



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

# SPIRITUALISM.

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## MRS. TAPPAN'S LAST ORATION IN ENGLAND.

THE ORIGIN AND DESTINY OF THE HUMAN SPIRIT AS REVEALED BY MODERN SPIRITUALISM,

An Oration delivered at Southport, by Mrs. Cora L. V. Tappan, on Tuesday, September 21st, 1875.

In the spacious Assembly Hall of the Queen's Hotel, at Southport, on the 21st Sept., a most able and eloquent oration was delivered by Mrs. Cora L. V. Tappan, of New York, prior to her departure for her native country.

Dr. William Hitchman, of Liverpool, who presided, made an effective speech in introducing the lecturer. In the course of his remarks he stated that he had been a believer in Spiritualism for a quarter of a century. He considered that there was not a fact in the whole cyclopædia of human knowledge that had the same amount of testimony in its favour as had the facts of Modern Spiritualism, and, knowing these things to be so, he submitted that Modern Spiritualism had arisen in an age of our world and nation at that very critical period when it was highly necessary to counteract the teachings of infidelity. Men were being taught that they had descended from monads, atoms, and monkeys, and that theory was upheld by some of the first universities and colleges of the world. There was not a man or woman claiming to be eminent in science, literature, or philosophy, that could remove the objections to the theory of a future life compared with those splendid deeds and revelations that are known and admitted to be true by all the investigators that have yet inquired into the subject. Again and again had this question been before the public, and he was glad to find that this testimony was admitted more and more every day. Take the last number of the *Nonconformist*, and they would there find a remarkable statement of the facts for and against its truth, written by Professor Barrett, of Trinity College, Dublin, and its conclusions were these, that the facts of Spiritualism can no longer be denied. There was a mediumship of which they had a good example before them that evening, and the testimony of Modern Spiritualism was so great and so good, so beautiful and wonderful, that it appealed alike to heart and intellect, and left every calm investigator to declare before the world, If these things are of God, I care not what man can do or say against them, but am ready to say, in the language of Milton,—

"If this fail, the pillar'd firmament is rottenness,  
And earth's base rests on stubble."

A sacred air was then played on the grand pianoforte. The last notes of the music having died sweetly away,

Mrs. Tappan rose, and with eyes directed heavenward, offered up a most solemn and sublime prayer for Divine guidance in the way of truth and goodness and purity. Mrs. Tappan then proceeded to deliver her oration, which was of a most learned, lengthy, and convincing character. She said she was to address her audience on the origin and destiny of the human soul, as revealed by Modern Spiritualism. She made no pretence that it was a new subject; the very fact that it was a most ancient subject proved the necessity for its consideration; the very fact that ever since mankind had an existence it had been analysed, the inquiry had evermore been uppermost concerning the origin and destiny of the soul of man. The fact that the question had been variously answered, and that there are in the nineteenth century a large number of minds who have not received an answer, proved that it must still be an abiding and prevalent question. They would, perhaps, remember the theory of Berkeley—that all things

sprung from spirit, and that matter itself sprung from the Infinite Mind through the wonderful processes of organic creation. This was a better theory than that of the Atheists, who made the stream rise higher than its source, making created things higher than the Creator. It was their province that evening to consider the answers that had been given to that important question before proceeding to the one that was directly connected with the subject of discussion—Modern Spiritualism.

The ancient Parsees, under the influence of Zoroaster, believed the soul to be a sacred flame, which is absorbed into the infinite spirit, or goes out after various changes. The worshippers of Brahma, Vishnu, and Siva believe that the soul takes various forms after death, and if it retains its allegiance to deity, it becomes part of deity; but that if it becomes alloyed with coarser matter, it remains in that state, according to the Pythagorean theory of the transmigration of souls. Buddha himself taught the existence of the soul after death through good deeds done in the body, and that it would rise to a supremacy over matter, reaching at last a stage of divinity. It was believed in Egypt that the great Osiris inspired the soul, and different animals were held sacred as expressing the qualities of their deity. Isis was held to represent the immortality of the soul—death with wings. Death and pre-creative life had their types, and every beast was held sacred by the Egyptians, on account of some Divine attribute, man himself being the special object of worship. It was left to the Children of Israel, after their wanderings in Egypt, to have shown to them the various symbols under which the Divine Mind could manifest himself as the one Jehovah. They were led from idolatry and external worship, and told to return to the only true God. The angels, or ministering spirits of the Divine Father, were frequently referred to in the Scriptures of the Hebraic race; but whether they believed in the immortality of the soul was questioned. They themselves said that the immortal spirit may be bestowed by God, if the devout follower truly worshipped Him. They believe that the chosen are to inherit the earth, that the New Jerusalem shall be an illustration of the heavenly Jerusalem, under the dominion of their Messiah, whom they evidently expect is to come; that the wicked shall be crushed into everlasting annihilation, and only the good shall inherit the earth. This was the heaven to which they looked forward. They believed that the soul of man was a special creation, and that only those upon whom this soul, or special creation, was vouchsafed should be permitted to live with the immortal Father. The Christian religion removed certain barriers from the mind concerning the future of the soul. It revealed the truth of the divine principle taught by Socrates and Plato to the materialistic and artistic Athenians; it showed the wonderful doctrine of immortality held by Socrates, whom they put to death and then reared a monument to his memory, and to-day he is the idol of those who despised him. The Christian religion revealed that there was a kinship between man and the Deity, like that of father and child: Jehovah was the father of humanity, and that to this Infinite Parent each soul was as dear as every other soul. This fatherhood, the Deity, was that which endeared to the Christian the thought of the Infinite Mind, and it was upon that predicate that the Christian believed in a state of life after death; that the soul is a vital spark, a living essence, a substance fashioned in the image of God, and therefore indestructible in its essence.

The conditions under which happiness or misery is to be obtained had been variously interpreted by the various denominations and commentators of the Christian religion; but all agreed that

some kind of futurity awaits mankind after death, and that that futurity has been manifested in the personality and teachings of Christ and his disciples, who inaugurated a new epoch, bringing a man's conscience to depend upon the individual life and conduct as to what that future state shall be. We had the idea of a future state in the mystic groves, and Delphian oracles, and other supposed sources of inspiration which were believed in by all nations. The history of these facts would afford sufficient evidence to prove that man's immortal nature had ever been uppermost in his speculations and contact with matter, and that all forms of genius had been appeals to man's higher and spiritual nature instead of to his physical nature. The audience would have read of the mysteries of the Rosicrucians, who believed that they had found the secret of life and intelligence, and that under the mystical symbol of a triangle was represented the Divine Mind, a circle representing perfection, and that it was therefore indestructible; that a single drop of dew was supposed to contain the elements of all life, whereby the firmament and the earth beneath were concentrated, and bore some relation to the aspirations for which mankind had always yearned. There had not been to any class of mind or persons any adequate or convincing answer. The Parsees, the Mohammedans, Brahmans, Buddhists, the Greeks and Romans, had passed away under the domination of modern civilisation, leaving behind them no evidence that they believed absolutely in the existence of the immortal soul. The various denominations of Christianity, notwithstanding the simplicity and beauty of the utterances of Christ, are as divided in their opinions, and from the Church of Rome down to the most ultra-Nonconformist and Dissenter there are as many varieties and shades of opinion concerning the future state as there are different creeds or forms of human thought in the world. The prevailing thought of the nineteenth century, of the eighteenth century, and of all the centuries that had traced their slow line along in human blood, had been, "If a man die, shall he live again?" The spiritual nature of man had ever had its advocates. There had been men who had risen in the most licentious ages, who had declared the higher spirit of man to be superior to his mortal state; that the soul of man should continue to exist through an endless hereafter; and among the schoolmen holding all sorts of sophisms there had been shining lights who had upheld the doctrine of the immortality of the soul. But the tendency for the last forty years had been to bring man nearer and nearer to the contemplation of the material universe. The public, therefore, had the singular spectacle in the nineteenth century of infidelity stalking abroad in Rome, and occupying unmasked the very topmost position in France, creeping into the most subtle forms of philosophy in Germany, and of the school of thinkers rising up in Great Britain, who, if they were not convinced that man had a spiritual nature, would just as surely be able to overthrow every form of religious thought as that they abode in our midst to-day. The possession of what was termed materialism was not left to the ignorant and unlettered unbeliever, but individually, like slow poison, it had been creeping into every institution of learning, affecting the minds of professors, even abiding within the Church itself, and forcing a man either to deny his faith or renounce his holy orders. It was contended that the Church was established, but that science was undeniable, and that a man must take the Bible, with the thousands of commentaries upon the work, and reconcile it in his own mind with the revelations of science. He is obliged to listen to the facts and testimony of the scientific bodies of Europe, that make the firmament, and the starry heavens, and the earth beneath, the written revelations of God, and then he must, if possible, adjust his creed to those facts. What becomes of the immortal soul under this trying process she would leave her auditors to determine, when thousands of men in our midst absolutely declare their unbelief in the existence of the soul or even of the Divine Mind, and when the question was dropped by unanimous consent in the most scientific places of discussion, and one of our most noble intellects declares it is an unprofitable subject. If the theory of man's spiritual nature cannot be right, then the majority of the human race had lived for naught, and their belief in a life after death was a fallacy. If human thought be inconsistent, let them study the thoughts and testimony of great minds. The truth was, that with all these conflicting opinions, a steady tide of unbelief had been gaining ground, and the powers within the Church and the powers without the Church had been hoping, urging—nay, devoutly praying, for some expression or power whereby this materialism and its growing tendencies might be checked, and that there might be some reconciliation made between the positive revelations of science and the revelations which some scientific men have considered equivocal. For the first time, therefore, in the history of the world, the speaker might venture to state that science and man's spiritual idea, called religion, could clasp hands. They brought the fact, the expression, the theory of Modern Spiritualism, as an answer; for upon the highest scientific authority of this land, if one spiritual manifestation had been genuinely proved to have taken place, it was an undoubted answer to all the material sophisms the world had ever known. If one person had held converse with a spirit that had passed beyond death, it was an answer to that which man had been unable to fathom. If that testimony existed in ancient times, it was valuable as all historical testimony was valuable; but if it existed at the present time, she asked them, in the name of all logic, was not living testimony better than that which was dead? Was not an existing fact better than an ancient theory? and if ancient theory be supplemented by modern facts, it made a basis of fact and theory broader and far more profound than that upon

which any modern science was predicated. Science was founded upon modern discovery, and it was her boast that she had not any ancient authorities, but that she had overthrown ancient authorities by later discovery. Science and philosophy, ancient records and testimonies, as well as living facts, were all in favour of Spiritualism. She had called attention to the origin of the human spirit, to the fact that the soul emanated from the Divine Mind, and to the various beliefs that prevailed on the subject of immortality. The simple solution of these problems came in the most comprehensive manner. Spiritualism did not claim to reveal anything new about the origin of man. The spirits did not claim to know all that the Deity had done in past eternity; that revelation and authority not absolutely dictated by the Divine Mind itself, none should be so presumptuous as to claim. That which had been from the beginning, no spirit and no angel could profess to determine; but that which is said that which shall immediately follow beyond this earthly life, the spirit-world, they are quite competent to decide; and the analogy of reason showed that if a spirit existed for one instant without its material body—intelligently, consciously, and aware of that existence—it entirely overthrew the theory of the incapacity of what is said to exist apart from the body—from the present material organism. Man is either indestructible as a spirit, or he has no hope of immortality whatever. If the simple and divine essence in man be sublimated in its nature from the first to the last as immortal and infinite, then man has the foundation of his existence clear and plain before him, and that is the basis of his immortal life. This nature, however obscure and immured in matter, however drowned by material organisation or deformity, constitutes the only spark or breath of the Divine Creator in man.

They now came to that which Spiritualism did reveal—the existence of man as a human spirit beyond the body; and the inference from the teachings of spirits who had for many years inhabited the world of souls, proved the existence of the spirit of man for ever as a spirit perfected or glorified after having thrown off the shackles and chains of the material form. The presence of her auditors there that evening showed the existence of man as a spirit, for they would not have been there without the action of intelligence or spirit. Intelligence, directly or indirectly, governed matter. If they said that matter was governed by law, they only made the difficulty a little more remote, for law never originated spontaneously. If there was a law, there must be a law-maker. The ancient word "logos," which the German metaphysicians had discussed for so many years as to its true meaning, undoubtedly referred not merely to word but to law, and that this law was the primary basis of all law. Without that power they could not have been there that night. Their interest, or curiosity, or desire for knowledge had brought them there. Matter, unaided by the mind, would have kept them for ever from that place. It was not to the outward functions of the brain, not the external organs of hearing, that these words were addressed. If they had no intelligence, or mind, or thought, they could not understand whatever intelligence or mind was conveyed in her utterances. The chairs in which they were sitting, or any anatomical structure fashioned in the image of man, could not glean from her words that which they alone could glean by the process of individual consciousness. This spirit was what the aggregation and segregation of material substances made them. This spirit, when the body dies, must exist somewhere. The closest chemical analysis could not discover it in the body while living, nor when dead. The only and sole change which death makes is so impalpable to science that only the effects are known, not the cause. The only and sole change which death makes is that it destroys the traces of the individual, yet for all scientific purposes the individual is still there. If this subtle spirit which pervades a man—kindling the eye, governing the actions and affections—be gone out, science has failed to discover whence it came and whither it has gone, and the door of science must close upon another philosophy. That philosophy is the philosophy of spirit, which claims that by direct scientific analogy the same elements and powers which constitute the living and distinct functions of the body live endowed with every equality of expression, but it is a spiritual body. The atoms of the atmosphere in that room were impalpable to their external senses, but they still existed. If that atmosphere were excluded they would die. If that was true of the earth itself, what of the *vis animi* which causes the body to live and move? The subtle alchemy of death was simply the process of casting off the useless and worn-out raiment of the body, and taking on the raiment of the spirit—a process of natural change which removed the spirit perhaps not any further away in space, but only one degree nearer to the silent mystery of existence, for, after all, existence is not what we see of it, for frequently that is the most grotesque expression of it. Although absent from each other, friends could, in the secret recesses of the soul, exchange sweet communion with each other, thought with thought, and soul with soul. Death is the process of removing our friends nearer to our own soul, by taking away one of the barriers which divides us—namely the outward barrier of the body. The vital portion becomes assimilated to the Divine Mind in the world of bliss. In that immortal state are various stages, and portions, and degrees of happiness. Those who in purity, and goodness, and affection are great and mighty on earth shall be great and mighty in heaven, for death does not at once make a miraculous change. Some persons held that heaven is a place only for the just; if so, you must define yourselves individually, for one portion of each individual may be just and another portion unjust; that no one



who is thoroughly bad goes to Heaven; that men must be taken on an average to be more inclined for good than evil, and that in the future state there must be more beings in a state of happiness than of misery. But that the state of misery is not an absolutely perfect state of wretchedness is revealed by every communication from the world of spirits; and it is clear from the light of common sense, that he who has led an ungodly life should never be allowed to leap over a long line of saints and martyrs, whose lives have been crowned by a course of self-denial. Each must by slow degrees and advancement gain spiritual pre-eminence. This philosophy, presenting many grades of spiritual existence, showed that the future was a pathway of change, and that the ungodly, who have their state and condition in the spirit-land, and who aspire for the rest and quietude of Heaven, will only have quietude if they have earned it. Those who with fear and trembling have worked out heaven, shall find it. They were sometimes asked if this was clearly not the teaching of Christianity. Most certainly it is; but a multitude of witnesses is better than one, and all mankind have not accepted the teachings of Christianity. Many persons deny that these teachings had the authority of human conviction. If there be a philosophy proving that there is an existence hereafter, it supplements Christianity. It was urged that whoever believes in Christianity must fit himself for the future state, but those who believe it not should not be deprived of any human enjoyment. They believed that the teachings of Christianity were sufficient for the spiritual salvation of man; but if there be those who are spiritually blind and need help, the power of Spiritualism comes to their aid. It is the raised letter on God's alphabet of commands. If there be those who will not read with the eye of instruction the ancient prophets, who do not see the glorious Shekinah of flame, or the wonderful messenger sent before the Children of Israel, or the great truths of Christ's revelation, then those also should have raised letters of the alphabet, like those who, by the slow, tortuous processes of science and philosophy, work out their way to the Kingdom. Here is a region that is explored, from whence travellers return and breathe their words of love. Here are messengers that announce themselves at the gateway of life as having passed through death, as having passed through that great change, and the possibility is that you can hold converse with them; and the question of your life—the one great and absorbing question—Whither are the loved ones gone? is solved and ready at your hand. And is there a human being so stolid, so indifferent, as not to hold out a hand to grasp that of husband, father, brother, sister, friend, or child that has passed onwards?

