



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


# SPIRITUALISM.

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

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[DOUBLE SHEET—PRICE 1½d.

MALCOLM TAYLOR (Vignette). 

HARRY BASTIAN (Vignette). 



MATERIALIZED SPIRIT-FORM AT THE SEMI-LIGHT SEANCE OF MESSRS. BASTIAN AND TAYLOR. (See next page.)

### THE CONCLUDING SEANCES OF MESSRS. BASTIAN AND TAYLOR.

We give this week a form of pictorial illustration which will be new to our readers. It represents occurrences connected with the closing seances of Messrs. Bastian and Taylor.

On Tuesday evening, May 4th, Mr. F. Wilson was present, on our behalf, to make a sketch for the Medium. On that occasion "Mrs. Potts," wife of a gentleman whose name has appeared as a member of Mr. Ronalds's circle, manifested as she had done on previous occasions. The white figure in the drawing is intended to represent the spirit-form "Mrs. Potts" in the act of handing flowers to Mrs. Woodforde.

A dimly-lighted room with figures is a very difficult subject for pictorial illustration. The dark, shadowy state of the scene presents great difficulties to the artist, who must either falsify or produce a picture of a similar sombre and indistinct character. Our artist has sacrificed all attempts at pictorial sensationalism for truthfulness, and the dim and indefinite appearance which the walls and shaded portions of the picture assume are in strict keeping with the facts. The spirit-form stands out light in contrast with the shaded surroundings, but that lightness is not of the distinct kind observable in a white object seen in a good light. There is a mass of whiteness, but without recognisable lineament; and should the sitter be a few feet off, the features are quite indistinct. In the drawing, however, it is difficult to give the features as they appear to a person who gets a near view with the light falling upon the spirit's face.

The drawing will be readily understood in reference to the plan of the rooms and arrangement of the sitters given by us three weeks ago. There was not space to introduce all the sitters in the front row. Mr. Taylor is seen sitting to the left. Mr. Bastian, outlined in a standing posture near to the curtain, represents an incident which occurred on the following Tuesday evening, May 11th. The first spirit which manifested, "May," who has been described on former occasions, led out Mr. Bastian into the circle, and having given him a turn round in front of the sitters, left him standing in the position which he presents in our drawing, while the spirit addressed herself to various persons in the circle, more particularly to Mrs. Woodforde. So that our picture, as it appears, is an accurate representation of the test given on that occasion, viz., the spirit and the medium appearing in full view of the sitters at the same time.

On the same evening "Thomas Ronalds" appeared, and communicated with his brother and with the circle, as he has done on many previous occasions. A bottle of water and a glass stood upon the table to the right. A portion of the water was poured into the glass. The spirit took this up, and asked Mr. Lowther to place his finger into the glass that he might be sure it contained a certain quantity of water. Mr. Lowther did so, and by sight as well as touch assured himself of the glass being about one-third full. The spirit then raised it to his lips, and drank the whole of the water, which was heard gurgling down his throat as in the case of ordinary drinking. Having emptied the glass, the spirit returned it, inverted, to Mr. Lowther, to show that it contained no water. He then took farewell of the circle, and retired.

A form appeared which approached Mrs. Lowther, and was partially recognised by her as a relative. It then passed on to Mr. Lowther, who recognised her quite distinctly.

Miss Loder, who, with her mother and aunt, has been a member of the circle from the beginning, was peculiarly favoured with manifestations. The following is her personal testimony:—

To the Editor.—Dear Sir,—I have been asked to write a few lines saying what I experienced last Tuesday evening at the seance held at Messrs. Bastian and Taylor's, 2, Vernon Place, Bloomsbury Square. I am a member of Mr. Ronalds's circle, and have at each seance seen my dear grandmother most clearly. It was not until last Tuesday that I heard her speak to me, and call me by the name she used to when on earth. When dear grandmamma appeared at the cabinet, she advanced to my mother, placed a chair in front of her, and sat down for a second or two. She then rose and made signs for me to sit in the chair. I did so, and spoke to her, when she answered me by a very soft "Yes." I then asked her to call me by the name she used to when alive, and, to my great joy, I got my wish. She said, "My Muia." I must tell you that no one in the circle knew this, with the exception of my mother and aunt, who were at the time quite silent. This, I consider, was a very good test. Grandmamma took hold of my hand, and I stood up, when she turned my chair round for me, and returned to the cabinet to get more power. When she made her appearance again, she came up to me, put her arms round my neck, and sat down on my knee. Perhaps I shall astonish you when I say that while my grandmother was in this position, I did not feel any weight at all, not even so much as a very little child's would have been. During all this time I had a glorious view of her face, which always had a smile for everyone; and I most decidedly say that this was my grandmother that I saw; and my great consolation now is in knowing that she is only a little way off. I will come to a close now by saying that this is the first letter I have ever written to the Medium. If you think it worth inserting in your columns, I shall be pleased to think that it is of any service to you.—I remain, dear Mr. Burns, yours truly,  
M. L.  
1, Bloomsbury Place, W.C., May 14, 1875.

On Saturday evening the final seance was given, at which spirit-faces appeared at the aperture. A very interesting occurrence took place. Mr. Ronalds had a brother, George,

who departed this life at Paris that very morning at one o'clock. He had been described by Mr. Taylor in the dark seance, but was the first to manifest at the aperture in material form, and was promptly recognised by his brother, the originator of the "Ronalds's circle." Thus, in less than twenty-four hours this spirit appeared again in palpable form, after having thrown off the physical body. Other phenomena took place of an equally interesting nature; but respecting these, and the manifestations of Mr. Ronalds's brother, Mrs. Woodforde has promised us a more detailed account, which we hope to place before our readers next week.

### MATERIALISATIONS AT MR. HERNE'S CIRCLE.

On Tuesday evening there were witnessed at Mr. Herne's private seance at the Spiritual Institution the most interesting and successful materialisations which have yet been reported in London. This opinion, we think, is justified by the great dissimilarity which was apparent between the various spirit-forms and the medium, and the perfect manner in which the spirits departed themselves.

Before the preliminary dark sitting, Mr. Herne demanded that he should be searched, as he had heard of slanderous reports to the effect that he had means for simulating spirit-forms secreted about his person. He threw off his coat and waistcoat, and was thoroughly searched over the whole surface of his body, more indeed to please him than to detect means of fraud, yet the operation was so effective as to give satisfaction that Mr. Herne was attired in light summer clothing, and had upon him no means for producing the garments which appeared on the spirit-forms afterwards.

During the dark seance "Peter" was extremely vivacious, and as there was great harmony, his conversation was very much enjoyed. After a few minutes spent in darkness to allow the forces to be collected, the company retired to the front room and left Mr. Herne in the back room, the folding doors being thrown back and the curtains drawn.

A very low light was at first used, but after some singing the light was increased. For a considerable time the voices of "Peter" and "Katie" (the wife of "John King") were heard in the cabinet, and it was evident that great preparations were in hand for gratifying the circle. In due course the curtains opened, and a figure appeared, at first indistinctly and hesitatingly, but being warmly saluted by the sitters, it ventured about six feet from the curtains, close to the upper part of the circle, when it was seen to be an old man, apparently an Arab or Hindoo, with long grey beard, and white drapery around the head, over which was worn a large shawl or loose flowing cloak, extending down to the ground. This outer garment parted wholly in front, and the naked limbs could be seen from the toes to above the knee. The spirit again retired, but when he came back he threw his cloak open with both hands, when he was seen to be clothed in white trousers and an upper garment, all in one piece, tightly fitting the body. When the material of which these were composed was felt, it was close in texture, smooth in surface, having apparently considerable substance, similar to that known as "duck." "M. A." (Oxon), who was present, received the greater portion of the attentions of this figure. It sat down on the floor in the Oriental fashion, and turned up the face right under the gaslight, so that those near could see the features quite distinctly. During one of its various appearances it stood up, and allowed "M. A." (Oxon) to stand up beside it, when it appeared that it was about three inches taller than that gentleman, or about five feet ten inches. The spirit-form was seen in his movements occasionally to stand upon tip-toe. This being remarked upon by one of the sitters, the form immediately advanced and struck the floor with its naked foot until the boards vibrated. In turning round on one occasion he moved so actively as to swing his cloak over the knees of the sitters. This outer garment was covered with the usual oval figures with turned points, as seen on shawls. The pattern was small, and in close rows. The texture felt like that of a fine Cashmere shawl. This cloak was so ample as to excite wonder at the great quantity of cloth used in its construction. It was impossible that Mr. Herne could have secreted so much fabric about his person. When the figure finally retired, speculations were indulged in as to who he was. Someone said, "'Katie' has sent him!" when she was heard say, "Yes, yes," adding that it was her father. This statement was received with much fervour by the sitters, which was reciprocated by "Katie" with very marked emotion. The strong feeling of affection for her parent, and devotion to the work in hand, were truly impressive, and were in themselves striking facts in connection with the spiritual explanation of these phenomena. It was stated by the spirit that "Katie" was now so far advanced that it was difficult for her to materialise, and that she had secured the assistance of her father to aid her in these manifestations. Her father and herself were heard conversing in an unknown tongue within the curtain, which excited the disgust of "Peter," who vehemently disclaimed against the "gibberish" in which they were conversing.

The little dark girl, "Cissy," then appeared, but she talked more than showed herself. She is small in stature; and to prove that the figure was genuine, she showed her feet, but rather indistinctly, no doubt because of the colour, which ren-

dered them dim in outline against the dark carpet. She conversed in a deep, sonorous voice. When the remark was made, "Your voice is like that of the medium," her reply was, "Yes, because I have taken his lungs." She alluded to the manifestation which had just been witnessed, and said that "Katie's" father yet laboured for his tribe, and exerted himself to carry out the work which they had to do. When he first appeared, it was whispered in the ear of a lady present that he was an Arab Sheik, and the features and complexion were more of the Arabian type than of the Hindoo.

"Peter" also manifested, coming boldly into the room, carrying his light, but the gaslight was too strong to allow it to show with advantage. He talked and walked about for a considerable time. Afterwards an attempt was made, in complete darkness, to give further materialisations, and to show the medium at the same time, but the attempt was not successful. It was felt that enough had been done for one evening, and the seance concluded by the spirits receiving the thanks of the circle. On lighting up, the curtains were found drawn to the sides, a process which was heard in operation before the light was struck. Towards the close of the seance, "Peter's" light was seen lying on the floor or floating about the ceiling of the back room, the curtains being apparently open during the dark portion of the seance to admit of such observations being made. It was surmised that "Peter" intended to make some display with his light, which, however, he failed in accomplishing. It may be inferred that there is something good in store for the future.

#### FALSE PREACHERS.

Oh, listen not to those  
Who utter pulpit lies,  
Who shun the light of science,  
For, oh, they are not wise;  
The teaching of the Gospel,  
They ever will condemn,  
They seek not you, but yours,  
Oh, listen not to them.

Oh, listen not to those  
Who make a snare for youth,  
For appetite and custom,  
They'll sacrifice the truth;  
They preach for "loaves and fishes,"  
And only seek to please,  
Old Mammon is their God,  
Oh, listen not to these.

Oh, listen not to those  
Who tell you war is right,  
And say if we're in danger  
That Christians ought to fight;  
The peaceful Prince Emmanuel  
They put to open shame,  
Their words to you are false,  
Oh, listen not to them.

Oh, listen not to those  
Who no compassion show,  
To those poor fallen sisters  
Sunk deep in sin and woe;  
Who scorn an erring brother,  
Or maketh worse his name,  
Who trampleth on the weak,  
Oh, listen not to them.

Oh, listen not to those  
Who preach for preaching's sake,  
Whose life and works disprove  
The statements which they make;  
We judge man best by action,  
Mere words are soon forgot,  
Then never list to those  
Who preach, but practise not.

Oh, listen not to those  
Who cannot preach until  
They're aided by the spirit  
That floweth from the still;  
They choke our land with drunkards,  
While drunkenness they "condemn,"  
Their stomach is their God,  
Oh, listen not to them.

But those who have the love  
Of truth upon their mind,  
And with it dare confront  
The foes of human kind;  
Who face the world like heroes,  
Its errors to condemn,  
Go seek for such as these,  
And listen unto them.

2, Wellington Terrace, Bayswater Road, W.

W. W.

**DEVOTIONAL STUDY OF SPIRITUALISM.**—The first of a series of seances, having for their object the study of Spiritualism from a devotional rather than an evidential or scientific point of view, was held at Mrs. Makdougall Gregory's on Saturday evening last (Whitsun-eve). Ten persons only were present, and, after a brief explanation of the purpose of the gathering, a short form of prayer was gone through, and the seance forthwith entered upon. Great results were not expected, as some of the circle were quite new to the subject; but it was resolved, in obedience to communications received, to wait patiently for the results which were promised. We wish success to the experiment, though we may have our own opinion as to its probabilities.

## Spiritual Cosmology.

### PART III.—INDIVIDUAL EXPERIENCES.

MRS. TAPPAN'S ORATION AT CAYENDISH ROOMS,  
SUNDAY EVENING, MAY 16, 1875.

#### MORAL AND SPIRITUAL HEALING.

By the late Benjamin Rush, M.D.

#### INVOCATION.

By Theodore Parker.

Infinite Spirit! Our Father and our Mother God! Thou Divine parent to whom we ever turn for all of knowledge and light; who art the strength of the weak, the light of those that are in darkness, the comfort of the afflicted, the healer of those that are diseased, the giver of every good and perfect gift, through whom the laws that govern the material and the spiritual kingdoms are for ever outwrought, and whose Divine Order from highest height to lowest depth rules the universe, we praise Thee. O God, that within our hearts and the consciousness of our minds the Divine perfection of Thy being abides, that reason gathers strength from the outward world and the spirit from the inner until these twain rescue man from the darkness of outward life, giving him the law of the Spirit, we praise Thee. Let us come nearer to Thy kingdom, that kingdom of perfect harmony which giveth unto every portion of life its appropriate place, and giveth to the soul its own exaltation. Make the human body the fitting receptacle of the human soul. Let thy children give unto intellect its laws, choosing with reason that which the outward mind and judgment form; but unto the spirit let us make the sanctuary, the innermost shrine, the highest temple, the crowning dome of life, so that all beneath may be governed and controlled by it, the atom of matter made beautiful, the dross changed to purest gold, and the outward form imbued with its Divine life and splendour, till every molecule shall clothe and every function express itself in conformance with the will of the Spirit; and so let Thy children shape and harmonise their lives, being uplifted in soul and worshipping at the altar of the Spirit, that all eloquence and power, all inspiration and prophecy, all gifts of the Spirit, may be theirs, and that they may behold the wonders of Thy perfect kingdom wherein there is nor death, nor pain, nor suffering, nor sin, nor sorrow; but only joy, and hope, and faith, and gladness, and love for evermore. Amen.

