclined upon a couch composed of an ordinary travelling rug spread upon the floor, the sides being wrapped over her body, leaving her head uncovered, resting upon a pillow. There was nothing else in the cabinet, and the only persons present beside the medium, who was clad in a blue silk dress, were Mrs. Showers, Mrs. Fay, myself, and the waiting-maid, who, after we had taken our seats as best pleased ourselves (but not required to hold hands), turned off all the lights but one, and that quite low. We then engaged in singing for about ten minutes, when we were suddenly saluted by "Peter" in his powerful and almost stentorian voice, and after indulging in a few smart and jocular remarks, did, by our request, sing several songs and hymns in his rich baritone voice. He was soon joined by the beautiful voices of the spirits, "Lenore" and "Florence," each taking a separate part, and sang most sweetly, greatly to our enjoyment as well as astonishment. On conclusion of the singing, "Peter" requested that we now keep still, that "Lenore" would soon be out, and in a short time the curtain was seen to move, and a white, delicate hand draw the curtain aside, when a beautiful female face appeared, and said in a clear, distinct, but soft whisper, "there is too much light," and retired behind the curtain. I lowered the light a little; not so much, however, but what every person or object in the room could be distinctly seen, and also to read the time by my watch. She soon appeared again, and after a little advanced into the room about three feet from the curtain, and there stood a most beautiful female figure, draped in a long, white (but not trailing) dress, neatly ruffled at the neck and about the wrists, and gathered neatly about the waist, with a long, white, and very delicate veil over her head and shoulders. The material composing the dress had every appearance to the eye and touch as that of very fine new cambric or jacquet. She seemed rather pleased with herself, and in a sort of vain or coquettish manner kept fussing with and arranging her dress, running her white, delicate fingers through her long, beautiful tresses, as if to attract our attention. She had by this time permitted Mrs. Fay and myself to come quite close to her. She talked freely, and wished to know if we could see her well, and how we liked her, and also asked if we would like to see her foot, at the same time lifting the dress a little, and put out her little, delicate, but somewhat odd-shaped foot, and allowed Mrs. Fay to feel it, but declined me that privilege, but allowed me to take her by the hand before leaving; also allowed Mrs. Fay to kiss her lips, and as she was about to retire behind the curtain Mrs. Fay asked if she might look in and see her medium, to which she assented, which Mrs. Fay did, and said she could see the medium's face and hands, but her body was covered with the rug, while the spirit stood by her side in plain sight to me, and as Mrs. Fay stepped back the spirit quickly glided behind the curtain.

In a few minutes "Florence" made her appearance, and came out from the curtain about as far as the other had done. She was much taller and more dignified than "Lenore," and spoke in a clear, audible, but soft, plaintive voice. She was attired in a long, trailing dress, of similar material to the other, with a white veil also over her head and shoulders. Her eyes seemed fixed, with an upward stare, otherwise she was very beautiful, with very delicate and well-defined features, but of quite a different look from "Lenore," who was also very beautiful. I had a good opportunity to mark the difference in their height, as immediately behind where they stood hung a picture on the wall, showing "Florence" to be fully five inches the tallest. "Lenore" was about the same height as Miss Showers. She permitted us to take her by the hand and to feel her dress, and upon leaving—I standing close by her side—she remarked, "When I go, I go down in this way," and began to settle or shrink, like an inflated rubber ball when the air is let out, and when only about two feet from the floor, quickly glided behind the curtain, and in a very short time Miss Showers walked out with her hands still bound, with the seals and knots precisely as I had left them an hour before. The sealing of the door was also found precisely as when left, and no trace of the spirits or their white dresses to be seen in or about the cabinet.

Thus ended one of the most interesting seances it has ever been my lot to witness, and in justice to Miss Showers I should state that the light in her room was much stronger than that at Messrs. Easton and Taylor's, and the materialisations far exceeded any I have yet witnessed, and I would recommend to all who wish proof on this subject to attend one of Miss Showers's seances.

A. L. WILLIAMS.
188, Fulbourn Road, West Brompton, May 9, 1875.

Dr. Monok at Edinburgh.—In the *Gazette* of April 29, is given a report of the seance described by "A. Clergyman" in our issue of last week. The report is most favourable, and entirely corroborates the communication which appeared in our last number.

DR. MONOK AT GLASGOW.

To the Editor.—Dear Sir,—In the name of some friends in Glasgow, I am desired to give an outline of one or two seances held here with the Rev. Dr. Monok, physical medium. I enclose part of a letter of mine, which appeared in the *North British Daily Mail*, with a somewhat sensational heading, of which I was not the original author.

"EXTRAORDINARY SEANCE IN GLASGOW."

"Sir,—It is not so long ago that your journal announced some information regarding Spiritualism in Glasgow. Your readers might be pleased through you to have the outlines of a seance with the Rev. Dr. Monok, at present in Glasgow. He has only given two seances since his arrival, and will not stay any length of time. Monday night, at Spiritualist Rooms, eight present, two being ladies, we had phenomena occurring in the light as follows:—Rapping, continual and intelligent, as if under the floor or table, those present having different opinions regarding its whereabouts; an accordion, seen by all present, moved about a foot across the table by some unseen agency. While discussing about putting out light for dark seances, the gas went slowly and deliberately out before us. The doors being locked, and the meters being inside, every corner was searched by myself and others to satisfy ourselves. Second night, at a house in Jamaica Street; a dark seance; seven present, including a minister and two doctors. All hands joined; door locked; room carefully searched; a musical box was played, without any cause. A number of articles were freely carried about, we being touched on our heads by various objects. I think, without exception, the feat of the evening was the placing upon the writer's arm, who held the medium, a chair, our arms being somehow got through the rings of the chair without our separating hands (an impossibility according to certain theories). I am assured of the hold I had upon the medium's hand. Great power was displayed in the movement of heavy articles, a rose-wood musical box, &c., lifted across the table repeatedly. Tests from spirits present were given, and considered satisfactory. For instance, one of our number, whose father was a soldier (and deceased) had some family names correctly given, and incidents related connected with her life which were simply true. The medium also went through some soldier-like manoeuvres, which were very striking, and I am told he could have no means of knowing the incidents given.