There may be those who say that they do not wish for the presence of departed spirits. Such as those must have thoughts that they are not willing that the loved ones should know. They must be bound in mortal bonds and imagine that the eye of the Infinite is not upon them, or they could not refuse to receive the revelations from the world of beauty beyond the grave. Spiritualism teaches it is the destiny of man's soul to live. The soul that is dead—that is, buried in material cares—when that soul has passed the grave—a heaven of glory and purity cannot be predicated for that soul, for God is the God of the living, and not of the dead; and as Isaac and Jacob were gathered to their fathers, and Moses and Elias stood upon the mountain of transfiguration, so the souls of men stand in their different capacities. It is not simply that there is a theory and it must be maintained. No one has espoused Spiritualism even willingly—it came an uninvited guest; it made itself manifest as the response of departed ones; it has chosen its instruments, forced its way into the minds of men of science, and they have reluctantly given their adhesion to it. For the sake of the truth that is in the world, and for the sake of all those who, if they love the truth, are interested in it, those who have evidences of it believe it their duty to make the truth of Spiritualism known far and wide. Every human being has a living soul, and life is but the stepping-stone of the series which lead to the Temple of the Infinite. As they prepared for this future state, so should they enter the spirit-land; and as they entered, so, step by step, should they advance to the heights of spiritual eminence, and through the cycles of eternity shall they hold converse with angels and immortal spirits, which shall present a succession of gradual changes wherein the soul of aspiration and desire rises from the lower to the higher state, and eternity itself will not suffice to reveal the wonder and the glory that sit enthroned within the spirit that is fashioned after the image of its great Creator, and which resembles the stars that fill yonder orb'd heavens. These have conquered death and sin and all earthly stains, and now walk in the presence of their Redeemer, and sing with joy and freedom the song of Moses and the Lamb.

To reveal the destiny of man would be to take the audience through eternity to the promises vouchsafed to us, and to the many forms of science and philosophy. She would now ask any lady or gentleman who had listened to the address, to put any question to her bearing on the subject of the address, or if there was any point or argument that required further explanation.

No one essaying to put a question to Mrs. Tappan, the chairman asked her to state the nature of rewards and punishments in the future world, using those words in the popular sense, and Mrs. Tappan gave a lengthy yet lucid reply to the question, remarking that they knew what was the nature of the rewards and punishments as experienced by spirits after death: it was the spiritual recompense for good or evil deeds. That recompense which came to the ungodly was the recompense of spiritual darkness, wherein the spirit was surrounded by the vapours of consuming thought, and by all such forms of external darkness as he himself had

fashioned; the material mind clothed himself in materiality; he entered the spirit-world enshrouded in it; he was in the shadowy land, and his soul was conscious of being excluded from that higher light that made up the beauty of the celestial region. The consciousness of a person on earth that he was deformed or clad in uncouthly apparel in the presence of well-dressed people was mortifying to the subject of it; but the consciousness of a deformity of spirit, and that the eyes of angels can probe its weakness and wickedness, became unparalleled and almost unbearable. The godly or pure spirits, whose lives have for the most part been intent on communicating blessings to others—who have eschewed selfishness, and pride, and scorn—live in an atmosphere of purity, of light, and whiteness. He who has been humble becomes arrayed in the garments of his own creation, and he is abundantly rewarded by the consciousness of his own good deeds. We had seen souls innumerable pass from this earthly life clothed in the appetites and passions of the body, shrouded in envy, hatred, and crime; who have entered the world of shadows as deformed in spirit as some of our unfortunate fellow-beings are in body. This deformity is made all the more conscious and painful by the fact that above is the bending archway of angelic beings who can see, but who judge not. They who loved truth and goodness for their own sakes, and not for the rewards that followed them, gained the reward as their rightful inheritance; but even then he wears it not as a crown, nor wields it as a sceptre, but he receives the smile of his heavenly Father, and he goes forth to minister, even in the world of souls, to those who are less divine than himself.

A gentleman in the audience wished to understand whether the address of Mrs. Tappan, which he must confess had been very interesting, was her own, or was someone else speaking through her as a medium? and, if so, who was the spirit that was speaking?

Mrs. Tappan said the question was scarcely relevant, but out of courtesy she must inform the gentleman that it was not her address, but that of "Adin Augustus Ballou."

A gentleman inquired if Mrs. Tappan could not have delivered the same oration the moment she went upon the platform.

Mrs. Tappan replied that they were to believe what all human beings should believe of each other, namely, they should believe what is stated, unless the contrary was proved.

A lady wished to know at what time the spirit entered the body?

Mrs. Tappan replied that the times varied, according to circumstances, which could scarcely be illustrated there.

The audience were here asked to select a subject for an impromptu poem by Mrs. Tappan, when the following topics were handed in:—"The Kingdom of Heaven," "Love," "Sympathy," "Beauty," "George Thompson, the anti-slavery advocate."

The majority voted for the last-named subject, and Mrs. Tappan thereupon delivered a most exquisite poem, the venerable and most worthy subject of the theme being seated on the platform at the time. The recital of the poem received the hearty applause of the audience, who throughout the evening had listened with rapt attention to the eloquent utterances of the talented lady.

#### MRS. TAPPAN'S DEPARTURE.

To the Editor.—Sir,—As your readers must naturally feel a deep interest in Mrs. Tappan's movements, I venture (in the absence of someone more able) to give some account of her last services and departure from our shores. As your readers are aware, the decision of her guides to have her removed to California for the coming winter was unexpectedly made known to herself and the public. But even then it was thought that a few weeks at least would intervene before her departure, so that her friends, who are legion, would have time to show their appreciation of her services during her stay with us. But when the intimation was given that she would sail the day following the delivery of her oration in Southport, it was felt that little time was left to do anything in the matter. At this juncture of affairs Mr. Benjamin Coleman took the matter in hand, had an address prepared (a copy of which he sent to Southport, with the other articles enumerated in your columns), and at a day's notice a few friends met in the Queen's Hotel, Southport, on Tuesday, 21st September, at half-past three, for the purpose of presenting the testimonial so hastily prepared. There were present on that interesting occasion:—Mrs. Strawbridge (London), Mrs. Nosworthy, Mrs. Cusson, Mrs. Lamont, and Miss Hilton (Liverpool), Miss Bennett (Birkenhead), Mrs. Lewes and Mrs. Raby (Bury), Mrs. Vernon (Uttoxeter), the Misses Culpan, Miss Longbotham, and Mrs. Spencer (Halifax), Mrs. Houghton (Southport), and several other ladies; Mr. George Thompson (late M.P. for the Tower Hamlets), Mr. W. Glynes (London), Dr. Hitchman, Mr. Robert Cusson, Mr. Davies, Messrs. A. Lamont and J. Lamont (Liverpool), Mr. Kershaw (Oldham), Mr. Fenton (Dewsbury), Mr. J. N. T. Martheze and Mr. Snow (Brighton), Mr. James Culpan and Mr. John Longbotham (Halifax), Mr. Griffiths (Southport).

Dr. Hitchman being called to the chair, made a few observations highly complimentary to the medium, and was followed by G. Thompson, Esq., late M.P. for the Tower Hamlets, and Mr. W. Glynes, of London, both gentlemen bearing their testimony, from personal knowledge, of the extraordinary gifts of Mrs. Tappan, as well as of her personal worth. After the reading of the address and presentation of the gifts, Mrs. Tappan rose, under control, her guides delivering a short address, and "Quina" a poem, the mere wording of which, even if I could give them, would utterly fail to convey to the reader an adequate idea of

the pathos and power felt to be present. I venture to say that those present felt what a pentecostal outpouring of the spirit meant; as one of the friends present afterwards remarked; not only was Mrs. Tappan controlled, but such was the power of spirit present, that all in the room were more or less under influence.

At eight o'clock the same evening, in the Assembly Hall, a crowded audience listened to Mrs. Tappan's last oration in England, many being present from Yorkshire and the adjacent Lancashire towns. I have conversed with many who were present—not Spiritualists—who expressed their delight at hearing Mrs. Tappan, although they could not accept the idea of an intelligence foreign to herself in the matter.

At 17, Richmond Terrace, Everton, Liverpool, on the morning of Wednesday, September 22nd, the indefatigable Mrs. Nosworthy with a friend was busy among boxes and trunks in the most unspiritual manner imaginable, cording and binding, labelling luggage, address, "Cora L. V. Tappan, to California, by New York," and at half-past two, in company with a few friends, quietly, and without ostentation, passed on board the ship "England," and sailed from our shores—a woman without crown or coronet, but who is eminently worthy of both—Cora Lavinia Victoria Tappan.

Fairfield, Liverpool.

JOHN LAMONT.

#### THE TESTIMONIAL TO MRS. TAPPAN.

To the Editor.—Sir,—When I wrote on the spur of the moment to announce that my suggestion to present Mrs. Tappan with a testimonial had met with a warm response from Mr. Martheze, Mr. Lamont, and others, I gave the idea that a moderate subscription to meet the emergency of the moment was all that would be required, and it is known that since then a copy of the Address was presented, and the gifts made to Mrs. Tappan the day before she left for America. All this has given the natural impression to those who were not able to make a contribution in time, that they are now too late to do so. I therefore trouble you to make the announcement that, as the illuminated Address could not be got ready to present to Mrs. Tappan, it will remain on view in London for the next fourteen days from this date. The subscription-list will remain open for that time, and the committee hope that by the liberality of the Spiritualists of the United Kingdom, they may be able to accompany the Address itself with a substantial proof of their appreciation of the great services Mrs. Tappan has rendered to the cause of Spiritualism during her sojourn in this country.

I append at foot the names and amount subscribed up to Monday last.—I am, Sir, your obedient servant,

BENJAMIN COLEMAN.

1, Bernard Villas, Upper Norwood, Sept. 29, 1875.

	£	s.	d.		£	s.	d.
Mr. Robert Calder	10	0	0	Mrs. T. S. Houghton	1	0	0
Lady Caithness	5	5	0	M. A. (Oxon.)	0	10	0
Mr. J. N. T. Martheze	5	0	0	Henry and Ellen Collen	0	10	0
Mr. Charles Blackburn	5	0	0	Charles Parsons	0	5	0
Mr. John Lamont	2	0	0	Jos. and Mrs. Ivimey	0	5	0
Mr. Jas. Wason	1	1	0	Mrs. M. E. Nicholson	0	5	0
Mr. and Mrs. John C.				Mr. John Weightman	0	5	0
Ward	1	1	0	Anonymous	0	5	0

Respecting the testimonial, Mr. Coleman has communicated the following letter, which he has received from Lady Caithness:—

Barrogill Castle, Wick, N.B., September 24th, 1875.

Dear Mr. Coleman,—I have just read your letter to Mr. Burns in last week's *MEDIUM*, in which you suggest that the Spiritualists of England should present some little tribute to Mrs. Tappan, on her departure, that would serve at least to remind her sometimes that she has left earnest friends and well-wishers in England who retain a very grateful remembrance of her sweet influence, and of the noble and great work she has done amongst them.

I now enclose a cheque for £5 5s. as my little mite towards the contribution you have so thoughtfully determined to commence, and which I trust will prove a good one; unfortunately, I fear the notice is too short to produce much.

Although I have always contributed with great pleasure to promote Mrs. Tappan's lectures, it has, unfortunately, very seldom been in my power to attend them; indeed, I have only heard her deliver four altogether, but I have profited greatly by reading them every week in the *MEDIUM*, and I think Spiritualists ought to feel very grateful to Mr. Burns for giving them an opportunity to do so, for I am sure I need not tell you how very much I admire and prize them.

I wish you would kindly convey to Mrs. Tappan the expression of my sincere regard and deep sympathy, and my earnest hope that she will return to us ere long, greatly benefited in health by her trip to America, and, I trust, a rest from her arduous labours.

Should she again return amongst us, tell her I hope we shall meet, and that I may have an opportunity of evincing my admiration and gratitude to her. Wishing her a good and safe journey, and a speedy return to us, believe me, dear Sir, sincerely yours, M. CAITHNESS.

The illuminated address is on view at the Spiritual Institution. It is a gorgeous piece of work, and ought to be seen by all who admire the beautiful in art. At the time of writing we had not had time to consult a photographer as to the practicability of taking a successful photograph of it. Would any of Mrs. Tappan's friends like a copy if it were photographed? The following is the address, illuminated with angels, flowers, and landscapes:—

TO MRS. CORA L. V. TAPPAN, OF BOSTON, U.S.A.

On the eve of your departure for your native home we, the undersigned members of a Committee representing the majority of the Spirit-

ualists of the United Kingdom, desire to convey their high admiration of your gentle, amiable, and highly intellectual qualities—qualities which we are assured have endeared you to all who have had the privilege of meeting you in close social relationship.

We beg to express to you and to that spirit-band who, under God's providence, has guided and directed your movements in this country, and to that happy, faithful, spirit "Omina" who inspires the beautiful poetry which flows so gracefully from your lips, our best thanks for the great services you have all rendered to the cause we have so much at heart.

Recognising the fact that, in the absence of all educational advantages from your childhood to the present time, you have been able for many years past to deliver an impromptu discourse in an eloquent and strictly logical manner on any subject presented to you by a promiscuous audience, we think that no greater proof could be given to a sceptical world that your thoughts are inspired from a higher source, and so we believe them to be.

