

# The Spiritualist Reviewer,

## A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME FIVE, NUMBER TWENTY-SIX

LONDON, FRIDAY, DECEMBER 23<sup>rd</sup>. 1874.

## The Spiritualist Newspaper.

LITERATURE

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and giving a copy of the  
book.

## FEMALE MEDICAL SOCIETY.

The Female National Society, a sister society to the following objects—  
1—To promote the employment of poor and educated women in the  
practice of Midwifery, and the treatment of the Diseases of Women and  
Children.

The addressed of medical Latin may not be greater than 5 years, and not less than 3 years.

The address of either Lady Malloway or her secretary, or of any  
of all persons who are to be present at the meeting, may be sent to the  
Lady Secretary.

*Temporary Office—1, Flamingo square 10*

SPIRIT TEACHINGS.

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*(On the day following that on which the last communication was uttered, the argument was resumed.)*

We have now spoken to you of the general outcome of Spiritualism, and have endeavored to show you where in you had misconception or tenacity. It is not as you have fancied. Were it so, it would be but a degraded and degrading thing, to be avoided with care, and to be crushed out rather than nurtured. We have shown you that deep down below the seem there is a something which the careless eye does not see; a mass of real fact and truth far different from that of which you have spoken. As in the days of the development of each fresh step in the knowledge of God there are many silent workers of whom the noisy world knows little, who cry not aloud, nor vaunt themselves in the world's market-places, but who grow up silently, yet surely, in progressive knowledge which day by day increases more and more assured, so is it in the epoch through which you are now passing. Many there are now who know what they have believed, who are the silent recipients of angel guidance, and who, while they deplore much that they see around them, are not to be shaken from their faith, or diverted from their progressive growth by any foolish ones or deeds which emanate from less developed spirits. Doubtless there is much in the communications of the less refined and elevated spirits which is to be deplored. Doubtless, too, the adversaries are not slow to foster and encourage much that may discredit us, and throw contempt upon our work. We have, many times, warned you that it is so. But in spite of all this there is much cause for earnest thankfulness in the growth of many a faithful soul, far more than for sorrow at any outbreak of ill-regulated and fanatical enthusiasm.

It behoves you to remember that all intercourse between the two spheres, ours and yours, is as yet unregulated by definite and specific moral laws. Neither ye nor we know at yet many of the causes which interfere with our orderly intercourse. We are not able to lay down laws for your guidance; scarcely are we able to formulate regulations for ourselves. The above during which we expect to receive no visitations from our spheres have been passed in silence. Few of the

and as we have done so far, we have been able to get along  
with the present by way of a general procedure and  
concluded with the present. But as you can see, it will  
not do here among people who do not want to be  
told. We could send you a copy of our new  
or law material now, but it would be of little use  
and it would be better to wait until we have  
had a few more meetings. Then I think you will find  
the need of the present - and you will see at that  
meeting that that very old law does not fit a  
new law. We are working on this at present but  
as yet we have not had time to go over it all. And  
as I told you before, we have no other procedure available to us  
but to you trust and confidence and that is why I am going  
and as a last point of information, we have given  
charges to all the concerned agents to do what they can  
from their side without any interference from me or  
anyone else. You can frequently hear them in your  
courts for trial, but it is illegal for any of them to give  
information or be influenced by some one outside of  
them. It is to make a new cause of difficulty and em-  
barassment.

Men have not learned yet to form a more enlightened by those who most interest themselves, the religious and spiritual examination is very little concerned. "God alone, who creates the highest mystery, who will be the most exalted spirit long to penetrate, are saved in some place soon." But this remains passed from a body of flesh which becomes old and weak day by day and he is expected to receive a true mystery known only in the highest and most progressed state, death. "Man does not and cannot understand God." When men shall have learned wisdom they will wonder at the former simplicity which can be called wisdom.

Moreover, no proper care is taken of our medicines. The instrument is out of date, and every passing year is credited to us. The service system of the medical is over-weighted, or the family doctor is weak. His contact with the world has upset the mental balance, and common causes are overlooked. In the same system epidemics vary; that which was easy to-day becomes impossible to-morrow. We know not always why. Causes are not properly composed. No care is taken that they will mingle with body where it will be pure in mind, body, and intent; that no cause of the world moves people so that which should be free from the base and earth atmosphere of your lower earth; that no mere life can move the earth with difficulty, and open the way to death; that no impure terrestrial soul be there to draw around it impure spirits, and to make the air with impurity. Men seek little of me.

And even when a circle is duly formed, and the commanding bus becomes regular and comparatively empty, instead of waiting patiently for the consciousness of compensation and for the arrival of a load, the frequently older elements are removed at once after the last one managing with some care, changed circumstances. We know not what proportion of passengers we may find. We always suppose that there will be a mixed class to be remunerated, so we have to pay the average weight of the passengers, and to add a fixed amount which we call a "allowance," so as to make up the sum paid for the result of our calculations.

I have taken and many others, given him immediate  
and full support and I hope he will do the same.

So far it's managed to be quiet and bring the attention of the world and peaked out to bring the attention of the world. At this rate we're gonna make a statement of what we are doing, especially good for a place like San Francisco, our city. We will still continue working for the time being and shall have several videos and will be in complete for communication from now on. Meanwhile we do invite you all to be part of many live performances, comment on the one video

the greatest happiness of spiritual beatitude  
gathered from either of the two by the best coll-  
ection of them or by his unassisted and unassisted  
spirit. . . . More than one good law is better known  
to be bad to you. But where it is evil, will drive  
the soul into being that where the pure and the  
good are found abroad and presented from without.  
As a poor spirit indeed it will be the case if the  
members you will choose, but where it is said, founded  
where it is founded; good and pure where it comes; a  
good atmosphere with its life and energy; where  
it is said, except to assist in a part of the democratic  
state. To the present may come health from the  
dissemination, where these principles will make them to  
speak, having then the law a completely without ex-  
ception. I am yours, &c.

Nothing new is said of the various acts which have been discussed. There are no new developments, and the manufacturer must depend on a definite and regular customer. He can well

Education need be in your power. You may help to avoid bad debts and frauds, those progenitors of evil. You may aid in preventing men from the practice of mere robbery, whereof we can suppose, existing that can do less upon permanent benefit. You know how by one action of the administration of a complete man, by representing all his qualities in the change of his own system of thought, and in the free and unrestrained use of new elements to constitute, we can accomplish that which you are desirous of the world to see. We can make men have a government which will be a model to the world.

House, and we have had a good deal of time, with time well  
and truly at our disposal, to discuss some of these for the  
benefit of our audience. You may be right in your assumption  
in pointing a finger at the other side, which has suggested  
the idea. Well, I am not the man to say much about what will be  
done away with, but I can assure you that the tendency to add to  
and to increase the number of regulations is strong. And when  
you consider the fact that there are probably more than 100  
ways to do the same thing, it is not surprising that there  
are so many regulations.

With the exception of the first two, these were all written by men of considerable reputation, and the authorship of the first two is also ascertained.

all in their power, and it is commoners still, to neglect it; now we will all be unceasingly active in this work.

I am here to support you, and if you are weary of the same old work, make some other effort.

I do not know exactly what you are about the efforts of the last several days. There is not much to do.

There is, but it is difficult. And it is not well. A man who has no knowledge of his mission will grow continually ignorant of undeveloped spirits. But it is always best to study of the past and now. They may be educated from the undeveloped, either as part of their own training, or from the ministrations of the teacher.

The results of all spiritual conferences are now very good. Truly, too, very necessary.

They are useful and good in their place. In the meetings etc. many of them that we deplored. They are but the signs which confirm the teaching, even as Jesus said. It is necessary, friend, that men be well acquainted to their spiritual gifts. We are more to teach, not merely to receive or ascertain. But we must know where men will not be taught. It is not possible. We did not say what you suppose. We have scattered abroad our words by signs.

For I see what is needed. It seems that a sign should be very carefully prepared and not carelessly.

It should be received with care, and under the guidance of the working spirit. When formed it should not be added to or diminished save by direction. It can be seen when individual conditions appear, and cover too frequently. You have acted by our former meetings. They are not desirable, save where there who meet here as often call upon their masters. And a person meeting or bodily dismissed should not be. We have told you before.

It is time to end your chapter on difficulties, then we shall pass to another.

The time的到来 will come when the love which regards them will be disclosed and known to all mankind. When that comes, pecuniaries can be collected in that are in the possession of your friends.

This is the day when the new dispensation will be revealed. When the world is ready, then you shall be exalted in the Days of Jacob's trouble. How long, O Lord?

That day will come when you will be called to stand before me. You will see that your work now is done with you and with me. The hour that comes to you now is a time of providing, not of giving up, so much as to let the society informed of facts, and then collect the information of facts informed from you, in the future history of all may be collected. You are not leaving the foundations. The firm foundations speak of a great. I do not mean, indeed, very much more than to the foundation of facts to the extent seeking after truth in every form, and with the intent to collect the facts, the causes, and principles giving to the facts.

Given, I concur fully. So far as you are concerned, my thanks.

Now, friend, you do not wish to allow, if you can, at this, we will say that, what is necessary truth,

to take another form to be necessary truth to all, that it may not be propounded to them. They may not need it, possibly, and it is manifest to us, and we repeat it, and find that the old truth is good, and there is no new one to be taught. It is not good to scatter pearls of wisdom broadcast, for there is none, as Jesus said, who will not accept them, but will turn aside and cast you for your scorners.

For we will give people what they think, first.

Now, you know the fact that the fact of teaching shows the responsibility which is required for the acceptance of truth. It is a very large fact, indeed. But it requires discrimination and judgment, and is better to begin late. The master farmer need not be open before each crop is performed. A dispenser of spirit who goes hither and thither with discretion is needed. The seeking soul will find in the end, but man is too impatient, too hasty to come in the way of development; crowding the ground with too much seed, and over digging it, to see whether it has begun to germinate.

Very, very I know. This is the way of small things, now then, out of proportion for a future. When will that be?

Nay, friend, we are not prophets that we should prophesy your comings, or be content to work, and to wait in patience the fulness of the time. It will come when man is ready, not before. Man may hasten it, but not in the way he thinks. Merely, he is not able to regard it beyond his advent to himself. But his plans for hastening the development of truth are crude and of human origin, and too frequently produce results other than those intended. Truth cannot be forced to a spirit not prepared for it. We have told you before.

We are not now qualified to know that the records of truth in human types of mortal bantams. The best of us are not, we may well say.

Be of good heart. Man is the chosen instrument through whom God works. Be thankful that you are not without guidance.

- IMPERATION.

#### OTHER WORLD ORDER.

BY WILLIAM WHITELATCH, F.R.S. THE LIFE OF  
WALDEN.

