



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

# SPIRITUALISM.

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

No. 276.—VOL. VI.]

LONDON, JULY 16, 1875.

[DOUBLE SHEET—PRICE 1½d.]

## THE NEW MESSIAH; OR, WHO IS THE COMFORTER?

AN ORATION DELIVERED BY MRS. CORA L. V. TAPPAN, AT MANCHESTER, ON SUNDAY AFTERNOON, JUNE 27, 1875.

MR. OXLEY in the Chair.

This subject has been presented to us by one of our number, and we are asked to give the views of the guides of this medium upon the question as to who this Comforter is that was to come upon the earth. You will recollect that the periods of the visitations of the Messiahs to earth have been periods of time in the cycles and records of each nation that may be measured, and just as distinctly stated, as any of the epochs of history or the geological periods of the earth's structure; that waves of spiritual thought, absolute visitations of the Divine Mind have been given to humanity since the beginning of earth's history just in proportion to their needs, or to the culmination of those periods that require them; and we announce as a fact that it is just as much in accordance with the divine beneficence that these epochs of spiritual inspiration shall take place, as it is that through natural laws the worlds and systems of the solar and sidereal heavens shall be evolved; that wherever humanity has dwelt, there have been evidences of inspiration and spiritual power; that wherever this spiritual power has dwelt, there have been culminations in the form of prophets, seers, and saviours; that the visitation of those divine ministrations must be, according to the tracings of history, once in 2,000 or 2,500 years of the earth's history; that an epoch of spiritual development corresponds to a certain epoch of the earth's physical and national development; and these spiritual forces culminate, presenting to the world their epitome in the form of revelation, Bibles, and various records, and then decline, to give place to the succeeding spiritual epoch that is to come. All of this is acknowledged as far as it appertains to the Mosaic and Christian epochs. Previous to that time it has been customary for the religious world of Christendom to deny any inspiration or visitation, believing that the law of Moses was the first law and the law of the New Testament the latest expression of Divine power. We shall show that the most enlarged spiritual vision contemplates the period of the entire history of the earth, and believes that there can have been no created nations without also an expression of spiritual power; and that wherever the nations of men have dwelt, there have been messengers from the angels of God, messiahs from His kingdom to give the people the revelation of his truth.

The most ancient angel to which we have sometimes referred in discourses through this medium, was undoubtedly not in Judea, but in ancient Egypt; and the ministrations of his power were not to Rameses, or Moses, but to Cadmus, the founder of Egyptian law, who was also denominated Adam by the people of that ancient land. The scholars of modern thought, in reviewing the ancient tables and records of the cuneiform inscriptions and Arundelian marbles, have discovered that the same symbol has been used in nearly all the nations of the earth to express the primary man or Adam; and undoubtedly the Adam believed in by the Children of Israel was none other than the recorded Adam or Cadmus of the ancient Egyptians, who was the first divine messenger of their history, and who gave to them not only the evidences of inspiration and the records of spiritual power, but also gave much of their learning, revealed to them the nature of certain geometrical symbols, portrayed in the triangle the evidence of the godlike mind, and forbade these utterances and tablets to be destroyed under the penalty of the displeasure of the divine mind Osiris.

Osiris, however, was not the godhead of the Egyptians, he was only the most ancient angel, or the first expression of God's power to man, and was worshipped in the form of the sun, which was believed to be the expression of God's power, and whose light, like that of the Infinite, diffused itself everywhere. The Egyptians did not at that epoch of time embody their devotions in outward and idolatrous forms like those which have subsequently been discovered. The Egyptians did not dedicate to external deities their shrines and temples, but to Osiris, the ancient angel, was consecrated the most ancient temple, and his symbol was the symbol of the Divine mind, namely, a winged sphere or sun. The serpent, that since that time has been used as the symbolism of evil power, was in those days the symbolism of nature, and expressed not only subtlety, but also immortality; hence the winged serpent like the winged sun, represented the attributes of Osiris and Isis, or the father and mother of the human race, the spirit and the form of earth, the godlike mind, and the external revealings with which Deity has clothed creation. These symbols, however, have been lost, their ancient signification has been destroyed, and you are accustomed to think that all the realm of the East which was the dwelling of the first Messiah, is a region of spiritual darkness. There is nothing more substantially correct in history or in scholastic lore than the fact that the Adam of the Hebrew record is not simply the Adam of the Hebrew nation, but of all the nations of the East. Among the Chinese, among the Persians, among the Assyrians, we have similar expressions of the first man or messenger of God; and undoubtedly the name refers to the first expression of spiritual power among all the nations of the earth.

We have in other nations of the East most ancient records concerning Brahma, Vishnu, and Siva; Brahma being the creator, Vishnu the preserver, and Siva the destroyer of the world, being the threefold power of the divine mind expressed in all ages and revealed to all people. The true Brahman never expresses the name of the One God, whose name is not Brahma, but (?) the divine incorporeal essence, to whom they never rear temples, before whom they never offer sacrifice, whom they do not even insult with devotions, considering that he is too infinite and too vast to have the expressions of men's devotions. The other three personalities, however, which symbolise Deity are worshipped by the Brahmans, and, unfortunately, among those nations, as among many others, the evil power receives the preponderance of devotion: and, instead of offerings to the creator, who is Brahma, to the preserver, who is Vishnu, you will find in all Brahminical countries that there are more offerings to Siva, the destroyer, since they are more fearful of his power. It does not require a great stretch of imagination to see that these people have fallen from the original purity of their first inspirations, and have come to fear rather than love the infinite mind; have come to bow before idols instead of obeying the impulses of the spirit; and that, whereas there were no temples to the Infinite Deity—the Brahma of the ancients—there are many temples to Siva, whom they think has power to destroy them. The Buddhist, or reformed Brahman faith, is an exact prototype in ancient and eastern days of the reformed Christian faith of to-day. Buddha was the Christ of the Brahmans, who came to rescue them from their idolatrous mysticisms, and make a living faith and a living example of that faith. He was, according to all contemporaneous accounts, on earth more than once. He came once about 2,000 years before the advent of the Christian era; and contemporaneous history records that about the time of the Christian history there was another Buddha in the

East; we, however, give this all due latitude, as it may even refer to the advent of Christ; but certainly before the Christian era there were no less than two or three visitations of Buddha or Buddhas to the nations of the East, who revealed in personal form the qualities of the Divine Mind, and who expressed to those people the necessity for godlike lives and upright conduct. The Buddhist, or reformed faith, is therefore the prevailing faith of three times as many people as worship at the shrine of Christianity, and is to-day the representation of that form which recognised in Buddha the exact person and power of divinity. Confucius we do not denominate a Messiah, or even a prophet, but only a scholar and pupil of the reformed faith, who gave to his people the highest instructions that he could glean from the scholastic learning of the ancient sages, and who has given to China and to the East the wonderfully condensed essence of the teachings of the ancient prophets among them.

About the same time, or parallel in history, Zoroaster among the Persians gave the teachings that are now incorporated in the Zend-Avesta and other sacred writings. Certain it was that Zoroaster, or Zerdusht, was an expression of the revived faith of a new power and epoch to the Persians, who had fallen away from their original worship under the dominion of Ormazd, the first angel, and became worshippers of fire and the various elements of the earth, as well as of the sun and heavenly bodies. These Persians were taught, nevertheless, a most sublime and exalted faith and philosophy; and you will find many passages in the Zend-Avesta that compare favourably with the most sublime writings of the Psalmist, or with the simple instructions of the New Testament. We therefore conclude that the epochs of earth in the great periods of Messianic influence have been no less than three, under distinct and mighty messengers; that each of these three has had no less than four exponents, prophets, or apostles; and that these governing the nations of the East have left such writings and records upon the world as are to be found in the Bibles of the Indians, in the Zend-Avesta of the Medes and Persians, in the Shaster of the Hindoos, in the various works of Confucius, and in, finally, the Hebrew scriptures, the writings of the New Testament, and the Koran of the Mohammedans, to which we shall presently refer. We find among the ancient Assyrian or shepherd kings a distinct expression of the power and purpose of the infinite mind, to the intent not only of doing good to one another, as is expressed in the "golden rule," but as follows:—"Think ye of all men as ye would that they should think of you,"—placing the thought uppermost, since if the thought is right, the deed cannot be wrong, and men may do good without always feeling it within their hearts. So the word of the Assyrian is to think and feel. We also find a trace of the same moral standard among the Chinese, the Hindoos and the Persians, and we are left to the inevitable conclusion that whatever may be the degeneracy and idolatry of the present races of people in those nations, the first inspirations were genuine, and that God has left no nation without an altar or without a shrine.

We come then to the race of shepherd kings, from which undoubtedly the children of Israel sprang, and who, from various quarters of the earth, and doubtless disgusted with the idolatry of those nations, assembled together and formed the worship of Jehovah. You must remember—and those of you who are scholars will bear out this statement—that the symbol of the Egyptian deity is precisely the symbol which was introduced by Rameses, or Moses, after the sojourn of the children of Israel among the Egyptians; and that Jehovah was not the name of the Lord until after Moses had become learned in Egyptian lore. By reading the first chapters of the Old Testament, or Genesis, you will discover that the Lord takes a new name; before, he is Lord or God; after, he is Jehovah.

And the reason of this is evident. The pastoral kings, from whom the children of Israel sprang, had a spiritual name for their deity; it was called Lord or king; but it undoubtedly had its origin, not among the Egyptians, but among the ancient Brahmans; and as the Brahmans never spoke the original name of their deity, save through Brahma, Vishnu, or Siva, so the children of Israel, before their bondage in Egypt, called their deity Lord, or God, or the great I am. After the sojourn of the children of Israel in Egypt, when Moses, or Rameses, was born and educated in all the mysteries of Egyptian lore, he gave, through inspiration, the name Jehovah for God or Lord, that his people, recognising the symbol of the Divine Mind, might more readily and continuously follow him. And undoubtedly the inspiration of Moses, and the wonderful tablets of stone containing the law, were direct manifestations of Divine power, that the Children of Israel might be led forth from their captivity and bondage, and return to the primitive worship of their fathers,—that primitive worship being of the unseen God, the Egyptians having degenerated into the worship of symbols and idols. But you are aware with what extreme difficulty, and with what greatness of lore and rigidity of control, the Children of Israel were won back to the worship of their fathers. You are all aware that the simplicity of worship of the primitive time, when Abraham, Isaac, and Jacob worshipped the unseen God among their flocks and herds, did not return to the wandering people,—indeed had almost utterly forsaken them, and that even in the wilderness, when the glorious shekinah of cloud and flame preceded them, they were wont to fall back from the sacredness of their new inspiration to the worship of dumb idols, and a golden calf was placed in the midst of them, even as with the Egyptians, that they might worship it. Aaron, the brother of Moses, was skilled in all the wonder workings of the magicians, and possessed also the genuine gifts of the spirit. It was he who successfully vanquished the sorcerers; and it was he who, having perfect know-

ledge of the lore of the Egyptians, could explain to the Children of Israel, of the Hebrews, the difference between genuine and fictitious manifestations of the spirit; it was he who, skilled in the power of these Egyptian sorcerers, unmasked their tricks and performances before the eyes of his people, that he might also show them the genuine power of spiritual gifts. And it is undoubtedly an epoch in the world's history not to be confounded with the first origin of the Children of Israel, that Moses was the first angel of the new dispensation to the children of Israel, and that Adam was a tradition borrowed from the ancient Egyptians, who gave precisely the same name to Cadmus, the founder of the Egyptian nation and the inventor of Egyptian lore.

You are all familiar with what has subsequently taken place. Undoubtedly the children of Israel, not only from their antecedent worship of the unseen God, but also because of their great patience and fortitude, and the existence of a succession of prophets among them, were chosen to carry forward the real spiritual worship upon the earth; and undoubtedly from them, and through a genuine distribution of the power of prophecy, the true Messiah was to be expected. You will remember that I am telling you of a time when among the nations of the East Buddha was expected, and the Egyptians looked for a new king of lord, and every nation of the earth expected at that time, or within a few hundred years, a new revelation of spiritual power to man. That Buddha actually did come to the East may be denied by some authorities, but it is undoubtedly true that there are accounts at that time of an expected visitation of Buddha again to his people. However, we trace simply the history of the seed of David. The Children of Israel had every reason to expect a king, a greater prophet, a true Messiah, who was to come with transcendent physical power and material splendour, when their enemies were to be trodden under foot, when they were to be avenged for all their wrongs, and Jerusalem was to be the citadel of empire. Their anticipation savoured not of humility, but of power and magnificence. Undoubtedly the language of prophecy was hyperbolic, and referred to spiritual and not temporal grandeur. Inexpressibly beautiful is the symbolism, and it must have had meaning with reference to a spiritual kingdom. But a people so temporal and so utterly intent upon building up material power as were the Hebrews could not be expected to receive the spiritual interpretation of their prophets; hence it was that their prophets were not understood; hence it was that the spiritual succession was supposed to be a temporal one, and the king whom they looked for, instead of being the Nazarene, was expected to come in great power and glory. Therefore, when the advent came, and certain Persians and Assyrians saw and followed the sign of the star, the Hebrews did not see the sign nor recognise the advent of the Messiah. Through what signs and tokens he appeared you are aware; but the humility of his advent, and the lack of material grandeur, prevented the Hebrew nation from receiving him, and to this day, excepting only a certain number who were converted from the different tribes of Israel, the Hebrew nation, broadcast over the earth, worship at their own shrines, believe in their own Jehovah, and will not acknowledge the Messiahship of Christ. In that wonderful apocalypse of the New Testament you have a statement that 144,000 of the tribes of the Children of Israel are to be saved. This undoubtedly refers to the fact that 144,000 of the tribes of the Children of Israel were, as nearly as can be estimated, converted to Christianity, that the other portions of the Children of Israel were not converted, and, as a nation, the Jews utterly refused his Messiahship. That the Messiah or Christ was to come in that way, and that his kingdom was to be of the spirit, and not of earth, and that the entire revelation was one so utterly at variance with the teachings and expectations of the Jews, is nevertheless the strongest argument and proof in its favour; and the advent which expressed itself in the human form was undoubtedly the culmination of a spiritual epoch of time, and it was in accordance with spiritual laws that the Messiah came who was to lead a special people. Gabriel, who was the angel to usher in the advent of this new dispensation, had appeared through all the prophecies of the Hebrew nation, and was known to the prophets as a messenger of the Most High to the Children of Israel; therefore when the angel Gabriel announced the advent of the child Jesus it could no more be denied or disputed than if any mighty messenger who had foretold all the events of earth should predict its entire dissolution. The truth is that this angel heralded the advent, watched the progress of prophet and seer through the successive stages of development, knew what seer would be reared up through the house of David, and knew by what direct lineage this was to come. Souls have their birth long before the outward form is shaped; and the Christ that came to man was known in heaven before his form abode with man. Gabriel, the messenger of his coming, could foretell by what line of descent of prophet and seer there should be a fitting receptacle for this Messiah, and according to the known laws of the spiritual kingdom, Christ, the divine expression of God to man, could be revealed in his personality and power.