At a time when Spiritualism has been placed under a passing cloud by some of its advocates, your mission, and the gifts which you command and wield so wisely, stand out in bright relief, and satisfy us that our creed, freed from all charlatanism and fanaticism, teaches a grand and ennobling truth.

We beg, dear madam, on behalf of those we represent, to hand with this illuminated address a few articles of usefulness which we hope you will do us the honour to accept as a slight testimonial of our love and respect.

In bidding you farewell, we sincerely trust that your health may be thoroughly re-established, and that you may be impelled ere long to revisit our shores, and in that hope we venture to assure you that you leave behind you for a time a multitude of friends who will gladly welcome your return to renew your most useful labours among them.

We sign our names on behalf of the general body of Spiritualists of the United Kingdom—

CHARLES BLACKBURN,	ALGERNON JOY,
JAMES BOWMAN,	EMILY KISLINGBURY,
ANNA O. BURKE,	J. LAMONT,
JAMES BURNS,	JOHN MACKAY,
ALEXANDER CALDER,	J. N. T. MARTHEZE,
BENJAMIN COLEMAN,	HAY NISBET,
HENRY COLLEN,	E. L. S. NOSWORTHY,
ELLEN COLLEN,	MARY PEARSON,
SOPHIA J. CREIGHTON,	SARAH PEARSON,
EMILY COMBES,	JOHN PRIEST,
ANDREW CROSS,	THOMAS SLATER,
ELISABETH DICKSON,	ADLAIDE M. SLATER,
EUPHEMIA DICKSON,	GEO. N. STRAWBRIDGE,
MARK FOOKS,	ANN STRAWBRIDGE,
WEBSTER GLYNES,	WILLIAM TEBB,
J. HARE,	MARY E. TEBB,
WM. HITCHMAN, M.D.,	GEORGE THOMPSON,
G. R. HINDE,	JAMES WASON.
THOMAS P. HINDE,	

#### MRS. HARDY AND TEST CONDITIONS.

An editorial paragraph in the Boston *Spiritual Scientist* remarks that "Mrs. Hardy, while visiting in London was subjected to no real test conditions. Mr. Wm. Crookes, F.R.S., was desirous of obtaining manifestations under electrical test conditions, but it seems that Mrs. Hardy did not consider the endorsement worth the time she might have given to obtain it." These observations can only apply to the materialisations which occurred through her mediumship. Mr. Crookes, we believe, attended one of Mrs. Hardy's seances, and, we are assured, expressed his satisfaction, and never intimated any desire whatever to place her "under electrical test conditions." We should have small respect for Mr. Crookes's judgment had he made such a request, seeing that he had, in common with us all, the most real and conclusive test possible, viz., that Mrs. Hardy sat in the light, in full view of the audience, during the manifestations. When Mrs. Hardy gave the seance at the Spiritual Institution, she stood the test of sixty living batteries, each with a pair of scrutinising eyes closely watching her. We are of those who think that such a test is more real and convincing than a thousand batteries with the medium out of sight. The paragraph quoted above savours of ignorance of Mr. Crookes's tests, of perversion of fact, and of a casualist undercurrent to damage the phenomena of Spiritualism and the reputation of mediums.

#### THE SALE OF THE "MEDIUM."

Numerous correspondents and friends inform us of the success which has attended the exhibition of a copy of the *MEDIUM* in the shop-window of a bookseller. When so exposed to view it is sure to get sold. Many of the warmest friends of the movement have been won to it by meeting with the *MEDIUM* in this public manner. We may make every newsagent and bookseller's shop an institution for the promotion of Spiritualism. Give your orders to an intelligent newsagent, and get him all the customers you can for the *MEDIUM*, and the cause will go on from that impetus alone.

MATERIALISATION, &c.—Mr. George Starnes is puzzled to account for having his necktie taken off at a seance lately on any other hypothesis than that a spirit did it. It occurred at Mrs. Bullock's. The medium was Mr. Eglington, whose hands were held, and it was impossible that any human being could have got at the sitter to remove certain pins which were obscurely inserted, and which, when withdrawn, were used by the spirit to prick in a playful manner the sitter's hand.

DR. MACK has become so extremely busy that he is under the necessity of removing to more convenient premises. From morning till night his rooms are besieged by those who have been led to visit him from the great benefit which the Doctor has the power of conferring upon the suffering. Dr. Mack is ably assisted by Mrs. Burke and Mrs. Ponting, and Miss Tilley continues to give clairvoyant examinations. Mr. D. D. Home visited Dr. Mack, and received so much benefit that Mr. Martheze and other friends insist upon his remaining in London, to avail himself of such valuable restorative treatment.

## FAREWELL SOIRÉE TO MR. AND MRS. HINDE.

To the Editor.—Dear Sir,—An event has transpired in our district, which imposes on me the pleasing duty of again addressing you and the dear old MEDIUM, in hopes that you will be good enough to hold up the record of said event to the world of mankind. Perhaps it is scarcely known to your readers even that our brother Mr. G. R. Hinde and family are about to emigrate to the delightful locality and clime of California. They go in company with our dear sister, Mrs. Tappan; hence, ere this can appear they will be ploughing away on the beautiful deep.

As soon as it was definitely known by the friends here that our brother and sister were to leave us in a few days, all were unanimous in the decision to honour them with a complimentary tea-meeting and a suitable address, which they might bear with them in remembrance of those whom they leave behind when they shall have made their home in the sunny and golden clime. Of course all was made ready in haste for Wednesday evening, the 15th inst. About thirty sat to an excellent tea, overflowing with many good things, too numerous to describe; and all these things were gratuitously forthcoming somehow from the sisters, Mrs. W. Dixon, Mrs. Jackson, Mrs. Wright, and Mrs. Fellows, and the cream from the splendid Durham cow kept by Mr. Nelson, of Houghton-le-Skerne.

Well, after tea the meeting was in order, and your reporter had the honour of opening the same and introducing the subject, and of explaining the object of the meeting; but as I am not a reporter you will please excuse me if I make no attempt to report the many excellent speeches delivered by home friends, and by those from a distance, and more especially would I refrain from attempting to report the most excellent, touching, and affectionate addresses of our brother and sister in response to the Address presented to them by the meeting. The meeting was a most excellent one, and was interspersed with a little singing, and after over three hours' intense (I think I may truly say) enjoyment, it separated with many affectionate farewells.

In conclusion, I here append a copy of the Address, which covers a sheet about eighteen inches square, enclosed with an illuminated border, and is signed, on behalf of the friends, by those who stand in position, in the temporal order and in the spiritual order, of Spiritualism at Darlington. If it be convenient for you to publish the Address, we shall not only be gratified, but we shall feel that we have done a bounden duty on our part in causing to be recorded in the world's history the goodness, the devotion, and the manly and womanly courage of two souls, who have sacrificed much, and have dared everything, for the cause of truth; and not only so; I have here to record the latest instance of their generosity to our common cause. Our friends, at the breaking up of their beautiful home here, possessed in their library about thirty volumes of the best and most costly works on "Modern Spiritualism" and kindred subjects, and, learning that we are just attempting to found a library in connection with the Spiritual Institution here, a number of pamphlets, &c., were given to us in the first place, and then, to test our interest in the work, the volumes were valued to us at about one-third the selling price; and when it was found that the friends were in earnest in the matter, the whole of these grand volumes were given to our cause, and placed in the custody of your reporter. We are thus, by the generosity of these dear friends, in possession of the foundation of a library. Now for the contents of the illuminated card:—

"At a Complimentary Tea Meeting (Sept. 15, 1875), in honour of  
MR. AND MRS. G. R. HINDE,

On the eve of their departure for California, the following Address  
was presented by

THE SPIRITUALISTS OF DARLINGTON.

"ADDRESS.

"As sunshine and rain are enlivening to the vegetable kingdom, so, on the present occasion of greeting, can there be recognised playing over the familiar faces gathered here the presence of happy and cheerful feelings; but the scene is bedittingly modified with a tinge or commingling of sorrow—sorrow springing unbidden from the heart at the prospect of a separation which on this mortal plane may possibly prove to be final. The ennobling and elevating truths of Spiritualism, however, which we hold in common, greatly lessen the grief which might otherwise be felt at the departure of our dear friends, Mr. and Mrs. G. R. Hinde, for we know that, though we may see them no more with our mortal eyes, we shall behold them in that blest home, eternal in the heavens.

"We, as fellow-workers—Spiritualists of Darlington—could not permit our dear friends to go from amongst us without expressing in some way our measure of love and esteem in which we hold them. Many of us have been for a comparatively long period most intimately associated with them in spirit, and also in that practical work which the knowledge of spirit-communion prompted us to undertake for the enlightenment of humanity. Though many have run well, to none can we point with more pride and satisfaction than to our honoured friends, because of the earnestness, the zeal, and the self-abnegation which they have manifested. But most conspicuous in the character of our brother and sister has been that enthusiasm for humanity which has impelled them on as true standard-bearers, unflinchingly holding aloft the banner of spiritual freedom and progress. An unflinching, eloquent, and enlightened advocacy of Modern Spiritualism, with a willing heart and hand to further its aims, have been the most marked features of the later career of our friends.

"Instant in season you and your dear partner have been in pressing steadily to the fruition of your labours, even in the midst of opposing forces; as good soldiers have you borne the heat and burden of the day; and though the fruit of your labours may not have always appeared to the outward vision in large measure, yet, like the 'bread cast upon the waters,' it shall be seen after many days. As social and moral reformers seeking for a more harmonious sphere to work out more perfectly the ideal revealed to you, we cheer you, and as departing friends on your pathway towards summer climes, and more graceful and beautiful surroundings across the great deep to your new home in the West, we bid you God speed.

"Though many new friends may gather around you in the future, none, we earnestly assure you, can ever be actuated with more fraternal

regard or more earnest desires for your welfare than those who now assemble to greet you and to bid you a hearty and affectionate farewell. Our hearts flow out towards you in love, and our sincerest prayer is that heaven may bestow on you its choicest benisons. May you be blessed in your basket and in your store, may your sons grow up as 'corner-stones,' and your daughters be polished after the similitude of a palace, and may you realise in the new life all that blessedness, purity, and prosperity (in excess of all) which your highest faith and hope have led you to anticipate.

"Signed, on behalf of the friends,

"WILLIAM DIXON,  
"DAVID RICHMOND."

The friends here are cheered with good seances, and with the prospect of having materialisation phenomena, these meetings are steadily attended, and our Sunday meetings are very interesting, although the attendance is small. We have a comfortable room to meet in, and we hope that many liberal men and will soon come and enjoy it with us.—  
On behalf of the friends, yours truly,  
D. RICHMOND.

18, Chapel Street, Darlington, Sept. 20, 1875.

## FURTHER MATERIALISATIONS AT NEWCASTLE THROUGH THE MESSRS. PETTY.

An important and characteristic feature of the seances held by the Messrs. Petty is the sitting of the mediums among the circle outside the cabinet, instead of, as customary, behind the curtain, thus disposing of any active participation of the medium with the phenomena. At times no cabinet whatever is used, yet the materialised forms do not fail to appear. Moreover, the cabinet, when used, is of the simplest construction. It consists of a curtain suspended by rings to an iron rod fixed across one corner of a room. This is allowed to be adjusted by the sitters, or they may extemporise a form of cabinet to their liking, so independent are the mediums of the cabinet arrangements. These are important elements of the question as to the genuineness of the materialisations.

A seance of this kind was held on Wednesday the 22nd Sept., when the cabinet was placed at the disposition of the sitters. Inside was placed a table, upon which were a tambourine, banjo, and the bells. The mediums, Messrs. Wm. and Joseph Petty, sat outside. A very short time elapsed before the bells were rung with violence and the instruments were played upon, and loud knocks on the table were heard. After this there appeared two materialised forms. The first was that of a lady, the wife of one of the sitters and the mother of the boys who were present. After standing awhile she advanced to the boys, patted them on the head, and placed a bell in one of their hands. On being requested to withdraw it, a luminous hand took the bell and rang it, while all were looking on.

"Emma" then controlled Mrs. Petty, and gave a beautiful address on the way to attain to the higher spirit-spheres. After this she materialised herself, and stood before the circle clad in beauteous robes of white, with a light of striking clearness. Her features beamed with beauty, and her hands and feet were of snowy whiteness. The feet were stamped upon the floor. Upon requesting the spirit-form and the medium to stand side by side, it was found that "Emma" was much taller and not so stout as Mrs. Petty.

Another spirit presented itself, who said he was the father of one of the sitters, and held conversation about friends in the spirit-world, but he was unable to materialise himself.

These convincing phenomena gave great satisfaction to the circle. These particulars we cull from an account furnished us by Mr. William Lee, 42, Pine Street, Newcastle-upon-Tyne.

We have also received the following testimony:—

On Sunday evening, the 12th instant, I was privileged to attend a select circle that meets at Mr. Petty's, and though I have investigated Spiritualism over five years, witnessing from time to time what I considered extraordinary phenomena, I certainly never anticipated to witness, as I did on this occasion, such a palpable demonstration of the objective existence of materialised figures, corresponding in almost every particular to the human form.

A corner of the room, which was closely examined previous to its being curtained off, was used as a cabinet, outside of which sat Mrs. Petty and her son Willie, about four feet apart from each other, and in distinct view of the following regular members of the circle, sitting in the order mentioned, viz., Mr. Petty, Mrs. Mould, Mr. Starr, myself, Mr. Mould, and Mr. Lee. The light, shining very brightly at the time, was reduced, but so adjusted that we could clearly distinguish the subjects of the pictures hanging on the walls of the room, as well as the features of the various sitters, when we immediately heard violent movements of the table, ringing of bells, and strumming on the banjo that had been previously placed within the curtains. Movements and sound continued for some minutes, when they entirely ceased, and we sat for about half an hour longer without any further sign or wonder of the slightest kind, when "Chiko," through his medium, called on me to sit by the side of Willie Petty, hold his hands, and keep my eyes open. Complying immediately with these instructions, we sat a short while, when a columnar mass of white drapery, of about three feet high, appeared at the aperture of the curtains, retiring and re-appearing four times, and then I was requested by the control to return to my seat. Resuming my original place, we so sat for another quarter of an hour, when Mr. Mould was instructed to exchange seats with Mr. Lee, and hold the medium's hands, which, as a test, was scarcely necessary as the light was so good we could have easily detected the slightest movement on the part of either medium. The order, however, was obeyed, and immediately there emerged from the opening of the curtain a taller, brighter, and more vivid figure than that already depicted. The head and shoulders were distinctly outlined above the flowing drapery, and at our request the figure, form, or phantom (call it what you please) stretched out its arm, displaying its gorgeous robes. It then walked towards Willie, and subsequently stood exactly midway between the mediums, when presently it was observed by all to lift the table behind the curtains, repeating this operation, at our request, three or four times. The curtains were so wide apart that we saw with ease right into the cabinet, and after the dissolution of the phantom the table began to rise at one end. Asking permission to do so, I was



allowed to assist the levitation of the table by applying the tips of my fingers at one end, whilst the other was being simultaneously raised by some invisible force to a height of fully four feet from the ground. After the seance was over, I tried to raise the table, under the same conditions, and of course found that to be a physical impossibility, which I had but a few moments before accomplished with such ease. I am entirely at a loss to account for the foregoing and other phenomena of a most varied character, if the spiritual hypothesis is humbug.

