



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

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**SPIRITUAL SOLVENTS.**

A LECTURE DELIVERED BY MRS. CORA L. V. TAPPAN IN CHICAGO, ILL., SUNDAY EVENING, APRIL 30, 1876, UNDER THE INSPIRATION OF "PHOENIX."

(Reported specially for the *Banner of Light*.)

Mr. Chairman, Ladies, and Gentlemen,—The *sobriquet* under which I appear to-night is one which will be recognised by those who knew me upon earth. To those who did not know me my synonym or proper name would have no especial significance. Therefore I choose to present the thoughts I have to offer, not because of any importance you may attach to my earthly name, but because of the spiritual significance that lies beyond those thoughts. "Spiritual Solvents" is the theme of my discourse.

You will remember that among the ancients, earth, air, fire, and water were considered all the elements of life, and that from these were supposed to radiate or emanate every form of existence. In my discourse to-night I shall use the word "primates" with reference to the original substances of which the earth is supposed to be made; I shall use the word "approximates" with reference to any intermediate states between primate and ultimate; I shall use the word "ultimate" with reference to the destiny of primates as a distinction between the past and the future function of atoms; and I shall use all these terms relatively, because in the significance of the vocabulary of science you are aware that terms, as well as ideas, undergo a change, and therefore no terms can be final until there is a finality in matter.

Earth, air, fire, and water, instead of being elements, therefore, are only solvents of some sixty or seventy primates which science has discovered, and these solvents retain all existing atoms in their present stages of development, and make up whatever there is of physical existence.

In my earthly life I made the study of chemical science my speciality. Interested in all branches of human knowledge—I believe there was no subject of human interest that I did not endeavour in some degree to pursue—the analysis, not of the phases of atomic life, but of the something that lies behind that which science is ever in pursuit of—the *primary* source of things—was to me of special interest. In this pursuit I discovered that not what things seem to be, but the expression of what they really are, constitutes the essence of life. I found that no primate had been discovered as an atomic existence, but only the approximates, which up to the present date are considered as primates because they are not capable of being solved, but which, if there were found a greater solvent than the present earth, the present air, the present water, the present fire, or any present chemical combination, undoubtedly could be again resolved into other combinations, and we should be as far from the original elements or essences as before.

I obtained my belief in spiritual existence while upon earth by reasoning from analogy; in this manner: You take two supposed primates, such as oxygen and hydrogen; combine them in certain proportions and you have a certain result, the supposed result of added function being the result of their combination. I arrived at the conclusion, therefore, that from the combination of substances in the human mind is derived organised power, and added capacity or function. For instance, water and fire produce steam, and a certain state of the gases which constitute water by evaporation becomes air. Carbon is sometimes a gas; in the solidified form it is coal; in a still more solidified form it is the diamond. I therefore presumed that the various stages of existence called

matter might in a more refined degree be termed spirit, and I was ready to believe in immortality upon that basis. Besides, I found by experiment that the chemical components of things did not constitute all there was in them. For instance, I found certain chemical combinations existing in chalk and in marble. I found that the limestone of the quarry, after it had passed through the processes of heating, varied from the lime in the human system. I discovered that the *added functions* were the phosphates, and that these phosphates constituted the basis of organic or human life. I discovered what I believed to be a true theory, that whenever any substance or primate is combined with another substance in human or other form, it derives an added power; hence that primates become refined by association and by organised life. I concluded, therefore, that the result of all this trituration and refinement must eventually be spirit; and with this idea I entered spiritual existence, having fully possessed myself of a knowledge of all manifestations existing for the first quarter of a century of Modern Spiritualism.

But when I entered spiritual life I discovered, to my amazement, that my premises were wrong; that, instead of matter deriving an added function that would lead to spirit, spirit itself is the organising power and the great solvent of all material existences; that, instead of spirit being the outgrowth of organisation, as I had reasoned erroneously, spirit itself is the centre from which organisation, by its various laws and processes, must emanate, and that I must change my basis of reasoning if I would have my arguments correct.

You will remember that when the Copernican system took the place of ancient astronomy, the ancients considered the earth as the centre, and all astronomical calculations were predicated upon that supposed fact. Since the discovery was made that the sun is the centre instead of the earth, all astronomical calculations have been based, not with reference to their seeming relation to the earth, but with reference to the actual relation of the planets to the centre. I found, on entering spirit-life, that I must change my centre; that, instead of time and space, atoms and organised life, instead of the various processes of physical science, I must make the centre spiritual. Do you not comprehend that, inasmuch as the seeming revolution of planets is around the earth, but the real revolution is around the sun, so science herself must take into consideration, in dealing with occult forces, that that which seems to the senses to be may differ greatly from that which actually is? For instance, specific gravity is a thing that can be annihilated outside of or by removing the earth's atmosphere, and varies in degree only in proportion to the atmosphere and supposed density of the body. Eliminate weight, as you must do if you go beyond the earth's atmosphere, measurement, impenetrability, anything that is supposed to belong to matter and material in existence, and you will readily perceive that you must have a change of base for any scientific calculation or illustration. You proceed to annihilate space and time by invention. What the stage coach failed to do is performed by steam, and distance is no longer measured by miles, but by the few hours or moments required to traverse the space between two points. Therefore in that degree time and space are measurably annihilated—approximately so. Electricity has performed what steam failed to do, and a message may now be transmitted in a few seconds that formerly required as many days or weeks. This is annihilating space and time by subtle substances. Now suppose a substance more rapid than electricity, swifter than light in its traversing—that substance to be *thought*, annihilating time, and space, and density, and every attribute of matter. This is



spirit. You will readily perceive that it is only a series of gradations from the rapidity of lightning or the magnetic telegraph to that of thought itself, and yet it has been supposed to be a wide and almost impassable chasm. You will perceive that when once you admit the possibility of a change of centre in scientific calculations, the whole subject becomes open to a vast system of analogous laws that do not in any way interfere with established science, but open up another realm of super-science not supposed to belong to human existence. The senses of man, as I have often stated before my demise, are far more deceptive than the mind. What the eye sees is only an approximate vision; you are not certain of your sight; the focus may be wrong; a slight change in an optical instrument or in your visual organs may invert the whole system of the universe. I whirl a lighted stick before you and it seems to be a wheel. There is no wheel there, but you declare, upon the testimony of your eyes, that there is a wheel of light. The vibrations are more rapid than will make an impression upon the visual organ, and, therefore, there seems to be a circular light. Sound is equally deceptive; and the sense of touch can be perhaps more easily deceived than any other. When, therefore, you consider that physical science has such an imperfect basis as external observation; that the space between atoms and worlds has been bridged over only by mental science; that, by positive mathematical prophecy, planets have been discovered long before they could be revealed to the vision of man; that my wonderful teacher, Kepler, the prophet of astronomical science, discovered a system of philosophy that lay beyond vision; that Herschel, with more than prophetic vision perceived the distant sun round which your own system revolves, not by natural vision, not even by the aid of the senses, but by that subtle law of mathematical analogy which interpenetrates all science,—you will be prepared for any change in the basis of scientific approximates that will bring you nearer and nearer to a correct understanding of the laws of the universe.

So far as I have investigated in spiritual science there is no external light, no external heat, no external fire, water, or other combination of substances required to constitute spiritual existence. I use the word "external" in its strictly organic sense, and with reference to those substances that you consider as things, but which investigated by the eye of supermundane science become resemblances of things, and which, instead of being impenetrable as iron, or any solid substance is supposed to be, are not only penetrable, but also a shadow compared to the realities of existence. I find the solvents of spiritual life are those of thought and its primordial source, spirit. Conversation is the solvent between two or more persons in a company. At first they are impervious; there is a solid barrier of egotism around each individual, somewhat resembling what Dr. Franklin would term the film of resistance between atoms, and this egotism prevents anything like exchange of thought or qualities except through music, conversation, or some other social solvent. Deeper still, the law of sympathy determines what shall be the degree of communication between two persons, and Emerson has well said substantially this: that the art of conversation consists of people thinking alike and approaching near each other, instead of fighting a duel of ideas or words. As conversation is a solvent between mind and mind on earth, and as all social analogies bear me out in saying that the nearer human beings approach to the spiritual, the more conversation there is, and the more do they know each other; and that while men are immured in their senses, and preserve a barrier of sense and egotism, there is no acquaintance, and when this barrier is removed there is acquaintance and conversation and the souls come nearer together,—you will understand what I mean when I say that as *Life*—i.e. air, and sunlight, and water—is the great solvent of material elements, so Death is the great solvent of spiritual elements.

You have no idea into what a world of wonderful solutions you are admitted as you pass through that magical change. You have no idea how many walls are removed, how many barriers are taken away, and how the soul leaps into the light of the new-found elements, even as a butterfly into the summer air. You have no idea what this process does by unlocking the gateways of all these mysteries that were supposed to be veiled by matter, time, and sense. Why, we speak of chemical science on earth as though it were a finality and had arrived at the very *soul of things*, and that nothing could be done after chemistry had performed all that she could do; but I have known of a perfume to be in my room for months that I could not detect by chemical analysis, and I have tried it. I have known of subtle elements and changes of combination to exist in chemical properties that I could detect by no experiment chemically, yet which produced a palpable effect upon my senses, and upon the spiritual and social energies of those present. I was, therefore, prepared somewhat for the golden key which Death placed in my hand when I passed beyond the external into the spiritual life. It was more like release from prison than anything else. I thought myself sufficiently universal, and I was accused of being rather too much so for the exact and accurate man of science. It was stated that I dabbled too much in every science to be excellent in any, and though I never failed to comprehend any speciality of science, I still believed that none had arrived at the ultimate solution. I say, therefore, when Death placed in my hand this golden and mysterious key it was as though morning had just dawned, as though I had never had a thought before, and as though all the plodding and tread-mill methods of earthly existence in a scientific direction had been like a child groping in the dark. Some of the ways had led me towards thought, but none of them had led me into the actual realm of thought.

Some of the avenues and channels had led me toward the right direction, but none of them had led me to the gateway, even to the outermost gateway, of the real temple of science.

My first experience was that the removal of the physical body changed the order of sensation, and that, instead of experiencing sensation from without acting upon the mind, and thereby, inversely, action being reproduced in thought and conversation, my sensations were all from within, and I gradually traversed the entire period of my earthly life by an introspective process. I soon found that things objective to my external senses were no longer so to my spiritual senses, and what I had supposed to be a merely subjective and imaginary existence, the æsthetic results of my ideality and somewhat overwrought taste, were the realities of my existence; and all forms of music, poetry, whatever in life had appealed to my love of the beautiful, everything that I had grouped in the shape of art or imagery, became realities in my new existence, and the atoms seemed to blossom out before me expressing these thoughts. My first idea was that this was some picture conjured up by some guardian spirit or friend to make my introduction to spirit-life more agreeable. There was a sufficient number of things that were not agreeable, however, and these were also the result of my own life and experience—the exact counterpart spiritually or what I had performed materially, but revealed with reference to their spiritual significance. I discovered, instead of matter being impenetrable as I had scientifically supposed, that I readily passed into and out of my earthly dwelling, that I came in contact with no external substance to my injury, and that I seemed to pervade those substances as one would suppose the air to be pervaded by an aroma or an essence. I perceived, however, that my friends did not recognise my presence, but that I could often produce a mental vibration which they would act upon without being conscious of the source from whence it came. In this way I could influence my daughters, or the members of my family, producing decided action on their part without their being aware of whence the action proceeded. I was told by the spirit who attended me that this power was the result of my conscious volition, but I found it to be something more than I had supposed volition to be. I found it absolute intention, creative power almost, in the way of producing conduct and thought in others. I then was told that the secret of this power was *clairvoyance*, or clear-willing. To know definitely what one wishes to do, is the great secret of spiritual power. Any thought that is worth thinking, any system of thought that is worth following, is worth thinking clearly; and the difficulty with people in earthly life is, and often it was with me, that the thought is not clearly arranged in the mind before expression is attempted. This is why conversation is so vague, why words mean such a variety of things, and why a story, as it passes from mouth to mouth, becomes entirely perverted. The *clairvoyance* is not there. You do not will and think clearly; the action is too contingent; circumstances govern too much, and the idea within the mind is not the legitimate outgrowth of the thought itself.

These incidental experiences, however, were but the stepping-stones, as birth is the stepping-stone to the life that shall follow, or as childhood is the intermediate state between birth and actual existence. I found one by one the qualities of my mind developing themselves in reference to this clear-willing faculty, and not only clairvoyance, but the mind itself, seemed to have eyes, and the senses became centred in the all-pervading perception of things, which did not require sight, nor hearing, nor touch, but simple presence. I then became aware that the location of spiritual existence must be in my mind, wherever my affections would lead; and straightway, after my first surprise was over, and my first attempt to soothe the grief of my family, I wished, with as much clearness as possible, that I might be transported to the spiritual state I was best qualified to enter. There seemed to open what would appear like the lower neck of a balloon or sphere and before my mind a luminous pathway—luminous by no external sun or star, but by a light emanating from itself—and I had found myself borne along the track of this pathway as one might be transported along a railway, only seemingly with more velocity. I could not judge of the speed, because there were no intermediate objects whereby I could determine, but the earth itself, so far as I was concerned, held only one point, and that was the abode of my friends. This sphere seemed a hundred times larger than the outer world, and increased in size as I approached it. I found then that I had been led by another will superior to my own, who had acted upon, stimulated, and directed the channel of thought through which I had passed, but at the same time, this new birth or existence left my faculties quite free, left me in full possession of all the qualities of mind which I had possessed upon earth, and with fewer imperfections of thought, so far as intellect was concerned, than I was then aware of.

But I felt a spiritual poverty. I mean to say that I seemed to exist in the atmosphere of intellect, of intelligence, of intellectual perception, but I missed the aura of spiritual power. I never could pray when I lived on earth. I had no religious experiences of my own; indeed, I never knew that there was a spirit except what I received through my intellect, demonstrated through the mediumship or spirituality of others. I never saw a spirit clairvoyantly, therefore my spiritual perceptions seemed to be vague. I was conscious of an obscurity of the light beyond, as if some portion of the sphere in which I had entered were in an eclipse. I asked the spirit that seemed my attendant, whose name I did not know, but whose aura was very bright, to explain this. He said to me, "This is the spiritual atmosphere, which, because you did not possess it, or it was not cultivated, leaves you in spiritual dark-



ness, but, through the intellect, through ideality, through refinement of a somewhat cultivated taste, you are admitted to a portion of the sphere which your spirit will eventually inhabit." I cannot tell you how brilliant the air seemed as we passed: scintillant, and the atoms kindled. I perceived that it was not by any external lustre of sun or planet, but the luminousness of my attendant guide and myself. My luminance seemed reflected from him; I wore no brightness of my own, but only a brightness borrowed from his presence. I said, "Why is this? You are luminous, and I am like the moon, simply a reflected light." He said, "There can be no light unless there is spiritual power first, and as the power you possess is only that of intellect, you must shine with a borrowed light until the spiritual has birth." Not that I was devoid of a spirit, but the spirit had not pervaded the attributes and qualities of my mind. I had lived in the external senses. I possessed the intellectual consciousness of a recognised proof of immortality, but had not seen it through my spiritual faculties. I did not possess the intuition that would give me a knowledge of it; therefore my spiritual windows were blind; I was in an obscurity, and because of this I must shine by the light of my teacher and friend until I could develop the spiritual quality. I felt as a babe or a dwarf then in the presence of a giant; even as one who is blind in the presence of those who see clearly.