That advent and its results you are all aware of. Of its real power upon earth very few are competent to judge, since the outward expression of ambition, of priestly and kingly rule, have made it the subject of obloquy and shame. The bloodshed wrought in the name of Christianity is in itself enough to drown the world; but the spirit of it survives, and the Christ who came unwelcomed and crucified abides still for a little while as a ministering power. But Christ himself foretold his successor. Nothing could be more plain or be revealed in simpler language than the lesson read to you to-day announcing the Comforter. Christ



announced his successor by name and nature; and yet so blind is the world that they will not see, and so utterly incompetent to understand the simplest utterance that they will not hear. The name of Jesus interpreted is the Christ—*Jesu Hominum Christi*, the Man of God, the Truth Teller; and when he was about to depart personally he said distinctly that the Spirit of Truth should come to abide with man, and that the name of this Spirit of God is the Comforter, and that the Comforter is the Spirit of Truth. From that day unto now the Christian world of learning and of letters has been intent upon building up volumes of commentaries and written lore; but who has discovered that this Spirit of Truth abides with men, fulfilling the promise, and that the Comforter shall and does really come to every heart searching earnestly for the truth?

The simplicity of this rendition, and the beauty of it withal, bring it within the need and comprehension of humanity. We have no need of the Vatican at Rome, no need of the voice of St. Peter's, no need of the Thirty-nine Articles and their consequences, to tell us what it means. Every true worshipper within or without the Church knows that the Spirit of Truth alone is the Comforter, and knows that when that Spirit takes up its abode in the hearts of men nothing is impossible, and the world itself is vanquished. The first miracles and works of the Spirit wrought in the Christian Church confirmed this utterance. About the fifth or sixth century these works ceased; priestly power, papal authority, and kingly rule made the Church the instrument of political warfare and strife, and the period of the Dark Ages was really a period of almost spiritual blindness in the Church. With the exception of a few instances, and the noble uplifting of many a heart unknown to fame, there probably was never an epoch of greater corruption in the world than that which began the reign of Mohammedanism in the East and of Papal authority in the West, overrunning the entire earth with bloodshed. There probably was never a greater decadence from the original faith of the founder of any form of worship than that which was witnessed from the fall of Jerusalem to the time of the Convocation, which formed the basis of the Reformation. There probably was never a greater epoch of the entire absence of spiritual light than that which began with the reign of Constantine, sanctioned and sanctified the Church under the power of political kings, and made it possible for the ambition of one man to rule the consciences of the entire Christian world. If you believe the Egyptians, Persians, Chinese, Japanese, and all those nations that worship in the East to be idolaters, what shall you say of the priests and worshippers who assembled in Rome, and, beneath the very eye of the authority of the Church, sanctioned all forms of cruelty and bloodshed, to the end that the Church might be built up? If you believe the fetish worshipper corrupt in his performances and devotions, what shall you say of that long line of Papal authority that made it impossible for a man to do good save for the benefit of the Church, and made it impossible for a soul, however sinful, to do evil if sanctified by the Church? If you believe that those who worshipped at the shrines of ancient Greece and Rome the heathen deities—Jove, Jupiter, Osiris—were idolaters, what shall you say of those who now, under the very dome of St. Peter's and in the heart of Christian lands, offer a bribe to human folly, and arrogate to themselves the right to stand between you and Deity? The Reformation, under the guiding hand of Luther, was heralded by almost as remarkable evidence as the dawn of Christianity. There was need of it, heaven knows, for it was said by Luther, on his visit to Rome, that he thought Rome was built over hell, and that St. Peter's was the avenue to the very citadel of Satan himself. It is said, however—and we give this all due weight—that within the pale of the Romish Church certain fires of inspiration were kept alive, and the gifts of the Spirit were perpetuated; but certain it is that these gifts made very little impression upon the outward world, and were never allowed to proceed beyond the sanctuary or cell in which the miracles were wrought. But we know of some instances of such daring power and heroism within the Church that we must believe they were inspired, or they could not have taken place. Such an instance was St. Justin. The martyr St. Ambrose, of the Romish Church, caused the emperors at Milan to hold the reins while he mounted his horse, and he scourged the reigning emperor all round the cathedral. Such power must have some authority, and it is well for even kings to remember that there is a greater power than that of kings.

The days which preceded the Reformation were pregnant. There had been a long period of dissonance and warfare. The southern countries of Europe had been overrun and devastated by northern encroachments. England had been the seat of battle of many nations and for many generations. Germany was the citadel of scholastic learning—or beginning to be—at that time. Then the Augustinian monk left the schools of learning full of his doubts and sophisms, and entered the cloister, believing himself possessed of demons, and that no scourge was too severe for the sinfulness of not being perfect. This Augustinian monk, in the full fervour of his faith and learning, made a journey to Rome to be baptised and receive the blessing of the Pope and the Church. It was in Rome that the revelation was made to Luther which caused the Reformation to burst upon Europe. It was in Rome that he beheld the rottenness of the temple; it was there that he found the sneers of priests when at their prayers, who, using vulgar Latin phrases, instead of the regular form of worship, were supposed by them to be unheard and not understood by the ignorant worshippers around. It was there that he was accustomed to hear the gravest doubts from those who wore the orders of his own faith, and cardinals and bishops in revelry proclaimed their disbelief not only

in the transubstantiation; but in all whatsoever connected with the power of the Sacrament in the Church. And it was there that with the deep power and penetration of his mind he ferreted out the inefficiency of mere ceremonials to do the work of the spirit in man. Luther was the angel of the Reformation, announcing the advent of what Christ promised to man. Evidently before that time the Comforter had not come, save to the few who were persecuted during the ten persecutions at Rome; evidently the great power and fervour of faith had not been enlightened and rekindled. The beginning was with Luther; it was followed up by Knox; and even in the severity of Calvinism there was some redeeming feature, since it brought also the severity of pure life and Christian deeds. What they commenced was carried out afterwards in a direful manner by the corrupt kings of England, what they commenced was not fittingly followed by Henry VIII., the Protestant King of England. However, when kings make religion their toy, it does not matter, since ambition itself often serves the purpose of the Divine Mind, and the Reformation might never have been reformed but for the abuse of it in the early centuries of its inauguration. You have now some two hundred odd sects of Protestant believers; you have now every variety of opinion, from the Unitarian belief to the high ritualistic performance that very nearly resembles the Roman Catholic ceremony; you have every grade and shade of opinion, but along with these have come the signs and tokens of the new dispensation. Wesley saw somewhat with the eyes of the Spirit, and in his sermon and writings on good angels did not scorn to believe in the gifts of the Spirit of the earlier apostles of Christendom. Swedenborg heralded the advent of visions and prophecies and knowledge of spirit-life, which, however much tinctured with the prevailing theory of ecclesiasticism of his time, was nevertheless a genuine revelation of spiritual power. You have to-day the signs and tokens of a new period. Materialism has been abroad in the world, stamping itself upon the foreheads of those who refuse to believe in inspiration, and this materialism has left its mark upon the nations of to-day.

Somewhere in the world of mind or spirit the prophets have foretold the advent of a new epoch; and for a long period of time, beginning with wonderful writings in France and Germany, spreading over England, and at last into America, they who have seen visions and dreamed dreams have said there is a new visitation of spiritual power coming to man. Some have looked for it in the actual coming of Christ, and there have been those who have arrayed themselves in snowy garments many a time and oft, prepared for his coming, and on the morrow have gone back to their daily life still thinking that he will come. There are those in your midst of the Evangelical churches who say that the latter days predicted in the Apocalypse are about to appear, and that Christ with his host is coming now to claim his own, forgetting that they make the mistake which was made in ancient Judea—that his temple is not material, but of the spirit, and that they are not to look for his coming with thunders of the material heavens, but of the spiritual firmament, which has been mightily shaken in these latter days by the thunders of materialism and the lightnings of doubt and scepticism.

See to it that you do not repeat the blunders of the past,—that the new Messiah be not expected with flame, and cloud, and glory, and earthly splendour, and all that the Jews expected. See to it that the new Messiah, or the coming Man thought of by all peoples, shall not also be expected to be a king. In the political world it has been thought that the time would come when some man mightier than the rest would rule the nations of the earth. If there was an antichrist, it might be found in Napoleon or Caesar, who sought to sway with force of arms the mighty nations of men. If there be an antichrist to-day, it is in that statesman of Europe who keeps all the nations of Christendom armed, that one emperor or one nation may hold sway for a time. We care not who he be, Protestant king or Protestant minister of state, who can say to all the nations of the earth by example, "We have conquered this peace, and you must arm yourselves to a warlike position before there can be permanent peace;" whosoever does this is the antichrist of the earth. He who educates a nation, and thereby a continent, to believe that there is but one power, and that power the sword, is the antichrist of to-day, even though that sword were drawn against his Satanic majesty. We say the weapons of peace are greater than those of war, and the Messiah who is coming to man is not the Messiah of bloodshed. We say that the dawn of peace is the dawn of the Comforter; and whoever uplifts the hands of those who toil, or drives away the curse and fear of death, or makes it possible for nations to dwell together in peace and unity, and filled with justice, he is the Comforter whom you are to expect.

We care not by what name he may be known. His spirit of truth may be found in that science which uplifts the thought of man and the hand of labour; his spirit of truth may be found in all that unity of toil that binds the brotherhood of labour together; his spirit of truth may be found in those loftier purposes and higher maxims which give to humanity the hope of a better day and a disenthralment from the bonds of abject toil and temporal pride. His rule must be expected, and must come when any sufficient number of people on the earth shall with loving kindness and harmony abide together, resolved that peace and love and truth only shall be their guide. His spirit inevitably must come when the peacemakers of the earth shall teach men that justice is better than war, and that truth is a more powerful sword than that which slays thousands, without educating the hearts and minds of the people.

What is the old Pope there in Rome that a whole nation or

kingdom should be arrayed against him, and prepared to take arms? Rather fear the subtle power of ignorance, which abroad in the land makes it possible for prejudice and blindness to sway the masses of the people. Rather see to it that every town and city, every place throughout Christendom, is the scene of enlightened understanding, that no pope, priest, nor king can terrify the heart that is truly good, or the mind that is truly enlightened. Rather make it possible that in the Eden of the coming days all nations of the earth, with ample room and godlike laws, shall abide in peace together. Rather make it possible that every human being shall be sheltered and fed and clothed and spiritually illumined, so that the broad, grand earth shall not present the contrast of paupers in Christian lands and vast, uninhabited plains where there is room for all. Let us have a religion which makes the Spirit of Truth a godlike mind inhabiting a perfect form, with the laws of health and justice proclaimed upon the earth. And we now predict that in the centre of such a coming time, of which these visions and signs, revelations and prophecies, the presence of ministering spirits, and the love of the departed are but the beginnings—in such a coming time the earth shall witness, and the world shall know, the actual presence of the Comforter—the Spirit of Truth shall come to abide with man. In the language of the modern seer, Andrew Jackson Davis, "His physical form of love and wisdom shall take on the outward shape of man, and shall, through the laws of harmonious life and perfected spirit, reveal the godhead anew."

Believe you not this? Then to what end does man live? If that which he was he may not also become, there is no belief in prophecy. The Spirit shall abide with men. The time draweth nigh when this presence shall appear and when the Comforter that is to wipe all tears from your eyes shall dwell in your midst, and the New Jerusalem shall come wherein there is no more night and no more grief, and no more sadness and sorrow, and no more darkness, no light of the sun nor of the moon, for there is no night there, but only that abiding Presence and that perfect Peace which has overcome the world.

## POEM.

## WHO IS THE COMFORTER?

Far away, in ancient Jerusalem,  
He walked 'neath the light of the sun,  
Trailing in the dust his garment's hem,  
His work and his life were done.

And they followed him, the best beloved,  
By his side with tears and with moans,  
And they watched close for the spoken word,  
'Mid their sorrowful tears and groans.

But over the city a cloud hung dark,  
And the sky was rent with fire.  
And the Spirit of God, with a living spark,  
Kindled their heart's desire.—  
For the love and a peace that could bless men so,  
To abide yet awhile on the earth below.

What time shall the Comforter come, you say,  
Who bringeth the Spirit of Peace?  
He cometh e'en now, he is here to-day,  
With Truth as your hearts release,  
Whenever an error is met and slain,  
There cometh the Christ the Truth Spirit again.

What time shall the Comforter come, you say,  
With what token or spoken word;  
Shall we know the light of the promised day  
And hear the voice of our Lord?  
He cometh e'en now where the word of love  
Is spoken, He cometh from worlds above.

He abides in the lowly and loving heart,  
He dwells in the beam of day;  
All nature is vocal with God's great art,  
All truth must still bid him stay.  
He cometh to every heart when pain  
Is vanquished by joy and hope again.

What tokens athwart the sky appear?  
What flame burning golden and red?  
Behold the dawn of the day is here;  
Lo! the life which ye once thought dead,  
That the love of the Truth is revealed to man  
And Christ walks the earth with God's spoken plan.

O Thou that revealeth all truth to the world,  
Speak thou to each human heart;  
Let the doubt and the sin and the sorrow depart,  
Leaving only Thy joy here unfurled,  
As springeth the day from the darkened night,  
So may we from error to Truth's own light.

[This oration has not been revised by Mrs. Tappan's guides, and hence inaccuracies may have crept in. One word the reporter could not furnish. It will be given next week. We regret that last week "Ceres" was printed for "Osiris."]

## A SEANCE AT MRS. GUPPY'S.

One of the most general demands of the present day is to have a seance with Mrs. Guppy. During the last few years we must have received hundreds of applications as to whether we had any influence to secure a seat at her circles. Since her return to London and the opening of her present residence a few weeks ago, we understand Mrs. Guppy has booked some hundreds of names, the owners of which have begged to be allowed to be present at one of her seances. The privilege is a great one to many who are interested in Spiritualism, and, though we are pretty well acquainted with all that the spirit-circle has hitherto produced, yet we responded to Mrs. Guppy's invitation with renewed interest, in the hope of witnessing something of more than ordinary importance.

If Mrs. Guppy were the appointed and well-paid agent of the movement she could not more signally devote herself and her means to the promotion of Spiritualism. Almost nightly she has seances, at which the best mediums assist, and attended by eminent persons of this and other countries, who otherwise would not have any opportunity of witnessing the manifestations of Spiritualism.

From the high social position and well-known public character of some of her visitors, we are debarred from mentioning the names of those who are in the habit of investigating Spiritualism under the auspices of this lady. A list of the personages with whom she has met in the spirit-circle would present an argument for Spiritualism which would astonish the public, who have no idea of the extent to which not only Spiritualism but active mediumship has permeated modern society, from Royal families downwards in the social scale, so called.

