



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

## SPIRITUALISM.

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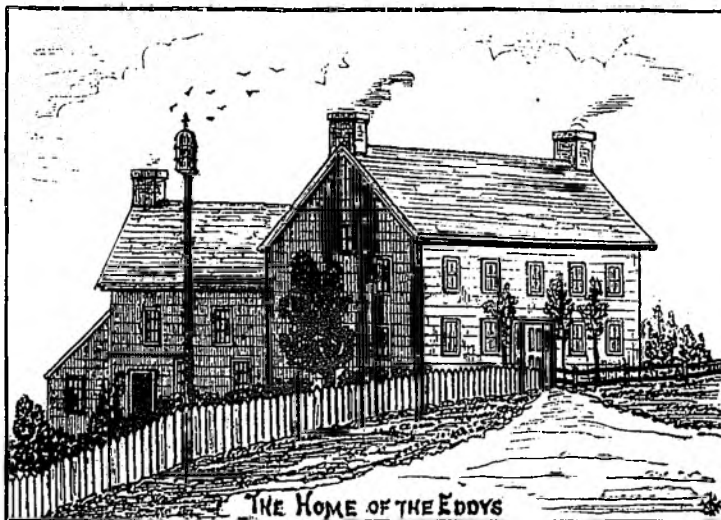
### A FORTNIGHT WITH THE EDDYS.

Copious Notes of the Materialisation of Spirit-Forms in the Light.

BY ROBERT COOPER.

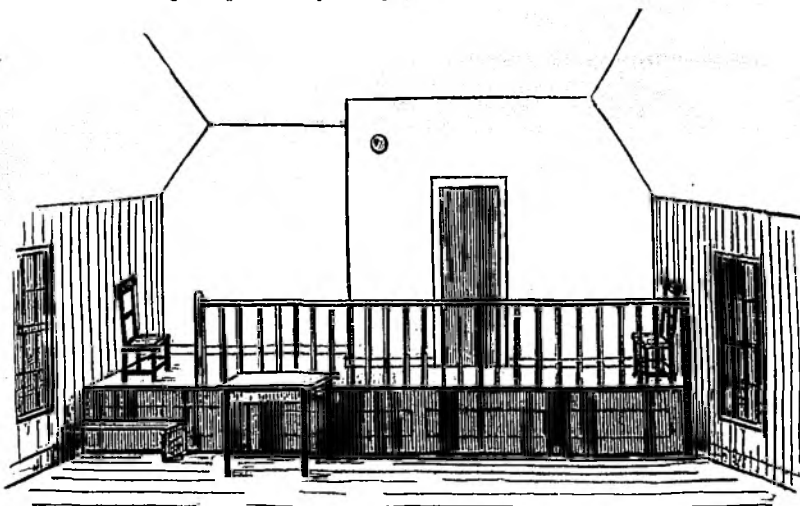
Chittenden, Vermont,  
March 9, 1875.

Dear Burns,—You will see I have arrived here—the home of the Eddys. It is my intention to spend a fortnight here, feeling sure I can do so to advantage, not only to myself, but to Spiritualism. I have attended three seances, which fully bear out all I had heard concerning these remarkable mediums. In fact, everything I have seen before in the way of physical manifestations pales before the wonderful phenomena that daily occur in this humble dwelling. But I do not intend to go into particulars now. I propose to send you a full, true, and particular account of what I witness, as well as anything of interest I can gather from reliable sources, respecting the Eddy family and their doings. This I will forward at the termination of my visit. This is quite an out-of-the-world place. It is six miles from Rutland, a small town, and a mile and a half further on is the City of Chittenden, as it is called, which consists of about twenty wooden houses and a water-powersaw-mill. There is no place of worship of any kind in the "city." An occasional farmhouse along the road is all there is between the above-mentioned places. So you may imagine that, with an uniform (average, perhaps, would be a more proper term) depth of snow



of three feet, it is not a very desirable quarter to be located in. But the wonders of spirit-power daily witnessed amply compensate for the little inconvenience and discomfort I may have to put up with.

In consequence of receiving an invitation, when at Greenfield, to lecture at Springfield, I went to that town and spent a week there. I found a flourishing society, to whom our countryman John Collier is at present ministering. He boasts of being iconoclastic, and I am afraid his addresses, though characterised by great ability, are considered to be too much so by a good many of his hearers. Mr. Collier intends making Springfield—which is midway between New York and Boston—his home, and has sent for his wife and daughter to come to this country. The society at Springfield do not call themselves Spiritualists, but Free Religionists. It is on the whole the most healthy and vigorous association I have met with. One of the leading members, Mr. Harvey Lyman, has built a hall, which I believe he grants the use of to the society free of charge. It will seat 500. It is adorned with oil paintings of Longfellow and William Denton, and an enlarged spirit-photo of Mrs. Lyman; also a few others of less merit. Over the platform are the words,



THE EDDYS' SEANCE-ROOM.

Sketch of end of room where the spirits appear. Length of room, 39 ft.; width, 17 ft.; height, 9 ft. 2 in.; height of platform, 2 ft. The round spot is where a flue-pipe, which runs across the room, enters the chimney. The table is where the musical instruments are placed.

"Let no man call God father who calls not man brother." On one side is inscribed "Liberty Hall, dedicated to Free Thought," and on the other the words of Paine, "The world is my country; to do good, my religion." At every service a magnificent bouquet of flowers is placed on the platform. This is provided by one of the members. As persons come from a considerable distance to attend the services, they have to ride, and some dozen of sleighs may be seen outside, the teams, as they are called, being tied to posts provided for the purpose. There is a "Human Aid Society" in connection with the Free Religionists, the object of which is to relieve distress. They meet once a week at each other's houses, and have what is called a "sociable." After the business of the meeting is over, music, card-playing, and conversation (not scandal) is indulged in. "Sociables" are also held at the hall on a larger scale. To these the public are admitted by ticket, and music, singing, and dancing follow an "oyster supper." There is no stylish dressing up for the occasion, but everything is "free and easy," and everybody seems to enjoy himself or herself. The local press takes notice of the meetings of the society. It is very severe on Collier for his "freedom of speech," and Collier, in return, does not speak in very complimentary terms of his critics. Friend Morse is gone to Bangor for the month of April. Bangor is bordering on Canada, and is about 340 miles from Boston. His next engagement is at Lynn, near Boston, where I shall probably join him. Yours faithfully,

ROBERT COOPER.

## RECORD OF SEANCES.

March 5th.—The first spirit-form to appear was recognised as "Honto." She is of elegant form, 5 ft. 2 in. in height, every movement evincing much grace and activity. Her black hair hangs down her back in two lots. She wears a sort of white muslin gown reaching to the ankle, and has something like a dark apron tied behind her, round the waist, meeting in front. After saluting the audience she went to one end of the platform and stooped down, and appeared to pick a shawl from the floor, which she extended and threw over her head, and then proceeded to produce other shawls in the same way from other places. These shawls are semi-transparent. After drawing out two or three she takes them into the cabinet. She then took up an accordion and tried to play, but finding the instrument defective she put it down, and reached through the railings and took a guitar from the table, then slipped across the stage to a chair, in which she sat and played. After a little posturing she retired to the cabinet. Other spirits then came just outside the door, and were recognised by their friends. A "Mrs. Eaton" stood at the doorway and gave an address, which lasted about three minutes. The gist of her remarks was that in her lifetime she held the ordinary orthodox religious views which were detrimental to her progress in the spirit-world. "We," she said, "had the advantage of possessing truer views through Spiritualism, and therefore should not have the same obstacles to contend with as she had when we died." She then went on to say that prayer was useless of itself; the best way to pray was to work. If a man was hungry it was our duty to supply his wants, instead of asking God to do it. "Mr. Brown" then appeared at the door, and said he concurred in what had been advanced by the previous speaker. He said that they had now exhausted the power of the medium, who directly came out of the cabinet. Seven or eight different figures appeared on this occasion, but the light was not strong enough to see their features.

March 6th.—William entered the cabinet as before, and after some music on the violin by Horatio, and some singing by the company, "Honto" appeared. She saluted the company in her usual manner, and then proceeded to draw forth shawls from different places. She then came down the steps to the floor, and intimated a wish for Horatio and Mrs. Cleveland to go on the stage with her. Upon their doing so the three joined hands and began dancing. They then let go hands, and went dancing round, passing each other in and out. This lasted about five minutes. "Honto" then danced by herself in a sprightly manner, throwing up her legs an extra height by way of finale as she entered the cabinet. The light was then turned on full, and she showed herself at the doorway with a self-satisfied smile on her face. Other spirits then came outside the door, and were recognised by friends present, one speaking in a whisper. A child also appeared inside the cabinet, holding the curtain on one side in order to be seen. The seance was closed by the spirit, "W. Brown" stating that so much force had been spent on "Honto's" manifesting, that the other spirits could not manifest so strongly as they otherwise would do. Horatio then held a dark circle. His hands being securely tied behind by one of the company, he sat in a chair in front of the platform. On a table standing about a foot from him were a great number of musical instruments, viz., guitar, banjo, two tambourines, two concertinas, accordion, eight hand-bells of different sizes, spring-bell, two speaking-trumpets, triangle, six mouth organs, whistle-pipe, also two swords and two iron rings.

Those sitting in the front row were requested to join hands. The light was then turned out, and immediately the instruments were heard in motion, and a variety of sounds proceeded from them. A voice then spoke, which was said to be that of "George Dix." He addressed me by name, and asked me to give him my memorandum-book. I said, "Shall I bring it to you?" "No, we will fetch it; we are going to write in it." I held it in my hand, and soon felt a hand touching mine, and the book was taken away. It was soon brought back. A light was then struck, and I found the names of two relatives written in pencil. I examined the writing, and found the medium secure. The light was again ex-

tinguished, and the spirits told us they would perform the "Storm at Sea." Horatio commenced a most extraordinary musical performance, effects being produced that are never heard in an earthly orchestra. It was wonderfully descriptive of the event it intended to represent. The whistling of the wind and the rush of the waters were imitated to perfection. Every now and then was a dreadful crash, as if some heavy object had fallen on deck. The principal instruments engaged in the performance were a violin, a guitar, a mouth organ, and a tambourine. An Indian spirit named "May-flower" then spoke, and said, "Would you like to hear me play 'Home, sweet home'?" We said we should. The sounds of a concertina were now heard floating in the air, and the above melody was artistically played, with a slight departure from the usual method that rendered it very pleasing. "George Dix" next spoke, inviting us to ask a scientific question. I asked him, "Why spirits could not manifest as well in the light as in the dark?" Upon which he commenced a very lucid and comprehensive explanation. He spoke in a clear and moderately strong voice for about ten minutes, every word being clearly articulated. He expressed himself in a very logical manner, using the plainest and most suitable words to convey his ideas. At the conclusion of his discourse he addressed a few words to me, saying he was glad I had come to this country, and had no doubt my visit would be attended by a satisfactory result. "May-flower's" voice was again heard. She said she would give a poem, and commenced reciting in a very pleasing manner a rather lengthy poem. Her style and tone of voice reminded me of the recitations I had heard by the young ladies at the Children's Lyceum at Boston. I was informed that she was Italian by birth, and was stolen by the Indians when a baby, and lived with them till the age of sixteen, when she passed to spirit-life. She is certainly a most charming and interesting spirit. A light was now struck, and I was invited by way of test to sit on the medium's knees. I did so, and another gentleman sitting opposite me. We held each other's hands. Under these circumstances strong manifestations took place. The instruments were brought from the table and strummed and floated over our heads, and then placed on our legs. Feeling hands touching me and pulling my beard, I requested my spectacles to be taken from my face and placed on the gentleman sitting opposite me. This was immediately done. Resuming my seat on the form, the Indians were announced. They signified their presence by a dreadful clatter, and noises of various kinds, mingled with sundry war whoops. Thus ended a very remarkable demonstration of spiritual power.

March 8th.—Seance commenced as usual—forms placed a little nearer to the platform. "Wickachee," an Indian, said to be Mr. E. Brown's controlling spirit, was the first to appear. He was dressed in knee-breeches and white stockings, and resembled one of those circus performers that toss about children and do such-like feats. He walked two or three times in a stately manner across the stage, and then stood at the top of the steps as if intending to come down, but did not do so. The next that came was "Santum," also an Indian; he was taller than the last, his height being 6 ft. 4 in. He is said to be one of William's controls. He was followed by "Big Oak," also very tall. Two others, named "Silver Heel" and "Awamu," a female then appeared. Next came "Seekum," who is said to have been a hunter and trapper in earth-life. He had a pack on his back, and walked across the stage, then retired to the cabinet and returned with something white in his hands, which turned out to be a rabbit. "Honto" has been known to bring a squirrel, which ran about the platform. When on earth "Seekum" was a searcher for minerals, and used to trade with the neighbouring tribes in rabbit-skins and such-like commodities. He now controls Horatio to find things when lost. The next two spirits were recognised as relatives of a gentleman present. This was followed by another who claimed to be a relative of mine, but as I could only see a figure in white in the cabinet it was impossible to identify it. Old "Mrs. Eaton," a lady who died at the age of eighty-three, next appeared at the cabinet door and gave a short address, the gist of which was that in order properly to appreciate Spiritualism the spiritual nature required to be unfolded. "Mr. Brown" then spoke from the cabinet entrance, and said they had done all they could. It was the Indians' night. Their reason for manifesting was to improve the manifestations, and at the same time to give strength to the medium. Both "Mrs. Eaton" and "Mr. Brown" speak without a tube.

March 9th.—"Honto" was the first to appear. After pirouetting about on the platform, and drawing a shawl or two out of the floor, she, to our great gratification, came down the steps and signalled to Mrs. Cleveland and Horatio to come to her. They all joined hands and began dancing close beside us. "Honto" then let go, and sat on the form as one of the company, and as she did so it caused quite a jar on the stool. She then went up to Mrs. Cleveland and drew, apparently from off her, one of her mysterious shawls, and then ran down to the farther end of the room, dancing round the stove. Stooping down on a sudden, in front of the lamp, she drew forth another shawl, and then came to where we were sitting and pointed significantly to a ring on a lady's finger. Running down to the far end of the room again she drew forth another shawl, and placing them over her head retired to the cabinet, having been out a full quarter of an hour. Her dress is now more modern than it used to be; formerly she was dressed in true Indian style. She is said to wear jewels and pearls, but I was not close enough to detect them. A few evenings before, "Honto" went downstairs into the living room in which was Alice Eddy and another lady. She told them to come upstairs, as she was



going to have a good time. On another occasion an Indian came down to the same room, going into a bedroom as he went, and getting a quilt, which he placed over his head. There were two lamps burning in the room at the time.