This being but one-half of my letter as forwarded by me to the newspaper, in justice to Dr. Monok it would be but fair to supplement it by a fuller detail. I presume I am not at liberty to give all the particulars of these seances, as this would be probably considered a breach of good faith. The rapping referred to is really a source of interest. We had it on Sunday last at the Spiritual Rooms, when the Doctor was seated amongst us. These raps would be heard, I think, by all, and appeared to be giving expression to the opinions of an invisible presence amongst us. This power continued to manifest itself while the Doctor was in full view and amongst us. At a later seance than those referred to above, we took off the Doctor's boots and held his feet and hands while the rapping continued, his voice speaking with us. The accordion referred to, about a foot and a half in length, I saw on two occasions move over the table in full (or sufficient) light. With regard to the putting out of the light above noticed, it would really appear that the spirits were at work. We know that gas may take a leak of going out, but I ascertained that all the other lights in neighbouring rooms at that time used were in order, and I consider it most reasonably a manifestation of spirit-power, as Dr. Monok informed us it has happened before, and as the manner of extinguishing the light was too prolonged and peculiar for accident. I must not omit to mention that at the second seance acknowledged being struck with tubes or other objects while Dr. Monok was securely held. At another time he was bound hand and foot, and escaped from the bonds.

We had many seances here, but to Mrs. Bowman of Glasgow was reserved the highest manifestation and test. Dr. Monok appeared controlled by her father, giving his name, the name of her cousin, and others to her perfect satisfaction. Among these names were Kellie and McKenzie, which Scotch names were with difficulty ejected from the Doctor's English tongue. These test manifestations are invaluable. It really appeared that Mrs. Bowman's friends were around her, for the medium had no difficulty in giving details of past incidents.

Beautiful teachings also were given by his guides, such as only Spiritualists are privileged to hear, all tending to make manifest the beautiful laws of progression in spirit-life. But your space would not admit of further detail. We hope to have him in Glasgow soon again. Spiritualism with us is quietly working its way, and our meetings are good. I am, yours in the cause,

JAMES SIMPSON.

30, Elderslie Street, Glasgow, May 3, 1875.

P.S.—There is some public discussion on Spiritualism in a local paper, which Dr. Monok's visit has stirred up, and which I hope will be favourable to the cause.

SPIRIT-PHOTOGRAPHY.

To the Editor.—Dear Sir,—In common with every Spiritualist, I have been deeply interested in this subject, and additionally so from having devoted much time and labour to photography at its advent.

Yesterday my friend, Mr. Martineau, showed me four fine photographs taken by M. Buguet in Paris—two of Count Bullet, in one of which is the spirit-form of his sister, who is still in earth-life, and in the other the spirit-form of Mr. Firman, who is, or was when the photograph was taken, also in earth-life. The third is of M. Dupotet with the spirit-form of Mesmer. The fourth is of Mrs. Fay, with the spirit-form of "Willie," one of the spirits who assist in the manifestations which take place in her presence.

The photographs of the sitters are admirable, but those of the spirit-forms are, as usual, very hazy, but as the representation of the spirit-form is that which it is most important to obtain for the positive recognition of the individuality, I beg to suggest to those who are engaged in taking spirit-photographs—First, that they should endeavour to elicit from the spirit about to manifest its presence on which side of the sitter, or behind and its distance from him. If this information can be obtained, the focus and direction can be adjusted accordingly, some sacrifice thereby being made of perfection as to the portrait of the sitter. Secondly, that as the spirit-forms almost always appear to be far from capable of reflecting very bright light, they probably

only give a faint reflection of violet rays, or those which are still more refrangible. Should this be the case, it would account for the haziness; for these, although the main source of actinic action, must, if very faintly reflected, give a faint figure, and if their action is too long continued, a diffusion of it over the whole would be the consequence, thus, combined with the want of focus, producing the haziness so generally seen in these wonderful results of spirit-power.

I beg, therefore, to suggest that experiments should be made of lessening the time of exposure, with the view of finding if a clearer representation is obtainable of the spirit-form—a great advantage for those who desire to have an undoubtedly recognisable likeness of it.

While so little is known of the conditions of materialisation it is impossible to predicate any positive mode of proceeding. Experiment is the true resource of the operator.

Hoping for great advances in this marvellous work, I am, yours truly,

HENRY COLLEN.

Brighton, May 5.

[Mr. J. Traill-Taylor, editor of the *British Journal of Photography*, conversing with us on the subject of Mr. Collen's letter, says that the conditions desired by that gentleman may be obtained by using a small lens of short focus, and placing the camera at a considerable distance from the sitter or place when the spirit-form is expected to appear. By the use of such a lens, coupled with the distance of the camera from the sitter, two objects are gained. First, there will be so much depth of definition as to enable objects in various planes to be sharply defined; and, secondly, the area of delineation on the plate will be so much increased as to embrace objects a considerable distance on one or both sides of the sitter. As, in practice, a lens of short focus may be used with a larger aperture relative to its focus than one of longer focal range, the lens suggested by Mr. Taylor will also work with great rapidity.—Ed. M.]

TEST MEDIUMSHIP.