Pass westwards along Piccadilly to Hyde Park Corner, where the colossal statue of the Iron Duke stands on his elevated pedestal; follow the road leading close by the side of Hyde Park. There is the Albert Memorial on the right and the Albert Music Hall and International Exhibition on the left. Further down towards Kensington, on the left hand, is Victoria Road, the house, No. 43 of which, standing amidst a bower of trees, is the residence of Mrs. Guppy. Our visit was on Wednesday of last week, July 7, being Mrs. Hardy's first seance with Mrs. Guppy. Between eight and nine o'clock in the evening the company assembled in the drawing-rooms. Soon after the last-named hour arrangements were made for holding the seance by shutting and drawing the curtains of the front windows to exclude all light. Mrs. Guppy invited her guests to make free with the place and examine it thoroughly, retiring to enable them to do so with perfect freedom. This was the signal for a bit of pleasantries, "looking for the ghosts," and, though the task was thus rendered more amusing than laborious, yet it was done so well as to preclude all distrust from that side of the question. The doors were locked, and the circle formed in the back room. "Here we are thirteen again," said Mrs. Guppy; "a lucky number—we must suppose; we have had it repeatedly, and got good results." Ten sat round the table, and three towards the front room in an outer circle. Communication was established with the spirit-guides by means of raps. We were told to wish—to wish for different kinds of fresh water fish. "Oh, no, not fish, they will soil everything," some one exclaimed. "If they bring them, what will they put them in?" "In that china basin," we suggested, pointing to a rare piece of crockery elevated into a conspicuous position on the top of the piano. The virtuosos present laughed at the thought of making a fish-dish of such a fancy article, but a gentleman present placed it on the table with alacrity, and there it stood with graceful expectancy. Colonel Greck, with pencil and paper, noted the names of the fishes wished for. But we were most of us so little acquainted with the finny tribe that the demands were not numerous. Large fishes were objected to as they might not find suitable accommodation in the rare bit of china on the table. One said minnows; another, gold-fish. Captain James chose gudgeon, as he said afterwards, because of the difficulty of conveying them any distance alive. Mrs. Richmond demanded craw-fish, but in her attempt to do so could scarcely remember the name, it was so long since she saw any of them, and that in the Far West. She was not aware whether such a fish existed in this country. The light was put out, and almost instantly the rattle of a small can with a bow handle, or a small tin pail, was heard. Mrs. Hardy said she felt something pass over her head. Slip, slop, slosh! Something has been poured into the basin. The light is struck. Eager eyes peer from all sides on to the centre of the table, and there in about a pint of water are two minnows dead, two gudgeons alive and brisk, two gold-fishes swimming about, and the craw-fish, an ugly black thing, with spines and claws like a lobster, also enjoying the functions of motion. None of the specimens seemed to be more than three inches long, the craw-fish being about that length. The can or pail which brought the water and its live contents could nowhere be found. The basin was removed to the front parlour, and all were occupied with the thought that the identical fishes asked for, and no others, had been deposited in the circle as above described. If it was a trick, how did the trickster know that just these fishes would be asked for, especially gudgeon and craw-fish.

Again we sat in darkness. By raps communication was established, and we were told to draw back the curtains and pull up the blind of the back window. During the opening of the window a message was given, "I will show myself on the window." Through the window a considerable degree of light entered the room, and objects outside were plainly visible. Col. Greck and Mrs. Hardy sat nearest to the window. Then Mrs. Guppy, on Mrs. Hardy's left, and Mrs. Richmond again on Mrs. Guppy's left. The writer sat right opposite to the window behind the Countess in the second circle. We all sat wondering what would be the result, as the form of appearance had not been stated. While there waiting the bell was rung and moved about under the table. It was heard first in one place, then in another, and ultimately came to the Countess. Soon an object like part of a skirt was seen on the outside of the window towards the right hand top corner. It came downwards in a diagonal direction and had the appearance of a woman's dress. It did not come far enough down to show the face, and no feet were visible at the bottom. The blind was pulled up to the utmost, and again the figure descended, and Mrs. Hardy, who occupied the best position for observation, declared that she saw a face. She was very much startled by something. Another lady present from other sources says she has some evidence as to the spiritual nature of this manifestation. The writer occupied a very unfavourable position for

discerning this apparition. Nothing was seen distinctly, but an outline against the window. Those immediately under the window would have the opportunity of more distinct observation, from the light faintly reflected from the front of the figure.

After the seance a gentleman demanded to know what kind of a room was over the window at which the figure appeared. He was told to go up and see. He did so. It was a spare room for odds and ends, and he could find nothing therein to account for the female form at the window. Even if a confederate had been up-stairs, how could he have known the exact time at which to lower the figure opposite to the window?

The window was again closed to exclude all light, and the spirits desired the use of the music-box. It was brought from the front room by one of the sitters and placed on the table. The spirits immediately moved it about the table, started it, stopped it, and wound it up. This was done repeatedly during the evening, the winding being performed at one time with great vigour.

In a very short time a powerful perfume was felt like that of syringa. Flowers were suggested by this fact, and the Countess asked for roses. She soon had a handful. The lady in the outer circle was favoured in like manner, and the writer was pelted with moss rose-buds, which he picked up and handed to the lady on his left. Others got flowers, some of which were found to be white lilies, the fragrance of which had been felt. Some water was also sprinkled over the circle.

The voice of "Willie," Mrs. Hardy's spirit-guide, was next heard, saying, "We'll come now," and instructions were given to admit the proper degree of light. The lighted candle was placed in the front room and shaded with the chair. All objects on the seance table were plainly visible to those who sat round it. Mrs. Guppy's table has a round hole in it towards one side. This hole is covered with a lid. The table-cloth was turned back. The lid lifted up, and the hole was found to be opposite to Mrs. Guppy. The hands did not manifest well at first, as there was no covering to the hole, so that the light streamed down into the space underneath. Mrs. Guppy tore a slit in her handkerchief, and placed it over the aperture, and the hands soon appeared at the fissure thus made. Various sitters put their hands in at this opening, and felt the spirit-hands. The bell was rung by them under the table, and shown at the slit in the handkerchief. The handkerchief was now removed, and, at Mrs. Guppy's request, a fine, white lily was given by the spirit from under the table. This was a present to Mrs. Hardy. Mrs. Guppy, who chatted down the hole in the table to the spirit pretty freely, had her nose pulled at one time by the materialised spirit-hand, which repeatedly launched forth to the elbow in its endeavours to reach Mrs. Guppy. This was particularly the case when, in her teasing manner, she said, "Now give something to dear, no, nasty, Mr. Burns." A vigorous dart of the spirit-hand at her face scarcely permitted her to finish the sentence, and she had to make matters straight by playfully adding, "No, I did not mean that. Dear, good Mr. Burns."

These incidents show the lifelike humour of the spirit, and the happy, free manner in which the seance was conducted. A lily was handed by the spirit through the opening, which was identified as a manifestation for Captain James. A variety of manifestations of a personal kind occurred, which we have not space to record, and must content ourselves with specimens.

The request was made that the spirits grant a piece of the lace which formed the sleeve to the spirit-hand which appeared so frequently at the aperture in the table. Mrs. Guppy's work-basket was resorted to for a pair of scissors. Mrs. Guppy then cut two pieces of fabric from the sleeve worn by the materialised spirit. To do so she used both hands, holding the lace with the left hand and using the scissors with the right. One of the pieces is here figured by a photographic process. It is technically described by the ladies as net:—

A variety of experiments were performed, to show the strength and dexterity of these hands. The spirit took hold of a lily by the stem, and pushing the top through the opening in the table, switched it about so dexterously that no one could grasp hold of it. Ultimately the spirit allowed it to be taken hold of by various sitters in succession, and though they pulled with considerable force, yet the spirit was more powerful than they.

The seance terminated with presents from the spirits to some of the sitters who had not been specially favoured with manifestations. Colonel Greck got a lily, and it was announced that something was to be given to Mr. Burns. He reached over the table to receive it, when an object like the end of a walking-stick was seen to elevate itself slowly through the hole in the table. "Is that a stick with which I am to castigate naughty people?" asked Mr. Burns, at the same time taking hold of it. The surprise of all may be imagined when it was found to be a magnificent spike of lilies. Nine buds and nine full-blown flowers on one stem, much larger than any that had been brought into the circle that evening. "Oh," said the gratified recipient, "the fragrance of love and purity of purpose will do naughty people much more good than a stick. I will apply to them that of which this superb flower is the emblem." The end of the stem appeared out in an oblique direction with some blunt instrument. The flowers were quite fresh, but the wounded stem indicated that the plant had been out for some time—perhaps a couple of hours or so. That flower is being preserved, and when the process is concluded it may be seen by visitors at the Spiritual Institution.

Mrs. Guppy, besides requiting her mediums generously, gives her visitors a sumptuous repast, after the manifestations are ended. Fruits and other of nature's simple bounties are not absent. The Countess at the head of table and the lady on her left were dis-

cussing what they had better wish for on being offered white currants for the first time this season. The writer, on the Countess's right, was also partaking of the fruit, and suggested that the wish should be "Success to Mrs. Guppy's Seances." This sentiment was not "drunk," but "eaten" in nature's unpolluted vintage, and re-echoed by all round that hospitable board, as it would no doubt have been by you, dear reader, if your good fortune had placed you in that happy group.

#### THE CIRCULATION AND PRICE OF THE "MEDIUM."

During these last few weeks we have heard so much of the good done by the MEDIUM for the promotion of Spiritualism, that we think something might be said on the matter, of advantage to the cause in general. We are continually meeting with earnest friends of the cause, who were in the first instance introduced to Spiritualism through the instrumentality of the MEDIUM. Many say they would rather want their Sunday's dinner than do without the MEDIUM. Its weekly contents are eagerly devoured by thousands, and not only so, but they derive spiritual enlightenment and moral strength from the perusal of it. The MEDIUM is indeed the literary form of the movement, and though all other means of working should cease, this paper would be of itself sufficient to constitute an organ of spiritual life and activity to those who appreciate spiritual truth. The importance of our paper we have felt so seriously that from first to last we have given away somewhere about 100,000 copies, and our friends have perhaps given away as many more. We have bestowed on free circulation about 500 copies weekly since the beginning of this year. By this means we calculate that Spiritualism is introduced to 1,000 persons weekly. This is a missionary work of immense importance. The public sale of the MEDIUM by booksellers is also an incalculable aid, so that, take it in every way, the MEDIUM is doing a work for Spiritualism which could not be purchased by any other means for thousands of pounds annually.

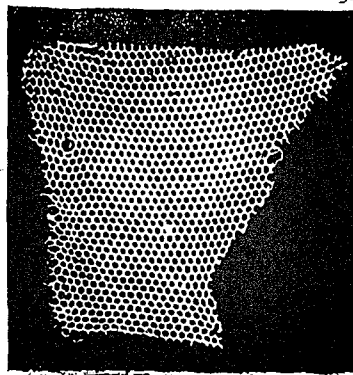
The question, then, arises, Could not the usefulness of the MEDIUM be still increased? There is a large proportion of free-minded people who would gladly accept the MEDIUM as their weekly organ of religious and philosophical thought. Besides a paper for general news, almost everybody takes in an organ of opinion on matters of a higher class. Could we not, as Spiritualists, combine our efforts to make the MEDIUM the class organ of the great body of the people, and render Spiritualism the religion of this country. Leaving out of account the work of the spirits through their mediums, the MEDIUM exercises a greater influence than all other agencies which exist for the promotion of Spiritualism in this country. Indeed it is a "medium" of the spirit-world itself—a literary medium—a universal medium, and just as much a mouthpiece of the spirits as the entranced subject or the telegraphic raps. Through the MEDIUM we can direct a great truth, or a beneficent motive, on thousands of minds simultaneously. If we require that something be done, we can set legions to work immediately. Thus our paper is not only a universal exponent of truth, but an effective means of organisation.

To return again to a prevailing thought. Cannot the circulation of the MEDIUM be wonderfully increased? If all our friends would help, it might soon be the most important organ of religious thought in England, and literally blot out the sensational revivalistic trash which is corrupting the religious nature of the people. When once the MEDIUM gets well rooted, then Spiritualism is a certainty, and superstition is for ever overthrown. Who will work with us for the extension of the circulation of the MEDIUM? This is the most vital question which can be asked of the friends of the movement. Give it a hearty answer, and countless other questions are answered with it. What would Spiritualism be without the MEDIUM, and where was the movement before the MEDIUM was established? Our liberties, our principles, our work, our instruction, and many other considerations are involved in the MEDIUM. Stick to it, then, like a soldier to his colours, for it is yours, and has no side issue to turn it away from your best interests. By making the MEDIUM the organ of the people of England we can make them all Spiritualists and keep them so; and the time may come when the backbone of our country's liberties and welfare will be found amongst the readers of the MEDIUM.

We are anxious that the coming winter should be one of work such as the movement has not seen. To commence it, to continue it, and to finish it, extend the circulation of the MEDIUM. We are ready to do anything that may be suggested to promote this work. Free copies as specimens may be had in any quantity, and we should like to see a movement set on foot that would place a specimen of the MEDIUM in every house in England. Newsagents now supply the paper freely, and by introducing readers to obliging newsagents their interest therein may be much increased, and by their giving the paper more publicity its usefulness may be correspondingly augmented.

Many of our readers have done good work in this matter, for which we are very grateful. Such well-doing may be extended to any degree. Our own part in the task has been to publish a paper as good as possible and at a reasonable price. John Bull does not like to be humbugged by having to pay twopence for that which is only worth a penny. Our first wish in starting the MEDIUM was to promote the cause of Spiritualism with singleness of purpose. Our second object was to deal honestly with our customers, and give them value for their money. We left wholly out of the question the idea of profit or loss. Our work was undertaken on behalf of Spiritualism, and not on behalf of the pocket. Had we been influenced by mercenary motives we would never have commenced it at all, as there was loss and embarrassment connected with it from the very first hour. We need not add that if Spiritualists looked for a money return out of their principles there would be no Spiritualism to be seen anywhere. It is this preponderating influence of worldly considerations over everything else which is the great bane of the spiritual in man. We repeat that our primary objects were to promote Spiritualism, and to give, as nearly as possible, a penny's worth for a penny. We have done so, and what is the result? We have succeeded in the promotion of Spiritualism beyond our most sanguine expectations.

If the proposition had been made five years ago that a newspaper should attempt to do what the MEDIUM has done, few would have believed it; but many would have contributed handsomely to effect so desirable a purpose. More than could have honestly been promised





and reasonably expected has been achieved, and to-day the MEDIUM as a property is worth more than all the other organs of the movement put together. What does this say for our policy? Have we been wrong in giving a cheap and good paper which could be scattered everywhere at small cost, and thus be a useful aid to the movement, instead of a commercial drag upon it? Have we been wrong in giving good value for money, and thus cultivated for ourselves thousands of grateful customers? Have we been wrong in combining these two objects in a result which has made our paper of more value, commercially speaking, than all its contemporaries in this country. We think the answer will be one universal No! re-echoed from all parts of the world in which this weekly is known.