JONATHAN FORSTER.

7, Douglass Terrace, Newcastle, Sept. 13, 1875.

### THE ART OF PRESERVING HEALTH.

AN ANSWER TO INQUIRERS.

The art of preserving health may be said to be not an art, but an instinct—the instinct of common sense.

We see that sense, or instinct, is sufficient for the purpose as regards the lower animals. Why should not the same be the case with us? Because we allow our reason to overrule our natural instincts, and pay not sufficient regard to our feelings. They are guided by their senses and appetites, both in their choice of food and as to when to leave off eating. But we tempt our palates with a variety of dishes, and stimulate our appetites with fermented liquors, which increase the ferment already set up by the mixture.

If we would preserve our health, we must return somewhat to primitive habits. I do not mean that we should fall back again into the savage state, live by the chase, or on unground grain and raw vegetables. Cooking, and the manufacture of the articles of clothing, have been made a necessity to us, for the purpose of obliging us to exercise our latent faculties. The inhabitants of those regions where Nature supplies all their wants, with little effort on their part, have progressed but little in mental culture.

Doubtless, civilisation is the natural state of man, that to which every human being must progress sooner or later. For only where the amenities of life are observed can spiritual development be perfected. In this state we have leisure, or might have leisure, to cultivate the godlike faculties of the soul and intellect. But in the present state of the civilised world, man's reason, instead of being directed to the concerns of the soul, is chiefly occupied in providing for the wants of the body, and in creating artificial wants where its natural requirements are insufficient to give the mind employment.

Doubtless all this is necessary towards developing the intellect, and thus affording a valuable basis for our spiritual or emotional nature to unfold upon. But I think we have gone far enough now in the application of our intellects to our physical comforts and artificial wants. It is time we turned our attention to something higher. If we employed our reasoning powers on things relating to our spiritual being, I think we might safely leave the wants of our bodies to be regulated by their appropriate appetites and instincts, reserving to ourselves the power of keeping them strictly within the purposes for which the animal propensities were given us. If we have not this power, natural habits and plain and simple living would soon confer the ability to keep our lower nature under proper control. There is no royal road to health; and if we would preserve health, we must conform to the laws of health. Our food must be plain and simple, and we must not poison our blood by tobacco, fermented liquors and drugs, under the false name of medicines. We should be guided in our choice and use of the articles of diet by our tastes and appetites, never eating when we are not hungry nor drinking when we are not thirsty.

The most wholesome articles of diet are those which are composed of whole substances. Nature, having her object in view in the production of substances suitable for the food of man, has, in those articles which form the staff of life, put together the elements of which they are composed very much in the same proportion as that in which they exist in the human body. This is especially the case as regards the grain of wheat, of which our bread is made; and nothing could be more wholesome than bread made of wheat with all the bran in it. The reason why it does not agree very often is because batter, a substance rich in carbon, is eaten with it. This is very suitable for bread made of fine flour, as it supplies the oily substance contained in the bran, but when added to meal-bread it deranges the proper proportion of the nutritious elements. Fruit is a more suitable accompaniment to brown bread. It has been ascertained that bread made of the whole of the wheat with water only for drink, is sufficient to keep a man in health and strength. But there never was an instance known of a man living on white bread alone. It has been tried with animals, and they have died in about a month.

In all other things, as regards the requirements of the body, we might be safely guided by our feelings. In the matter of warmth, for instance, how many persons suffer themselves to be attacked by dangerous disorders from being exposed too long to the effects of cold. If they had paid attention to the suggestions their feelings of chilliness dictated, and took proper measures to establish a comfortable warmth, these serious illnesses would have been avoided; and how many exertions both their bodies and their minds, in total disregard of their feelings of fatigue. If we neglect the warnings Nature gives us, we must expect to suffer for it; and it is right that we should, for thus we get to know ourselves.

In cases of serious illness, too, it would do well not to neglect what our friends would kindly term our "fancies." I heard of a lady who was given over by the doctors. She was asked by her friends if she fancied anything. She faintly whispered she "should like a few pickled walnuts." As the doctor considered she had got so far that "she might have anything she asked for," her request was granted, and she ate nine large ones, besides taking half a pint of the vinegar they were pickled in. She soon after fell into a sound sleep, in which she broke out into a profuse perspiration, then she soon recovered.

Another thing to be considered is the effect of the mind on the body. Since the body is greatly influenced by the mind, we should avoid as much as possible those things which would excite strong mental emotion, and we should always have some useful occupation that is suited to our mental dispositions. In this, also, we should be guided by our feelings; and, above all, we should be careful to have "a conscience void of offence towards God (if it is possible to offend Him) and towards man," so that we may lie down to rest at night and our consciences may be at ease.

G. B.

### MR. ASHMAN ON HEALING.

To the Editor.—Dear Sir,—Nothing daunted by my previous disappointment at not hearing Mr. Ashman give his lecture on healing on a former Sunday evening, I again visited the Islington Institute, 19, Church Street, on Wednesday, Sept. 22nd, and listened with much interest to his account of the mode pursued by him in healing his patients. The lecturer endeavoured to show that it was necessary for a psychopathic healer to have some knowledge of physiology, at all events of the great leading features of this science, as a means of avoiding serious mistakes and also as leading to a more successful treatment of his cases. Now, I will just remark in passing, that although knowledge must always be useful, yet that for the true spiritual healer who is using his power under spirit-direction, this particular kind of knowledge is less necessary than it is for those who pursue the old system, or even that of mesmerism. However, as it would not do to have all men think alike, it will perhaps be best for all parties "to agree to differ" on this point.

By the extensive use of plates Mr. Ashman was enabled to give a very clear delineation of the circulation of the blood throughout the system, dwelling upon the alteration which this fluid undergoes in its passage through the lungs, its return back to the heart, and its distribution thence over the entire system. He showed how possible it was for the life current to be impeded, and thus to cause a vast amount of disease and loss of power, and how, until the obstruction could be removed, it would be useless to expect to treat the disease with efficiency, and vain to hope for the restoration of power. Mr. Ashman also dilated largely, and in language suited to his audience, on the properties of magnetism as a curative agent, and as one which he had used exclusively during the last five years with the most beneficial results, and in numerous cases in which not only the old allopathic system had been pursued in vain, but also the more modern one of homœopathy, and all this he illustrated by many cases of an exceedingly interesting nature.

At the close of the lecture some questions were put by the audience, and received from Mr. Ashman kindly consideration, and I have no doubt that the many useful hints thrown out by the lecturer will be productive of much good, and encourage the healers who heard him to "go on their way rejoicing."—I am, Sir, yours, INQUIRENDO.

### DOES DR. MACK BENEFIT HIS PATIENTS?

The following testimony has been placed at our disposal:—

"Mr. J. Burns.—Dear Sir,—I have much pleasure in being able to say that I have derived much good from the healing power possessed by Dr. Mack. The troublesome swelling I had in my throat is so much reduced that I almost forget its existence, but, as it is an hereditary affection, I do not expect its entire removal, especially as I am advanced in life.

"The constant pain and weakness I have had (of some years' standing) in the lower part of the spine, and which has prevented me from taking walking exercise or standing, if only for a few minutes at a time, is removed. I can now walk more than a mile without resting, and this, too, up-hill on a very warm day, since receiving Dr. Mack's magnetic treatment. I can also now descend the stairs with ease; before, I could only come down one foot at a time, making the process painful and difficult; and, apart from these special affections, I find my general health much improved.

"I shall be happy to give my name and address to anyone who is suffering, and who wishes to try Dr. Mack's healing powers; and I can especially recommend the use of his magnetised paper being placed over the joints affected.—Dear Sir, I remain, yours truly, "H—.

"7, Medina Villas, Church Road, Richmond, Surrey, September 27th.

### DR. MONCK IN CARDIFF.

To the Editor.—Dear Sir and Brother in belief,—I cannot conceive anything likely to be more profitable to the propagation of Spiritualism in South Wales than the visit with which we were last week favoured in this town by Dr. Monck. Under the most rigorous conditions of investigation this extraordinary man proved to us not only the existence of psychic force, but also the reality of the same independent of his personality and that of the sitters, or, in other words, the communication of invisible agents or spirits with humanity. The pen is powerless to describe, one by one, the phenomena produced here by Dr. Monck in six sances which he held in different places, and under the conditions imposed both by the Spiritualists of the town and by sceptical investigators. Raps, the suspension of inert bodies without contact, spirit-lights, spirit-hands, communications of philosophical character and very elevated morality, and even on two occasions the materialisation of spirits, all these phenomena have been, I repeat, demonstrated through the mediumship of Dr. Monck, with whose rare faculties as a medium are combined the attainments of a profound and scientific scholar and the traits which distinguish a perfect gentleman.

I venture to believe that Dr. Monck had reason to be also satisfied with the fraternal reception given him here, not only by the Spiritualist Society in Cardiff and its worthy president, Mr. Lewis, but also by all those who during his short stay had the pleasure of making his acquaintance.

Apologising for trespassing on your valuable space at such length, I am, yours truly, J. PALEY Y. VILBAVA.

Cardiff, September 24, 1875.

### SEARCHING FOR TRUTH.

On Monday evening a number of very intelligent gentlemen, some of whom had been identified with the secularistic party, opened a circle for investigation at the village of Nova Scotia, near Chester-le-Street. Mr. George Graham and Mr. W. H. Robinson attended and tendered a few words of counsel. Raps were heard and spirit-lights were seen, and one of the sitters, Mr. Price, obtained rather more than he had bargained for, in the following way:—When his attention was first called to the subject, he visited a circle sitting at an adjoining village. The controlling spirit at the circle, "Sir Thomas F. Burton," informed him that he was a powerful clairvoyant, and credited him with a num-

ber of other gifts, which he would discover if he placed himself under the proper conditions. On this occasion the first symptoms of mediumship were felt. His arms appeared as if he had laid hold of a galvanic machine. Mr. Robinson unexpectedly extinguished the lamp. Two or three minutes afterwards Mr. Price exclaimed, "Well, gentlemen, what a sight do I see. Will you relight the lamp?" We relit the lamp, and beheld Mr. Price's forehead glittering with perspiration, who, from his own confession, had got a little nervous at this his first experience in "spirit seeing." This gentleman confessed that he had been practically asleep not to have known of this wonderful gift sooner.

On Tuesday evening a circle of nine gentlemen sat for investigation at Newsham, near Blyth. Messrs. John and George Smith, of New Delaval, attended and explained the initiatory stages of the phenomena. The circle, singular to say, was composed of individuals who are associated with the Primitive Methodists, and amongst the number was a powerful mesmerist, who, at the close of the seance, gave good proof of his influence to several present. "The whirligig of time brings strange reverses," and as an illustration of the fact, the gentleman at whose house the circle sat, took the chair some few months ago for some wise clergyman, who essayed to warn the faithful against the inroads of Spiritualism. (Query, What will Clericus say now?) But if reports be well founded, the Spiritualists unitedly gave him such an oratorical castigation that he quietly retired, showing the white feather, and this constituted his last campaign against the movement, in this place at least; but is it not somewhat noteworthy that these public denunciations are invariably associated with the "E. S. D.?" The revs. announce a lecture against Spiritualism, while we read in small type at the bottom of the bill, "Admission sixpence each, to be devoted to providing heating apparatus for the chapel." This amalgam of religion and business is being actually enacted in this neighbourhood this week. How unlike the sainted Wesley, or the teachings of Jesus, for his followers to make capital out of a popular movement, or where is the Christian charity of these disciples, who, for the sake of lifting silver from the pockets of an interested public, would caricature the grandest truth that was ever bestowed upon humanity? Truly, echo answers where?

W. H. ROBINSON.

Chester-le-Street.

#### A LETTER FROM CHICAGO.

To the Editor.—Dear Sir,—The great fires of 1871 and 1874 gave our city of Chicago a world-wide notoriety. Perhaps a few items from the great city of the West might interest some of the readers of the MEDIUM. Spiritualism is tolerably well represented among us. The first society of Spiritualists has good speakers every Sunday at their hall, and we have two Lyceums which are well sustained. Our eloquent and enthusiastic co-worker, John Collier, of Birmingham, lectured last Sunday, and drew large and appreciative audiences morning and evening. The only drawback to these meetings lies, I think, in the out-of-the-way location of Grow's Hall, which is three miles from the centre of the city.

Brother Jones is doing a good work with his *Religio-Philosophical Journal*, which has a circulation of 25,000 copies weekly. His book publications are as finely printed and bound as our best English works. Then there is the *Little Bouquet*, and the *Spiritualist at Work*, a fortnightly publication, so that this city is quite a centre for spiritual literature. *The Times*, our leading daily, has given the subject considerable attention, and has printed reports of seances in Vermont, in St. Louis, in London (at Mr. Williams's, the Spiritual Institution, Mrs. Ray's, &c., &c.), and elsewhere. Its editor acknowledges himself a Spiritualist, and was convinced at Mrs. Annie Lord Chamberlain's seances. We have a large number of mediums, private and professional, residing here, demonstrating almost every phase of mediumship.

There is a strong German element in our population, and they are mostly materialists, then the Irish Catholics are quite numerous, and the Scandinavians are sufficiently represented to have a Paine Society, under the presidency of Mr. Marc Thrane. We have a Philosophical Society, a Free Religious Association, and a Sunday Lecture Society. The last-named was well patronised last winter; some of their lectures, notably the ones by Mr. Bradlaugh and Professor Pepper, were attended by 3,000 people.

The outlook is not very cheering, owing to the long-continued financial and commercial depression; but we Spiritualists are determined to hold steadily on our way. I like this city, and admire the many sterling qualities of its citizens, but old England, my home, lies nearer my heart, and I long to revisit its shores. The spirits point me to the south this winter as my field of labour, but the time will come when I shall join once more my good friends in the Midlands.—Fraternally yours,

Chicago, U.S.A., Sept. 1st, 1875.

ERNEST J. WITHEFORD.

#### BIRMINGHAM SUNDAY MEETINGS.

On Sunday morning last, at the Athenæum, Temple Street, an interesting discussion took place on the "Currency Question." In the evening Mr. Harper lectured on "Organic Morals." Mr. Mahony presided, and there was a good attendance, the hall being comfortably filled.

After the singing of the first hymn in the current number of the MEDIUM, Mr. Harper gave an inspirational prayer, which for grandeur of conception, beauty of imagery, and loftiness, could not be surpassed.