After "Honto" had disappeared several spirits came, all of whom were recognised by those present, one being "Norman O. Wright," Mrs. Cleveland's mysterious visitor.

After this, Horatio held a light seance. The table containing the instruments was placed on the platform in the corner of the recess. A cloth was then hung on a rope across the recess, about five feet from the floor, thus hiding the table. Three chairs were then placed in front of the cloth, in which Horatio, a Mr. Harris, and myself sat. The medium occupied the outside chair, and placed his hands on Mr. Harris's bare arm. I held Mr. Harris's other hand. A cloth was then placed in front of us, leaving only our heads exposed. Two paraffine lamps were burning in the room. Before the arrangements were completed the guitar began to sound, and on a violin being played in the room, the guitar and tambourine joined in a vigorous accompaniment. Bells were then rung and thrown into the room, and the tambourine and guitar held over our heads. The guitar was next protruded underneath the screen, and appeared at our feet, vigorously playing all the time. It remained in this position several minutes. We next felt something like hands striking us on our backs, and then observed a well-formed hand coming through an opening in the screen, between our heads. The little finger of the hand was observed to be deformed. It was said to be the hand of "George Dix." The hand pointed to some cards that were lying on the rail, one of these was handed to it, and in a few moments returned written upon. A card was then placed on a tambourine just by our faces. The hand came forth and wrote a name on the card. This was repeated several times. The hand, a considerable portion of the arm being visible, then placed a card on Mr. Harris's head, and wrote a name on it, and then handed it to me. It was the name of my grandmother. The name of another relative was written in the same manner. The hand then pointed to some iron rings that were hanging on the corner of the rail. They were handed to it, and taken behind the screen. Horatio, speaking in a trance, told me to take his hand. I did so, and immediately felt a shock, and on examination found both rings round my arm. This concluded the seance, which was most satisfactory in every respect, and well calculated to convince unbelievers. As Horatio remarked, "I never sit in a light circle for a party of sceptics but I convince them all."

March 10th.—The first spirit to appear was one "Sister Mary." She was dressed in a raiment of snowy white, with black bands crossing her breast. She stood at the steps of the platform, and beckoned Horatio to her; then took his hand, and placed her other hand on her breast and extended it upwards. Then she returned to the front of the cabinet, and held up both hands as if in supplication. She was formerly a nun at Quebec, and sister of merrymen. This was the first time she had appeared. Her general appearance, and snow-white dress, had an awe-inspiring effect. A sprightly little spirit, who was said to be Horatio's sister, and named "Lady of the Lake," next appeared. She was dressed in a short white tunic, which did not quite reach her knees. Her legs were encased in tights of a grey colour. She looked very much like a circus performer, and had the agility of one. She danced about on the floor immediately in front of us, bounded over the stools to the back of the room, and then, returning, vaulted over the railing and retired to the cabinet. She performed "Honto's" shawl-trick. "Honto" next appeared, and danced with Horatio on the floor of the room. She placed her head upon his breast, and then, with his arm about her waist, went round in true waltz style. "Honto" was much the gracefulest dancer of the two.

"The Witch of the Mountains" was the next to appear. This was a weird-looking figure, dressed in white. She stood on the platform and spoke in a loud, shrill voice, with considerable gesture and emphasis. The substance of what she said was, that she was the daughter of King Belshazzar. She was the medium through whom the writing was done on the wall. In consequence of her mediumistic powers she was banished from home, and went to the mountains, where she passed the remainder of her days. She is said to be the presiding genius of William's band, and a spirit of great power. A spirit, said to be her brother, was the next to appear. A Roman soldier followed. He was clad in armour, and had a shield.

"Mr. N. Brown" (the spirit) is conductor of the seances, and stands at the cabinet door and announces unknown characters. Most of the relatives of persons answer the questions put to them by rapping with their hands on the wall, or by bowing. They rarely speak. "Wickachee," the Indian, next appeared. He sprang from the platform at a bound, making the room shake. He then hunted Horatio about the room, and both, going on the platform, had a fencing-match with swords, after the style of the "terrific combats" that take place in melodramas. Another Indian followed, "Awanda," a female. The spirit, "Mr. Brown," in announcing that the seance was at an end, said they were doing as much as they could to develop the manifestations, which will in time be greater than the earth ever saw before. The time would come when they would not be necessary to convince people that there was a spirit-world. "Friends, I wish you all good night," are always his last words.

March 11th.—The first spirit to appear on this occasion was the same that appeared first last night, "Sister Mary." She was dressed the same, but did not attitudinise to the same extent. "The

Witch of the Mountains" came next, looking as, on the previous evening. She sat in a chair in front of the spectators, and gave a short address, her articulation being much plainer than on the previous occasion. In the course of her address she said, "What would have been the state of the world at the present time if it had not been for Spiritualism? Mankind would have been below the beasts, if it had not been for the spirits bringing the world spiritual food. Sow not your seed in a barren soil, but on good ground, and it will spring up and bring forth abundantly." "Mrs. Harris" next appeared, who was recognised by a gentleman of that name as his mother. "Mrs. Shaw" followed. She was recognised as the mother of Mrs. Cleveland. "Mary Angel," aunt of Mr. Harris, was the next. These spirits were dressed in ordinary costume. A figure of quite a different character next came out. He was described as an ancient spirit, was dressed like a soldier, wore a sash and purple velvet breeches, with buckles, and had a knapsack on his back and a sword by his side. "William White," formerly of the *Banner of Light*, then came out of the cabinet, and standing in the centre of the platform, spoke through a trumpet, and said with apparent difficulty, "I pour out my spirit upon you. I am glad to be one with you, for all you are few in number. You have a powerful lady at the head of your band, who will startle the world with her power, and make the world yield to her." "John Nevill" succeeded. He was recognised, and then Mr. Harris recognised a spirit as an uncle. "Mr. Brown," the conducting spirit, then said, in conclusion: "Work while the day lasts. Whatever your hand finds to do, do it if it be good. Say whatever your tongue finds to say, and say it without fear, for the night cometh when no man can work." "Mr. Brown" does not use the trumpet, but speaks quite clearly without it. The spirit "Mrs. Harris" spoke in a whisper, but loud enough to be understood.

March 12th.—"Honto" came first, and went through her usual performance. She was probably out of the cabinet, from first to last, a quarter of an hour. She danced with Horatio and Mr. Cleveland on the floor of the room, in front of the spectators, and suddenly vaulted over the rail, and with a graceful salute retired to the cabinet. She makes her *entrée* and exit much in the style of a public performer. A gentleman present, who has been among the Indian tribes, says in action, dress, and appearance "Honto" is a thorough Indian squaw. A lady, with a child in her arms, came next. She was unknown. Mr. Harris was next visited by his mother, who again spoke in a whisper; an uncle of this gentleman, who died forty years ago, came next. An Arab appeared next, and had command of a gang of slaves. Two relatives of those present next presented themselves, and then old "Mrs. Eaton." This lady is a constant visitor, and appears as she died, eighty-three years old. She gave a short address, in which she said that allowance was to be made for mediums. They were naturally very sensitive, and had a great deal to put up with from sceptics, and it was not to be wondered at if they were somewhat irritable. She then began dancing, and then retired, remarking jocosely that "she felt like a gal." A few words from "Mr. Brown," from the doorway of the cabinet, concluded the seance.

After this a dark seance was given by Horatio, when the same kind of manifestations took place as before; "The Storm at Sea" being performed with, if possible, more characteristic effects than on the previous occasion. A very pretty accompaniment was played to the violin on several bells, which sounded as if suspended in the air, reminding one of a party of bell-ringers. This lasted several minutes. "May-flower" produced some very pretty *ectico* effects on the mouth-organ, an instrument of the accordion tribe. After this she recited a poem on "Guardian Angels." She improvises the poetry. I said, "Do you speak through a tube?" "No; I speak independently." "George Dix" then invited a scientific question. I asked for some information on the constitution of the sun. A learned dissertation then followed in a somewhat asthmatic voice. "George" I understood was necessitated to use a tube. "May-flower" then volunteered some information about the moon, and appeared as able to talk on scientific themes as "George." The Indians came next, and seemed to be running round in front of us, shouting most lustily and jabbering most unintelligibly, creating an infernal din. "George Dix," whose real name is Smith, was a sailor on board the ill-fated "President" at the time it was lost, some thirty years ago. Lumps of snow were found on the floor, which were supposed to have been brought by the spirits. A Dr. Gardner, who was present, said that on his former visit a stone weighing sixty-five pounds was brought in at a dark seance. I was also informed that on one occasion Horatio and the chair on which he sat were missing when the light was struck. They were then told to look outside the house, and there they saw the medium, sitting in his chair, on the chimney. On their going to the room again he was brought back.

March 13th.—This seance was distinguished by an absence of the dancing element, and a much larger introduction of talking. "Saint Mary" was the first to show herself. She was attired as on the previous occasions. The figure spoke not, but simply stood a short time and raised one hand. The "Witch of the Mountains" came next. She said nothing on this occasion, but sat quietly in a chair for about a minute and then retired. The "Mother of the Eddys" was the next to appear. She was dressed in a light-coloured body with a dark skirt. She gave a short address in a strong clear voice, speaking "independently." She exhorted us to hold out and be faithful in the great and glorious cause of Spiritualism. After retiring to the cabinet for a short time she

appeared at the entrance, and kneeling down, with uplifted hands, uttered a fervent prayer, in which occurred these words: "May we offer up prayers to God that the spirits may continue to manifest themselves for the good of humanity, and that we may lead pure and holy lives." Old "Mrs. Eaton" was the next to manifest. She was as garrulous as ever. On being asked whether it was Mrs. So-and-So, she replied quickly, "No, it ain't." She then proceeded to say that "she was a fool for having neglected Spiritualism in earth-life. She used to pray a good deal after the orthodox fashion, but it did no good; she had better have saved her breath to cool her porridge." She was then asked to dance, to which she replied, "I am too religious to dance to-night."

"Mrs. Phillips," a lady from Michigan, was the next to appear. She was beautifully dressed in white. The brother of "The Witch of the Mountains," a large portly spirit, was the next, followed by an ancient spirit, an Arab. "William White" then came from the cabinet, and, standing in the centre of the platform, said, speaking through a tube which he held in his hand: "When I was here I worked for the cause of Spiritualism through the crisis. The light was now dawning in the world. They (the sceptics) must come down, for the truth would prevail," and then exhorted all to "live pure and upright lives." A great laughing was next heard in the cabinet. "That's 'Black Sally,'" said two or three, who recognised the spirit by her laugh. "Black Sally" was formerly a slave at New Orleans, and was servant to a Mrs. Jacobs, who visited the Eddys last summer, when she first manifested. Since then she has occasionally put in an appearance, and plays the tambourine whilst dancing, laughing most heartily all the time. She was asked to come out on this occasion, but she could not be persuaded to do so. She said, "When there was a jolly lot she would come out and have a jolly time." Through the laughing which, as the chorus says, became "contagious," a colloquy could be heard going on between three voices—those of "Sally," "Mrs. Eaton," and "Mr. Brown." The latter, in conclusion, standing at the doorway, said they had done all they could, and thanked the company for their kind attention.

After this Horatio held a light seance, which was the same as on the former occasion, the only difference being that several plain cards were given to the spirit, who kept throwing them from the recess, one by one, with the names of deceased friends written on. I forward one card that was written on under these circumstances. The hieroglyphics may be decipherable.

March 14th.—This being Sunday, the usual seance was not held. In the course of the evening, however, Horatio was controlled by a spirit, who gave directions to us what to do. Under her directions we blindfolded the medium, by placing a piece of wet rag on each eye, and then tying two handkerchiefs on them. Various experiments were then made to demonstrate the powers of clairvoyance. Horatio would take up a photograph, and placing it on his forehead upside down, the front facing the spectators, would minutely describe it and give particulars as to the character of the person. Other experiments were then made with books and other objects, which were generally successful. A guitar was then played by the spirits as an accompaniment to a violin. The head of the instrument was placed just underneath the table, the rest of the instrument being exposed to view. Under these circumstances, an artistic accompaniment was played in a moderate light, and continued for about a quarter of an hour, the spirit talking through the medium at the same time, and holding conversation with us.

March 15th.—"Sister Mary" was the first to appear; then "Witch of the Mountains," who spoke in an emphatic manner. "Lady of the Lake" came next, and danced with Horatio and Mr. Cleveland, concluding by running down the steps and then vaulting over the railing, waving her hand as she entered the cabinet. "Honto" then came. Her dress was not the same as usual; she wore a white bodice and dark skirts. She beckoned to Mr. Harris, and he went up and shook hands with her. She then drew out a shawl, and gave one end to Mr. Cleveland to hold, then extended it to a distance of seven feet. Turning herself round, the shawl was wound round her, making her figure look dark. In a few seconds the shawl was no longer visible—it was gone. She has been known to produce shawls and stretch them right across the room, and then wind herself up in them. "Mrs. Eaton" came out and spoke for a few minutes, then began dancing, and as she retired to the cabinet remarked, "I think I did that very nicely." The lady from Michigan, "Mrs. Phillips," was the next to appear, and then the brother to the "Witch of the Mountains." "W. White" followed, and, placing the trumpet to his mouth, spoke in a loud and clear voice. The remarks of all the spirits were directed to a man who had come with not the best of intentions with regard to Spiritualism. "Mrs. Eaton" came again, followed by the relatives of those present. "Mr. Brown" said, in closing the seance, that to-morrow night "Wickachee" would appear with his family in full light. "Honto" on this occasion had the light turned on her for a few moments, when it could be seen that her face was of the Indian type, and something on her head sparkled like diamonds.