As we approached the sphere, which seemed to grow larger and larger, and finally became a world of itself, I discovered degrees of brightness, and I said, "What are these?" "These are the different grades or states of mind in the same sphere. While as a whole they agree, there are still stages and degrees of thought among them, and the luminousness varies in proportion to their spiritual exaltation." While the lowermost state seemed to be of a blue grayish tint, I could see, stretching far into the distance, as though the zenith were there, a shining flame—like a sun. I could distinguish no objects, but my attendant said that was the centre round which radiated all these souls, and that these were as planets round a central sun of intelligence and power. I then perceived that not the law of gravitation, nor of the motion of the heavenly bodies in the solar system, nor of planets, governed these mysterious states or spheres, but that the centre of gravitation was the spirit itself, and the great luminary beyond must be a group of brighter spirits and more divine minds who radiated their brightness upon those around them, until by degrees they were merged in the shadows where I stood. I assure you that any knowledge which I possessed while upon earth, and even the approximate comprehension of the wonderful structure of the heavenly system and of the earth itself, sank into insignificance, and I could feel, almost before I was aware of it, that in some of these stages of thought, far above my reach and comprehension, there must dwell the giant minds whom I had worshipped, the prophets of science whom I had adored, who, with loftier vision than myself, had attained the spiritual, as they had the material, heights of science. I could then feel my guide pouring the radiance of his mind upon me, and I knew that he was one who in earthly life, as well as in spiritual existence, I had at a distance worshipped, because the minutest atom seemed revealed to him, and the worlds were alike known, and spoke a language. As he turned to me it was none other than Humboldt, the genius of the century, who gave the cosmos of science, as Plato gave the cosmos of philosophy, to the world. And when he thus led me I perceived that he also slackened his space, and (as though he would wait for me to follow) turned towards the heights that were above him. But even he did not possess the rare brilliance of those higher states or spheres. I could perceive a diminishing light; he was great to me, but there were those beyond him that were as saints and apostles in science; and I could even imagine—though I did not see in palpable vision—Galileo smiling down from a grander height, and the wonderful mysteries of even the Platonic periods pictured in the air above and around us.

I was promised by the singular process of thought which enveloped me, that I should become aware of the mysteries of science; but, even as an academic student or a collegian with the introduction of new methods is obliged to unlearn what he has learned before—even as science supersedes science, and that which one age invents and discovers transcends the thought of the previous age—so the various mantles of thought and science in which I had seemed to clothe and adorn myself while upon earth must gradually fall from me. I took them off one by one as I passed with my guide through these singular spheres. First I threw off the cloak of absolute physical clay. Then I threw off the mist that surrounded my intelligence concerning matter, its positiveness, its impenetrability, its absolute existence. I discovered it to be relative. I then threw off any idea of time or space in connection with spiritual existence: for I assure you, after my birth into spiritual life, I could not tell, for an instant, whether my earthly existence had been a thousand years or one, or whether the experiences that I reviewed had all been centered in an hour or a million centuries. Such is the rapidity of thought and such its import, any intense experience in life becomes a day, and the dull routine of existence seems the monotony of a million years. But after a while the mind again rebounded, and as I could trace the days and years of my earthly life they seemed as nothing, seconds of time, compared to the vistas that opened before me, the minds that I seemed to see peopling the sphere into which I was led and the radiations of light that came out as if by common consent from one great centre and from various smaller centres in this region of space. Then I said: "Is this the entire spirit-world?" "Oh, no," said my guide, "this is only a congregation or sphere of kindred scientific minds, who in divers directions are associated together

for the development of spiritual thought; but," pointing to different radiations like the radii of a single luminary when there are only tubes or channels leading from it, he said, "those are avenues that link us to other spheres, whither by attraction, purpose, wish, ministration, or desire we may be led, and these spheres again lead to other interlinking spheres, until the whole of space is peopled by similar bodies."

The outside of this sphere, as we approached it, seemed luminous; as we entered the inner portion it enlarged, and presented to the vision the aspect of a surface with an overarching dome. Distance and space always assume those forms, and even to the spiritual vision there is the same conformation in spiritual space. I found that I was not dependent upon the utterance of thought in speech for an expression, nor for an answer from my guide; that instead of the earthly senses I possessed one abiding sense of perception, and was aware of every thought my mind was capable of receiving. When a new thought was advanced, I seemed to listen. No word reached me as sound reaches the human ear, produced by vibrations upon the air, but there came directly into my consciousness a vibration similar to that of sound—a mental vibration—and I watched for the gradual growth of my consciousness to understand the thought, just as a deaf person hears a sound partially and waits for the mind to interpret the sound if it be a little vague. Deaf spiritually, I found that I must wait and wait, till the inward consciousness expanded to receive the ideas of the mind; I grew more and more conscious of the exercise of those surpassing spiritual powers that I mean to convey the idea of through sympathy, through the love of the thought that my attendant spirit possessed; and I found as that intensity increased that even the vision of Dante became more and more fulfilled and revealed to my consciousness, namely, that the will or desire of my spirit interpreted to my understanding the thought and the vision which the guide would convey. Then I exclaimed, "Must I unlearn all that I have learned on earth? Must I reverse the methods of thought?" He said, "You must begin at the beginning. Science on earth is but an approximate result of spirit and matter. In spiritual life you have the primary. The essences are here; whatsoever acts upon matter, its prototype is found here, and spirits exercise the functions of creative existence." When I did not understand this, he explained further that though I perceived mind acting upon the space around me in the form of creating luminousness and light—to which there was no seeming vibration because no external atmosphere—light itself has no existence as an entity or essence, and is only the result of vibration caused by force. When, therefore, spiritual light exists, it is the force of the mind acting upon the atmosphere spiritually surrounding the individual. Then I said, "Is it true that out of seeming nothingness creation could have sprung?" I then perceived that chaos itself is peopled with far more fine and heavenly bodies and substances than the earth, which is the grave of centuries and ages of time.

I was then introduced into a sphere where there seemed to radiate scintillations of thought and mind upon atmospheres that were distant, and I could perceive in the centre, as though holding out lines of light, one whom I could not but feel was Kepler himself. "Now," I said, "I shall learn in what manner spirits discover the sciences which upon earth are the result of so much toil and labour." I could see that these lines of light radiated from his mind, and were propelled in proportion to his will; that they gradually outspread, until whatever planet or world he wished to study was brought within the sphere of these lines of light. Then said my teacher, "Every spirit possessing knowledge and power can at any time discover a planet, its condition, its density, the state of its inhabitants, and the various qualities pertaining to it, by such will-power as you perceive there." I failed to know when I should possess even the shadow of such power, but my guide said, "Do not be discouraged; have you anyone on earth whom you wish to benefit?" "Certainly," I said, and I straightway thought of some one dear to me, whose life I might make, or wish to make, more beautiful. He said, "Think intently of that person." I thought, and, as though a lens had been presented to my vision, I saw not only the spiritual state, but the earthly habitation of that person—saw the condition of mind and body, and, by the effort of my will, I could read the thought passing in the mind, which was sorrowful and full of pain. He said, "Now will to change that sorrow to joy," and straightway I willed as though—if I had ever prayed—it was a prayer, and I could perceive the vibrations changing in the mind, that instead of pain and sorrow there seemed to be joy and peace, and the eyes were uplifted and the thought was turned toward me in my new habitation, and the person moved the lips as if in prayer, and there was another atmosphere of joy instead of sorrow. He said, "What you have done for that one spirit proves that you have the power—when it shall blossom out into full perfection—of doing perhaps for a whole world of souls." It then finally dawned upon my consciousness that this must be what Jesus meant when he described himself as the door and the true vine—that it was his great desire which made it possible for him to help the world. Then I said, "Are desire and will synonymous?" He said, "Desire, when chastened by unselfishness, becomes the will-power of the spirit, and upon it the soul can arrive to any height. No insect upon earth, and no luminary in the firmament above, but the spirit can bless and possess in knowledge, if the desire be tempered by unselfishness and lofty aspiration." Then straightway I felt that my selfishness was leaving me, and that a desire to do good to others took possession of my intense thirst for knowledge. Then I said, "Is it not true that knowledge is the great key that opens the spiritual pathway, and must it not be by various avenues



of science and learning that we enter the highest degrees of spiritual states?" He answered, "No; knowledge is one of the instruments, a weapon for the mind to use, a channel of communication between the inner and the outer world; but no knowledge ever admitted the spirit to such power as you have developed by the unselfish wish to benefit your friend."

Then a new realm unfolded to my vision, where mathematics was not; and was it Kepler that I saw measuring the distance of stars in some divine beatitude? It was a lofty scene. Oh, but it was Kepler, who, coupled with sublimest thought of intellect, possessed love for his kind. Aye, but it was Galileo far away in the whiter light that I saw, who with scientific prophecy still loved the truth and loved mankind. Aye, but it was a long line of risen sons and prophets in my world whom I had seen; but who, not through scientific law, had risen to that eminence, but by the same process—"Whatsoever ye shall impart to others that shall be increased tenfold." Then so far as my life was concerned I imparted intellect, but perhaps not so much of kindness. I was not accused of being severe, but the thought never entered my mind that the attributes which I most prized—of intellect, of culture, of science, of art—were not to be the passport into the kingdom of lofty companionship which I sought. Now I saw that through the humblest gateway we must enter, and must become as little children. Now I perceived that the true spiritual solvent is not mathematics, is not astronomy, is not chemistry, is not any earthly science, but the one quality of divine sympathy and love. I felt myself moved and drawn toward every human being whom I could possibly benefit, and it seemed as though I would give all my life if I could only serve my kind.

With this thought there sprang into being all about me forms and shapes like pictured images in dreams of ancient lore. The "Arabian Nights" could not present a more singular spectacle than these scenes, picturesque, grand, and beautiful, that were one after another presented to my vision—palaces of light, temples of loveliness, gorgeous colours and hues intermingled, endearing faces, and scenes without number on walls of pictured beauty. Then said my guide, "These are the creations of lofty minds, who not through scientific splendour or art have reared these domes, but by their deeds of self-denial, by the thoughts that have benefited mankind, by the uplifting of those who are in darkness." And then methought that if all my spiritual existence should blossom out even into one such image, it would well repay me for every deed of kindness that I could express upon earth or in eternity. And I now repeat that while art is great, and science fills the world with wonder and with power, and the three-fold mysteries of human life are imitated in the gigantic structures of art, science, and religion, the crowning glory of human life is to discover that the spiritual solvent is that sympathy that unites soul with soul, mind with mind, thought with thought; that Death, the great unraveller of all mysteries, places in the hand of even the obscurest and humblest loved one of any fireside the golden weapons of immortal life.

Some time I shall tell you what I afterwards experienced when, with loftier spiritual stature and more radiant gifted vision—grown, perhaps, better in the air of that fine and clear Mind who has received me into his domain; I shall tell you what I saw in the creation of suns and worlds, and in the blossoming out of that life and light that in the beginning made the sublime *logos* the wonderful *Word*. I have seen typically the illustration of what man can do when disenthralled from time and sense, and I no longer doubt the power of an infinite and abiding Deity.

#### A LETTER FROM MR. LINTON.

Dear Mr. Burns,—On my return from Philadelphia yesterday, I was distressed to read the statement relative to yourself personally in the *MEDIUM* of June 23, and await further news with great anxiety. It is curious that on the Sunday evening when I bade our friends farewell at Doughty Hall, I was strongly impressed to say something as to you of a prophetic nature, but your presence restrained me. Are those prophetic intuitions coming true so soon? Humanly speaking I could say, God forbid; but Heaven disposes. No one can have been daily with you, as I have been, without seeing that there is a burden no one mortal can bear under the trying circumstances with impunity. I am not therefore surprised, but grieved. Our American friends receive the news with deep emotion and sympathy. Brothers Peebles and Watson, Dr. Hallock, Mrs. Hardy, and a host of others too numerous to recite beg me to communicate their deep feeling and good wishes.

I attended the Convention of Spiritualists in Philadelphia, and in this and other ways the prophecy uttered respecting me by Mrs. Hardy a year ago, and by other mediums subsequently, has been fulfilled.

Setting aside political conventions for the maintenance of religious freedom, which, strange as it may sound to English ears, is really threatened in this free country, I will limit myself now to spiritual matters. It surprised me to find an utter absence of anything like definite organisation here for spiritual work. There is no centre, no common bond. In consequence, all public action is left to individual enthusiasm, and Spiritualists, instead of being gathered together in societies, are scattered about the community. Hitherto this latter may have served a good purpose, and I have no doubt a considerable leavening of theological opinion has arisen therefrom; but it is nevertheless attended with some serious evils and misconceptions as to higher spiritual truth; and also, as you know, the freedom has been abused by a large class for the propagation of views and practices of a very doubtful and even immoral character. Hence to be a Spiritualist is to be morally questionable

in general estimation. The truer minds here feel this to be intolerable; and the Convention I attended at Philadelphia, was for the purpose of forming an organisation of Spiritualists to remedy these evils. The first step, in which I took an active part, has been taken to that end. I explained to our friends here the nature and character of the Spiritual Institution in London, as a centre, and cognate societies throughout the mother country, showing their freedom and utility. Suffice it the sound has gone forth for local organisations apart from all fettering creeds, and the response must be awaited. Brother Peebles drew up a statement, which proved acceptable. True, personally I should have preferred that the declaration of principles be even broader than it is, and I fought for that; but the majority, better acquainted than I can be with certain phases of American Spiritualism, ruled the necessity for the limitation as a mark of distinction. Where, however, love to God and man are the basic principles, there cannot be much amiss.

While in Philadelphia I had the pleasure of making the acquaintance of Mrs. Thayer, the reputed flower medium; Mrs. Lord, test-medium; Mr. Hartman, spirit-photographer; and other very estimable mediums. I was present at a seance by Mrs. Thayer. Her manifestations are very similar to those of our own Mrs. Guppy-Volckman. The table became well covered with floral presents from spirit-friends. Dr. Main had roses and lilies placed in his button-hole, signifying the blending, we were told, of our spirit-wives. Tube lilies, plants fresh from the earth, a green lemon, and pigeon were presented to myself. It was indeed a very remarkable seance, although the thermometer stood at 98 deg. in the shade. Mrs. Thayer is a wonderful medium, and I rejoice to announce that she will visit England next spring, where I am sure she will meet with a most welcome reception. You will remember that with this medium flowers are at times materialised in daylight and in the open air. I was also privileged to attend a seance by Mrs. Lord, who gave me very remarkable tests. She is a very fine medium.