The address was most philosophical and masterly. The lecturer spoke first of man as a microcosm—an epitome of the universe. He then proceeded to show that just as the various strata owed their existence to deposits extending back for long ages, so the moral condition of the human individual was the result of long generations of ancestors, each of whom deposited some characteristic, some virtue or some vice, upon the original stock. Hence man was not, to a certain degree, responsible for his works, being compelled to act according to the development or deformity of the various functions that, through a long line of ancestry, he had been endowed with at birth. The lecturer pleaded forcibly for the elevation of woman, for personal purity, abstinence from animal food, alcoholics, and narcotics, and brought his address to a close by reciting, in fine style, two poems by Edgar A. Poe, viz., "The Raven," and "Evermore," the latter having been given, since the transition of the poet, through the mediumship of Miss Lizzie Doten.

Next Sunday Mr. Mahony lectures on "Faith and Inferiours of Modern Spiritualism."

#### THE SPIRITUALIST AND FREETHINKER.

I know that at first it will seem strange, both to the secularist and to the Spiritualist, to be told that their positions are not or need not be antagonistic when rightly understood. A secularist is a naturalist or "naturalist," and there is nothing in the facts of Spiritualism that points to anything supernatural, as wisely shown some time back by a writer in *Human Nature* in reference to some statements of Dr. Sexton. It is very easy to say that I write nonsense, but the objector had better try and show that he can write sense and understand opposition when it is put before him. Professor Tyndall says that "If these statements startle, it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is at bottom essentially mystical and transcendental." Hence there need be no antagonism between the materialist so called and the Spiritualist so called; though matter in the condition of spirit will have special spiritual powers and properties, no doubt, just as invisible steam is very different from water or a lump of ice, and the etherial action of light passing through thick and solid glass must be a very different substance again, though probably fundamentally the same. Mr. Reddalls quotes Mr. Lewes to the effect that we must not refer effects of which we do not know the cause, to imaginary causes; but a Spiritualist is not necessarily a theist, much less a theologian, but a scientist appealing to facts. The appointed committee of the Dialectical Society reported that the tables did move, and the raps did come from them when the persons were so placed that no one could possibly have touched the table, to which statement the sceptic can have but one reply, that the gentlemen appointed and so reporting must have been either knaves or fools. But it seems that Mr. Reddalls does not deny the whole of the alleged facts, but only that they are unreliable as "a rule," but one true instance will outweigh a thousand failures. True, "one swallow does not make a summer," but one comet or one rainbow is enough to prove the existence of such phenomena. Is the secularist afraid that his occupation will be gone by free-thought being swallowed up by Spiritualism? But, then, the Spiritualist may be equally afraid that his facts will be all claimed by the secularist. Anyhow, I repeat what Mr. Reddall calls "writing nonsense," that there is no necessary antagonism between scientific secularism and Modern Spiritualism; and as for such name or *nom de plume*, it matters nothing. Huxley does not deny the existence of the facts of Spiritualism, nor did Faraday, nor does Lewes. It is the theory of spirits that is so hard to swallow; but, spirits or no spirits, the facts must be of the greatest importance to a sincere man when actual facts shall take the place of metaphysical dreaming and speculative theology and fancy.

AN OLD SECULARIST.

#### SUPPORT TO THE SPIRITUAL INSTITUTION.

To the Editor.—Dear Sir,—The necessity for your continued appeals for pecuniary support must be a source of anxiety and feeling of shame to all right-minded Spiritualists. Last week I decided to take in two MEDIUMS weekly, one for myself and the other to judiciously give away. If every Spiritualist and society would adopt this course, the circulation of the MEDIUM would be immediately doubled, and Spiritualism thereby introduced to thousands of strangers. This simple and easy plan I deem to be the best solution of the pecuniary problem which has so long perplexed your mental arithmetic. It would enable you to subtract weekly and still leave a surplus in hand for current expenditure, instead of having to try very often to take something from nothing, and compelled to proceed to work out a similar result the week following—a task as difficult to the student of algebra as of common arithmetic. To be compelled to do so by borrowing is equally objectionable, whether that be upon simple or compound interest. The fact is, brother and sister Spiritualists, we must interest ourselves in this matter, resolving to adopt and continue the plan now initiated by the writer. It would also be the kind of relief you (the Editor) prefer, as it would be a missionary effort coupled to substantial aid. I perceive you have decided to reduce the price of the MEDIUM to a penny; this will enable me to take in three copies. Let each Spiritualist do the same, and the increased prosperity of our noble cause will be guaranteed, and your ever-recurring liabilities legitimately met. I do not intend this suggestion to interfere in any way with Institution Week or private donations, but as supplementary aid and a duty we owe to our convictions and the cause they represent.—Yours truly,

JOHN AINSWORTH.

1, Ranelagh Street, Liverpool, September 27th, 1875.

#### SEANCE WITH MR. AND MRS. WALLACE.

Mr. Editor.—Dear Sir,—On Wednesday evening, the 22nd inst., I had the pleasure of a sitting with our friends, it being the first sitting held at their new residence, No. 329, Kentish Town Road. Several friends were present, and one sceptical gentleman, a publican well known in the neighbourhood. Mr. Wallace having an objection to dark seances, the room was well lighted, and the table—a small luo, mahogany—examined previous to the circle being formed. Immediately the company sat down to the table it began to move, and was so controlled as to answer many questions in the course of the evening, first one and then another spirit influencing it, and satisfying the questioners either to their mental or verbal questions. Many names and messages were carefully spelt out, the spirits being throughout the evening very precise in their movements of the table. Mr. E. W. Wallace, the nephew of Mr. Wallace, was under the control of one of his guides for some few minutes, and acted as an interpreter to another spirit that wished to communicate. The evening was a very pleasant one, much satisfaction having been given at the first seance. Now that Mr. Wallace has recommenced to hold circles I am in hopes of some very interesting phenomena being given. The sceptical gentleman at the seance was controlled, and compelled to perform on the harmonium, and, later in the evening, Mr. Wallace requested the spirits to take his hand from the table and place it on his head, which was instantly complied with to the great delight of all present, he being a strong, powerful man. It is Mr. Wallace's intention to continue these meetings on Wednesday evenings.

I take the liberty to name, also, that the comfortable room may be hired for similar purposes for one or two evenings in the week. I am, yours very truly,

JOHN W. HARRIS.

8, Sandall Road, Camden Town, N.W., Sept. 27th.

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

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.  
Two copies " " 4d. " 17s. 4d.  
Three " " 5d. " £1 3s. 10d.  
Four copies and upwards, in one wrapper, post free, 1d. each per week for 6s. 6d. per year.

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

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

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

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 1, 1875.

### THE RUSSIAN SCIENTIFIC INQUIRY.

Mr. Aksakof and Professor Boutlerof have been in London during the week, placing themselves in communication with the most eminent mediums, and holding special seances for the investigation of the phenomena. The kind of medium most required is one who can obtain the movement of physical objects in the light. The Russian investigators think it best to begin with a thorough examination of the most obvious facts connected with these manifestations, and, should the conditions prove propitious, they may then extend their inquiries into phenomena of a more obscure description. We think their plan is extremely good, and, moreover, is the one which is most likely to meet with complete success.

Professor Boutlerof is as deeply interested in the subject as Mr. Aksakof, which is saying a great deal, as that gentleman has expended more, perhaps, than any other gentleman in Europe in promoting the cause of Spiritualism through its literature.

The Professor has also a very pleasing personal sphere, which will enable him to come into very intimate relations with mediums, and facilitate the inquiry in which he is about to be engaged. We hope our visitors will meet with suitable mediums in the country, and we have no doubt those mediums who accept their invitation to visit St. Petersburg will be treated with every consideration.

Mr. Aksakof and his friend Professor Boutlerof will remain in London for another week. Mr. Home accompanied them to London. We understand he is a relation by marriage to both of these gentlemen.

### INSTITUTION WEEK.

Numerous letters have reached us expressing sympathy with this movement, and promising assistance in the event of its being resumed this year. As to the suitable time, we cannot think of a better date than the first week in December. Possibly someone may take up the question, and carry it to a successful issue. What is chiefly necessary is a local representative in each district to bring the matter before the friends, and to collect their offerings. In some cases special seances and meetings of various kinds may be held, at which the business could be done right off-hand. There is nothing like commencing the work in time if it is thought well to go on with it.

The occasion might be made one for advancing the cause by exciting a sympathy with the movement, and promoting union between those who are engaged therein.

Institution week might be made an occasion of general pentecostal outpouring through the whole country. It is a well-known fact that the power of the spirit-world is behind the Spiritual Institution; and all those individuals and organisations that have worked in sympathy with it have done the greatest amount of good, and have participated in the highest satisfaction in accomplishing their work. Would it not, then, be a useful proceeding for all Spiritualists who are attached to the great spiritual organisations of which the Spiritual Institution is the external manifestation, that they should link themselves together in closer bonds of sympathy and co-operation? We leave the matter in the hands of our friends on earth and in the spheres above.

NEWCASTLE-ON-TYNE.—On Monday, October 4th, Mr. T. P. Barkas will lecture to the members and friends, in the Freemason's Old Hall, on "Facts Stranger than Fiction." Chair to be taken at eight o'clock; collection. On Monday, November 1, Mr. Barkas will lecture in the same place on "Optical Illusions in their relation to Alleged Modern Spiritual Phenomena."—E. J. BLAKE.

### MR. D. D. HOME IN LONDON.

Mr. Home came to town with Mr. Aksakof, of St. Petersburg, last week. We were very pleased to see him looking so well, though it is apparent he suffers very much. His many friends in this country will regret to hear that he contemplates returning to the Continent almost immediately. He does not entertain hopeful views on the state of his health, yet this does not in the least discourage him. We trust his anticipations may be unfounded, and that he may long life among us to enjoy the friendship of those who respect him so highly, and to promote the cause through his unparalleled mediumship.

### MRS. LOUIE M. KERNS AT DOUGHTY HALL ON SUNDAY EVENING NEXT.

The lady to whom we devoted some space last week in quoting an article respecting her from the *Banner of Light*, has arrived in London, and will remain till the 12th inst. The nature of her mediumship was fully described in the article which appeared in our last issue, and she desires to give two public seances before she leaves London. These will take place on Tuesday and Thursday evening of next week at Doughty Hall.

On Sunday evening a friendly conference will be held at Doughty Hall, at which Mrs. Kerns will be present, and will thus have an opportunity of meeting the friends of Spiritualism in London. She is in very delicate health, and cannot see sitters privately, so that her public seances will be the only means of becoming acquainted with her mediumship.

On Sunday evening Mrs. Louie M. Kerns will give an account of her history as a medium, which is very interesting, and she will possibly afford the audience some proofs of her power. The service will commence at 7 o'clock; admission free. Doughty Hall, 14, Bedford Row, Holborn.

### MRS. LOUIE M. KERNS' PUBLIC SEANCES.

The peculiarity of this lady's mediumship is that she can give tests in a public hall crowded with people as well as in private seances. Those composing the audience write the names of deceased persons on little slips of paper, either at home, before coming, or in the hall. These are rolled up, so that the writing cannot be observed, and are collected by officers appointed by the meeting. Mrs. Kerns takes these papers and handles them, but without looking at what is written therein, and straightway gives the names, and oftentimes particulars of the spirits whose names are written on the ballots.

Mrs. Kerns will give two public seances in Doughty Hall during the week, on Tuesday and Thursday evening, at eight o'clock; Doors open half an hour previously. The admission has not been definitely fixed, but it is probable that somewhere about 2s. or 2s. 6d. will be the price of admission.

Those who attend Doughty Hall on Sunday evening will have an opportunity of making the acquaintance of Mrs. Kerns, and thus be better able to judge of the advantages likely to be derived from the coming seances.

Since writing the above, Mrs. Burns has had some conversation with Mrs. Kerns, and has received from her a great number of tests, which were given mixed up with the topic on which they were converging. They were remarkably truthful. Deceased persons were accurately described, their relationship, characteristics, and the state of their belief when they died, also the places where they died. The appearance of places was portrayed. Altogether a most satisfactory test seance was obtained without the slightest effort. Indeed it seems to be impossible for Mrs. Kerns to meet anyone without giving tests. We look forward to a very interesting season with her while she is in London, and are glad at having this opportunity of giving some personal testimony of her powers.

### DR. WOLFE'S PRESENT TO THE SPIRITUAL INSTITUTION.

On our last page we print the contents of "Startling Facts in Spiritualism," by Dr. Wolfe. The work is one which has already attained a large circulation in this country, and speedily recommended itself as a favourite among the friends of Spiritualism in England. Dr. Wolfe presented one hundred copies of the first edition to the Spiritual Institution, and quite recently we have received in like manner one hundred copies of the second edition, which we shall be glad to distribute as speedily as possible, that our funds may receive that augmentation which the generous donor of the volumes intended by his gift.

DOUGHTY HALL.—Dr. Hallock gave a discourse on Sunday evening at Doughty Hall, which elicited the thoughtful attention of the audience. His remarks were chiefly directed to the vexed question of the "Origin and Existence of Evil in the World," a problem, as he believed, only to be solved by the broad philosophy of Spiritualism, which recognises nothing absolutely bad in all the universe. He hunted down the theological Devil, and showed how man's ignorance of nature's laws, and consequent violation of them, made up a long category of the so-called evils and sufferings of the human race. Mr. F. Wilson offered a few observations of a general character from his own particular standpoint.

HALIFAX.—Mr. Williams, of Bradford, will give two addresses in the Psychological Hall, Union Street, on Sunday, October 3rd. Mr. Wood will speak every third Sunday.



## THE RETURN OF MR. MORSE.

It is now nearly twelve months since Mr. Morse departed for America, and his return is close at hand. We learn with pleasure that a congratulatory *soirée* is being organised to receive him, and to express the satisfaction which every English Spiritualist realises at the success which has attended his mission to America. This event will take place at the Cavendish Rooms on November 3rd. Further particulars will be given in future issues of this paper. Already Mr. Morse's old friends in the provinces are looking forward to the time when they shall again have the gratification of listening to the sound instructions of his guides. We understand Mr. Morse will tarry in Liverpool a few days before he comes to London. We hope he will have a comfortable passage across the Atlantic.

## MISS LOTTIE FOWLER'S RETURN TO LONDON.

We expect the arrival of Miss Lottie Fowler about the time this issue of the MEDIUM reaches the hands of its readers. While we write she is at the Hague, from which city she will proceed direct to London. Her announcement will be found in the usual place in our advertising columns. The great number of inquiries which have been made for her during her absence on the Continent warrant us in supposing that she will have a very successful season.

## A CARD FROM MRS. TAPPAN.

I take great pleasure in calling the attention of the Spiritualists (see note in another column) in London and vicinity to the healing powers possessed by my friend Mrs. Burke, upon whom, through the mediumship of Brother Slater, this gift has been bestowed under the wise ministrations of Dr. Rush and his kindred band of healing spirits. I am sure sister Spiritualists will feel grateful to know of one who in every sense is a lady, an earnest and devoted Spiritualist, and I feel certain she possesses healing powers of no ordinary kind. "There are diversities of gifts, but the same spirit." CORA L. V. TAPPAN.