March 16th.—"Honto" came on the platform and drew forth one of her magic shawls. She then ordered the light to be turned on full, and appeared in full view at the cabinet-door. Her face could be seen quite distinctly, and the little cap that hangs inside the cabinet was observed on her head. The light being lowered, three spirits then came out in succession. "Wickachee" then appeared on the platform, and signalling for the light to be turned up, he retired to the cabinet. He then drew aside the curtain

and could be plainly seen, even the embroidery on his dress. In the same manner his wife, "Mamora," his daughter "Awanda," "Black Swan," "Silver Heel," and "Santum," appeared in full light. The forms all differed in height, "Santum" being 6 ft. 4 in. high, and all differently dressed. Two other spirits then appeared in ordinary costume. Thus was fulfilled "Mr. Brown's" promise of the previous evening.

A light seance by Horatio followed, which was much the same as on the two previous occasions. Some amusement was occasioned by the spirits writing on one of the cards, "Beecher is guilty," at which some one quoted the words of Hamlet,—"There needs no ghost to come from the grave to tell us that."

March 17th.—In all, eleven spirits manifested on this occasion. When the seance was half through, "Mr. Brown," from inside the cabinet, said the night was not favourable for manifestations on account of the wind, which caused motion, but if we would play some lively music, they would do the best they could. Hereupon out bounded "Lady of the Lake," who danced about the platform, first by herself and then with Horatio and Mr. Cleveland. The most interesting event of the evening to myself was the appearance of a female figure dressed in white, who purported to be my wife. The light was not strong enough to enable me to identify the features, all I could see was that it was about the same in size, and that the hair was the same, hanging down in ringlets each side the face. After this a figure came dressed in military uniform, who was recognised by a visitor, and another came with a stick, which could be heard as it came in contact with the floor as the spirit walked along. "Mr. Brown" then concluded by saying that they had done the best they could. They did not want to draw too much on the medium, as he was not in good health. He would not be with us long, and they desired to do the best they could with him while here. This announcement confirmed the fears that were entertained respecting William, and caused a gloom to fall on the whole party, and the meeting broke up in silence.

March 18th.—In company with three others, I visited the place known as Honto's Cave. A previous thaw and subsequent frost had made the surface of the snow hard enough to walk on; at times, however, the surface proved treacherous, and we found ourselves knee-deep in the snow. Following the course of a stream that ran down the mountain's side, we at length came to a deep and narrow gorge, across which lay an immense block of granite estimated to weigh 1,500 tons. Underneath this is a cavernous recess, through which the water flows. This is the spot where the moonlight seance was held and the Indians appeared. The seat on which the spectators sat still remains, as does also the framework of the cabinet. The locality, even at this time of the year, has a charm, although the overhanging trees were bare, and the water that flowed down its course was rendered invisible by a thick surface of ice. In the glory of summer I can well imagine it to be a beautiful spot, and, viewed under the circumstances of the seance, must indeed have been grand and awe-inspiring. We felt well repaid for our somewhat difficult journey.

At the usual seance "Honto" appeared and went through her usual performance. The spirit that purported to be my wife again appeared, and ten others, among whom was a little boy, said to be the son of a Dr. Gardner, who was present. Four of the spirits that appeared had not been seen before. "Black Sally" was heard inside the cabinet, but did not come out. She talked away, laughing most heartily after every sentence; she said some smart things.

A dark seance by Horatio was then held. It was much the same as before. The "Storm at Sea" was again performed, after which "George Dix" said he felt so sick, and corresponding sounds such as accompany the *mal de mer* were heard. "George" then said he would give us a specimen of orthodox praying. We then heard something in a style characteristic of revival meetings. "George" then said he would give us a spiritual prayer. He then gave a most excellent invocation; the contrast was most striking. An interesting experiment was then performed with a tumbler of water. This was placed on the table and the light put out. In a few moments we were told to strike a light, and to our surprise we found the glass inverted and every drop of water underneath it. A gentleman raised the glass, and the water ran out; but for this, we were told by the spirits, that the glass would have been restored to its original position. The light was again put out, and we then found several young potatoes about the size of peas and another small tuber in the glass. Where they came from nobody can conjecture. I was told by "May-flower" that if I provided three-quarters of a yard of blue ribbon and the same quantity of white and pink, she would make me a bracelet as a *souvenir* of my visit. *Nous verrons*. After this, "George" said, "I smell smoke." Then the fire-bell was sounded, and then a great scuffle and confusion, amid which were cries of "Fire! fire!" making noise enough to alarm a small parish. When the din had subsided, "George" laughed and said, "It's a false alarm." "George," I noticed, is an accomplished whistler, and joins in occasionally in this direction.

March 19th.—The seance to-night was distinguished by more talking than usual. Four spirits gave short addresses, speaking distinctly without the use of the trumpet, one of whom—"Mrs. Eddy"—enjoined us to perform our essential duties, and assured us that "a bright reward awaited obedience to every labour of love and kindness, and that we should pray with kind deeds and acts rather than by words—that we should harmonise together as one united brotherhood. Then would the mighty God of Nature and Infinite Love give us liberally the very best evidences of His kindly regard." The figure that claimed to be my wife again ap-

peared, and I could see a greater resemblance to her than before. The only other incidents worthy of note were the appearance of a star on the brow of a female, which quite sparkled in the dim light; a lady carrying a child in her arms, and a spirit who held flowers in her hand coming forward and accepting a bouquet, which she carried with her into the cabinet. The ribbon not having arrived, I did not get my present from "May-flower."

## CONCLUDING REMARKS.

The great drawback to the materialisation seances is that the figures do not appear generally in a sufficiently strong light to be satisfactorily visible. This objection will, no doubt, be removed as the manifestations become developed. I have no doubt that a spirit could appear in a strong light for a time, but as this would be a drain upon the vital force of the medium, of which there would appear to be only a certain amount available on each occasion, it would prevent other spirits from manifesting. Instead, therefore, of concentrating the power on one object, it is preferred to diffuse it over many. In time, if the medium's health holds out long enough, all the spirits will doubtless be seen to as great an advantage as some of them are now. The prediction made by the spirits some years ago that materialised spirits would one day give addresses in public, seems about to be realised, as my notes show. What the ultimate developments will be it is impossible to conjecture, but all who read my notes will see that the present developments of this marvellous power are now much greater than a few years ago the most sanguine of us could have anticipated.

ROBERT COOPER.

## THE "KATIE-KING" EXPOSURE AND THE INSANITY OF ROBERT DALE OWEN.

A LECTURE BY JAMES BURNS, OF THE SPIRITUAL INSTITUTION, DELIVERED AT DOUGHTY HALL, LONDON, SUNDAY EVENING, AUGUST 8, 1875.

(Continued from last week.)

The couple known by the names Nelson Holmes and Jennie Holmes came to this country as strangers, and without recommendation. In the MEDIUM, Aug. 2, 1872, an account appears of the first seance of these mediums in England, written by myself. What was reported as having taken place was free from any bias in favour of the mediums, and wholly from the experience then witnessed.

I know now that the Holmeses are not honest people. They were not square in money matters; and if they should ever venture to visit England again they would be sure to meet with an official reception. If they think I am libelling them they had better take steps to vindicate themselves. A person who will act fraudulently and alter the figures on cheques will not stand at a little bit of trickery in the matter of physical manifestations, if it serve their purpose to do so. But no system of trickery could accomplish what occurred in the presence of Mrs. Holmes. Various forms of experience, clairvoyant and normal, amply testified to this fact. That these mediums had abundance of genuine power there could be no doubt. Why, then, should they resort to trickery if they could get along without it? Dishonest people are always lazy people. The virtuous alone are industrious, and I cannot imagine such persons as the Holmeses taking the slightest trouble to cheat if they could get along easier without. But give them the necessity and the opportunity, and no doubt they would do so if it served their purpose. To rest a decision as to the reality of spiritual phenomena upon suspicions of the honesty of the medium, is a weak-minded expedient of which I should be heartily ashamed to be guilty. Such a resource shows that the employer thereof is in a low moral state, and is governed by his selfish fears. It also shows that he is ignorant of those phenomena, and does not know them when he sees them. Furthermore, he betrays the fact that he is not aware of that on which the production of these phenomena depends. Spiritual manifestations are in no respect the actions of mediums intellectually, morally, or physically, and hence do not depend upon the abilities of the medium in any of these respects. Mediums are passive instruments, individuals of a given kind of organisation, which affords means whereby spirits can relate themselves to physical objects. The mediumistic aptitude and the moral aptitude are quite distinct from each other, just as other endowments may exist in a character devoid of moral balance. There are divines and scientists, artists and writers, merchants and financiers, poets and musicians, mechanics and labourers, inventors and explorers, who are great rogues, and yet are famous in their several professions. You might be prepared to receive individuals in the capacity of chimney-sweep or dustman, and yet hesitate to place much confidence in them as men. It is a pity that such is the case, but it is true nevertheless, as every-day experience proves. We must, therefore, make a distinction between the Holmeses in their moral capacity and the Holmeses as mediums. It is simply with them as *mediums*, or rather with the well-ascertained phenomena, that we have to do. Some persons have been very enthusiastic about the extraordinary powers of mediums, but as soon as something occurs to put their favourites in the shadow—some groundless suspicion arises—then these noble patrons suddenly know nothing of them, or join in the cry of the mob, "Crucify him! Crucify him!"

Such creatures as this exhibit even less moral feeling than a cheating medium, who has the plea of "business" to fall back upon; whereas the other has no excuse except that of moral cowardice. When I look back upon the past I can see several instances in which mediums suspected and maligned, and almost

threatened with ruin, became the subjects of my friendly representations, and ultimately the brightest stars in the social sphere. There is a species of devil in human form—a spotless saint withal, according to his own representations—who delights in consigning to utter destruction an unfortunate fellow-creature on the slightest pretext. These demons in human form sometimes get into the spirit-circle, where they are much more dangerous than a tricky medium, who may be securely held limb by limb; but these dark and suspicious ones bring with them an influence of vagueness and contradiction which finds its reflex in the phenomena; and the unhappy medium, of course, comes in for the blame. Should the Holmeses perpetrate the greatest enormities possible, I should still consider it my duty to stand up for the facts connected with their mediumship. If their moral conduct or private character caused me to flinch from my allegiance to truth, I should consider myself unworthy of the name of a man. Not that I undervalue integrity of character, or would throw a cloak around roguery. Unhappily no man is any better than he should be, and an earnest scrutiny of conduct is commendable, especial if it be directed towards one's self in the first instance.

The position I take is, seeing that the physical phenomena do not depend upon the moral character of the medium, those moral considerations form no part of the real question at issue. We shall some day, perhaps, turn over a new leaf, and, seeking moral ends by moral means, succeed in the utilisation of moral instruments. As Spiritualism advances, a higher race of mediums, no doubt, will arise. Would to God the day may soon arrive. But how shall we bring it? not by an exhibition of phariseism and scandal. Spiritualists and investigators must advance in proportion. They must cease to treat the honest medium as a rogue, or, indeed, make the suspicion of roguery the first advance they offer to any medium. No sooner is a medium announced than it is the signal for a mighty onslaught of the cruellest tests that investigators can devise, tests that might well nigh extinguish the mediumistic power that is possessed. And what is often the result? Mediums, not perhaps too strong-minded and always sensitive, shut off from an honest control by the atmosphere of suspicion in which they are placed, become the subjects of influences quite foreign to them, and are led to perform acts at which their own calm nature recoils. So degrading is the course pursued by investigators on the outskirts of Spiritualism, that I verily believe if a medium came pure from the hand of God out of Heaven, and fell among such, it would not be six months till he was fully initiated into all conceivable tricks. Our mediums are the persecuted ones of the earth, and the primal source of the trickery lies as much, if not more, with the investigators than with the mediums. Treat an honest medium as such, and let the name of medium be no longer the synonym of rogue. The facts do not depend on character, therefore you may accept what comes under reasonable test conditions from either class of moral development—good or bad.

I wish to say that I had many sittings with the Holmeses, more particularly because a rumour got afloat unfavourable to their probity. Mr. Ellis, an artist, reported to me that Mr. Holmes reached forward during the dark seance, and taking hold of the guitar with one hand, touched the sitters therewith. When I sat with him, we held both his hands if he occupied the end of the circle. But often he sat in the middle, and was held on both sides. Mrs. Holmes's hands were also held during a part of each seance, and hands were held all round the circle. Notwithstanding these test arrangements, the phenomena went on just the same. Instruments were played, spirit-voices heard, sitters were touched, and clairvoyants saw the spirit-forms moving about as usual. The ring test was also given, under indisputable conditions, often several times in one evening. Colonel Olcott, who investigated the matter in America, testifies to the same results.

Now it is very curious that although there was a full circle at the seance which Mr. Ellis reported to me as suspicious, upon inquiry of those present, I could not get any of them to accord with Mr. Ellis's statement, except his own wife, and no two of them seemed to agree about anything that occurred connected with the charge of trickery. Under these circumstances, I put a paragraph in the MEDIUM, to the effect that the Holmeses had been suspected, thus placing the public on their guard. This, I thought, was enough. But it did not please some others, and in consequence I got soundly persecuted, and the very moral people who would have flayed the Holmeses, scrupled not to float about gratuitous falsehoods and pure inventions about myself, because I would not stoop to the degrading duty of playing the part of executioner for them.

The prime charges against the Holmeses in the Philadelphia case may be narrowed down to two—the manifestation of the materialised form, and the production of direct spirit-writing.