Mr. Hartman is just commencing practice in Philadelphia as spirit-artist. He is the man who dared challenge the photographers, as reported in the *MEDIUM*, June 23rd. He tells me that he gets spirit-photographs by employing the photographers only of persons, thus avoiding the necessity of personal attendance at his rooms. The Holmeses are also holding large materialisation seances there.

By the personal energy of Dr. Rhodes, Dr. Childs, and others, Sunday meetings of Spiritualists are well sustained in Philadelphia. Here in Boston there are no regular meetings, no centre, no service, as with us. The service at the Music Hall, conducted by Mr. Murray, offers some compensation. He is a man who has broken loose from sect and party, and being permeated with much spiritual philosophy, Spiritualists attend his ministry in considerable numbers. I found them all around me at the hall. Three thousand people attend there every Sunday morning. There is a choir of five hundred voices, besides quartet and solo singers, accompanied with the finest organ in America. It is a most imposing service. I find Mr. Murray to be a profound thinker and a bold, unflinching orator. I am happy to have made his acquaintance.

The leading Spiritualists here are men of mental mark, and fine intuition, and I look forward to good results from the new movement. My reception here has been very warm and genial. I enclose a communication from Mr. Hardy. As yet I have had none of the rest I craved for. It is no land of rest this. More anon. The heat is overpowering. Kind remembrances to all friends.—Yours faithfully,

R. LINTON.

60, Dover Street, Boston, Mass., July 9.

#### OVARIAN TUMOUR CURED BY DR. MACK.

About four years ago I suffered from a great deal of pain in the left side and back, accompanied by a fulness, and I felt as if a hard substance was in the course of formation. These symptoms naturally caused me much anxiety, and I availed myself of the opinion of the medical men at the Hospital for Diseases of Women, Soho Square. I saw Dr. Meadows, and he told me that I had ovarian tumour. He prescribed for me, and I took medicine more or less for about three years. My general health varied considerably during that time, but the treatment had no beneficial effect on the particular symptoms which have been named. I was examined many times during that period by Dr. Meadows at the hospital and by Dr. Scott at his house in Harley Street, and their opinion was confirmed as to the nature of the ailment. I blistered my side with iodine, which might cause a little relief at the time, but in a day or two I was in my usual state. Thus the growth of the tumour was probably checked somewhat, but, as I have said above, the symptoms as a whole were not mitigated.

I was in this state when I attended one of Mrs. Kimball's receptions at the Spiritual Institution. She was giving delineations of some of those present. I handed her my handkerchief for that purpose. She did not say much about me,—only that I was very ill, but that if I went to Dr. Mack he would do me good. Two weeks afterwards I called on Dr. Mack, without my making any explanation. As soon as he took hold of my hands, the Doctor named all my symptoms; and though he told Mr. Pitcher privately what ailed me, he kept it from me at the time, fearing that the information would render me nervous and interfere with the cure. This shows that he did not know what I had been told at the hospital. I was under treatment for about two months, which consisted of the Doctor taking hold of my hands, and of placing one hand on the side and the other on the spine. This caused a burning sensation in the part, which relieved me very much. When I was



at home, especially on those days when I visited the Doctor, I would feel an action going on in the part, and he seemed to know it, for he would name a certain hour, asking me if aught happened to me then, and it would be the time when I experienced these sensations, I also used magnetised paper and flannel applied to the part.

When Miss Williams came to London, I met her in Dr. Mack's rooms, and without my being introduced to her, she sat down beside me and gave a correct account of the nature of my complaint, and its history from the beginning. I mention this in justice to that excellent medium, and to show that it confirms the opinion of the medical men.

My health gradually improved; appetite returned; the symptoms left me, and I used to return from treatment to enjoy my food. I got so well that on Tuesday, July 11th, I again presented myself at the hospital in Soho Square and was carefully examined by one of the leading physicians. He at once told me that I had no tumour, but that I was very weak in that region, and that there was apparently something very loose or abnormal. Since the return of Dr. Mack from Scotland, I have had another treatment, as it is necessary that the part be well strengthened till all weakness is dispelled. He tells me that my general health has improved in his absence, which I know to be true.

I have been particular in making this declaration, as I desire to leave no room for mistake—that I really had an ovarian tumour, that I have no such tumour now, and that Dr. Mack's treatment alone removed it without any painful or unpleasant processes. I am certain that his treatment was the means of my release, for I could feel the cure in progress, and received marked benefit from each operation.

I make this statement also in gratitude to Dr. Mack, who has done so much for me. All who are acquainted with these ailments know that they are a question of life or death, and if removed it is only by a painful and perilous operation, more dreadful than death from the disease itself. I hope my case will be the means of leading other sufferers to the advantages that I have received.

CHARLOTTE PITCHER.

5, Myddleton Place, St. John Street Road, July 22.

[On referring to Dr. Mack's case-book, since the above testimony was in type, we find that Mrs. Pitcher had nineteen treatments in all, from May 17 to June 26. We watched the case from the first and can perceive the great change in the general healthy appearance of the lady. In our long article on Dr. Mack's phrenological development, No. 321, we described his means of operation on patients. The lady referred to was Mrs. Pitcher.—Ed. M.]

#### DR. MONCK IN NOTTINGHAM.

Last Thursday evening, July 20th, I accompanied my guest, Dr. Monck, to Nottingham, where he was to hold a seance at the house of a highly respectable investigator. There were fifteen of us assembled around a large square table in a room which the Doctor had never before entered. Among the company were Mr. Hancock, of the Priory, Mr. Sellers, Dr. Worth, and J. W. Jevons, editor of the *Nottingham Express*. Dr. Monck commenced by reading his usual conditions, including, of course, the conditions of the light seance. Immediately afterwards, Mr. Jevons, whose brain appeared to be somewhat cloudy, demanded to know, "Why are we obliged to sit in the dark to obtain phenomena?" and seemed greatly surprised when informed that it had already been clearly stated that we were to sit in the light. A musical album—not the property of Dr. Monck—was now placed on the table, and while the gas was clearly burning—at one time at the full—the isolated box began to play. The Doctor said, "If a spirit desires to communicate, let him strike three notes in the box." Three notes were instantly struck. "If you are related to any person present at the table," continued the medium, "sound the musical box as soon as I point at him or her." After pointing at several without eliciting a response, the box sounded loudly when the Doctor's finger indicated Mr. J. W. Jevons, editor and town councillor. By this novel mode of telegraphy the spirit asserted that she was a "female," and that her name was "Jack Jevons." The medium observed that a female would not be called "Jack," but the unseen communicant, by repeatedly sounding three notes, persisted that she was perfectly correct. On Dr. Monck calling over the alphabet, the following sentences were given through the notes of the musical box:—"So pa called me," "So parties called me." On being pressed, Mr. Jevons admitted his daughter had passed away, but distinctly, emphatically, and repeatedly denied that he had ever called her "Jack" himself or heard of others doing so. Dr. Monck said, "This is extraordinary. Mr. Jevons, are you sure your daughter was never called 'Jack'?" Mr. Jevons again positively affirmed that she never was so designated, adding, "It is no test to me." The spirit immediately spelt, "It is true." On being asked, "What is true?" the answer was, "Spiritism." The medium said, "Are we to understand that in spite of your father not recognising you by the name 'Jack,' and denying that it is any test to him, you still insist that this communication of yours proves the truth of Spiritism?" Three notes sounded an emphatic "Yes" several times in succession. Mr. Jevons now insisted that the spirit should, at his "demand," give him "his own name" as a test. This was declined. Had it been given, it would have been no test, as there appears at the foot of every issue of the *Express* the name of the proprietor, "J. W. Jevons" which would make it well known to everybody in Nottingham. The spirit, therefore, was wise in declining to give as a "test" what, under such circumstances, could be no test at all. The company had been just previously informed that it was a binding rule at the Doctor's seances "that test-communications should not be requested, because when given, determined sceptics generally attempted to explain the test away by affirming that the medium had simply read what was in the interrogator's mind, and that the spirits therefore preferred to give their own tests; and as such tests often relate to matters not in the minds of the persons concerned, they cannot be explained

away by the convenient theory of thought-reading." In face of this, Mr. Jevons persisted in breaking the rule, and offensively said, "It is all humbug." Dr. Monck coolly informed him that if he held that the sounding of the musical box notes, by which the communications had been given, was all "humbug," he was bound in common honesty to explain to the company how the "humbug" was performed. This he declined to do, and Dr. Monck then, to the great satisfaction of the circle, said, "Mr. Jevons has insulted me by his observation, and refused to substantiate it; he has also insulted the common sense of this intelligent company by refusing to give proofs in support of his unwarrantable charge of humbug. I therefore insist, Sir, on your instantly leaving my seance." The disturber having departed, the company expressed their disgust at his conduct, and nearly all of them volunteered the statement that to their own personal knowledge Mr. Jevons's late daughter was uniformly addressed in her own family and by her own acquaintance as "Jack," this cognomen being applied in consequence of her partiality for garments of a somewhat masculine type.

It is a scandalous thing that men who come to a seance in a hostile state of mind should endeavour to throw discredit on Spiritualism by deliberately denying the truthfulness of evidence which they must know to be correct in every detail. This, however, is just a solitary specimen of the kind of treatment to which mediums are frequently exposed, and charges of deception often ensue which have no better foundation in fact than in this case. Here we have an instance in which a remarkable test was given, which was repeatedly repudiated as untrue by the person who should have been most familiar with the reality of the test; and if respectable members of the circle (including personal friends of Mr. Jevons, who honestly admitted its truth) had not known the circumstance to be a "fact," it is not unlikely that we should have had a flaming account of the "exposure of another spirit-medium." The incident proves how carefully such "exposures" (?) should be sifted before their correctness is assumed. All I regret is that those present who knew that Miss Jevons had rejoiced in the sobriquet of "Jack" did not openly contradict Mr. Jevons to his face, instead of waiting till he had been dismissed the room. I cannot help paying a tribute of admiration to the coolness, firmness, and pluck of Dr. Monck in this matter, and all felt that he had done the right thing in a dignified way when he ordered this man to leave the circle.

By the way, I am assured on good authority, that some two years ago Mr. Jevons and this very daughter of his attended one of the Doctor's seances, when the daughter suddenly developed as a medium, and then and there gave a number of tests, which greatly astonished her father. The lady afterwards admitted that she came to the seance believing it was all trickery, and determined if possible to expose the trickster, but that immediately on entering the room she felt a strange influence mastering her, and she was as much astonished as the rest at the way in which she was involuntarily used to give tests in support of the very thing she came with a set purpose to unmask as a deception. That seance was held on the express understanding that Mr. Jevons was to "faithfully report without comment in his newspaper all that transpired."

After what occurred on Thursday night, you will not be surprised to hear that this remarkable incident was hushed up, and that no report of the seance was given in the *Express*. Many startling things of this kind occur at the Doctor's seances, and, for similar reasons, are suppressed in newspaper reports, but if they could be collected, I am satisfied they would afford some of the most convincing and astounding proofs of the reality of Spiritualism ever published. For instance, it is well known that a reporter on the staff of the *Northern Echo*—a paper which had laboured hard to show the Doctor up as a "humbug"—attended one of his seances, and was in a few minutes completely controlled and rolled on the floor, whence he was lifted and carried out of the room. He afterwards admitted to the company that a mysterious power had suddenly possessed him, making his body perfectly rigid, and producing sensations such as he had never before experienced.

Recently in Derby I attended a seance at which a Dissenting minister who sat next the Doctor passed under control; yet, strange to say, the next day he tried his utmost to prove that all the phenomena at the seance were due to trickery, although when pressed by me to produce an imitation of any one of the phenomena, he, after repeated attempts, completely and ignominiously failed. Truly, as the Editor of the *Leigh Chronicle* remarks, "either Dr. Monck is a spirit-medium, or he is a greater conjurer than Maskelyne and Cooke, Herr Dobler, and all the family of conjurers rolled into one."

When the Editor of the *Express* had favoured us with his absence, we had several fresh tests through the notes of the isolated musical box. The name of "Richard Moreau" was given, with the fact that he had been connected with a masonic lodge in a certain town, and had died of bronchitis. This was the father of our host's wife. The uncle of our host next communicated through the musical box, giving his name "Joseph Gulson," and the first letters of Calcutta, the place where he had passed away. Dr. Monck was an entire stranger to our host and his wife, who are recent investigators. The names in full of the deceased brother-in-law of a lady present were next correctly given through the musical box. The spirit-raps also were heard at frequent intervals, sounding as if under the carpet and in the body of the wood of the floor. The musical box also sounded the number of notes requested by the company, and played and stopped several times as desired. What appeared to be a human hand was seen moving round the box, and lifted it three times. The fairy bells lay on the middle of the table, and the strings were sounded, first very loud, then quite soft, and finally with great rapidity; it also moved backwards and forwards, and was raised, all without human contact. A bell was frequently lifted several inches in the air, and rung vigorously, while what appeared to be a hand was seen to grasp it. A gong table-bell, with the hammer outside, was next sounded, and we could all see the hammer pulled back by an invisible agency and let fall violently on the gong several times. During the occurrence of all the foregoing manifestations, the Doctor's hands were removed to a distance from the instruments and occasionally raised high above his head, the gas burning brightly all the time.

It was observed by one present that "these were undoubtedly genuine and most wonderful phenomena, and worth a journey of a hundred miles to witness," in which all concurred. To prove there was no con-



nection between the medium and the instruments, the Doctor not only held his hands away from them, and above his head, and sat back in his chair, so as not to be in contact with the table, but while the instruments—which were not his own—were sounding, allowed the company to freely touch and lift them from the table and submit them to a close and minute scrutiny within and without, in a full, clear light. The table was lifted in the air a considerable height, all the legs being off the floor, and yet none of the articles on it were shifted by the movement.