Dear Mr. Burns.—Since my conversion to Spiritualism, now about two years ago, I have witnessed some phenomena in connection with it so perfectly astounding that I quite think it my duty to give the public the benefit of them. I may mention, then, the fact, that in the winter of 1873 I paid a visit to the celebrated American medium, Mrs. Hollis, and the most astounding and convincing phenomena occurred. The spirits of my father and mother, who died some years ago, spoke, though I did not see them; and they called my attention to the fact that my aunts, Mary and Elizabeth, who died since they did, were with them. Now I can testify that those were the names of my two aunts, and that they both died since my father and mother. Well, then, things were said which were equally true, and the only thing unsatisfactory about the seance was the fact that when my father was asked for my name, which is "John Clark Ferguson," he said something like "John Daniel Ferguson." However, I supposed that the mistake was only a seeming one, and owing to my father speaking indistinctly. Now, circumstances which have occurred since have proved that to be the case. Well, about six months afterwards I went to see Miss Lottie Fowler, who goes into a trance, and a spirit speaks through her, telling me the history of my life in a truly wonderful and correct manner, and even dwelling on minute details. But here is the wonderful part! Her control said "I have a message from your father; he says that at a seance in London, at which you were about six months ago, there was a mistake made about your second name. They thought he called you 'John Daniel Ferguson,' whereas your real name is 'John Clark Ferguson.'" Now, Miss Fowler did not know any of my names, as I was a perfect stranger to her. This was truly wonderful, and collusion in the case was impossible, considering the length of time which had elapsed between the seances, the number of people who had gone to each, some nearly every day, and the impossibility of recognising me from any description. Besides, there was the wonderful truth exhibited by both mediums as to all the other facts. I think what I have narrated ought to convince any impartial mind of the truth of Spiritualism. "*Magna est veritas et praevaleret.*"—Believe me, yours very faithfully,

J. CLARK FERGUSON.

11, Fisher Street, Carlisle, May 4th, 1875.

[Our correspondent is brother to the present member of Parliament for Carlisle, and a thoroughly reliable gentleman.—Ed. M.]

ANOTHER PICNIC SUGGESTED.

To the Editor.—Dear Sir,—Some two years back the "Marylebone Association of Inquirers into Spiritualism" arranged a picnic to the People's Gardens, Willesden, by which means the various sections of Spiritualists became for the first time acquainted with each other, and many friendships were made that have been of mutual advantage. I think I may say that it was the first of the kind, and certainly the largest gathering of the friends of progress that has ever taken place in London, and was the means of attracting an amount of inquiry, the ultimate of which ages alone will show. Last year nothing of the kind was carried out, and many were thus disappointed. Now, Sir, do you not think a committee might be formed for the purpose of making a day's outing among the friends of Spiritualism? It appears to me that social gatherings of this class are absolutely requisite to make us more acquainted with each other, thereby showing the world at large that class distinction is a thing unknown among all true Spiritualists. I trust many others may view the question in a similar manner to myself, and will form a working committee. I feel confident a steamboat excursion, or any other means that would make more sociability among us, would benefit all. If there were any surplus, the Doughty Hall Services might be helped.—I am, truly yours,

J. MAYNARD.

Liasson Grove, 9th May, 1875.

[Should a public movement of this kind be set on foot, we shall, as on past occasions, give what help lies in our power. The rooms are at liberty on any night for meetings on behalf of this proposal.—Ed. M.]

MR. J. G. SMITH'S BENEFIT AT MRS. BULLOCK'S HALL.—Mr. Smith thanks all who helped in aiding him with £1 1s. 3d., the proceeds of seance. Miss Record, Miss Reeves, Mrs. Bullock, and Messrs. Sperry, Waitby, and Stevens are particularly mentioned.

MR. SADLER AT HALIFAX.

Dear Mr. Burns.—Will you be kind enough to publish in the *Medium* a report of a few seances held at Halifax through the mediumship of E. G. Sadler, the Welsh medium. The first seance took place on Monday evening, April 26, at the Spiritualist Meeting Room, Union Street. Sixteen persons were present. A guitar, banjo, bell, and a solid iron ring were handled by a spirit called "Richard." A second spirit, of the name of "Rosy," performed on the banjo, and carried the instruments to all parts of the room. She touched almost all that were present. Spirit-lights were seen in abundance, and a materialised spirit-hand was seen by three of the circle. At the second seance, on Tuesday, April 27, held at a private house, among other phenomena, a piano was removed by the spirits from its usual position, and "Rosy" played "Rule Britannia." "Richard" touched the members of the circle with the instruments. On the following day (Wednesday) two sittings were held at Mr. Woodhead's, Shelf, near Halifax, when, in addition to spirit-lights, a spirit manifested who was identified as "Henry Alfred," the son of Mr. Woodhead, and who had passed away twenty-one years ago. Similar satisfactory seances were held on the Thursday. On Friday, at a seance at Mr. William Greenwood's, 5, Booth Fold, Silver Street, "Richard" sang in the direct audible voice, and kept up a conversation with each of the sitters. "Rosy" also spoke in the direct voice, and played very sweetly on the banjo. The hand-bell and iron ring were thrown out of the circle down stairs. "Richard" brought various articles of dress from two closed drawers, also three books that were on the top, weighing not less than twelve pounds, and a glass globe, and placed them on the table, around which were the sitters with joined hands, consisting of Mr. Benjamin Bottomley, Mrs. Greenwood, Mrs. Collinge, Miss Sarah Ellen Blackburn, the medium, and myself. A concluding seance was held on Friday evening, at which Mr. John Culpin, Miss Ann Culpin, Mrs. Spencer, Mr. B. Bottomley, Mr. Samuel Jagger, and others, were present. Raps on the table were heard of a power which it was estimated could only be produced under ordinary circumstances by a fall of two cwt. Altogether more than one hundred persons witnessed the phenomena in Halifax, all being thoroughly satisfied. Mr. Sadler has left behind him a reputation for honesty and sincerity. Circles and societies would do well to engage him.—Yours, &c.,

JOHN BLACKBURN.

Bottoms, Salterhebble, Halifax, May 10, 1875.

GENIUS AND PHILANTHROPY.

The sordid soul is generally endowed with talents of a low order, but with genius we commonly find a heaven-born liberality that ennobles man and blesses society. We are sometimes astonished that there is not more of this attribute to be found among Spiritualists. Our "Benevolent Fund" makes but little progress. The case of George Ruby has been reiterated again and again, with but small result in the aggregate. We are glad to observe that good works are taking deeper root, and fruits are in promise. Among other matters, we have been informed by a correspondent of the intention of Mr. J. Reginald Owen to give a reading, entitled "Spiritual Gems from the English Poets," some time early in June, for the benefit of George Ruby. The meeting will take place at the Islington Assembly Rooms, Liverpool, and no doubt the building will be crowded. From Mr. Owen's poetical contributions, which have so frequently enriched our columns, it will be perceived that he is well fitted to judge of that which is spiritual poetry, and give it appropriate expression.