## MRS. TAPPAN ON HER PASSAGE.

To the Editor.—Sir,—A brief note from Mrs. Tappan, from Queenstown, reports, "All right." J. LAMONT.

## MR. D. D. HOME'S FIRST VOLUME.

Those who have been seeking for years to obtain a copy of "Incidents in My Life," vol. 1, by D. D. Home, will be glad to hear that a few copies are on sale at the Spiritual Institution. The price is 7s. 6d. post free. As the number is not large, those who desire to obtain a copy should lose no time in making application.

## EDITORIAL RAMBLES.

Mr. Burns expects to visit Nottingham soon, when he will be glad to come in contact with the friends of the cause in that district. He is also invited to Wales and Lancashire. Friends should make as long preparation as possible, so as to secure full conferences gathered from the supporters of the cause in the respective districts.

## THE DISCUSSION ON RE-INCARNATION.

We have received of late a few communications on this subject, which we hope to discuss in an early number. Our columns, as well as our time and energies, are so thoroughly occupied with that which we and our readers understand by Spiritualism that other considerations have to take a second place. This, we hope, our readers will thoroughly appreciate, and our re-incarnationists will excuse. Mr. Burns had planned to give a lecture on the subject on Sunday evening at Doughty Hall, but made way for a reception to Mrs. Louie M. Kerns, who as a medium demonstrating the fact of spirit-communication, is much more worthy of the consideration of the friends of the cause than any problematical theory. Our friends the re-incarnationists may depend upon it that our silence does not arise from any degree of cowardice or inability to explain the arguments which have as yet reached us from their side.

## MR. ASHMAN'S SEANCE FOR LESSONS ON HEALING.

When Mr. Ashman gave lessons in psychopathic manipulations at the Spiritual Institution some time ago, there was not by any means the same degree of interest in the subject as there is now. He succeeded, however, in securing pupils, and making them healers. Now that the atmosphere is redolent with the attempt and ability to heal, Mr. Ashman may expect much larger classes and greater results from his instructions. On Wednesday evening his classes will commence at the Spiritual Institution. Admission half-a-crown, or five shillings for a course of three successive Wednesday evenings. Tickets are now ready, and may be obtained at 15, Southampton Row, Holborn, or from Mr. Ashman, 254, Marylebone Road.

We observe that the large demand for the recent article in the *Nonconformist*, on "The Phenomena of Spiritualism," has necessitated its reprint. It will be supplied with next Wednesday's edition of that paper.

BIRMINGHAM.—Mr. Mahony announces his subjects at the Athenæum on Sunday. In the morning he will open a discussion on "Self Help." In the evening the same gentleman will deliver a lecture on "Man's Immortality Scientifically Demonstrated." The MEDIUM and other spiritual literature may be had at the hall, morning or evening. The next monthly tea-party will take place on Sunday, October 17th, 1875.

## A HAPPY EVENING AT DOUGHTY HALL.

The first year of the Free Gospel series of Sunday evening services will be completed in about three weeks hence. A social evening of the friends who take part in these meetings has been talked of now for nearly nine months. The time has come when such an evening would come off with pleasing propriety. Miss D'Arcy, after her temporary absence, has returned to preside at the harmonium, and the results of the year's work have altogether been so cheering, that a happy evening would not be out of place to commemorate what has been done in the past, and to prepare for what is to come in the future.

We propose that the meeting on Sunday evening, after the usual business is completed, resolve itself into a committee to carry out the necessary arrangements for the realisation of a social evening such as here suggested.

## WHY SUPPORT BURNS'S BUSINESS?

I rejoice to say that I am troubled with the care of but few secrets, and I have no desire to appear what I am not. I did not call myself into being, neither have I shaped my destiny, hence I have no reason to be ashamed of the position in which Providence has placed me. All that is required of me is to do the best I can under the circumstances. Ah! there is where the shoe pinches. The battle of life is with those same untoward and ever-cropping-up circumstances. Mine are rather troublesome, but they are not of my seeking, nor do I desire to surmount them for my own ends alone. Indeed, my chief work is to improve the circumstances of others. My concern has always been more for others than for myself. I have been taken out of my own hands entirely and made the servant of many. I may not strike out a path in which self is the purpose sought. My success does not consist in what I can appropriate, but in what I can bestow. Is this not true of us all?

My readers all know in what my sphere of action consists, and I am encouraged and strengthened by the warm sympathies of the majority. There is, no doubt, an opposite side to the picture, the dimensions of which I have no means of computing. While I receive many expressions of a comforting character, I but seldom have conveyed to me sentiments of an opposite kind. I know that these exist, but they are a class of products which thrive best in the shade—behind backs, and where they are sheltered from the adverse winds of examination and reply. I have had it said to me, however, "Why should Burns have aid afforded him to carry on his business any more than other tradesmen?" Many have been able to understand this matter for themselves, and it is questionable whether those who require much argument to convince them that they ought to aid in this work are worth the trouble. It is hoped, nevertheless, that the observations which follow may be useful.

It must first be observed that my "business" is a most peculiar one. There is no one just like it in the British Empire, at home or abroad, and hence those rules that apply to other businesses will not apply to it. Every business is best known by its products, by the work it turns out, and I call attention to a few of the results which this "business" has taken some part in bringing about.

Twelve years ago, when this "business" commenced, there was no depot or agency in this country, or its dependencies for the distribution of Progressive Literature. I had commenced the work in a place of business in which I was engaged, but the proprietor would not allow it to proceed. Spiritualism existed, seances were held, certain books could be obtained at high prices and with much difficulty, but as a form of thought Spiritualism had no visible representative or place of abode. At that time a lady travelled all the way from California, and found it impossible to meet with any trace of a Spiritualist in London. At the office of the *Spiritual Magazine* no information could be afforded. This is no reflection on the publisher, who did his duty in that respect, but did not see his way to the "business" of keeping a staff to entertain strangers and talk over the subject of Spiritualism. This has been my work, and any person may form a correct idea of the profit attached to it.

## MY "BUSINESS"

Has been associated with the establishment of a free public platform for Spiritualism, on which, Sundays and week-days, persons of all countries or shades of opinion might express themselves freely and fearlessly on the subject of Spiritualism, or any form of truth.

My "business" has been related to the institution of permanent Sunday evening meetings for the statement of the religious and moral bearings of the subject in London and in various parts of the provinces, till they promise to become one of the most striking features of the movement.

My "business" led to the production of the first weekly organ which now exists in connection with Spiritualism, and which has been to every worker in the cause, and every fact or thought connected therewith, a hearty and willing exponent.

Indeed my "business" has resulted in a firmly-rooted periodical literature, monthly and weekly, which is the vehicle for the expression of fact and opinion of the freest kind which exists on the face of the earth, and is a source of strength and assistance to every liberal mind in these dominions.

My "business" has been to welcome pilgrims and strangers—"the servants of the spirits"—who might visit our shores;

prepare for them a hearty reception, introduce them to the great and growing community of Spiritualists, and make them useful in the progress of the truth, and profitable to themselves.

My "business" has been to be at the call of the movement at all times and under all circumstances, sparing neither money nor effort to do that which was for the moment necessary for the furtherance of our principles. In all these things I have taken personal responsibility, and that this work has not been regarded entirely as an individual matter the thousands of Spiritualists who have aided me with means are, I might say, a universal acknowledgment, and give a conclusive answer to the question—"Why the friends of Spiritualism should be expected to help Burns in his business."

These "business" items no business man would regard as his particular work, but the duty of the community of Spiritualists to be shared in alike by all, according to their means and self-devotion to the truth.

But my "business" has more particularly been that of publisher of works on Spiritualism. When I commenced this task there were, in a manner of speaking, no goods and no market for them. A few books had been published in this country, excellent works, but for want of a channel through which to dispose of them, they had sorely incommoded their proprietors, and had met with but small acceptance. It was my "business" to originate an entirely new class of goods, for which there was, comparatively speaking, no demand. And all this had to be accomplished without prestige or capital. I have succeeded in forming the nucleus of a distinct literature, which has sold extensively, at prices below that of the generality of works having a similar object. In this particular line of business I have not acted for selfish ends, but have endeavoured to hold the interests of my customers, and the spread of the truth above every other consideration. Though I have taken the sole responsibility, yet I have acted more as an agent for those who patronise my wares, than as a proprietor endeavouring to enrich himself at the expense of those who dealt with him. Even in this particular branch I have not worked alone, but the great body of my fellow believers have heartily co-operated with me, and thus have again, by an overwhelming majority, given the decision that to "assist Burns in his business," as a producer and distributor of spiritual literature, is the work of the friend of Spiritualism.

And what does this assistance mean? Briefly this. The literature of Spiritualism is a necessary instrument of the movement. Its extensive circulation is an excellent method of promoting the cause; therefore, to patronise this "business" is to spread Spiritualism in a most effective manner.

The one prime defect connected with the whole affair is, that to make this "business" a comfortable one about four times more ought to be done in it than at present. It is a fact that there is not sufficient sale for works on Spiritualism throughout the British Empire, at home and abroad, to keep one shop open. That my statement is truthful may be readily inferred from the fact that I have no competitor. Were this line of business an easy means of acquiring wealth, many more would take part therein. All who have attempted it have been unable to continue. Only within the last twelve months an adventurer was forced to relinquish the attempt, after having inflicted losses upon individuals far exceeding the usual voluntary aid which I receive; and the most recent participant in "trade interests" does so little business that he cannot afford to keep stock.

These facts must be supplemented by another, namely, that I have carried on this arduous work without any capital whatever, and have had to draw largely upon whatever I could obtain from professional sources, or the sale of literature in other departments.

I do not ask Spiritualists to help me in any particular personal business which merely concerns my own prosperity, but to co-operate with me in one of the most distinct and effective efforts for the promotion of Spiritualism which has ever been witnessed in the whole history of the movement. In short, I make this practical request to my brother Spiritualists: Take up the provisions of the Progressive Literature Publication Fund by personal deposits therein. Raise me a fund of—say £1,000, and set to work to induce all inquiring minds to purchase copies of the works manufactured and supplied to depositors at cost price. By thus working all together like one family, and enabling me to do sufficient business to maintain my expenses, my difficulties will be entirely overcome, and the cause will derive that benefit from the existence of this particular "business" which the spirit-world intended in establishing it.

J. BURNS.

Mr. A. GARDNER says: "I hope 'The World's Sixteen Crucified Saviours,' by K. Graves, will become extensively known by English Spiritualists. It is really a good book, and suited to any capacity."

SURREYLAND.—An association for the purpose of promoting Spiritualism is about to be started at Sunderland. Those interested may communicate with Mr. Pitkin, solicitor, John Street, or Mr. John Rutherford, 6, Salem Street South.

"Baby Carriness" writes from Bartegill Castle: "Please send me immediately by book post six more copies of 'Miracles and Modern Spiritualism,' by A. R. Wallace, and five more copies of the 'Phenomena of Spiritualism,' by W. Crookes. And they are the surer books for circulation, and I give them away right and left." Her ladyship appreciates the advantages of our publishing scheme.

#### DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Cavendish Rooms were tolerably well filled in the morning and crammed in the evening to listen to Dr. Sexton's two discourses, that in the evening being on "Primeval Man: was he a Savage, or a Civilised Being?" forming the last of a series of four on the "Origin of Man," and which now being completed, will, we understand, shortly be published in a small volume, which we have no doubt will command a large sale. Amongst those present in the evening was Mr. D. D. Home, who expressed himself delighted with the discourse, as indeed did a large number of other persons. If these audiences continue to increase as they have done during the last few weeks, it is quite certain that Cavendish Rooms will be found far too small to contain them. The points taken up in the discourse of Sunday evening were in brief as follows:—1. The bearings of Palaeontology on the question, which consisted of an elaborate examination of the numerous instances in which human fossils had been discovered, and a comparison of these with the bones of existing men, the conclusion arrived at being that the fossil remains pointed rather to a higher than a lower race of human beings than those now existing. 2. The facts furnished by archaeology in Egypt, in China, and in our own country, also tending to show that Palaeo-cosmic man was by no means the low and degraded savage that he had frequently been represented to be. The Doctor criticised very severely the theories that had been promulgated with regard to the stone, bronze, and iron ages. 3. The present condition of savages. 4. The light thrown on the subject by language. 5. A consideration of the mode in which knowledge is ordinarily acquired, from all of which the Doctor inferred that there was not a shadow of reason for believing that the primitive condition of man was, as Sir John Lubbock had declared, one of "utter barbarism." The Doctor concluded with an eloquent peroration on the comparative advantages of science and religion.

On Sunday next, Dr. Sexton will deliver two discourses as usual—in the morning at eleven, on the "Relationship of Christianity to Reason," and in the evening at seven, on the "Idea of God." Those who wish to obtain seats in the evening had better attend early.

#### SPIRITUALISM AT CHOPPINGTON.

To the Editor.—Dear Sir,—I shall, with your permission, furnish you with a short report of Spiritualism and its doings in this place. And first, I may state that, considering the amount of ignorance, bigotry, and prejudices with which we have had to contend, the amount of progress we have made has been something surprising. Indeed, the place is rapidly becoming quite a centre for the Spiritualism of the district. For a considerable length of time now we have had a circle sitting in the ante-room of the Unitarian Chapel, and really we have every reason to be satisfied with the results. I am sure each member of the circle will be ready to declare that in that room, and in pursuit of Spiritualism, they have spent some of the happiest hours of their existence. Our circle has already developed some mediums to a considerable state of perfection. Mr. William Dawson, a decent "canny" man, has become pretty well developed as a trance speaker. One of his controls, bearing the name of "Jinny Gray," has become quite a local celebrity. Her wonderful singing of the old Methodist hymns, and the humorous and witty remarks with which she always seems to be provided, have rendered her quite a favourite amongst us. Amongst his other guides may be named two Frenchmen and a German, and it is really wonderful to find the little man, who knows not a word of French, speaking French with immense volubility of tongue. One of the Frenchmen told us that he had been a sailor, and was drowned on a certain part of our coast a few years ago, and on making inquiries we found his statement entirely correct. The other Frenchman was a soldier in the French army, and was killed at the battle of Sedan. He tells us with some glee that he now occupies a far higher position than the late Emperor, for whose memory he has small regard. Mr. Dawson's principal guides, however, are "Faith," "Hope," and "Charity," and a very excellent trinity they make. The speeches which they now deliver are really excellent, and such as would afford both pleasure and profit to any intelligent person. Another guide bears the name of "Intelligence," and really he is worthy of the name he bears.

Another friend, Mr. A. Swann, is becoming developed as a writing and speaking medium. Another of our circle, Mr. Joseph Skipsey, of Ashington, has become a very excellent clairvoyant. In the daytime, and in his normal state, he can describe our spirit-friends with great accuracy and precision, and so that we can easily identify them. Often, too, he can read off as from a book an account of the earth-life of the spirit that appears before him. When in my house the other day the picture of a place appeared before him, which, from his description, I recognised as the place where I spent the days of my childhood, and a place that Mr. Skipsey never saw. I am not a prophet, nor the son of one, but I dare predict this, that Mr. Skipsey will develop into one of the most wonderful mediums we have in our country.