#### ADDRESS.

Mr. Chairman and Friends,—Many, perhaps, will remember that the first twelve lectures of the present course were delivered by myself, and I now feel it not only a special honour, but a particular favour, that I am again permitted to address you on my favourite topic of spiritual healing. You will remember that in the concluding address of the first twelve I promised that I should speak further upon that subject. I now have especially to call your attention to those phases of spiritual healing that have come under my own personal observation and experience since I have departed from earthly life, since the time allotted to my new experience has been sufficient for the rise and fall of kingdoms, the formation and decay of empires, the perfection of science, the discovery and illustration of various principles in art and mechanism that were unknown when I was upon earth, and for somewhat of human advancement in *materia medica*—less, however, in medicine and theology than in any other two departments of human knowledge. Unfortunately these two departments are closely hedged in with the theories of the schools, and it requires much more to mould the world theologically or in the direction of medicine (being founded by the schools) than in any other practical department of life; but as medicine is the religion of the body, and theology the medicine of the soul, it seems to me marvellously strange that upon these two topics humanity has been left to drag its weary length along, or else take bold steps and burst the barriers into what is considered heresy both in medicine and in religion. I therefore beg to propound a few theories concerning the effects of earthly life upon spiritual existence.

It would seem at first to one unacquainted with the science of spiritual philosophy that the departure from earthly life releases the spirit at once from all the consequences of suffering and pain that belonged to the body. I shall prove to you that this is not the case by an illustration which is inverse of the proposition which I wish to make. I was called to attend, in the early years of my profession, a person who had a limb amputated. Some twelve or eighteen months afterward he assured me that he had continued to suffer pain in the lower portion of the limb which I had amputated. I said, "This must be imagination, surely, since you have no lower portion to the limb." "No, doctor; I assure you that every time there is change in the weather I feel the same symptoms that I used to feel, and I oftentimes place my hand there, forgetting that the limb has been amputated." If this were an isolated case, I might consider it the result of imagination; but I have found since then that in the majority of cases this sensation continues for years, and sometimes during the remainder of earthly life, proving that the spiritual limb has not suffered amputation. If you will apply this rule inversely, you will find that the spirit, on leaving the body that for a number of years has been affected with any malady, will have precisely the same affliction in the spiritual configuration, perhaps to a less intense degree, but I am not sure that it is less intense—and fully corresponding to the disease that afflicted the material or corporeal



form; and if the cause of the disease was mental, instead of physical, as is supposed by science, it continues to so affect the spirit-form until a specific mental remedy is found for the disease; so that we have in spiritual existence persons whose spiritual bodies have been wasted by a lack of nourishment or vitality, owing to the approximation of spiritual atoms with wasted physical atoms.

We have consumptives who come into the spiritual world with as wasted spiritual bodies as their physical bodies were upon earth. Sometimes these consumptives are those whose physical bodies do not indicate decay but have been diseased, although having strong constitutions there was no trace of it in outward life; so that there are emaciated spirits, spirits with various kinds of afflictions corresponding sympathetically with those that they were affected with on earth, and all these aggravated also by the consciousness of mental and spiritual imperfections; so that instead of being released from ignorance or suffering because the body dies, the effects of these are made more palpably clear, and persons who have intensely suffered on earth, yet who have managed to conceal that to outward observation, present in spirit a kind of mangled spiritual form or a spiritual form that has no vitality, all growing out of the intense and fixed nature of their suffering upon earth. I assure you that the first stages of spiritual life were not overdrawn by Judge Edmonds in his recent address. On the contrary, if he had been, as I have been, called upon to mingle with and attend to the various orders of suffering, he would imagine himself upon a spiritual battle-field instead of in a sphere of ordinary departure of spirits from earthly life. The truth is that your spirits, to a disembodied spiritual eye, look like mangled forms, torn in some places, deformed in others; imperfect here, too great development there, and all to such a degree perverted from the original intent and purpose that you could scarcely recognise the original form. I do not say this in any spirit of blame, I mention it as a palpable fact; and when you consider your physical bodies and their ailments, it would be a strange thing to find a person who had never suffered a pain or who had not some malady that was perpetual, or who was not ever complaining of the nature of the weather or some other physical condition which causes them to suffer.

Then when there is added to this the power to perceive the mental suffering, you can imagine what kind of features and form the spirit presents when every atom has a tendency to shape itself and become placed in accordance with the state of the mind and the spirit, as well as the state of the body. I do not overdraw the picture. I assure you that many souls encased in earthly life, having, perhaps, aspirations and struggles to rise above suffering, have not yet the proper power to overcome the effects of that suffering. These are still tethered and bound in some degree in their spiritual state by the effect of suffering, and they cannot escape from its consequences except by some process of spiritual healing.

I have announced that there is a specific remedy in nature for every physical malady; but I consider all physical or material specifics as failing to reach the primal causes of human disease. In following out the subject in connection with the states of spiritual life, I found as a general rule that the cause of any particular malady lies in the fact that the mental power or will is not sufficiently balanced to keep up equal action in every part of the spiritual and material bodies; and if this could be attained there could, by no possibility, be encroachments of disease.

I will now describe a few typical instances to which I have been called to administer in spiritual life. I was called to a person that died from the purely physical ailment of consumption. I found that the formation of pulmonary tubercles and final decomposing ulcers in the lungs were supposed to be the result of purely physical tendencies, but that the spiritual form has suffered deterioration in consequence, and that the spirit enters spirit-life in a state of exhaustion of the will-power, and therefore for a period of time the spirit unaided could not find sufficient particles in the material body it had inhabited and which surrounded it to make a sufficient power to form a spiritual body, and that, unassisted, the spirit may have lingered, endeavouring to draw sustenance from that which had decayed, comfort from that which had been its bane, and food from that which, in its decomposing state, must be poison. The first act would be in this case to turn the attention of my spirit to the investigation of the cause. I found that the cause was mental, that some suffering or sorrow of mind had caused a neglect of the proper sanitary laws of food, clothing, or the changes of atmosphere, exposing the spiritual system to the depleting process of continuous waste or continuous nervous prostration. The disease must therefore be dealt with from a spiritual instead of a physical point of view; and if I could not provide a remedy, another spirit might have the power to do so. I always found, however, a cure by presenting to the spirit that which had caused the malady in an opposite form. The antidote would be in diverting the mind, removing it gradually from the cause and contemplation of its grief, since the fountains of joy are greater than those of grief in the world of mind.

I was called also to witness the effects upon the spirit of a person whose life had been entirely occupied with the pleasures and pursuits of the body—excessive indulgence in eating and drinking, and in every form of physical existence, until the body could by no possibility maintain the spirit within it. In such an instance I found the spirit starved. I found every atom shrivelled, every portion of fibre attenuated, and a gaunt look, as though the spirit had been driven by hunger and cold into an unknown region. This emaciated soul was vainly striving to rescue nourishment

from the mass of corruption which it had left behind called the corporeal body, every atom of which had been converted into animalculæ which preyed upon the vital structure. Where there is too great excess of physical power, there is a formative process of life goes on, in which infinitesimal atoms finally evolve into animalculæ, and leave the body a mass of corruption. In this instance my only and first desire was to convince that spirit that nourishment could not be found in the direction of the physical body, and that it must therefore be brought by the sustaining processes of other ministering spirits, who in the corresponding, or nearly corresponding, stage of life could bring the atmosphere requisite to nourish this famishing soul.

I was called upon to attend a distinct case of insanity that earthly physicians had pronounced the result of physical disease, from which the spirit, departing from the natural body, one would naturally think would be relieved. I found, on the contrary, that the insanity was one of mind, and that every perversion of the external expression of mind is because the spirit is indulged in one direction while it is sacrificed in another. I found that the spirit was diseased with a life-long malady, and that it must be cured by the application of spiritual principles, seeing that the cause of insanity lay in the fact that in the formation of the external fabric of the spiritual structure there had not been sufficient volition to perfect a portion of that structure. Hence, in its contact with earthly life, the spirit would exemplify the same lack of proper control. I applied the process of healing in this wise: by gradually and continuously, with most persistent will, turning the attention of the unfortunate spirit away from the malady, and by bringing the actual particles of thought required to build up and strengthen the will. The surgeon does this with a weakened or broken limb; why not do it with a weakened or broken thought? since that is the limb of the spirit, and the strong arm with which the soul reaches outward into matter. If we find, therefore, a limb dislocated or broken, we apply the proper strengthening bandages and splinters. I find spirits whose material limbs are utterly shattered, who have no volition to control them, and might have become murderers or criminals under the impetus of a lack of governing power. If a murderer comes into the world of spirits, there is a shattered spiritual body there; and in the case of the maniac, the whole machinery, as in the case of the spring of a watch being broken, is out of order, because the one vital function is snapped asunder. I replace this with the particles that I gather from my own brain and atmosphere and make me a world or circle of assistant spirits whose business it is to supply these deficiencies, and who are for ever intent upon studying the deformities and imperfections of human minds and disembodied spirits that they may know what properties require strengthening and what require checking in the world of spiritual causes.

I then discovered what I considered to be the true art of healing. First, the knowledge of and sympathy with the cause of suffering, whatever it may be. There can be nothing performed in the way either of physical or spiritual healing without this Knowledge and Sympathy. Through this medium I have stated in private that if you could get any chemist to put up for you on demand but one prescription I could furnish, namely, Sympathy, there would be no more disease in the world. But sympathy cannot be given without knowledge. You cannot sympathise with a person in pain or affliction unless you have had yourself pain and affliction. You have no adequate experience of what love or sorrow is unless you yourself have experienced them; and it is useless for a person who has never lost a friend by death to say they commiserate or sympathise with a mourner. This sympathy constitutes the subtle force which every true physician employs. Remember, I do not supplant surgery or *materia medica*, but I say that a surgeon with proper knowledge and without sympathy is no healer, though he may be a good surgeon. A physician with sympathy and without knowledge is often better than one with knowledge and without sympathy, and perfect art of healing consists in the possession of both these requisites. I think it was Wilberforce who said with reference to criminals, "I never see a criminal but what I think I might have been in his place." The infinite compassion of an infinite sympathy which is recorded of the Son of Man, who took on the sufferings of mankind that he might know how to heal them is the true secret of all healing power. I therefore state that the adequate power of healing must in future depend upon the requisite knowledge of those occult laws that connect the soul with the body and a proper sympathy with every form of human suffering. I say "human," because this extends to the supermundane as well as to the earthly life, for every spirit is human, even though beyond the earthly atmosphere.

I therefore now wish to consider one primal element that, next to sympathy, must exist where spiritual healing takes place. I refer to an element which, in the world of spirits, is a primate; and this, if there be any ultimates according to my friend the Professor, is one of them. You will remember that no ancient healing by the spirit ever took place without what was called Faith, and this faith has gradually decreased in the world, just as external knowledge has taken its place. I consider that the great misfortune of the 19th century is that, in the ordinary methods of science, spiritual qualities are ignored. Faith, Hope, Joy, Love—all that constitute the origin of mental and spiritual sympathy—are actual qualities and properties; and as I have frequently referred to the baneful effects of fear and anger, or any physical passion, so do I refer with the utmost confidence to these spiritual qualities of diviner and higher attributes that form the only palpable at-

mosphere upon which a spirit or spiritual force can depend. I say, without fear of successful contradiction, that the process of healing must be carried on by vital functions that have their immediate connection with the nervous system, acted upon by the spiritual quality of Faith. It is faith that causes the farmer to sow the seed expectant of the harvest, that causes the bird to wait in the nest until the fledglings are free, which leads the mother to know that her child will not always remain a child, the experience of centuries being that which builds up the faith; and I say it is faith that by the subtle processes of nervous and vital reconstruction, builds up the human fabric when disease has wasted it; and if the physician can inspire that quality he can do anything with his patient. If he cannot, he might as well close his case and take his departure, for all the physical remedies will only produce a result in a physical degree, leaving the spirit and the nervous force entirely untouched. I now know that the great majority of diseases cured in the world are by the faith which humanity has in the laws and healing processes of nature, and that no miracle has ever been performed that cannot be performed again and again by the direct and absolute processes of spiritual power: that if the man with the amputated limb feels the spiritual limb, then he that has lost any external limb or spiritual function may have it re-created by the inverse process of the depletion. The miracles performed at the wells and tombs of the saints in France—the authenticated manifestations and records of healing that have from time to time occurred in the history of the Christian Church—the fact that certain persons possessed certain power over individuals to re-instate in almost an instant the vital function destroyed—the actual record of the reformation of a destroyed portion of the human body—I know to be true. That the spiritual atoms have it in their power under suitable conditions to attract again the properties that make up the vital organism, and that healing to be perfective must be a science that not only can amputate a limb and eradicate the poison that rendered the system emaciated by consumption or other disease, but can, I believe, build up again the destroyed portion; and I know that this has been carried out under extraordinary and peculiar conditions, and that it only requires the same conditions to have this process of healing take the place of all others in the world. I describe Faith, then, as that condition of the mind of the patient which is willing to receive the beneficial or healing power. If you reverse a magnet, and upon the bow of it attempt to attract the steel or metal, you will find there is no attraction; so if you reverse the particles of nervous fluid by fear or hatred, or lack of confidence, there is no receptivity to the healing influence or whatever attraction it may give. The food will not nourish; the air will not vitalise; and they will drag their weary length along from day to day, growing weaker and weaker. If this were not the case there could not be any continuous disease encroaching upon the physical body; but it is because of this that the vital functions are gradually undermined. Faith is that which sets the particles face to face with the healing power, as willing to receive as the healer is to give, and He who was the Master of healing gave as the special qualification that not only the faith of the woman in one instance had made her whole, but that the faith of the man had made his daughter and another his servant whole, showing that it is a vital principle which can be conveyed from one person to another, and upon which as its magnetic point or centre the healing-force can be conveyed. I speak of this because it is the essential element in all kinds of spiritual manifestations, and because, although much maligned, abused, and, in the scientific parlance of the present day, considered a relic of superstition, there is no more exalted force or power in the universe than that sublime element of receptivity which is willing to receive all the good that the creation has to offer.

I will state the principle in another form. If you are an hungered, and your mind is pre-occupied with some other subject, the food fails to nourish you. If you are afflicted with grief, the food turns into bitterness, and the vital forces are destroyed. If you are affected with anger, the food turns into an incumbrance, the blood refuses to circulate, and apoplexy is the result. If you are overcome with fear, you cannot partake of nourishment, or if you do, it performs no vital function. This shows the intimate connection between the nervous forces as acted upon by the mind in the most vital process of human life, the manufacture of blood. If this be true of baneful influences, the reverse must be true of whatever gives joy and pleasure. Hence, mirth and gladness facilitate the assimilation of food. Hence faith facilitates, and is the power upon which any good can enter your minds or spirit; and the true spiritual physician, who administers to the necessities of spiritual life, understands that just in proportion as his congregation confide in him, so has he the power to meet with the wants of their minds, and just in proportion as they doubt him so has he not the power to minister to their necessities. This is so palpable and plain that, but for the disturbing laws of pure science, as it is called, I should not have referred to it, but I desire to make it plain and clear that whosoever would receive a benefit must be willing to receive it.