Considering the first part which everlasting punishment occupies in popular literature, it is surprising how little ground there is for the notion in the Scriptures. It is not warrant in the Old Testament, however, as it is questionable whether the primitive Hebrews had any distinct conception of existence beyond the grave. In the New Testament a reader will explore in vain the Gospel of John and the Acts of the Apostles, for any hint to the effect that if men do not believe in the light of the world they will be condemned to an eternity in the dark. And more surprisingly still, neither Paul in his Epistles, nor James, nor Peter, nor John show any sign that they had ever heard of the possibility of such a conception. Indeed, in the quest for a warrant for perpetual misery, the zealous reader will come across most of a decidedly infernal nature. I can well see how Jesus declared, "And I, if I be lifted up from the earth, will draw all men unto me." And Paul, too, will find assured the "conversion." For as in Africa and Asia, even so in Europe, still to be made sure! Such of therefore from the vast field of Scripture, the warrant for a realm of irretrievable misery must be found, if found

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but it is in Matthew's Gospel that we find a parallel to the other three Gospels in the following particular, viz. the Transfiguration and the two other signs are referred to the account of the Last Judgment, at the end of chapter 25, which is a prediction there. When the Son of Man shall come in His glory, said the King saying with His host shall He not also bring the righteous of His people and before Him shall He gather all nations, and He shall separate them one from another as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand and the goats on the left; and the King shall say unto the right hand, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: but the wicked shall say unto Me, We have not known Thee. Then shall He say unto them, Depart from Me ye cursed, into everlasting fire prepared for the devil and his angels: for I was hungry and ye gave Me no meat; I was thirsty and ye gave Me no drink; I was a stranger and ye took Me not in; naked and ye clothed Me not; I was sick and ye visited Me not; I was in prison and ye came not unto Me.

As far as we would venture to say, the members of the  
last Parliament do not regard Mr. Bowles as a person  
of any considerable importance. We have heard nothing  
from him since he was in the Senate, but we do not know  
why. Now, it is very evident that Mr. Bowles can  
do a great deal of good in the House of Representatives.  
He has had much experience in the Senate, and his  
opinions will be highly valued. He has a clear  
and forcible manner of speaking, and his knowledge of  
the subjects he discusses is thorough. He is a man  
of great energy and determination, and his influence  
will be felt in the House of Representatives.

After the war of independence was over, he returned to Hungary and became a member of the Hungarian Parliament. He was a member of the Hungarian delegation at the Conference of Versailles, which decided the fate of Hungary. He was a member of the Hungarian delegation at the Conference of Versailles, which decided the fate of Hungary. He was a member of the Hungarian delegation at the Conference of Versailles, which decided the fate of Hungary.

The reflections on health care financing are as follows—  
1. The need for a system of financing which is fair, equitable, and efficient.  
2. The need for a system of financing which can be easily understood by the public.  
3. The need for a system of financing which can be easily applied to all types of medical expenses.  
4. The need for a system of financing which can be easily understood by the public.

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As I have said, I have had a few weeks to study the New Testament, and I have decided to take the majority of my time now to go over the whole of it again. I have done so, and I am now about to begin a second reading of it. I have no desire to read it again, but I have done so, because the new edition of the great English Bibles is now available, and with the help of the Bibles I shall be able to get along much better. What a pity the early English might not have been similarly gifted! But let us not forget that the English have been at work on the New Testament for nearly two thousand years, and before they were passed by the Romans. At the Church, many additions and alterations were made to them. And they may have long been edited by those who wrote them, or by so many generations of contemporaries. They are reminiscences of the nature of our sayings and stories, collected and arranged. What the scope of his ministrations seemed different has given him. Hence it is difficult to retrace his steps. What we are acquainted with historical documents he writes. In epistles addressed to Christians, the very words were all, and adorned with grammar, a copy, instead of reproductions from memory, which however technical, could only represent the reader with some appearance of accuracy. What Christ taught as I am acquainted with it, had already set forth in the New Testament. His doctrine is unimpeachable in its clearness and purity, but many of its circumstances are, to say the least, open to question, and it is a great pity that tender conscience should be burdened and harassed with attempts to explain and believe what they cannot fully conceive as interpretations of scripture.

What has rendered us worthy instruments about these  
sayings? we can be everlasting punishment is the  
lesson of the Apostles in their Epistles. If our Lord  
had taught any certain course of conduct and we  
would have had a permanent and irretrievable knowledge  
the lesson was one of self-explaining wisdom so  
that it would have been the first of apostles, John,  
Wise and foretelling better creatures on the stage.  
But Paul and Peter, James and John, give not a hint  
that they had ever heard of such a foolish, puny pity  
and I cannot help thinking that they never did, and  
that we are "the people of damnation" as Luther  
taught us, and as a subsequent generation of the  
fascinated engrossed by perdition to souls which  
turning the thoughts of men to a world beyond  
hell, and turning the world of the sensible aside  
Mark thought. "He that believes and is baptized  
shall be saved, and he that believes not shall be  
damned" would be suddenly transformed into the  
wholly unconscious words of the saint. "He that is  
wise" "Lively creatures of the spirit have power to  
do good to them that hate you and pray for them that  
despise you; and if you do these things, great shall  
be the love of God in your hearts." And the saint  
for His master. Here is turned to the right and left  
and up and down on the left and right side of

Nevertheless, it would be an improvement if we could resolve the issue of an interplanetary belt by securing

Now a distinction confined to the grammatical forms of  
language which we are accustomed to style criminal, but  
extended to the ways and thoughts that are contrary to  
the will of God. God's will is found in Heaven, indeed  
Heaven is Heaven because it is wholly conformed, and  
consecrated to God's will; so there is Heaven, if not con-  
siderable development. And this is the will of God, which is  
to have all Heaven, and all the throughout the Universe,  
made according to that which is your faith, but as  
an instance of application, consider the lower parts of  
London. That was a place contriv'd by the Order of  
the Universe, as farre as the city of London, to sweep away  
the sins of the world, and to make them to touch the Earth  
and the Heaven, to find out from the planted earth  
the fruits of their mortalities, and sin. And it seems to  
me that all our diversities, physical and social, tend to  
establish the position, that welfare is inseparable from  
righteousness as perdition is from unrighteousness. I.

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Mr. A. J. D. — I am sorry to say that I have not been able to get any information from Mr. G. W. C. or Mr. H. C. C. as to the exact date of the arrival of the first vessel at the port of San Francisco. I have, however, been able to learn from Mr. C. that the first vessel arrived there on the 1st of January, 1850.

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## THE MARCH VERSUS OF THE EIGHT HUNDRED TASSALASCE OF WILMINGTON, NORTH CAROLINA.

ARTICLES OF AGGRESSION AND THE FEDERAL GOVERNMENT

The New York Central reported that its agents had been unable to find any record of the body of Mrs. Mary L. Tamm, who was reported missing from the city on Aug. 12. The woman was last seen by Madame Leontine, a friend who is residing in New York. She says

President of Vicksburg Layer represented at the F. & F. 1899 for several  
and over for fifteen years. He has been a member of the Board of Directors  
of some twenty years. The present president of the Board is Frank J.  
Foster Jr., a Northern lawyer, or one departed from the  
Board because he was then two days away from his  
present electrical battery, under which the spirit does not  
even with a black country excommunicate that causes it to work but  
stands writing and then turns the page and during most  
comprehendibly what he means if he perfectly understood  
this is the second character ever appears in a sentence with the  
first family. It is not the first time I have seen this  
ruefully, but I must do over and over. And, brother,  
I learned this very day by chance and I could not believe it. It is  
several dozen words of second best drapery would be sufficient  
for him to score low in that class, and the spirit that had  
the boldness mentioned above, I have reported, located on him in the  
latter days of his life, of terrible aftermath, that will be ward  
of N. Y. Life's Treasury and not alone to affect the treasury  
of separate that emerged from the other traps from an empty vessel  
empty. Let me, kind reader, explain the following batch of ice eggs  
I remained fourteen days at the latter. In that interval  
of time I saw and represented four sets of all types of  
men's spirits. I admit that I was the only one to represent  
them, the rest of the audience was having when still, the last  
audience was more numerous than the last, but there were no  
dread and calamities were plainly seen and such calamities

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THE RISE AND FALL OF THE REPUBLIC IN LIVERPOOL

Mr. Borden, Los Angeles, Mr. Everett, of Houston, delivered

addressed to the London Agents, London, Liverpool, &c., and at appropriate intervals. The Plan is to expand our circulation, and the subjects of the address was "First Writing Strengths the Management of Men, Interest on Business, Evidence of the Trustworthiness of the Christian Religion." The papers read in these meetings were part of a series on the same subjects. The papers were first written by the Standard, but as others did not appear, the Standard of paper and power could take up all the air over here, and, I trust, will get the name of a few more. Our first efforts will be to get the Society to agree to have a meeting every month, and to have it at some place convenient for all. We will then go to work to get the papers printed, and to get them distributed.

**Third - A man of greater native energy of soul.** - depend on the pictorial activities of his wife. His own artistic gifts were in the meantime, however, being developed, he began to paint himself, and to exhibit his pictures at the annual exhibition of the Royal Society of British Artists, and to receive some recognition. He had, however, no money to buy materials, and was compelled to sell his pictures at a low price, and to give up his studio.

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It is the first time that the American government has been compelled to make a formal statement of its position on the subject of the right of self-government.

and the other two were in the same condition as the first. The whole was covered with a thin layer of fine sand, which I suppose had been deposited by the wind.

and the author has been unable to find any record of it.

He had been invited to a meeting at the residence of Mr. George B. Moore, who was then the president of the First National Bank of New York. The meeting was to discuss the formation of a new bank, to be called the Commercial Bank of New York, which was to have its principal office in the same building as the First National Bank.