We now sat in the dark with joined hands. "Samuel" controlled the Doctor, and insisted on four persons securing his hands, which were extended at their utmost stretch on either side of him. Mr. Hancock also put his fingers between the medium's teeth. To be brief, three bells rang and two musical boxes played as they travelled to and fro over our heads. Several sitters had instruments passed to them by request, the fairy bells also were powerfully played, and distinctly human, warm, fleshy hands touched the hands of some of the sitters and grasped the limbs and violently pulled the garments of others. A lady felt a hand grasp her dress, and instantly several feet of a flounce were removed from it without injury, the stitches alone being broken. The flounce was rolled up and placed on the table by a materialised hand. The usual manifestations were then given in full force, and beautiful lights floated about the room. The gentleman who sat on the Doctor's right felt his arm influenced at the light seance, and by striking the table it answered "Yes" and "No," and otherwise gave proofs of an intelligent control which was in entire harmony with the Doctor's guides. A lady, who is not a Spiritualist, was subsequently controlled to place her hand on the planchette, when it immediately, by request, wrote "Samuel Wheeler," in the familiar handwriting of that interesting spirit. At the supper-table the raps were abundant in the body of the floor, and when the Dr. was reclining on the couch, we saw him, without a movement of his own, suddenly and swiftly carried off it, in such a way (he was on his back) that it was clearly impossible for him to have performed the feat himself.

Our host and others accompanied us to the station, and when we parted, "Samuel" distinctly rapped his "Good bye" on the flagstones of the pavement.

The Doctor has received a farther pressing invitation to Nottingham, but judging from what I know of the number of invites he daily receives from all parts of the country, he would require to be ubiquitous to oblige all.—Yours faithfully,  
GEO. H. ADSHEAD.  
Derby.

#### MATERIALISATION OF "OLIVER CROMWELL."

To the Editor.—My Dear Sir,—I attended by friendly invitation a seance for the materialisation of spirit-forms at the house of Mr. Petty, Newcastle-on-Tyne, on Friday evening last, July 21st, and I am requested by my friends to send you an account for publication in the MEDIUM, if you will be so kind as to insert it in that valuable paper. The circle was very select and harmonious, which afforded greater facilities for the accomplishment of the purpose of our meeting together.

Mrs. Petty, as the medium, entered the cabinet. We sang a hymn, and in about ten minutes there appeared at the aperture of the curtains a female spirit-form. After a few minutes she advanced towards the circle, and going direct to Mr. Orville Pitcher, kissed him, and after looking at her for a short period, he recognised her as his sister; she retired to the cabinet, and re-appeared. She then advanced, shook hands with the sitters, and kissed several of them. The writer desiring a kiss, she with her left hand raised a short veil that covered her face. I looked steadily at her and kissed her, the light being so strong as to enable me to discern with accuracy the colour of the eyes, which were blue, and seemed fixed. Mr. Pitcher desiring something as a test, she took a chair, and sitting down assumed an attitude by which she was recognised. After several manifestations of a like nature, she finally retired to the cabinet. A few more minutes, and another form, that of an old woman, appeared. She was recognised as the mother of Mr. Petty. Advancing from the cabinet towards the sitters she shook hands and kissed several of those related to her; she, too, waving, what we thought an adieu, retired, after which we had a recess for fifteen minutes.

The second part was even more astonishing. Mr. W. Petty as medium. Scarcely had we got the light turned down, when another form appeared and was recognised as the now familiar "John King." When he first appeared he was about eight feet high but gradually diminished before our eyes. He spoke in the direct voice, walked towards the sitters, shook hands, took a chair, sat down, and kept up a lively conversation with us. After being in our presence fifteen minutes he bade us "Good night," and retired.

But now, Sir, I have to record that part of the proceedings which specially interested me—I refer to the materialisation of my dear friend, "Oliver Cromwell," who had promised to do so on this occasion. Not more than seven minutes elapsed from the disappearance of the last form, until there stood before us another, dressed in black. I was sitting about three feet from the curtains, and gazing intently, when, before I was aware of the proximity of the form, my hand is seized, I am pulled on to my feet, and embraced. This form I recognised as my dear old guide, "Cromwell." He was dressed in black velvet; he had on his head a skull cap of white muslin, and wore heavy yellow top-boots. He kissed me, and I did the same to him. I put my left arm around his waist, and we walked up and down the circle. He signalled me to introduce him to my wife, which done, he embraced and kissed her. I also introduced him to my other friends in the circle, who each in turn saw and felt for themselves. There was enough light to see the time by our watches. I presented him with a small bouquet of flowers; he left me, went and opened the curtains, showing the medium lying down, then passed to the centre of the circle. By these movements the tops of his boots had worked down, when he stooped and pulled them up. He raised his foot, stamped it on the floor; and on my uncle remarking "That's the stamp that dissolved an English Parliament," he instantly raised the other, and struck the floor with such force, as to make everything in the room shake. After making arrangements to meet on Sunday evening, when he would do more for us, he left us; and so concluded this eventful night. I am directed to write this account for your readers, to let them know that "Cromwell" lives, as he says, "to stir Old England yet." We can have no more, no surer test or proof that he

does live, and my soul almost burst with gratitude as I looked upon and felt his noble form and his strong arm. Surely, Sir, those whose names are appended to this account are sufficient to prove the reality of the phenomena described, and to strengthen my convictions that I really possess his support and guidance in the advocacy of the truth. May God enable him and others successfully to execute their mission, and trusting you may find space for insertion,—I am, dear Sir, yours truly,  
W. H. LAMBELLE.

We certify that the above is a correct account—

ORVILLE PITCHER.	MAY ROBERTSON.
JOSEPH ROBERTSON.	M. A. LAMBELLE.
WILLIAM ROBERTSON.	J. PETTY.

#### "JOHN KING" AT THE PETTYS' CIRCLES.

Dear Mr. Editor.—At the solicitation of the spirit "John King," who is a notoriety among the spirits who manifest at different circles, I make you the following report for the benefit of your readers, and all who are interested in the materialisation of spirit-forms.

I have lately been visiting the Pettys, of Newcastle, and have had the pleasure of several seances with them—William Petty, jun., being the medium. Twice that he has entered the cabinet, directly after getting within the curtains, we have had an exposure of materialised spirit-forms, a full life figure, but it only appears for a short time; the form on these occasions is so clearly defined and the movements so life-like, appearing in beautiful white robes, it is simply impossible that the medium could personate this spirit-form, and is evidently given to satisfy us on this point, because the medium is only just within the curtains or cabinet, and dressed in pants and blue striped shirt without any over-clothing beside; but that which I am expected to report more particularly is a series of fine tests, that we had quite unexpectedly. On several separate occasions, after the medium had entered the cabinet and become entranced, and before any length of time had elapsed, "John King" has come to the front of the cabinet in full life form, much taller than William Petty, the medium, attired in white drapery and wearing his customary turban, and having alongside of him his medium breathing heavily, deeply entranced all the while, showing the latter and himself very clearly. During the time we had a tolerably good light burning, we were able to distinguish the features of both medium and spirit-form. We had this repeated many times.

The tests were so good, that our spirit-friends desired that we would notify the same to you, Mr. Editor. There were several of us sitting—Mr. Petty and wife, myself, Mr. W. H. Robinson, Mr. Robinson near Gateshead, and Mr. William Lee, a gentleman who often takes part in the Petty seances—all of whom will gladly testify to the foregoing if necessary. We were requested, before taking our places, to examine the medium particularly; but as I have before mentioned that owing to the close, hot weather, the medium wore very little clothing—a blue striped shirt, and his pants, which were black ones,—it was evident to any honest-minded person that there was no attempt to impose; besides, all sitters were Spiritualists, and not at all inclined to be suspicious of our friends. They have been well tried at different times, and it is now so clear that the Petty family still possess the feature of mediumistic power, that whoever may cavil or deny the fact of materialisations through them, it still remains true, and we, the aforementioned, can and will testify to that we have seen and heard; and, though we are not men of public renown, like Professors Tyndall and Huxley, still we are professors of truth, and actors of it too, and maintain that we are just as able to judge of spiritual things as our revilers are of their particular scientific tests. I am also able to testify, Mr. Editor, to the fact of the spirit "John King" who now devotes some time at Pettys' seances being the same "John King" of Mr. Williams's and Mr. Herne's seances, having attended circles at both the mediums mentioned in London, and had very good tests at Mr. Williams's, where I had a private seance alone; besides, the declaration of "John King" that he recognised me, and knew me again after meeting me at Mr. Williams's, in Lamb's Conduit Street, I knew the voice again (ever to be remembered after once hearing), the same deep, manly tone, the style of head-dress, the features, hair and beard, all are unmistakably those of "John King." And now, Sir, in conclusion, though I have given you but an imperfect account of these seances, I have done the best I could, and hope I have satisfied the spirits who commissioned me to write you.—I remain yours truly,  
Stanley House, Abergele, North Wales, July 19. J. VICKERS.

#### PRIVATE SEANCE WITH MR. BULLOCK.

A lady reports the following facts to illustrate the value of Mr. Bullock's mediumship to investigators:—

At a private seance last Monday week, six ladies and one gentleman were present, the medium being Mr. E. Bullock, jun., who, before commencing, had his hands fastened tightly behind him, after which he was placed in a bag, which was also tied and knotted up tightly. He was then seated before the curtain just in front of us, a book was placed on his knees and three bells on the book. The circle was hardly arranged, before the bells were thrown on the floor, and the book opened and shut several times. A remark was made that the medium might conveniently study some words (it being daylight), the book, which was upside down, was instantly turned round and thrown wide open in answer. That greatly amused us all, for it was done so suddenly. One of the circles proposed placing a small curtain ring upon the medium's knees, but not having one, a fan was substituted which was very shortly found in the medium's hand, inside the bag. The spirit "Lily" was then asked if she could bring it out again, the words were scarcely uttered before the fan was replaced on his knee. After a few minutes the medium went inside the cabinet. "Daniel Watts" was very good. He showed himself several times at the aperture; then he made his appearance outside the cabinet. He stepped forward, and raised one lady's hand and kissed it; he shook hands with and favoured the others in a similar manner on the hand, face, or forehead, which best pleased him, with the exception of one lady, who was very nervous, for she had never seen anything of the kind before, and refused "Daniel's" proffered hand for some time, but at last his anxiety to convince her of his reality made her take courage, and shake hands with him. She was much pleased at having done so, remarking, at the same time, "How very natural his hand felt." Some



advice was given to a lady and gentleman present, upon some private matters, of which the spirit seemed to be cognizant though quite unknown to the medium. These visitors had come from some distance in the country.

On Monday evening we attended a similar circle at our correspondent's residence. Two ladies and two gentlemen, quite strangers to the phenomena, occupied the chief position. The movement of a book and other objects on the knees of the medium in daylight was very good, a brass curtain-ring, too small to go over the medium's hand, was transferred to his wrist while in the bag, with his hands sewn behind him. The gentlemen afterwards tied the medium in a chair, for materialisation. "Daniel Watts" did not come out, but he shook hands with all from the aperture. With certain modifications the features of the spirit are very like the medium, who was found tied at the close of the seance as he had been placed. The seance gave great satisfaction to the experienced sitters as well as to the strangers.

Mr. Bullock is promoting his development all he can, and no doubt he will obtain further phenomena in the light, and be able to be seen simultaneously with the spirit-form.

#### "SIR T. F. BUXTON'S" IDENTITY.

Dear Sir,—In reading your appropriate lucubrations on "Spiritualism in Team Valley" in last issue, a few observations on the following extract, may have more than a local interest:—"We do not know whether it was ever satisfactorily tested that 'Sir T. F. Buxton' did control Pickford, but the identity of the spirit using that name was recognised from time to time." Spirit "Buxton" has, in the united presence of numerous intelligent witnesses, entered into an elaborate detail of his history, from birth, through "life's fitful fever," to his exit into the invisible, all of which we have demonstrated by an appeal to the excellent and diffusive biography written by his nephew, which I found in the Institution here, attired in a coat of dust. Not one individual present, and in particular the medium, knew that his life was on record. I was the only sitter present who had happened to have read "How to Make the Best of Both Worlds," by Thomas Binney, in which reference is made to Buxton's noble life as a "study for young men," and the control referred to this himself. He has also been often described clairvoyantly, which picture distinctly conveys the impressions we can gather from reading his history.

Again, spirit "Buxton" has often wished that his family would investigate the subject, as he would be then able to convince them of his identity by private tests, given through the medium; and he has gone so far as to say that his medium will yet be called upon to prove everything that he has advanced to their satisfaction as they are thinking about it; and I wrote Sir T. F. Buxton, of Chepstow Hall, Yarmouth, informing him of these communications from his illustrious kinsman, which information was very courteously acknowledged. Therefore, in the face of this striking circumstantial evidence, we shall not be much surprised if this scion of the eloquent and pious coadjutor of Wilberforce should deign to visit our little circle and converse with those the world calls dead.

Moral—Our juries have hung many a poor criminal upon evidence far less conclusive than the facts we can adduce to proving the identity of our noble friend, "Sir T. F. Buxton, Bart."

If you print this, I will post the MEDIUM to the gentleman named above; so that you see, we have no hesitancy in the matter.—I am, Sir, yours faithfully,  
WILLIAM H. ROBINSON.  
Chester-le-Street.

[We now remember having had communicated to us something of this kind before, but the facts were not so cogently stated. If any of our readers are friends of the Buxton family, perhaps they will use their influence to have these important facts established. "Sir T. F. Buxton" would not communicate were there not some good purpose in so doing, to which it can be no credit for anyone to be indifferent.—Ed. M.]

#### THE INHABITANTS OF JUPITER.

Mr. Burns.—Dear Sir,—In this week's MEDIUM AND DAYBREAK you give an account of a trance-address through Mr. Pickford on the planet Jupiter. Some months back I heard an address through Mrs. Moss, at 24, Brook Green, on the same subject, and am much pleased to find that the two addresses agree. The control, through her, stated that the people inhabiting Jupiter were more spiritualised than the inhabitants of this earth; also, the fact that brotherly love existed there, of which we can have but small conception. The addresses we get through Mrs. Moss are of the highest class. It is a very great misfortune she has such bad health, that she cannot go out in the world and give to larger audiences the grand truths we get through her. Our circle is small, and very rarely numbers more than ten sitters, but we all come together for one purpose—that is, truth, and that we get.—Yours fraternally,  
H. JONES.  
9, Alexandra Road, Hammersmith, July 21.

[In "Nature's Divine Revelations," by A. J. Davis, the planet Jupiter is said to be in a very advanced state. The Aylesbury painting medium gave similar information, and painted a series of portraits of the inhabitants of all the planets, those of Jupiter being phenologically of a very high order. The heads are large, the faces pear-shaped, the temperament nervous, indicating a condition of life in which mind and moral purposes rule, and muscular force, with its selfish ends, is but little used. Such beings could not live on earth, so we must endure what we cannot cure.—Ed. M.]

MALTON.—The vaccination persecution is coming to a crisis in this town. Several prominent tradesmen have refused to pay fines, and their goods have been taken and sold. One tradesman has sold his goods over to a friend; he will go to prison rather than be robbed of his property. At the sale in the Cattle Market the fury of the crowd could scarcely be restrained, and the police were pelted. The anti-vaccinators maintained a dignified behaviour, saying it was a tyrannical law they resisted, and had no desire to annoy those who were its instruments. The vaccination humbug is wearing rather thin, and there must be a change of legislation soon.