It has been suggested to us that we might help our income by raising the price of the MEDIUM to twopence. It is shown that other papers, containing little more than half the amount of matter, sell at that price. Our reply is that we have no doubt that we could get threepence or fourpence for the paper if we made our own self-aggrandisement our primal object rather than honest dealing with our constituents, or if we made profit our ambition rather than the promotion of Spiritualism.

There are so many people scrambling to extract the money out of their fellows' pockets that surely, with our advanced views and our higher philosophy, we may among us all contribute the paltry £500 a year to maintain an organ, not as a money-making speculation, but to promote the principles of Spiritualism.

It would be no credit to ourselves or to the thousands associated with us if our paper were kept alive alone because it brought in a profit. Spiritualism under such circumstances would form no part of the programme, but money-making would be the supreme idea. Rather than raise the price of the MEDIUM, the combined effort should be to double the circulation, and reduce it to one penny; and if Spiritualism be a free gospel to mankind, and so beneficial to the welfare of the community, why should a tax—an unnecessary tax, a dishonest imposition, be placed upon its diffusion?

The reason why the MEDIUM has succeeded, and not only done so much good, but sustained itself so creditably, is because it worked with the spirit-world for the purposes which that world has in view in the movement called Spiritualism. Had it worked to make ends meet, to have a balance over to the credit of self, it would be on the wrong side of the spirits' ledger, and they would have closed the account. It is we who must sacrifice. It is mankind in their physical needs who must be the losers, and the spirit-side of the account must show a balance in the favour of spiritual enlightenment and knowledge against physical darkness and ignorance, and then it will become the work of the spirit-world, and they will make it prosper against all odds and desperate emergencies. If there is a so-called Spiritualist who reads these lines, and who dares doubt the soundness of the argument embodied therein, let him say so, unless he be ashamed of himself, and our answer will be to point to the work which has been accomplished. All sorts of adventurers have tried to make a trade out of Spiritualism, but their absence has never been missed from the sphere of action. The MEDIUM and the work associated with it have alone commanded power and public confidence, and therefore by the fruits gathered daily, the nature of the tree is demonstrated beyond all dispute.

#### THE EASTWARD POSITION.

Although Spiritualists are, by the nature of their creed and practice, elevated above many of the quibbles and questions that vex other communities, yet it is interesting, every now and then, to pause and, on the *suave mari magno* principle, watch how the different Christian bodies are slowly working their way to the position which believers in the new revelation have compassed at a bound. The two great questions that are being most warmly debated at the present moment are the position of the table, or "altar," as some will have it, at the Lord's Supper, and the position of the clergyman, or "priest," who officiates thereat. It seems quite clear that in the Church of England there is no word of an altar or a priest, because there is no sacrifice. On this the whole discussion hinges, and we are content to leave the two parties to fight it out. What it concerns us to notice is that Dean Howson has just discovered that the table was meant to be a table, not an altar, and to be placed in the centre of the chancel, with the communicants grouped around, and the officiating clergyman occupying his place among them.

Now it has pleased the orthodox people to make merry on the subject of tables and circles and mediums. We ask what is this but an instance of a seance with all those elements duly provided? The table is a table. The communicants form a circle.

The priest was originally chosen for the possession of "spiritual gifts," and not because he was nephew of an archbishop's wife. Just as M. Jourdain found that he had been writing prose all his life without knowing it, so our sacramental people will discover one of these fine days, or the new judge will perhaps point it out to them, that they have been Spiritualists all their lives, holding daily, weekly, or monthly seances in church without being aware of the fact. To advanced Spiritualists the kind of seance seems a rudimentary one enough; but everything and everybody must begin at the beginning, and it is really most amusing to find the A B C of Spiritualism thus beginning to be adopted in the popular faith and practice. As far as we can understand the controversy, Dean Howson seems to have much the better of it over Pope Gladstone; but, at all events, and whichever be in the right, our orthodox friends must not poke fun at tables and circles any more, or we will get three parishioners to institute proceedings against them before Bishop Jackson and the ex-judge of the Divorce Court.

EAST LONDON SPIRITUAL INSTITUTION.—Mr. Cogman requests us to publish, with his grateful acknowledgments, the following financial statement:—Contributions in collecting-box for the quarter, £3 5s. 11d.; Mr. J. Young, 10s. 6d.; Mr. W. West, 10s. 6d.; Mr. A. Maltby, 10s. 6d.; a Friend, £2; "A Mite of a Penny," 1s.

#### "HEAL THE SICK."

Five years have passed away since Dr. Newton was in London. He came as an apostle to revive an old faith, and to give the true meaning to the words of Jesus, who knew the possibilities of man, and throughout his life exemplified them. Not the least of his commands was "Heal the sick." For ages the profound meaning of those words seems to have died out, for they have come to be interpreted, "Physic the sick," thus reducing the question to one of pills, mixtures, lotions, salves, depletions, and all the well-known resources of medical science. Without wishing to depreciate the results achieved by modern medicine, it may be fairly questioned whether these were the means prospectively presented to that grand intuitional mind. And certainly, the absence of what are known as medical paraphernalia is conspicuous in the life of Him "who went about doing good." The only thing in his pharmacopœia that we remember is that of moistened "clay," which singularly enough has quite recently been found to be a most effective remedy in certain affections. The words, "Heal the sick," ring with a spiritual sound, indicating a spiritual power, which, rightly exercised, would be omnipotent to allay the ills of life. Faith in such power, however, seems to have died out as civilisation has advanced. The onslaught of modern materialism has quenched it. There is far less of this faith now than during even the middle ages in their so-called darkness. It is curious to observe the greater importance attached to mental and moral conditions in the prescriptions of olden times. Laughed to scorn as these are by the materialistic physician of to-day, there is nevertheless a great truth underlying those old formulas. Truth never can wholly depart. It may for a time, a generation, nay, an age, be overlaid by error, but it must and will reassert itself. Therefore, down along the centuries the truth that lies concealed in the words we have quoted has been preserved. What is it? Simply that, associated with the spiritual organisation of man, there is a supermundane power to curb, to check, to rectify those physical evils which ever and anon in a world like this befall us. In short, it may be said that as most, if not all, the ills of life have a spiritual origin, there is provided the spiritual cure. In sickness the auras of existence are deranged, and these auras must be set right—not by poisonous drugs, but pre-eminently by bringing into equilibrated action the vital currents that flow within and around us. We take it this was the kind of healing proposed and commanded by the Great Teacher.

But the power to do it! It went, says the Church, like everything that was good and useful for humanity, with the closing of the apostolic age. A poor compliment to pay the Almighty Father of the then unborn hundreds of millions of the human race! Say we, the power, like the command, is eternal in the nature of things. And there never has been a generation of men pass away since those words were uttered that has not borne evidence of it in some form or other.

It was Dr. Newton's mission to restore the lost faith by marvellous manifestations of that power. The "heavens being opened," and the spirituality of human existence being palpably demonstrated, the healing power has become recognised as one of the most potent features of the new era. And no one will question its vast importance. The healing prophet having arisen, healing disciples, brought to a consciousness of their powers, have cropped up all around. Many have been the pangs assuaged, many the comforts brought to the sick-bed, many the diseases that have taken to themselves wings, and many have been the calm hours brought to the dying by the simple laying-on of hands, which has found no boastful record in the pages of medical journals, but has been a quiet work in the homes of the people.

A question may be submitted for reflection whether some kind of organisation may not be available for developing these mediumistic powers, and for extending their kindly benefits to the community. We think it may. Without any invidious predilection as regards the now large class of healers, we may perhaps take the work which has been done by Mr. Ashman, in connection with his Psychopathic Institution, as an example of the possible outcome of co-operative effort in that direction. Upon Mr. Ashman the mantle of Dr. Newton seems to have fallen, and the work he has alone done has been by no means insignificant. During the five years, we are informed, he has personally attended about ten thousand times upon the sick in the exercise of this healing power. Of the beneficial results in a great variety of diseases abundant testimony is forthcoming. With faith in his work, faith in his own powers, and inspired with the love of his fellows, he has earned for this higher method of medical treatment a high reputation. So many have flocked to him to be cured that he has been compelled to employ the services of others to help him, and this at no little expense. Mr. Ashman's Psychopathic Institution is a microcosm. May not its fundamental ideas and practice be extended? Has not the time come when an institution of this kind should be placed upon a more public basis? Why, in short, should there not be established in our midst a more public hospital for the treatment of diseases upon these principles? or rather, let me say, a self-supporting institution that would combine the Medical School and Hospital in one. Crudely, let us suppose that a building and ground suitable for the purpose could be obtained freehold or on long lease, what advantages might accrue?

1. This highest of all remedial agencies would be accessible to the suffering poor, and these we "have always with us." To many of these, driven from pillar to post as incurable, such an institution would prove a veritable refuge, for, as is well known, there are cases untouched by all ordinary medical appliances which readily yield to this higher power.

2. A certain and localised sphere of operation would be provided for those endowed with the healing influence.

3. Healers could have reception-rooms where they could meet their patients. A very pressing want would be thereby met, and it would be no surprise to me if such an institution in the course of time became divided into recognised departments for the cure of special diseases, over which those who have the adaptive healing influence needed would preside; for I have no doubt that with diversities of organisation among healers such specialities of power will be developed.

4. Initiatory healers could be trained by those more experienced in the exercise of the art; and every practitioner could enjoy the collective experience of all engaged in the work.

If, in addition to this practical training, a library of medical works

could be collected, more particularly on anatomy, physiology, mesmerism, vital-magnetism, and cognate subjects, there would accrue the advantages of special education, of which it must be confessed many of those richly endowed with the healing power stand much in need. Not that the power itself depends upon knowledge, but the exercise of it may be more efficiently regulated thereby. It is an essential feature of this process that in essence it is perfectly natural, and not a merely empirical art, built up on purely artificial expedients. It is a power possessed rather than an art to be acquired.

5. An opportunity would be afforded for any celebrated foreign healers as Dr. Main, Dr. Hallock, Dr. Mack, and others, to exercise their powers for the short time they are among us, and to give English healers the advantage of their discoveries or methods.

Many other uses to which such an institution could be put we must omit mention of now.

To raise such an institution effort will be required, and money will be needed, not to any great extent—say, a thousand pounds or so. Has Spiritualism yet taken such a hold of the heart that its more affluent disciples will think lightly of the gold in view of the holy work to be accomplished? Or will the mammon-love lead them with their pockets full, nevertheless to “pass by on the other side,” and leave the sick and wounded by the wayside of life to fare as they can with the inferior methods of cure available? We throw out the feeler. To the honour of Mr. Ashman be it said, he will give £50 to start the thing. He knows the work to be done. He has faith in the healing power. Are there among us other men of faith?—men who believe in the spiritual mission involved in the words, “Heal the sick?”

These thoughts are but crudely thrown out. If worthy responses should come, they can soon take practicable shape, and a lasting monument may arise to the *cui bono* of Spiritualism. R. LINTON.

#### PSYCHOPATHY IN LIVERPOOL.

To the Editor.—Sir,—If we sometimes fail to do that which we would, either lacking power or the necessary conditions, it is gratifying to know this is not always so, as evidenced by the enclosed testimonial from one who was a sceptic to the healing art as well as a non-Spiritualist. Imagine his astonishment when informed what was the matter with him which he knew, but refused to tell us, and now he is cured. Thanks to the spirit-world for these encouraging signs, healing in England, France, America, in fact throughout the world, at the present day is but the grand dropping of that shower that shall wash away disease and discord from the shores of humanity. J. COATES.

“TO PROFESSOR COATES, Psychopathic Institute, 1, Dunkeld Street, West Derby Road.—Dear Sir,—I hereby present my acknowledgments to you for the benefit received under your treatment, having been perfectly cured in less than three days of an internal complaint, the consequence of a strain while lifting a heavy piece of timber, eighteen months since, during which time I have been under medical treatment, but without avail. From personal experience, therefore, I beg to express my entire confidence in the Psychopathic System of treatment of disease and would recommend it as the greatest blessing to all who suffer.—I am, Dear Sir, Yours truly, F. HUBNER.”

24, Bailey Street, Liverpool, 9th July, 1875.

#### MRS. TAPPAN IN SCOTLAND.

Owing to the peculiar pietistic manners of the Scotch, which prevent the discussion of spiritual themes on Sunday, Mrs. Tappan has had a short period of retirement down the Clyde, with the scenery of which she is charmed, and no less are the many friends who have had the good fortune to be her companions. The narrative of her labours in Glasgow we hope to present next week. We hear that John Page Hopps was at the last lecture, and gave for the concluding poem the subject “Hope for all.” He assured the audience that it had occurred to him only a few seconds before.

It has been suggested that a superior edition of Mrs. Tappan's orations should be published, containing her portrait. For that purpose Mrs. Tappan has given Mr. Bowman, the well-known photographer and Spiritualist of Glasgow, a special sitting, that a suitable likeness may be secured as a frontispiece to the “Discourses.” Mr. Bowman's pictures are indeed works of art and not hastily-printed sketches which misrepresent the sitter. These photographs for the forthcoming volume will be printed in his best style, and be well worth 1s. 6d. each. The copies in which these likenesses are put will be on fine paper and bound in bevelled boards with gilt edges. Only a slight advance will be made in price. We are tempted to give the following extract from a letter received from Mrs. Tappan:—“We (Mrs. G. R. Hinde, who accompanies me, and I) were favoured with a seance with Mr. Duguid. I had mentally requested some token from my little girl Etta (or “Dew-drop,” as “Ouida” calls her). The usual preliminaries of tying, examining cards and paper, and one card sealed in an envelope, which were blank, &c., were gone through. When the lights were put out we sang “Bonnie Doon,” and in about five minutes the light was asked for, and the sealed envelope was given me to open. A pencil drawing representing a child about nine years of age, with a star over her forehead and a flower in her hand, also a small cross on her neck, exactly like one which, suspended to a tiny chain, had been given to baby Etta nine years ago. The points of the test were that a child should be pictured; that the age corresponds to that of Etta, had she lived on earth; that the cross (an unusual ornament for a child) appeared, and while there is little claim to artistic merit there is indeed some resemblance to the spirit as I have seen her; and all this in the dark and without any verbal request from me. We again put out the light, after a corner had been torn from a blank card and placed in my hand. In about six or eight minutes the light was called for and two minute oil paintings, still wet with fresh paint, were on the table where the brush and paints had been placed. These were about the size of a two-shilling piece, and each represented a miniature landscape. I need not say that the piece of card held in my hand exactly fitted the corner of one of the cards upon which the painting had been made.”