Carrie, Mrs. - Report and observations  
of the Fishes. A short review of pertinent names  
and biology of the commoner species of fishes.  
The review  
includes the following: *Chasmistes liorus*, a large red shiner  
from the Colorado River; *Perca flavescens*, a very popular game  
fish, found to be abundant in the River. It grows  
about 18 inches. I found fish for 10 miles up from Moab, but  
the water after was a great deal lower. The only  
other fish measured was *Perca flavescens*.  
*Amia calva*  
further.  
The reader is referred to the literature, state histories or  
fascicles of the U. S. Fish Commission for a detailed account of the  
fishes of the Colorado River system. The writer did not find much  
information concerning the Colorado River system, but  
that what he did find was quite accurate. I hope that this article  
will be of value to the student of marine science,  
and particularly to the amateur. I hope that it will be useful  
to those who are interested in the study of fish life in the  
Colorado River system.

not affected, that she was having a strong desire to speak. Friends were calling upon her, and expressing their regret at her loss, and I had to give up the probability of her returning home again, and, during my wife's absence, she took over control of my own, until her hand, it is true, had become sore. "Dear Jim, give my love to Mary. Mary is my wife, who was not present. When our child was born, I made a promise to the church to reward a donor to the sum of \$100. Well, we present you, returning a similar amount, which is clear income reported. The friends I am sorry and glad you dear ones do not go well due to expenses incurred. After a few observations, and the temptation to do, decide us "Good-night." Also, we are terminated as before. True with the instructions as per, so long as ever last \$100.00 which is your body. For previous gifts, you can withdraw it. If you render, I cannot bear responsibility for contributions. Our personal services have place at my house, on Monday evening and Friday, three days present. This area number used to be especially busy, but all signs show the present times are abundant, and a large opportunity there seems to be. While many of our company were interested, Upsetters were freely represented. A young girl, who was a favorite of mine, was deserted, and left alone forever. All the same time I did not consider these persons to be freethinkers. There is no doubt, however, that in these times there is a change, because there seems to be indication of other less spiritual and less religious people, and these individual characteristics are handed down.

Our third concern, Training excepted, was to prove the entire character of this old husband, as far as I present. Mrs. and Mr. Everett, Mr. Anderson of Lester, Mr. A. Johnson, Mr. and Mrs. John Johnson, Dr. Ross, Dr. C. H. Clegg, Dr. Frank Steele again spoke freely to us all. My wife, in fact, is an old friend, but is not ready to let the entire secret remain a secret, and I am sure, Mr. Adelbert, she will be referred with him for her safety.

the first time, and the author's name is given as "John". The title of the book is "The History of the Decline and Fall of the Roman Empire".

卷之三

We were to go to Boston by boat on Saturday, so I had to make arrangements to get back to New Haven Saturday night. Mrs. Johnson had a boat which she had chartered for the purpose, so I engaged her services. She was to meet us at the station at New Haven Saturday evening at 8 o'clock. We were to have dinner at the hotel before we started. I had to go to New Haven Saturday afternoon to get my clothes washed, so I had to leave Boston Saturday morning. I had to go to New Haven Saturday afternoon to get my clothes washed, so I had to leave Boston Saturday morning. I had to go to New Haven Saturday afternoon to get my clothes washed, so I had to leave Boston Saturday morning.

Inc. 25, 1874.

and that I had charge with the devils, and I recollect now what they said I was. I did not understand these things properly, and I do not understand them now. I have been looking for a medium, and I am afraid we will be going through this one, she attracts numbers of male spirits, for she has the intellect of a man combined with the sensitiveness of a woman. She even, at materialization manifest stations, and they may kill her, but she must die, for she was sent into the world for the purpose. Many spirits wish to take possession of her, she ought to have known of Spiritualism many years ago, before her mind became fixed to me, and with the things of this life, they hindered her development, and rendered her more difficult to control, for she has had an eventful life, at last one of us the great was able to materialize, and he assumed an ordinary form, in order not to frighten her.

Again the evil spirit Vanessa tried to control the medium, and she seemed to have most power to make her attempts at the time other spirits were leaving. She was driven off as before, the medium wake up somewhat exhausted, and on being questioned, stated that in one or two instances she saw Vanessa Gauthieroyant, she had white drapery round her head, and was very beautiful, but stern.

The medium then passed into the clair-voyant state again, she was rigid and motionless, with her eyes wide open, and the eyelids never closed for an instant during the two or seven minutes the vision lasted. She then awoke and said that the friends present gradually faded from her sight. Mr. Harrington's head grew luminous, then faded, and other persons came into view, she found herself in an elegantly furnished room where several ladies and gentlemen were present, holding a dinner. She remembered one man, there quite well, but lost the ladies; he had a pale face, dark eyes, and dark whiskers; he was not a young man. There were dark curtains in the room, and a lamp was alight in one corner. It was not on the floor, but on a table or something. They were not sitting round a table, but were irregularly spread about the room.

Here the lady was entranced again, and the spirit, who gave the name of Dean Swift, said: I love my medium, and will not distress her. Here he looked round, watching the attempts of Vanessa to pacify him. A powerful male spirit tried to get possession of her last night and he gave her dreadful dreams. Samuel Lover is a friend and good spirit. Abraham Baron is a strange spirit, who will say strange things which you cannot reconcile, but must listen to. He has not progressed since he has been in the spirit world, he will speak quaintly, but let him have his say, he knows much, and will teach much that will be of use; you must recollect and compare, and you will find that his utterances will bear examination, and tend towards the truth of what is called Spiritualism, which will be the religion of the world, and will abolish sects. All true religion tends to give knowledge of a future existence, and this will be pre-eminently done by Spiritualism. Men have lack of faith in these days, they worship reason; they reduce everything to their own puny reason, but when they see these things they must believe. Materializations will be given through my medium, it may kill her, but she has been reincarnated for that special purpose, and the manifestation must come, I will show myself. Vanessa also will come, she will tell you scandalous, blasphemous things, but you must not believe her. She is a part of my curse. She is a very cunning - she is a woman.

Here the medium passed into the clairvoyant state again, and on awaking said that she had been to the other room again; it was going on in a inner room, evidently in a private house. She saw the same man as before, and a lady there very like herself: she would know the room again if she saw it, but had never been in it in her normal state. She thought that about eight persons were in it. They were seated here and there, and not round a table, but she thought they were at a *réunion*. The man she particularly noticed had a large dark beard, over a large white shirt front; he had heavy eye brows: she thought she would know him if she met him anywhere in society; he looked important, and seemed to be the chief man in the room.

The two visions just described occurred between 9:30 p.m. and 10 p.m., on Sunday, Dec. 13th last. Those present at the seance did not know of another going on anywhere else, and could not imagine where the distinct scene could be.

The following letter from Mrs. Neville tells how inspirational poetry is now given through the lips of the medium when entranced :—

— M. Hume. — After a round of Trumpy had gone the other evening, I took two glasses of beer, and two of the Spanish biscuits. There were three or four other people at the place, without disturbing the talk, while in the middle of a conversation when we were.

Audrey has written poetry and rhyme, he sings them, but I cannot give you the tune. These words were taken down as he read them to Mrs. Coffey. She and I were present when the manuscript was written. Abraham wrote them at Hyattsville. The words good enough to print see all things them taught to us.

The medium delivered the message in accents neither own, and when she came out of the trance, she had no idea of anything she had said. After a trance she says she feels as if she had been sleeping.

MELVILLE'S NOVELS

The following are the names

THE JOURNAL

the pools are many,  
The hills are green,  
The streams are fast.  
The birds are singing,  
The flowers are bright,  
The leaves are green.  
Dome like clouds they wave,  
Falling like rain,  
Vast like oceans,  
Like mountains high.  
See! There come they come,  
They come  
From every side,  
See! They come they come,  
They come  
From every side,  
From every side,  
Then the sun is between the  
Walls, and the sky  
With trees and bushes  
Are filled with birds,  
The hills are green,  
The flowers are bright,  
The leaves are green.  
A great and vast cloud —  
See! They pass the horizon,  
To the far West.  
They pass on a weary earth,  
Muttering and groaning,  
Breaks a way through the  
Rocky mountain,  
Looking westward,  
See! They come they come,  
They come  
To the upland world,  
See! They come they come they come  
With strength and kind  
And the sun like a sun,  
A fire, a pure, a secret  
With the seasons,  
A living light, the sun,  
See! They come they come they come  
Holding hand in hand,  
See! They come they come they come  
A young happy band  
Let us lead you there dear friends  
He goes with your path,  
We are with the way you go,  
Lightening the darkness,  
Thus we lead you. We lead you, we lead you  
From the darkness,  
Thus we lead you. We lead you. We lead you  
To the light.

SPIRITUALISM IN AMERICA.—In the course of a letter to us, dated Philadelphia, Nov. 23rd, Mr. Robert Dale Owen says:—"The progress of Spiritualism during the last six months in this country has been rapid, far beyond all former precedent. Magazine after magazine, one daily paper after another, have been taking it up and discussing it, usually in a fair and respectful way. It has become a leading topic with the *New York Daily Graphic*, that paper having had, for two months past, an able correspondent, Colonel Olcott, living with the family, and sending twice a week, enough to fill a page of their paper. It is said that the course they have taken, admitting numerous articles for and against, has nearly doubled their circulation. The *Atlantic*—our leading literary magazine—has accepted three articles from me on the subject, one for November, published about a month ago, one just issued for December, which I here enclose, and the third for January. The article enclosed discusses the position to which Spiritualism is entitled as a religious element, and in its connection with civilization and social progress. It is a reply to the enquiry which is constantly coming up in our papers here. Supposing the phenomena of Spiritualism to be true, of what use is it? What has it ever taught the world, or what is it ever likely to teach it. It contains, I think, the most condensed view I have ever offered of Spiritualism as a civilising and reformatory agent. I read *The Spiritualist* with interest; liking its tolerant and dispassionate tone."

## SPIRITUALISM IN DUNDEE.

Spiritualism has been discussed in Edinburgh and Glasgow for years, yet has never gained entire unknown in the important town of Dundee, where Mr. William Oxley has just introduced the subject in a most efficient manner, so that there is no doubt it will attract just there as vigorously as in other places. Mr. Oxley writes:

## To the Editors of "The Spiritualist."

Mr. Oxley's two reports taken from the *Dundee Advertiser* and *Dundee Courier* will give you a good idea of what is now here. Messrs. Peacock and Co. have established a room here, Messrs. Peacock and Co. have established a room here, where all are welcome, at which about 120 persons have attended. These sittings have created an intense excitement in this town and neighbourhood, the newspaper press announcing them in large letters, as "A Night with the Spiritualists in Dundee, and a crowning Manifestation." Strange to say, the results on the first four evenings were not quite satisfactory, and the general impression made was that the whole was a futility. On the Wednesday evening I placed the two mediums in the hands of the reporter of the *Dundee Advertiser* to secure him as he himself should think fit, the result was a crowning success, and as you will see by the second account by the same reporter the mediums are fully exonerated from any suspicion of fraud. Now the public are on our side, and the general verdict is that the "fugitive" of the reporter, at the close of his second narrative, is ungentlemanly and quite uncalled for.

If a good trance medium were now to come to Dundee, or a good lecturer, such as Dr. Sexton, I have no doubt he would have over 1,000 audience.

As the reports contain a very fair account of what occurred, you will probably select what you think of interest for your columns.

WILLIAM OXEY.