I was called upon since I have been a spirit to consider the case of a young girl dying of a consumptive disease. The mother of this girl utterly refused to give her consent to allow her to be healed by magnetism, or by any spiritual agency, saying that she would much rather her daughter should die than to be cured by any such diabolical method. The daughter did die, the atmosphere of that mother surrounding her until her death. I need not say that the mother in twelve hours would have given all her life

if by any process or any instrumentality the daughter's life could have been restored; but the faith came too late that could have restored the daughter to her bodily life again. So they who err in blindness and in ignorance meet the penalty of that error, and the merciful laws provided by an infinite variety of compensating processes now enables that spirit-daughter to minister to the healing of the mother's wounded and grief-stricken soul.

So of all things to cultivate, whether upon the earth or in spirit-life, be sure that you keep the one solvent in view which causes you to be a fit recipient of the blessings that you covet. Be sure that the doors of sympathy and the atmosphere of faith are kept as free and pure as it is possible for them to be. The application of these principles to spirit in spirit-life may seem to you much more simple and less difficult of solution than their application to physical wants in the atmosphere of earthly life; but I wish to state briefly what I do in connection with the spirits in spirit-life that come out of earthly existence maimed, dwarfed, diseased, and depressed. There is in the sphere which I inhabit a peculiar healing and solvent property, the result of the light and life which is required for healing purposes. It belongs to a portion of the amethystine sphere visited by Judge Edmonds, and which represents the blending of the rays of earth with spiritual light which illumines and purifies it.

The healing property is innate in the spirit. I do not think it can be to any great extent cultivated, since some have the gift of knowledge, and some of wisdom, and some of healing. I think that there is a particular tone and quality of spirit requisite for healing, and while others may impart knowledge, they have not the power of the application of it, and while some may have sympathy, though not the requisite will power to apply that sympathy to needful and practical purposes. Therefore the sphere of healing is a distinct sphere. No spirit enters as a healer who has not the direct spiritual properties represented, namely, will-power, sympathy, knowledge, and the exercise in a voluntary direction of every requisite property of self-control. To do anyone good you must always have command of yourself; and no unbalanced will, no person weakened by any suffering, can become an adequate helper. We, therefore, are chosen by the qualifications of our innate spiritual natures, and I am happy to say that the number who throng around me, and with whom I co-operate in spiritual healing, give indication of the fact that this gift, co-equally with that of knowledge and wisdom, exists in a large degree in the human mind. We applied the healing in this manner. Ascertaining directly or indirectly the cause of suffering, that particular individual spirit or the special person is sent for who can administer the thought that is requisite; and if the soul is famishing for sympathy, affection, joy, or any other spiritual quality, then that spirit in our sphere which is most joyous, or most loving, or most sympathetic, is immediately sent for. And if the spirit, having no knowledge of what it may require, needs but one thing, namely, quietude and rest, the most active will-power among us is brought to bear upon that spirit to induce repose; and just as surely as the needle responds to the polar star, so does the spirit respond to the sympathetic and genuine action of a will that is intent upon making that spirit rest.

If you could understand that repose from any mental or physical labour is all that is required to give nature a chance to heal you, you would find an infinite quietude the best adapted for those who suffer from diseases of mental and nervous disturbance. The space allotted, the ample room, the actual provision made for every individual need, is such in our sphere that if I could draw you a picture of it, and it could be taken as the model for any hospital or house of refuge in the world, the healing that would go on by that rest and isolation alone would exceed all that takes place now in the whole world. Remove sufferers from one another, and we take them from the atmosphere of their suffering, we make no possible communication, for there is contagion in grief as there is in laughter, but grief is poisonous, while joy is healing. So, if there be children playing upon a verdant meadow where the invalid spirit walks, and recognises by slow degrees a well-beloved child, the interest is at once fastened, the malady is forgotten, and the new thought awakens as to the manner of life and education fitted for that child. If the invalid suffers from a past disappointment, that of ambition, or hope, or love, then gradually this is supplanted with the presentation of other possibilities in life, and it is never too late for even a disappointed hope to revive, or a failure of ambition to become turned in the right direction of doing good to mankind. Kindle a hope in despairing minds, and you have the panacea for all despair. Convince them that the sorrow will not always endure, and the hope has already commenced its efficacy. So in the vast plains and bowers, and in the quiet seclusion of our abodes, we awaken all the day dreams of earthly life, revive the perished hopes, make possible the fulfilment of the highest dreams, and hedge the sufferers round with a strong guardianship of an accustomed will that knows and anticipates their every need, and supplies strength for their feet to walk. If the lame have artificial limbs upon earth, the spiritually deformed have these provided in spiritual qualities, and we never give them time or opportunity to fall or relapse into the depths from which they have been rescued. Trial, with all its horrible atmosphere upon earth, becomes illumined with the subtle rays of an enlightened conscious volition that disperses it as the mist before the sunlight. Let an enlightened and refined faith and a sublime hope enter the prison vaults which now deform your centres of civilisation—the hope that it is not too late, that there may be a re-commencement of life, that it has not been entirely wasted, that there is a chance, and the great healing power of that one hope

will lighten up all the dungeon-cells and make the criminal's doom as glorious as that of the martyr. If it were possible, in the long rolls of suffering humanity that flock to the hospitals appointed for that purpose, to point to the one process of a true harmonious life, would prevent this suffering and lead future generations by slow degrees yet sure to the acme of physical health which would present a relief even to those that seem doomed to suffer from excruciating pain. As it is, science on the one hand, with its severe research, and philosophy on the other, with its terrible finality, clasps the spirit round about as with an icy chain, and hope has not room to uplift the spirit from despair. I expect the time will come when these remedies adopted in spiritual life by direct processes of scientific application will restore deformed and decayed bodies, renew sight that has grown dim by accident or age, take away the deafness that by nervous prostration gradually increases, and supply that exhausted vitality which the present system of life brings year by year into almost an epidemic. If you do not wish for crime in one direction, then you must not become exhausted in all nervous vitality in another. A depleted, corrupt, and fatiguing civilisation must have its eruption of disease and crime. If you check it here it breaks out in another direction. If it is not an epidemic in a crowded city, it is typhoid fever in some remote town, the result of a lack of sanitary knowledge; and if the epidemic is checked in your centres of civilisation it changes to nervous diseases, and the whole community are afflicted with undue tension and nervous excitement. If it is not a chronic malady of some kind, then it becomes an epidemic of the mind, and gradually the encroachments mar the beauty and perfection of that which is intended to be the highest habitation of the earth—the human temple.

In the coming future I expect a race of human beings to inhabit the earth whose every faculty and power will be attuned to harmony. I do not mean a race of prize-fighters, or a race like the gigantic and athletic sons of ancient Greece. We want no sporting heroes for modern civilisation, but we want a race attuned to such harmonious accord that, without the extreme of brute force, there may be perfect health and activity in every department of mind and body. The fact is, that this race typifies the ideal and the coming man; and there is no doubt that from the fragments of human lives which I see around me, properly cultivated and attuned to the laws of health and harmony, there may come upon earth, as the offspring and outgrowth of the present a future type of beings whose every power and quality will act in harmonious accord, the harmonious and fitting working of spirits, fully and entirely free, with bodies that are perfect and free from sin or suffering. *Mens sana in corpore sano.*

Such possibilities are already before you. The geniuses, the sages, the great of mankind, and they who pour out their lives in one perpetual stream of joy upon the earth, imparting blessings at every footstep, are prophecies of what the coming race will be. Endowed with every good and perfect gift, the great law of sympathy and of healing shall extend its benign and potent sway, and you shall disperse and dispel those dread clouds and centres of suffering and crime, until every soul, attuned to high accord with heaven, shall receive the healing balm which is given by the fruit of the Tree of Life that is for the "healing of the nations."

## POEM.

I said to the Master within my place,  
 "What work is for me to do,  
 By which I may borrow an added grace,  
 And the sunlight glimmering through  
 Might shine on my coronet, which was won  
 By works of worth and beauty done?"

And I thought me of all the great world's work,  
 Its strivings for fame and power,  
 And I wondered if I could add a gift  
 That would strengthen its lofty dower.  
 But the Master turned him aside and said,  
 "There are poor on earth that famish for bread."  
 "But I have no bread to give," I said;  
 "The fields of ripened grain  
 Are for the harvesters below;  
 They sow and reap in pain,  
 And the rich man gathers of what they give,  
 And the poor man finds it hard to live."

And I thought me of all the powers of art;  
 Could I paint a picture well,  
 That should form of some noble temple a part,  
 Wherein my name might dwell  
 Enshrined among the great of earth,  
 Filling with beauty and joy its dower.

But the Master turned aside and said,  
 "There are temples hoary with age,  
 And each one bears a burthen dark,  
 And each one a bloody page;  
 And fields of human gore have been shed  
 Where every temple rears its head."

Then with a voice so kind and meek,  
 He said, "Could you bring the tears  
 And the sighs of those that are weary and weak  
 Through all the painful years."

So I bore me a burthen of great complaint  
 Of the heart of the world that was weary and faint,  
 And I laid it down at the Master's feet,  
 And he smiled with a grace and compassion sweet;

And lo! from the tears there grew bright gems,  
 And for sorrow's wails there were diadems,  
 And the sighs and the groans are changed to joy,  
 And I had wings without an alloy,  
 And I flew me back to the earth again,  
 And I left the pleasure where I found the pain;  
 And now evermore to and fro  
 The mission proceedeth, nor faint nor slow;  
 But where there were tears they are changed to gems,  
 And where there are sorrows are diadems;  
 And the thorns of woe that 'round your feet  
 Have made earth dreary are flowers sweet.

## ELONGATION OF DR. MONCK.

Dear Mr. Burns,—I hope you will find room in the MEDIUM for the following statement of my experience while Dr. Monck was in Glasgow. I had heard so many conflicting statements affecting the genuineness of the Doctor's mediumship that I was afraid of him coming to Glasgow, and wrote to discourage him in coming, and when he did come I confess I did not receive him with the warmth and kindness which I now know he deserves. The Doctor arrived in Glasgow late on Monday evening, April 28. Eight persons had waited about two hours for him at our hall, 164, Trongate, and although the majority of them were Spiritualists, they were not in a very harmonious frame of mind, but notwithstanding this condition of mind and the hurriedly-got-up sitting, the general feeling was satisfactory. The raps were very decided. This appears to be the most prominent feature of the Doctor's mediumship. An accordion was moved very perceptibly across the table. The gas was slowly extinguished. I mention those particular manifestations because they appeal to the senses of sight and hearing, and to our judgment. On Tuesday evening, 27th, a second seance was held at my house, 65, Jamaica Street. Present, seven intelligent persons, Mrs. Bowman and Mr. James Simpson being two of the number. The other names I am not at liberty to give. Raps all over the room were in abundance. The medium's chair was put on the arm of Mr. Simpson, who declares he never let go the Doctor's hand, but in my opinion the manifestation of importance was the elongation of the medium's body. The height of the ceiling in the room where the seance was held measures 10 feet 11½ inches. Mrs. Bowman stood at the medium's right side, holding his right hand in her left. Mr. Simpson stood at his left side holding his left hand in his right. The medium's body was felt by both to be rising in the air, taking their hands up along with him. Mrs. Bowman thought he was floating upwards, and, to make sure, placed her left foot on the right foot of the medium, until her arm was drawn up so high that she felt her side almost hanging against that of the medium, and her foot tip-toeing on his foot—at the same time heard "Samuel's" voice right overhead. Mr. Simpson meantime had mounted on a chair, felt his hand drawn upwards, and heard the voice overhead. Both consider it must have been near the ceiling. Mrs. Bowman, with arm stretched upwards, measures 6 feet 6 inches. Dr. Monck's arm to top of head measures 3 feet; altogether he must have been elongated to the extraordinary height of 9 feet 6 inches. Not having been personally present, I was just a little sceptical about this, and did not hesitate to tell the Doctor of my want of faith, but now I feel confident of the genuineness of this manifestation. I have questioned Mr. Simpson and Mrs. Bowman on the subject, as also a trance-medium who was present. The following day this lady went into trance in my presence, and I asked the controlling spirit if he was present at Dr. Monck's sitting the night before, and if it was really true that Dr. Monck's body was elongated to such an extent. He said, through his medium, that he was present, and he and all the other spirits who were looking on were completely astonished, as they had never seen that done before, and further, that the spirits at work, were trying to make him still longer, but something came in the way. I asked if it was the ceiling; he said he could not tell, but thought it likely. I was invited to a seance on Wednesday night at a stranger's house, I heard the raps quite distinct at first, so near the Doctor's feet that I thought they might be produced by other means. I asked, could not the friends produce the raps on the table somewhere, when immediately I felt them under my own hands, and it was clear I was not deceived as to the locality, as all present decided that they were near me, then they were heard all over the table. Dr. Monck then stood with one foot on an inverted tumbler and took off his boots; all the time the raps were heard. I saw the accordion slightly moved without contact, lastly the Doctor was entranced. "Samuel," through him, told the host he had something for him; he said, "Look behind my medium;" he did. "What do you see?" "A light." "What is it like?" "Like a hand." At this moment I understand the Doctor's hands were held by the host and a young lady. Being in the dark I could not tell, but presently I will tell you what I do know of this luminous hand. On Thursday and Friday three seances were held each day, and all the above phenomena and much more, including the opening of a chest of drawers, and emptying the contents over the heads of the sitters. This is the sitting at which David and Robert Duguid and other two mediums were present. It is well known among us here that a band of Indian spirits guard both David and Robert Duguid, and finding conditions favourable they thought they would have a regular scrimmage, and they had it so that they fairly terrified "Samuel," who shouted, "For God's sake light up, or these spirits will break everything."

Now, dear friend, my yarn has stretched further than I intended. One more fact and I am done. About the luminous hand, some kind people say it is a phosphorescent hand the Doctor can lay down and pick up; I say it is not. I held the Doctor's two hands in mine, while a light about six inches long and two and a half inches broad and three quarters of an inch thick; it seemed lying on a marble slab, against which the Doctor was leaning. It remained in that condition for about one minute, then grew into a beautifully-defined hand, as if a peach had been scooped out and illuminated from within. It then gradually faded into the cloud-form, and again into the well-defined little hand, then slowly back to the cloud, and then disappeared. I have written the above as a duty, to add my testimony to the genuineness of the mediumship of Dr. Monck.—I am, yours fraternally,  
 Glasgow, May 18, 1875.

JAMES BOWMAN.