During this week Mrs. Tappan is in Edinburgh, where we hope she will have good meetings. Her engagements are printed in another column.

#### LIVERPOOL OPEN AIR MISSION.

I have to thank sincerely those who have aided the above feeble attempt to spread the truths of God as unfolded to mankind by the way of modern Spiritualism, that grand solvent of the many heretofore inscrutable problems of life and being here and hereafter. In some instances I have no authority to mention the names of those who have assisted me by supplying valuable reading matter to be given away to the hungering multitude. One gentleman has forwarded me, through the mediumship of Mr. J. Burns, 100 copies of the “Philosophy of Death,” by Andrew Jackson Davis, the great harmonial philosopher and seer; also 100 copies of Dr. Sexton's able lecture, “If a Man Die, shall he Live again?” Our respected vice-president, Mr. John Lamont, friends Chapman, Bond, and others of the Liverpool Psychological Society have my sincere thanks for their individual aid; Miss Kinslingbury, Dr. Hitchman, and other members of B.N.A.S., London, for friendly co-operation. More particularly do I acknowledge the able assistance received from the Spiritual Institution in the shape of two large parcels of Mediums. I hope also those friends in Belfast and Glasgow will accept thanks for small parcels that they have been pleased to forward me. So much for individual effort and personal aid; to each and to all, you have my sincerest thanks.

I have often thought if individuals almost alone (in a sense) can do so much, both in planning and carrying out, may this not be a work worthy of the recognition and substantial support of organisations, whether spiritual or so-called psychological, of whom these individuals form integral parts? that is to say, if a part can do so much, may not the whole be capable of doing much more? This, however, may be a wrong way of putting it, and I may have misinterpreted what is the proper work of organisation. I hope soon to be able to acknowledge, through the mediumship of the Spiritual Press, the assistance rendered to the missionary work by the recognition and judicious aid of those societies of whom I have the honour, as well as the pleasure, of being a member. In your appeal for aid in last week's MEDIUM I can the better understand it now why you require that aid, and why we should mutually assist one another. I can bear testimony to the fact that I have already distributed 2,000 MEDIUMS sent by you from London to Liverpool for that purpose. I have it also on good authority that you have printed an extra supply over our actual sale requirements for the purpose of aiding individual effort and missionary work throughout the country. This is certainly unbusinesslike, but is truly spiritual, and I hope your appeal for the physical sinews of war will be promptly responded to as it deserves. The “open air” work here is not beset with those difficulties that croakers and prudentialists at first anticipated.

Last Sunday our rambling remarks were listened to with marked attention by an audience, I think, of 400 persons. Our stock of literature was eagerly accepted, and with the exception of one person saying that it was a shame that I should be permitted to stand there and impose on innocence and credulity, nothing worthy of the name of opposition occurred.

While the weather is fine I think our friends in the country might do a little in the way of open air work, and they will find if they do that the supposed difficulties that it was thought would surround such an undertaking vanish like mist before the rising sun. Let them watch closely their impressions from the other side, and follow them out faithfully and without fear. Thus even by divers ways in things material or spiritual, “Whatsoever their hands find to do, to do it with all their might.” Again I say, I feel deeply indebted to all my friends, whether mentioned in this letter or not, for the aid they have given thus to spread the sublime gospel of immortality. JAS. COATES.

Psychopathic Institute, 1, Dunkeld Street, Liverpool,  
July 11, 1875.

#### DR. SEXTON AT CAVENDISH ROOMS.

On Sunday evening last there was an average attendance at Cavendish Rooms, although the evening was unusually wet. The subject of Dr. Sexton's discourse was the “Doctrine of the Future Life,” as taught in the Old Testament Scriptures, which consisted of an attempt to show that the Jews had always been firm believers in the immortality of the soul and in spirit-communication. The Doctor commenced by drawing attention to the extraordinary influence which the Bible had exercised over great nations and peoples, and the marvellous fact that the literature of a small and insignificant people like the Jews should have outlived the rise and fall of great empires and controlled largely the destinies of the world. He then remarked that the opinions entertained with regard to the question as to how far a doctrine of immortality was taught in the Old Testament Scriptures might be divided into three. 1. That which held that throughout these books there was no indication whatever of a future life—a view which was very prevalent at the present time amongst the rationalists, and which had been held, at least as far as the earlier books are concerned, by Bishop Warburton. 2. The theory entertained by almost all orthodox Christians that the doctrine of a future state of reward and punishment is clearly and explicitly taught on almost every page. 3. An intermediate opinion that a future world was believed in, but that the teachings respecting it were vague and indefinite, and the region itself unsubstantial and shadowy. This opinion was entertained by Herder, Alger, and others. The Doctor then devoted himself to an examination of the books of the Old Testament with a view to arrive at a satisfactory answer to this question, critically explaining the meaning of the Hebrew terms, *ruach*, *nephesh*, *rephaim*, *neshema*, *kibor*, *scheol*, &c. The conclusion at which he arrived was that the doctrine of immortality was clearly taught in the Old Testament, and that intercourse with the spirit-world was with this ancient people an everyday occurrence. The discourse, which lasted an hour and a quarter, was listened to with rapt attention, and when the Doctor sat down an involuntary burst of applause broke out, although strictly prohibited, as the proceedings partake essentially of the character of a religious service.

Next Sunday, as Dr. Sexton will deliver two orations at Sowerby Bridge, his place at Cavendish Rooms will be filled by Mr. F. R. Young, of Swindon, who will deliver a discourse of “The Old and the New.”

BISHOP AUCKLAND.—Mrs. Tappan will speak in the Town Hall, on Sunday Evening, September 5th.





## DR. HALLOCK AT DOUGHTY HALL.

The large attendance at Doughty Hall on Sunday last, to hear the discourse by Dr. Hallock, which appears in our columns this week, shows the intense interest felt in the visit of this advanced Spiritualist among us. Seldom has it been our lot to record a Sunday meeting when the higher influences of Spiritualism held such potent sway. Our readers will therefore be delighted to hear that Dr. Hallock will again deliver a discourse on Sunday evening next, July 18th. It is needless for us to express the hope that on that occasion Doughty Hall may be crowded. English Spiritualists will lose a rare opportunity of listening to the higher teachings of their faith, as also of receiving those warm emotional influences which are the outcome of that faith, and of which Dr. Hallock is supremely an apostle. Commence at seven o'clock. Doughty Hall, 14, Bedford Row, Holborn.

## A LETTER FROM AN OLD FRIEND.

Mr. Burns.—Dear Sir,—I have just read your appeal in the MEDIUM for help to the Spiritual Institution. I consider the case is well made out, and nothing is said that can offend anyone. All institutions must depend upon more or less the physical help of friends who wish to see any cause prosper in the world. No one can impugn your motives in first beginning the work of spiritual evangelisation. It was at a time when it required a brave heart and a clear head to fight the battles of fact against fiction, truth against error, with little sympathy or support. You acknowledge the worth of that small help which was afforded you in those days of difficulty, when Spiritualism did not hold that power over so many minds as now. Everyone must see that the requirements of the Institution must be greater now than then, and, in order to keep pace with the requirements of the time, more vital action and additional support from those who have never considered the necessity of the needs of your work. The spiritual works which you endeavour to push upon the public mind should be looked upon by every Spiritualist as one of the most important engines in carrying out and on the work of Spiritualism that any man can set his shoulder to; and every society, and where there is no society every individual, should second your efforts in pushing the sale of its literature upon the public wherever congregated at all spiritual public meetings. I have frequently heard it said, that what drew more particularly their individual minds to investigate Spiritualism was not what they heard at the meetings, but by reading what they had bought at them. Mr. Wesley knew well that his *Armenian Magazine* did more to spread Methodism amongst the lower as well as the higher classes of society than he himself. When he was belied and impugned on every hand and misrepresented, as Spiritualists are now, he could defend himself in his magazine, and the Wesleyans see now the great importance of keeping up their "book room, printing establishment," for the publication of all their works, at whatever cost.

It must be said, to the credit of Spiritualists, that the same thing has not been lost sight of, but that they can boast of as fine a literature and as good publications as any in the world. With help from us all this can be carried out to the credit of Spiritualism and to the blessing of humanity. No one has such communications to answer as Spiritualists have. Their source of communication is derived from the spirit-world, which none other can say. What is freely given to us, should we not as freely aid in giving to the world, by a little physical help to all who are engaged in diffusing spiritual knowledge among mankind? For any further appeal I would recommend your readers to look over carefully "The Physical Requirements of the Movement, and why the Spiritual Institution Needs Money," in the last week's MEDIUM.—Yours, as ever, in the bond of spiritual brotherhood,

JOHN CHAPMAN.

Mr. J. REGINALD OWEN has handed us £3 12s., the proceeds of his entertainment at Liverpool on behalf of George Ruby. The balance-sheet is not yet ready for publication.

Mrs. TAPPAN IN CORNWALL AND THE WEST OF ENGLAND. As Mrs. Tappan has been invited to visit Cornwall in November, a good opportunity presents itself for Spiritualists in Reading, Bath, Bristol, Exeter, Plymouth, Devonport, &c., to have a night or two in passing. Suggestions on the matter may be addressed to this office.

A SOCIAL EVENING WITH THE S.S.—On Friday last Mrs. Tebb received at her residence, 7, Albert Road, Gloucester Gate, Regent's Park, the ladies constituting the S.S., of which Mrs. Tebb is also a member. In the early part of the evening, these ladies met to transact some business relating to their order. Afterwards were present, by invitation, Dr. and Mrs. Hallock, Mr. and Mrs. Hardy, M.A. (Oxon), Mr. Thomas Shorter, Miss Fletcher, Miss Houghton, Miss Pery, Mr. Burns and others. The S.S. wore a badge on the left breast, ornamented with the monogram of their Order. Of those thus decorated we observed Mrs. Tebb, Mrs. Burke, Mrs. Richmond, the Misses Dickson, Miss Creighton, and Miss Spreckley. A very pleasant evening was spent, a memorable feature of which was several songs by Mr. Tebb, who accompanied himself on the American organ.

Dr. MONCK has been fully engaged in Birmingham, and intends remaining another week. Applications for admission to the evening seances (at the Temperance Hall Committee Room, Temple Street) should be made to Mr. Franklin, 100, Suffolk-street. Dr. Monck has one or two openings for private seances at the hall or the residences of investigators. We understand he has invitations from Walsall, Leamington, Tipton, Bedford, &c., and friends in adjacent places would do well to secure his services at once, as during his stay in Birmingham travelling expenses will not be charged. A correspondent informs us that the seance at Mr. Perks' was very fine, and a second seance will be held there next Monday. This seance being for those who cannot meet the Doctor's usual fees, he makes a merely nominal charge for admission, which kindness is much appreciated by those who need to avail themselves of it. On leaving Birmingham, before going further north, Dr. Monck is expected to spend a week in London, when a public seance will be held at the Spiritual Institution (tickets, 5s. each), and one or two private engagements will be accepted, provided they are made in advance.

## DR. MAIN.

We are requested to insert the following notice:—"Dr. Main wishes to state to all persons writing to him, from any part of Europe for examination of diseases, that he finds himself compelled to defer answering the same until his return to London, when they shall be promptly attended to. The fatigue occasioned by travelling, he hopes, will be received as sufficient apology." Dr. Main writes to us from Madrid, date July 9th.

## ANCIENT WORKS ON OCCULT SCIENCE.

To the Editor.—Dear Sir,—In an appendix to "People from the other World" Colonel Olcott enumerates a number of works on Spiritualism and the occult sciences, many of which, I fear, are not procurable in this country.

In a private letter received from him yesterday he mentions three works which I am very anxious to read. They are:—"L'Etoile Flamboyante," by Baron Tschardz; "Magia Adamica," by Eugenius Philalethes; "The Key to the Concealed Things since the Beginning of the World."

Colonel Olcott speaks very highly of the first two works. The third he has not been able to procure. He believes that the key to very much that puzzles us in the phenomena of Modern Spiritualism is to be found in the works of the old masters of occult science. He thinks that the destruction of the great storehouses of learning, such as the Alexandrine Library, have bereft the world of a mass of knowledge which the ancients had, and which we are only just beginning to replace.

§1. In a very kind letter of acknowledgment of a notice of his book, which it was a pleasure to me to write for *Human Nature*, he says, respecting his Eddy investigations:—"The scrutiny of four or five hundred spirits, rich as it was in results, only whets my appetite for more study and experiments, and I shall not rest contented until I have gone further towards the bottom in my deep-sea soundings in this ocean of psychology. I have been an observer of spiritual phenomena for twenty-five years, and have been waiting all that time to find the philosophy which should satisfactorily account for them. It is this which makes me, after failing in every other direction, turn with so much interest and hope towards the ancient masters of occult science. I have discovered enough already to make me pretty confident that if the key to the mystery does not lie within their writings, it cannot be found at all."

There is much truth in this. From communications made to me by some of the old sages, I feel no doubt that they had progressed further in solving these mysteries than we have—immeasurably further. We have as yet been too much occupied in wondering whether these things are, to inquire much what they are. Much, I am sure, might be done by attracting to ourselves spirits who are able to instruct us, and by giving them proper conditions of communication. But we may also prepare our minds to receive their message by a careful study of what the sages have written on occult science.

Can anyone help me to find the books I have mentioned? I shall be most grateful to anyone who will name to me such works as these; still more if they will tell me where I can procure a loan of them, or purchase them, if they be not too dear.

M.A. (Oxon).

## A PICNIC AT MORPETH ON SATURDAY, JULY 17.

To the Editor.—Dear Sir,—Arrangements are completed for our picnic. We shall go by the train leaving Newcastle at twelve o'clock, from New Bridge Station, on Saturday, July 17. We shall take tea at the "British Workman," Morpeth. Mr. Thos. Brown will be with us. All Spiritualists and inquirers in this district are cordially invited to attend.

GEORGE FORSTER.

Seghill, July 12, 1875.