I will now give you my experience of these two manifestations through the mediumship of the Holmeses during their stay in London, and may prefix my narrative by stating that, as far as I am aware, the Holmeses did not have the power to obtain either of these manifestations previous to their private sittings at the residence of Mr. Thomas Slater, 19, Leamington Road Villas, Westbourne Park. Mr. Slater kept a room apart for seances, and at his circles mediums obtained phenomena far in excess of what was their usual lot at promiscuous seances. I was present on one occasion, near the commencement of the series, and witnessed the materialisation of a spirit-face, being the first time that I ever saw such a phenomenon. Strange to tell, it was my own face! The facts are these. I was the last to arrive, and was not present at a discussion which had considerably engrossed the attention of the other sitters. My mind was free and elastic, so to speak, and it



is a well-known fact that in such a state, the body gives off its emanations more freely for the use of the spirits. This is why singing is so often resorted to under such circumstances. I was afterwards informed that the spirits obtained from me a preponderance of material, the individuality of which they could not transform, and hence it took my appearance. There was a good light proceeding from a lamp on the mantel, and there could be no mistake about it. (There came to the aperture a chalky-looking face, somewhat indistinct in feature at first, but in general appearance perceptibly like my own. A kind of focussing of the figure then took place; it became clearer and more distinct, and unmistakably there was my face. Mrs. Burns, who was present and sat in front of me, turned round to see whether I was in the room, or had gone into the cabinet; but there I was in my proper place, and as much astonished as she was herself.

There are some special features in this experiment worthy of consideration. The seance was held under absolutely test conditions. There could be no opportunity whatever for simulating. While we gazed at the figure, the features altered. At first it was hazy, not like a mask, for that would have been rigid. It then underwent a change, which I compare to the distinctness of a figure seen through a lens when properly focussed,—that is, it became more brilliant and discernible, and finally faded away as it had developed. Mr. Holmes, on the same occasion, had direct writing.

Mr. Slater went into the cabinet along with Mr. Holmes. A clean slate was handed in to them. Mr. Slater took hold of one end of it with his left hand, Mr. Holmes the other end with his right; then Mr. Slater took hold of Mr. Holmes's left hand with his right. In that position no hand was free to write on the slate. Soon the sound of writing was heard by the sitters outside of the cabinet, and when one side of the slate was filled, the spirit-power turned the slate in their hands, but without letting it fall, and the writing was continued on the other side. As an intellectual manifestation, the messages are of much interest, and though they have before appeared in print, I give them again. Spirit-communications are not all lies and twaddle, even through the mediumship of the Holmeses.

This message was written in beautifully straight lines on one side of the slate:—

Matter, power, spirit, each points to the other, and each finds in the other its fulfilment. But spirit is the root of all things—the invisible creator of nature—eternally the same, while the creature is ever undergoing fresh changes. Spirit is uncreated and self-existent. Nature and all in it exist and perish. Nature is the garb of spirit: sometimes seen in rays, sometimes clothed in the royal garments of majesty. But nature is never more than a covering, a form, a type, a perishable image of an imperishable Being. Only Spirit and Revelation are real. Matter and force, life and act, have only value and significance because therein spirit makes itself known and develops its eternal existence. Man even is dust, and nothing without spirit.

On the other side was written—this is different theology, showing that two persons wrote these communications:—

The same process of philosophy that materialises spirit also spiritualises matter. We lose nothing in giving up the old ideas of immateriality if we still hold that matter is cunning enough to produce consciousness, thought, affection, and will. Names are of no consequence. If the latest thinkers choose to call the thing that manifests these phenomena nervous fluid, or ether, or force, or tissue under the play and vibration of a combination of forces, I do not see in this language any danger of our shocking our old-fashioned souls. Matter or dynamical machinery that is capable of personality is very likely to have also the faculty of immortality. Good night, dear friends, Doctor.

(To be continued next week.)

#### FACTS MUST SPEAK FOR THEMSELVES.

To the Editor.—Sir,—In a letter which appeared in your columns of last week from a correspondent in Geneva, there seem to be imputations thrown out against the honour and honesty of all concerned in the remarkable seance of which I was privileged to be chronicler. You, Sir, are well acquainted with all the parties, and consider us, I presume, worthy of credence. The speech of Mr. P. L. Ronalds in your presence was a sufficient corroboration that his brother, whilst in the materialised form, had made the remarkable disclosures related, which astounding revelations were utterly unexpected, and riveted our attention with surprise and wonder. This we did not fail to express in many ways, whilst in calm, dignified, and impressive words he related the various circumstances, of which I presented your readers only a general summary. From any other source we should have received the story with incredulity, but we could not doubt the words of one who has left behind him in the memory of his affectionate brother and a large circle of friends, a reputation for veracity, honour, and moral firmness equal to that of the best men on earth; and who, from the spirit-world, has identified himself to all the mediums who have been privileged to know him, with the same character for truth, purity of mind, and elevated principles, to say nothing of loving-kindness, which has endeared him to us all. The statements of such a spirit must be received with respect, however much they may militate against our own preconceived opinions. There are hundreds of spirits daily giving similar information to Spiritists on the continent. The only wonder is that so little testimony of the kind has been presented in England. All this, however, does not force anyone to accept the doctrine of re-incarnation. That, like all other teachings descending from the spirit-world, may be studied if found sufficiently interesting, and accepted or rejected, as suits the reason of the inquirer.

As regards the diamond ring, a gift which my friend the owner considers it an honour to have received from such a donor, and which he wears not only with pride and satisfaction, but with a constant experience of its properties—the gifted stones do that ring tell their own story, and it was essential that the most minutely circumstantial direc-

tions should be given for their discovery. If there could have been any "absurdity" in all this, it would have been in the spirit permitting the slightest possibility of their being missed. The power of this ring proves the truth of the spirit's words; moreover, I possess a ring which has since been endowed by those same stones that have been recovered in such an extraordinary manner, Mr. Oslman having, at the request of the spirit, who wished this to be done for me, worn my ring with his for some days. We are both now experiencing the beneficent (not "poisonous") influence of our rings.

I will not take up any more of your valuable space, except to say that facts must speak for themselves irrespective of individuals, and that in writing this letter I feel I am merely discharging a duty to my friends Mr. Ronalds and Mr. Oslman (who gave his services as a private medium), both of whom have authorised me to speak for them, and also to those friends who have sat with us all the summer, to whom we owe that they shall not be misled, or even think themselves so. Beyond this is my duty to the public, before whom appeared my published account.

CATHERINE WOODFORD.

Dear Sir,—Your correspondent Mr. Home, in his remarks upon Mrs. Woodford's statement of the previous week respecting the diamond ring that was presented to Mr. Oslman, not only blows hot and cold with the same breath, but he does so at the same moment, so to speak. He first says that "he will venture a wager the stones in question can be traced to having been out in Amsterdam" (which I think very likely), and then ends his letter by saying he "would sooner wear a serpent's poisoned fang than a ring given under such circumstances." Is there not a little bit of "high falutin'" in this, calculated to mystify and mislead the public?

I agree most cordially with Mr. Home (and with another correspondent of yours also, Mr. St. George Stook) that a fearful amount of humbug is mixed up with the question of spirit-communion; and I think it behoves every true Spiritualist to set his foot down upon it, and stamp it out as speedily as possible. I have myself witnessed an exhibition of so-called spirit-influence lately that was painful in the extreme, from its childish absurdity, and I would not have had an honest inquirer by my side at the time, whose opinion I had the slightest respect for, on any account. It is all this humbug which, more than anything else, hinders the spread of Spiritualism among the educated classes; at the same time, Christians are apt to forget (or, more probably, have never yet learnt) that in the early ages of Christianity the same amount of tomfoolery was carried on by its votaries, even to dancing together in a state of nudity, which same is still practised by some sects of professing Christians at the present day, and was practised in public three thousand years ago (as recorded in the Bible) by "the man after God's own heart" (See 2 Samuel, chap. vi., v. 20.)

Why the true Christian should object to Spiritualism is more than I can account for, save that he does not understand it, and will not "come to the light" (as Jesus complained of) that he might do.

No reflecting person, who looks abroad into the world, will, I think, deny that out of the 250 millions of nominal Christians, hardly one in a thousand (might I not say million?) practises its teaching as laid down by Jesus. The man who attempts to do so (if he has money) is as certain of being looked up in a madhouse, as he is of being hung or sent to Broadmoor if he cuts his neighbour's throat; and yet, were Christ's precepts truly carried out by all (as they some day will be) in the spirit, and, therefore, to a certainty, in the letter when required, there would be the truest of all Spiritualism, and the prayer taught by Jesus, "Thy kingdom come, Thy will be done on earth as it is in heaven," would be no more needed, for we should at once realise the truth of the Scripture saying, "The Kingdom of God is within you."

I send with this a short poem given to my friend Colonel Danstin, of Baltimore, several years ago by his spirit-mother. To my thinking it is very beautiful and very true, and as such far better worth discussing than the "Filioque" nonsense that has occupied Dr. Dollinger, Canon Liddon, and other learned divines at the conference just closed at Bonn, and upon which even the *Times* (which is of such a craven spirit that it never ventures to condemn or approve any measure without first ascertaining which way the wind blows, and trimming its sails accordingly) is bold enough to cast its censure.

Would the Press but do its duty manfully in the cause of truth (and therefore of God), and expose all error and all false teaching which comes under its notice, instead of trying to crush the tender bud of Spiritualism, which Jesus himself taught, and which he also truly described as "the leaven which a woman took and hid in three measures of meal until the whole was leavened," they would be doing God's work indeed. It is vain their attempt to destroy it, for this is the stone of which Jesus said, "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." If he did not say this of Spiritualism, as opposed to that materialism and love of self which has abounded in all ages of the world's history, of what did he say it? Let Christians answer this, and oblige, among others, yours, very faithfully,

T. L. HENLY.

#### THE KINGDOM OF GOD IS WITHIN.

FROM MY SPIRIT-MOTHER.

"The truly beautiful ever leaves a long echo of harmony in the soul."

The distant worlds that float in space,  
The glowing orbs that deck the sky,  
Are not our Father's dwelling place—  
His home is ever nigh.

No broad cathedral's sculptured dome,  
No gothic temple reared by art,  
Is the Eternal Spirit's home—  
They only form a part.

Of man's imperfect crude design  
To fashion God for outward show—  
The great Deity soul confine  
In narrow bounds below.

God's kingdom is a world within  
The heart of every breathing child,  
That throbs with love, or burns with sin,  
Or leaps with passions wild.  
Tis not in some far distant realm,  
Where saints escape the avenging rod;  
Tis not where lurid flames o'erwhelm  
The accursed of God;  
Tis not in misal, golden-bournd;  
Tis not in priestly vest or stole;  
Tis not in Chambers that God is found—  
Tis in the human soul.

WASILIN A. DANKIN.

[We have received a variety of communications on Mrs. Woodford's seances, for which we cannot find space.—Ed. M.]

#### DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last the subject of Dr. Sexton's discourse at Cavendish Rooms was "The Ancient Sentence on Man to Toil and Suffer." The audience was good, especially considering the time of year and the heat of the weather. In the discourse the Doctor glanced at the present condition of society, which he compared with the past with a view to ascertain whether in the history of nations we could trace progress or not, pointing out that we knew of no instances in which savages had by their own unaided efforts raised themselves into a state of civilisation, and that there were traces of a previous civilisation in almost all countries at present in a savage condition. He showed that a fall of some kind or other had been recognised by almost all religions, and that while the orthodox theory of imputed guilt was absurd in the extreme, the heresy of Pelagius, which originated in the fifth century, and had prevailed more or less ever since, was also fallacious, because it did not recognise the now well-established fact of hereditary transmission of mental and moral qualities. The condition of primitive man, as described in the Bible, was briefly portrayed, and while admitting that the account was to a very large extent allegorical, the Doctor yet did not hesitate to ascribe to it some historical value. The relationship which man sustains to death was described to be not only unique but anomalous, man being the only animal who feared death, and literally the only one who could not die. The sentence to toil and pain was not vindictive, but beneficent, since through these alone could humanity reach again that position which it had once lost of communion with God and the spirit-world and a beautiful life. The lecture was a very elaborate one, and occupied something over an hour in the delivery.

On Sunday evening next a discourse will be delivered by the Rev. F. R. Young, entitled "What is Christianity?"—a question of very considerable importance, and one which will, therefore, no doubt attract a large audience to hear it answered.

#### SPIRITUALISM IN DEVONSHIRE.

(To the Editor of the *Devonport Independent*).

Sir,—As you have kindly devoted much time and valuable space to the subject of Spiritualism, I send you the following statement of facts, which I hope will appear in your next:—

Last Thursday week a few persons of middle age sat at an ordinary four-legged table. An intelligence of some kind (giving a name), acting on the table by means of the alphabet and raps, gave us to understand that it had passed away from this earth a few days before. It indicated the street and the town in which it had resided. It mentioned the cause of death, the locality in which it had happened, and the instrument by which it was caused. It further stated that an inquest had been held, and a report had appeared in the newspaper. At that time neither of the sitters had any knowledge of such a person, such an inquest, or such a report in the newspapers, all of which subsequently turned out to be true. Can any of your philosophic readers solve this problem without the aid of Spiritualism?—Yours truly, OCCULT.

(The above was crowded out last week.)

Sir,—My statement of facts occurring in Plymouth was crowded out last week. Please add the following:—Last evening the persons before mentioned were sitting at the same table, an intelligence reported itself, and spelt out, by the ordinary method, the words "Money," "Lurline" "Stranded." One of the sitters has an interest in the Lurline, of Salcombe, but none of us had any conception of her whereabouts.

The *Mercury* of this morning reports among the casualties "Ganven, Lurline, of Salcombe, stranded." Will the sceptics, or philosopher, explain the *modus operandi* of this communication, and oblige, yours truly, OCCULT.

Mr. Editor.—Dear Sir,—At our family circle a visitor has of late put in an appearance, and at his advent all other spirits invariably depart. On being questioned if it is a male?—No. Female?—No. Neither male or female?—Yes. Had it any existence on the earth-sphere at any time?—No. Where did it come from?—Saturn. Had it any name?—Yes, Love. Had it any message for us?—Yes, to tell of God's love for his children. Can you, dear sir, or any of your numerous readers, enlighten us on this intelligence, said to have been sent from the planet Saturn, and oblige, yours truly, VINCENT BIRD.

Devonport.