The last medium of ours to whom I shall refer is Mrs. R. Elliott, and as that lady bears a close relationship to myself, of course I must speak well of her. Well, she has become a very excellent seer-medium. She can, while at the circle, describe our spirit-friends with wonderful accuracy. She is also a speaking-medium, but she has done little in that line, owing to her delicate health. However, through her we have had a speech from "Lady Dilke" on oration, of which, by the way, that lady highly approved. We have also had a fine poem from the great Scotch bard, "Burns," on "Man was not made to mourn." To hear our favourite bard address us as he did with a strong Scotch accent, and with words of kindness and wisdom, was really a treat we can never forget. In answer to inquiries, he told us his favourite poem was "Mary in Heaven," that Shakespeare was the author of the immortal works that bear his name, and that I should not place over much dependence on the re-incarnation theory, that was attracting attention, for as far as his experience of spirit-life extended he was not aware that such re-incarnations had taken place. I may state Burns visits us almost daily and gives us messages through the planchette. I am, yours sincerely,

ROBERT ELLIOTT.

Choppington, September 27, 1875.

We are glad to see Mr. Wilson is renewing his Sunday afternoon lectures at Cambridge Hall, Newman Street.

## MR. JOHN PRIEST ON DEATH.

On Sunday last Mr. John Priest gave an excellent discourse on death. His remarks were couched in a clear and logical style peculiarly his own. He said death for some thousands of years had been held up and paraded before men's minds as the enemy of all mankind. The theologian had represented it as an intruder into this world, brought upon the family of man by sin, and so they conjure up the most exuberant and dismal apprehensions—the passing bell, the parting friends, the portraiture of darkened attire, the blighted hopes, and everything to super-induce despair and cause man to ask the question if God be there. But death, he said, was in the world before ever man existed at all. The science of geology had shown that forms of life, and decay, and death had been passing this earth unnumbered ages ere man had his existence therein; that death was a necessary law of God in the economy of existence amongst animals and nations. Assyria, Greece, and Rome had passed from their exuberance to comparative decay. Were men and animals to continue in this life, then must procreation be stopped, and those sensational laws established in man's being be altered, and the whole economy of man's nature be transformed into something else, for the tiny spot of this earth would soon become too small for its inhabitants, or else these mortal bodies would have to be transferred to more extensive shores. And if these bodies are made up of the elements of this earth, how soon would the earth be robbed of all its atoms. If it be an ordained law that man has to replenish the earth, then the law is, and must be, that dissolution must of necessity take place. He viewed death higher in man than that of the beast that perisheth, for while they had no desire for a consciousness of a future existence, mankind had those desires in his nature, and which have been exhibited in all ages and among all nations of men. That desire was innate in the human soul, it expressed itself in a clear and forcible manner in man's consciousness, and became in him a longing for an eternal life. Without this, life would be to man the most dismal thing in existence. If death was the cessation of life, then it would be, of all things, the most miserable. But thou philosophy, that brings a brighter dream of man's life, never dies in the soul, but always brightens into a pure angel of light, gorgeous to look upon.

He considered death a beautiful ordinance of God, which was not to be apprehended or feared. It was but a continued existence. Those ripened affections, those hallowed emotions, that make life on earth so dear, can never die, and in affliction's last struggle, when decay of all that is mortal takes place, there stands out one bright form, and that is the thought, "There is no death."

Dr. Hitchman spoke in the afternoon, who, it was said, gave a very elaborate discussion upon "Spiritualism and Science."

Liverpool.

JOHN CHAPMAN.

## MR. PERKS'S CIRCLE AT BIRMINGHAM.

To the Editor.—Dear Sir,—I have for four months attended the seances at Mr. Perks's, Birmingham, and we have had many interesting occurrences, but on Sunday night last particularly so. There were but nine of us—six males and three females. I have never seen so many lights in all the four months as I did on that occasion, some of them being like fairy meteors as they flash through the heavens. We also all saw light clouds floating about the room. We had an interesting little control of Miss Morrell by her departed sister, who promised to come and visit us again. But the most interesting event of the evening was a control by the spirit "Lazarus," of Bethany, about whose death Mr. Perks was impressed for me to read at the opening of the seance. He spoke through the mediumship of Mr. Suckling, described how he was a disciple of the great teacher Jesus, and how he used to entertain him when he came with feet burnt and bleeding across the sands. He vividly described his own career in earth-life, his own death, and how, at the word of Jesus, his spirit came back to his body, and what a blessing the event was to him, as, though he had been dead to Jesus, he had not lived as he ought, and was not happy. He went on to say how he profited by his bitter lesson of the past, lived a pure life after, then passed away again into spirit-life, and was unspeakably happy. He gave us an affecting account of how the loving mother of Jesus followed him through all his wanderings, and showed us what an angelic thing a mother's love in general was, even to her most erring children. We were told that a whole host of spirits of a high order were present, and we felt that the words were true, one lady remarking that "This is, indeed, the gate of heaven!" I feel myself utterly unable to do justice to the grandeur of the scene. In conclusion, I may just add that an appointment was made for one of the same band of spirits to visit us with another communication that night five weeks, and it was requested that, if possible, the same nine individuals should be in the circle. If you will please give these few remarks a place in the MEDIUM you will oblige the sitters, amongst whom was your humble servant,

W. N.

MANCHESTER.—An inquirer into Spiritualism would be very glad if some gentleman would kindly introduce him into a circle. Address, H. Stuck, 2, Webster Street, Greenheys.

LIVERPOOL.—A CORRECTION.—In our report last week of proceedings at the Islington Assembly Rooms allusion was made to a demonstrative spirit. Respecting this incident we have received a letter, in which the writer says:—"May I be allowed to inform your informant that the spirit whom he refers to as the second control, and whose utterances, he says, were 'a compound of theology and vulgar similitudes, not unworthy of a recent sermon in the metropolis by James Thompson (alias Bendigo), ex-champion of English pugilists, is a very powerful Red Indian, who only controls for healing purposes, and cannot speak English except on rare occasions, when, amongst my personal friends, he succeeds in making them understand that he is 'Good Jim,' those two words being, to the regret of friends, the sum total of his English. This for the sake of truth.—From yours, respectfully, CHARLOTTE DIXON, Constance Street, Islington."—Like mortals, spirits are liable to be misunderstood, and some persons regard as "evil" or "low" spirits those who may be deficient in talking power, or whose language or social life has not been of the same stamp as their own. Love is a good interpreter in such cases. Whatever mistake has been made, our "informant" meant well.

## THE HARMONICAL PHILOSOPHY AND RECENTLY-REVIVED THEORIES CONCERNING THE SOUL.

To the Editor.—Dear Sir,—Whenever a theory is set forth which cannot be sustained by reason, its advocates, however badly balanced their phrenological structure may be, have at least sufficient prudence, when seeking to gain adherents, to request that their dogmas be not tested by the methods adopted in other branches of inquiry. In all such cases it will be seen that those holding the theory or creed have more devotion to it than love of truth. Let anyone ask a strictly orthodox or unadvanced theologian how the "blood sacrifice," as he understands it, is to produce any effect upon the human spirit either here or hereafter, and he will at once refuse to investigate his position by the light of reason and the truths of mental philosophy, but demand of the inquirer "faith" or suffer the allotted penalty of the pangs of hell-fire. And it seems strange, that as soon as some minds are emancipated from one superstition they are bound by another. Many in our own ranks have been educated above the idea of atonement, in the unphilosophic sense in which it is held by the masses, but as soon as another dogma, equally absurd, is placed before them they accept it, and, curious to relate, occupy almost precisely the same position to investigators as the orthodox theologian to the rational student. Faith is demanded, and there is talk of "mature souls" only being capable of receiving the "new light." This is exactly the case with the doctrine of "re-incarnation" and its believers. Their system is well known here through the books of Allan Kardec, and some lectures given in London by Mrs. Tappan, and it is, therefore, unnecessary to give an outline of it. My object in writing is, to place before Spiritualists the beautiful views of A. J. Davis on spirit and soul, which views are of the most rational and elevating character, and show that the highest attributes of the spirit are ultimately unfolded without "re-births" and "re-expressions in matter." By a letter in a recent MEDIUM, I see that Mrs. Tappan's discourses in London are looked upon as a "revelation." All that is practically useful in them on thought, health, disease, healing, &c., purporting to be from "Dr. Rush," is ably expounded in a similar way by Mr. Davis in his "Great Harmonia," issued several years ago; but I admit that what has been properly termed the "almashaok matter" about the "dispensations," "ancient and chief angels," &c., is new, but can, in my opinion, be of little practical service to mankind. Although there is little new in Mrs. Tappan's orations, they are valuable, giving as they do on many subjects clear expressions of truth; but to the work in hand. The work of the Seer, which deals with the philosophy of mind, the immortality of the soul, and kindred questions, is the fifth volume of the "Great Harmonia." Mr. Davis first shows that ideas are the indwelling properties of spirit—the innermost or divine principle—while thoughts are only the motions or vibrations of ideas. "All spirit," he says, "is essentially the same ethereal wine of eternity, but its motions (or thoughts) and operations (or activities) will take the shape or temperament of the individual covering it. Therefore it is possible to make progress in thoughts, in sentiments, in conceptions, in feelings, in being, and doing; but in the region of causes or in the empire of ideas no progression is possible, for the essence is perfection absolute and eternal." The "spirit," the Seer further states, is a "self-intelligent and inter-coherent emanation of eternal elements (ideas) from the universal ocean of divine love and divine wisdom," and proceeds to point out that the object of existence is to develop the spiritual organisation or soul, which is the body or covering of the spirit, that the innermost essence or "divine lake of ideas" may gain complete expression. The soul is elaborated from the imperishable or magnetic elements of the food, &c., we take, and contains all refined and imperishable forces. "As the physical body is the fruit of vitalised matter, so is the spiritual body the fruit of its vitalised exterior. This embodiment evolves and perfects the spirit, not in essence, but merely in its form and organisation." Mr. Davis next ably argues that the spirit's individuality or soul-covering is imperishable, and maintains that "the soul (including the spirit) of man possesses internal and self-tending affinities stronger and more positive than any that are external; in a word, that there is no attraction outside of man, superior in strength to that which pervades and prevails within." Of course it cannot be expected that in a letter I can do justice to Mr. Davis's book, and I have just picked a point here and there. Those who will peruse it will find the evidence for his positions.

Now if the spirit or "spark of divinity" within us can make no progress, for the very reason that it is absolutely perfect itself, what use could several re-births be to it? The re-incarnationists seem not to understand that the object of physical life is to develop a spiritual organisation, which gives permanent individuality to the Divine principles or spirit. And even if this spiritual organisation is somewhat imperfect when it enters the next world, is it not more rational to believe that it will there unfold to express all faculties instead of having to undergo a process akin to annihilation, so that the spirit-essences may be extracted for an infant about ready for birth on earth? "Re-incarnation," or being "done over" is without prejudice the most absurd theory that can enter the human mind. A writer in the *Spiritual Magazine* lately took much trouble to show how it originated in France. He might have saved himself the trouble, because the doctrine, or something analogous, originates in every lunatic asylum in the country.

It is earnestly to be hoped that Spiritualists in this country will not disgrace themselves by publicly discussing such a theory. It can only tend to mar the progress of true spiritual philosophy, and lead the public to believe that the bulk of Spiritualists are hallucinated beings. B.

MR. SADLER'S SEANCES AT CARDIFF.—Very interesting accounts reach us of the materialised forms and other physical phenomena produced at Mr. Sadler's circle in the light. Mr. E. G. Sadler and his sister have been in town during the early part of the week, and we have had an opportunity of witnessing some of the phenomena of the dark seance. Mr. Sadler and his guides have resolved for the present to confine their efforts to Cardiff, where the cause is taking deep root through their agency.

MR. F. WILSON has a small publication in the press, entitled, "The Teachings of Nature." It is only the first of a series under that general heading, and deals with the significance of colours. It will appear in a few days.



## COLONISATION AND SPIRITUALISM.

Dear Mr. Editor,—Having travelled through the half of a lifetime without ever having come across Utopia, I almost begin to doubt whether such a state has any existence, except in the minds of individuals, not that for a moment I wish to convert anyone to that opinion, because I think it good that we should believe in it, at least a little, or if we don't believe we should still try and attain its excellence; and then, again, I can't for the life of me bring myself to believe that it is to be found in Virginia, or by a body composed exclusively of Spiritualists, any more than I should think it good or profitable to form such a colony to be composed exclusively of electricians.

But it is not of myself, or what I think, that I wish to write you about, but to say something which shall cause my brother Spiritualists to reflect before they "put in all they possess" to the Utopia of Mr. T. L. Henly. I do not know the correspondent who thus signs himself, and if I did I have little doubt that I should be inspired with the self-same feelings of esteem which I at present, and which his evident sincerity demands I should, hold him in; and I hope that he, as well as you, Mr. Editor, will acquit me of all factious intent in differing from his views; but with my own experience to guide me I think it right to utter a few words of caution to deter, if possible, the impulsive and inexperienced from rushing in and staking their all in what I am convinced would be in many cases a matter of subsequent regret.

I am well acquainted with the district mentioned by T. L. H. in his letter in the *MEDIUM*, and can assert, without fear of contradiction, that there has been more than one English gentleman, with a knowledge of agriculture and general farming, who has gone to "the thriving little town of Gordonsville" and trusted himself in the hands of the clever and sanctified Mr. Digges, the land agent there, been located accordingly upon land adjacent to the thriving little town, and where he has found it useless saying "Root, hog, or die," for even the hog would die in despair of finding a root there. The aspect of the place, as seen from the depot, is not cheering; the land flat, and composed of a grey, hungry, and poor soil, with the stumps of the felled trees standing out of the ground in seeming reproach at the surrounding desolation, knots of pinewood (signs of a poor soil), and occasional patches of red land meet your view as you ride along, and the faces of the people, all in strict keeping with the surroundings, sad and weary-looking, showing the poverty in which so many are. The soil, exhausted by continuous tobacco and corn-growing, would take years and much money to bring it back into a state of profitable cultivation, and any land you could buy at five dollars per acre would not be worth having as a gift, decent farms not being procurable for less than from twenty-five dollars to fifty dollars per acre. So much for Gordonsville, which was brought to this culmination of wretchedness during the war. The prospect brightens as you journey farther down the rail, the scenery becoming finer the nearer you get to the Piedmont district, and the land proportionately better, but all in an invalided state by injudicious farming, and no land in a state for grassing until you get into the Valley, where the land sells from forty dollars to eighty dollars per acre, and without grass where would you get butter and cheese?

T. L. H. writes, and I can fully corroborate the statement, that the people are kindly and the climate healthy, and I agree with him that fruit culture and preserving could be made profitable in Virginia, and I am certain that it is adapted to the cultivation of the vine, which might be made to pay well after some years waiting and great outlay of money. All the timber situated whence it could be profitably transported has been cut long ago, and the locomotives which now burn wood will, at no very distant date, burn coal, which is easily obtainable in that part of the country through which the rail runs in West Virginia, and when this takes place one of the most extensive markets for wood will be lost.