## DISCOURSE BY DR. HALLOCK AT DOUGHTY HALL, SUNDAY EVENING, JULY 11, 1875. SPIRITUAL EXPERIENCES.

Friends,—In deciding how best to spend this hour, perhaps I shall do well to accede to the wishes which have been expressed that I should narrate some facts or experiences which have fallen under my observation in America, and which have caused me to be what I am in faith and knowledge—a Spiritualist. A few salient points, therefore, I will bring before you. Were this a congregation of inquirers, it would be the best use to make of the hour to give the reasons and state the facts broadly. There was a time in the history of this movement when that was the thing to do. But with me now these facts are settled. The great question is no longer a disputed one. If an experience of over twenty-five years has not settled the question, it cannot be settled at all. And that is probably the position of many I am now addressing. If so, the inquiry comes to be, What is the philosophy underlying all this? What use is to be made of it? What is our duty under the facts of which we have been put in possession? For we have some definite relation to them. These inquiries are the more interesting because the *fact* is settled as well as a fact can be. I have the same evidence of the continued existence of man out of the body when he quits this earth as I have of his existence in the body, and that, too, from precisely the same source, namely, from the observation of my senses. I have seen, and heard, and handled, and conversed with those whose bodies I helped to lay in the cold grave more than twenty-five years ago. These physical manifestations are all important, in my judgment, as a basis upon which to build the structure of the life *here*, as well as to unveil the character of the life hereafter. In this respect it is the same as with astronomy or any other science. Were there no stars visible, we should have no astronomy, no laws of the stars. The first thing is the fact, then the philosophy of the fact, and the laws which control it. And that system or theory which is deduced from facts is the system or theory which will stand, while mere hypotheses projected from the cloister or closet must fail. They cannot stand the scrutiny of the day or of the age. That

which facts reveal to us alone can bear the penetrating eye of modern criticism. These physical manifestations we, as advanced Spiritualists, can do without, for we have learned the great truth that *man is a spiritual being*. Not such a being, however, as would accord with the ideas which formerly prevailed. The notion once held was that man would have a soul at some future time, as if the soul were something different from the man; as the hymn says, "I have a mortal soul to keep."

The great concern with many is to take good care of the body, and then when the powers of the animal frame begin to fail, they will begin to think about and take care of the soul. And as to all the misdeeds and blunders of that soul,—they are all laid on an innocent person, who is to bear them all; and people think they are safe if they stick to him. They take an interest in this other person for the sake of the soul, that it may be saved not through its own efforts or its own merit, and in this fictitious way are they to be made fit for Abraham's bosom. The mere reliance upon another man, who, it is true, lived a pure and noble life, and thereby did a noble work, is to bring them salvation for the soul. Now, we reverse all this. By the manifestations we have received, we find that *man is a spiritual being here and now*; that he is in the spiritual world here and now; and what is most important, that he is the subject of spiritual laws here and now! How many life-and-soul problems are solved by a knowledge of that fact! What a different world we would have here did we act upon this knowledge of the real spirituality of man! If men would only first seek the kingdom of heaven as of first importance, all beneath would bend to his will.

My first knowledge of Spiritualism was on one December morning in 1849. I picked up a *New York Tribune* containing a report of an investigation of spirit-rappings which appeared through the family of the Foxes. To the further consideration of the subject I was brought through clairvoyance. I had been familiar with the facts of, and had made bold experiment in, what was called Animal Magnetism. It had revealed to me many wonderful things, many inscrutable facts; I could not explain them, but there they were. Just after I had read that statement in the *Tribune*, a woman came into my office whom I had frequently magnetised. She was a remarkable clairvoyant, and is now practising as a physician in the State of New-York, and much resorted to. She could neither read nor write. I said to her, "I have been reading a curious story about ghosts; what can it mean?" At that time, be it known, I was a materialist. Said this woman, "Magnetise me; you know I am a clairvoyant; let us look at it." I did magnetise her. Her eyes turned upwards and inwards, and she exhibited the usual symptoms of the body being in abeyance. I then called her attention to the facts I had been reading about. Her countenance changed, and she said, "This is true." I said, "What is true?" She replied, "It is true these raps are made by spirits, and they will continue. These are but the beginnings, and the object of them is to let people know of the reality of another life, and its close connection with and interest in this life. You will have an opportunity to examine it for yourself. It will be here in New York, and it will go on through the whole world." After a slight pause she proceeded, "There is a man of the name of Swedenborg who has to do with this. What brings him before me? He is not alive. He is dead." Now, at that time I knew little of Swedenborg. I said to her, "Yes, he has been dead some eighty years." "But," said she, "I see him." "What kind of man is he?" I asked. And she described him. Afterwards she said, "He is a man like me; he can be in one place and tell what is going on in another,"—that is to say clairvoyant. Now, I happened to know a Swedenborgian who lived in the next street, and who had a likeness of Swedenborg. I called there, saw the picture, and it corresponded precisely with the description given by the woman. On this clairvoyance of Swedenborg, American Swedenborgianism rests as a basis. This woman very accurately described the three sisters of the Fox family. In July following they came to New York, and I recognised them at once from her description. I attended a seance. The audience was a promiscuous one. I got only one fact. We sat at a long table at the hotel. I placed my foot upon the claw leg of the table, and while these sisters were conversing I found underneath my feet raps which, from their distance from me, and other circumstances, I knew those girls could not make. I went on till the fall of the year, when, at the house of Mr. L. N. Fowler, who was then in New York, his half-brother being a medium, I came into contact with facts which were indisputable—that is to say, they did not proceed from anyone in the body. Hands were put in mine which did not belong to any physical arm. I was caressed with the hands of a child, my dress was pulled, the hands passed over my face and over that of my wife, and her dress was pulled just as it used to be when our little one used to sing "Lizzie had a little lamb." The table was moved, and was carried up over our heads to another part of the room. These were great facts for me.

And now I would say, it seems to me that there are many people who wish to know if there be any truth in this, but do not understand what is evidence in regard to it. For example, people have come to me and said, "Where can I find a good medium? I want to look into this matter." I refer them to our Dr. Slade, or some other medium. Meeting them afterwards, I inquire what success they have had? "Oh," say they, "I got nothing; no word from my father, or my mother," as the case may be. "But tell me what did actually occur?" "Oh," say they, "the slate was placed under the table, and something was written upon it, but it was not from my relatives," and so there was nothing in it

at all! Here a man comes into the presence of a most astounding fact, but it makes no impression upon him. Why? Because the message written thereon was for someone else, not for him; was from someone else's friend, but not from his, and therefore was no evidence! What sort of logic shall we call this? There, however, was a message written on a slate. Now such persons ought to know that all the so-called forces are non-intelligent. Electricity cannot write a letter, any more than a stream of water can turn a wheel until man puts the wheel in its way and manipulates it. The first thing to be thought of when a person becomes investigator is, that if things move, and so forth, they must move by intelligence; they cannot move by themselves. What can the telegraph do without the association of intelligence? You must put a man into it, or you cannot solve it. All the facts and phenomena of electric telegraphy can only be solved by a presiding intelligence. You have your battery and the conducting wires, but you must have a human being as one of the elements of the process, and then with this non-intelligent force you have all the elements you require, and not till then. The principle is the same here. The table is moved. The motion is nothing in itself; but when it moves in answer to an intelligent desire, then to solve that phenomenon requires a human being, an intelligence, and nothing more. The fact that you do not see him or her has nothing to do with the logic of the case. And if the table be moved in response to inquiry, and a slate be written upon, no matter whether by your friend or that of another, the fact is as valid as a fact can be. Scientific men even blunder in this way, and seem to ignore the true nature of evidence. They should know that to get results the laws of the so-called forces must be complied with. To utilise a force there must be will-power; it will only obey will. For they are but forces, not power. Power is mental, spiritual; power uses force, and thereby manifests itself. Power is spiritual, force is physical. By the spiritual power we control the physical force. The force of gravitation carries the water from the mountain to the sea. The power of intelligence observes and seizes it and makes it turn a wheel. These forces seem to be exhaustless under the power of will. Look at steam. At first used to pump water, but now, under the guiding power of human will, what is there it cannot do? So in other departments. What with the mental power in the world of to-day, inspired by the spirits of those who have gone before, who can tell the extent of human possibilities? Or who can prophecy the future of the world?

I would refer to another fact of my experience. A year or two ago I had a little seance with Dr. Slade. We sat in a room with an uncovered table and some chairs. On the end of the table opposite where I sat was placed a slate. Dr. Slade broke off a piece of pencil, and laid it down with the slate over it. Neither of us after this touched the slate until called upon to do so. Very shortly I heard writing going on on that slate. I took it up, and on it was a communication addressed to me from his wife in the spirit-world. I knew her before marriage. She was a medium and inspirational speaker. On this slate she greeted me. There was intelligent writing, signed by her name. Beneath her message was another communication addressed to me, and sent by my father in the spirit-world. Now, how many facts such as these would be necessary to establish conviction? That there was a human being that did not inhabit the body, and who was still nevertheless a human being, with the faculty of using the English language, and with the same human affections, and with the same desire to recognise friends on earth, coming with the assurance that she was still engaged in the same noble work, was certain. So palpable was it, that Dr. Slade said, "She seems to be here." I also sensibly felt the magnetic atmosphere around us. At this point one of the chairs at a distance from the table moved up close to it. I made the remark, "Well, she can't sit there with the chair like that," whereupon it was removed back sufficiently to allow of a person to sit down. The Doctor was much astonished. Very soon I said, "She is manipulating me."

This watch I have here (Dr. Hallock holding out his watch and chain) was in my pocket. Presently I saw her hand come round the table. It took hold of the watch-chain, and, holding it up, showed the seal that was suspended at the end of it to her husband (Dr. Slade). This was about three o'clock in the afternoon, in broad daylight. That is the character of these facts.

I have also witnessed the phenomenon of levitation. During a lecture-visit to Philadelphia I saw a medium rise in a spiral whirl, his feet at times touching the backs of the sitters. Then he sunk slowly down. Had the sitters been calm, instead of, as they were, highly excited and wondering, he would have floated all round to the platform. I have seen him carried sixty feet up in the air!

Once I was in a circle with Mr. Home as medium before he attained his present position. When we were seated, Dr. Gray, my friend, said to the spirits who were communicating, that he would be glad if they would carry his best wishes to a patient of his in Jersey city, across New York Bay, because he was unable to attend personally. The answer was they would try to do so. After this it was said, "Spirit friends, once when we were in Mr. Partridge's parlour you lifted us up. Could you do anything of that kind here and now?" The answer, coming through raps, to three of us individually in consecutive order, was: "Please sit on that table." One after another, three of us did so. Our aggregate weight was not less than 650 lbs. We were ordered to sit back; and we were lifted up! The table groaned under its load as it rose up clear from the floor, and gently sunk down again. Now, look at this calmly, rationally. I requested that this phenomenon of levitation should be afforded us. Some force did it. For we

were raised, table and all, in the air. What force? By whatever immediate physical force we were lifted, you cannot solve the matter unless you refer the directing, guiding power to intelligence, or to human beings. For that physical force, whatever it be, must have been managed; and, observe, it was all done in response to a request. Could the mere physical force hear that request? Had it of itself any power to obey it? No. Behind the whole there was an intelligent power, and in that you have the great element for the solution of the question, and in that alone.

To continue the history of this seance of which I am speaking. After this levitation of three of us, Mr. Home again went into a trance, and, turning to Dr. Gray, addressed him thus: "Doctor, we have complied with your request; we have visited your patient. You will learn that he is better, or will be to-morrow. But his friends were very much alarmed; for your patient insisted upon it that he saw you there, and that you ascertained his state by feeling his pulse, and so forth, as usual."

Well, we took that assertion. At nine o'clock next morning I was at Dr. Gray's office, and a letter came from the brother of the patient confirming the statements made by the spirits; and stating that they were much alarmed, because his invalid brother insisted upon it that you had been there, and had noted his symptoms, and had prescribed for him as usual. They had fears of the patient's mind, but, in fact, he was better. Now, here was the confirmation. It was a clear unmistakable fact of the power of the spirit to carry a message, to say the least; of how much more I will not now say. Could mere force have carried such a message, and brought such an answer? I have proved this fact in a thousand instances. And, if communication of this kind can be established among us as time wears on, what a mighty power will be in the world, a power infinitely transcending the power of ordinary telegraphy.

The last fact that I would adduce occurred a week or two before we left New York. We have large and interesting conferences at New York on the Sunday afternoons. At the conclusion of the last which I attended, a strange woman came up to me and my wife, and, in a very excited manner, said to me: "Do you know a spirit of the name of 'Nehemiah Mann'?" "Why do you ask?" I said. "Well," she said, "I have had a curious experience, which I do not understand. I want to know if I am crazy. I am clairvoyant, but I never saw a spirit in the same way as this spirit. When you were lecturing here in the afternoon I saw a young man standing right behind you, and making passes over your head, and I saw written across his bare head the name 'Nehemiah Mann,' and then I heard a report, and he fell; and I gather from this that he met a violent death." I answered: "What you have said is true. That 'Nehemiah Mann' you saw was a cousin of mine, a fine man, and was a cavalry officer in the last war; and he was shot down from his horse in a charge against the rebels in Virginia." I know not what to do with such a fact as this, unless I accept it.

Let us now consider what is our position in regard to these things. What is it to be a Spiritualist? These facts with which we have been familiar have lifted the veil from before our eyes, and we see into the future destiny of man. They have revealed to us such revolutionary, and yet such refreshing views, that we become almost intoxicated with the visions so glorious. We don't much like the heaven which tradition has outlined for us—the standing before a throne, singing psalms for ever. We don't want to lose all our appetite for knowledge. We don't want to lose our powers for observation, or those affections which make up our manhood. And here we find them all intact; the same intelligence, the same affections, the same love. Everything which characterises and makes man noble here, goes over and makes a part of his individuality there. What a glorious thing. Were there no more than that, how blessed are we!

But, again. These things have opened to us a new school of Anthropology—of the science of man. It is the other half of the physical researches. And if we do our work with the same fidelity to truth as men do in examining the mere shell of things, then shall we be brought into the presence of the loftiest revelations.