## AN OBJECTION TO THE DOCTRINE OF ETERNAL PROGRESS CONSIDERED.

In the first place, I will observe that, if true, the doctrine must be good and not hurtful. For, if there is eternal progress for all, it must be ordained by God, and, therefore, absolutely good. And, indeed, all truths, since they come from God, the Fountain of all truth, must be good to be believed by those who are able to receive them; those who are unable to receive them, will not receive them. God is a being of infinite power, wisdom, and goodness. I take for granted my objection does not require this to be proved, then the doctrine of eternal progress for all follows as a necessary consequence. It also shows the absolutely impartial benevolence of the Deity. "He made us, and not we ourselves." If, then, any of his creatures fail of reaching the high destiny He has ordained for their fellows, He cannot be said to be strictly impartial; for that failure would imply inferior workmanship, which must be by design. For it would be inconsistent with his attributes to suppose that any of his work should fall short of his intentions. Such designedly inferior workmanship, then, would be mere caprice, and utterly inconsistent with our notion of perfect goodness.

"But," the objector might urge, "He has given us free-will, and, therefore, it is our own fault if we choose a retrograde instead of a progressive course. True; but if any man's existence was, on the whole, retrograde, and foreseen to be such, the gift or faculty of free-will to him, would be incompatible either with infinite benevolence or infinite wisdom.

It seems to me most in accordance with the attributes of God and the dignity of man to suppose that the latter has freedom of choice to an extent sufficient for making the necessary experiments for finding out what is good, but is denied the power of ruining himself altogether. Indeed, no one, I should think, would be so great a fool as wilfully to wish to do such a thing. But the terrible misfortunes and sufferings his headstrong will occasions him all tend, the greater they are, to teach him wisdom, and to establish him more firmly in the right path than if he had never gone astray.

Thus it is perfectly clear to my mind that there is a necessity for moral evil as well as physical evil. For both are caused by ignorance. And there is a necessity for ignorance, for, before men know, they cannot but not know. They must find out for themselves what is good before they can have any true knowledge of what is good, and the mistakes they make in so doing are their sins, which are not offences against God; if they were, it would be utterly inconsistent with his attributes that He should permit them but against ourselves. We are the parties most offended and most aggrieved by our sins, but the very anguish of soul we suffer on account of them is our inducement to forsake them and lay hold of that which is good.

Thus the existence of physical and moral evil in the initial state of the existence of progressive moral beings is an absolute necessity. But I see no necessity at all for the existence of an almost omnipotent devil, whose nature is wholly evil, and whose only pleasure is in thwarting and opposing the designs of the beneficent Ruler of the Universe, unless, indeed, we suppose that men are not ready enough in trying moral experiments for themselves, but require some powerful devil to urge them on. If his Satanic Majesty is useful in this way, we may be sure the Righteous Judge of all will "give the devil his due," and not torment him "day and night for ever and ever."—(Rev. xx. 10.)

And now, having proved the doctrine from premises we both admit, it will be scarcely necessary to show that it cannot have the supposed bad effect of removing all motive to exertion on our part. The effects of the doctrine are supposed to be bad, generally from an imperfect knowledge of the spirits' teachings. They, by no means, teach us that a man has only to sit down and fold his arms, and he will be carried onward by the stream of time. But, though they tell us of eternal progress for all, they tell us also that this progress is to be attained by our own individual efforts. If we work, "God," and the whole tide of events, will "work with us." But, if we work not, they will "let us alone in our glory." And, while we see everything else moving onward and upward, we shall find ourselves stationary. No human soul, however, can for long rest satisfied with inaction. He will soon find it more wearisome than work, even if he could regard with complacency being outstripped by his fellows in the race of progress. Then he will be only too anxious to make up for lost time.

But, although it is a cheering and glorious prospect, this destiny of eternal progress for every human soul, yet we look not to that for reward. We do not look to reward at all. Our principle is to do good for goodness sake. In this we have a present peace and satisfaction which, living at our best, always brings to the mind the consciousness that we are living up to our true nature and are moving in harmony with the laws of the universe. Thus we enjoy "a heaven upon earth"; to say nothing of our perfect freedom from spiritual bondage; all which, however, is necessary for attaining anything like truth. How could anyone get hold of the real truth on the most important subjects unless he was at perfect liberty to think for himself? And that truth must be the purest which comes to us through one organism only than when it is filtered through several others. Besides, each man's own conscience tells what is best for him. It may not be best for him to accept as truths those that are perfectly clear to others; for it may be necessary that he should find them out by his own experience and not another's. Those who are not men enough to do their own thinking in this life will find it much harder work when they are

obliged to do it in the next. I mean, harder than if they had tried before.

But I would condemn no one for "leaning upon an arm of flesh." We are all the creatures of circumstances, but in different stages of progress, and those who have entered the higher stages have no reason to blame or despise those in the lower; for they forget that they themselves were once in those stages, and, perhaps, lingered longer in them than our less advanced brethren. Our beautiful philosophy teaches us an expansive and large-hearted charity, "in lowliness of mind each esteeming other as good as himself." Thus all "boasting is excluded." And, likewise, all painful sense of inferiority. For all are spiritually equal; that is, equal in essence, but in different stages of progress in the knowledge of material things, which knowledge is all needful for the manifestation of the godlike qualities we each possess. And there is no height of knowledge or moral excellence that any one spirit has attained to that any other spirit is shut out from. It is only a question of time when the desired goal will be reached. And it is all for the good of the whole, and, consequently, of the individuals composing it, that it should be so. For the stability and integrity of the whole is promoted by that inter-dependence of the parts which graduations in knowledge produce. G. B.

## COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday last, at three o'clock, in Cambridge Hall, Mr. F. Wilson lectured on "Comprehensive Ethics." The morals of a nation were in the conduct of the majority, but it could not be said that we English made our morals, as they were the directions of the three Bibles; 1st, the Statutes at Large, given by the landlords to degrade; the Bible given by the Church to humiliate; and the Book of Political Economy, given by the capitalists to enslave. "Give us a guide! a measurement! a basis!" cries the earnest, but no response is heard, and no standard can at present be offered. "Do right, no matter what happens," sounds very well, but what is right? If it is right that your left hand should not know what your right hand does, then it is wrong to let your light so shine before men that they may see your good works. Take the consideration of that universally-quoted text that sounds so safe on the surface but inwardly it is so disregarded, "Do unto others as ye would they should do unto you." Can it mean other than that I will act towards you as I wish you to act towards me? But, on the contrary, you act towards me as you wish that I should act towards you. The consequence is that as your ideas on behaviour and mine are different, and each acting towards the other as we would wish to be acted by, your refinement and my rough manners come into contact, as the China vase coming in contact with the metal pot. The vase is broken because the pot acted to others as it would be acted by. "Do not to others that which you would not have them do to you" (the maxim of Confucius) is better, as it puts conduct in the negative, and so is less likely to give offence. The standard of right is higher now than it was in the time when the Gospels were written. For instance, you are there told that if a village will not hear your doctrine you are to shake off the dust from off your shoes as a testimony against them. Now the direction is, if they will not hear, consider the root of their indifference, and cultivate that to promote a favourable reception of your doctrine; as, if you are right, they must in the end come round to your opinion; if you are wrong, you will find out your mistake through your lack of argument. What the lecturer contended as required was a homely, pleasant, well-written commentary of the Gospels from an unbiassed stand-point, that could sift the wheat of wisdom from the tares of contradiction. The subject announced for next Sunday would be "The Extension of the Consideration of Comprehensive Organisation."

## VISIONINGS.

What do we see behind?  
Ambition dire, lust, rapine, fire, and sword;  
Of man and womankind  
The blood and tears in full libation poured.

What do we see abroad?  
The gathering cloud, the portent strange and dark;  
Paling old Force and Fraud,  
In fearsome guilt and trembling terror stark.

What do we see around?  
The thought-worn brow, the question-weighted brain,  
No longer dogma-bound,  
Battling for birth-right liberty again.

What do we see at hand?  
A martyr-won and ampler equal time;  
The wide and wakening land  
Stern, rising, and renewing her young prime.

What do we see a-head?  
Priest-greed and king-craft, rampant long, dethroned;  
Full long had wept and bled  
The People—now their tyrants are disowned.

What do we see in dream?  
Ah, vision blissful that enwraps the sight!  
Men, men their brothers deem,  
They work and worship in the Infinite.

W. ORMOND.

CURIOUS WILL.—The will of the Rev. William Hill, late of Lansdown Villas, Springfield Road, Cotham, Bristol, Baptist minister, who died on 11th November last, has been proved. We make one quotation. "As this is to be my final public document, I shall here record my detestation of all State establishments of religion, believing them to be anti-Scriptural and soul-ruining. I have for years prayed the King of Zion to overthrow the politico-ecclesiastical establishment of the British Empire, and I leave the world with a full conviction that such prayer must ere long be answered. I thirst to see the Church brought down, the Church by man set up, for millions are by it led on to drink a bitter cup."

### 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.  
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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 21, 1875.

### MRS. TAPPAN'S INSPIRATIONAL WORK.

The series of orations being delivered at Cavendish Rooms on Sunday evenings, by Mrs. Tappan, afford valuable evidences of identity in the controlling spirits, besides the enlightened teachings conveyed. All Spiritualists should make it a point to hear Mrs. Tappan ere she concludes. She has three more Sundays to spend amongst us. The subject on Sunday first has been thus announced:—

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

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

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

Mrs. Tappan will commence a tour in the North early in June. She will not be able to sustain continued work, but must choose her ground. All who desire a visit in the north of England or Scotland should apply at once.

### MISS CHANDOS AGAIN AT DOUGHTY HALL.

On Sunday evening, Miss Chandos will again speak at Doughty Hall, her subject being, "Hypnotism and Statuism," two theories of mesmeric phenomena which are opposed to the one usually recognised. It will be remembered that speculations on this point were introduced into the letter of Mr. Laroy Sunderland, which appeared in the MEDIUM a few weeks ago. The subject will no doubt be highly instructive in the hands of the lecturer, who has not only considerable acquaintance with its literature, but is also a practical mesmerist and teacher of the art.

### THE DEPARTURE OF MISS LOTTIE FOWLER.

Miss Fowler leaves London to-morrow (Saturday) for the Continent. Her first stopping-place will be the Hague, whence she will proceed up the Rhine, calling on various friends, but will not make long pauses till she reaches Vienna, from which city she will proceed further to the residence of the Baroness Adelpa Von Vay. If any of our continental readers should desire a visit from Miss Fowler en route, they may effect an arrangement by writing to us as early as possible. We commend Miss Fowler to the attention of our continental friends.

### DOUGHTY HALL.

On Sunday evening the meeting was not large, but seemed to be much interested. Miss Egar gave an inspirational invocation, and at the conclusion of Mr. Burns's remarks, gave an address under spirit-influence. The subject was, "The Light of Spiritualism." Miss Egar is a very fine speaker, and only requires further development to enable her to be of great use as a teacher on the spiritual platform.

A LECTURE will be given at Doughty Hall on the 13th or 20th of June by Guy Bryan, M.A., on the "Origin, Formation, and Ultimate Destiny of the Universe," in which will be considered also the origin of evil, and the object had in view in the creation of matter; being the substance of communications written through the lecturer's hand by the spirit "Thomas Clowes," who was his tutor when in earth-life.

GOSWELL HALL.—On Sunday evening last Dr. Sexton delivered a lecture here on "An Impartial Review of the Revival Movement of Messrs. Moody and Sankey." There was a fair attendance, and the lecture was listened to with marked interest and intelligence. The Doctor said that if the revival theory were true it showed that there is a continued and perpetual intercourse between the soul of man and the spirit-world, and it was unquestionable that a current or wave of spirituality was passing over modern society in the present instance. It was announced by Mr. Parkes that the lecture would appear in print in a few days, and no doubt it will be read with avidity. The Doctor's subject for next Sunday evening will be "The Theory of Automatism," being a reply to Professors Huxley and Clifford on the questions of the freedom of the will and the spiritual nature of man.

### THE DEPARTURE OF MESSRS. BASTIAN AND TAYLOR.

On Wednesday morning, these mediums left London for Liverpool, to embark for America. During their residence among us they have rendered great service to the cause of Spiritualism. They have derived no small advantages themselves, for the phenomena have surpassed everything which they obtained in their own country. This is another instance of the importance of mediums changing their locations, and not remaining too long in one place or one country. Mr. Bastian, and indeed Mr. Taylor, are now thoroughly exhausted by the severe sittings which they have had, and they absolutely require rest and change. Before these materialising seances, Mr. Taylor was stout and ruddy. Latterly he has become quite thin and sickly-looking, because of the great drain upon his system in the development of the spirit-forms. Mr. Bastian has at no time been in the enjoyment of robust health, and hence he has suffered all the more. These physiological changes are an answer to the arguments that spiritual phenomena are the result of trickery; for, why should the employment of ordinary means of action thus reduce the vital power of the operators? There can, however, be no doubt as to the nature of the phenomena which have been so plentifully and repeatedly witnessed.

Mr. Taylor, as a clairvoyant, gave ample evidence of the great fact of immortality. Many times have we heard him describe spirits near to sitters in the dark circle; and at the same time these sitters would be touched by spirit-hands, while Mr. Taylor was in the act of describing the fact. Again, the spirits would speak in the audible voice to sitters, and thus establish recognition without any description being necessary.

The semi-light seance was, however, the great test of spirit-power. Numerous faces have been seen at the aperture in considerable degree of light, and have been promptly recognised. About this there can be no doubt whatever.

The spirit-form seances were more striking still. For a series of weeks sitters saw every Tuesday evening the same well-recognised figures and features come forth and salute them in various ways. The light, it is true, was dim, but in some cases the spirits availed themselves of it in such a way as to give their friends every satisfaction as to identity.

Messrs. Bastian and Taylor conducted their seances in a very commendable fashion. The arrangements were such as to give every opportunity for investigators to satisfy the demands of their scepticism. And yet, on very few occasions was any behaviour introduced which led to the discomfort of the majority.

The rooms were permitted to be searched, sealed, and tested in the most thorough manner, and Mr. Bastian permitted himself to be tied, sealed in a bag, nailed to the floor, and in every way tested personally, as well as the rooms which he occupied.

The spirit-guides of these mediums, who were foremost in test-arrangements on the last evening on which we were present, tied Mr. Bastian in such a manner that Colonel Greck, Mr. Lowther, and Mr. Dawbarn had to give up the attempt to unloose the knots, which were speedily reduced by the controlling spirits. At other seances Mr. Bastian was led out by the spirit-forms into the open circle, showing the spirit and the medium at one time, thus rendering the idea of transformation impossible.

The spirits conducted themselves in such a way as to impress their identity upon those who knew them beyond the shadow of doubt. Of all these particulars our columns during the last few weeks have borne ample testimony. The gratitude of our readers and the public generally is due to Mrs. Woodforde for the labour which she has bestowed upon these reports. They have not only been absolutely truthful, but written in a high literary style, and pervaded by remarks and reflections of the most instructive kind. No one statement which she has made has been contradicted by any of the many sitters who have been present with her at the seances she reported.

This week we give, in connection with the illustration of the seance, two vignettes from photographs of Harry Bastian and Malcolm Taylor. Mr. Bastian appears to the right and Mr. Taylor to the left of the sketch on our first page. The other part is described elsewhere.