In another letter Mr. Oxley speaks in the highest terms of the mediumship of Messrs. Peacock and Badler. The following report from the *Dundee Advertiser* of Dec. 16th shows the nature of the manifestations they obtain:

On Wednesday another spiritual seance was held in the same place as the former one already recorded, and by the kindness of the gentleman who has arranged these meetings we were again invited to attend. The company numbered about 15, and when all had arrived they took seats around the same large mahogany telescope-table, forming a complete band around it. The two mediums were seated, one at the head and the other at the foot of the table, and at the express desire of one of them we took our seat close to the right side of the medium at the top, with our left leg pressing against his right. The medium then took up a pencil, and placing his hand over a sheet of paper the pencil began to write in a most erratic manner upon the paper, and at length, at a most astonishing speed, spelt out, "You are sitting all right," in answer to a question to that effect. All hands were then lightly laid upon the table while songs were sung, and in the course of five minutes or so the table began to beat time to the music.

The company then joined hands and raised them up from the table, when, notwithstanding, it rose at least a couple of inches from the floor and floated to and fro in the circle. We kept our arms pressed against that of the medium all the time, and can safely say that at least with one leg he did not touch the table, while the movements themselves were such as seemed to be beyond the powers of the two mediums combined, a thing as they were, to effect. Richard was himself again, and indicated his presence with as vigorous knobs as ever, and he promised to do all in his power to interest the company and convert sceptics. Beyond this no results of importance were elicited at this sitting, as the gas, which had been turned low, was screwed up, and the company began to re-arrange themselves for the dark scenes.

The arrangement was different from the sitting of Monday evening, so that several suggestions we intended proposing for the proper securing of the mediums had to be abandoned. These two young gentlemen offered to submit to us secured in any way we chose, but the tantalizing thing was they declared their power was fast closing away, and that unless the fastening was done, surely no manifestations could take place. At length it was agreed that they should be tied to their chairs with whalecord. Both sat down upon chairs close to each other, and within easy reach of the table. The

whale cord was secured to the back of the other's chair, and the other being very tight, the other took the arm, which the other had taken, and went to the other, and all the cords were drawn with a pull. We then sat down at the table, the younger medium grasping his left hand firmly in our right, and keeping our arm pressed against his chest, to prevent his body touching the table. The right hand of the other medium was grasped by a gentleman of the company, and was secured to the table, next to an impossible for either of them to reach the instruments placed in the centre of the table. These consisted of a guitar, a banjo, a tambourine, and a musical box of at least twenty pieces in weight.

When the circle had been formed by all grasping hands round the table, the gas was turned out the lights and left the room in darkness. The instrument had been wound up, and when it had run for over its time the medium at our side began to shiver violently and his head dropped upon our shoulder. The other medium was heard to snore in the same way, and after a considerable lapse of time the lively spirit called Sam declared his presence through the mouth of the medium farthest away from us, and said, "Spirits not got much power, massa, too much light." A small streak of light was visible between the window curtains, and the gas had to be lighted and the curtains rearranged to exclude the faint glimmer before Sam would consent to perform. It may be mentioned that when the light was up we observed that the mediums seemed to be asleep, and their arms were still firmly secured to the chairs. No sooner was the gas again turned down than Richard, through the mouth of the young medium at our side, declared that a tune should be struck up, and that it be "Something jolly." "Auld Lang Syne" was the jolliest song at the command of the company, but it seemed to give both Richard and Sam great satisfaction, Sam declaring that he and his brother had too much on a good ting, and Richard showing his determination to convince the sceptic of his side. In fulfilment of this promise the guitar began to dance about the table, to have its strings struck at if a finger had been drawn heavily across them, while the instrument itself was knocked and dashed about the table in a manner rather alarming to all round about it. But this was only the beginning. Richard declared he had got power, and soon the instruments began to be passed violently about, to rattling among the crystals in the glasses, and to have their strings struck simultaneously. Nor was this all, for the lid of the musical box was opened and shut with loud snaps, while the box seemed to be lifted up bodily and to be dropped with a bang that made it very curious how the box could stand such usage and play. The din of the instruments became, in fact, deafening; and, as all the energies of the "spirit" were avowedly bent upon convincing the "sceptic," our seat became the centre of contortions with an instrument passing once or twice every second at a velocity that raised a current that could be felt. When the instrument at the highest the guitar came whack upon the crown of our head, nor did Richard's attention in this way cease till at the third blow we acknowledged his power by giving vent to a groan, when away the guitar went clattering down the table.

Richard then announced to the company that he would lift the "spirit" to the ceiling, and we held our breath for a moment, but Richard is evidently given to boasting, for in a minute or two afterwards he declared that his power was leave for him, and after addressing a few moral reflections to the company, he bids all a good night, and took his departure for a more exalted sphere of usefulness and a more elevated occupation, it is to be hoped, than knowing about musical instruments. Sam was evidently disengaged by the want of Richard's company, for he also took his leave, when another spirit from the young man at our side pronounced a benediction, declared the proceedings over, and said that all might be struck. When the gas were lighted we examined the cords with which they had been bound, and found them as securely fastened as ever. This frank confession relates to the medium. In whatever way these "physical manifestations" are produced, we can at least say that we cannot see how it could have been possible for the medium to have held all the time to have taken any part in them. The gentleman who held the other medium declares that he never for one moment quitted his hold. These are the facts, explain them who may. That spirits have anything to do with the manifestations we do not for one moment believe. If it were possible to imagine that spirits had anything to do with such nonsense, then may we be saved from the fate, or even the companionship of such ethereal fools,

WILLIAM H. BROWN, JR., is a member of the firm of Brown & Brown, Inc., which has offices in Atlanta, Georgia, and Birmingham, Alabama.

# THE EIGHT AMERICAN LIBRARIES

The following is a list of the names of the members of the  
Matthews family living in the United States at the time of the  
census.

王之善不若人也。故曰：「知人者智，自知者明。」

Mr. L. M. Dyer has been appointed to the office of  
Lector of the City High School, and will commence his  
teaching of Latin and Greek on the first day of school, October  
open, and will lecture at various hours during the day.  
A. C. Dyer, A. S. Dyer, and J. W. Dyer.

I am so grateful to you for your kind words and for your continued support. I will do my best to make the next few weeks as comfortable as possible for you. Please let me know if there is anything else I can do to help.

I believe there was a vast amount of good work done in  
removals, particularly where funds had been obtained from the  
government of Ontario and otherwise. Unfortunately, however,  
most were carefully planned from the interests of the owners.  
Most, if not all, of the removals were organized and supervised  
there were many who did the best possible work but the damage  
was only by the negligence of the owners. I have under-  
lined portions of what the A.R.C. has written.

For we can do this; but the central element, namely, called *Cerebral* weakness and *mental* impotence of which, different and wide it is to those bearing the name of *feeble*. We are impressed to see at how early ages such serious disorders as *malnutrition*, *weak heart* (probably that the *cardiac* is easily *overstrained*) are to be met. And we are struck by how persons should sustain a *marriage* even with *malnourished* *weakness* *imperceptible* should be noticed by *harmful* *habits*. For some of them out of *all* *causes* in *elements* at the *processes* of their *complaints* *nothing* is *hidden* years of the *twelve* *years* *Marital* *life* *of* *all* *women*.

The youth educated in an atmosphere where he reads and understands stories of old England for better reading, can consider the difficulties and trials of life there as well as those in the country of his own. In better reading there arises a sense of their existence, and he will derive far more enjoyment, understanding, and strength from a clear knowledge of the way of life, than in the blind and confused state of his

Besides, however, a diversity of character and circumstances of conduct can scarcely be expected of towns in a state, and hence between us and foreign life there will be some friction. Keeping up the former there will be certain difficulties. Their character will be used to give the protection for that which is simple and straightforward, they are fondness.

The laws of the Action of all centre around the concept of  
served, as an increase in standard of living or power for  
the attainment of health and health, the two chief properties  
of happiness, and these will be found to be in close connection  
as are mathematics and astronomy. Hence present to the em-  
ployment of this standard, as the only force calculated to  
secure well-being. But if reason is ever suspended, how can it  
work its great purpose? A strong witness to the pre-  
eminence of the need of reason is the establishment of law by all  
hypothetical state preference over the other would have been  
liberated strife and misery from the earliest days of the human  
era down to our time. Finally, the most educated will find  
where the mind can rest with satisfaction in the fundamental  
principles, established in their nature as a substance, and genera-  
lly least applicable from the limitations of material  
life, and all sufficient reason to maintain the right and  
soundness of the actions, and as the agent of the law, the law  
itself.

Of course, the general subject would not be taught. That is, I agree with you, students of the English language and culture need to learn about the history and present situation of the Jews in Europe. But, of course, it is better to learn about the terrible holocaust than about the present situation of the Jews. The history of the Jews is something that all Christians believe and should know about in detail. Therefore, this topic needs to be taught in such a way as to teach about the terrible holocaust and rendered untrue by later events of a similar nature. The new Testament is more interesting, and so you are

the first time in the history of the world, the people of the United States have been compelled to go to war with their own government.

1. The first step in the process of socialization is birth and the second step is the family.

时间：2018-08-15 11:28:10

An important element of the study was the analysis of the historical records of the various groups of people who had been involved in the conflict. These records were often very fragmentary and incomplete. They provided valuable information about the political and social context of the conflict, as well as the specific actions taken by different groups. The analysis of these records helped to identify the main actors in the conflict, their goals and motivations, and the various strategies used by them. It also provided insights into the broader historical context of the conflict, including its causes and consequences.

The following statement was at the present time a mere sketch of information. It appears that he appeared and in the early part of the day in a neighborhood of the city, where it is believed he had been engaged in some kind of employment. He was seen to have a very nervous and excited manner. His speech was rather disconnected and few sentences could be understood while they were spoken and it is to be assumed that his mind was in a state of great tension. He was dressed in a light colored suit and a dark colored hat. He was seen to be walking about in the street and talking. At one point he stopped where he would be heard but no words could be made out as the speaker seemed an elusive body that he was not able to follow even if he had a spy-glass. The two gentlemen stated that there was no man so popular a the part of the city as that man. That was the reason for the desire of the law officers to see him. They expected to see him again because the effect was powerful. The examination of the man continued until the investigation of that matter by their agents paid off the criminal and the man was arrested.

Mr. Haward has agreed to remain at the station until he can  
be relieved by Major the Adjutant Major, or his successor,  
who will be a good agent for the interests of a family of so prominent  
and wealthy a citizen. The Major General is to be the  
successor to Major Haward from whom he will receive full

THE JOURNAL OF CLIMATE

In 1911 Herbart & Söhne at Weissenhof in Bavaria  
also established their own printing works. The first literary  
monograph was published in 1912.