To listen to these, to carry them into practical effect, is our business. For this they have been committed to our care, that the world should be the better for them. We must lay aside all prejudice, and it is our duty to utilise the knowledge we have obtained, just, in fact, as would the scientist. It is strange the world should give us the cold shoulder. What have we done that is so criminal? Are we responsible for having been faithful to the evidences of our own senses? Ought we not to honour these senses of ours? Ought we not to pay a reverent regard to the inductions of reason from the revelations of the senses? Are we insane because we do these things? Are we to be denounced as intellectual suicides because we inquire into the other half of the universe—the spirit-side? Why, then, this disregard, this indifference, this scorn of scientific men, when we adopt their own methods of observation? But, we shall have these men among us eventually—not as our masters. They must humiliate themselves somewhat; for they have refused to look into the subject. They have prejudged the case in a way that is virtually an ignoring of all scientific thought and method. But that eternal, omnipresent spirit of curiosity, that love of investigation, that desire to know and still to know, which pervades the mind of the present age, will carry them forward and impel them to study and embrace these phenomena. Science has now penetrated so deeply into nature's secrets, that it seems to me there is little more to discover. Of the dust under our feet, of the physical history of the globe, with its strata and embedded fossils, there seems but little to be known. When these

savans have settled to half an inch the distance of this planet from the sun, that question and all its corollaries will be solved. The telescope has, perhaps, revealed the utmost planet or star that it is likely to reveal. The microscope has disclosed the features and beauties of the world invisible from its minuteness. The chemical composition of the air is understood; light is understood; heat is understood; and if Professor Tyndall, the great apostle of science, were to live a hundred years, he would in all probability do little more than repeat himself. The surface of the globe has been surveyed in almost every part. You have sent out an expedition to the North Pole. The discovery will some time be made; and when the curiosity of man becomes satisfied—when you have made out the surface of the earth, or investigated every stratum, and filled your museums with the fossils, and with specimens of the past and present, and when the heavens shall have been scanned as far as it is in the power of man by his instrumental power to scan them, what next will there be for curiosity to find out? Alexander like, there must be other worlds to conquer. The universal curiosity of man: when all is known that it is possible to know of material nature, then must our savans reach forth to grasp the unseen. By the very nature of the human mind these men of science, who now confine themselves to physics, must prosecute their researches into the realm of spirit. Professor Agassiz, in concluding a popular lecture he gave some time since, asked a question that I have been asking these twenty years. After analysing the primary germ of a horse, a dog, a cat, a deer, a turtle, a bird, a monkey, or a man, and pronouncing them all, as far as human power could detect, identical in chemical value, what, says he, is there in each of these germs that in the one case produces a horse, or turtle, or bird, and in the other a man? There is no answer to that question in Physics. The mistake that has been hitherto made is, that with their crucibles and scalpels the men of science could solve all things. They must come to know that there is a higher world, a human world, that no crucibles or scalpels can touch, a world not to be traversed by instrumental research, and yet a world as much amenable to law as the world on which we tread, or the bodies in the starry sky. To the recognition of this, science must come. Let us be patient with our friends outside. We need not attempt to proselytise them. The table is set. When hungry they will come and eat. Then, like the prodigal of old, will they say, "In my Father's house there is bread enough and to spare"; and they will leave their husks, and, coming shoulder to shoulder with a living humanity here and from the other side, will rise to a true conception of the loftier aims and aspects of science. Then, joining hand in hand with those who are now pioneering the way, a state of things will arise of which the present is but a shadow, for truth will be abroad in the world, planted by angels and watered by the river of God.

The prayer of Jesus was, "Thy Kingdom come, Thy will be done on earth." Now having all these assurances of what is essential to the life here, and knowing that the life hereafter is but a continuity of it,—our business is, to come back to the *here* and the *now*. We are running to and fro as if the world had no centre, and humanity no centre. What would be the Solar System decentralised? Here is man with his ten thousand ideas, but with no centralisation. A world of thought and opinions with nothing to hold it in its sphere. Do you wonder that systems clash and dash against each other? Do you wonder that nation rises against nation, or that kingdom wars with kingdom? Nations and kingdoms have lost their centres. So the kingdom of thought has lost its centre. When the Jewish people were centred round their Moses they were safe. But when Jesus came, how decentralised they were, and how different was Jerusalem from London or New York of to-day. Their religion was a mere ceremony. Every species of vitality and prophecy had ceased. Their mediums had gone; they had killed them. These prophets, these mediums, had warned them, and finally they had become so caustic that there was nothing left but to do with them as they did with Jesus afterwards.

I repeat they were decentralised. They read their Law, but what was their continual practice? Then came the other dispensation, and another light from heaven. Another manifestation—a spiritual manifestation which they could not accept; and that grand medium stood and wept over Jerusalem, crying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Now, what is there to save? Man is the subject of law, and like causes produce like effects. You perceive that a dispensation of spiritual manifestations came to that Hebrew people when it was possible to save them, but they would not accept it. So now. Let London, let Paris, let New York, let the civilised world fall in to the track of that old Jerusalem, and its fate will be repeated, for history repeats itself. What is to prevent it? Why, the very thing we have among us now,—the central fact of man's spiritual nature. That will save, and nothing else. You may go on building your churches and cathedrals and institutions,—but does not crime increase as fast as you rear your institutions to check it? Does not poverty increase as fast as you raise your shelters for the poor? Is this to go on for ever? The truth is there is in this world of ours one great need. There is no power whatever in any of our accredited institutions to advance real and true civilisation one foot. And if it cannot be advanced, it cannot be kept up. These things fill my mind with sadness that is only lightened by the reflection that the vitality of modern humanity is such, that nature and man and all the laws of being are coming to be better understood and the great central truth—let "Thy kingdom come" must be recognised,—



that spiritual kingdom under which we all are governed. Obedience to those spiritual laws will bring true happiness and true advancement to the human race. Live up to the laws of "The kingdom; teach men its laws, and all we have then to do is to join our friends who have gone before in their holy mission of love to this world, kindly, affectionately, wooing our brother men to that lofty communion that alone can elevate the soul.

"Let us then be up and doing,  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to labour and to wait."

At the close of the lecture, Mr. Thomas Shorter made a few excellent remarks on the higher phases of Spiritualism as the Religion of Life, and the true uplifter of the human soul. Mr. Linton followed in the same strain, expressing his conviction that such lectures as that we had heard from Dr. Hallock were highly calculated to promote what was so much wanted by us,—the Spirituality of Spiritualism.

#### THE DEVIL AS A PERSON.

The nature of the theology as taught by ancient sages, as also by orthodox divines of the present day, is that the devil is a personal concentration of wickedness and vice.

This idea, embracing the fall of man and his consequent redemption by the ignominious death of a god, is of the remotest origin.

History and mythology inform us that mankind in a semi-barbarous state intuitively held the conception of a Supreme or Creative Power—a great and good Spirit, who endowed them with existence and supplied them with the bountiful productions of the earth.

On the contrary, everything which to them seemed averse to the brighter aspects of creation, such as darkness and night, thunder and lightning, winter with its chilling frosts, &c., &c., was attributed to a rival power—a demon of evil. And to this deity, also, they erected temples and offered sacrifices, in order that his malevolence might be appeased, and destruction and death overcome.

It was also assumed by the uncultured mind that the deity of evil was a personal devil, but with the power of rendering himself invisible, in order that he might more easily accomplish his wicked designs upon the universe and upon mortals.

This theory of the personal concentration of vice has penetrated through the myths of ages, pervaded civilised nations, and is still, in this nineteenth century of progress and practical science, a Church-established dogma, encouraging priestcraft and enslaving the human intellect—the reason of man.

Our existing notion of the devil, as derived from the fabled Garden of Eden, is that man fell from his normal state of happiness to that of sin and its concomitant death—that he was induced to disobey God's laws by the persuasions of a malignant spirit, which spirit became ultimately the devil of our creeds.

We are also informed that man was powerless to emancipate himself from this monster Power of Evil; that the Kingdom of God had become subject to the Kingdom of the Devil; that God, in fact, had created a more powerful deity than Himself, and had thus rendered Himself subordinate to this overwhelming power.

Assuming this, the first, or Creative Deity, had to devise a scheme by which he might rescue man from the wiles of this all potent foe. This scheme was, after thousands of years, accomplished by a course of miraculous events, which ignored all natural laws, and was termed "The Scheme of Salvation." It was nothing less than the incarnation of God Himself into the human form. Christ, the God-man, was supposed by His sufferings and death to pay the penalty due from man to Himself.

Notwithstanding, those who believe entirely on the vicarious atonement, and see no salvation without it, confess that it has been powerless to redeem more than a third of the human family—that the Kingdom of the Devil is still triumphant over the Kingdom of God.

By this dogma, man, an emanation from Deity, the master-work of creation, is won from his allegiance to his Father Creator by a plotting demon, and this demon, we are illogically informed, was expelled from Heaven, an abode where purity only existed, and where nothing vile could be generated.

We ask, is an Almighty so utterly barren of invention as to institute, by measures direct or indirect, the death and resurrection of himself, and that for the puerile purpose of exacting a blind obedience to his decrees?

Is it not true, as someone has said, that "we have fashioned a god after our own image, and brought to his altar ignorance and prejudice?"

Our finite ideas of God arise from our limited conceptions of Him. But man is awakening from his orthodox repose; his subtle theories of the purposes and decrees of his Maker are being supplanted by the exercise of reason—that gift by which he is distinguished from the brute creation and brought into sympathy with his Maker. The complex thread woven during the infancy of mankind is destined to be unravelled by the progressive knowledge of this and of distant periods. It is giving way before the strong waves of more adult deductions. Science, in its researches, is overthrowing dogmas founded on ignorance and superstition.

The universe, God's tablet, is now known and understood as His veritable testimony to man. The legends and superstitions instituted and fostered during the ignorance of darker ages, and retained in more civilised ones for the purposes of priestly power and kingly wealth, are now vanishing before the steady influx of those immortal truths which cannot be ignored. God, in His supreme grandeur and divine attributes, is becoming a sublime fact. Myths both of ancient and modern theology are vanishing, like the house that was built upon the sand.

Modern Spiritualism is doing much towards establishing God's truth upon the earth. The living spirit of our brother Christ, the great law-giver and the great exemplar, is being verified by his followers in the spirit; those who are striving to establish a more spiritual kingdom on the earth—a kingdom which shall ultimately subvert the vaunted philosophy of creeds and of dogmas, which have been weighed in the

balance and have been found to be miserably wanting. The devil of our creeds is not now required. The ignorant and bigoted mind that can find a necessity for him is the greatest devil we have to contend with. The poor trembling selfish soul that can say to the Almighty, "Save me, though my brother be damned," is the devil with the horns and cloven foot, the "auld cloutie," the bogie of our infantile fears, who in the progressive mind no longer exists, and from whom God protect me and mine.

E. GUNYON.

#### EXTRAORDINARY MANIFESTATIONS THROUGH DR. MONCK AT BIRMINGHAM.

A STRONG TABLE BROKEN INTO MANY PIECES WHILE IN MID-AIR.

To the Editor.—Dear Sir,—Our seance with Dr. Monck at Mr. Perks's rooms on Monday night last was in many respects a most remarkable and exceedingly satisfactory one, well worthy of the renowned character of that gentleman's mediumship.

Nearly forty persons met Mr. Monck on that occasion, chiefly Spiritualists, and all earnest investigators. Five mediums sat at the table (which was a strong four-legged deal table) with the Doctor, viz., Miss Williams, Mr. and Mrs. Sommerfield, Mr. Horton, and Mr. W. Russell. The usual musical instruments were placed upon the table, when the Doctor requested that the light should be put out to gather power. After a little singing, the light was put out, and the Doctor then desired two persons sitting at the table to place their fingers on the accordion, the Doctor himself placing a hand on each of their arms, and in this position loud raps were heard to proceed from the accordion. The instrument was then moved about the table; all this in good light. "Samuel" then controlled, and ordered the light out. The Doctor was held firmly on each side, and all at the table held hands. After a few jocular remarks from "Samuel," Mr. Russell—who held Dr. Monck's right hand—exclaimed, "He is going up; his head will soon reach the ceiling." Presently he came down on the floor, as all near could distinctly hear. An elongation of the medium's body next took place to the extent of several inches. Another levitation, and this one higher than the other, as Mr. Russell, who held the Doctor's hand, had to stand tip-toe on a chair. On returning to his place he was subsequently lifted out of the grasp of the sitters, and placed lightly on Mr. Russell's shoulders, who scarcely felt a feather's weight. During the levitation and elongations "Samuel" spoke not, but on their cessation he became exceedingly lively, joking with a number of the sitters whom he recognised as old acquaintances.

The names of several of the sitters were correctly revealed by "Samuel," who then informed us that an Indian spirit was present. At this point in the sitting the table-smashing occurred. The table was first raised several inches from the floor and then dashed down with much force. This was three times repeated, and then on being raised the fourth time a tremendous smashing was heard all over the room, which continued for the space of three minutes, and at the expiration of that time a light was called for by "Samuel," when the smashed and utterly demolished table met the gaze of the astonished circle. "Samuel" then informed us that some spirit wished to materialise, but he thought the power insufficient. A curtain on a rod was hastily drawn across a corner of the room, when lights and luminous hands and heads were most distinctly seen by all in the room. But to crown all, a partially materialised female showed herself, but was scarcely distinct enough to be recognised by the sitters. At this juncture nearly all in the crowded room were touched and fanned by a large fan that had been placed on the table at the opening of the seance.

To conclude this most remarkable sitting, "Professor Gregory" controlled the Doctor, and spoke in the most thrilling, impressive manner on the beauty and unspeakable grandeur of the spirit-spheres. In answer to a question put by myself, concerning his experiences in leaving the body and entering on his new birth, the marvellous answer he gave will live long in the memory of all the breathless listeners, who greedily devoured his eloquence as a priceless revelation touching that momentous journey which nature designs us to make, companionless and alone.

In consequence of a number of friends who were unable to obtain admittance to the circle, Mr. Monck has consented to sit again at Mr. Perks's, on Monday next, July 19, at eight.

All friends are informed that our excellent local mediums, Mr. and Mrs. Sommerfield, have consented to give a sitting at Mr. Perks's for the benefit of the London Spiritual Institution. Date will be fixed in next week's MEDIUM. Trusting you may find space to insert this letter, Faithfully yours,

J. MAHONY.

Castro Place, Ford Street, Hockley, Birmingham.

Mr. J. REGAN desires us to notify the receipt by him of £1 1s. from Mr. Adashead of Belper, towards the expenses of Dr. Sexton's Lectures at Cavendish Rooms.

DR. AND MRS. HALLOCK, well-known in America as earnest labourers in the cause of Woman Suffrage, have arrived in London. The New York Woman Suffrage Society, at a meeting held before their departure, unanimously passed resolutions, heartily recognising the services rendered by the doctor and his wife to the cause in America, and expressing the hope that they might be able to materially assist it in the old world. Similar resolutions were passed with regard to Mrs. Hallock, by the New York Women's Social Education Society. Mrs. Hallock's two daughters, Misses Ella and Linda Dietz are already known in England as refined and graceful actresses.—From *Women and Work*.

MRS. BULLOCK'S HALL, 19, CHURCH ST., ISLINGTON.—A somewhat unusual course was adopted at the service held at this Hall last Sunday. The first hour was devoted entirely to the answering of questions by Mrs. Bullock's spirit-guides, which were presented by the audience. A judicious application of this method may well contribute to the solution of many doubts and difficulties apt to arise in the minds of investigators and Spiritualists, and much useful information may be obtained. On the occasion referred to this privilege offered by the spirits was in no way abused. The questions asked were all of a highly intelligent and excellent character. Mr. Lawrence also spoke under control; and Miss Creighton made her *début* as an inspirational speaker, by some very beautiful remarks, and a still more beautiful poem.

## DR. MACK AND HIS HEALING POWERS.

Day after day our offices are visited by various patients, who come with grateful hearts to tell us the good news of cure effected by this wonderful healer. The once blind come to show us their returning sight, by reading to us from a book; the lame, how they have lost their limp; the deaf, how sounds once more fall upon their ears; the sufferer from heart-disease, for two years under hospital treatment, how the pain has gone; the rheumatic, how their distress is mitigated; the victims of neuralgia of various kinds, how the nervous system is restored; the low in vitality, unable to walk for nine years, how they find themselves again on their legs; those preyed upon by cancer, that most incurable of all diseases, how their sufferings are alleviated; and others suffering from various affections, none of whom go away without relief. To these we might add instances of distant cure, one of the most interesting phases of healing mediumship. Dr. Mack is thus doing an excellent work among us, and we hail it as among the greatest practical blessings of Modern Spiritualism. To the poor these blessings are afforded without price, while the affluent receive more than money's worth.