#### MRS. TAPPAN'S SECOND VOLUME OF ORATIONS.

We have had many inquiries as to Mrs. Tappan's second volume of orations, delivered at Cavendish Rooms and reported in the MEDIUM. They are all stereotyped, and ready for printing. The lines are leaded, so that the pages are not so much crowded as in the last volume. We give a little information on this subject to gratify frequent inquiries; indeed, we have received quite a number of subscribers' names conditionally, but we cannot act in the matter without arrangement with Mrs. Tappan. The work will extend to somewhere about 450 pages. The following are the titles of the lectures, with the dates, and in the order they were given and arranged for printing:—

1874.

#### SPIRITUAL COSMOLOGY.

Oct. 25.—Introductory Discourse.

#### PART I.—DYNAMICS.

Nov. 1.—The Physical Basis of Life.

Nov. 8.—Volition.

Nov. 15.—Genesis of Thought.

Nov. 22.—Biology; or, the Action of the Human Will with reference to Mesmerism, &c.

Nov. 29.—Biology.—The Origin of Disease.

Dec. 13.—Biology.—Origin of Mental Disease, Moral Obliquity, &c.

Dec. 20.—Parentage.

Dec. 27.—Bread.

1875.

Jan. 3.—Fine Raiment.

Jan. 10.—The Remedy.

#### PART II.—STATICS.

Jan. 17.—The Origin of Souls.

Jan. 24.—The Most Ancient Angel.

Jan. 31.—The Succession of Spiritual Dynasties upon the Earth.

Feb. 7.—Lucifer, the Angel of Darkness.

Feb. 14.—The Sub-divisions of the Spiritual Dynasties and the Names of the Lesser Angels among Men.

Feb. 21.—Metempsychosis.

Feb. 28.—The Duality of the Soul, and its Conditions of Re-Expression in Matter.

Mar. 7.—Spiritual Kindred.

Mar. 14.—The History of a Re-united Soul.

Mar. 21.—Who are the Redeemed?

Mar. 28.—The New Messiah and his Angels.

April 4.—The Madonna and her Angels.

#### PART III.—INDIVIDUAL EXPERIENCES.

May 2.—Further Experiences in Spirit-Life. By the late Judge Edmonds.

May 9.—Spiritual Chemistry. By the late James J. Mapes.

May 16.—Moral and Spiritual Healing. By the late Benjamin Rush, M.D.

May 23.—Experiences in Spirit-Life of Adin Augustus Ballou.

May 30.—The Harmony and Divinity of all Religions. By Theodore Parker.

June 13.—The Harmony and Divinity of all Religions. By the entire band of Twelve Guides.

Among the Lilies.—Account of Materialisation of Lilies on Mrs. Tappan's head during the delivery of certain of these orations.

#### POEMS FOLLOWING THE ORATIONS.

"The world, like a troubled dreamer asleep,"

"There came a ray from the primal sun."

"In the beginning was the Word"

"O wonderful angel of sleep"

"I will plant the tree of life"

"Prometheus stole the fire from Heaven"

"Here are angel-guests that ye frighten away"

"We hunger for food, cry the weary ones"

"Complete and rounded is the year"

Recompense

"Between the springtide and the autumn sere"

"Out of that utter sea of soul"

"From the depths of the lowly spirit"

"The flower that bloomed in Eden"

"Was it a memory, or was it a vision?"

"Wonderful and wonderful"

The song of Isis to Osiris.

"When the tide went out with the fishermen's sails"

"And if I speak my word"

"Who shall be chosen when the mighty hand"

"Far away"

The Comforter

"We had heard of the song of the spring"

"A wonderful alchemist is death"

"I said to the master within my place"

"O thou Infinite Jehovah"

The old and the new edifice

The heavenly marriage and home of Quina.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—Marylebone Association of Inquirers into Spiritualism.—The above Association having completed a series of four experimental seances with Mr. Bullock (medium), which seances have been conducted under strict test-conditions, intend holding an open meeting on Tuesday, the 1st of August, for the express purpose of affording each sitter at the above seances the opportunity of publicly giving his opinion concerning the phenomena called spiritual. The Committee are open to arrange with other public mediums for experimental seances.

"Cosmos" had heard it suggested that "Ebor," who defended Spiritualism in the *Bradford Observer*, was the archbishop of York. The writer of the communication in question claims its authorship, and shows that he is a resident in Wakefield Road, Bradford. The letter was well written, and "Ebor" must feel somewhat flattered that an experienced journalist should consider his style worthy of the great logician.



### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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#### TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

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 MEDIUM AND DAYBREAK.

FRIDAY, JULY 28, 1876.

### THE PRESENT STATE OF THE MOVEMENT.

Our columns this week are filled with indications of renewed power manifested by the spirit-world through mediums. The flow of the tide has been appreciable for some time past. Before that there was an ebb—a falling off of power,—and in general a stationary condition of the Movement. There had been persecutions and scandals which showed that the old order of things had to pass away and a new era to be introduced. Of this change our words bore testimony about the beginning of the year. The course then indicated has gradually shaped itself, and now its full operation is in hopeful promise. Miscellaneous seances on the commercial principle refuse to be a success, but select groups of special investigators are rewarded in a manner that is truly gratifying.

The leading features of the new form of manifestation are phenomena in the light, and the more plentiful recognition of spirit friends in the materialised form. Dr. Slade brings with him the most perfect examples of phenomena in the light that we have seen. Dr. Monck has been increasing in power in that direction in which he has for a long time been so eminent. The word we have to offer to all our mediums is that the advent of Dr. Slade amongst us will have a beneficial effect on the power of all physical mediums. It is well known that one developed medium has a tendency to increase the mediumship of all other mediums, and this is true, whether these mediums actually meet or remain at distances apart. There is an inner atmosphere which relates us all more intimately than we have any definite notion of. We recommend all mediums to avail themselves of this opportunity to improve their mediumship by earnestly desiring the best gifts. We believe some mediums are kept back and even lose their power by a slovenly indifference to excellency. Like all other occupations, mediumship can be improved by aspiration towards higher results. A generous sympathy with, and emulation of the powers of a good medium aid the development of those who have heart and goodness enough to follow such a course. Of an opposite tendency is the insane practice of jealousy and detraction. Unsympathetic and malignant feelings cut the mind and spirit-sphere of an individual asunder from all that is good and noble in the person who is despised, and relate him to that which is opposite in quality.

Now is a favourable time to take advantage of these hidden laws and struggle for the benefit of all. Spiritualists are far too few, and the power when combined is too feeble, to permit of any prodigal waste by indifference to the laws of spiritual husbandry. The vineyard can only be cultivated by each man striving to multiply the seed which has been confided to his sowing. This can be done without any external form of association or loss of time. It is an inner work which has its sphere of action in the soul. By manifesting a generous appreciation of one another, Spiritualists become "organised" without any outward society or bond of union.

One of the lessons of the past has been that societies, as they are called, are not a means of uniting Spiritualists. There are those amongst us which have for some time been scenes of strife and detraction—the just fruits of the unspiritual seed from which they sprang. Look at the conditions of these societies. They make distinctions among men. They say, "I am a member; you are not." Can that system be a spiritual one which has for its symbol

a money payment or adhesion to the dictates of an ambitious self-aggrandising man or body of men? Can that mode of association be spiritual which divides men into classes, members, and non-members, and seeks to set the one against the other, not for the promotion of Spiritualism, but for the carrying out of those paltry commercial arrangements which the member-making ones have set up as their little ideal? This is not the method of the spirit, and it never can work aught but mischief and disaster in spiritual work. It did so in America, and it has done so here. Let it starve; do not waste strength in killing the thing; it will die of its own accord.

Spiritual laws are supreme to all this wire-pulling childishness. What saith God the Spirit? Love me, and you are mine and I am yours. Love, sympathy, mutual appreciation, working together for truth in spirit though thousands of miles apart in body—that is, the bond of the Divine Master—that is the true form of spiritual association. "The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely." If we all go to the same fountain to refresh ourselves we cannot help but meet—we must come together—we of a certainty become associated. But when we dig ourselves wells in the shallow sands of our selfish conceits and call it an "association," we never taste of the eternal springs, and we are cut apart from those brethren who have set their faces towards the heavenly city.

Are these words not truth? Who can deny them? They are the record of experience. While the society makers and iniquitous dividers of men have been selfishly planning and wrangling with the true workers, and latterly with themselves, the union of the spirit has been a bond which has united all true workers in the love of truth, and the Cause has gone on unaided and very little injured by the self-appointed ones.

### MRS. GUPPY-VOLCKMAN'S RECEPTIONS.

The receptions of Mrs. Guppy-Volckman have been more numerous and more eagerly attended than ever, and have been, as usual, among the most notable events of the London season. On the last occasion Dr. Slade was one of the many friends present, and received a most extraordinary welcome. Mrs. Guppy-Volckman has left town for the country.

### DR. MACK'S REMOVAL.

Dr. Mack has now removed to the Home for Spiritualists, No. 8, Upper Bedford Place, Russell Square, where he may be consulted as heretofore.

### BOOK CLUBS.—BOOK AGENCIES.

Our article of last week has called forth a wide response, and work has commenced in earnest for the winter. We are preparing a list of books at special prices to book clubs and agents. Operations should be commenced at once. We require an active coadjutor in every town and district, and, if one man is not sufficiently expert, others must be sought out. We shall be glad to hear from those who can aid us in this important work.

### THE ILLUSTRATED RAINBOW.

Mr. Editor.—Sir,—Will you allow me, through the MEDIUM, to thank the readers who accepted the invitation to inspect my 112 designs of the sectional rainbow, at Cambridge Hall last Sunday afternoon? I claimed the right to offer the invitation, as the workmanship of these designs has given me, with other designs that I did not exhibit, an almost uninterrupted occupation for the last twenty years. I had begun the system of Comprehension some years before that, and only concluded the rough scaffolding of the whole, from the base to the ball on the top of the vane, last Saturday morning; and when it is remembered that each design is the sequel to the preceding; that each design, as a note in a manual of an organ, must gradually correspond with the similar notes in the manual above or below it; that each idea has to be in its place; that there are 400 designs, or 25 manuals of 16 each; and that this organ is only one of 16 prepared organs to complete the full development of rudimentary Comprehension—it was not to be expected that my visitors should inclose the full conception of the idea in a desultory explanation of an hour; for as the limit was from three to five, and as the majority came at about four o'clock, it was a limitation of a limit. However, I hope I explained it sufficiently to indicate that all knowledge can be systematically arranged and mathematically proved as so arranged, that the system is the high road to the absolute, and that I have taken all the turnpikes (contracted teaching) from the pathway to the Temple of Truth.—Yours truly,  
F. WILSON.  
College of Comprehension.

Mr. CLARENCE has discontinued his seances at the Spiritual Institution.

Mr. HERNE is going out of town, and will give no seance at home or at the Spiritual Institution from July 30 to August 7.

Mr. WILLIAMS leaves for the Continent on August 3. The seances in London will be suspended till further notice. All communications for him should be addressed as usual, to 61, Lamb's Conduit Street, W.C.

LEIGH.—We are very sorry to see that Mr. Mahony, of Birmingham, has consented to meet in debate the "ex-medium" at Leigh on July 31, and August 1 and 2. No good can come of discussing with a man who has not the slightest idea of what the investigation of truth implies, and to whom facts are meaningless.

Mr. WILLIE EGLINTON at PLYMOUTH.—Mr. Eglinton thinks he may stop in the neighbourhood of Plymouth some time, if he settles all the demands that arise for his mediumship. His address is 22, Athenaeum Street, Plymouth, to which address all communications for him should be sent.



## THE LANCASHIRE AND YORKSHIRE GATHERING.

The reunion of Spiritualists, in the open air on Saturday next, at Hollingworth Lake, will afford an opportunity for the Spiritualists of Lancashire and Yorkshire to fraternise. Full particulars may be gathered from Mr. Sutcliffe's instructions on another page. At Rochdale, on the following Sunday, the Conference will partake of an annual character, being the fifth quarterly Lancashire Conference. The afternoon will be devoted to experiences, and no doubt the Yorkshire friends will be made welcome. At such a Conference many useful things may be stated, and it is manifestly the duty of all possessed with information of use to the Cause to attend on such occasions, and place their experience at the disposal of the friends of the movement.

## THE "STAR CIRCLE" IDEA.

We hear from various quarters indications of the expected reawakening of the Spiritual Movement. Difficulties and obstructions have been cleared away, and those in the work below are able to come in closer rapport with the powers above. Mrs. Tappan's discourse gives some idea of the spiritual suns or brilliant stars of spiritual light emanating from the hosts who are interested in the welfare of mankind. The letter published by us last week from Australia, giving expression to views similar to those spoken by Mrs. Kimball about the same date has called forth remark. The closer we, as Spiritualists, can get in sympathy with the controlling influences, the more effective will be our work. Our best armour is a love of truth and desire to help mankind.

## SPIRITUALIST EMIGRATION TO CALIFORNIA.

To the Editor.—Dear Sir,—From the interest awakened respecting California by the letters of Mr. G. R. Hinde of this place, who, with his family, have settled in the southern part of that State, there has just been a considerable exodus from this neighbourhood. Last week there sailed from Southampton for California Mr. and Mrs. Thos. Hinde and their family of four children, Miss Morton, a sister of Mrs. Hinde, Mr. Alfred Hinde, well known as a medical student in London, Mr. Robert Brown, architect, formerly of Glasgow, but late of Stockton, and Mr. F. Hare, who has been engaged in mercantile pursuits in this neighbourhood. All the party are, I believe (I am not quite sure of one case), pronounced Spiritualists, and we of this neighbourhood will greatly miss their co-operation. Others are likely to follow from this town and Stockton—the charming climate, and, from what is stated, the comparative ease with which a livelihood is obtained, being the attraction. From what I hear, I think it is not unlikely that a spiritual community, or, rather, settlement of reformers possessing progressive ideas will be formed in the far west. The company already gone will form a splendid nucleus if the idea be carried out, as they are all advanced and highly capable minds. Should the project be matured, I will not fail to communicate with the readers of the MEDIUM, many of whom I doubt not are anxious to live a more true and natural life than seems possible amid the stern competitive pressure and conventionalities by which we are surrounded in the England of to-day.—Yours very faithfully,

Darlington, July 24.

MARK FOOKS.

## A DEMAND FOR INVESTIGATION.

Dear Mr. Burns,—Will you kindly permit me through the columns of the MEDIUM to say a word for myself, and protest against false reports respecting my mediumship. I have been tested over and over again. I offer my best wishes to all who are interested in the cause of Spiritualism, and shall be glad to meet them to decide the question of my mediumship, when I hope to have a fair and honest trial.