Why are not poetry and music made of greater avail in the work of Spiritualism? We hope the effort of Mr. Owen will not only benefit the benevolent object he has in view, but likewise be the beginning of a long series of high-class services for the spiritualisation of the people at large.

LIVERPOOL OPEN-AIR MISSION.

Mr. Coates thus reports his opening meeting:—

"I arrived from Belfast on Sunday morning at 11 a.m., and at 11.45 I was at the monument in London Road, and opened fire by singing 'Nearer, my God, to Thee.' Spiritualists were conspicuous by their absence. One did not think it advisable; another, that it was premature; others could not come, and others thought it would be better if someone of position, a man of education, would undertake it; so with one excuse or another they all forsook me. I went forth, accompanied by my staunch friend Mr. Walter Isaacs, and a host of spirit-friends, who, if they did not control me, influenced me most powerfully. I could have withstood a world in arms, no man daring to make me afraid. My audience at first consisted of two cabmen and a few children. After an invocation, which was like armour fitting me for the work before me, I managed to attract attention, and had an audience of sightseers about 200. We gave away a good parcel of literature, and promised the public we should next Sunday morning, at 11.30 a.m., preach the Glorious Gospel of Immortality. Next Sunday I expect quite a stir, when perhaps a few Spiritualists may venture out to 'see a reed shaken by the wind!'"

Liverpool, May 11, 1875.

[We have sent Mr. Coates some printed matter to circulate, and he will be glad to receive like parcels from others. This work should be entered into in other places.]

LIVERPOOL.—Mr. Meredith's mesmeric seances have been fairly attended by representatives of nearly all classes of society. Mr. James Coates generally lectures, and Mr. Meredith introduces the practical, and gives unmistakable evidence of his great mesmeric power, which is as fresh as when he was the only recognised agent in this town of the Mesmeric Infirmary of London, some thirty years ago. These seances are held every Tuesday evening at 8 p.m., at the Psychopathic Institute. Mr. Sadler, physical medium, will also give a series of seances at the same place this week and next.

MR. HERNE'S materialisation seance on Tuesday evening was not so good as on the occasion reported by us last week.

ASTON.—We are unable to decide as to whether the controls were by "Judge Edmonds" or not. There is nothing improbable about the matter, but no control should be accepted which does not give adequate proofs of identity.

ABOUT DR. DEE.

Dr. John Dee (a mathematician of great fame in the reigns of Queen Elizabeth and King James I.) was born July 13, 1527. He wrote forty-eight books, some in Latin, some in English, the greater part being left in manuscript. One of his early writings, which he valued much, "Monas Hieroglyphica," shows him to have been a cabalist. This work he dedicated to the Emperor Maximilian. In 1570 he wrote a mathematical preface, annexed to Euclid after the tenth book. This preface (in which he complains of slanders which had been printed representing him as a conjurer) appears to have brought him into discussion.

In May, 1583, while sitting one day with two friends, a pretty girl of seven to nine years of age, a spiritual creature, suddenly made her appearance—seemed to come out of his oratory. He accosted her by, "Whose maiden are you?" She replied, "Whose man are you?" And so the questioning and answers went on until she disappeared. This, then, was seance No. 1, and between the above date and September 7, 1607, the seances were numerous, and attended by the great men of the day, princes, &c., who wrote many letters, in which they noticed the apparitions they had seen in the presence of Dr. Dee and his seer, or skryer, by the name of Edward Kelly, who was employed by Dr. Dee as a constant partner or assistant. In 1604 a petition was presented by Dr. Dee to the king and to the House of Commons, praying for a trial to clear him of the slanderous imputation of conjurer. An act was passed against slander generally, with a special penal order for John Dee's case. For this Dr. Dee returned thanks by presenting such, in a short poem to the House of Commons. Dr. John Dee is supposed to have died at Mortlake, in the year 1608, aged eighty-one. Many of his manuscripts fell in the hands of Sir Thomas Cotton, Knight Baronet, and Meric Casaubon, D.D., a priest of Canterbury. Having access to Sir Thomas's library, he compiled a book, entitled, "A True Relation of Dr. Dee's Actions with Spirits." This was published in 1659, and is no doubt the work referred to by "J. R." in last week's MEDIUM. This work is said to have created some stir, and the great dead (Dr. Dee) appears to have received much censure from such men as Usher, Archbishop of Armagh, author of "Sacred Chronology." Dr. Hooke, however, defended him against the attacks of those *elite* whom he thought were mistaken, and that the peculiar manner of Dr. Dee's writings was in order to conceal things revealed of a political nature. Not wishing to trespass further upon your valuable space, I conclude, yours truly,

Moses Rigg, LL.D.

A correspondent also gives information of the work alluded to above being in the library of the British Museum. 31, g. 8.—Dee (John), "A True and Faithful Relation of What Passed for Many Years Between—Dr. J. D. and Some Spirits; his Private Conferences with Rodolphus, Emperor of Germany. The particulars of his case, his banishment, and restoration in part, as also letters to Dr. D. out of the original copy, written with Dr. Dee's own hand [edited], with a preface confirming the reality as to the point of spirits of this relation. By M. Casaubon."—Folio, 1659.