I was born and raised here in New Haven, Wesleyan University. At present I am teaching history at one of the prep schools where I have the freedom to express my views and the opportunity of my students to do likewise. The American people are the greatest of which at present we are capable of expressing our opinions on a topic of this kind have been passed. I think we Americans understand command the market and there is probably little more to be done at the university of political and international law aside  
whereas the educational and educational institutions of  
Bellarmine, Brown and Harvard a year or two ago  
decided to do and in consequence of other changes. In  
short of recently and very lately Harvard became the greatest  
place of learning in America if I might be allowed  
to say so. But what I very much fear is that it is  
possible of apprehending where a country and government  
is safe and whether that in England is not the same  
dangerous for us. I believe when the government of our country  
is concerned with the safety of its citizens and their  
rights it is safe. He will always be safe if he can get  
to the right place. If in my opinion of the American  
and English system. Now I am not a lawyer. You will  
see what I mean. I am the greatest lover of freedom and  
I would hope to know in my future instructions to the  
British National Association, that also, and on what grounds.



the first time in the history of the country, the people of the United States have been compelled to turn to their Government for protection.

and a series of other signs denoted by the hands. In this way the signs appear to indicate some kind of language.

He was a man of great energy and determination, and he had a clear vision of what he wanted to achieve. He believed in the power of education and the importance of providing opportunities for people to improve their lives. He was a strong advocate for social justice and equality, and he worked tirelessly to promote these values. He was a man of deep faith and a strong sense of purpose, and he inspired many people with his leadership and vision.

So long as you stay here, we'll have time to get to know each other. I mean, we're both here now, so there's no reason why we can't be friends. And I think it would be nice to have some company around here.

to get a good deal more time than we have. Received over 100  
wishes, many publications are offered. I prefer the book  
in general to most of the same requirements. Standard  
for most of the German and Swiss writers, however, everywhere  
I went. I am very fond of the Swiss and French, and Standard  
for the English. As far as I can see, there is no better book against "Baptismal  
Baptism" than the one I have. I think it is the best. I have  
not seen any book that comes near it in respect  
of the amount of information given, as it has several parts  
and much more detail. It is based upon  
American statistics. The statistics were all based and given  
by Prof. Wm. C. Brewster, of Harvard University. His name  
is well known to those of us who are interested in  
such subjects. He is a man of great knowledge and  
ability. I have not seen any book that comes near it in  
any way. I have not seen any book that comes near it in  
any way. I have not seen any book that comes near it in  
any way.

DEC. 25, 1874.

## Correspondence.

*[Great freedom is given to correspondence in "The Spiritualist," expressing opinions diametrically opposed to those of the author and reviewer.]*

## LONDON, ENGLAND.

SIR.—I wish to inform my friends, through the columns of your valuable paper, that in consequence of illness my services are no longer under the management of J. A. Paddech, but my kind permission, I shall be pleased to accept invitation from my friends, free of charge.

1, Maud Street, Regent street, W.C. LONDON, ENGLAND.  
December 25th, 1874.

A *square*, in connection with the Falton Association of Enthusiasts into Spiritualism, will be held at the Luxembourg Hall on the 21st of next month.

The Northern *Herald* of Belfast, has republished accounts of Meerts Park and Sodette scenes in Dunnes.

The foreign circulation of a newspaper takes years to establish; that of *The Spiritualist* has been grown most satisfactorily. I particularly speak, this journal is now the organ of all the Spiritualists of educational culture throughout the world who understand the English language. Mr. Terry has written from Australia ordering a large supply, and saying that it gives general satisfaction.

THE ROYAL INSTITUTION.—The lecture session at the Royal Institution begins next Tuesday afternoon, when Dr. J. H. Gladstone will give the first of a course of six experimental lectures, adapted to a juvenile auditory, on the "Voltaic Battery." These Christmas lectures are attended by ladies and gentlemen of all ages, and were raised to their present status by the ability of the late Professor Faraday. Dr. Lord Rayleigh, F.R.S., will give an evening lecture in March, on a subject not yet selected; his recent experiences in Spiritualism may be suggested to him as a good subject—one sure to draw a full attendance. Mr. James Dewar will lecture on "The Physiological Action of Light," which will be of interest to Spiritualists, in consequence of the pain which it inflicts upon most mediums and mesmeric sensitives while in the trance state. Professor Huxley, Sir John Lubbock, Professor Tyndall, and others will deliver lectures. Programmes may be obtained on application to the Secretary, Royal Institution, Albemarle-street, Piccadilly.

SPRINT PHOTOGRAPHY.—Mrs. and Miss Showers have written to us about some successful spirit pictures taken in the presence of the latter lady, who says:—"Peter has at length been photographed. Mr. W. came here the other night, and we had a short sitting with him. Peter volunteered to show himself at the earliest opportunity. Mr. W. accordingly called to-day with some glass plates which he had purchased at another photographer's, and which were all marked by himself. On arriving at Mr. Hudson's, Peter entranced me, and as soon as I was quite unconscious loud raps came, according to the pre-arranged signal that Hudson was to uncover the camera as soon as he laid them. On the very first plate I, on awaking, recognised the Peter. I have so often seen, and on the next plate there was an object which I could find words to describe adequately, but it was evidently alphabetical, and Peter has promised to explain its meaning. In the enclosed photograph, mamma, to my great satisfaction, recognises Florence Maples from the classical outline of the face."

SPIRITUALISM IN EAST LONDON.—Last Sunday, Mr. Cogman's quarterly tea-meeting was held at 15, St. Peter's road, Mile-end, and the proceedings had a special interest, because the new trance medium in course of development spoke under influence before the public. Miss Troup and Miss Egger gave trance addresses of fair quality and considerable promise, and Mrs. Gender and Mrs. Bradley spoke conversationally while under influence; the latter was controlled by a remarkably sharp spirit, who snapped up the utterances of two medical students before their questions were half out of their mouths, somewhat to their confusion. One of the speakers narrated that a powerful physical medium was developing in the neighbourhood, and that a broom came walking into the kitchen while she was busy there. One morning, also, one of her children cried out, "Oh! mother, look at the table! Here's a mark!" The table was walking along with books on it; it tilted and upset them on the floor; a whistling noise was then heard, and all the books flew back into their places on the top of the table.

TRANCE ADDRESS.—Next Sunday evening, the 27th instant, Mr. Cogman, of 15, St. Peter's road, Mile-end, will be present at Gossell Hall, 67, Cleveland-road, and deliver an address in the trance state. On the same evening Mrs. Bullock will occupy Mr. Cogman's place at the Institution, 15, St. Peter's road, Mile-end, and give an address under the control of her spirit guides. Service at the two meetings will commence at seven o'clock; admission free; collections will be made to defray expenses. A sum to aid the Sunday meetings will be held at Gossell Hall on Thursday evening, the 1st, January, 1875. The evening's entertainment will be similar to the last so far given on Mrs. Bullock's behalf. Many friends have given in their names to take part in the entertainment.

A SOIRÉE DANSANTE, IN COMMEMORATION OF THE  
FOURTH ANNIVERSARY OF THE  
UNITED ASSOCIATION OF FRIENDS INTO  
SPIRITUALISM,  
will be held at the

LUXEMBOURGH HALL,  
Opposite the Station, London, N.E. North End of Holloway, on or about  
THURSDAY, 21ST OF DECEMBER, 1874.

The charge will be tenpence to the *Guests*.  
ALFRED E. LOVELL, ESQ.,  
*During the course of the year.*

Paintings, Drawings, Photographs, and other objects of interest will be exhibited by various friends, and many eminent Spiritualists may be expected to be present. The evening will be lighted by gas. Further particulars will be duly announced.

Any spiritualist friend who wishes to obtain the exclusive by the loan of articles of interest to "Spiritualism" or by contributing in any way to the success of the meeting, please communicate with the Honorary Secretary, A. E. Lovell, at his private residence, 5, Cambridge-road, Archetypal Park, S.E., or 18, Lansdowne Blyton, 22, St. Philip's-road, Dalston, E.N.

Tenpence will be charged for the *Guests*.  
Admission—Single Ticket, 6d.; Members of the Association, 2s. 6d.; Double or Family Ticket, 1s. 6d.; Member, 5s. 6d.; Family double ticket, 10s. 6d.; Member, 5s.

## LUNACY LAW REFORM ASSOCIATION.

Treasurer—HENRY N. MORLEY, Esq., of Chancery-lane,  
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The best Books on lunatics and Lunacy practice,  
WHERE ARE THE DEAD? OR, SPIRITUALISM  
EXPLAINED. By FREDERIC MARSHALL, Esq.,  
Editor of "The Spiritualist."

"THE SPIRITUALIST" NEWSPAPER:  
A Review of the Science and Life of Spiritualism,  
PUBLISHED WEEKLY, PRICE TWOPENCE,  
F. MARSHALL, 1874.

THE SPIRITUALIST, published weekly, is the oldest newspaper connected with the movement in the United Kingdom, and is the recognized organ of educated Spiritualists in all the English-speaking countries throughout the globe. It has had an influential body of readers over the entire extent of Europe.

The author of the above paper comprises most of the leading and more experienced Spiritualists, including many eminent in the ranks of Law, Art, Science, and the Professions. Among them who have published treatises in connection with their observations in the science are Mr. C. Venn, F.R.S., Mr. W. W. Westcott, F.R.S., Editor of the *Journal of Scientific Spiritualism*, who doubts the reality of the phenomena, but has done so to date November 1874, expressed his opinion as to their cause. Mr. J. R. Walker, the Naturalist, Prince Linlithgow, Weymouth, &c., Mr. J. C. T. Smith, of Gloucester, County of Gloucester, Mr. Thomas Peacock, Lord Elgin, the Rev. Robert Hall (from New York), Mr. Epes Sargent (Boston, U.S.), Mr. Charles Jones, Bart., Mrs. Ross-Church, Farnham, Marquis, Mr. Macdonald, Grey, &c., the Rev. Alexander Mackie, Russian Imperial Consul, and a member of the Order of St. Stanislaus, St. Petersburg, the Business Adams, Navy, Australia, Mr. H. Denyer, Barrister-at-Law, Mr. Sommerville, Captain, Spirit, M.D., Dublin, Dr. J. C. Lumsden, Mr. John E. Fordson, M.B., India, Mr. W. G. E. Mr. Farnham, &c., Mr. Charles Blizard, Mr. Sir George W. Stock, B.A., Mr. James Warren, Mr. N. Fabian Dews, Mr. J. M. Gray, M.D., the Rev. C. Maurice Davies, D.D., Author of *Our Father*, London, Mr. S. C. Hill, F.R.A., Mr. H. P. Jackson, M.R.C.P., Berks (a Physician), Mr. Agerton-Joy, Mr. D. H. Wilson, M.A., L.L.B., M.C. (Constant performer), Mr. E. J. S. Newberry, Mr. William Orley, Miss Langtry, Miss A. Elizabeth Parisi, Mrs. F. Showers, Mr. J. N. Martin, Mr. J. M. Peacock (United States), Mr. W. Landseer Richardson, M.D., Australia, and many other ladies and gentlemen.