#### THE COLONY IN VIRGINIA.

To the Editor.—Sir,—On page 537 in last week's *Medium* there is a report of a private seance with Mrs. Hellock. The writer intimates that he had been speaking with a gentleman about forming an English association in Virginia. Would either the writer of the report or the gentleman he had been speaking with kindly give the readers of your paper his ideas on the subject, or will any gentleman with an abler pen than mine try to form a community in England. I think, sir, that it is possible to co-operate in this direction and improve our position, both physically, morally, and spiritually. I shall be glad, sir, if you will allow a little space in your next issue for any suggestion or practical idea on this important question. Thanking you for many favours, I am, yours truly, HENRY LOWN.

Holme's Lane, Sowerby Bridge.

#### AN INQUIRY.

To the Editor.—Sir,—I am a sceptic, yet an inquirer. I am trying to find out whether Spiritualism is a fancy, a humbug, or a reality. At different times I think it is all three, and my object in writing to you is to get some aid in the study; therefore I ask, How can I get it? where can I get it? and when can I get it?

I have tried by myself to get some kind of communication from the spirit-world, but it's no use, and I am just as forward as I was three years ago. I can get nothing. Now, what shall I do?

I have no admittance to any circle, and as to going to seances, I have not done so for two reasons. I have no introduction, and objected, because 2s. 6d. per entry looks too much like what my materialistic friends tell me, "It's all a money-making speculation."

Now will some spiritualistic friends in or near Camden Town admit me to a circle on Saturdays or Sundays, or give me some hints in reply through the *Medium*?

Would the Editor set aside a page of the *Medium* as Inquirers' or Objectors' Columns, so that we seekers might state our inquiries or objections, and have them replied to? Such as,—

How is it "Katie King" has a pulse and heart-beating, being a spirit? Is it necessary when materialised, or does it look somewhat like trickery? &c.

While I desire to speak plain, I do not wish to either insult or ask foolish or impertinent questions. I desire in this, and in all other matters, to be, really and truly, BONA FIDE.

[Our columns have been always at the disposal of "inquirers." Why have ordinary humans a "pulse and heart-beating?" They are also "materialised spirit-forms." Where is the "trick" in a pulse or a beating heart? We hope our Camden Town friends will be able to afford the assistance required.—Ed. M.]

#### THE DOINGS OF THE DEVIL.

To the Editor.—Sir,—In 1838 I was living where now is Port Sarnia, Canada, and heard much of the extraordinary manifestations in the house of a farmer in the Highland Scotch settlement of Baldoon, on the river St. Clair. Furniture flew about the room, and the old farmer and his wife were sometimes nearly upset in bed. The settlers a few years before were nominally Catholic, but were really a drunken, dissipated, and rowdy set, without any religion; and the news went all round the country that the devil was in Baldoon from its wickedness, and crowds of people came to the house from far and near. Sceptics came to watch to see who did it in vain, my principal informant—a shrewd Scotch Highlander, who had studied legerdemain—said to me:—I stayed there two or three times for three days, but with all my knowledge, when pot-lids and brooms flew at me, I could not make out how it was done, nor who did it. I only observed the old farmer was always present, and the things generally flew at him. "It's me the devil is after," said he. Many queer stories were about regarding it, but I only remember one. Two American deserters from Fort Gratiot called for a night's lodging. "You are welcome to stay if you can, for the devil is in the house," said the old man; but they said they were armed and did not care for the devil, so they lay down on the floor with their feet to a big log fire; but ere they could fall asleep, a little bag of bullets was pulled out below the head of one of them, and they both saw it sail through the air and hang itself on a nail above the fire. This so terrified them that they would not stay in the house another minute, but got up and went on to the next house through two feet of snow.

The manifestations continued for six months, the settlement was alarmed, the Methodist parsons got amongst them, and they all turned Methodists, and then the devil left Baldoon, after doing a good work. I was through the settlement several times; they had then become a serious, sober, and moral people, a shining light to the surrounding country. They received me with the Highland hospitality of that day, declining all pay for food and lodging. R. B. H.

INVERNESS.—A correspondent in Inverness is desirous of either attending or forming a spirit-circle in Inverness. Would Spiritualists and others interested in the subject, residing in the neighbourhood, kindly communicate with him? Address E. M., P. O., Inverness.

The preacher at Westminster Abbey on a recent morning, in speaking on the subject of a "New Heaven and a New Earth," made use of the following observation in reference to man's ignorance of the future life:—"Nevertheless, we may remain more ignorant of these things than God intended us to be."

The "Spiritualist Story" in a recent issue of the *Liverpool Daily Post* is possibly founded on the visit of Mr. Sothorn, the actor, and some other ill-conducted persons to Mrs. Marshall long ago. No charge could be brought against the mediums. We do not believe Charles Dickens was one of the party. The whole story, as it stands, is the work of some unscrupulous rascal who writes for the delectation of the unspiritualists who pin their faith to the anonymous nobodies who scribble in the *Post*. It is a matter which they had better settle amongst themselves; with it Spiritualists have no concern.

The New Zealand mail has brought us a large package of newspapers, for which we are indebted to the kindness of Mr. John Logan. The *Illustrated New Zealand Herald* gives as a supplement a full sheet engraving of the city of Dunedin, such as are given of British towns by the *Illustrated London News*. The *Evening Star* contains correspondence on healing. A gentleman states that his wife, in a hopeless state of consumption, was prescribed for by a spirit-doctor at the circle of Mr. Jackson, Great King Street. "She is now almost quite recovered." In another issue a correspondent doubts this result, and a squib appears ridiculing the affair altogether. The husband of the formerly consumptive woman answers: "I have spent many pounds in the case in payment of doctors' bills, getting little or no good in return. In this instance, however, much benefit was received without money and without reward. If 'G.W.O.' requires information, I should say let him gain it by personal experience as I have done; the means are quite within his reach."

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

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

One copy, post free, weekly,	2d.;	per annum,	8s. 8d.
Two copies " " "	4d.	" "	17s. 4d.
Three " " "	5d.	" "	£1 3s. 10d.

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

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

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

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 27, 1875.

### LOCAL ORGANISATION.

The provincial conferences which have been held lately at Bury and at Ohppington are encouraging signs of progress. The people who thus meet are determined to help themselves. This is the first principle in Spiritualism, and the mainspring of its action. It is not necessary to send to London, New York, or any other centre in order to obtain a supply of spiritual force. Every genuine Spiritualist feels that he has got that within himself, and if he requires it augmented he aspires towards the spheres above. But who will act as medium for him? Must he not import at great expense a necessary instrument to bring him *en rapport* with the spirit-world? No, certainly not. The mediumistic ability is just as plentiful in Lancashire and Northumberland as it is in the City of London or the State of New York. The eager need of some to have a stranger to do their mediumship for them is a relic of priestcraft. The true Spiritualist finds some gate to the spirit-world close to his own fire-side. That kind of spirituality which is filtered through a channel too far removed from us in its source, is liable to get very insipid before it reaches the thirsty soul. We do not at all depreciate the services of distinguished workers who may pay flying visits to the friends in various places, nor underrate the merits of paid workers, but for these to act beneficially there must be a certain amount of native fertility in the districts visited.

There is no better method of stirring up the soil, and exchanging valuable seeds of spiritual knowledge, than by the friendly conference. We have held many of these in various parts of the country, and think we can point to results which have been derived therefrom. The coming winter is to be one of work for Spiritualism such as has never been seen since the movement began, and we are glad to see that a commencement so encouraging is being made as the holding of district conferences.

### SPIRITUALISM AND RE-INCARNATION.

There is a tendency on the part of a few of our readers to induce us to devote a considerable portion of our space to the discussion of the doctrine of re-incarnation. This is a trail which we do not intend to follow. We are unable to see that this doctrine has the slightest connection with Spiritualism; indeed, it is the very antithesis of Spiritualism, for every spirit which communicates is an argument against re-incarnation. As well might we devote our attention to evolution theories or cosmical problems of even a more remote kind as this one of re-incarnation. Spiritualism has to do solely with man in his condition of individual consciousness as possessed by him in earth life, and after death in spirit-life. To live this earth-life aright and know its import, to prepare for spirit-life and appreciate its relations to moral action here, is Spiritualism. It is absurd to suppose that a man's interest can attach itself to what he did when he was somebody else, or what he will do when he becomes another person. He can neither transport himself again to the past life, if he had one, nor propel himself on in advance to his future. It is with the present and its duties and more immediate relations that he is wholly concerned, and life and its undeveloped faculties are altogether too inadequate to such a gigantic task. If I am to be Bill Snooks in 150 years hence I shall let the said Mr. Snooks look after his own particular affairs when he comes along on the plane of earthly life. At present I am too much engaged with the many matters that press themselves upon me to have the slightest time for thought, even of the forthcoming Bill Snooks. Indeed, even if I were convinced that I am to be a Mr. Snooks in the future, I could not prepare myself for that important honour better than by fulfilling to the utmost the duties appertaining to the humble individual, as which, with becoming modesty, I hope I comport myself at present. Spiritualism teaches these

momentous relations and duties, and how to accomplish them, and hence it is the best philosophy for all, even for re-incarnationists, and if our word has any weight with the adherents to that doctrine, we heartily recommend that they devote their full attention to the duties of their present "incarnation"; and then, when it is their happy lot to be somebody else, perhaps they will be all the more comfortably feathered in consequence.

As to the "philosophy" of the affair, why it is, too ridiculous and outrageously absurd to merit a moment's attention on that account. There are but very few philosophers, and hence the vast number of re-incarnationists. If it were a philosophy it would lead to some fixed and satisfactory conclusions. It has been pretty well discussed in France, and, strange to say, is more firmly rejected by some there than in England. If the re-incarnations cannot win over the thinking minds of Paris, why do they essay the degradation of England, unless they think we islanders are greater fools than Parisians are? A philosophy! Heaven help us! Suppose some *nom de plume*'d nobody would write a series of volumes gravely asserting that the moon was made of green cheese, who would for a moment entertain the idea as a subject of philosophical discussion? And yet the author would be bound to win a certain number of converts, especially if his works found readers. There is no theory or dogma, however absurd, but finds millions of adherents, even fanatics that will die for it, if men will only ponder upon it, "examine" it, and "discuss" it. The power of correct thinking is a qualification so rare that, having read, and muddled, and confused themselves with even a glaring absurdity, the bulk of mankind quietly succumb to its psychologising influence, and finish up with being its dupes. That we speak what is true, society throughout the world furnishes abundant evidences. Almost all of the "beliefs" and theories indulged in by mankind are utterly baseless and absurd. And why are they entertained? Because the mind of man in its present state of development is like a mud barrier in the way of a powerful current, too weak to withstand the billows of absurdity that beat against it, and, as a matter of necessity, gives way.

To mend this weakness, mankind must learn to believe less and to know more; in other words, be more of men and less the playthings of every breath of absurd doctrine that assails their ears; particularly, let them reject as rank poison that inhuman doctrine of re-incarnation, which teaches you that you are nobody, and consequently have no right to think, but believe, even to annihilation.

### THE TRANSITION OF MRS. CONANT.

We see announced in the *Banner of Light* that Mrs. J. H. Conant passed on to the spirit-world on August 5. She was associated with the promoters of the *Banner of Light* from before its establishment, and the spirits, through her, foretold its success as an organ of Spiritualism. The message department in that paper has been all along supplied with messages received through the mediumship of Mrs. Conant. No medium has been more widely known, given tests of such popularity and widespread recognition, or taught more wholesome truth. The sixth page of the *Banner* was that first turned to by thousands of readers for many years. The messages from individual spirits were published in the *Banner* unreservedly, and many of them found corroboration, we may say, in all parts of the world. Here is one relating to a person who passed away at Edinburgh, and we are particularly requested to see if it can be corroborated. Perhaps some of our Edinburgh readers will be so kind as to exert themselves in this direction:—

Jean Ingalls.—"Good afternoon, laddie—(to the chairman). You didna ken I were standing by your side, and yet I were, that I might gain a speech here and send a word of comfort to my mither, who waits to hear from me. My name—Jean Ingalls. I lived in Edinburgh. I died there. I speak with the angels there—they speak with me, and now I join them for good. I come here to send back word to my aged mither. I live, I live, and because I live, you, my blessed mither, shall live also. Twenty-eight years here—five months there. Good day."

### ANOTHER CONFERENCE ON HEALING.—DR. MACK WILL TREAT THE SICK.

The conference at Doughty Hall on Sunday evening was so very successful that after the proceedings had lasted two hours there was a call for Dr. Mack to heal, but the speaking had lasted so long that he was obliged to defer it till next Sunday. We therefore announce that Dr. Mack will be present at the conference on Sunday evening, and after a short service treat such ailing persons as may present themselves. It is highly desirable that the audience be seated at seven o'clock, to allow the service to begin punctually and allow the doctor longer time for his beneficent labours. Clairvoyants are invited to attend, and see if they can observe the occult phenomena attending the Doctor's labours. A very interesting and useful meeting may be expected. Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

MRS. TAPPAN'S MEETINGS AT NEWCASTLE.—The Newcastle friends have made arrangements, for the convenience of country friends who intend to be at Mrs. Tappan's Sunday afternoon service, to hold a tea meeting in the Freemasons' Old Hall immediately after the meeting is terminated. The announcement of the orations is given elsewhere.



A STATEMENT OF SUBSCRIPTIONS RECEIVED FOR  
THE SPIRITUAL INSTITUTION.

By the most vigorous efforts we have been able to collect during the last two months £117 19s. 3d. This reciprocity on the part of our friends has enabled us to continue our operations. It is absolutely necessary that we collect at least £500 per annum or pay it out of our own pocket. We have not got it to pay, nor do we see that we should be called upon to do so, and hence we must get it somehow. At the present time, the amount collected is £34 in arrears, which at this season of the year is very inconvenient. With all this bother for a little money, our position is very discouraging. We often wonder what strange infatuation it is which chains us to this bondage of toiling for an idea, driven nearly to desperation for means to get on, when, if we accepted the many offers that are held out to us to go into something else, we might soon command means and distinction.