To the Editor.—Dear Sir,—On Friday evening, May 7th, I called on a friend of mine who is a private medium, and with a small, but select, circle sat down to a seance. After a little singing the lights were put out, and we were in total darkness. Our medium, whom I will call Mr. R—, then became entranced, when quickly a gruff voice told us to put on the table the MEDIUM paper, which had half an hour previously arrived from the booksellers. The spirit then told us to hold hands and sing, which we did for a short time, when the medium, still entranced and in total darkness, opened the paper and put his pointed forefinger exactly on the date 1659 in the letter of inquiry, which you publish from a correspondent, and held there till we got a light and read the letter as the spirit directed; after which the lights were again put out, when the spirit gave us the following information about that letter. In the first place, he said, Dr. Dee could not have written in 1659, because he died in 1608. The spirit said he knew Dee when on earth, and visited him to observe spiritual phenomena, and often saw at his house spirits materialise themselves. He said Dee wrote much on this subject, which was then a very dangerous thing to do, but he had powerful friends, even the King (James) and Queen (Elizabeth), and so escaped the fate of thousands of his time—burning at the stake for witchcraft. The spirit, amongst other things, told us that he himself came with King James from Scotland, and that his own name was Francis King, and that he died in 1620. Much more was said, but perhaps this is enough to answer your correspondent. —Yours very truly,

C. E. STEWART.

25, Westmoreland Street, Pimlico, S.W., May 10th, 1875.

Dr. Dee.—To the Editor.—Dear Sir,—In thanking you for your insertion of my note concerning John Dee, I have from control that the work was published after decease of the author. I likewise, may state, that I have permission of control to make use of his name, which is, William Prynn, born 1600, tried in Star Chambers, 1633, stood in Pillory, May 1634, again 1637, had both ears cut off, branded on both cheeks, "S.L." (seditious libeller), sat in the long Parliament 1640, died 1669. This is from Prynn's self in control, and we have had the most undeniable proofs as to integrity.—Yours, J.R., South Shields, May 10th, 1875.

Dr. Dee was born in London in 1527, and died in 1608, aged eighty-one. By comparing dates you will see that the spirit-friend who gave your correspondent "J. R." of South Shields the information must have made a mistake. The "Book of Spirits" to which he alludes was published in 1569, more than half a century after the death of Dr. Dee. The work could not have been written in that year. The test, however, is a good one, for our friend "J. R." in writing the account might very possibly have substituted the word "wrote" instead of "published."

J. K.

South Shields, May 11, 1875.

The wonderful mediumship of ancient saints is recorded in many a wonder-working story, in Hone's "Every Day Book," now being published by Tegg, in shilling parts, specimen number may be obtained for one shilling post free from this office.

MISS CHANDOS AT DOUGHTY HALL.

We were favoured by this lady with a "most interesting lecture on "Developing Mediumship and Mental and Manual Magnetism," at Doughty Hall, on Sunday evening last, to a large and appreciative audience. In the first part of the discourse the lecturer dwelt largely on the happiness experienced by spirit-intercourse, and showed that the philosophy of happiness consisted in cultivating pure desires and motives, and in the spread of truth and knowledge. To know the truth and not disseminate it was pure selfishness and sinful. Therefore, when we know of an evil we should avoid it, and when we know of a good we should practise it, the experience gained by spirit-intercourse having taught us the law that, such as we are, we draw unto ourselves influences from the spirit-world, whether good or evil, hence the great importance of understanding and spiritualising ourselves.

In the second part of the discourse Miss Chandos introduced some original and novel points connected with magnetism, and showed how important it is to discriminate between love and psychological control, many unhappy marriages resulting from the love being only on one side, whilst the other was merely controlled or psychologised by the superior mind or will of the other, and fancied she loved until the spell was broken by a separation or other circumstance, and repulsion was the consequence. The Divorce Court gives numbers of such instances when properly analysed, showing that the supposed love was strictly speaking a species of fascination. The same results were also observed in another form in city or commercial life, where one strong mind exercised a psychological or controlling power over another, carrying him away helplessly into ruin without the power of resistance, although at times he had glimpses of the fatal error he had fallen into.

Evil tendencies in children were shown how to be avoided and prevented by phreno-magnetism, as well as insanity, dysomania, and kleptomania. The lecturer concluded her discourse by a most effective peroration, urging the absolute necessity for all to learn and understand the gifts and powers within ourselves if we wish to fulfil the great design of Providence in doing the greatest amount of good to mankind. The conclusion elicited very warm applause from the audience.

A DEBATE AT BIRMINGHAM.

To the Editor.—Dear Sir,—The debate on Spiritualism in Birmingham was a great success. The room was crowded, and upwards of a hundred were unable to obtain admittance. Mr. Mahony opened the debate in a most vigorous manner, mentioning in the course of his remarks that the systems promulgated by Galileo, Copernicus, Morse, Harvey, Stephenson, &c., though now universally recognised as facts, were once doubted and denied. Messrs. Reddalls, Russell, and Rhodes took part in the debate, but failed to bring one isolated argument to disprove the claims of Spiritualism to the genuineness of its scientifically-tested facts. Mr. Harper spoke a short time, referring to the action of spirit in the human mechanism, and to the strong proof of the existence of the spirit apart from the body; for instance, the case of M.A., photographed in Paris while he was in London. Intense interest prevailed all through the evening, and when the proceedings terminated, every person began discussing with his neighbour, showing, in an unmistakable manner, the absorbing nature of the subject, and I think many went away wiser and determined to go home and investigate for themselves, and not be deterred from what such tricksters as Messrs. Reddalls and Russell may do or say against us. I think I may venture to state, in the name of all Spiritualists that attended the two nights' debate, that they were quite satisfied of the ability and the manner of our brother, Mr. Mahony, disposed of all opponents, and are satisfied he is capable of holding his own on Spiritualism against all comers.

We are making arrangements for more meetings on this subject, fully assured that the time is ripe for an active propaganda which will yield a rich harvest, and that we should take the offensive rather than the defensive side of the grand truths of Spiritualism.—Yours fraternally,

N. SMITH.

32, Summer Lane, Birmingham.

THE NEW TEN COMMANDMENTS.

(Given by the controlling spirit-band of Mr. E. W. Wallis, Jun.)