These gentlemen have been overwhelmed with applications to visit various parts of the provinces, and have left us with a warm invitation to return as soon as circumstances will permit, and renew their acquaintance with the Spiritualists of England. They carry with them the gratitude, respect, and good wishes of many of the choicest friends of Spiritualism, and when they return they will be received in the spirit of genuine regard.

### ARRIVAL OF MRS. HARDY.

The "Adriatic" is reported to have arrived at Liverpool, and Mrs. Hardy, or some information from her, may be expected in London soon. Before leaving Boston, she and her husband were entertained at a farewell party, and the reports speak favourably of the mediumship of Mrs. Hardy, and of the numerous friends she has to regret her absence from America.

Some doubts are raised in one journal as to whether she has the phenomenon of materialised spirit-hands at her seances. We may remark that recommendations and assurances respecting mediums are of very little consequence—a fair field and no favour being the surest method of doing justice to the medium, and of deriving certainty as to the nature of the manifestations. Other mediums visiting our shores have had nothing to complain of in this respect, and we have no doubt that Mrs. Hardy will be equally well received.

DR. SEXTON'S SUBJECT at Goswell Hall on Sunday evening next will be as follows:—"The Theory of Human Automatism; a reply to Professors Huxley and Clifford on the questions of the Freedom of the Will and the Spiritual Nature of Man." Goswell Hall, 86, Goswell Road, at seven o'clock; admission free.

DOUGHTY HALL CHOIR.—The usual weekly practice will be held at the Spiritual Institution, every Wednesday evening, at eight o'clock, for the convenience of people who cannot come on Friday. Miss D'Arcy will be pleased to welcome anybody who will come forward and give their services. The object is to get up a "service of song." During the unavoidable absence of Miss D'Arcy on Sunday, Miss May will preside at the organ.



## MR. BURNS IN THE NORTH.

Thursday evening, May 27th, at Sunderland.

On Friday evening, May 28, Mr. Burns will lecture at the collier village of Choppington, Northumberland. We have received the following copy of the placard being circulated at Seghill:—

**THE NEW SCIENCE.**—Mr. James Burns, of London (Editor of the *MEDIUM: A Weekly Journal* devoted to the phenomena and philosophy of Spiritualism; *Human Nature: A Monthly Magazine of Anthropology*) will deliver a lecture in the Boys' School Room, Seghill, on Saturday Evening, May 29th, 1875. Subject: "Modern Spiritualism, a true science of man; his spiritual nature demonstrated; his continued existence after (so-called) death proved; its utility indicated; and wherein it agrees and disagrees with the 'Secular' and religious systems of the present age." The chair will be taken at 7 o'clock John Mould, Esq., Newcastle-on-Tyne. Admission 6d. and 3d. Discussion invited.

N.B. "The dispute about religion and the practice of it seldom go together. The shorter, therefore, the dispute the better. I think it may be reduced to this single question, Is man immortal, or is he not? If he is not, all our disputes are mere amusements, or trials of skill; but if man is immortal, it will behoove him to be serious about eternal consequences. This question unsettled is the source of all our infidelity."—Dr. Young's "Night Thoughts."

The science of Spiritualism claims to have settled the question of man's future existence in the affirmative. We invite all to come and hear by what process.

Sunday, May 30th, probably at Darlington.

Monday, May 31st, Alston.

Tuesday, June 1st, Glasgow, care of Burns, Crawford, and Co., 102, Renfield Street.

## MRS. HOLLIS IN ST. LOUIS.

Mrs. Hollis, the famous medium, is thus advertised by a *St. Louis Dispatch* reporter, with whom she had an interview:—

"Mrs. Hollis, the materialising medium of Louisville, whose explorations into spirit-land have been somewhat remarkable, arrived in the city last Monday, and a *Dispatch* reporter called on the lady this morning. Mrs. Hollis is a prepossessing lady; of medium height, but of strong physique; regular and harmonious features, hazel or dark brown eyes. She states that her visit is made in response to repeated and urgent invitations from friends of Spiritualism in St. Louis, and she has consented to remain a few days and hold seances, provided she can obtain eligible rooms. Mrs. Hollis's phase of mediumship is clairvoyance and materialisation, and she claims that no cabinet is necessary, that a shawl stretched across the corner of a room serves her purpose equally as well as a large wooden cabinet. She also claims to materialise as many as five and six spirits at the same time, and that, too, in a room sufficiently lighted for one to readily recognise any article in the room, and the colour of the eyes of the spirits. She says she has been giving these manifestations for many years, and has converted atheists, sceptics, and materialists to the doctrine she advances. Mrs. Hollis, after leaving St. Louis, will proceed at once to Paris, which she will make her future home."—From *The Courier Journal, Louisville*, April 25th, 1875.

**PERSECUTION.**—The colliery masters have given notice to Spiritualists at Shildon that spirit-circles will not be permitted in the houses owned by the colliery proprietors. These "houses" are generally so disgraceful that the high-minded proprietors may have some compunctions of conscience in thinking that spirits have to return to such dens.

**DARLINGTON.**—Mr. E. G. Sadler will give two seances at the Spiritual Institution, No. 1, Mount Street, adjoining the Turkish Baths, on the evenings of May 27th and 28th. For particulars, see notice in the meeting room, where tickets may be had; or by application to D. Richmond, 18, Chapel Street, Darlington.

**SUNDERLAND.**—Mr. John Greig, twenty-one years of age, who was an enthusiastic Spiritualist and mesmerist, residing in this town, was, along with his brother and two others, thrown out of a boat on Monday, while on an excursion at sea, and all perished. Mr. Greig was a constant reader of the *MEDIUM*, and most anxious to foster investigation here.

**SOWERBY BRIDGE.**—Mr. William Williams, of Bradford, will speak twice in the Lyceum, Hollins Lane, on Sunday, May 23, to commence in the afternoon at half-past two; in evening, half-past six. Collection to be made at the close of each service, in aid of the above institution. On Sunday, May 30, Mr. Joseph Armitage, of Batley Carr, will speak in the Lyceum in the evening only, to commence at half-past six; Lyceum in afternoon, half-past two.—T. THORP, secretary.

**HALIFAX.**—On Sunday last Mrs. Butterfield discoursed on the hymn, "Be happy, the earth is a beautiful place," and enforced ideas of cleanliness as to food, habits, and moral purposes. Thus would a pure aura surround mankind, which would enable developed spirits to approach and instil into the mind high truths and bright ideas which would render man "sunny and bright in the face." Mrs. Butterfield's teachings seem to have a laudable object.

## SONNET.

There are sweet voices calling me. I hear  
Them on the starbeams coming—coming ever  
Mid twilight with beneficent endeavour  
And noblest aims of good. They would uprear  
My earth-drawn dreams to their own high sphere  
Of more than ideal loveliness, where never  
These mortal jars and sickly deaths dis sever  
Heart's ivy-leaves. I hear them. Do I fear?  
Ah, no! such whisperings are a dear delight,  
And full of rich assurance. Once the vale  
Of shadowy death-march made my weak heart fail,  
And mantled all my soul in stormy night,  
But daybreak's on the hills, and 'twill be sweet  
To tread the paths where loved and lost ones meet.

G. ASHWORTH.

12, St. Paul's Terrace, King's Road, Camden Town,  
May 14, 1875.

## SIR CHARLES ISHAM, BART., ON MISS SHOWERS'S MANIFESTATIONS.

The manifestations through Miss Showers are increasing in interest. I was kindly invited last Tuesday week, with only Mrs. Mackdougall Gregory and Mrs. Michell, consequently there were no opposing elements, excepting a little offence to "Peter," caused by our talking too much during one of his songs. He ceased; we, suspecting the cause, apologised and waited patiently, when, after a few minutes of silence, he called out, "As you kept me waiting, I have kept you waiting." The performance over, Miss Showers's maid held up a shawl in front of her for a short time; when it was taken down, her wrists were found corded to a chair in front of her so tightly as to cause them to swell in a manner painful to behold. I was then invited to seal the final knot. The shawl being re-adjusted a hand immediately appeared above it in rapid motion, then another larger one with rings on the fingers. The rooms being well lighted with gas, Miss Showers could see the hands coming from and returning into her body. A heavy rosewood chair was quickly hung on to her arm, which was still tied, and being examined was as quickly taken off. I then untied the knots, about twelve, some of which were pressing into the flesh, making it difficult to get at them. I now tied a piece of tape round the neck, and passing another piece through it, secured it to a staple in the wall; then I suspended a piece of tape over the neck, the shawl was held up, but the hands of Miss Showers were now placed outside, resting on the knees, and were consequently fully exposed to view. The two ends of the tape were instantly tied in a very neat bow, which I cut off, and have kept. A tumbler of water was then placed in Miss Showers's lap, the hands remaining in the same position; the shawl was held up, and on again being taken down the tumbler was found nearly empty, and being held between the teeth of Miss Showers.

The most interesting phenomenon was reserved to the last, viz., the materialisation of "Lenore." For this it is necessary to reduce the amount of gaslight. This was not of the slightest consequence, as she allowed me to approach her as closely and for as long a time as I pleased. I took an impression of her hand and left foot in dough, which I found much better than clay, which I used on former occasions. She allowed me to examine and touch her right foot, both above and below; it was very narrow, and had but two toes, as has been before observed. She objected to an impression being taken of it, although I did my best to obtain one; but I hope to be more fortunate on some future occasion. She gave me a piece of her veil, saying "Florence" had just brought it; she believed it was an ordinary and not a spiritual fabric, and that it might have been found in the house; still she did not think that Mrs. or Miss Showers had anything like it. Whilst talking, she carelessly lifted it off her head for a moment, looking very picturesque and lovely; it appeared to be four or five feet long, and narrow, the ends falling below the waist on each side.

We gave her a small piece of sugar-candy, which I brought for the purpose, requesting her to crush it. She said, "I must materialise a tooth for that;" and retired behind the curtain. "Peter" now became witty, and, as if assisting in the operation, was heard to exclaim during the process, "But you don't want a wise tooth." She soon returned, and another piece of candy being given, she gave unmistakable demonstration of the crushing powers of her teeth.

I held several cards in my hand, requesting her to sign her name on them; to this she readily assented, resting her hands and arms on mine—they were very warm. She then entered into a lengthy and animated conversation on corresponding more frequently with me, but said there was a difficulty in getting the paper she liked, as Miss Showers objected to having her desk "rummaged" by her. I offered to supply her, not only with paper, but with other requisites, such as writing-desk and stamps, so that she might be quite independent. The two latter she said were unnecessary, as she could easily obtain them in the house. I pressed her to allow me to send them. She said it was too kind, but she did not want them. I, however, took them to Miss Showers for her the next day, including paper stamped in colours with her monogram, "L.F.," and I doubt not she will make good use of it, and will direct her letters to the Continent, where I shall probably be before this account is published.

## PRIESTS AND THE BIBLE.

In the lecture, delivered in reply to one by the Rev. De Witt Talmage, D.D., reported in the *MEDIUM* of the 30th ult., the following statement occurs:—"Priests and popes found it necessary to invent some kind of doctrine to which they might tie men's souls down, and so the Bible was made the Word of God, and a conventional interpretation fixed upon every chapter of it by the Papal priesthood, which abuse has been retained by so-called Protestants to this day."

To many persons these words will appear too strong language to use with reference to a class of men who are generally well thought of; but that it is not stronger than the case deserves will be seen by reference to the conduct of priests in one particular.

The doctrine of the Trinity in Unity, and Unity in Trinity, which, says the Athanasian Creed, "except everyone do keep whole and undefiled, without doubt he shall perish everlastingly," is not once plainly stated in the Bible. It is not taught anywhere in the Bible so unmistakably that an intelligent person, previously unacquainted with the doctrine, would ever find it. There is one verse—and one only—in the Bible in which it would seem to be

hinted at. This is found in the First Epistle of John v. 7, which with the preceding and subsequent verse, reads as follows:—

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the spirit that beareth witness, because the spirit is truth. For there are three that bear record [IN HEAVEN, THE FATHER, THE WORD, AND THE HOLY GHOST: AND THESE THREE ARE ONE. AND THERE ARE THREE THAT BEAR WITNESS IN EARTH], the spirit, the water, and the blood; and these three agree in one."

The words in small capitals, enclosed in brackets, are omitted by Griesbach, because not found in any of the numerous MSS. which were earlier than the invention of printing. Moreover, by the careful reading of the whole epistle, it will be seen that they spoil the sense of the apostle's arguments.

It may interest some readers of the MEDIUM to know that it has been stated in public by one of the revisionists now engaged in revising the Bible, that the amount of evidence against the seventh verse being genuine is so overwhelming, that there is little doubt but that it will be expunged from the forthcoming revised Bible.

It may be truly asked, then, how is it that Protestant clergymen—who have taught that every letter, syllable, word, verse, and chapter of the present authorised Bible was the very word of God, and man's infallible standard of spiritual truth—should so long have suffered unlearned hearers to build their faith in a mysterious doctrine, the foundation of which is a text, which they (the clergy) must have known to be spurious? The answer probably is that they "found it necessary to invent some kind of doctrine to which they might tie men's souls down" in order to uphold their priestly authority. It may be further asked, how is it that the Bible is now being revised by the clergy? It is doubtless because the foregoing and kindred mistranslations have been so pressed home upon them by the ever-increasing intelligence of the laity that they are constrained to do something towards giving a more truthful translation. For there is a new spirit abroad, "and it is the spirit that beareth witness, because the spirit is truth."

Priests, however, in all ages of the world's spiritual development, have made the Word of God—the Divine Logos "which lighteth every man on its coming into the world"—void for their tradition's sake. They have ever circumscribed its influence and power by prescribing bounds to its quantity and quality, when they have sought to confine it to the lettered page.

The Jewish priests rejected the manifestations of spiritual power through Jesus, because they believed such manifestations belonged exclusively to Moses and their prophets. Modern priests err just as much in supposing they ceased with Jesus and his apostles, notwithstanding the declaration of Jesus himself, that the works which he did his true followers should do also. And if it be true that "history repeats itself," it necessarily does so in every department of man's being. It should therefore be seen that the possibilities of one age are the possibilities of another.

Priests have always endeavoured "to tie men's souls down" and keep them in spiritual bondage. It was priests who stigmatised Jesus Christ—in his day and generation—a deceiver (Matt. xxviii. 63). It was priests who bribed men to conceal the *post-mortem* evidence of his continued existence in spirit-life (Matt. xxviii. 11-14). It was priests who, previous to the Reformation, withheld the Bible, and its testimony to spiritual truth, from the people, and at a time when they most needed its enlightenment. It has been priests who since that time have suffered the people to be deceived by mistranslations of the Bible, and then teaching them it was infallible. It is priests who, when a brother priest dares be true and honest enough to speak his convictions respecting the Bible, keep him out of their pulpits and shut the church doors in his face, when he comes from a foreign land to pay them a friendly visit, bound on a mission of mercy.