The following is the weekly statement, with summary for the year:—

	£	s.	d.
Baron de Gary ... ..	0	5	0
A Debtor ... ..	0	5	0
Mr. Halstead ... ..	0	0	6
Mr. E. J. Judd ... ..	0	2	6
F. M. ... ..	0	10	3
Amount acknowledged last week ... ..	37	10	2
Total for August ... ..	38	13	5
Total for July ... ..	79	5	10
Total (January to June) ... ..	181	5	4
	£200	4	7

We regret that the kindly proposal of Mr. Barkas for some one in each district to look after our needs has not been taken up. May we, once for all, ask if we are to have adequate help, or whether the work or ourselves are to be sacrificed to the apathy of our friends?

## THE RETURN OF MR. WILLIAMS.

We had a call from Mr. Williams on Wednesday. He looks in fine condition. The stay in Holland has been of great benefit to him. We hope he will have a fine run of manifestations. His seances are now in full swing again. See list.

MR. COOPER'S able report of what he witnessed at the Home of the Eddys will be read with interest. It gives a good idea of the kind of experiences narrated in Col. Olcott's "People from the Other World." Pressure upon our space, but more particularly the difficulty in getting the illustrations prepared, have kept the article back so long. Ultimately our versatile and willing friend "Damocles" redrew Mr. Cooper's sketches for the "process," which enables us to present them at but little cost. We have printed an extra quantity of this week's MEDIUM, as we think this article will attract attention.

V. W. PINKNEY.—Sorry your communication has been left over so long.

ARRANGEMENTS are being made for Mrs. Tappan to visit Preston. It is a town in which her labours ought to bring forth good fruit.

DR. P. B. RANDOLPH left the earth plane at Toledo, Ohio, on July 29. His books are well known, and many remember his visit to this country.

MR. BURNS AT BIRMINGHAM.—The Editorial Rambles for the incoming season will commence by a visit to Birmingham some Sunday during September, when the Sunday Meetings for the winter will be inaugurated.

MR. HERNE contemplates a mediumistic tour round the world. He may in the first instance visit Scandinavia, after which the Cape, India, China, and Australia, and home again by some route not as yet determined on.

MISS BAKER has received a good many visitors at the Spiritual Institution during the week, and notwithstanding the state of ill-health from which she has suffered, she has given a fair degree of satisfaction. Her hours of attendance may be learnt from her advertisement.

MR. MAHONY AT DOUGHTY HALL.—Before the commencement of his winter's work at Birmingham Mr. Mahony has consented to pay a flying visit to London and occupy the platform one Sunday evening at Doughty Hall. We hope to announce the date next week. Who will be our next provincial visitor? Do not all come at once.

MR. HENLY, as the result of Sunday's conference we suppose, announces himself as a healer. He has in his favour the testimony of a leading London physician, and has had charge of one of the largest Turkish bath establishments in Europe, and of an electro-chemical bath establishment in America. He is capable of doing good work in the healing line.

## SONNET.

And now our little one is passed away,  
We will not, like as some do, shed the tear  
Of hopeless grief. The cold corpse lieth here—  
Not him—he lives in ever golden day.  
True, we are desolate, though the array  
Of angels is the brighter that he is there,  
And we the better that we held him dear.  
'Tis natural, and a weakness in the clay!  
Who does not mourn the bud that dies ere Time  
Hath brought the full fruition of its prime?  
And he was such a beauteous bud, and gave  
Such roseate promise of a bloom sublime,  
Unfolding now in gardens, 'yond the grave,  
A pure white lily, in a purer clime,

G. ASHWORTH.

## TO FRIENDS, PATRONS, AND CUSTOMERS.

Some places of business have their customers all lying close around them, and can introduce new articles or work of surplus stock to those who enter to make purchases. Many firms employ travellers to carry out samples, take orders, and collect accounts. When a great firm or public company is in want of means—and many of them are—it can easily find accommodation or add to capital. With me, these various means of making ends meet are not available, and yet I have to pay my way as well as others, or fail in the attempt. This latter alternative I am determined not to submit to unless death itself cut short my efforts. I am determined to carry matters through by all means within my reach, and hence, not having a traveller, and my customers being widely scattered, I have sent out a list of goods, soliciting the kind attention of my many friends thereto. It has just occurred to me that this document might appear in the MEDIUM, that all might see it, and so it is inserted below. I have to find about £150 between now and September 4, the half of that amount, indeed, to-morrow. I have so little means to work with that this grubbing, scraping business sadly curtails my usefulness. I could do just twice the work if I were properly ballasted in the pocket. Won't you see to it, good friends? Raise the £1,000 publishing fund, and hurry in the subscriptions to the Institution. In a word, co-operate a little more, and aid me yet more actively in the dissemination of knowledge respecting man's spiritual nature. There are some good books on the list appended, and I hope they will meet with many prompt purchasers. I trust a few hundreds who read this won't stickle at doing something by return of post. J. BURNS.

PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,  
15, SOUTHAMPTON ROW, LONDON, W.C.,

21ST AUGUST, 1875.

THIS is a very dull season with me; money comes in very slowly, and yet my expenses must be met. I have several heavy payments to make between now and September 1st, and where the money is to come from I do not know. It has occurred to me to try to do a little business with each of the many friends of the Cause. You all know that I am doing a work which no other man, rich or poor, would attempt; and I do it faithfully and as well as I can. Seeing that I am utterly unsupported with means, and have no backer to fly to in an extremity, you may realise how unenviable my position is. Who can I look to but to those who believe with me in the glorious truths of spirit-communion? No one works for me, or scarcely speaks for me. I am left utterly alone to struggle on as best I can—overworked and worried at the same time. I beg for a little more co-operation, which may be extended in either or all of the following methods:—

I.—To sustain work and expenses on behalf of the cause of Spiritualism—which forms no part of my business—causes me to expend over £500 yearly. This I expect the friends of Spiritualism to make up. In return they have the use of the whole literature of the movement, as stored up in the Progressive Library. I will feel grateful for your aid, not only in the sum you may give, but by introducing the matter to your friends.

II.—During these last two years, I have issued 10,000 volumes on Spiritualism on the co-operative principle, at cost price. Will you become a depositor in the Publishing Fund, and do what you can to induce your friends to subscribe for copies of the works as they come out? All the money is returned in Books at cost price. I am at present printing some valuable works, which renders ready money absolutely necessary. In this good work I shall be glad of your help.

III.—Should it better meet your views, I respectfully solicit from you a cash order for some of the standard works printed on other pages of this sheet. You will find them of excellent value; and a source of instruction to yourself and friends.

A small help from many friends would make my work successful, and relieve me from much pressure, which is almost more than my brain can bear. I hope you will be so good as take my proposals into your kind consideration. Post-office orders on "High Holborn," in favour of

Yours respectfully,

J. BURNS.

P.S.—Introduce this matter to friends of the Cause.

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#### THE CONFERENCE ON HEALING.

Doughty Hall was tenanted on the evening of Sunday last with one of the most numerous, intelligent, and attentive audiences that we have yet seen congregate there on a Sunday evening. No better evidence of the great interest at present being felt in the healing question could be desired. Some time ago it would have been impossible to have got together so many people on such a subject. A great change is taking place in the views of Spiritualists, and the more beneficent forms of investigation are being brought more into view. The meeting lasted for upwards of two hours, and yet no one seemed ready to depart.

Mr. Burns conducted the service, and read from Acts xix., from the beginning to the passage, "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

Miss Eagar, under influence, gave utterance to a suitable invocation Mr. Burns called upon Mr. Ashman to make the first speech, a very imperfect report of which is given below:—

#### MR. ASHMAN'S SUGGESTIONS.

Having now had five years' experience of psychopathic healing in London, a few remarks from me may not be considered out of place, inasmuch as it is a subject in which I naturally feel a very deep interest, and I am rejoiced that the healing question has had in consequence of Mr. Linton's letter, such free ventilation in the *Medium*.

The whole matter we have to discuss may, I think, be well reduced to four leading questions:—

First.—Is magnetic or psychopathic healing a fact?  
Secondly.—Is it an exceptional power, possessed by only a few, or is it general?  
Thirdly.—What is the best means of making it of practical use to the people at large?  
Fourthly.—How should an institution be conducted so as to inspire public confidence?

First.—Is magnetic healing a fact?—that is, is it a method that can be relied upon for the cure of the many "ills that flesh is heir to?" Now, here we must at once fall back upon experience, the best if not the only true teacher in such a case.

That certain human beings are so constituted, or so organised, as to be the mediums of a healing power, apart from all medicines or drugs, cannot, I think, at this day be disputed. Whatever view we may take of the source of that power, whether it be a power resulting from a certain kind of physical organisation, and whatever hypothesis may be advanced to account for it, there is the patent fact that such a power does exist. It has existed from the earliest records of human history, and has never been wholly lost. It has fallen to my lot, I am happy to say, to have exercised this power in a very large number of cases; and I can certainly affirm there are very few diseases which come under the eye of an ordinary physician in which it is not applicable. Extraordinary as it may seem, that painful and too often utterly incurable disease, calculus, or stone in the kidney, has been removed by it. I have in my possession a small stone which was expelled from the kidney of one of my patients. In a similar way gall-stones from the gall-bladder of the liver have been expelled. All the vital organs respond to the influence of this power: the liver, to secrete the bile—a necessity of healthy digestion—the spleen to do its duty, the stomach to perform its digestive functions, the lungs to liberate the poisonous carbonic acid and inhale more freely the life-giving oxygen, the heart to act with due regularity. It can calm the distracted brain, it can assuage despondency, and can even alleviate, I believe to a very marked degree, many forms of insanity; while, from affinity of substance, it can cure various diseases of the nervous system. It can bring warmth and vitality to a shrivelled limb; it can reduce the swelling and inflammation of erysipelas; it can annihilate gout and rheumatism, and, even what in former days would have been called miracles are effected by it; for the deaf are made to hear, the dumb to speak, the blind to see, the lame to walk. These are no myths, nor exaggerations. Thousands of such sufferers can testify that the magnetic healing is a great fact.

But secondly—To what extent is this healing power possessed? Is it a gift of the few or of the many?—Five years ago I thought it was a special endowment of the few—a favoured few. Experience soon taught me otherwise. The truth dawned upon me in my own home. I explained the process to my wife; she forthwith healed the sick child. I did the same to a young man, and he healed his friends, and they healed theirs, and so on. By making the process known for the good of others, I found it was an endowment very generally given to human beings, and obviously for the purpose of relieving the sufferings of humanity in a natural and not merely artificial manner. I have even found that children can heal one another and thus have their tender love and sympathy brought out in the most charming and useful way. Be it recognised as a fact that almost every household has its healer in some member or members, and the sufferings and privations arising from disease may be to a great extent remedied. One thing, however, I would say—this healing power is intimately associated with the higher emotions of the human soul. Its great power resides where there is love. Let its exercise be prompted by and joined with love and beneficence, and rarely indeed will it fail. No hater can be a good healer.

Now to the third point—What form of institution or organisation would be best to give full practical effect to this healing process?—My experience in establishing the Psychopathic Institution would go in favour of a central permanent place to which all healers could resort to exercise their powers for the benefit of suffering humanity. At the commencement of my practice I had to move four times in two years. At that time I had not much command of resources, and had to heal on the streets, or anywhere I could, often after a day's work of sixteen or eighteen hours. What a boon it would have been if I could have retired to an institution where, free of cost, I could have invited my patients to be healed. Other healers have had similar difficulties to surmount, and it is hard for a man to have to pay extra rent that he may heal the poor for nothing, as many are doing at the present day. This institution would in many ways afford scope to the healing art, and give a stimulus to its extension. The sick would know where to go for aid, and healers would have a place in which to meet the public. A list of all healers could be kept for reference, enabling the best choice to be made in any particular case. Testimonials could be filed for investigation, and, in general, every facility offered which might from time to time be required.

Fourthly and lastly—How is such an institution to be set on foot?—My proposal is that a suitable place be bought on long lease, or freehold if possible. The purchase-money must be raised by subscription, and in the event of the matter proceeding to a successful issue, I am prepared to give £50, which I have carefully saved for the purpose. I therefore ask that a committee be formed, and trustees appointed, to raise the necessary funds, and in whose names they may be safely invested. No fees are to be paid to secretary, healers, or other officers—all the money collected being faithfully treasured up for the one grand purpose of securing a healing institution as a permanent affair, which cannot be done away with, but which shall exist for ever for the purposes had in view in establishing it. In this matter I do not desire to take any part more than any other healer. At the same time, as a man who has the work at heart, I would be willing to afford every assistance in my power, if called upon by the committee to do so. My object is not to involve myself with this project, but rather to free myself from the burdens which the want of such an institution has entailed upon me these last three years, and that I may with more undivided attention devote myself to my private practice. For upwards of three years I have worked a week-day, and but few Sundays, absent from the Psychopathic Institution. This strict attention has been necessitated by my having to fulfil those duties involved in my taking upon myself the responsibilities of a public institution.

The institution being established, how would it be worked and sus-

tained?—I would suggest that all healers have the privilege of using the institution at the discretion of the committee. The healers would be of two classes—fully-developed healers, who would hold a card of membership, and probationers, or those only partly developed in the healing power. As a guarantee of good faith with the public, and proficiency in the powers of the healers, they, on receiving their card of membership, would be required to deposit a sum of £20, or find securities to that amount. This money could only be forfeited on the event of a depositor committing a criminal act, and then it could not be withdrawn, but would remain at interest as a permanent endowment. This would give no occasion for an unjust accusation. The member who found security, and did not pay a deposit, would be required, in lieu thereof, to pay the amount equal to the interest yearly, while a member. The interest on the deposits would be used to pay incidental expenses and permanently sustain the institution. On the event of a member withdrawing from the institution, he would have his money returned to him in full. This formality would give a certain standing to membership, which would confer on them considerable benefits and prevent unworthy persons from using the name of the institution to their own advantage. At the same time, no one would be prevented from using the place for healing the sick. I have already communicated with several healers, who are prepared to pay the deposit, or find security, and I am willing to do the same myself, providing the committee would accept me as a member.

It is my intention to see such an institution established, in one form or another; and as I have to make considerable changes next quarter-day, I cannot promise that my offer will remain in force after that date. Should this suggestion not meet with an early response, some other steps must be taken.