- 1st. Thou shalt worship the Divine Intelligence called God in spirit, and in truth, and Him only shalt thou serve.
- 2nd. Thou shalt do unto thy fellow-man as thou wouldst be done by, acknowledging in him the same rights as thou claimest for thyself.
- 3rd. Thou shalt love truth, practise virtue, attain knowledge, aspire unto wisdom, and practise charity.
- 4th. Thou shalt be free from all creeds, doctrines, or dogmas, perceiving that all truth is universal and unfettered.
- 5th. Thou shalt abstain from all immoderate practices; but shalt live as far as thou hast progressed in accordance with the Divine laws that govern the being.
- 6th. Thou shalt perceive that immortality is a fact.
- 7th. Thou shalt remember thou art held responsible for the proper development and unfoldment of the faculties given unto thee by God.
- 8th. Thou shalt be virtuous, knowing that virtue is its own reward.
- 9th. Thou shalt know that God punishes no man, but that all receive just compensation for their deeds.
- 10th. Thou shalt know that spirit-communion is a fact, and progressing, the benevolent law of the All-Wise Creator. And the "new commandment" is "Love one Another."

WALSALL.—A series of seven lectures will be delivered by Mr. Robert Harper, of Birmingham, in the Working Men's Club Room, Freer Street, Walsall, on Sunday afternoons, commencing May 9th, 1875. Doors open at a quarter to three, lecture to commence at three o'clock. List of subjects:—May 9th—The Doctrines and Principles of Spiritualism; 16th—Wonders of Dream Life; 23rd—Solidity of the Spirit-World; 30th—Revelations of what Spirits do, and how they do it. June 6th—Recollections of an Adventure in the Spirit-World, by a man of flesh and blood; 13th—Zodiacal relations of women and men with the soul-states of Distant Planets; 20th—Robert Owen, upon the Social Condition of England, present and future. Admission free. A collection at the close, to defray expenses.

COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday last, at Cambridge Hall, Newman Street, at 3.30, Mr. Wilson lectured on "The Investigation of Judge Edmonds's Discourse through Mrs. Tappan, at Cavendish Rooms, on the evening of the 2nd of May." The object of the investigation was to consider how far the explanation of the proceedings in spirit-land were in harmony with the teachings of Comprehension, and how far the Comprehensionists could extend their circumference to enclose the assumed truthfulness of the statements. Putting aside all the incomprehensible difficulties that intervened between the recognition of a spirit-life, the real term is essence-life of happiness and the continuance of the mental remembrances as impressed on earth, we must start from the supposition on an indwelling essence being incorporated with our spirit in looking upwards to God as a centrestance, and which made itself felt in our personalities by the exuberance of a delight that could not be explained by the prospect of any material advantage or by the affection for a material friend. Such a feeling must, therefore, be an "in the world, but not of the world"; if so, and it being an ever endurance, would, in the release of the soul from the body, cremated or disintegrated at death, still encourage the essence of the soul, and as the personality was body, soul, and essence, the impersonality would be soul, essence, and spirit.

Now, such a comprehensive explanation would compare with the statement of the atmospheres of existences, and assuming the atmospheres to be red, blue, and yellow (or golden), we had, as Mrs. Tappan described, the coarse, rough, and vulgar souls whose essences were as gossamer lines, and whose spirits lived apart, still grovelling in the earthly habits without the attendant enjoyment, so teaching the nausea of practised inebriation. For the second class on the blue atmosphere, the triadation of soul, essence, and spirit might be said to be on an equivalence; and for the third class, the power of the spirit predominated in living in the yellow or golden atmosphere. But the great interest of the lecture to us was in the correspondence of the colours, forms, and numbers that seem to play as upon the scales of comprehension, as detailed in the MEDIUM of the 29th of January, 1875; as if it was an instrument to awaken successions of ideas as each note was uninferrably touched. I say uninferrably, for, of course, Judge Edmonds, or Lord Bacon, or Mrs. Tappan presumably do not know our measurements and mediumistic translucencies for the analysis of our investigations. For instance, the spirit's appearance as heart photographs of colour to represent their qualities and varieties; again, in the representation of Lord Bacon, appearing as a corrosion of pointing investigation of luminosity, that is our symbol for the penetration of thought to interscan the conscience. Again in the luminous projection of heavenly response to the yearning of the terrestrial essence being the isolating wedge as a reversed sunbeam that the lower atmosphere made a way for its passing.

Such were some of the considerations of the lecture that was of such deep interest to us, and the subject for next Sunday was announced as "The Ethics of Comprehension."

SLANDER.

A foul fiend walks abroad on the earth,
Revelling high in infernal mirth,
Clothed in the garb of a holy priest,
He sways mankind from the west to the east;
What he marks with blackness darker than night
The foolish shun with affright.

He laughs to himself with a cruel grin,
As he daubs God's children with the mark of sin;
The pious turn them in dread dismay,
And the demon meets them the other way!
He mutters his motto, "Good-will to men!"
And the thoughtless respond, "Amen."

He points to the wise and great of soul,
Who teach the Truth under heaven's control;
Where the beautiful presence of glory sits,
'Tis there that the demon his venom spits;
He waves his black flag o'er the head of fame,
And the puny turn from the shame!

He secretly broods in his own dark mind
How to turn men from the love of their kind;
So he paints his prey with the semblance of sin,
That the light of love may not enter in;
And the fiends of hell stand by and rejoice
As the weak give ear to his voice.

He snatches their jewels one by one,
Till the last of their cherished friends are gone,
And then in a solitude, silent and cold,
They live, till their hearts grow withered and old;
They know not a smile or a fervid kiss—
Christ save us from life like this!

The demon laughs, with approving nod,
As the people go seeking in vain for God;
They look to the earth, they look to the skies,
Till they strain their tear-dimmed and anxious eyes.
If the God of Truth and Love ye would find,
Oh! seek him in humankind!

J. REGINALD OWEN.

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

"OLIVER ODDMAN" has a parting shot in the *Malvern News* as to our late discussion with him. He offers us two horns as resting places, for he asks if spirits are not bankers, are they fishmongers, greengrocers, &c., seeing that they bring into circles fruits, fishes and flowers? There is no parallel whatever as we stated in our last comment. The spirits do not introduce objects into the circle for their value, or on a commercial basis; but for spiritual purposes, purely to show the power of spirits. This can be shown as well by the introduction of a cabbage leaf as a thousand-pound note. Spirits do not aggrandise the worldly man, but instruct the intellect.

THE ERA OF THE SIXTH CENTURY B.C.