There is nothing, therefore, wonderful in the fact that priests should again brand men deceivers when—like the writer in the first verse of the epistle previously alluded to—they testify to the truth of "what they have heard, what they have seen with their eyes, what they have looked on, and their hands have handled." And such is the estimation in which Spiritualists are generally held by the priests of to-day; except in the cases where their honesty in other matters is unimpeachable. Then the more charitable view is given out, "that they are deceived by the evil one."

Mention of the evil one recalls to mind a rumour which many earnest biblical students will be glad to hear is not true. It is said it has been decided by a majority of two-thirds of the revisionists that the words ἀλλὰ ὅσα ἡμᾶς ἀπὸ τοῦ πονηροῦ in the Lord's Prayer are to be rendered in the revised Bible, "But deliver us from the evil ONE," because the Greek fathers so understood the words.

Now, it is true that in accordance with Greek methods of thought—current at the time the gospels were written—that the words will admit of such a construction, as it was then customary to personify abstract qualities of the human mind. It is, however, the duty of a translator to use such words as will best convey the spirit of the thought—felt by the speaker or writer—to those for whose benefit he is translating, and not as it was interpreted subsequently by others. To many thoughtful and intelligent minds it will appear very questionable whether the idea which the majority of English readers will attach to the foregoing departure from King James's translators was ever the spirit of the thought of him who uttered and taught the Lord's Prayer.

It would be as unwise as it is impossible to make any positive

\*Such is the more correct translation of the original text.

statement as to the reason of such a change. It is impossible, however, not to be reminded by the two-thirds majority of the Scotch old lady, who, after reading a pamphlet disproving the doctrine of eternal torments, exclaimed, "Weel, weel, I dinna ken what the world's a comin' to. A' the guid auld comfortable doctrines o' the 'atonement,' 'election by grace,' 'total depravity,' 'eternal hell fire,' are gaun awa' ane by ane. And I'm tauld there's e'en a talk o' doin' awa' wi' the deil. But they need no think to deprive me o' the deil, for I'll stick to him as lang as there's breath in ma bodie."

J. J. OLEPHAN.

#### A PROPOSAL TO SUBSTITUTE THE SPIRITUAL FOR THE CHRISTIAN ERA, AS A RECORD OF DATE FOR THE AFFAIRS OF OURSELVES AND OTHERS.

EXTRACTS FROM A PAPER READ BEFORE THE ASSOCIATION OF SPIRITUALISTS ON THE TWENTY-SEVENTH NEW YEAR'S DAY OF SCIENTIFIC SPIRITISM, BY J. B. NEWBROUGH, M.D.

Christians believe in a spiritual existence, but they cannot demonstrate scientifically that which they believe. In the early days of Christianity it was not necessary to demonstrate the fact. The mass of the people were then illiterate and uneducated, and would believe that which they were told to believe. That day is past. That was the Christian era—an era when the people were sufficiently illiterate to be led by the priest and the church. With the advance of intelligence it became necessary for Spiritism to demonstrate itself scientifically. It has done so, and now does so. This is a new era. Here is the difference: Christianity is merely unintelligent belief, and it has lost its hold and influence on the great and wise men and women of our period; Spiritualism is a scientific knowledge of spiritual things, a demonstrable proof of man's immortality adapted to the present and incoming age of our race. The date of this advent is from the "Rochester knockings." Prior to this era many of the subtle elements were denied to have a separate existence. Even magnetism and electricity were interpreted to be merely results of certain combinations of gross matter. So, also, was the spirit of man interpreted; mind, life, and the motive principle were supposed to be results, existing with, and terminating with, the death of the body. Christians, and other religious bodies of unenlightened believers, could give no proof whatever of these laws. The scientist, in analysing the physical body, could find no soul or spirit. And why? because it was gone. The Christian could prove no spirit, because he knew not where or how to look for it. Spiritualism has done both; it has found the spirit and knows how, in many cases, to obtain an interview with the spirit after death of the body. Spiritualism taught us the way to dissect man to find the spirit—not with a knife; not with a belief, but by investigating the motive-power in man. The spirit came back after the death of the physical body and demonstrated its power and intelligence. It showed itself, and then the supremacy of physical science fell. It showed itself, and then the divine assumptions of churches and prophets began to fall. But it erected instead a new philosophy, teaching us to begin at the ethereal or subtle elements and to reason outward, toward gross matter—a new era in the philosophy of life. From a sense of justice to ourselves we cannot longer compromise our religious name by acknowledging ourselves in the era of vicarious atonement and total depravity—a doctrine that is irreligious and pernicious, a relic of a barbarous age. In the minds of philosophers who have not investigated Spiritualism, we are placed in the same boat with unphilosophical Christians, and there judged from the superstitious clogs of ages. It is contrary to our religious principles to date an era from Joe Smith, Confucius, or any other personage. Our seals should be engraved with the words *Spiritual Science*, and the number of years since it began. We are entitled to it from scientific and religious merit. It may not be deemed unbecoming in us to recapitulate our achievements, for it is often asked, "What has Spiritualism done?" We answer, that we have gone further in science and religion within our brief era of twenty-seven years than all the philosophers and priests accomplished in hundreds of centuries. In the oft-derided table-tipping, we have demonstrated a law more powerful than the attraction of gravitation. We have not only discovered a world, but established telegraphic communication therewith. We have discovered and made plain the motive principle of the whole animal kingdom; we have proved and demonstrated the existence of spiritual bodies. In science we have explained and proven what are mesmerism, psychology, trance, somnambulism, instinct, unconscious cerebration, the appearance of ghosts, attendant spirits and oracles, all of which have baffled and defied all the priests and philosophers that ever lived before our era. We have proven that the spirit of man is the man, and that the physical body is its primary school; that after death of the physical body the spirit goes on in the attainment of knowledge and purity from the rank where it was while in the body. We have proved that there is no such thing as forgiveness of sin by a third party, but that all must pay for the transgression, either in this or the spirit-world, and that any pretensions to the contrary, by any church or potentate, is a fraud and an outrage against the laws of God.

Let all Spiritualists make a note of these scientific achievements, for they are ours, a light and a knowledge that may be heralded with pride before all the world.

We therefore suggest that all publishers of books, periodicals, or newspapers devoted to Spiritualism may hereafter date their productions from the spiritual era. We also suggest that all spiritual societies and organisations date from the said period, and that notes and headings for letters, bill-heads, and, in fact, all communications between and amongst Spiritualists thus acknowledge the spiritual era.

N. Y., 27 Y.S.S., March 31st.

JOSEPH SOFTLEY.—Please write again. We can send you a parcel per rail.

THE Anti-Compulsory Vaccination Society is publishing some excellent documents. One, "The Vaccination Delusion Exposed," is in the fourth edition. "Opinions of Eminent Medical Men" is in the second edition. These are valuable papers, and well printed. Send a stamp for specimens to Mr. William Young, Secretary, 8, Neeld Terrace, Harrow Row, London, W.

## SCIENCE AND SPIRITUALISM.

## A PHYSICAL THEORY OF ANOTHER LIFE.

To the Editor.—Dear Sir,—In the MEDIUM of April 2 you were good enough to allow me to make some remarks on Science and Spiritualism. Permit me, then, further to state what I am sure will be appreciated by all scientific Spiritualists. In a letter from Mr. John Beattie, in *Human Nature* for this month of May, p. 208, he says that, "Whatever spirit in its essential nature may be we no more can tell than we can that of matter, but we can tell many of its properties." And yet further on he says that, "men like Mr. Atkinson are anxious to endow matter with the properties of spirit! It cannot be done." Perhaps not; but can Mr. Beattie's mere assertion, in his confession of ignorance, decide the question? for the same might be said in a man ignorant of the essential nature of that invisible spiritual matter we call steam in comparison with water, the laws of which substances are so different and almost of an opposite character; and so in a thousand other instances we must accept the sequences of nature as we find them, which is the fundamental principle of science, reason, and philosophy, or nothing is left for us but fancy and confusion. We don't want to learn what Mr. Beattie believes or thinks, but what are the facts as they are found in the clear inference from them. Now, Sir, our great philosophical poet Milton has beautifully described, in the angel's discourse to Adam, the gradual process in development of nature up to man, and lastly to the spirit of man, as with the vegetable life, "Last, the bright consummate flower-spirit's odorous breath"; and he said that with the angelic life reason becomes more intuitive—a distinction the Spiritualists will accept. I wish I had the lines by me to quote, but they will be found in Dr. Maudsley's introductory chapter on "Method in Respect to the Science of Man." Even in the Christian's fable about creation the spirit comes last in order, first the soil, then the body, and lastly the breath of life, making man a living soul, which was in accordance with the sequence observed, and not in violation of the established order; for if the spirit be not a result, or, so to speak, a birth of the body, whence came it? And all guessing is not science or reason, but a most unscientific use of the imagination that cannot lead to any satisfaction. But would this view of scientific materialism necessarily be the denial of the existence of spirits in their after-life? Certainly not; because the continuance of existence depends on suitable conditions, since any object would remain the same for ever unless something changed it. There must be a corrupting condition to bring on corruption. The corn that has remained in the tombs of Egypt for thousands of years still retains the principle of life, and the new conditions or surroundings of a spirit might have no destroying or corrupting influences, and the physical origin need not derogate from the immortality of the soul, and materialism rightly considered would not be opposed to Spiritualism rightly considered, but science and Spiritualism would join hands, and there would be no longer such a divorce in nature as generally supposed, and as Mr. Beattie fancies; and we should accept facts and the sequence and order of nature as observed. I cease to unscientifically assume conceivability to be the criterion of truth, for I find both Spiritualists and non-Spiritualists erring lamentably in their opinions and beliefs on account of this false standard, and which the whole history of science has shown to be false in every direction on the announcement of new truth, which at first seemed to be contrary to supposed possibilities. Persons cannot understand how matter can condition matter, and so insist on force being an entity passing from one body to another, as though such an idea was any more conceivable or explanatory, and the idea of a different substance called spirit explains nothing. We have a change of terms, nothing more, and it is sad to see how clever men still accept words for things and sounds for sense, fancies for realities and opinions for facts, from making the limited human understanding the test of truth.

But Spiritualists should take a lesson and warning from their opponents, and not indulge in fancies as to what this may do or that cannot do, but accept the order of nature, and show to the scientific objector that they do really know what they are about, and what nature is about, and not leap in the dark like Mr. Beattie to beliefs and conclusions, and bald assertions, on what they confess they know nothing about.

HENRY G. ATKINSON, F.G.S.

*Hotel de la Gare, Boulogne-sur-Mer.*

## HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE.

By JOHN WILLIAM DRAPER, M.D., LL.D., Professor in the University of New York, and Author of "A Treatise on Human Physiology." London: Henry S. King and Co., 1875. Crown 8vo., pp. xxii., 373. (International Scientific Series, vol. xiii.)

The present work might have been entitled, "History of the Victories of Science over supposed Revelation." Dealing, as it does, with the progress of modern civilisation, and including notices of various portions of history which are too little known or regarded in ordinary controversies, it will be of great interest to all classes of readers.

The author commences with a brief sketch of the Macedonian campaigns, and of the rise and progress of science at Alexandria; then passing on to the rise and speedy corruption of Christianity, he displays its necessary antagonism to human progress, as evinced by the bloody theological disputes preceding the rise of Mohammedanism. It is worth noting that the Alexandrian Library destroyed by order of Omar appears to have been comparatively insignificant. The great library, the largest in the world (a portion of which had previously been accidentally burned in the wars of Julius Cæsar), was destroyed or dispersed by the Christians (!) by order of the Emperor Theodosius.

The rise of Mohammedanism (justly regarded as the First or Southern Reformation) and of Arabian learning and philosophy is then related; and chapters follow on the conflicts respecting the Nature of the Soul, and of the World, the Age of the Earth, the Criterion of Truth (including a notice of the Second or Northern Reformation), and the Government of the Universe. The two next chapters contrast the little which Latin Christianity has done for modern civilisation, with the vast benefits which science has conferred upon it; and the concluding chapter discusses the intellectual advances and political events of our own day, which have placed Orthodoxy (whether Catholic or Protestant,

but especially the former) in irreconcilable antagonism to science, and brought us, as Professor Draper says, into the midst of a great controversy as to whether the world is governed by the direct and constant intervention of God, or by the action of unchangeable law.

Professor Draper appears to have executed a difficult task with great firmness and impartiality. Occasionally he seems to have somewhat overstated his case, as when he argues from the filthy habits of Thomas à Becket that the same condition was general among the highest classes at that period, overlooking the fact that dirt and not cleanliness was then considered next to godliness. He also seems to have overlooked the gradual progress of morality, real if slow, in the Middle Ages, which has been well pointed out by Sir E. Strachey, Bart., in his preface to the Globe edition of the "Morte d'Arthur," a work written in the reign of Edward IV., and much less gross than many passages in the poems of Chaucer, written in the reign of Richard II. It is very creditable to our author that he has done justice to Mohammed and Mohammedanism. It is quite time that Western writers should recognise what is due to this great prophet and reformer, who is too often branded as an unprincipled impostor; while the voluptuous monarchs of the East (who have notoriously indulged in the same vices and crimes at all periods and under all religions) and the African slave-hunters are held up as the fitting representatives of the influences of his religion. Mr. Wallace has well observed that a subject is never answered unless answered at its best; and it is clearly our duty to treat other religions in a similar spirit. Some of the immediate relatives of Mohammed (for example, his son-in-law Ali, and Ali's two sons) are among the noblest characters in history; and although it is clear that a man's conduct depends far more on his natural disposition, and the circumstances by which he is surrounded, than on his intellectual convictions, yet we might justly complain of Mohammedans if they were to judge of Christ and Christianity by selecting Torquemada, Calvin, and the slave-traders as their fitting exponents, disregarding men like Howard and Fénelon.

We allow ourselves but one extract. After explaining that we attribute the formation of a cloud to natural and not to supernatural agency, Professor Draper proceeds:—"But the universe is nothing more than such a cloud—a cloud of suns and worlds. Supremely grand though it may seem to us, to the infinite and eternal intellect it is no more than a fleeting mist. If there be a multiplicity of worlds in infinite space, there is also a succession of worlds in infinite time. As one after another cloud replaces cloud in the skies, so this starry system, the universe, is the successor of countless others that have preceded it—the predecessor of countless others that will follow. There is an unceasing metamorphosis, a sequence of events, without beginning or end."

He then contrasts the insignificance (to us) of the great nebula of Orion with the wonderful spectacle, which might well seem to take place through direct divine agency, which the formation of a universe, by its condensation, would present to us were we situated within it.

Professor Draper does not mention Spiritualism, with which he is apparently unacquainted; but in one passage he alludes to the "hallucinations" of Mohammed, and in another admits the vast amount of testimony existing in evidence of the reality of apparitions.

We give this book a hearty welcome. Any good popular account of scientific truths, and the real foundations of historical Christianity, is of the greatest importance. Our minds are still overshadowed by the pernicious influence of Genesis, and hereditary opinions; and any blow struck at the shackles which we are throwing off is a great benefit to progress.