I intend to fix an early date, say about in a fortnight's time, when a special committee will make arrangements for the satisfaction of the public as well as myself. All communications to be sent to me at 19, Church Street. If no answer or notice is taken of this note, I hope these evil reports will cease to be circulated by all honest Spiritualists. I remain yours truly,

EDWARD BULLOCK, JUN.

19, Church Street, Islington, July 26.

We learn that Mrs. Guppy-Volekman has been invited to visit a foreign court, to afford an opportunity for the investigation of Spiritualism.

MR. BURNS will address the meeting at Doughty Hall, 14, Bedford Row, Holborn, on Sunday evening, at 7 o'clock. Mr. Burns will give a discourse on "Andrew Jackson Davis" on an early Sunday.

WEST PELTON.—On Sunday two open-air meetings will be held, at 2 o'clock and 5.30, addressed by Mr. J. Wilson and others. An invitation is extended to all to be present.—J. BATIE.

WANTED, by a Spiritualist in the country, a young man who is competent to give instruction to the younger boys of the family, and fill up his leisure time in the counting-house. Apply—J. Burns, 15, Southampton Row, London, W.C.

WANTED, a number of middle-aged persons, of steady, sensible habits, to assist in spreading the facts of Spiritualism in Ashton, Duckinfield, Denton, and Staleybridge. Apply for particulars to William Avery, 28, Bentinck Street, Ashton.

OLDHAM.—Mr. Allen Hough, will give an address in the trance state on Sunday evening next, July 30, in the room, Waterloo Street, Oldham. After the lecture there will be a physical seance. Admission 2s. each, for the benefit of the Spiritual Institution, London.—J. H. BARLOW, Sec.

MR. BROWN writes: "I am fast completing my arrangements for the south, and will call at Malton, Selby, and other places on my way to Rochdale, which I expect to reach about August 13. I have a few more dates, which I am desirous of filling up. Parties wishing me to call on my way will please write, and address Thomas Brown, Howden-le-Wear, R.S.O. Durham."

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## MRS. TAPPAN'S ORATION.

The noble discourse which we print this week will remind many English Spiritualists of the past, when Mrs. Tappan was with them, and what their anticipations for the future when they expect to have her amongst them again. It is evidently from Professor Mapes, which may be inferred by comparing it with the lectures given by that spirit through Mrs. Tappan, at Lawson's Rooms, as reported in the MEDIUM in the autumn of 1873, and the personal experiences of the same spirit given at Cavendish Rooms about a year ago, and printed in these columns at the time. It must be remarked, however, that the present lecture indicates that the spirit has progressed in his perceptions or in the treatment of his subject. His testimony is that he was deficient of spirituality when he left earth, but the discourse printed this week is more spiritual than any of his former deliverances. We think Mrs. Tappan speaks more clearly and with greater force in Chicago than she did in London. The oration on "Life: its Origin and its Mysteries," which was reprinted in *Human Nature* for April, 1876, is unequalled by any of her English efforts. We are glad to see that the American organs are carefully reporting these discourses. An alternation of hemisphere is well both for the powers and the fame of speakers.

## A SITTING WITH DR. SLADE.

A large proportion of callers at the Spiritual Institution during the last two weeks has been those making inquiries respecting Dr. Slade. He has been constantly giving seances, and so, like other sitters, I had to wait my turn to gain an audience of our visitor.

On Monday, at mid-day, I went, accompanied by Mrs. Burns, to the Home for Spiritualists, 8, Upper Bedford Place. We were received by Mrs. Burke, the manageress of the Home, who must have a pretty busy time of it if she has to do the amiable to all of Dr. Slade's visitors. We were soon joined by Dr. Simmonds, who is Dr. Slade's associate, and aids him in making business arrangements and in keeping dates and appointments. As we were conversing in the front room, a loud thud was heard on the other side of the house, which shook the whole building, when Dr. Simmonds remarked that a seance was going on in the back room, and the inference was that some gigantic phenomenon had transpired—a supposition which after-events fully confirmed. Dr. Slade soon dismissed his visitor, and came into the front room, where he did not remain long before leading Mrs. Burns and myself into the back parlour, which he was using as a seance-room. The articles of furniture were just what were necessary, and gave rise to no suspicions. Dr. Slade asked us to look round and be satisfied that there was nothing in the room to aid him in simulating the phenomena. He called particular attention to a square table in the middle of the room. He had it made since he came to London for these seances. It was neither what may be called a light nor was it a heavy table, for though not ponderous, it was well made of ash, which is a heavy wood, and makes a very different article of furniture from those rickety structures composed of deal. We turned this table up, and found that it stood on four legs, and had a leaf on each side, supported by a movable projecting portion of the upper edge of the side slot on which the top of the table was placed. This plan is adopted instead of the usual bracket, which interferes with the limbs of the sitters. There was nothing about the table at all "occult;" it was so plain in its mechanical arrangements that every spar and mortice in it could be satisfactorily understood. Dr. Slade then took off his patent-leather low shoes, to show that they contained no machinery. These preliminaries were the occasion of a considerable amount of pleasantries, as it is impossible to be serious while performing the part of some intelligent investigators. The window was pushed up at the bottom, and had no blind, so that air and light streamed into the room in abundance. While these observations were being made, Mrs. Burns was thrilled repeatedly with the "power" which she felt as soon as she entered the room. The circle was arranged by Dr. Slade sitting at that side of the table nearest to the window. He sits with his side to the table, so that his feet, knees, &c., are in view all the while. When it is necessary for him to face the table more fully, he allows the sitter to place a foot on the one of his which is under the table. Mrs. Burns sat opposite to Dr. Slade, and facing the window. I sat with Dr. Slade on my left and Mrs. Burns on my right. We commenced the seance by all three grouping our hands in the middle of the table. Immediately loud thumps were heard under our hands, which made the table tremble.



Having satisfied ourselves thoroughly of the genuineness of that prefatory manifestation, Dr. Slade introduced direct writing. He is an adept at splitting slate-pencil up into little pieces with his teeth. Having crunched into fragments a piece of slate-pencil, he placed one small portion on the slate, desiring the spirit to answer the question: "Is Mr. Burns a medium?" The answer written was, "Yes, MEDIUM AND DAYBREAK." The occasion of this question arose out of a remark of the Doctor's that Mrs. Burns was a medium, and it was desired to know whether I was a medium also. The witty reply made all laugh heartily. This answer was written with the little bit of pencil placed on the slate, and the slate held close to the underside of the top of the table. The slate seemed to move of its own accord, as if it were a living thing, Dr. Slade's hand passively following it. While it was thus held for writing, I also held the other end, to be certain that it was close to the table. The action of the pencil in writing was heard distinctly.

Another attempt at writing was made, but the slate was not content to remain under the table; it came to my side, round by my back, up to my shoulders, and finally on to my head, Dr. Slade's hand holding it, and following it as it led the way. Soon I heard the sound of writing on the slate, and, indeed, I felt the sensation as the pencil formed the words. Mrs. Burns, was looking at it, and saw three spirit-hands—one engaged in writing, with an attendant hand on each side. When the slate was taken down, there was found written on it, "Yes, we will use the double slate," in response to a remark the Doctor had made as to the manifestations.

These proceedings did not go on quite calmly; far from it. There seemed to be a whirlwind of influences in that room. An empty chair, which stood near the corner of the table, to the left of Mrs. Burns, rose up, and the seat of the chair struck the under surface of the table, and remained in that position for some time. This manifestation was repeated. The chair adhered to the table like a piece of iron to an ordinary magnet. The chair fell on its back, and further on it rose up and made a jump at the table. This chair was some distance from Dr. Slade, and he could not reach it by several feet by trying his utmost.

A square table, covered with articles, stood in the corner of the room, close to the window, and about three feet on Dr. Slade's left. It jumped out into the room about six inches, with a violent jerk, which alarmed Dr. Slade considerably. As these powerful manifestations occurred, he would withdraw his hands from contact with those of Mrs. Burns, snap them as if they had been burned, and exhibit in his face signs of nervous anxiety. The table in the corner shortly made a jump of about a foot from the corner, which alarmed Dr. Slade so that he thought he would have to suspend the sitting. Being a callous non-medium, without any nervous sensation in the matter, I laughed, being highly gratified that I had seen these things take place right before my eyes.

Dr. Slade now took up the double slate, and handed it to me for examination. I found it to be free from any writing. It was composed of two slates bound in wooden frames, like a book, and opening at one side with a hinge. The medium carefully bit a small piece of pencil, and put it between the slates, shut them, and requested me to rise. I did so, when he placed the double slate on my chair, and asked me to sit down on it, remarking, "This experiment has not been tried in this country, but we will see if it will succeed." I resumed my seat on the slate, and the sound of the pencil at work was heard. Three raps on the chair indicated that the message was finished. On examining the slate, it was covered with writing on both surfaces, in a beautiful, clear hand. The following was the message:—

Dear Mr. Burns,—I know much of you, and your good work for humanity. You will receive your crown of reward for all the good you and yours have done. Do not mind misunderstandings; it will be all right, when we all meet in this beautiful land, where all are understood. I feel to bless all workers in this much misunderstood truth. Bless dear Lottie Fowler, for she is doing her work, and doing it well. Be of good cheer; all is well in the future for all.—I am, truly your friend,

"A. W. SLADE."

These writings were understood to come from Dr. Slade's wife "Allie" in spirit-life.

We had the table rise up in front of us. Dr. Slade put his hands on the back of my chair, and I was jerked off the ground, chair and all. From the very first, hands were felt plentifully under the table, handling us, and pulling our clothes. Mrs. Burns had a piece of trimming pulled off, and my coat was dragged down with a violent tug, the effect of which was seen above the table. I felt the soft fingers touching my hand under the table, and, desiring to see the hands, well-formed, full-sized fingers, of a pink or flesh colour, darted from under the table, but I could not see them long. I held one end of the slate under the table, Dr. Slade the other, and the spirits manifested considerable power in pulling from us both. A slate, placed flat on the table, was moved before our eyes. There was also written on the slate, as it lay close to Mrs. Burns, and at the greatest width of the table from Dr. Slade—

The day is not far away when all will believe we can return.—"ALLIE."

As our hands lay lightly on the table, it tipped suddenly up with its edge on my knees. Instantly its top was on my head, with its legs pointing upwards. The table having been put in position again, Dr. Slade took the accordion by the end opposite to the keys and held it partly under the table so that a portion of the keyboard could be seen. It played readily a number of chords. When placed under the table still held by the medium, it played a quick movement of the nature of a jig. These manifestations occurred in such rapid succession, and some of them simultaneously, that

only a short time was occupied with them. There was no waiting and no time lost in tying and testing. The manifestations came so freely and powerfully, and so independent of any aid the medium could afford them, that full conviction must have conquered the most sceptical mind.

Dr. Slade said he was exhausted and rose to dismiss us, when his eyes suddenly turned up in his head, and a solemn expression came over his countenance. He was immediately controlled to speak in a deep voice. The spirit controlling delivered a short address, in which the various views of the phenomena held by curiosity-seekers and others were recounted. The spirit regretted the absence of true spiritual insight, which stood in the way of the spirit-world and prevented those manifestations which they were prepared to give. He said, "We have to take such physical conditions as you supply us, and you must take those spiritual services we can bestow on you. All cannot be served alike. Every sitter has given to him that which his conditions will permit our affording, and what his spiritual state can best receive." The burden of the spirit's aim seemed to be to demonstrate to mankind the grand fact of continued existence beyond the grave.

We need not say that we were heartily satisfied with Dr. Slade's seance. I must say I never saw anything equal to it of the kind. The phenomena, physical as they were, covered a vast extent of field, much more than any purely materialistic theory would explain. As to the certainty of the phenomena, there could be no doubt. Tests of any kind there was no use for; the whole was palpable and undeniable. To those who are desirous of receiving satisfaction in respect to these phenomena, Dr. Slade will be a boon indeed. Even at the high figure of a guinea per sitter, to those who can afford it, the investment is cheap, as time is saved, satisfaction is obtained, and it is possible that a larger sum might be spent in smaller fees without resulting in so much.

On our way home Mrs. Burns called on Miss Lottie Fowler, who passed into the trance and wrote alphabetical characters in German and other languages. Miss Fowler has at present some foreign controls, who can use her to good purpose. "Annie," Miss Fowler's usual control, then spoke, and said, she was very glad to see Dr. Slade amongst the Spiritualists in England, as he was the medium that was required. She hoped that Spiritualists would know how to treat such a medium, and try and give him the conditions that were proper for his mediumship. Great good would result from his stay amongst us if this was attended to. She also said it was a great mistake for mediums to be treated as they were at times. It was impossible for spirits to give good manifestations when the sitters made a programme, and wished the spirits to carry it out. They did not consider that the spirits had obstacles to surmount as well as sitters with regard to physical laws, temperaments, and conditions. She went on to say that we need to take more care of our mediums than we do at the present time. We should protect them, and be more careful of the conditions we place them in, and have a more generous feeling towards them, even when they did wrong, and not persecute them as we do; that they were not altogether to blame, for we deserved all we got in the way of false phenomena, for like drew like. We placed mediums with people that had not got a truthful, honest purpose at heart, and the spirits came accordingly. She spoke of the Jews persecuting Jesus, but, she said, there was quite as much of the same spirit amongst us with respect to the mediums. She said Spiritualism was God's own truth, and was pure and simple, and we needed more faith in our investigations, and to be more truthful while prosecuting them, and then we should receive higher and better manifestations, and the communications would be more reliable. Until this was done, we must expect trouble. She said many of the tests that mediums had to undergo were very degrading to their sensitive natures, and they felt demoralised, so to speak; but sitters, as a rule, thought mediums were possessed of no feelings.

Some remark about Miss Fowler at our sitting with Dr. Slade had led his guides to allude to her in the direct writing. The views communicated by "Annie" to Mrs. Burns require to be reiterated again and again. So-called investigators too often set up their own notions as law, instead of learning of the spirits, who are the operators, and ought to know best. It is not the spirits who are put on their trial, but egotistical tests, often introduced to exhibit the cleverness of their proposers, rather than to establish truth. If the matter were left to the spirits they would supply better tests than we could invent.