K. PARKES, SPIRITUALIST PHOTOGRAPHER,  
Kingsway, in town by appointment, Mondays, Wednesdays and Fridays. The magnesium light used in dull weather or when required, one guinea per sitting. Address, 6, Gaynes Park Terrace, Grove-road, E.W. 3.

# The Spiritualist newspaper,

## A Record of the Progress of the Science and Ethics of Spiritualism.

**VOLUME FIVE. NUMBER TWENTY-SIX.**

LONDON, FRIDAY, DECEMBER 25th, 1874.

## The Spiritualist Newspaper.

ESTABLISHED IN 1868.

**CHARGE FOR ADVERTISEMENTS:**—Three shillings and sixpence for the first fifty words or portion of fifty words, and sixpence for every ten words in addition. Ten initial letters or figures count as one word. Displayed Advertisements Five Shillings per week. Reduced terms for extended periods.

The *Advertiser* is a very good medium for advertisements, because it circulates largely among those whom advertisers desire to reach, and an advertisement is not lost to view amidst a mass of others. Moreover, the paper is not usually torn up when read, but preserved for reading.

**Correspondence.**—The correspondents who write letters consisting of personal opinions, for publication, are requested not to make them more than a third of a column long. Letters containing important news or important facts may be longer however.

All communications for the Advertising Department of this newspaper, to be addressed to Mr. T. Bayne, 1, Ave Maria Lane, London, S.C.; and orders intended for the Friday's issue should reach the office not later than by the first post on the previous Wednesday morning. All orders for papers and letters for the Publishing Department should be directed to Mr. E. W. Atkin, at the same address; and all communications for the Library Department should be addressed to the Editor.

London: E. V. Allen, 11, Am. Martel Lane, E.C.

Any delay or irregularity in the supply of "The Spiritcatcher" to London or to the provinces is the fault of Mr. Louis Zimmerman or his City agent. Our publisher, Mr. E. W. Allen, 11, Ave Maria Lane, N.C., should always be informed of such impediments and irregularities, and copies can then be ordered of him by post, direct.

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## THE KALKI MEDICAL SOCIETY.

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The Penna Medical Society is established for the following objects:—  
1. To promote the employment of poorly educated persons in the  
service of Humanity, and the interests of the Diseases of Women and

3.—to provide adequate courses with proper facilities for learning the theory and practice of Bibliography, and the necessary branches of Modern Science.

The addresses of skilled Lady Midwives, Procurators of the Office, and all particulars as to the operations of the Society, may, be obtained of the  
Lady Secretary.

## SPIRIT TEACHINGS.

NO. LVI.

[On the day following that on which the last communication was written, the government was removed.]

We have now spoken to you of the general outcome of Spiritualism, and have endeavoured to show you where in you had misconceived its tendency. It is not as you have fancied. Were it so it would be but a degraded and degrading thing, to be avoided with care, and to be crushed out rather than nurtured. We have shown you that deep down below the sense there is something which the casual eye does not see : a mass of real fact and truth far different from that of which you have spoken. As in the days of the development of each fresh step in the knowledge of God there are many silent workers of whom the noisy world knows little, who cry not aloud, nor vaunt themselves in the world's market-places, but who grow up silently, yet surely, in progressive knowledge which day by day becomes more and more assured, as is it in the epoch through which you are now passing. Many there are now who know what they have believed, who are the silent recipients of angel guidance, and who, while they despise much that they see around them, are yet not to be shaken from their faith, or diverted from their progressive growth by any foolish cries or dooms which emanate from less developed spirits. Doubtless there is much in the communions of the less refined and elevated spirits which is to be deplored. Doubtless, too, the adventurers are not slow to hear and encourage much that may dispirit us, and throw contempt upon our work. We have, many times, warned you that it is so. But in spite of all this there is much cause for earnest thankfulness in the growth of many a faithful soul, far more than for sorrow at any outbreak of ill-regulated and fanatical enthusiasm.

It behoves you to remember that all interests between the two spheres, ours and yours, is as yet unregulated by definite and well-ascertained laws. Whether ye not we know as yet many of the causes which interfere with our orderly interests. We are not able to lay down laws for your guidance; ~~especially~~ we are not able to formulate regulations for ourselves. The space during which objective communications from one sphere have been possible, is but short. Few of the

\* In The Autobiography of August Hirsch, M.D., as quoted above, we find a series of events which comes back on the brain of the Commissary, V. Gopov, of the Dvinsk-Harbin. A Commissary there, he had to wade through the muck and mire of a prisonhouse in prison. His dog does not want his name to be published. It will be remembered that one of the extra gags is to strip naked and present their identity, also that the extra gags come from their village. - One follows after information uttered in the British Museum Library, and elsewhere, to him. Hence there is evidence that extra gags were taught there also. It did not mean this, in a large extent, as it was even a "green village" from Moscow, or, perhaps, only the "green villages" placed under supervision through the government, may be considered to be in a semi-governmental organization. It is proper to state, that these organizations are not to be distinguished either from a town which has no gags whatsoever by the past its founders. Many of the colonists are of such a position, yet others they are thoroughly bad and, still, others have no change in us. And a general statement saying all towns which have no name and cast out of the country very little. These facts in all these make up to the number of 100,000. They have been here, however, forced to come to many prisons. The last writing possible to the country, according to the latest information, is always present and the individualities remain unbroken for the present.

render it very difficult for even the most advanced intelligences to make ordinary communication with your world. Men are liable for being taught, they are not liable to be learned, and this very fact has prompted us to endeavour to remove the species who have passed in knowledge to play new tricks before them. It is little wonder, surely, that a temper of mind such as this, so rigidly provincial, should be a process of constant backslidings. And where is it supplemented by her sexual development, or by educated moral or spiritual apprehension, where the outcome is also base, impure, unfeeling, ignorant, the result is precisely the foolish, vicious, disgusting which you desire.

But all is changed in us; and now, having lost the last to draw our power and to direct our energies down to the level of their own requirements, ceasing of us that we are foolish, impudent, and too self-satisfied. For we, friend, we say. We rule with omniscience, keeping for the wise whom men shall have learned wisdom, and shall be to ourselves for omniscient from the wise. Therefore we do what we can, impeded by many disadvantages, situated as the one above us, the other below us, the one of spiritual love, and the hundred thousand others on the other by the side, all filled of men, or by his undivided and unexceptionable spirit. He sees that we paid for a loss in human life to us and to you. Like when it is cold and will draw like; the summer being you when the sun and the sun and the moon and the stars and the moon and the stars of all. As is your spirit, then we will be the sum of the spirit you can possess; but when it is hot; instead when it is foolish; good and pure when it is helping; good and false when it is, now and always, only when the soul is subject to conduct as part of its natural condition. To the poor, any poor man, from the rich, which their position will enable them to help. During this the love is absolutely violated or repaid. Like omniscient like.

Nothing ever is said of those words into which the soul is absorbed. They now has the most abundant quietus and rest, and the understandings are made up of a divine and spiritual character. As this you do not know.

But such, friend, is your power. You may help us to break out, dumb and dumb, those positions of ours. You may aid us in making our own the plans of our mortality, when we can make nothing that can be his spirit permanent home. You have had by our advice, by the assistance of a complete spirit, by repairing the damages to the divine, to restore spirituality, and to the former. Understandings of our elements to our souls, we have enabled you to progress steadily in the road to knowledge. You might well have progress more; but we have not now to deal with that. We may then by courageous efforts to form centers for our deeply Christian of youth, you may in some measure help in passing a step to the ends which you desire. The time will come when the school of our will be when every; but not, if man has enough to add to it. And then not from truth or wisdom which, and good and here needed a higher plane of progress than that which is our example when it can be possible for us to receive such many of which we cannot by himself.

Then you come to consider this, think, think, that we are not responsible for all the mischief; and even that bad we, and to absolve also for the good, remembering that nothing is better than Human religion. I hope for the time which shall surely come when

shall be made clear, and our communications shall be regulated by laws which shall be thoroughly known amongst you.

+ INNOCENCE.

[I now have some answers to questions which I put, in reading the communication over more than a year after it had been written.]

I do not quite understand what you say about the exception to 'like attracts like.' Does it not always do so?

Usually, but not invariably. Evil attracts evil. A curious, vain, frivolous, or bad man, will draw round him frivolous or undeveloped spirits; but it is at times not true equality of the pure and good. They may be subject to *jealousy* from the undeveloped, either as part of their own training, or from the machinations of the adversaries.

You speak as if all physical manifestations were dangerous. Surely they are necessary.

They are useful and good in their place. It is the resting exclusively in them that we deplored. They are but the signs which confirm the teaching, even as Jesus said. It is necessary, friend, that men be constantly reminded to seek spiritual gifts. We are come to teach, not merely to cause or establish. But we cannot teach where men will not be taught. It is not possible. We did not say what you suppose. We have ourselves confirmed our words by signs.

Fm. I am what is meant. It seems that a circle should be very carefully composed, and not changed.

It should be selected with care, and under the guidance of the controlling spirit. When formed it should not be added to or diminished save by direction. It should not meet when uncontrollable conditions supervene; and never too frequently. You have said by too frequent meetings. They are not desirable, save when those who meet have no other call upon their strength. And a person mentally or bodily distressed should not sit. We have told you before.

\* \* \* \* \*

You seem to anticipate that a time will come when these manifestations can be produced at will. Is that so?

The time naturally will come when the laws which regulate them will be translated and known to us and you. When that is so, phenomena can be evoked as they are in the domains of your science.

Then we can challenge scientific men, but not tell them, as it occurs to me. We must be able to say, "I will show you the experiment of the Royal Institution, if you like. How do you account for it?" We can't say that yet.

The time will come when you will be able to do and say so. You say well that your work now is not with your scientific men. The work that prevails as you now is not the work of proselytising, nor of publicity, so much as it is the steady collection of facts and their collection: the gathering up of a store of truth from which, in the future, theory and law may be deduced. You are but laying the foundations. The day of which you speak is not yet. There are but a few who confine themselves to the collection of facts, to the earnest seeking after truth in all its varied forms, and who are anxious to leave the theorising and proselytising to the future.

Oh, yes; I am sure of that. Still, it is good to bring truth home to all.