Dr. Mack's consulting rooms are at 26, Southampton Row, Holborn, W.C. Hours of attendance, from 9 a.m. to 5 p.m.

## THE ACCURACY OF MRS. TAPPAN'S GUIDES.

The *Spiritual Scientist* of June 24th, 1875, published in Boston, U.S., has a short article, in which the following quotation is made from Theodore Parker's oration, delivered through Mrs. Tappan, at Cavenish Rooms, on May 30th:—

"I once bore arms, and that was the only time I ever bore arms, when, with a body of determined men, and in defiance of the statutes of the State in which I lived, we attacked the prison to release a negro slave, who was incarcerated there, in my own city of Boston, for the purpose of being returned into bondage; and I then said, what I now repeat, that I would cut my way through a file of United States or any other soldiers from Boston to Canada, to aid in the release of one fugitive slave." The *Spiritual Scientist* contravenes this statement, and says, "The spirit seems to have mistaken the will for the deed."

On this matter we have received the following letter:—

"To the Editor.—Dear Sir,—The *Spiritual Scientist* notices one of Mrs. Tappan's lectures, where the controlling spirit states that, in the case of the rendition to slavery from Boston of the slave 'Symes,' the prison in which the slave was secured was attacked by a body of freedom-loving men, for the purpose of taking him from the clutches of the man-stealers. That journal denies this by saying, 'Every Bostonian knows that there was no such attack on the prison as that here referred to.'

"Now, Mr. Editor, I know from personal experience, being present on the spot at the time, and every old anti-slavery man of New England knows, that the said slave was imprisoned in the Suffolk County Court House, Boston, situated in Court Street, for safe keeping until the blood-hounds could take him secretly from there to the vessel which was to convey him back to slavery, and which they did accomplish at the dead of night, fearing the wrath of the people of Boston. Moreover, I know that this prison was attacked by a battering-ram, the outer door being burst open, and one man was killed in this bold attempt to rescue the slave.

"The spirit controlling Mrs. Tappan in this oration was strictly correct.—Yours, &c.,

"July 10, 1875."

## MRS. HARDY'S MEDIUMSHIP.

Most interesting and gratifying accounts crowd in upon us from those who are embracing the opportunity of Mrs. Hardy's short stay in England to have sittings with her. Tests of the most remarkable character are received, and the communications imparted are such as to convince the most sceptical of the reality of the spirit-world. A lady writes us:—"I have had a most satisfactory sitting with Mrs. Hardy. My desire was to hear of a recently-deceased friend (not a relative), who died suddenly. The communication afforded was consoling in the highest degree. The tangible and then frequently visible materialisation of hand and arm in full light was wonderful. The great energy evinced by most audible and distinct raps in answer to questions, &c., was truly astonishing. Almost as soon as I sat down I felt something press on me, as an animal would that wanted to be caressed. I looked involuntarily under the table for a cat, but of course saw nothing. I had forgotten the possibility of materialisation, never having sat under these conditions before. Do you think I can see Mrs. Hardy again before she leaves London? She is indeed a powerful and highly-gifted medium."

Our pages could be filled with testimonies to Mrs. Hardy's marvellous gifts. To the investigator, who, in the spirit of truth, is studying the phenomena of Spiritualism, an occasion is here presented of bringing conviction to the mind. To the mourner's heart, who seeks some message from the lost one, comes a welcome relief. To the confirmed Spiritualist, ever renewed and refreshing tokens of communion with the immortals are richly given, and none who come to her go empty away. Mrs. Hardy's address is No. 2, Vernon Place, Bloomsbury, W.C.

## MRS. TAPPAN'S APPOINTMENTS.

Newcastle: August 29, and following days.

Bishop Auckland: Sunday, Sept. 5.

Belper: September 7 and 9.

Liverpool and Southport the week following.

Cornwall in November.

Mrs. Tappan will spend the month of August at Saltburn for repose. Address: Mrs. Tappan, 15, Southampton Row, London, W.C.

SOWERBY BRIDGE.—The anniversary of the Spiritualist Lyceum, Hollins Lane, Sowerby Bridge, will take place on Sunday next, July 18th, when Two Orations will be given by Dr. G. Sexton. Subjects:—Afternoon at 2.30, "The Claims of Modern Spiritualism upon Public Attention." Evening, at 6.30, "Objections to Spiritualism Stated and Examined." Tea will be provided for friends from a distance, at sixpence each.

## A PATRIARCH GONE TO HIS REST.

Mr. James Burns.—Dear Sir,—I am sorry to inform you of the death of your old friend Joseph Sykes, of Shelley, after a lingering attack of bronchitis. Mr. Sykes lived and died an ardent Spiritualist, and was well known and esteemed for his honest, steadfast principles. Enclosed is his funeral card, which he prepared previous to his death, and which has caused some little sensation among the elect, the vicar of the church where his body was buried being heard to say that he would sooner bury a dog.—Yours respectfully,

B. A. LONGE.

Shelley, near Huddersfield, July 12.

In addition to the usual matter the card bore these words:—

"There is no death, 'tis but a change;  
There is no salvation by the blood of Jesus Christ,  
Nor by faith in His blood."

"Be not deceived, whatsoever a man sows that shall he reap;" that is just."

[It would be good for England if she had more such honest working men as Joseph Sykes, and fewer vicars and others of that trade which degrades humanity in life and dishonours it in death.—Ed. M.]

## SONNET.

The warm heart of the old world beats no more,  
The greed of gold hath rapped the love of kind,  
And to a wretch's woe all eyes are blind  
As stones are. He may starve, and at the door  
Of Dives die—may welter in his gore  
Want-goaded, or to pools be self-consigned—  
No matter!—'Tis the boasted age of mind  
And onmarch! Feeling would be deemed a bore,  
And vulgar too, forsooth. God! what a state!  
I would that lightnings rent the moral air  
As lightnings flashed athwart the skies of late,  
Making the soul-miasmas disappear;  
So would men breathe within a heavenlier sphere,  
And find our old world nigher heaven's gate.

May 29th, 1875.

G. ASHWORTH.

PASSED AWAY, June 23, at York, aged seventy-one, James Butler-Lister, for many years an eager student of the spiritual philosophy.

H. G. A.—Not "like Plato," but the "Plato of Science," two very different ideas. To allow every self-styled correction would be to perpetrate many blunders.

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON.—The series of meetings on Spiritualism will be continued as follows:—Wednesday, July 21st, Mr. Cartwright, subject: "Pulpit Cookery." Wednesday, July 28th, an experience meeting; several speakers will attend and give their various experiences in the phenomena. Admission free. Discussion invited.

TARLINGTON HALL.—The meeting advertised to take place at the above hall was opened last evening by Mr. White in the chair, supported by Mr. Drake. Mr. Hoeker very ably dealt with the subject he had undertaken, "Does Spiritualism prove Immortality?" The audience was a very good one. After the lecture Mr. Ashman rose, and made a few concise remarks, very much to the purpose.—G. F. TILBY. July 7, 1875.

OLDHAM.—A correspondent thus writes:—"Spiritualism is in a very sanitary condition in Oldham. Mr. Kershaw is a spiritual revivalist, and, as it were, a protector, like Cromwell of old, and Oldham friends seem proud of him. They gave me a very kind reception, and seemed pleased with my opinions. I have made many warm friends here. Mr. Allen Hough is a fine physical medium, whom I intend to invite to sit in Liverpool very soon. Miss Barlow is much improved in health, and her mediumship is as good or better than ever.

THE newspapers are eloquent over the case of little Sarah Chandler, a child thirteen years of age, who has been imprisoned fourteen days and sentenced to a reformatory for four years for plucking a geranium blossom which grew near the road along which she walked. Two of her judges were parsons—the Vicar of Cowbit and the Vicar of Spalding. The other three wisecrackers were Christians, without a doubt. We wonder when England will be given to its people, and then her children may pluck a flower without being made felons by the hirelings of an un-English superstition. Such an abuse is excuse for a revolution, religious and political.

NEW SHILDON.—The friends here are in want of a proper place in which to meet and hold their circles. Mr. John Mensforth, 38, Hildyard Terrace, says, he has one son a very good medium, and another and two daughters progressing fast towards mediumship. He holds developing circles every Sunday evening at 6.30, and on Tuesday at seven o'clock. We would recommend our friends not to seek a large place nor great publicity during their development. Keep a close private circle, and rather induce others to form circles of their own than collect large and promiscuous meetings in which no good result can be obtained. We hope our friend will not make too heavy demands upon the mediumship of his children, especially when strange sitters constitute the circle.

FROM a letter which appeared in a recent issue of the *Record* we make the following extract:—"There is a somewhat curious parallel to Mr. P. Smith's confession of belief in 'a direct physical manifestation of the Holy Spirit' in the September volume of that most unsatisfactory periodical *The Pathway of Power*. It is in a paper by Dr. Steele on 'The Baptism of the Spirit, Spiritual Dynamics.' Speaking of a Dr. Finney, who had received this baptism of the spirit, he says, 'At his presence, before he opened his lips, the operatives in a mill began to fall on their knees and cry for mercy, smitten by the invisible current of Divine power which went forth from him.' 'Unusual success in evangelistic power,' the same writer tells us, requires that there be in addition to entire consecration to God a peculiar constitution of the sensibilities, and a personal magnetism sanctified by the Holy Ghost.' There is much of the same nature in Dr. Steele's paper, and the whole article is one which would delight not only mystics, but Spiritualists, and is full of extravagance."

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SUNDAY, JULY 18, Dr. Hallock, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, JULY 19, Mr. Herne's Seance, at 8. Admission 2s. 6d.

WEDNESDAY, JULY 21, Mr. Herne, at 3. Admission, 2s. 6d.

THURSDAY, JULY 22, Mr. Herne, at 8. Admission 2s. 6d.

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

SATURDAY, JULY 17, Mr. Williams. See advt.

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

SUNDAY, JULY 18.

Mr. F. R. Young, Cavendish Rooms, 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.

Malda Vale, H. Warren's Developing Circle, for Spiritualists only, 7.

Kilburn Park Road, Carlton Road. Room for a few more sitters; at 8.

MONDAY, JULY 19, 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, JULY 20, at 67, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.

WEDNESDAY, JULY 21, R. Clark, 35, Edith Grove, Fulham Road, at 8.30.

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

THURSDAY, JULY 22, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

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

FRIDAY, JULY 23, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 5s.

Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.

Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 3 p.m. Admission 2s. 6d.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 18, KIRKLEY, 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.

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

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

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 Hockey, United Christian Spiritualists at 6 o'clock, for members only.

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

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

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m. OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

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

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

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

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turk sh Baths. Public Meetings at 10.30 a.m. and 6 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. E. Station), Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

NEW SHILDON, Mr. John Mensforth, 38, Hildyard Terrace, at 6.30.

TUESDAY, JULY 20, KIRKLEY, 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.

At Mr. John Mensforth's, 38, Hildyard Terrace, 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, JULY 21, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

Mr. Perks's, 312, Bridge Street, at 7.30, for development.

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

THURSDAY, JULY 22, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

BIRMINGHAM.—Mrs. Groom, 166, Vincent Street, Ladywood. Admission 2s. Commencing at 8 o'clock.

FRIDAY, JULY 23, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Church e Low Pavement, Seance at 8 p.m.



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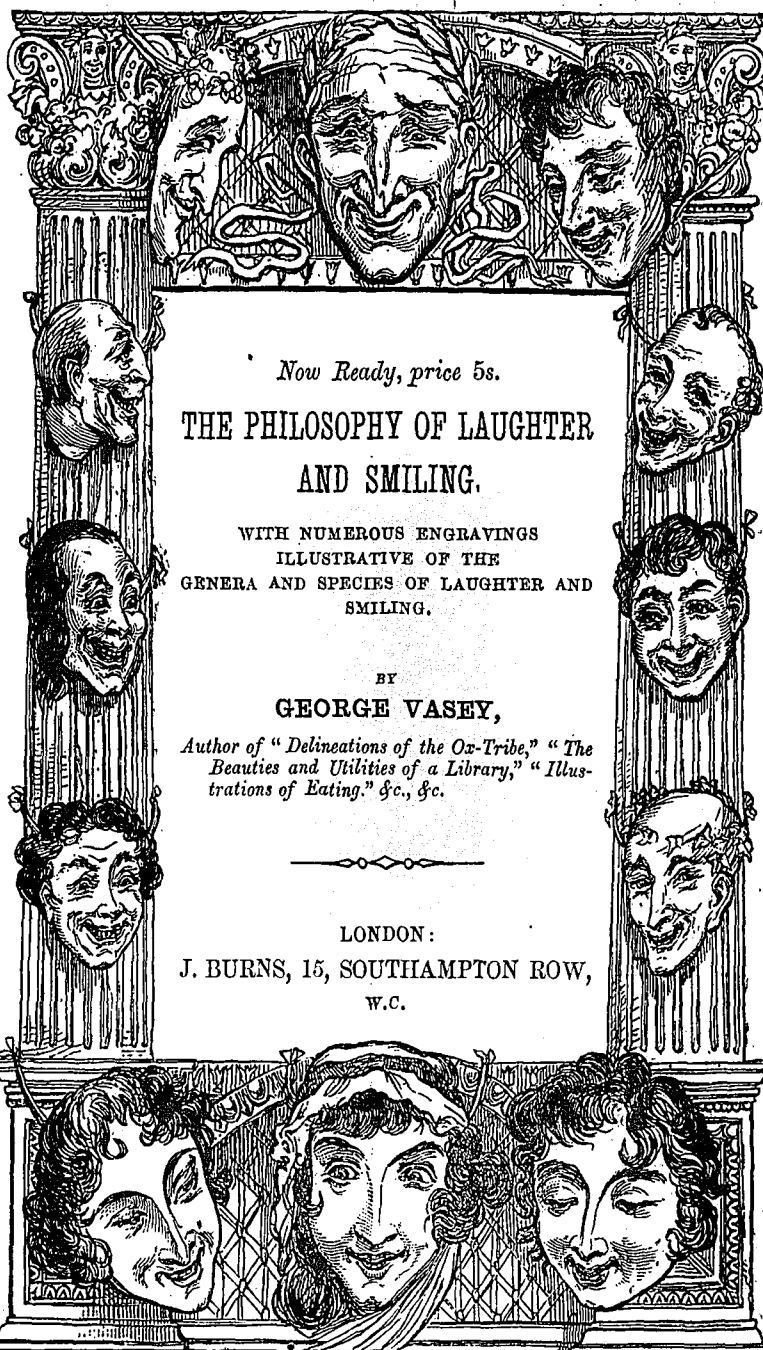
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