Although somewhat irrelevant to the present subject, I may add, as my own personal opinion, that were we completely free from the unconscious influence of preconceived ideas, the comprehensive philosophy of Allan Kardec would receive more attention from English Spiritualists than has hitherto been the case.

W. F. KIRBY.

## MRS. BUTTERFIELD AT BISHOP AUCKLAND.

Much good has been accomplished in this town and district by Mrs. Butterfield's visit. Two public lectures were delivered in the Town Hall, which were the means of doing much good. Two private seances were held, and much important information was obtained at them, the evenings being spent in questioning Mrs. Butterfield's guides on matters pertaining to spirit-land and kindred subjects.

A public meeting was held at Spennymoor, in the Town Hall, and a very interesting lecture was given on "Spiritualism, is it worthy of Investigation?" Some of the natives did not think so, for at the close of the lecture, one who says he is "one of the lost sheep of Israel," said he would not believe that spirits could come back, no, not even though his mother were to come and stand before him; of course we are sorry for this lost sheep.

But the public in general seem to be delighted with Mrs. Butterfield, and they are anxious that she may return at some not far distant date.

W. S.

MERTHYR TYDFIL.—To the Editor.—Dear Sir,—Our circle has sat regularly for nearly two years, and the progress we are making is very satisfactory. Our medium, who is a poor collier, of an honest disposition, but very narrow in his views, and a person who has received a very limited education, is a trance and writing medium; also, we get messages by raps through his mediumship. His controls are "Aneurin," an old Welsh bard; "Sammy Pele," an American slave, born at Knoxville; "Osmanli," a Persian; and "Doncoli," a native of Nancy, in France. The medium speaks Welsh and very little English, at least, his English is spoken very imperfectly. "Doncoli" controls him, and speaks French through him fluently. Although I have studied French for several years, I can scarcely keep up with him, and the medium when he comes to his normal condition scarcely believes what we tell him has passed, and what he has spoken during his entrancement. We have a reverend gentleman, a member of our circle, to whom several communications have been given as tests from spirit-friends who have been long in the Summer-land, and several tests have been given him which were known only to him, the spirit who gave them, and his God. In Merthyr, several circles have been formed lately, and I have been told that the Mediums are sold early on Saturday morning, and persons tell me that they cannot get one in the afternoon.—Yours sincerely, WILLIAM SCOTT, 103, Brecon Road, Merthyr Tydfil, May 7th, 1875.



## DR. MONCK AT NORTHAMPTON.

We have received private letters and copies of the local newspapers containing reports relating to Dr. Monck's recent visit to Northampton, after his seven weeks' tour in the North of England and Scotland. From the 3rd to the 18th inst. he has been lecturing and holding seances in Northampton, Earls Barton, &c. The lecture at the Mechanics' Institute, in reply to the Rev. Mr. Gooderidge's sermon, is very fully reported in the *Northampton Herald*, and is indeed a substantial defence of Spiritualism against the attacks usually made from the pulpit. Upwards of a column is occupied in the same paper with a report of a seance by "One of our own Staff," who declares, in the first sentence, "I am not a Spiritualist." The first portion was a light seance, in which table-covers hanging down to the ground were thrown over the tables, for which arrangement Dr. Monck gave the following reason:—

"He said that just as the photographer needed a dark chamber when pouring over the newly-taken photograph the chemicals which were to fix it upon the glass, so a darkened chamber beneath the table was desirable to concentrate the 'spirit' forces. Selecting the two persons in the room known to be the most sceptical, the minister aforementioned and myself, at the request of Dr. Monck, each placed a hand on the top of the accordion. The Doctor himself then placed the tips of his fingers upon our hands, and without the exercise of any appreciable physical pressure, though seemingly calling forth the powers of the will, and concentrating them upon the instrument, the accordion certainly moved two or three inches along the table. Whilst my hand was upon the accordion, my body came in contact with the table, which was farthest from Dr. Monck. I then felt that the table was really trembling—no mere shaking, but an actual throbbing. At first I was inclined to think that the trembling must be that of my own frame, but on testing it found that it was really the table."

The dark seance was then proceeded with, from the report of which we extract as follows:—

"A third spirit addressed Mr. Blunt as 'father,' and still through Dr. Monck's mediumship. Mr. Blunt could not perceive who the spirit was; and immediately with eager impatience the voice exclaimed, 'It's 'Lizzie,' and she's got a little girl with her,' it being added that the little girl's name was 'Katie.' The spirit said he would try to show them the little girl's hand on the wall; and, after a verse or two of the hymn, 'Oh, have you not heard of that beautiful stream,' had been sung, there appeared on the wall what, to my eyes, assumed the likeness of a ball of phosphor light. 'Don't you see her hand?' was the question. I said, 'All I see is a ball of phosphor light,' and to two or three others the light assumed a similar aspect. Others, however, declared they could see the hand as plainly as possible. 'We'll try again,' said the voice, and a verse or two of another hymn was sung at the medium's request, the singing being on each occasion requested by him. In the meantime, and during the whole of these manifestations of the dark seance, it was evident from Dr. Monck's stertorous breathing that he was labouring under strong and exhausting excitement. A second time there was certainly the shape of a hand, apparently in phosphor; but I could not see the interstices between the fingers, and I said so, the only exception being what might be the interval between the thumb and the rest of the hand. Again, two or three others seemed to see no more than what I saw; whilst several others distinctly and emphatically stated they could see the fingers plainly. However, at the end of each of the exhibitions of the spirit-name and the spirit-hand a light was struck, and Dr. Monck's hands were found firmly interlocked with those of the members of the company who sat on either side of him. They declared that their hands had never once been separated from his; and again I say I cannot for one moment question the truth of their statement. I afterwards learnt that Mr. Blunt had lost a married daughter named Lizzie, whose little girl Katie, a child three or four years of age, is also dead; and I was assured that Dr. Monck could not possibly have known anything of the circumstances, or even that Mr. Blunt had a daughter who was dead, except by means of spirits. Whilst the medium's hands were still alleged to be held, and while all the company in fact were supposed to be similarly connected, one of the pictures was heard to fall from its place on the wall, and when a light was struck another of the pictures had been evidently disturbed. The atmosphere of the room was excessively oppressive, and Dr. Monck several times expressed the fear that he would not be able to go on in consequence of the heat, there being too little oxygen, he said. One or two devices were tried to let in a supply of fresh air. Once the door was opened for a minute or two, but the passage gas had to be extinguished so that no ray of light might enter the room. During this part of the seance the ministerial gentleman was requested to place his forehead on the table, and whilst it was so placed he stated that he felt the pressure of a hand upon his head. This was whilst all the hands of the company were supposed to be interlocked, Dr. Monck's included. The spirit of the father of John Page Hopps, a well-known Unitarian minister, was also understood to appear through the medium. The friends who had held Dr. Monck's hands up to this period were now replaced by the minister and another gentleman, who, although inclined to Spiritualism, described himself as a sceptic. The spirit which now obtruded itself on the attention of the company was described by the medium to be a North-American Indian; and one might have fancied such a being in our midst in his war-paint and picturesque native costume, as, according to an Indian's belief, he might have appeared in 'the happy hunting grounds' of his fathers. The question was asked, 'Is it Exmus?' The clairvoyant, to whose mind the room was peopled with spirits, replied, 'Yes, it's Exmus'—I cannot vouch for the accuracy of the orthography of the name. Soon after the advent of the Indian, the question was punningly put to me, 'Do you know anything of campanology?' I thought I did, and immediately the large dinner-bell I have already referred to started noisily ringing, and appeared to float above the table, just within the circle. It was remarked that 'Exmus' preferred that music to any other, because, I suppose, it was the noisiest; and I ventured to ask, though without avail, whether that was the music which hath charms to soothe the savage breast. The bell was evidently ringing whilst suspended in mid-air, for suddenly it stopped and fell with a heavy clash upon the table. A desire was expressed to hear a smaller bell, and in two or three minutes, after some parleying, the spirit controlling the medium gave the company to understand he had sent to Bristol to fetch the little hand-bell off Dr. Monck's library-table in that distant city.

As to where the bell came from I express no opinion, but here is the fact that a little tinkling hand-bell was speedily floating round the inner side of the circle, and when it fell it appeared to have caught in the gas chandelier, for it clattered through it with a considerable noise. It was distinctly stated by the spirit, or the medium, that the bell had been brought from Bristol in that instant or two. The next thing of which the company was conscious was the movement of the accordion round the table. As it moved it emitted a sound, musical but not melodious, and ultimately having made the circuit of the table, tilted into Mr. Blunt's lap. All the manifestations so far occurred with the medium's hands firmly grasped by the two gentlemen I have mentioned. The next manifestation was an illustration of the phenomena of levitation, the hands of the medium being free. The ministerial member of the company felt a pair of feet—supposed to be those of Dr. Monck—on his shoulders, and then mounting to his head, the possessor of them appearing to be standing on his (the minister's) head. The friend on the other side next felt Dr. Monck standing on his shoulders, and Mr. Blunt directly afterwards had a pair of feet standing upon his shoulders, the theory being, I suppose, that Dr. Monck had in his levitation passed from one to the other. All I can say is that it was most noiselessly done; and all we could hear was the affirmation of one of the gentlemen that it was being done. I may mention, parenthetically, that the clairvoyant, or seeing medium, who was sitting at the table, declared she saw the spirit of a nice-looking old gentleman by me, and that he wished me to investigate Spiritualism. I am promised further particulars as to the 'shade' of this departed one on a future occasion. But we are approaching the close of the seance. A 'grave and reverend seignior' is the last spirit, by the tone of his voice, and the measured utterance of his sentences. He tells us that those who have gone before are well able to give counsel and exhortation to those who remain behind in this nether world, and he invites questions. A member of the company asks the object of pain, and is told that it is reformatory, and is the consequence of broken law. The question and the answer lead to kindred questions, which are answered through Dr. Monck in a reverent and philosophic spirit. At length, when inquirers seek to know the name of the spirit who has been replying to their inquiries, Dr. Monck tells them it is the father of John Page Hopps. This concludes the seance, which has lasted over two hours and a half. I have endeavoured to sketch as fairly as I could, if briefly, the leading features of the most singular gathering it has ever been my lot to take part in. As I said at the commencement, I repeat now, I have desired to give expression to no opinion, but merely to narrate as impartially as possible what I saw and heard, leaving it to my readers to form upon the record whatever judgment they please."

These statements are important, being from the pen of a professional reporter, who was in no way associated with Spiritualism. Much discussion has existed as to the genuineness of Dr. Monck's mediumship, and we hope the statements given above will be regarded as of some weight with all parties, whether friends or enemies. It may be remarked, that the lines on the luminous hand are so delicate that the definitions can only be seen on a near view. Dr. Blunt, in a private letter, says:—

"On Wednesday night following the one reported, we had manifestations of a more startling character still. While Dr. Monck's hands were held across the table, the pictures on the wall, six feet from Dr. Monck, were turned with their faces to the wall, and others taken from their places and thrown upon the floor, but without being broken. While Dr. Monck's hands were held, chairs were brought from different parts of the room and placed upon the table; a large dinner-bell was rung over our heads; and to crown the whole, a large sofa was raised from its position on the floor, and the cushion placed in a lady's lap; an arm-chair was also placed upon the table, and all of this under test-conditions, the hands of the medium being held by sceptics and unbelievers, who were compelled to acknowledge that it was most marvellous in the extreme. In justice to Dr. Monck I must add that he allowed the most thorough investigation by those present, who were unacquainted with the phenomena; and on behalf of the friends I have to thank him for coming among us, and giving us his lecture on Sunday without fee or reward."

## MATERIALIZATION OF A MOTHER AND HER BABY.

To the Editor.—Dear Sir,—I shall be glad if you will please insert in your widely-read and most valuable paper, the following particulars of a seance held at the house of Mr. Petty, 6, Suffolk Street, Newcastle-upon-Tyne. I have no doubt it will greatly interest your readers, who are not able to attend this phase of Spiritualism, and will also enlighten the public of the fact of such a desirable medium in their midst, one who is at all times ready to submit to the most crucial tests, and give to inquirers that opportunity of satisfying themselves of the genuineness of spiritualistic phenomena.

Well, sir, on the 4th inst., at the above address, in the evening, myself and five others, all of the sterner sex, including Mr. Petty (husband of the medium), and one of their sons, who is also a medium. We sat for materialisation. A small part of the room is simply curtained off, "just a recess near the fire-place;" a mattress is then thrown down, and the medium, Mrs. Petty, reclines there; this constitutes the cabinet for the occasion. We had sat a very short time when the curtains were parted, revealing to sight a "spirit" materialised, enveloped in dazzling white drapery, a veil of the same colour covering the face. In a little time, after apparent hesitation, the spirit came from the enclosure into the circle. In height, this figure would be taller than the medium, and not near so stout. Salutations were made, questions put, and answered in a rather low, lisping manner, yet so that all could hear very well; afterwards it came close to each sitter, touching their hands, showing its raiment, and permitting handling of the same, and otherwise giving proof palpable of its materiality; a kiss also was given to one of the sitters, at his request. This spirit gives its name as "Emma," who in earth-life was a friend of the mediums, and who is a guide or guardian for these phenomena. All this was considered by the company very satisfactory; but what follows, though very pleasing and gratifying to the rest of the company on this occasion, yet to the writer of these lines was a most convincing proof of the immortality of the soul, and of the fact of our dear departed friends desiring to speak with us again in the flesh from the spirit-spheres.

Shortly after the disappearance of the spirit "Emma," another one came forth, taller even than the last, and more slightly built, quite

a contrast to the medium. I perceived such a resemblance to my wife who is seven years passed to the Summer-land, that I asked the question, "if it was not a friend of mine," immediately the reply was in the affirmative, and it at once came quite close to me, took my hand (the one disengaged) and pressed it to its lips and kissed it, then I was quite sure of the features. Still, when the spirit retired to get fresh power, I changed places with one of the sitters for a more favourable position, near the light, which was kept burning rather low. In a little time the curtains were parted again and thrown quite open on one side. The same spirit came and stood in the centre of the circle, and afterwards within a yard of my seat. I distinctly recognised the face of my wife, and entertain no doubt of the fact. Moreover, she assured me she was my wife, and answered some questions regarding some business in London, and about a letter written to me by Mrs. Woodforde, of London, also a medium. While I was having a sitting with that lady some little time ago, my wife (her spirit) informed me that she controlled her to write the letter for me, and, as if to give a more convincing test, the spirit returned to the cabinet or curtained corner, and in a short time came forth with a little materialised baby, and saying that it was her baby, fondling and nursing it, and manifesting great affection. Now the fact is, that on the death of my wife shortly after the child's birth, the little baby also died suddenly, and here I was gladdened with a sight of baby and its mother. The dear little thing could not be brought sufficiently near to distinguish the features, but there it was. The spirit retired several times to get additional power, and made great efforts at request to come nearer; but either for want of better conditions or lack of power this could not be done. This spirit manifested nearly forty-five minutes, several times dematerialising in the cabinet, so that all in the circle could see quite plainly. The curtains were drawn back at the time, then again in the same spot where it had vanished it would gradually re-appear until fully materialised again, clad in most beautiful white robes. After this the spirit "Emma" appeared again for a short time, and then closed one of the most remarkable seances on record. Your readers will in some degree understand my feelings on this occasion when I inform them that this is the spirit of the dearest friend I ever had in earth-life. The same affection still exists on both sides. Then can we help appreciating the great love of our Father God, and the many blessings of Spiritualism, which open out into such avenues of comfort to the bereaved of earthly existence?