On April 25th, says the *Bedfordshire Times*, a lecture was delivered at St. George's Hall, London, by Mr. John S. Stuart Glennie, M.A., on "The Origin of Christianity as a consequence of the revolution of the sixth century B.C." It is difficult to appreciate the immense time that has elapsed since the origin of many of the theories now taught through Christendom. Two milleniums and a half ago the world was visited by the greatest revolution that ever happened, that of the sixth century B.C." The civilised states of that time were China, the land of Indus and Ganges, and the Persian Highlands, and Japan, and on the west of the maritime Phœnicians, Greeks, Jews, and Egyptians. It was an era when an independent literature originated; Thales had appeared, Herodotus was soon to follow. The demotic or popular kind of hieroglyphic writing now appeared in Egypt, and scholars are agreed that monotheism among the Jews cannot be traced further back than the sixth century. It was a time of great intellectual and moral revolution. Moral poetry became subjective, not objective, as we see by comparing Homer and Hesiod with Sappho and Anacreon. The religion of India and Japan underwent great changes, Confucius arose in China, if Assyria did not give birth to a new religion she changed it, and the monotheisms of Persia and Judea interchanged. To this era we trace maxims of brotherly love which marks a new era in morality. A social revolution showed itself in a driving together of small states into large ones, in the revolt against caste, in the abolition in Greece and Rome of kingly rule and commencement of republics, and in the compiling of codes. The synchronism of this revolution in the various states is explained by their being so situated as to necessitate interaction. Persia in the centre communicated with India on one hand, with Babylon and Nineveh on the other, and these great powers with Egypt. For the truly philosophical explanation we may say that the era was marked by a new development of individuality, and by a fuller and freer expression of subjective thought. That the sixth century was an era in the history of humanity cannot be doubted when we remember that it produced the man who towers above all religious reformers, Siddhartha (or Buddha) Prince of Kapilavastu in Nepal. Listen to the story of his conversion from a life of self-seeking to a life of self-sacrifice for the good of others.

The natural explanation of the origin of Christianity is afforded by such a precious revolution as that of the sixth century B.C. In this use of the word Christianity we have nothing to do with what individuals may believe concerning it, but as a moral religion of which the central dogma is that Jesus of Nazareth was a supernatural being who died and rose again. Its first origin lay evidently in the old sun-myths. The fact has not been enough insisted on that in the external forms of Christianity there was nothing new, but it existed more or less in all heathen religions; it was especially developed in Egypt in the myth of Osiris, Revealer of Truth. In Egypt as in Christendom, the Godhead was considered triune, and they had equally the idea of atonement, of the mother and child, and of future life with God. Nor did they need anything supernatural to give them the idea of the sun. The dwellers in those river-valleys could but be profoundly impressed by the grandeur of the sun's rise and progress (of which we in our cold North have but little idea) and by his mysterious departure to the underworld. Secondly, the moral character of the sixth century, revolution creating new moral wants while leaving the myth-creating imagination as undisciplined as ever, required a moral transformation of the old myths. Osiris, once the judge, becomes now "My father Osiris," and Horus, the crowned avenger, is now a child in Isis's arms. Such myths were not to be completely transformed except by transferring themselves to some existing character. Its third and final origin lay in the tragedy of Jesus. Nothing can be more absurd than the statement that the Apostles if not inspired were impostors; there is a germ of truth even in all myths, and it is impossible to doubt that Jesus really lived. The protest uttered at Jacob's Well against narrow local beliefs and a low conception of God, "The hour cometh when ye shall neither at Jerusalem nor in this mountain worship the Father. The hour cometh and now is when true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him," &c., was not new; it had characterised all religious reformers of the sixth century. But the words are no less valuable for that, but rather more so, and it is to be hoped the mound of ruins that mark the well that Jacob digged and Jesus drank may be restored—a monument of revolution against the objective local worship of the ancient world; a monument not only of Christianity but of humanity. Luke, Paul, and John were the three men who made the life of Jesus the religion of Christianity; it remains to consider whether they were likely to accept this myth from their training. First, Luke was most likely a manumitted Greek slave, a native of Philippi, and a physician at Antioch—the centre of heathendom, and was therefore (being born a heathen) likely to accept myth, Paul as a Jew would be naturally disposed to question the story, but being, as Matthew Arnold says, once convinced that Jesus was a man without sin, he enthusiastically accepted him as the God-man, too enthusiastically indeed to allow himself to be a cool critic. Moreover, Paul did not preach the story literally. Death with Paul meant unrighteousness, and life, brotherly love and self-sacrifice. John, as the great unknown Ephesian is usually termed, was not disposed to criticise; Luke was uncultured and brought up in heathendom; Paul was carried away by enthusiasm. But John wrote under very different conditions from both; he was deeply imbued with Alexandrian philosophy and the doctrine of the Logos, and most striking is the resemblance between the first chapter of his writings and a book written at the same time in Egypt. While Christianity had a root in the Osirian myth, Paul made it a mighty means of persuasion to righteousness, and John of Ephesus runs into it an ineffable tenderness and simplicity. Can we wonder that when old myth was presented with such sublime morality and beauty, men should believe in it? What if the antagonisms of philosophies of the period of which we have been speaking were but a necessity of practical knowledge and the means of working out a truer conception of the universe, higher than any religion had ever given—the religion of brotherhood with every man of every age and clime? And if this breaks down the dogmatic it elevates the moral spirit of Christianity, and shows Christianity as the climax of the universal and enduring myths, but with a sublime new moral spirit,

which but increases its sacredness, and makes more certain for the moral spirit of Christianity a lasting place in the history of humanity, for the Cross of Christ is the eternal symbol of infinite pathos and self-sacrificing heroism.

A dirty-looking print calling itself the *Shields Daily News* contained, on May 4th, an inflated harangue entitled "Notes of a Spiritualistic Seance." As no name or place is mentioned the narrative may be a pure invention.

HALIFAX.—Mrs. Butterfield, trance-medium of Morley, will deliver two addresses in Old County Court, Union Street, Halifax, on Sunday next, at 2.30 and 6.30 p.m. A collection will be made at the close of each service.