J. BURNS.

#### "MISUNDERSTANDINGS."

The message written by the spirits at the seance Mr. Burns had with Dr. Slade alludes to "misunderstandings," which, it is advised, should not be minded. In all such matters the position of the individual has great influence on his opinion. A recent "misunderstanding" which Mr. Burns publicly discussed had reference to the very spot where the sitting was held, and possibly might be observed by the spirit from that point of view. Some persons do not like to have their "misunderstandings" corrected; they are anxious that they should go unquestioned, or not regarded as "misunderstandings" at all. Now, our feeling in such matters is of a very different kind. We are truly anxious to have our "misunderstandings" set right, for we are as liable to make such false steps as other people, and we know that we are misunderstood continually, and are accordingly accused wrongfully every day. Such is the fate of all public men, and we do not repine at it. Some wilfully misunderstand us, or seek occasions to censure us in various ways. To such no advance at reconciliation or a better footing can be made. Others misunderstand us because of the inability to see



eye to eye with us; or it may be that we misunderstand, and consequently misrepresent, certain matters that come under our notice. We confess to being human, and when we do make a slip we are glad to have it corrected, or when misunderstood, it affords us pleasure to exchange views and tender explanations, or receive those of others. We never confront a "misunderstanding" for the sake of retaliation, but for the cause of truth and honour; nor can we see any more indiscretion in speaking our views of human conduct publicly, than in whispering round behind backs, and preventing the light of truth from shining on the transaction. The moral position of the tattler is vastly different from that of the public censor. Jesus driving the money-changers from the Temple, and telling the unpalatable truth to the "hypocrites," pointing out to the world their corrupt motives and their villainous practices, is a very different picture from the tactics of these same "hypocrites," airing themselves in all the graces of sanctity, and busily fermenting the passions of the mob and its rulers, with the idea that he is wicked, and "hath a devil." To expose and proclaim an evil plot is not unkindness to anyone, even to the wicked plotter. The world must be taught the difference between right and wrong, even though it should be unpleasant to the wrongdoer.

After the storm of passion comes the spiritual calm, when construction fills the void occasioned by the demolished "misunderstanding." Spenser speaks of

"Wicked Discord, whose small sparks once blown,  
None but a god or godlike man can slake:  
Such as was Orpheus, that, when strife was grown  
Amongst those famous imps of Greece, did take  
His silver harp in hand, and shortly friends them make."

The "godlike man" is not he who is cowardly afraid to hear his voice in opposition to shameless contumacy. The strength which enables him to reprove sin at the same time gives him power to save the sinner. God, in the laws of our complex nature, never permits a "misunderstanding" to pass unreprieved. The child who misunderstandingly pushes his fingers in the flame is not, therefore, excused; and it is by this punishment that God shows his goodness, and opens the undeveloped soul to his love. God uses mankind even as he uses the elements, to punish erring man; infringe on my personal rights, and you receive the consequence, and feel that you have burnt your fingers. There is not in the whole universe any power that we have heard of that operates alike on all, whether they do right or wrong; yet it will be cited that God sends his sunshine and rain on the unjust as well as on the just—no, not unless they are "just" in relation to the laws that regulate the fall of rain or the dispersion of the sun's rays. He who hides himself in a cavern will neither be rained on nor shone on.

In no captious, vindictive spirit, do we point out the wrongdoer or the error of his ways, but from a sense of duty to him in his relation to us. No man can ignore evil or wrong any more than he can goodness or right. Mankind has duties and relations to both. The question is—what are these? That we are too sensitive to, or repellant of injuries, can scarcely be laid to our charge, as we seldom notice the multitude of assaults that are levelled at us. If our spirit-friends argue that from a superior vantage ground we can afford to let the wicked trouble and the tattler talk till his silly head is empty, we lay the flattering unction to our souls and thank them for the exalted opinion.

We have opened this subject not on our own behalf alone, but to discuss a general principle which affects everyone. Non-resistance is involved in the consideration. That it is godlike cannot be denied, and it is, no doubt, fit conduct for gods when they associate with their kind. But men are not gods, nor does God cosmic or incarnate, treat mankind on that principle. The defensive, self-protective element of man's nature has been of as much use to him as any other; indeed the other would be valueless without it. While we are as generous to opponents, and long-suffering of injuries as any, we at the same time desire it to be understood that we fear no one; are ready to sift to the bottom any foul slander that may be raised against us, and from that solid foundation of self-reliance and moral probity, we may build a superstructure, which will attract all enemies within its spacious shelter, and become a common home for friend and foe alike.

#### ODIC PHOTOGRAPHY.

The facts proved by so eminent a man as the Baron Von Reichenbach, render Mr. Harrison's mere assertions and misstatements—by which alone he has met them—something astounding, if the large development of self-esteem which he is the victim of were not taken into consideration; but, being so taken, he becomes an object of pity.

My having undertaken to repeat an experiment of the Baron's, and having been successful in confirming the truthfulness of his statements, after Mr. Harrison had tried and failed to obtain an answer to his experiments on the subject, made during "several months" at "great expense," has raised his ire against me to such an extent, that he has moved at a meeting of the Council of the "National Association of Spiritualists" that all photographs, &c., presented to the Association (I had presented two obtained from the magnet) shall, previously to being accepted, be submitted to the "Research Committee" (of which he is a member), in order that "deserved ridicule may be averted."

That this shaft is aimed at my small facts, because they oppose Mr. Harrison's assertions and self-contradictions, there can be no doubt, and I am not greatly surprised at the impertinence it exhibits; but I must confess to some surprise that the Council should have voted unanimously for the motion, with such an ending.

If Mr. Harrison had corresponded with, or called upon me, on my first communication to the MEDIUM on this subject, I should most willingly have shown him all I had to show, and he might have made an experiment with my very simple apparatus, but he preferred to deny the possibility of anyone succeeding in what he had failed to accomplish. It is by no means an agreeable occupation of my time to have to remark upon what Mr. Harrison may choose to assert or do, and I wish he could be induced to withhold his pen, till further proofs of the truth of odic photography are obtained.

HENRY COLLEN.

Brighton.

[Out of respect to Mr. Collen, who was a scientific investigator before any member of the said "Research Committee" was born, we allow so much space to the refutation of objections which, on their own merits, are not entitled to such distinction. We wonder what superior scientific skill it was which selected the "Research Committee?" The choosers must have been superior, inferior, or equal in attainments. If superior, why did they not honour Spiritualism with a man who at least knows something of photography? Of this art, as applied to Spiritualism, the person whose name appears so frequently in Mr. Collen's communications demonstrated his ignorance years ago. If inferior, what confidence can the public have in persons appointed by those more ignorant than the Committee themselves? If the Committee have been appointed by equals, then they are as good as self-elected, which is, perhaps, the shortest phrase to designate the facts. Mr. Collen's photographs convey on them the evidence of the fact, that they were obtained in the way he describes, and which, experiment properly performed, is competent to demonstrate. But with this Committee we have the old story over again, so repeatedly exemplified in corporate bodies who exist to protect their own ignorance. Mr. Collen has obtained a result which they failed in. He published his facts in a channel which they regard as in opposition to them. Surely, in the eyes of all scientific, sensible men, this is enough to damn any facts. What right has Mr. Collen to discover facts that have escaped the lynx eyes of a London newspaper reporter, who can, at so much per line, turn his knowledge to the most profitable account? And if Mr. Collen did discover facts, why did he not ask if there was any such thing as a "Research Committee," and with all haste and due humility run and lay his facts at their feet, craving their benign permission to breathe the same through the medium of their most learned body? If Mr. Collen had been possessed of such inspiration as to have acted thus, he might have been forgiven, and the man of a hundred fruitless experiments would have invented some means of explaining his superior greatness. But what did Mr. Collen do? Why, he went and published his experiments in a spiritual paper, and dared to stand on his own merits. This no "Research Committee" could be expected to tolerate. For a man not only to make a successful experiment, but to have the boldness to announce it without asking the opinion of a professional reporter, is too much, and he must pay for it by any impertinence which the gentlemen of the Press know so well how to formulate. As we have already said, the pretensions of the "Research Committee" are so ridiculous, as not to be worth a moment's consideration. Like a straw on the surface of the stream, this treatment of Mr. Collen, and the peculiar machinery which has effected it, show the tendency of the lust for dominion which inspires some so-called Spiritualists. Nothing more unspiritual, either scientifically or sympathetically, could possibly be imagined than their methods. Their treatment of mediums and the results they gather are indeed worthy of the professors in the Academy of Lagado, as described by Gulliver in his celebrated "Travels," to which standard work of well-established fact we refer all readers who desire to know more of the lucid plans of the above-named "Research Committee."—ED. M.]

#### SPIRITUALISM AT CARDIFF.

To the Editor.—Dear Sir.—It is the duty of every *bona fide* Spiritualist to place before his brethren any phenomena by which the great Cause may be affected for good, and permit his heart to go out in thanksgiving and holy gratitude to the Source of All. We have been rather quiet at Cardiff of late on account of Mr. Sadler's controls having left for a time to give him rest. We have in the meantime been sitting for development, but this night we appointed especially for Mr. Sadler. There were six sitters in all. Almost before the light was put out, the medium was controlled by "Sam," and the instruments went instantly floating and playing about the room. On asking "Richard" how he was getting along, he replied in the direct voice, "All right, old boy!" Then he would take down the ladies' head-dresses, and place them on the men. Then came "John King's" materialised hand, which is of no small size, covering the whole of my head, pulling my hair, &c. "Richard" would go round and touch all the sitters with the instrument, and anything not approved of by him would be signified by an extra tap on the head. A large dining-room table weighing nearly 3 cwt. was danced and kept time to the "Men of Harlech," the instrument floating and playing at the same time. The medium was lifted up in his seat, and a large Brussels hearth-rug taken from under him, folded up, and placed on the table; we had all hold of each other's hand. The entire seance did not last more than three-quarters of an hour, Mr. Sadler being the whole of the time in his normal state. "Sam" at the close controlled another medium present, and having asked us how we liked it, wished us all good night and retired. I am sure the manifestations were equal to the conditions. Oh, when shall we arrive at such conditions that we shall be able to demonstrate the glorious fact of man's immortality at will? Echo, "When?"—Fraternal yours,

E. M. THOMAS.

9, Brook Street, Cardiff, July 28.



## MR. EGLINTON AT DEVONPORT.

To the Editor.—Dear Sir,—Mr. Eglinton has been meeting with great success both in Plymouth and Devonport. The manifestations occurring through his mediumship cannot be too strongly commented upon, for their fine and varied character convinces the earnest investigator that there is more in Spiritualism than he was aware of. Mr. Eglinton conducts his sances in a simple, straightforward, and honest manner, and under strict test-conditions. The company present elects a chairman, and all Mr. Eglinton asks of him is, that he will see the conditions (which the chairman reads) strictly kept, and I believe it is owing to this that Mr. Eglinton obtains such splendid manifestations in the presence of sceptics. He held a sance at my house the other evening, and, after waiting one hour without any phenomena, the manifestations commenced all of a sudden, coats being brought from various parts of the room, drawers taken out of tables, and a chair (all far out of reach of the medium) passed over the heads of the sitters on to the table; a pitchpipe was taken up in the air, as well as being put in the mouths of some of the sitters, and different notes sounded, and other strong manifestations too numerous to mention, all this occurring while Mr. Eglinton's hands were firmly held.

One special and convincing manifestation I must not forget.—Mr. Eglinton suddenly rose in the air, until the sitters on each side of him were stretched out to their full extent in their endeavours to hold him, and, notwithstanding the great weight, in their efforts to hold him down, the sitter on his left suddenly rose in the air, and both were actually floating; someone in the circle accidentally broke hands, and down came Mr. Eglinton on the table, striking his head in his descent. Just as Mr. Eglinton was leaving the house, a bell which had been ringing during the sance was again sounded without any human contact. At a friend's house on Sunday last, when Mr. Eglinton was present, a sitting was proposed and whilst the gas was shining in from the street, they distinctly saw hands under the table, whilst Mr. Eglinton's hands were in full view, on the table. The spirit-hands touched two gentlemen present, and some interesting manifestations were given through the table.

At a sance the previous Sunday at Saltash, Mr. Eglinton and company were sitting in the light for manifestations. The dining-room table was left open, with a tablecloth thrown over the opening. The sitters placed bunches of keys on the table (for want of other instruments), and the sitters distinctly saw these keys and the tube lifted in the air without anything apparently touching them. I might fill your columns, Sir, with the various manifestations which have occurred during the presence of Mr. Eglinton in Plymouth, but withhold my reports until the local papers take up the matter. All I regret in Mr. Eglinton is that he is too independent upon the matter; he tells the sitters candidly that he does not want them to believe in the manifestations, as long as they give him a fair hearing. Trusting Mr. Eglinton will stay in Plymouth, and ultimately prove the facts of Spiritualism.—I remain, dear Sir, yours truly,  
VINCENT BIRD.  
Devonport, July 25.

P.S.—I think the crusade in the west has fairly set in, and if a series of lectures could be inaugurated by those of learned leisure, similar in character to the lectures delivered by Mr. Burns, followed by that of Mr. Wilson, some two years ago, a population of 150,000 would not be slow in responding.

P.P.S.—Mr. Eglinton has more work than he ought to undertake.

## MR. J. J. MORSE AT HALIFAX.

On Sunday last we had two masterly discourses in the afternoon and evening. The subject for the afternoon's discourse was "Hell." The subject was taken up in such a clear and definite manner as to completely carry the audience with him. After reviewing the various accepted theories in reference to hell, the speaker asked, "What and where is this valuable and useful condition called hell?" He said Christians had peopled hell for centuries with unbelievers and unbaptised infants. After dwelling upon the absurdities of such erroneous orthodox teachings, which are fast vanishing from the minds of enlightened people, he asked, "What is the value of this hell; has it, or can it, do any good?" This question was answered in the negative. While we had been taught that we can neither think one good thought nor speak one good word unless it be given us by God—and to some God had not given the organism and the various qualifications necessary to be good—he had made a hell fire in which to punish those who could not help but be evil. He said such doctrines had degraded mankind—they had taken the backbone out of humanity, and made man a poor and mentally weak and decrepit being. Generally people imagine hell for others, but if they had to make one for themselves they might be more charitable. He hoped he should not be misunderstood, for although he said there was no such hell as fire and brimstone, yet there was a variety of hells, and that just retribution is as certain as the existence of an evil.

The subject for the evening was "Life and its Mighty Lessons." The control took a rapid review of the past history of mankind, and of the progress that at different periods has been developed. Life was traced from the atom to the complete world, and it was shown that neither the materialist nor the super-naturalist could explain it.

This discourse was one of the most comprehensive that I have listened to, inasmuch as the question was so thoroughly argued out from the atom to the highest forms of human and spirit life. I may say it was really a beautiful and almost invaluable discourse to the students of psychology.

Mr. Stones, of Blackburn, being on a visit to town, gave us a little of his experiences with Dr. Monck at the close of the afternoon service, and in the evening kindly took the chair for Mr. Morse.

Akroydon, Halifax, July 24.

JOHN LONGBOTTOM.

OSWENT.—Miss Longbottom will deliver two addresses at the Spiritual Institution, near the Great Northern Railway Station, on Sunday, August 6, at 2.30 and 6.30 p.m.—C. HALLGATH.

J. J. MORSE.—Mr. Robinson and Mr. Batic informed us of the facts stated in our report. We do not see that you need give yourself any concern about them.