Hoping you will pardon all errors, and kindly favour me, I am, dear sir, yours truly,

T. VICKERS.

Hillam, South Milford, May 5, 1875.

#### MRS. BULLOCK'S HALL.

Mrs. Bullock's quarterly meeting was held at the above hall, 19, Church Street, Upper Street, Islington, on Saturday, May 15, when about forty persons sat down to tea, after which the evening was spent in a very interesting manner. Several ladies and gentlemen entertained the company with songs, recitations, readings, speeches, &c. Mr. Bullock was called upon to give the report, which was as follows:—

Number of meetings since February 14: Sunday evenings, 13; weekdays, 37; making a total of 50. Attendance: Sundays, 1,025; weekdays, 712; total, 1,737. Collections, £6 4s. 8½d.; subscriptions, £5; total, £11 4s. 8½d. Expenses for rent, lighting, cleaning, printing, advertising, lectures, &c., £13 6s. 6d., leaving a deficiency of £2 12s. 2½d.

Our friends will see we have done a great work with little means. In addition to the meetings above, we have held a number of private seances, and have attended to many cases of sickness. We have to thank our friends for the support they have given us, and trust they will still work with us during the coming quarter. We hope all who wish to become subscribers will attend next Sunday evening, and make arrangements as to what nights and time will be best suited for seances, so that all may have a voice in the matter. Our lectures have been—Mr. Burns, twice; Dr. Sexton, twice; Mr. Wallace, twice; Miss Keves, once; Mrs. Bullock, six times.

On Sunday night, May 16, we had a pentecostal shower of spiritual manifestations. Several gentlemen gave their experience in Spiritualism. Mrs. Hawkins was controlled for the first time on a public platform, which shows progress. Mr. Aldridge related the restoration of his wife through Mrs. Bullock's mediumship after being given up by her doctor, thus acknowledging the power and uses of Spiritualism, as many others gave testimony to. Mrs. Bullock was entranced by a very powerful control, and gave an excellent address on spiritual gifts. While she was speaking several in the hall were influenced in a powerful manner. Some were drawn from their seats, others had to hold themselves on. Mrs. Bullock's face was illuminated, and beautiful lights were seen about her head; the whole atmosphere seemed full of palpable spirit-power, such as has not been felt in the hall before. It is hoped these phenomena will be continued in like manner, when others will have the privilege of being present. Mrs. Bullock will occupy the platform next Sunday evening. I shall try and give a more detailed account another time. Mr. Aldridge has kindly promised to meet ladies and gentlemen on Sunday evenings, at six o'clock, to give instruction in singing. We hope as many as can will come in good time. I am an open-air advocate, and often at Islington Green on Sunday mornings.

19, Church Street, Upper Street, Islington. EDWARD BULLOCK.

LONDON ANTHROPOLOGICAL SOCIETY, 1, Adam Street, Adelphi, W.C.—At a meeting of this society, on the 14th inst., Dr. Charnock, F.S.A., president, in the chair, there was an adjourned discussion on "The Lost Tribes; Where are They?" by Groom Napier, Esq. The Revs. Canon Titecomb, G. Grimaldi, G. Tipper, Professor Leitner, Drs. Carter Blake, and J. Kaines, Messrs. H. B. Churchill, Spencer, Tucker, Francesque, Michel, Kirwan Browne, A. L. Lewis, and the president, joined in the discussion.

PROFESSOR FOWLER will deliver his third and last course of lectures for this season at Milton Hall, Kentish Town Road, Camden Town, on the following Wednesday evenings:—May 26—Panorama of Life; June 2—Success and Failure; June 9—How to be Happy; June 16—Self-Knowledge; June 23—Parents and Children; June 30—Love, Courtship and Marriage. Public phrenological examinations after each lecture. Admission 3d., 6d., and 1s. Commence each evening at eight.

#### A FIASCO IN LIVERPOOL.

Alas, for a materialistic age, when lessons in immortality have to be taught by the banging of banjos and the thrumming of guitars—gross appeals to still grosser senses—where people (spiritualists?) come armed with ropes, patent hand-cuffs to catch rogues, not to investigate Spiritualism. When shall the time arrive foretold by seers, pictured by poets, when man shall place confidence in man, and spirit embodied shall walk and hold sweet converse with spirit disembodied? Mr. Sadler, a youth seventeen years of age, has had a hard battle to sustain his reputation as a physical medium in this town of master-mind in things psychological. The medium gave three seances at the Psychopathic Institute, each seance having an inner and outer circle. The usual conditions were adopted, singing to harmonise the circle, and holding one another's hands. The two first seances were successful, but as to the third—judge our dismay!—we were informed that we were the victims of an imposter—that the manifestations were produced by the medium; and this notwithstanding the fact that he was held by the hand on either side by gentlemen as intelligent, acute, and as honest as those who made the charge, who broke the conditions as well as their word. I at once offered the friends present another seance free of charge, which, after many heated and unspiritual observations, was acted upon. Mr. Sadler gave a special sitting to those who charge him with fraud, two of whom made a lengthened statement before the large audience in the Islington Assembly Room, attesting the genuineness of the youth's mediumship. Whether these persons will adhere to their public statement is a matter of serious doubt, as the fact of their having broken conditions at previous circles looms up while I am writing. Not only did Mr. Sadler give this seance to these gentlemen, but on Tuesday night gave a sitting to the balance of the original circle, from which the only persons (?) competent to judge spiritual phenomena were excluded by consent. The medium was held by two respectable persons, the rest taking hands all round a large table. The result—the best dark seance I ever had the pleasure of sitting at. The manifestations were of the most convincing kinds. You will please remember that in both instances these seances were held under the most stringent test, and in places where the medium never was before—one at Mr. Arch. Lamont's, the other at Mr. Wall's hotel.

If investigators would have good circles, it would be well to remember Tennyson's poem, "The Angel Guest"—

"But when the heart is full of din,  
And doubt beside the portal waits;  
They can but listen at the gates,  
And hear the household jar within."

Personally, I have the utmost confidence in Mr. Sadler, as well as in the ability of his spirit-guides, who have thus nobly, under the most adverse circumstance, vindicated his mediumship. For my life I cannot conceive that he is such a diabolical trickster, adroit conjurer, as some would have me believe against the evidence of my senses.

In conclusion, pardon the length of this letter, as it is written with the avowed object of having truth. If the charges against Mr. Sadler be true, let truth prevail; if false, let them be relegated to the limbo of old wives' fables, for, like the motto of the Spiritual Institution, "Truth—the more it's shaken, the more it shines." J. W. COATES.

Mr. B. Cox, Oldham, reports the result of Mr. Sadler's visit thus:—"The manifestations which took place were of a highly satisfactory and interesting character. Musical instruments were played and floated, raps given, jokes cracked by the controls, and almost everybody touched, more or less by spirit-hands or by the instruments, the medium all the time being held by the hands, by a sceptical party, on each side. From what I can learn, those who have had the pleasure of sitting with Mr. Sadler, are perfectly satisfied, both sceptics and Spiritualists. Mr. Sadler has won the esteem and confidence of all who have met with him. Before leaving he very kindly gave a sitting for the benefit of the association, which I hear is a little behindhand in pecuniary matters through losses incurred by lectures and the taking of a room and furnishing it."

Mrs. FAY having heard it reported that she would speak ill of a medium desires to say that she thinks all mediums should sustain each other, and though a person be disliked that is no reason why the mediumship of that person should be derided.

EDINBURGH.—Investigators in that city are invited to direct a letter to "Investigator," Mr. Laurie's Library, 38, Clark Street, Edinburgh, when they will be put into communication with a gentleman who is forming circles for the development of mediums and study of the manifestations.

PICNIC IN YORKSHIRE.—On Whit Monday a picnic was held in Bretton Park, originated by the Batley Carr Spiritualist Society, and attended by friends from Ossett and Barnsley, also by Mr. Scott, of Belfast (who was on a visit to the friends at Ossett) and Miss Longbottom, of Halifax. The weather was everything that could be desired, and the reunion of friends from various points was gratifying and beneficial. The Batley Carr friends, who had been there before, brought their apparatus from Batley Carr in two traps, consisting of fire-pan, wood, coal, crockery, and all the necessary utensils for brewing tea on a large scale, and beside supplying their own friends, supplied a large number of Primitive Methodists—there were several Sunday schools in the grounds—who were totally unprovided for in this respect. All this was due to the indefatigable efforts of Mr. Wilson, a member of the B.C.S.S., as a purveyor, with the assistance of Mr. Armitage. After the midday meal the friends retired to a shady, isolated place, and were edified by singing, conversation, and short trance-addresses by spirit-friends through Miss Longbottom and others. After a very social evening meal some of the friends had to part to take early trains. We are sure that all must have felt that they had passed a very enjoyable day, physically and mentally, and one which will be long remembered by some of the participants.—H. G.

WESTMORELAND HALL.—A correspondent informs us that Mr. Eglington's control, known by the name of "Joey," has left the physical sphere of action and took farewell of the circle on May 9th. Mr. Eglington will hereafter confine his mediumship to private circles.

**NEWS FROM BIRMINGHAM.**—The cause is in a healthier state now than at any former period. It has got over the febrile disease and agony of empty organisation, and individualism based upon substantial institutions is coming into favour. Local mediums are being cultivated, and instead of so much speaking, there is a proper admixture of working. Mr. Perks, in his capacity of responsible proprietor, is working with a prudence and effect which would not be possible in the case of a man who sported other people's money. Excellent phenomena are obtained through Mrs. Groom. Mr. and Mrs. Summerfield have given a seance at which flowers and spirit-hands were plentifully manifested. Miss Bessie Williams is also becoming increasingly useful as a trance speaker. We have received from a friend a portrait of Mr. John Mahony, who has recently taken to the public platform. He seems to be a man of great intensity of mind and stability of purpose. Thus it would appear our cause is well represented in Birmingham in all departments.

**BIRMINGHAM.**—**OPENING OF THE SPIRITUAL INSTITUTE.**—On Sunday next, May 23, Mr. J. Mahony will deliver the opening lecture at the Athenæum, Temple Street, at seven o'clock. Subject, "Spiritualism and its Opponents." Mr. R. Harper will preside. Admission free. We think if our Birmingham friends allow the opponents of Spiritualism to air their ignorance in so-called "discussion" some arrangement ought to be made that they also share in the expenses.

The *Birmingham Daily Mail* says:—"Miss Fay's performance is clearly a conjuring feat, and only the most credulous person can believe otherwise. As no other theory is advanced by her 'lecturer,' the opponents of Spiritualism seem to be engaged in fighting a shadow." The report of Sir Charles Isham in another column gives a fresh importance to the class of phenomena exhibited by Miss Fay. Miss Showers has these manifestations while her hands are in full view.

Miss Bessie Williams will give a seance for the benefit of the Spiritual Institution on Monday evening, at her rooms, 71, Alma Street, Aston. Mr. W. Russell and other mediums are expected to be present, and both physical and trance manifestations will be given if conditions permit.

**BIRMINGHAM.**—G. F. Rhodes says he was a speaker during the recent debate, and advanced arguments of a scientific nature, including mechanics, pneumatics, and anatomy, to which Spiritualists did not attempt to reply. We recommend our correspondent to take every step open to him to have his difficulties removed. It may be there was not opportunity during the recent debate.

**PSYCHOLOGICAL SOCIETY.**—Last night the first ordinary meeting of the Psychological Society was held at 9, Conduit-street, Regent-street, under the presidency of Mr. Sergeant Cox, who read a paper upon "Some of the phenomena of Sleep and Dream." He called special attention to the circumstance that in dreams one part of the brain appears to be asleep, while the rest of the brain is awake, for in dreams the most incongruous or impossible events occasion no surprise, but are received with the utmost complacency. Thus in dreams the will has evidently lost its control of the mental faculties, the power of reasoning has departed. In dreams men, from ploughboys upwards, are all dramatists or actors, and create a story to fit the characters and scenes presented, without knowing that the mind is itself inventing the drama it is observing. In the course of the discussion, in which the Rev. W. Stainton Moses, M.A., and others took part, Major S.R.I. Owen, F.L.S., narrated how in India he tried some experiments upon brother officers asleep in a bungalow, and, by whispering to them, gradually drew them into conversation, in which they talked sensibly, and revealed matters relating to their daily life. He tried this in eight cases, in the presence of witnesses, and succeeded in every instance. Mr. George Harris, F.S.A., read a paper on "The Psychology of Memory," and the proceedings closed.—*Daily Telegraph*, May 13.

**OLDHAM.**—We have received too late for extended notice, a report of Mr. Johnson's addresses on Sunday. In the evening, the subject was "Common-sense Religion versus Sensationalism," which, says our correspondent, Mr. Quarby, gave great satisfaction.

### INFORMATION FOR INVESTIGATORS.

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

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An Explanation of the Tricks of all Conjurers 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 Conjurers. Price 2d.; post free, 2½d.

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

SUNDAY, MAY 23, Miss Chandos, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, MAY 24, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

WEDNESDAY, MAY 26, Mr. Herne at 8. Admission, 2s. 6d.

Musical Practice, at 8.

THURSDAY, MAY 27, Mr. Herne at 8. Admission, 2s. 6d.

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

FRIDAY, MAY 21, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m. Admission 2s. 6d.

SATURDAY, MAY 22, Mr. Williams. See advt.

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

SUNDAY, MAY 23, 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.

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 24, 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 25, at 67, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.

WEDNESDAY, MAY 26, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

R. Clark, 38, Edith Grove, Fulham Road.

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

THURSDAY, MAY 27, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

Mr. Williams. See advt.

FRIDAY, MAY 28, 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 23, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

ROWLEY 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 6 o'clock, for members only.

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

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Welr'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.

Mr. Coates, (open air), London Road, at 11.30.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6.30 p.m.

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

LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold 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.

TUESDAY, MAY 25, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums Mrs. Lucas and Messrs. Wright and Shackleton.

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

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

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

LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.

WEDNESDAY, MAY 26, 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 27, BOWLING, Hall Lane, 7.30 p.m.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Welr'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 28, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.



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

**DEVOTIONAL STUDY OF SPIRITUALISM.**—A Clergyman will be glad to communicate with persons who are interested in this phase of the subject apart from its scientific or evidential aspect.—Address, Rev. L.L.D., Progressive Library, 15, Southampton Row, W.C.

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

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

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