Mr. Burns then read the following paper, which he had prepared, on the methods of healing practised by Dr. Mack:—

#### A VISIT TO DR. MACK.

Healers are not necessarily great talkers. It is one man's business to talk, that of another to heal; one man distributes the real article, another makes a noise about it. Both are, no doubt, useful in their respective spheres. The man who has the real article is, however, the most essential of the two; yet his talking friend may be a useful accessory, for he lets the world know what is kept on hand by the real benefactor. I am one of the talking tribe—a star of the minor magnitude, and if I show any light at all on the present occasion, I desire it to be known that it is all borrowed from Dr. Mack.

I was anxious that the Doctor should have prepared an essay to read on this occasion; so he intended, but as his time has been occupied in working, he has not had the leisure to prepare talk, and hence I take the duty upon me of relating to you what I have heard and observed in his presence.

If I understand him aright, Dr. Mack has a theory respecting the electrical relations between man and the earth which is of great importance in the work of healing. In certain states of the atmosphere the earth gives off electricity, in others it absorbs electricity. When the atmosphere is close and thick with humidity, then the watery vapours act as a conductor, and carry the electricity from man and other objects on the surface of the earth to the earth itself, which is the great reservoir of electrical force. At such seasons the electric telegraph does not work well; the signals do not pass along with freedom, because the communicating medium is absorbed by the atmosphere and carried to the earth. In like manner also the human subject loses tone. He feels heavy and sluggish, and has but little power of thought or of active exertion. The vital properties, on the action of which the health of man depends, are for a time partly withdrawn from the atmosphere to the earth, and man suffers accordingly. Then the healer has but little ability to heal, and his patient but little likelihood to receive benefit. When the air is dry and bracing, it is full of electricity, and so is man and other objects which exist in the atmosphere. The earth is then giving forth its stores of the vital principle, and man enjoys the buoyancy and vigour which enables him to do good and receive good in a superlative degree. From these considerations Dr. Mack is of opinion that a healing institution should occupy a site known for the dryness and purity of the atmosphere, and that the institution itself should be insulated by being built on such a foundation as would prevent, as much as possible, the earth absorbing the healing power from operators and their patients. A dry, gravelly sub-soil is itself a non-conductor, its interstices being filled with air, whilst a heavy clay sub-soil is soaked with water, and is a good conductor. The choice of a soil, then, on which to build a healing institution will do much towards securing the needful insulation. Some persons cannot exist on clay soils, but are invariably ill, but on removing to a warm, dry region, perfect health and comfort are enjoyed. Much may depend upon the temperament of the individual, but it is possible that all may be affected in some degree.

Dr. Mack's practice supplies many facts to sustain the foregoing theory. I attended his rooms on Wednesday last to witness some experiments with his clairvoyant, Miss Tilly. She sees in the semi-conscious state, with her hand over her eyes, and is of great use to patients and to the Doctor also. On the occasion of my visit, the Doctor bandaged her eyes so that physical light was impossible. He then proceeded to treat a young lady, a medium, for an enlargement of the throat. A basin scrupulously cleaned, and containing clean water, stood upon the table. The doctor dipped his hands into the water, and, sitting opposite to his patient, took hold of her hands. We then questioned Miss Tilly as to what she saw. She described a pink current coming from the Doctor's one hand and a white current from the other. The currents changed to a puce, and were seen to affect a different part of the body according to their colour. The white current was for the head and brain, the pink for the thorax or chest, and the puce for the abdominal viscera or organs in the lower part of the body. She said the magnetism of the feet was black, and was of great strength for some purposes.

But where did these currents come from, and what directed them to the various parts of the body where their influence was needed? Dr. Mack's spirit-guide was spoken of as being the operating cause. This spirit-doctor gathered the elements from the atmosphere (hence the force of Dr. Mack's theory), and directed them through Dr. Mack's body, in-



serting the current at the lower part of the back brain or cerebellum. This supports the idea I have long had that the cerebellum is the brain ganglion of the generative or vital nervous system, and that thereby access is obtained to the ganglionic apparatus which elaborates the vital forces of the organism. Dr. Mack, like Mr. Ashman, Mr. Perrin, and other eminent healers, is well supplied with ganglionic power; his body is well filled out, and hence his organism is a mechanism for the vitalisation of those imponderable fluids which the spirits use in healing the sick. Thus the currents came from Dr. Mack white, pink, or puce, just as the spirits wished, and entered that part of the patient which the spirits determined. Dr. Mack had nothing to do with the operation at all. As he might be impressed by his guides, so he acted, but he had no hand in the grand results produced.

It may be asked, what proof had I that anything of the kind just described was taking place. We found that Miss Tilly could tell what Dr. Mack was doing when he acted noiselessly, and when she was thoroughly blindfolded. But a series of experiments were conducted, the result of which I give. Miss Tilly would describe a current, and where it took effect, and the patient declared that she felt a sensation in the parts named. This experiment was repeated till perfect satisfaction was given as to the genuine nature of the manifestation that the clairvoyant saw. We were certainly satisfied that the clairvoyant saw the agencies which produced sensation in various portions of the organism of the patient. The glandular system was chiefly operated on, which had the effect of sensibly reducing the neck.

To illustrate the method whereby Dr. Mack heals at a distance, he desired his young lady patient to pass into the front room. Dr. Mack then operated on various parts of his own body, corresponding to the seat of disease in his patient. The young lady felt the influence in the throat, the region of the liver, and her arm, inducing her to write—she is a writing medium, and without knowing this, the clairvoyant declared that a current was operating on the young lady's arm and the other parts named.

I asked the clairvoyant what kind of magnetism I had. She said that around my head was usually bright and pure white, and that there was a spot on the top at which I received inspirations, but that my brain was in a bad state that day, and the white magnetism was very much tinged with yellow. She said I had not been resting well, and my brain was not in a condition to act properly. This was quite a startling declaration, for in my external conduct I showed no symptoms of the state thus described, yet the diagnosis was strikingly correct. For two nights I had had but little rest; my brain felt muddled, and I was quite unfit for mental work; my digestion was out of order; and though I appeared all right, yet I was far from being so.

We then had a new feature of Dr. Mack's practice presented. He cut a long slip of thin brown paper, about three inches broad, and magnetised it for the young lady. He did so by taking it in his hands, and in a partially entranced state, shuddering, as Dr. Newton used to do. He then put it on his head and down over his shoulders, and the clairvoyant told him when it had been magnetised enough. He then cut a similar slip of a thinner paper to magnetise for my head, to make me sleep and improve the condition of the brain. Into this second piece he put a different quality of magnetism. The clairvoyant closely watched the process, and recommended such repetitions of any portion of it as were necessary to thoroughly charge the paper. The papers were then laid aside and taken up again indiscriminately, but the clairvoyant could tell at once the paper which was magnetised for the head, and which was not. The colour of the magnetism was declared to distinguish them. She sometimes urges the doctor not to allow the various qualities of magnetised paper to touch each other. In magnetising paper, the Doctor has many different movements, according to the requirements of the case. Sometimes he is made to place the paper on the floor, and stand on it. These qualities are for application to the feet. I have recently seen a letter from a patient, who had a pain of many years standing removed from the back to the feet by the use of this magnetised paper.

I may here state that I took the slip of paper home with me. I have worn it two nights around my head, tied on with a shred of calico. I have not slept so well for months as I have done these three nights, and I am very much refreshed and invigorated in brain-power. It is a positive pleasure for me to work, and, instead of thinking it a trouble to write this paper, I am only too glad to do so, especially as thereby I have an opportunity of telling the truth and returning acknowledgments to a benefactor.

After the paper-magnetising process, a lady was treated for a very painful disease, that of internal tumour. Such cases are the most difficult in medical practice. The lady had received one treatment before. At the first interview the doctor told her what was the matter, and when it commenced. He sat down before his patient with a basin of fresh water. He wetted his hands and took hold of hers; soon he started up as if a knife had entered his body, walking up and down as if in great pain, and rubbing with both hands that portion of his own body corresponding to the region of the tumour in the lady. Having done so for a short time, he brought his hands up over his shoulders and head, and then ran to the water and bathed them well. In this manner he draws the disease from the sufferer, and then passes it into the water. He repeated this many times, varying the movements considerably. Three times he slapped his shoulders and other parts of his body, and put himself in various positions, as if going through gymnastic exercises. The lady experienced distinct sensations as she sat quietly on her chair, and no better proof of the actuality of this treatment can be needed than the feelings of the patients and the results which they obtain.

Healing as thus performed is real hard work. Dr. Mack labours like a giant wrestling with an unseen enemy. It is far different with those physicians who write a few scrawls on a bit of paper and pick up their guineas, and after that the patients have to pay handsomely for the poison they are thus ordered to take. With Dr. Mack the work is much harder, and I fear the pay is proportionately less. Though he has been visited by many paying patients, yet he has treated many dozens for nothing. On Tuesday and Friday he opens his doors and treats all free. His practice at a distance improves as it becomes better known. Though not uniformly successful, his clairvoyant has given correct diagnosis of disease hundreds of miles away, and even has corrected medical opinion on the spot in important cases. The magnetised paper

has been applied with great benefit in many instances, as the numerous letters in the Doctor's possession show. The foregoing is a very imperfect sketch of a most important work, but I hope Dr. Mack will on some other occasion give the public a fuller statement of his views and further facts from the very interesting experiments which take place in his rooms daily at 26, Southampton Row.

Mr. Bullock was then called upon. He gave some account of the healing seances held at his hall, 19, Church Street, Islington, on Sunday mornings. Some of the healers who practised thereat were then in the hall. Mr. Bullock made a very comprehensive and practical speech, which was well received.

Mr. Burns called upon Dr. Mack to give some treatment to any one who might require it, but that gentleman declined on that occasion, as so much time had been devoted to speaking. On some other evening he would be glad to heal. Mr. Burns thereupon suggested Sunday next, to which the Doctor agreed, and all present were invited to bring their sick friends and receive such benefits as the Doctor and his spirit-guides might be prepared to bestow.

#### PRESENTATION OF A TESTIMONIAL TO MR. AND MRS. FAUCITT, BISHOP AUOKLAND.

This interesting ceremony took place on Friday night last at the residence of Mr. Faucitt, in Hexham Street. The somewhat feeble state of Mrs. Faucitt's health, together with the advanced age of herself and partner, rendering the excitement of a more public recognition undesirable, it was decided to appoint a committee, viz., Mr. Hull, Mr. J. Soutter, Mr. Gibson, Mr. Lingford, Mr. Kilburn, and Mr. Everitt, to make the presentation privately, and to convey the warmest sympathies and good wishes of the subscribers to the aged couple. Their daughter, Miss Faucitt, whose remarkable mediumship is so widely known, having recently been united in wedlock to Mr. Scott, of this place, was also presented with a handsome gold brooch, in recognition of her many valuable services to the cause of Spiritualism.

The gentlemen comprising the committee (with the exception of Mr. Everitt, who was unavoidably detained,) assembled on the evening of the day named, at the hospitable board of the Faucitts, to partake of a social cup of tea, where were also gathered the various members of the family and a number of lady friends.

After tea, it devolved on Mr. Kilburn to present the testimonial, which consisted of a purse containing £18 10s., to Mr. and Mrs. Faucitt, and the brooch to Mrs. Scott.

Mr. Kilburn, in making the presentation, sketched his own experiences with the Faucitts' circle, and alluded to the many trials and hardships through which the heads of that circle had been compelled to pass on account of their faithfulness to the new revelation. The mediumship of the family, which was varied and convincing, together with the guiding and centralising influence of Mrs. Faucitt had been a spiritual tower of strength in the district, and many an impoverished soul, seeking the bread which perisheth not, had been here sustained and sent on the way rejoicing. It afforded him deep and heartfelt satisfaction to be the mouthpiece of those who desired to offer this trifling and inadequate proof of their gratitude.

Mr. Gibson spoke of his early connection with the Faucitts' circle, and of the many gratifying and convincing proofs of the truth of Spiritualism received by him. It afforded him great pleasure to assist on the present occasion.

Mr. Faucitt, in receiving the testimonial, returned heartfelt thanks. His had been a somewhat humble part in the cause of Spiritualism, but it had been a sincere and earnest one. He had made his house free to all who came seeking to know the truth, and had done all he could to spread the great facts of spirit-communication. Although not a medium in the ordinary meaning of the term, he had all his life been the subject of impressions and dreams, which afterwards were realised.

Mrs. Faucitt spoke of the wear and tear of the spiritual fight which they had waged. She felt herself now fast sliding down the hill, with the certainty that her physical career could not long continue. Instead, however, of dubious or horrifying thoughts of the possibility of future misery, of the justice of God demanding satisfaction, of the sacrifice of innocence that guilt might go free, and other theological perplexities, Spiritualism had made clear her path. Now she could face death with tranquillity, having pierced its darkness with the shafts of knowledge, the knowledge of spirit-communication; and that when the change came, her spirit, although retaining all its old memories and experiences, would soar to that higher state of being to mingle with those gone before, and also to return to aid, cheer, and uplift those yet remaining in the earthly tabernacle. When faint and weary, kind spirits came round her bed, and although wealth be absent, and even though no roof covered her, yet God was above, and a knowledge of the existence and loving care of spiritual friends recompensed the loss of all. She sincerely thanked those who had so kindly remembered their necessities, and was proud of having been of use to the great family of Spiritualists.

Mr. J. Soutter said he was perhaps the youngest child of Spiritualism present. His introduction to the subject in its modern aspect occurred some two years ago, and it was mainly through Mrs. Faucitt and her family that he gained what knowledge he possessed. He had witnessed manifestations at their circle which had resulted in good to himself such as he would not willingly part with, and which would ever remain fresh and green in his memory.

Mr. Hull stated that during his residence in West Hartlepool there had been quite an "outpouring of the spirit," consequent on a visit which he and his friends from that place had paid to the Faucitts' circle. The various physical manifestations and tests which were given, made a deep impression on their minds, and for his own part, he felt deeply indebted to the family for bringing these things so convincingly under his notice. Spiritualism to him was a living fact, and he was glad to bear his testimony to its sustaining power.

Mrs. Scott (*nee* Miss Faucitt) briefly thanked her friends for their elegant gift, and trusted her services would ever be of use in the cause.