## SONS OF NOAH.

On Sunday July 9, Mr. C. O. Groom Napier, F.G.S., gave a lecture on "Shem, Ham, and Japhet, and their Descendants," illustrated by diagrams, at Doughty Hall. He continued the subject on July 23. Mr. Napier recognised the division of the human race into the three parts, headed by the sons of Noah—Shem, Ham, and Japhet, which, he said, represented the Trinity and the threefold aspect of the individual man. A banyan-tree represented the various human branches, for from one trunk proceeded many branches, which, descending into the earth, formed new trees, whose connection with the old stem might be severed without destruction to either. So men, spreading through the world, might gradually lose connection with their original stock, still preserving some characteristics common to both. The moral and physical characters of races differed in degree rather than in kind. The cords which bind man to earth did not end with this world; man in the image of the Trinity had a destiny more exalted than that of any created being. He believed in the everlasting impulses of motion, sound, and chemical action, mere synonyms of force. The reflex of this theory partly advocated by Mr. Charles Babbage, is the harmony of man's actions with the heavenly bodies. The sun, moon, and stars of Joseph's dream typified the destiny of Israel. The constellations have been held in all ages to personify memorable events.

Shem, Ham, and Japhet, represented the Caucasian, Mongolian, and Ethiopian races. The first had an oval skull, and beards, and included Jews, the purer Arabs, Persians, Afghans, Georgians, some of the people of Hindoostan, and many of the modern Europeans. Blumenbach, thinking the Caucasus the cradle of certain races, gave them this name. This idea was not held generally by modern ethnologists. Blumenbach rightly classed the Hindoo, Semitic, and Europeans together.

The Mongolians, characterised by high cheek-bones, oblique eyes, straight hair, wide and short heads, were of lower stature than Semitic, Europeans, or Ethiopians. The children of Shem had alone attained a high rank in religion, art, and science. The wide-headed race were scattered over a great part of the earth in Tartary, China, Russia, Siberia, Lapland, and America. Such a race first peopled Europe before the Celts. The children of Shem supplanted them in Europe, as they did the children of Ham in Palestine. The latter had long, narrow heads, they were represented by the negroes of Guinea and Papus, and the cultivated branches of the Egyptians, Phœnicians, and Bedouins; but much of their civilisation was due to mixture of Semitic blood and influence of Semitic rulers. The features of the Egyptians resembled a mixture of Europeans and Negroes.

The American tribes were mostly Japhetic; the Choribs and Arapacians resembled Mongolic races. A main principle of creation was the creation of types; variations were produced by admixture. He thought the lower animals not descended from single pairs. The testimony of the most ancient profane writers, such as Berosus, confirmed the Mosaic deluge. Mr. Napier spoke of the resemblance between the Hebrew, Chaldee, and Phœnician languages, the Chaldee being, in the days of Nebuchadnezzar, the language of the educated. The name of Elam, a son of Shem, afterwards represented Persia. The modern Persians were like the Germans. Ashur, another son of Shem, founded Assyria. Herodotus described the Assyrians as proud and vindictive; they were fitted for absolute government, while Israel, descended from Arphaxad, were under a limited monarchy. The Arabs, who came of Ishmael, the son of Abraham, were dark-coloured, as mixed with Hamite blood.

The Nabothians, a famous people settled in Mesopotamia, were descended of Nebajoth, a son of Ishmael. They were much mixed with the Cushites, descended from Ham, in the same locality. Some writers, such as M. Chhwoleson, consider the civilisation of the Nabothians of earlier date than that of the Greeks. They were probably known to the Arab historians as Syrians. Another tribe, called also Nabothians, were in Arabia, their metropolis was Petra. They were greater traders.

## SPIRITUALISM IN LEICESTER.

Friends,—Spiritualism is not dead in Leicester, although it has been in a very sickly state, from which I heartily hope it may soon recover. The few members of the Society have had a very trying time, but have stood their ground hand in hand. At one time they had no medium, but, thanks to the Great Spirit, there are now good trances and other mediums, and more under development, who promise to become very useful. We hope the time is not far distant when we shall be able to send forth able advocates of the Cause to lecture, &c., so that Leicester may not be in the background, but rank with other places in the great cause of truth. We have a good room for lectures, in which the Society hold their meetings, which are as follows:—On Sunday mornings for development; in the evening, for trance-addresses; and on Thursday evening, for development. The trance-addresses are of a high order, which I will send some account of. Our accounts have been audited for the past half-year. We find an improvement, but we are still indebted to treasurer £3 9s. 9d. Some of our rich townsmen may do a great good by lending a helping hand, and know that by helping others they may help themselves.—Yours truly,  
ROBERT F. BARBER, Secretary.

51, Great Holme Street, Leicester, July 23.

## THE QUESTION OF FOOD.

To the Editor.—Sir,—Probably there may be some among your readers who have read the very remarkable "Autobiography of a Vegetarian," which appears in *Fraser's Magazine* for July, and who may desire, without knowing how to obtain, further information on a subject which has lately attracted a considerable share of public attention; kindly allow me to mention that I shall have pleasure in forwarding such information to any inquirer who will favour me with his name and address.—I am, Sir, respectfully yours,  
R. BAILEY WALKER, F.S.S.

Bramhall, Stockport, July 24.

ASHTON-UNDER-LYNE.—On Sunday, July 30, E. Wood, of Halifax, will give two addresses in the "British Workman," Booth Street, off Stamford Street—afternoon, 2.30; evening, 6.30. N.B.—Tea will be provided at the same place for strangers, at sixpence each.



## LANCASHIRE DISTRICT COMMITTEE.

## MEETINGS.

On Saturday, August 5th, a general Pic-nic will be held at Hollingworth Lake. This beautiful Lancashire watering place offers every facility for a thorough afternoon's enjoyment, where, in the midst of magnificent scenery and salubrious air, you may enjoy fishing, boating, dancing, skating, and many other amusements. Arrangements will be provided at Bib Knowl Farm for a good plain tea, at 8d. each, the proprietor having generously offered the free use of his meadows for our party's recreation. Cheap trips every Saturday from most of the chief towns in Lancashire and Yorkshire. The present is a very favourable opportunity to exchange congratulations with our Yorkshire friends and co-workers. We shall be happy to see as many as can attend from our neighbouring county. Admission to the grounds, &c., free; and for friends who come from a distance and are desirous of staying all night to attend the Conference on the following day at Rochdale, beds and accommodation will be secured by communicating three clear days prior to the time, to the general secretary, or any of the committee of management, viz., Mr. Thomas Salisbury, Sudden; Mr. Charles Parsons, Hume Street; Mr. E. Greenlees, 7, William Street; Mr. Thomas Langley, 26, Vavasour Street, Rochdale.

Friends please meet at the farm at 4.30. Tea on the table at 5 o'clock. The best railway station to get off at is Smithy Bridge. Make your way to Sladen's Hotel, then along the bank of the lake until you get to the Queen's Hotel, and then inquire for Mr. Green's, Bib Knowl Farm, or at the cottages behind the hotel, from which you will see our white flag floating from the top of the farmhouse. Mr. James Burns, of London, will be present.

The Fifth Quarterly Conference will be held on Sunday, August 6th, at the Regent Hall, Regent Street, Rochdale, to commence at 10.30 a.m. In the present instance the morning only will be devoted to Passing of Accounts, Election of New Committee, &c.; afternoon, at 2.30, as an Experience Meeting only; evening, at 6.30, Lecture by Mr. J. Burns, of London.

Committee of Management:—Mr. Parsons, Mr. Salisbury, Mr. Greenlees, Mr. Sutcliffe, Mr. Langley, 21, Elliott Street, Rochdale.

JAMES SUTCLIFFE, Secretary.

## THE CHESTER-LE-STREET DISTRICT CONFERENCE COMMITTEE.

The first meeting of the committee met at Mr. J. Batie's on Wednesday, July 19, to settle accounts of the past Conference, and I was glad to see such a large gathering of representatives. We having been a little in debt, it was soon cleared off by those present. They came out nobly; and I think if each Spiritualist will try to follow the example of these representatives, we shall soon be able to do a noble work, and launch out in deep water.

The first proposition was—That it be left optional for each circle to contribute what the sitters like—shillings or pence—and pay it to their secretary or the local representative, and he hand it over to the district treasurer at their district meeting.

Second proposition—That a hearty vote of thanks be given to Mr. Burns for his kindness and charitableness in coming down from London free of charge; and we, not having funds as yet to help him directly, will try to do it indirectly.

I think each Spiritualist should try to circulate the MEDIUM; that is a help to him.

Mr. Gautrey then read a letter from Mr. Morse, Secretary of the Newcastle Conference, suggesting that this Committee should amalgamate with them and have the benefit of their guarantee fund to send out mediums; but a resolution was passed—That we work upon our own resources and find our own mediums, but work in harmony with them and adjoining districts.

The business having been principally financial arrangements, we had not time to go into home work. The next district meeting will be on Wednesday, August 16, at seven o'clock, when it is expected that each representative will give a report of his circle and its progress, and that each circle will instruct its delegate with its business, and offers of co-operation, that these may be discussed at the next committee meeting. The best means for developing, drawing out the powers of mediums, and arranging meetings for them and for normal speakers, and spreading the literature; this will be the principal business next meeting.

JOHN WILSON, President.

RICHARD RAMSAY, Vice-President.

JAMES LONSDALE, Treasurer.

JOS. BATIE, Jun., Sec.

HAY LAIDLIE, Assist. Sec.

P.S.—Dear Sisters and Brothers,—Having had a box of good books left by Mr. Burns, we intend to start a club at sixpence per fortnight for one lot, a shilling for two, and so on. It will be the means of poor people getting a book when otherwise they could not. This is co-operation, one helping another. We will cast lots for turns; those who wish to have one lot, or more, please to instruct your delegate, that we may get it started at the next delegate meeting.—I remain, yours truly, on behalf of the Conference Committee.

JOS. BATIE, Jun.

## NEWCASTLE SPIRITUALISTS' SOCIETY.

Sunday, July 30, at 7 p.m.—"Conflict between Science and Religion," by Mr. John Mould.

Admission free. Collection at the close.

A Pic-nic under the auspices of the above Society, in aid of the fund for re-decorating their Lecture Hall, will be held in the grounds of Mr. W. R. Armstrong, at High Cross Lodge, Benwell, on Monday afternoon, August 7th (Bank holiday.) Tea will be provided in the grounds at five o'clock. Tickets, including admission and tea, one shilling and sixpence each, may be had at Mr. E. J. Blake's Grainger Street. For admission to the grounds only, sixpence each, pay at gate. Children sixpence each. In the evening a trance address will be delivered by Mr. J. J. Morse, of London, under the trees—subject to be announced—at the close of which a collection will be made. A cordial invitation to all.

## MR. MORSE'S APPOINTMENTS.

MANCHESTER.—Sunday, July 30th. Temperance Hall, Grosvenor Street. Afternoon at 2.30; evening at 6.30.

NEWCASTLE-ON-TYNE.—Sunday, August 6th. Regular Monthly Engagement. Freemasons' (Old) Hall, Weir's Court, Newgate Street. Afternoon at 2.30; subject: "The Mission of Spiritualism, its Nature and Value." Evening at 7; subject: "The Workshops of God." Admission Free. Monday, August 7th, Pic-nic at High Cross Lodge, Benwell. Lecture by "Tien Sien Tie" in the evening; subject: "Life's Four Seasons, their Uses and Lessons."

OSSETT.—Sunday, August 13th. The Spiritualists of the vicinity will hold an experience-meeting, conference, and tea-party.

BISHOP AUCLAND.—Sunday, August 20th.

SALTBURN-BY-SEA.—August 22nd till end of month.

HALIFAX.—Sunday, August 27th. Regular Monthly Engagement.

Societies desirous of engaging Mr. Morse's services are requested to write to him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

SOEWBY BRIDGE.—On Sunday, July 30, Mr. William Swain, of Sowerby Bridge, will speak in the evening—service at six o'clock. On Sunday, August 6, Mr. Joseph Armitage, of Batley Carr, will occupy the platform in the evening only—service at six o'clock. On Sunday, August 13, Mr. John Blackburn, of Halifax, will occupy the platform in the evening only—service at six o'clock.

## "INTUITION" IN BOOK FORM.

We have done up the numbers of the MEDIUM from the beginning of the year to the completion of "Intuition" in a handsome wrapper, and it is full of attractive and valuable information on Spiritualism. It is just the work to place on the table of a reading-room, or any such place where inquiring minds congregate. The price is—

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**SUNDAY, JULY 30, Mr. J. Burns at Doughty Hall, 14, Bedford Row, at 7.**

**TUESDAY, AUG. 1.**

**WEDNESDAY, AUG. 2.**

**THURSDAY, AUG. 3, Mr. Bullock, Jun., at 8. Admission 2s. 6d.**

**FRIDAY, AUG. 4.**

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

**SUNDAY, JULY 30, Dr. Sexton, Cavendish Rooms, at 7.**

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

**MONDAY, JULY 31, Mr. Williams. See advt.**

**TUESDAY, AUG. 1, Mrs. Olive's Seance. See advt.**

Mrs. Prichard's Developing Circle for Clairvoyance. See advt.

**WEDNESDAY, AUG. 2, 21, King Arthur Street, Clifton Road, Peckham, at 8. 6d.**

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

Mr. Webster, 27, Somerfield Road, Finsbury Park. Collection at close.

**THURSDAY, AUG. 3, Dalston Association of Inquirers into Spiritualism.** For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

Mr. Williams. See advt.

**FRIDAY, AUG. 4, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.**

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### SEANCES IN THE PROVINCES DURING THE WEEK.

**SUNDAY, JULY 30, KRIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.**

**BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hoekley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.**

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

**BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.**

**BURY, Assembly Room, Cook Street, at 2.30 and 6.30.**

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

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

**GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.**

**HALIFAX Psychological Society, Old County Court, Union Street, at 9.00 and 6. Children's Lyceum at 10 a.m.**

**HECKMONDWICK, Service at 6.30 at Lower George Street.**

**Developing Circle on Monday and Thursday, at 7.30.**

**LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.**

**LIVERPOOL, Public Meetings at Meyerbeer Hall at 3 and 7 p.m.**

**LOUGHBORO, Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold Terrace, at 6 o'clock.**

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

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

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

**OLDHAM, Spiritual Institution, Waterloo Street, at 6.**

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

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

**MONDAY, JULY 31, BIRMINGHAM, Mr. Walter, 56, Ormond Street, New Town Row, Spiritualists only, at 8.**

**TUESDAY, AUG. 1, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.**

**WEDNESDAY, AUG. 2, BOWLING, Spiritualists' Meeting Room, 8 p.m.**

**BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.**

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

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**THURSDAY, AUG. 3, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.**

**GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.**

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