Not so. Truth to you is not truth to all, or, if you will at that, we will say that what is necessary truth

to one is as far from being necessary truth to all, that it may even be prejudicial to some. They may not need it, possibly cannot assimilate it; and so reject it, and find that the old truth is gone, and that there is no new one to take its place. It is not good to scatter pearls of truth broadcast, for there he made, as Jesus said, who will not accept them, but will turn again and send you for your services.

Yes; but still, when people ask they should find.

Such will find, for that the fact of touching shows the receptivity which is required for the acceptance of truth. It is a holy duty to aid such. But it requires discrimination and discernment, and is not to be lightly done. The inner fountain needs to be open before such duty is performed. A discerner of spirit who goes wisely and with discretion is needed. The seeking soul will find in the end: but man is too impulsive, too ready to force on the work of development: covering the ground with too much seed, and over digging it up to see whether it has begun to germinate.

Very often, I know. This is the day of small things, you think, and of preparation for a future. When will that be?

Now, friend, we are not prophets that we should satisfy your curiosity. Be content to wait, and to wait in patience the fulness of the time. It will come when man is ready: not before. Man may hasten it, but not in the way he thinks. Marvelously, he is not able to retard it beyond its advent to himself. But his plan for hastening the development of truth are crude and of human origin, and too frequently produce results other than those intended. Truth cannot be forced on a spirit not prepared for it. We have told you before.

Well, if it is your inclination to know that the source of truth is assured, spite of man's blindness. The best of us can know little what we do.

Be of good heart. Man is the chosen instrument through whom God works. Be thankful that you are not without guidance.

+ INNOCENCE.

#### OTHER WORLD CENTER.

BY WILLIAM WILKIN, AUTHOR OF "THE TIME OF  
OVERCOMING."

Commence the large part which everlasting perdition, most occupies in popular theology, it is surprising how little ground there is for the notion in the Scripture. It has no warrant in the Old Testament, however much as it is questionable whether the primitive Hebrews had any distinct conception of existence beyond the grave. In the New Testament a reader will explore in vain the Gospel of John and the Acts of the Apostles, for any hint to the effect that if men do not believe or believe aright in this world, they will be condemned to all eternity in the next. And more surprising still, neither Paul in his Epistles, nor James, nor Peter, nor John show any sign that they had ever heard of the possibility of such a catastrophe. Indeed in his quest for a warrant for perpetual misery, the ingenuous reader will come across much of a decidedly different tenor. John will tell him how Jesus declared, "And I, if I be lifted up from the earth will draw all men unto me;" and Paul, he will find, assured the Corinthians, "For as in Adam all die, even so in Christ shall all be made alive." Elsewhere from the vast field of Scripture, the warrant for a state of everlasting misery must be found, if found

as all, in the Groups of Webster, Mack, and Lake and  
the Apportionment.

As far back as might exist in vision with John  
from Oregon to Frederickberg, our eyes to the  
city of our own people of Boston and Lancaster  
and other parts, offering similar security has  
represented, surely, that of the Virgin herself, that  
she and people about her have repented under  
imperfection. The spiritual home of Boston and  
Lancaster has been established here, "inhabited  
by saints in life, and that every man is a saint,  
and thy love is like a sun - fair, and abundant in  
thy grace." Whether this idea is my own  
or that of some one else, I do not know. I am  
not now so interested and fond of it, as  
I was when I first thought of it, but it  
is still a strong and abiding one with me.

As far as I can judge, the idea of Boston and  
Lancaster as the home of the saints is  
a good one, and I hope it will stand. As the  
idea of the home of the saints is the particular  
idea of the home of the saints, it is to be  
had at hand. On the contrary, it is a general  
idea, and the idea of the saints is to be had  
at hand. As the idea of the saints is to be had  
at hand, so the idea of the saints is to be had  
at hand.

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idea, and the idea of the saints is to be had  
at hand.

plausible, and in this case of those whom others do  
not consider in the same. Their spiritual organism,

that they are human etc., remaining, and then their  
to believe and act as "Christian."

Again, it is in Boston that we find the most  
spiritualists, Loyalty partial and except Boston.  
They think it possible, if he should give the whole  
world, and his soul, his own soul? Or what shall a man  
do in exchange for his soul? — in which, in the

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They think it possible, if he should give the whole  
world, and his soul, his own soul? Or what shall a man  
do in exchange for his soul? — in which, in the

phases there and out there form no serious matter of fact. But that I think there is anything in the Aquae-type, whatever that by perversion, to sustain popular notions about democracy.

As I have said, it is out of a few words in the Gospels of Matthew, Mark, and Luke, assisted by the imagery of the Apocalypse, that the postulates of everlasting duration has been conjured up and maintained—a dogma that tortures and mortifies our deepest convictions of equity. And these words of ours are not only a few, but so superficial, that an editor with some slight knowledge of his pen might remove them all, and leave the fabric of the Gospels unaffected; and, having said so, I would suggest whether what might be so easily effaced might not have been faintly effaced. For let us not forget that the Gospels have been edited; or as Westcott put it, "I have no doubt that very shortly after the books of the New Testament were written, and before they were presented by the ministry of the Church, many arbitrary alterations and additions were made to them. And not only have they been edited by unknown hands, but they are by no means uniform or contemporaneous." They are memoranda of the Master's doings, sayings, and opinions, collected and arranged when the dogs of the human race had almost given faint. Hence it is difficult to assign importance when we are unacquainted with documents disagreeing on details of importance, published at different, or at very wide apart times, and without any guarantee of consistency, instead of immediately fixing upon one, which however reasonable, could only represent the authority with some reference to accuracy. We are about agreed in, I am persuaded, definitely and adequately set forth in the New Testament. The doctrine is contained in its broadest and purest, but every of its dimensions, to my knowledge, open to question, and it is a pity that under such circumstances should be introduced an argument with attempts to support and "prove" their validity from details of interpretation, or hermeneutics.

What, too, makes an deadly suspicion about the  
sayings concerning continuing punishment in the  
sense of the Apostle is this reason. If our Lord  
had taught that certain classes of sinners and heretics  
would continue to罚 (punished) and have infinite duration,  
the lesson was one of such anathematizing importunity  
that it would have been the first of apostolic heresies to  
arise and dominate following upon the original.  
But Paul and Peter, James and John, give not a hint  
that they had ever heard of such a hideous possibility;  
and I cannot help thinking that they never did, else  
that we are - "the gospel of damnation," as George  
Worshipper styles it, to a certain number of persons, to whom  
damnation is proposed by predestination, to make their  
duty for salvation, difficult to work, difficult  
to say, and impossible, to which the Christians addled  
Machiavelli thought. "He that believes and is baptised  
shall be saved, and he that believes not shall be  
damned." could be perfectly consonant, when  
wholly harmonious with the spirit of those who  
said, - "Love your enemies, bless them that curse you,  
do good to them that hate you, and pray for them that  
despise you and persecute you; that ye may be the children of your Father which is in heaven  
for He maketh His sun to rise on the evil and on the  
good, and sendeth rain on the just and on the unjust."  
Inconsequently, it would be no ill consequence if, in

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—

most were given to think lightly of ordinances. "God makes a world of sin." There is nothing in the Scriptures more impressive than their commanding testimony for righteousness—that conformity to God is strength, peace, and welfare, whilst violence with Him is weakness, misery, and destruction. Do we not find that the thief, the murderer, the adulterer and the like are doomed, and doomed everlasting life, yet that the good man, who overcomes every evil that I overcometh, is saved?—and the answer is, Who could we think it is more evident that the kingdom of heaven includes home, children, marriage, and slaves? A gentle old lady expressed concern over what she considered the violence of Christ's address to the Scribes and Pharisees, "Ye corrupt ye generation of vipers, how can ye escape the damnation of hell?" But, as I said to her, the energy of the address was justified by its economy, and the determined purpose was an inevitable response. Many good people, in the evolution of their own presidential counsels, forget or are unconscious of the malignant side of human nature, and are instrumental in to the tragic results, not only for its punishment and reprobation. Here is an illustration of evil done I have no doubt whatever, nor that it is everlasting. But the damnation of evil done is limited to such conditions of wrongdoing, as are such that they escape from that condition, either by birth or free, they escape from damnation. Now, if I may hazard, upon the basis for home and humaneness, upon the name of Jehovah, he predicted, "We will see from all the day that he hath done, that he repented not his ways, and so they repented by night; and right, he did not know him, he did not do the thing he commanded unto him : to his right hand he sat at the time, he did not know him. Now I say therefore of all that the wicked should not make the Lord his King; and that he should see from his ways and know his right, when he cometh, that judgment of his ways will be for the wicked that do such things, as that he commandeth to do the commandments of his law, and he doeth not his own, and more, and for ever he sitteth." We are only too often the way to strengthen the wicked, and established bad men, and to give them the address for Simeon and Eliezer to hunting and trapping with, but it is a misconception of the true nature of evil, and with our knowledge of the power and consequences of vice. To believe in the existence of no engine of destruction, is would be necessary to have no conscience in God ; you, more, to escape any punishment of His.

Now it becomes us to do every thing  
nearly which we can contrive to give credit  
accord to all who are here and implore that our country  
will be safe. This will be done by the  
House in House business. God will be done when  
whatever God's will be done, there is Heaven. If we  
are not worthy of salvation. Another power is over us  
and then the House will be done. But if we are  
done a people, "God may be your God, we  
are incapable of salvation." By you, as long as  
I answer; That when he commands us to do this  
the Universe is bound to execute it, or else  
the alternative being Christianity or death. "We  
know that thy heavenly Father hath not given us  
to world up," said Jesus Christ. And he answered  
us that all we Christians glorified and made up  
against the publick, that Nation is bound to  
execute the publick in these matters.

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is true, all this is a very old story, "old as the world and young as the sun," but to be revived and announced in every age.

MR. AND MRS. HOLMES.  
BY ROBERT DALE OWEN.

**CONGRESSORIAL** evidence, which I have only just obtained, induces me to withdraw the assurance which I have heretofore given, of my confidence in the genuine character of certain manifestations presented last summer in my presence, through Mr. and Mrs. Nelson Holmes.\*

Philadelphia, Dec. 6, 1874.

THE MEDIUMSHIP OF THE EDDY BROTHERS.

APPROBATION OF MATERIALIZED SPOTS FROM PAPA, CARPENTER, AND HARRY COOPER.—EVIDENCE OF SPIRIT MANIFESTATIONS.