Mr. T. Faucitt felt it incumbent on him to say a few words. He was closely united to his parents, and, indeed, to all humanity. He had given himself up to the spirits, humbly desiring the good of all, and much good had, he believed, been accomplished in healing, trance-speaking, &c. Some had urged him to accept payment, but this he ob-

jected to. He trusted the whole family would become more and more useful, and, in conclusion, desired to state that his services are at the disposal, free of cost, of any of the circles or friends who had so generously contributed to the testimonial which had just been presented.

A seance was afterwards held, when most satisfactory manifestations were produced. The spirits spoke through several mediums, and the proceedings, which were throughout of the most pleasing and harmonious character, shortly afterwards terminated.

Bishop Auckland, August 22nd, 1875.

#### THE CONFERENCE AT CHOPPINGTON.

To the Editor.—Dear Sir,—Our conference at Choppington, in the Unitarian Chapel, on the 21st inst., far exceeded my expectation. Between thirty and forty persons assembled, which included a goodly number of the fair sex.

Mr. Robert Elliott was voted president, *pro tem*. In a short address he advocated organisation on a plan which would give the greatest liberty to the individual and local societies. He was not in favour of centralisation of power. The illuminated must be free to not and think independent of corporate bodies. However, as organisation of some kind was essential, he proposed that quarterly meetings should be held, and that where there were a few individuals investigating Spiritualism, they should elect a secretary; and that a general corresponding secretary be elected "there and then." He also spoke against the enormous charge of lecturers and mediums, and wondered that the so-called wise spirits did not "strike" against the bad practice.

Messrs. Joseph James, George Smith, and Joseph Skipsey spoke to the same effect.

Mr. Elliott's propositions were ultimately unanimously agreed to. The office of corresponding secretary was conferred upon the writer.

The prevailing idea of the conference in reference to mediums and lecturers was that we would have to develop and raise up mediums from amongst ourselves, and that they would have to work with their own hands for temporal sustenance, and give the gifts of the spirit gratis. The people of the North had been successful in developing other good things, and we think we can also succeed in developing first-class mediumship. While we were talking about these things, a young man from South Shields was entranced by "Oliver Cromwell," and we had, there and then, a demonstration of first-class trance-mediumship. All who had any knowledge of mediumship could see at once that the manifestation was genuine. The address by "Cromwell" was lofty, and to the point. He clearly showed that the kind of organisations suitable for one district and county was unsuitable for other districts and counties.

We afterwards learnt that the medium was a blacksmith by trade; the palms of his hands warranted this conclusion. These remarks are made because this medium and another gentleman with him were complete strangers to all present. I was personally very much interested in this medium, and do not fear to say that ere long he will be equal to Mr. Morse as a public speaker, if truth and goodness are his aim; in fact, he is very much like Mr. Morse in phrenological development, and is unbiassed in religious matters; hence there is a free course for spirit-action through his mind.

After two hours' talking, we retired for tea, and an excellent one it was. The ladies were very active in this matter.

After a short recess after tea we assembled the second time for the purpose of hearing the local mediums speak, who are only partially developed. While we were singing the first hymn a sad yet instructive scene ensued. One of the mediums was controlled in a very mischievous manner, and other two mediums were instantly controlled to subdue and expel the unpleasant influence acting upon the medium who was possessed, not with an evil spirit, but with an unsuitable organisation for speaking-mediumship. It was interesting to see the two mediums, who were harmonising conditions and expelling the influence from the "possessed" one, acting as if they were adepts in mesmerism. Ultimately harmony was restored, the unpleasant influence left the medium, and then things went on smoothly, sweetly, and instructively.

Mr. Dawson, of Bebside, was controlled by his guides, who sang and spoke like old-fashioned Methodists, which they purported to be. These guides told the company that if this medium wanted higher controls he would have to subject himself to a certain course of discipline, which they would prescribe.

The young man from South Shields was again controlled, this time by "John Milton," and others who gave short orations on the higher phases of Spiritualism, in which they urged upon all present true spirituality of soul, pure motives, and lofty purposes. They insisted upon the importance of entering the spirit-world in a fit and proper condition, as progress there was almost next to impossible. They went even as far as to say that eternal punishment might be true for anything they knew to the contrary. However, this one thing was certain, that the suffering was most appalling of those persons who entered the future state who had not been true to themselves and to their God.

All things considered, I think such meetings as the one we have had cannot but act beneficially on our moral characters. I can only hope that charity and forbearance will be exercised towards each other, and that truth and goodness shall be our motto. There are many things in connection with mediumship which appear grotesque, but no doubt these shall give way by development and earnest aspiration after the true and the good, the sublime and the beautiful.—I am, yours most truly,

GEORGE FORSTER.

Seghill, August 23rd, 1875.

BIRMINGHAM.—A seance will be held at Mr. Perks's Room, 312, Bridge Street West, near Well Street, on Monday, August 30, for the benefit of Mr. Perks, whose room has been open for investigators on all occasions. The benefit is to clear off arrears of rent and other expenses incurred in the room. All Mr. Perks requires is a simple reimbursement for current expenses. Mr. and Mrs. Summerfield and Mr. Horton have freely given their services for this occasion. The phenomena usually transpiring through the Summerfields are of a physical character, consisting of materialised hands, various kinds of flowers, and lights. Their seances are generally most successful. Seance to commence at eight o'clock. Tickets, 1s. each, of which only a limited number will be issued.

#### THE COMPREHENSIVE CHURCH OF IMPROVEMENT.

On Sunday week, at Cambridge Hall, Mr. F. Wilson lectured on church organisation. Without organisation an assembly is a rope of sand or a peck of peas; pour out the peas, and each pea rolls off in its suitable direction. By the term "Comprehensive Church," we profess an attempt to enclose all churches within the recognition of the term, and our first step must be to offer a complete system of formulary, both in the doctrine and the ritual, which shall stand the test of reasoning objection, and so win adherents in the confession of its reasonable credence. Organisation means opinions, officers, and practice; first of opinions, which we formulate as a creed, and as one that we think will be universally accepted, we say, I believe in the beyond to that which I rightly know, and for conduct to others we may take Mrs. Tappan's propositions of enlightened beneficence, and to ourselves the interweaving the three components of our disposition, namely, a sense of personality, a feeling of amicability, and a desire to isolation, which go to make up all the varied emotions of mankind. What of our officers? All officers are appointed by the congregations over whom they preside; each parish has its minister, the ministers have their colleges, the colleges have bishops, and the bishops cardinals. What of our practice? Our practice is by such procedure as may be most suitable to open the minds of the people to a wider and widening power to comprehend, and, in the comprehension, to act up to the precepts of an enlightened understanding.

Now comes the question, how far is it possible to unite religious opinion, or rather theological opinion, with the programme of the comprehensionists? At a meeting at Doughty Hall, the Sunday before last, I advocated the possibility of the Church accepting Spiritualism, which is a near approach to comprehensionism; but the sacrifice of doctrine that the Church would have to make would be only obtained by a process of reasoning that the Church at present shows no signs of attempting. The doctrine of the atonement has been lately re-strengthened by Messrs. Moody and Sankey, and is the corner-stone of the High Church movement. The resurrection, baptism, and the sacraments are all so knit up with the atonement as to make the power of Spiritualism very weak; but enlightenment must come, sooner or later, and the Broad Church, who are opening the door for the Spiritualists in taking the Bible off the altar of worship, and placing it in the hands of the people to be studied at its own value, is a means of bringing about a unity that must expand, as the gift of reason is recognised as the companion of intelligence.

The lectures are concluded for this season. Due notice will be given in the MEDIUM of their recommencement.

#### MRS. TAPPAN'S APPOINTMENTS.

Newcastle, August 29, 31, Sept. 1, and 2.

Bishop Auckland: Sunday, September 5.

Belper: September 7 and 9.

Liverpool and Southport the week following.

Halifax: Sept. 26, and 27.

Cornwall in November.

Address: Mrs. Tappan, 15, Southampton Row, London, W.C.

BISHOP AUCKLAND.—Mrs. Cora L. V. Tappan will deliver an address in the Town Hall on Sunday evening, September 5th, at 6.30 p.m., on "The Present and Future Life." Admission free; collection at close.

ISLINGTON.—Notwithstanding the withdrawal of a number of supporters by the conference at Doughty Hall, yet Mrs. Bullock had an excellent meeting at 19, Church Street, on Sunday evening. Mr. G. H. Newton has sent us a lengthy report of her address on "Christ's Crucifixion."

THE KYLES OF BUTE.—A correspondent writes:—"Noticing in last MEDIUM that Mrs. Tappan is perplexed at the origin and meaning of the word 'Kyle' in Kyles of Bute, perhaps you will allow me to inform her that it is derived from the Gaelic word 'caol,' signifying a strait, the whole meaning the Straits of Bute."

THE HALL, 19, CHURCH STREET, UPPER STREET, ISLINGTON.—On Sunday evening next, August 29, Mr. Hooker will give a lecture. The subject will be the "Best Means of Elevating the Moral and Material Condition of the Working Classes." On Sunday, September 5, Mr. Ashman will give a lecture. Mr. Hooker has kindly promised to give a concert, assisted by a talented party of ladies and gentlemen, in aid of the harmonium fund, on Wednesday evening, September 15. Front seats, 6d.; back seats, 3d.

TARLINGTON HALL, 90 CHURCH STREET, PADDINGTON.—On Wednesday, the 18th inst., Mr. Freeman gave a lecture at the above hall, on "The Present Aspect of the Spiritualistic Movement." Mr. White in the chair. The lecture was listened to by an appreciative audience. When the lecture was finished, Mr. Freeman exhibited a spirit-drawing, executed under extraordinary conditions. The paper was placed in an envelope, sealed, and laid in the centre of the table. Five persons placed their hands upon it, and yet a drawing appeared on the paper when taken out of the envelope. The drawing was done through the mediumship of Mr. Duguid, of Glasgow.

THE NEW SEANCE AT THE SPIRITUAL INSTITUTION.—On Friday evening last Miss Eagar held the first of a series of weekly seances at the Spiritual Institution. It was the first occasion of the kind on which Miss Eagar had ministered, and she was rather nervous. A very harmonious little circle presented itself, and gave the medium hearty assurance of sympathy. At once "Veena" controlled, and began by giving tests all round, so that in a few minutes all were in a high state of enjoyment. A lady present was subjected to an irregular control, which Miss Eagar, under influence, soon dispelled. Mr. Luck, who was a mesmerist subject formerly of Mr. Lewis, the black operator, had that mesmerist accurately described as standing near him. A new control gave a beautiful invocation and an equally appropriate address, the subject being "Charity." The healing influence then came and gave diagnosis, advice, and treatment to several sitters. The proceedings were of a varied nature, and gave great satisfaction.

### TARLINGTON HALL, 90, CHURCH ST., PADDINGTON. Lectures and Debates every Wednesday Evening.

- SEPT. 1. Dr. HADLOCK: "Modern Spiritualism; its place in History."  
" 8. Mr. T. L. HENRY: "Marriage, as it is, and as it should be."  
" 15. Mr. J. CAREWRIGHT: "Pulpit Painting."  
" 22. Mr. J. BURNS: "On the Temperance question."  
" 29. An open meeting.  
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### SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, AUG. 29. Conference, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, AUG. 30, Mr. Herne's Seance, at 8. Admission 2s. 6d.

WEDNESDAY, SEPT. 1, Mr. Herne, at 8. Admission 2s. 6d.

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

FRIDAY, SEPT. 3, Miss Eagar, Trance Medium, at 8. Admission, 1s.

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

SATURDAY, AUG. 28, Notting Hill, at 11, Blechynden Mews, at 7.30. 3d.  
Mr. Williams. See advt.

SUNDAY, AUG. 29, Dr. Sexton, Cavendish Rooms, at 7.

Mr. Cogman, 16, St. Peter's Road, Mile End Road, at 7.  
Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.  
Maude Vale, H. Warren's Developing Circle, for Spiritualists only,  
Kilburn Park Road, Carlton Road. Room for a few more sitters; at 8.  
Notting Hill, 11, Blechynden Mews, at 7.30, Trance Addresses; 3d.

MONDAY, AUG. 30, 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, AUG. 31, at 67, Hulton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.

Miss Baker's Developing Circle, at 87, Irvill Road, Waltham, E.M., at 8. 1s.  
Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.

WEDNESDAY, SEPT. 1, R. Clark, 35, Edith Grove, Fulham Road, at 8.30.  
Notting Hill, at 11, Blechynden Mews, at 7.30, for Development Members only.

THURSDAY, SEPT. 2, 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.  
Mr. Williams. See advt.

FRIDAY, SEPT. 3, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 5s.  
Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m. Admission 2s. 6d.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 29, KIRKLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance Mediators. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVEREY 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, Mr. Perks's, 312, Bridge Street West, Well Street Hooley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

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

HALFACRE 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, WARFIELD, 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 Lillington Assembly Rooms, at 3 and 7 p.m. Trance mediums from all parts of England, &c.

DARTFORTH Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.

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

LAUGHBOO. Mrs. Gunteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDWICK, service at 6.30 at Lower George Street, Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station) Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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

TUESDAY, AUG. 31, KIRKLEY, at the Lyceum, at 7.30 p.m. Trance-medium 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 Mansforth'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, SEPT. 1, 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, SEPT. 2, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court Newgate Street. Seance at 7.30 for 8.

FRIDAY, SEPT. 3, LIVERPOOL, Weekly Conference and Trance-speaking, at the Lillington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.



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**MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER,** is at present in the United States on a lecturing tour. He will return to England by the 20th October next, when he will be prepared to receive calls, as usual, to lecture in London or the provinces. Letters sent to annexed address will be forwarded to him in due course. Warwick Cottage, Old Ford Road, Bow, London, E.

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**MRS. OLIVE, TRANCE-MEDIUM.**—Private Seances (by appointment), 21s. Public receptions on Tuesdays, 7 p.m., and Fridays, 3 p.m. Admission, 2s. 6d.—42, Belmont Street, Chalk Farm.

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\* Mrs. Woodford is leaving town for several weeks.

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