Light employment or a place of responsibility and trust wanted, by a French-polisher, developing as a medium, but whose health is injured by the materials he has to use. Address, J. Stevens, 19, John Street, St. John's Wood, N.W.

REMOVED. "A Plan of the City Mayota"—quite an original combination of squares and diagonals; also, "Plan of Turkish Baths," very complete and convenient, and "Plan of a Dwelling House," total dimensions 50 feet by 38 to 40 feet.

OSSETT.—Whitsuntide services at the Spiritual Institution. A public tea-meeting on Saturday, May 16th, at five p.m. John Scott, Esq., Belfast; Mrs. Scattergood and others, are expected to be present. Sunday, May 18th, Mrs. Illingworth and other friends, will occupy the platform. Monday, May 17th, at 7.30, John Scott, Esq., will deliver a lecture on the "Labourers' Problem." Admission free.

SOVERBY BRIDGE.—On Sunday, May 16th, Mr. William Swain, of Sowerby Bridge, will speak in the evening only, to commence at 6.30. Lyceum in the afternoon, 2.30. On Sunday, May 23rd, Mr. William Williams, of Bradford, will speak twice in the Lyceum, to commence, afternoon, 2.30, evening, 6.30, in aid of the above institution; collections at the close of each service.

MR. ROBERT H. FRYAR, 8, Old Bond Street, Bath, has received from Mr. J. M. Spear, Philadelphia, a psychometric delineation of character, in which it is stated that Mr. Fryar is an eminent "prescriptionist" under the impression of "Dr. Rush." Mr. Fryar offers his aid in the development of mediums and the magnetising of healing appliances, also in the promotion of a spiritual centre in Bath. He thanks Mr. J. Scott and others for presents of books.

BIRMINGHAM.—A correspondent speaks highly of the exhibition of phenomena given by Mrs. Fay, but regrets that Mr. Fay, in the advanced state of defence, should hesitate at telling the public plainly what the phenomena really are. Mr. Perks's, 312, Bridge Street West.—Miss H. Williams, trance, test, inspirational medium, is engaged at the above rooms on Whit Sunday at half-past six in the evening. Mr. Robert Harper, lecturer, will conduct the meeting on the occasion. Donations voluntary at the door.

BAIRFAR.—A correspondent says:—"I wish you could induce one of your crack mediums, such as Dr. Monck, to visit Belfast, so that we might hear and see something of Spiritualism. There is no one publicly able and willing to take up the matter, but I am sure that a good medium would make it pay to come. I think lectures would pay as well as seances. Being only an investigator I would not like to take any active part, but would to the extent of a few pounds guarantee against loss." If any Belfast friends will co-operate, we can introduce our correspondent to them. We may be in Glasgow soon, and could visit Belfast.

SPIRIT-MEDIUMS AND CONJURERS.

An Explanation of the Tricks of all Conjurors who pretend to Expose Spiritualism: How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience. The phenomena attending Spirit Mediums are clearly defined and shown to be quite distinct from the tricks of Conjurors. Price 2d.; post free, 2½d.

INFORMATION FOR INVESTIGATORS.

- Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.
The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.
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WANTED TO BORROW, £400, for a term of years, at 5 per cent. per annum, to clear off the debt of a Spiritual Meeting Room. The security would be personal, of the value of £4,000. This is a safe investment. Further particulars will be given to those who desire it.—Address, by letter, to "PROGRESS," care of Mr. JAMES BURNS, 15, Southampton Row, London.

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

SUNDAY, MAY 16, Mr. Burns, at Doughty Hall, 14, Bedford Row, at 7.
MONDAY, MAY 17, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.
WEDNESDAY, MAY 19, Mr. Herne at 3. Admission, 2s. 6d.
THURSDAY, MAY 20, Mr. Herne at 8. Admission, 2s. 6d.
FRIDAY, MAY 21, Musical Practice, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, MAY 14, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m. Admission 2s. 6d.
SATURDAY, MAY 15, Mr. Williams. Seance at Notting Hill, at 11, Blechynden Mews, at 7.30.
SUNDAY, MAY 16, Mrs. Tappan, at Cavendish Rooms, Mortimer Street, at 7.
Dr. Sexton, at Goswell Hall, 86, 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.
Maida Vale, H. Warren's Developing Circle for Spiritualists only, 7, Kilburn Park Road, Carlton Road. Room for a few more sitters, at 8.
MONDAY, MAY 17, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.
Mr. Williams. See advt.
TUESDAY, MAY 18, at 67, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.
WEDNESDAY, MAY 19, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.
R. Clark, 36, Edith Grove, Fulham Road.
Notting Hill, at 11, Blechynden Mews, at 7.30.
THURSDAY, MAY 20, Dalton Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalton, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.
Mr. Williams. See advt.
FRIDAY, MAY 21, 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 16, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shaokleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOVERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hookley, United Christian Spiritualists at 8 o'clock, for members only.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.
Coates, (open air), London Road, at 11.30.
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde 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 8.30.
LOUGHBORO', Mrs. Gutteridge, Trance-medium, Denis's Yard, Pinfold Terrace, at 6 o'clock.
GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.
HECKMONDWICK, service at 6.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. Local mediums.
OLDHAM, Spiritual Institution, Waterloo Street, at 6.
NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 6 p.m.
MONDAY, MAY 17, BIRMINGHAM. 58, Suffolk Street, at 8.
TUESDAY, MAY 18, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums Mrs. Lucas and Messrs. Wright and Shaokleton.
STOOKTON. 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.
LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.
WEDNESDAY, MAY 19, 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 20, BOWLING, Hall Lane, 7.30 p.m.
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
BIRMINGHAM, A Developing Circle, for Spiritualists only, is held at Miss Baker, Ashbourne Place, St. Mark Street, at 8. A good Trance, healing, and Clairvoyant-medium.
FRIDAY, MAY 21, 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 7 p.m.

ARNOLD HOUSE SCHOOL, BRIGHTON.

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