I will not further trespass on your time and patience, or I might speak much more of Virginia, its beauties, capabilities, and probable future, but with the above remarks close the bread-and-cheese side of the question, and offer the expression of a few of my opinions bearing upon the spiritual side. I do not think that we, as Spiritualists, should voluntarily make or try to constitute ourselves a distinct separate body. I do not look upon Spiritualism as a religion, but as a scientific fact which proves the existence of a loving God, and man's immortality and progression; it inculcates no new doctrine, it is free from dogma, and it clears our mental vision and broadens our faith in ultimate human goodness. If anyone asks me who are Spiritualists, and what do they believe, I reply by asking a similar question, viz., Who are not Spiritualists, and what do they believe? anything or nothing? I am a Spiritualist, and believe in the teachings of Jesus, in their beauty and universality; yet I do not believe him to be any more the son of God than I am myself. I look on Socrates and Plato as Christians of a high type, and even so in like manner I aspire to be a Christian, yet none the less a Spiritualist. Another brother holding views on theological matters diametrically opposite to mine may still be a Spiritualist, and, in fact, with the exception of the materialist, I see that all are Spiritualists, some believing it as in the time past, some as both of the past and in the present. I, believing in the continuity of the law of God, could not believe that in the past which is not demonstrable in the present.

So therefore I say do not let us try to constitute Spiritualists, who are composed of people holding so many diverse views on the same subject, into one class, but remain as we are, and, if for good, leave the whole body; and if it is wise to form a community as T. L. H. speaks of, do so by all means, but let it be as a company of people seeking material success and happiness, but do not mix it up with Spiritualism, or make its object a religious one, which would cause dissension and end in disappointment. I should much like, Mr. Editor, to read some of your own ideas on the subject.—Yours faithfully and in truth,

APODIXIS.

MR. HERNE'S DEVELOPING CIRCLE.—The list of sitters for the development of materialised spirit-forms is nearly complete. The first seance will be held on Tuesday evening next at eight o'clock. Any who wish to join should give in their names at the Spiritual Institution without delay. We believe the series will consist of eight seances, under the direction of Mr. Wootton. Judging from the manifestations which occurred during the former course of sittings, the members of the circle will find their investigations well rewarded.

## HYMNS FOR SUNDAY'S MEETINGS.

## HYMN No. 9 in the "SPIRITUAL LYRE."

DIJON.

Cheerful.

7.7.7.7.

GERMAN EVENING HYMN.



God is love, his mercy brightens All the path in which we rove;



Bliss He wakes and woe He lightens; God is wisdom, God is love.

- 2 Chance and change are busy ever; 3 Even the hour that darkest seemeth  
Man decays and ages move; Will his changeless goodness prove;  
But his mercy waneth never; From the mist his brightness stream-  
God is wisdom, God is love. God is wisdom, God is love. [eth;

- 4 He with earthly cares entwineth  
Hope and comfort from above:  
Everywhere his glory shineth;  
God is wisdom, God is love.

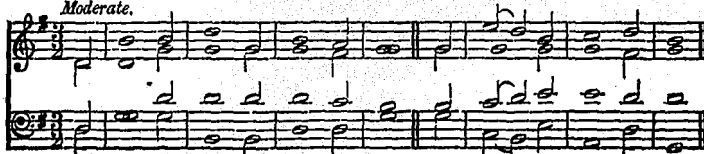
## HYMN No. 53 in the "SPIRITUAL LYRE."

CHERITH.

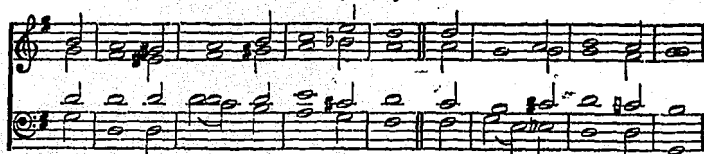
Moderate.

O.M.

DR. LOUIS SPOHR, d. 1859.



The dead are like the stars by day, With-drawn from mortal eye,



Yet hold-ing un-perceiv'd their way Through the un-cloud-ed sky.

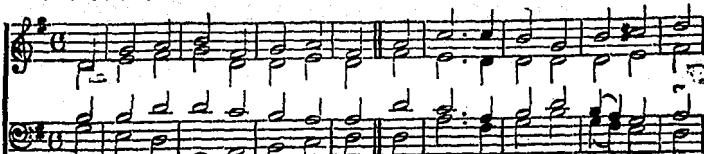
- 2 By them, through holy hope and love, 3 For Death his sacred seal hath set  
We feel, in hours serene, On bright and bygone hours;  
Connected with a world above— And they we mourn are with us yet,  
Immortal and unseen. Are more than ever ours;—

- 4 Ours, by the pledge of love and faith,  
By hopes of heaven on high;  
By trust triumphant over death,  
In immortality.

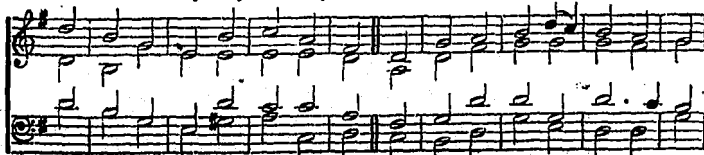
## HYMN No. 34 in the "SPIRITUAL LYRE."

BRISTOL.

L.M.



No hu-man eye thy face may see; No human thought thy form may know;



But all cre-a-tion dwells in Thee, And thy great life thro' all doth flow!

- 2 Though we may faint on life's dark hill,  
And thought grow weak, and knowledge flee,  
Yet faith shall teach us courage still,  
And love shall guide us on to Thee.

We have received from M. Leymarie a defence of Allan Kardec and the position occupied by the Spiritists. It will appear in *Human Nature* in October, to which magazine we direct the attention of those who desire to read this reply to recent attacks on the re-incarnation doctrines which have been made in English periodicals.

THE Earl and Countess of Caithness gave a ball last week at Barrogill Castle, Caithness, which was attended by all the leading families of the county, to celebrate the coming of age of the Count de Medina Pomar (only son of her ladyship), who on this auspicious occasion assumes the old family title of Duke de Medina. We understand the young duke will not attain his majority in Spain (his native country) until the age of twenty-five. A salute from the battery, and a *feu de joie* in front of the Castle, were fired by the Caithness Volunteers, who, with the tenantry, the servants, and about fifty bluejackets from her Majesty's ship "Jackal," had a large gathering the next day, concluding the amusements with a very gay ball, which lasted till daylight. On retiring, both the sailors and the volunteers heartily cheered the Lord Lieutenant of the County and the lady of the Castle, whose hospitality they had so much enjoyed.

### SUBSCRIPTIONS RECEIVED FOR THE SPIRITUAL INSTITUTION DURING SEPTEMBER.

	£	s.	d.		£	s.	d.
"J. G. S." ...	...	1	0	0	The Committee of the	...	...
Mr. Clerk ...	...	0	2	6	Oldham Spiritual-	...	...
Mr. Cameron ...	...	0	2	6	ists' Society, viz.:	...	...
Mr. Jones ...	...	0	2	6	Mr. Cox ...	...	0 2 6
Mr. Kipling ...	...	0	2	6	Mr. Samuel Quarumby	...	0 2 0
Mr. J. Howard ...	...	0	2	6	Mr. Richards ...	...	0 1 0
Mr. J. Barge ...	...	0	1	10	Mr. Harris ...	...	0 1 0
The Keighley Society of	...	...	...	...	Mr. Kershaw ...	...	0 2 6
Spiritualists ...	...	1	1	0	Mr. Sykes ...	...	0 1 0
Mr. J. Rogers ...	...	0	5	0	Amount acknowledged	92	19 2
Mrs. C. Woodforde	...	...	...	...	Total for the month...	£97	9 6
(Medium) ...	...	1	0	0			

### MR. COGMAN'S QUARTERLY TEA MEETING

Was held on Sunday evening at his Institution, 15, St. Peter's Road, Mile End. The numbers who partook of tea were greater than on any previous occasion. The meeting-room was found inadequate to hold all who were present, so that the passage was occupied, and some had to betake themselves to the garden, and make their observations through the window.

Mr. Burns occupied the chair, and Mr. J. G. Robson presided at the harmonium. Miss Eagar delivered an opening invocation. The chairman reviewed the great progress which Spiritualism was making, and declared that a new epoch was dawning, in which the acknowledged facts and teachings based thereon would be more widely disseminated among the people. He urged that Mr. Cogman should have a larger place, for his Sunday evening meetings were often crowded, and the good which he was doing warranted more hearty co-operation on the part of Spiritualists in the locality.

Miss Keeves, under control, delivered a most eloquent speech, in which occurred a fine piece of poetry, the whole forming a very valuable addition to the meeting. Miss Baker sang a solo, "Spirits and Angels." Mr. Jennison delivered a very hearty speech, and was followed by Mr. Cogman, who, in his normal state, descanted on the value of spiritual teachers. As to the progress of his Institution, the contributions during last quarter amounted only to £3 8s. 10d., but contributions had been received from outside friends which had been acknowledged in these columns. He thanked the chairman for introducing the question of a more convenient place of meeting. It was a want.

Mr. Blundersfield said they had made an entrance-fee of threepence at Blechynden Mews, and found it succeed, and they were now out of debt. Mr. Rumble spoke of the South London Association recently formed. They had secured a room for seances.

Mr. White alluded to the progress of events in the West End.

Mrs. Moss was controlled by the spirit of an atheist, who thanked Mr. Jennison for the benefit which that gentleman bestowed on him at a recent Saturday-evening seance at Blechynden Mews.

The choir, led by Mr. Allen, sang "How Beautiful upon the Mountains," which this spirit very much enjoyed. He has progressed, and feels sorry that while on earth he misled mankind by teaching that which is not true.

Mr. Croucher made an eloquent speech, narrating some personal experiences. Miss Sadler, of Cardiff, responded to the invitation of the chairman by saying a few words. Mr. Emms, now restored to health, thanked the friends for the assistance rendered his family while he was unable to support them. Mr. Robson, under control, pleaded for Wales as a field for spiritual instruction. Mr. Ashman gave an excellent address on the moral requirements of Spiritualists. Mr. Decaux recommended that a healing department be added to Mr. Cogman's efforts. The chairman spoke highly of Mr. Cogman's services in this department. He was in the habit of sending to him cases of a very urgent nature, and many had received relief. Mr. Cogman stated that he was a healer sixteen years ago, and was of continual service in that department. The meeting broke up after three happy hours had been spent.

### A NEW MOVEMENT AT HULL.

To the Editor.—Dear Sir,—I have received the parcel of books all safe, and allow me to return our sincere thanks for your kind liberality in sending so many, and you can expect to hear from us in a short time, letting you know what progress we have made. We are thoroughly convinced of the truth of Spiritualism, from what we have seen at our own fireside, all being honest and without any professed medium present. A short time ago we formed a circle at my house, and had the piano lifted up and carried about the room without any person being near it. Last Sunday, whilst at dinner, the table was carried up above our heads with all the dinner things upon it. We have very often the spirit-lights, and I must tell you that a servant living with my parents, who is not able to read or write even her own name, was made to write the Lord's Prayer, in full sight of us all, by spirit-control. Many other manifestations I could mention, which could not possibly be done by any other being than spirit-power.—Remaining, Sir, yours very truly,  
Anlaby Road, Hull, September 21st, 1875. S. H. BLAKEY.

Ploughing up New Ground.—On Sunday last, two meetings were held in the Oddfellows' Hall, Stockport, under the auspices of the committee selected at the last Conference, when Mr. S. H. Quarumby, of Oldham, delivered two beautiful trance orations and impromptu poems, subjects chosen by the audience, which gave great satisfaction. We have arranged to hold two great meetings there next Sunday week, the 10th October, when we trust all mediums and Spiritualists who can make it convenient to attend will kindly favour us with their presence and support. Return railway tickets from Manchester, 6d. The committee will be happy to receive small donations in funds or literature from any friends who have sympathy with this spiritual crusade. A debit and credit account will be rendered at the next conference at Bolton. Committee: Mr. James Singleton, New Market, Bury; Mr. Hargreaves, furniture broker, Bolton; Mr. J. E. Smith, Walley Street, Henshaw Street, Oldham; Mr. James Sutcliffe, 21, Elliott Street, Rochdale; Mr. S. H. Quarumby, 31, Plane Street, Oldham.

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SUNDAY, OCT. 3, Mrs. Kerns, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, OCT. 4, Mr. Herne's Seance, at 8. Admission 2s. 6d.

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

THURSDAY, OCT. 7, Mr. Herne, at 8. Admission 2s. 6d.

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

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, OCT. 2, Notting Hill, at 11, Blechynden Mews, at 7.30. 3d.

Mr. Williams. See advt.

SUNDAY, OCT. 3, Dr. Sexton, Cavendish Rooms, at 11 and 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.

Notting Hill, 11, Blechynden Mews, at 7.30, Trance Addresses, 3d.

MONDAY, OCT. 4, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hooker's Circle for Investigators, 35, Henry Street, St. John's Wood, at 8.45; admission 1s.

Mr. Williams. See advt.

TUESDAY, OCT. 5, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.

Miss Baker's Developing Circle, at 87, Inville Road, Waltham, S.E., at 8. Admission 1s.

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

WEDNESDAY, OCT. 6, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.

Tarlinton Hall, 90, Church Street, Paddington. Lecture at 8.

H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.

THURSDAY, OCT. 7, Developing Circle at Mr. W. Cannell's, 85, Frederick Street, Charles Street, Portland Town, at 8.

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

Miss Baker's Circle for Investigators at 87, Inville Road, Waltham, S.E., at 8. Admission, 1s.

Mr. Williams. See advt.

FRIDAY, OCT. 8, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3. Admission, 2s. 6d.

Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rookmead Road, South Hackney, at 7. Admission 5s.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 3, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BOWERBY 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. Parks's, 812, 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 9.30.

HALFAX Psychological Society, Old County Court, Union Street, at 8.30 and 6. Children's Lyceum at 10 a.m.

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

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 8 p.m.

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

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

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

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dame's Yard, Finfold Terrace, at 5 o'clock.

GLASGOW, Public meeting, 6.30 p.m., at 124, Drongeth.

HECKMOND WICK, 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. B. 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.

MONDAY, OCT. 4, HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.

TUESDAY, OCT. 5, 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.

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

WEDNESDAY, OCT. 6, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

BIRMINGHAM, Mrs. Groom. Developing circle. Mediums only. 6 to 7. 165, St. Vincent Street.

THURSDAY, OCT. 7, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seances at 7.30 for 8.

HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.

FRIDAY, OCT. 8, LIVERPOOL, Weekly Conference and Finance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development circle. Mediums only. 6 to 7.

Mr. Parks's, 812, Bridge Street, at 7.30, for development.



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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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