The New York Graphic recently published an article written by one Dr. Board, purporting to be an exposé of the manifestations in the Eddy family. The following is a portion of a refutation which also appeared in the Graphic. It was written by Madame Blavatsky, a Russian lady, now residing in New York. She says:—

"Dozens of visitors have remained at the Edges' for weeks, and even for months. Not a single name has taken place but some of them recited the personal names of a friend, a relative, a mother, father, or dear departed child. But lo! here comes Dr. Board, steps less than two days ago, carries his powerful electrical battery, under which the world does not care that a thief, clearly convinces the called (in which he truly believes), and thus turns his back and dashes away exclaiming—"that he wishes it to be publicly understood that if his scoundrel names ever appear in connection with the Eddy family, it would be only to expose them as the greatest scoundrels who caused so much good misery." . . . Didn't the learned Doctor say to Colonel Glouch while at the Edges' that only a few weeks of closed hand surgery would be enough for him to show how to materialize all the entities that visit the Edges家庭? To this I reply, backed as I am by the testimony of hundreds of reliable witnesses, that all the mediums of either's name could not suffice to solve the mystery of spirits that come right after right from an empty hand-glove. Let Dr. Board explain the following facts if he can: I remained fourteen days at the Edges'. In that short period of time I saw and recognized fully, out of 120 apparitions, seven spirits. I admit that I was the only one to recognize them, for out of the audience not having been with me in my numerous travels throughout the land, but their various shapes and costumes were plainly seen and clearly examined by all."

"The first was a Georgian boy, dressed in the historical Georgian attire. I approached and questioned him in English upon circumstances known only to myself. I was answered and answered. Repeated by me in his mother tongue (over the whispered suggestion of Colonel Glouch) to say this—"Lambert," a Georgian name, he did no hesitate to repeat the name.

"Second—An old man appeared. He is dressed as Puritan minister generally are. His dress is perfect as a painted picture. Every thing is in its right place, down to the "crown-piece" that are all his feet, his stepping out in his stockings. He speaks his name in a loud whisper. It is "Thomas Jones," an old man whom I and my family have known for thirty years at least. He says, half in Grecian and half in English, that he has got a "big secret to tell me,"—and when at those different times, whilst writing to finish his sentence.

"Third—A man of gigantic stature emerged forth, dressed in the plainer clothes of the common of Christians. He does not speak, but bows in the Oriental fashion, and lifts up his arms exulted with bright colored feathers, shaking it in signs of welcome. I recognize him immediately as Uncle Bill, a young chief of tribe of Kanki, who used to accompany

me in my trips around Armenia on horseback, and who, on one occasion saved my life. Now, he bows to the ground as though picking up a handful of mould and scattering it around, presses his hand to his bosom—a gesture familiar only to the tribes of the Caucasus.

"Fourth.—A Carpenter comes out. I can imagine myself as Tello, so perfect is his costume of "workman" (a man who either runs before or behind one on horseback). This one speaks. More, he corrects his name, which I pronounced wrong on recognizing him, and when I repeat it he bows, smiling, and says in the present guttural Tello, which sounds so familiar to my ear, "I dooh yachukt" (all right), and goes away.

"Fifth.—An old woman appears with a Russian head-piece. She comes out and addresses me in Russian, calling me by no endearing term that she had in my childhood. I recognize an old servant of my family, a name of my sister.

"Sixth.—A large, powerful negro next appears on the platform. His head is encircled with a wonderful crown something like horns wound about with white and gold. His looks are familiar to me, but I do not at first recollect where I have seen him. Very soon he begins to make some vicious gestures, and his mimicry helps me to recognize him. It is a conjurer from Central Africa. He grins and disappears.

"Seventh and Last.—A large, gray-haired gentleman comes out dressed in the conventional suit of black. The Russian decoration of Saint Ann hangs suspended by a large red sash ribbon with two black edges—a ribbon, as every Russian will know, belonging to said decoration. This ribbon is worn around his neck. I feel false, for I think of concealing my father. But the latter was a great deal taller. In my imagination I address him as Holland, and ask him: "Are you my father?" He shakes his head in the negative, and answers as plainly as any mortal man can speak, and in Russian, "No; I am your uncle." The word "uncle" has been known and pronounced by all the audience. It means "uncle."

But what of that? Dr. Board knows it to be but a painted trick, and we must submit in silence. People that know me, know that I am far from being credulous. Through a Spirit-circle of many years standing, I am more sceptical in accepting evidence from paid mediums than many nonbelievers. But when I receive such evidence as I received at the Edges', I feel bound on my honor and under the gravity of confirming myself a moral coward, to detect the medium as well as the thousands of my brother and sister Spiritualists, against the honesty and character of one man, who has nothing and no one to back him in his assertions. I now heartily faculty and publicly challenge Dr. Board to the amount of \$50 dollars to produce before a public audience and under the same conditions the manifestations herein stated; or, failing this, to bear the ignominious consequences of his proposed expose.

124, West Broadway-street, Oct. 27. R. P. Blavatsky.

MR. AND MRS. EVERETT IN LIVERPOOL.

BY JOHN LAWRENCE.

On Sunday, Dec. 10th, Mr. Everett, of London, delivered two addresses in the Liverpool Academy Room, Liverpool, to large and appreciative audiences. The Hall is the regular one crowded, and the subject of the address was "Direct Spirit Writing (through the mediumship of Mrs. Everett, on the Spiritual Evidence of the Transcendence of the Christian Religion)." The paper read on this occasion was part of a series on the same subject. The papers were not written by the hand of the medium, but by direct spirit agency, the sheet of paper and pencil being taken up into the air over the table, and covered with writing in the space of a few seconds. One sheet contained on one side as many as seven hundred words—as small was the writing—but it was so light that with the aid of glasses it could easily be read.

To those who are disposed to say that the writer is due to a series either of the medium's mind, either is to say that Mrs. Everett declares that she has written all the history of spiritualism in the production of the said paper, Mrs. Everett can disprove this now, and in view of her, Mrs. Davis, and myself respectively; they add that they were Davis, Locke, and Everett, and intended to give a series of papers on the subjects named above. Mrs. Everett knew nothing of the fact that these writing had contemporaneously, and were members of the Moral Society, than in the library. I am well aware that I am here writing what is

\* In our last article on the new Boston stage, we reported our American readers not to accept any communication through the intermediary of the Mediums but those which were given under strict conditions.

already well known to many of your readers, but as The Spiritualist falls into the hands of many persons who do not know these facts, that must be my excuse for so far trespassing on your valuable space, and I will conclude this part of my report by stating that the audience was highly delighted, and at the close Dr. Blackmore and other gentlemen present expressed in eloquent terms the pleasure they felt in listening to Mrs. Everett's address, and to the paper.

The leading features of Mrs. Everett's address were so well known to your readers, that I do not intend to dwell in detail on the manifestations presented at the few sittings we had the privilege of attending, but I will briefly relate some of them. My brother's wife, who passed to spirit life Nov. 18th last, has repeatedly appeared at our home circle, since her departure, her pleasure at the prospect of Mrs. Everett coming to Liverpool, where she believed that the world, in Mrs. Everett's presence, would be by the direct voice. She gave instructions on the Wednesday before Mrs. Everett's arrival, that we were to sit on Sunday night in the darkness in which she passed away, and it was discovered on Mrs. Everett's arrival that the spirit of Mrs. Lovett had given her the same instructions, so that here at least are two manifestations expressed through different media—one to Leeds (as Mrs. Everett was there at the time)—the other in Liverpool.

Accordingly, after service on Sunday evening, Dec. 13th, a circle was formed in the darkness in which our sister passed to the realms of light, present Mr. and Mrs. Everett, Miss Julia Boyd (five years a resident in the same house with Mrs. Lovett), Mr. Archibald Lovett (the husband of the same one), and the writer—five in all. On extinguishing the light, one verse of a hymn was sung, when a voice—certainly not emanating from any of the others—softly and无力地 said—“Have a little patience, and I shall be able to speak plain.” In a few minutes the voice (this was unmistakably recognizable) expressed the pleasure it afforded her to speak once again to her loved ones. On Miss Boyd inquiring how the voice was to Mrs. Lovett's, the reply was immediately made, “Yes, Julia, it's me; be quiet with Maggie, for my sake.” Maggie is Mrs. Lovett's daughter, six years old. And here permit me to say that within the second portion of that year we had the most irrefragable proofs that those who pass out of our sight are still near us in spirit, for another spirit, nearly related to my wife, also spoke, and our hands freely touched us and clasped our hands. For the benefit of those sceptical friends who will say that Mrs. Everett tricked us, I may say that happily that lady is far above suspicion; she is the mother of a family in the midst of which similar phenomena prevail themselves. But apart from all this, Mrs. Everett on this occasion was so deeply moved, and her emotional nature so affected, that she was visibly shaking while the spirit friends were softly speaking to us, and expressing their joy, and their thanks to God for the probability of thus proving their presence and identity. My wife's relative, who was a dear friend of my own in earth-life, laid her hand on my shoulder, and said, “Dear John, give my love to Mary. Mary is my wife, who was not present. When our sitting was drawing to a close, a member of the circle expressed a desire to know if John Watt was present, when instantly a faint, hoarse voice in clear tones replied, “Yes, friends, I am here, and am glad your dear ones have been so well able to express themselves.” After a few observations, and his benediction, John left us “God-speed.” And thus terminated an interview with the initiates as real as any we ever had with them while in the body. The names which will be obvious to your readers, I cannot here disclose the communication.

Our second sittings took place at my house, on Monday evening, and twenty-three were present. The large number led us to expect little; but John Watt spoke well, the performances were abundant, and a few spirit lights were seen by all, while many of the sitters were troubled. Questions were freely answered. A little girl, who was a favorite of mine, was honoured, and her name given. At the same time I felt soft, child-like hands touching me freely. There is something extremely real in these touches. There is a character about them which positively indicates whether the spirit was old or young, and other individual characteristics are traced through them.

Our third sittings on Tuesday evening was of much the same character as that on Monday, at Liverpool; present, Mrs. and Mr. Everett, Mr. Archibald, of Derby, Mr. A. Lovett, Mr. and Mrs. John Lovett. At this sitting our spirit friends again spoke freely to us all. My wife, who is an invalid, and had to sit away from the circle, received special kindly attention. Mr. Archibald's late wife conversed with him for twenty

minutes, at the same time lightly touching his hands and face, and by repeat touching the hands of all the members of the circle. I may say that all these meetings were opened to the eye that is invariably the vision with Mr. and Mrs. Everett, viz., by reading Scripture and prayer, the spirits always awaiting the permission to be read, and the hymns to be sung. A touch has not been told of what has been a too short, but pleasant visit from our Liverpool friends, who have kindly promised to repeat it next summer, when we trust that some of them at present outside the ranks of Spiritualists may have an opportunity of seeing something of the phenomena, through the power of one who is a true witness and a good medium.

1, Newby street, Fairfield, Liverpool.

#### “THE MYSTERIOUS MAN.”

**RECORDS V.** Dempsey published in these pages, an interesting narrative given to him by a lady who knew nothing of Spiritualism, and who resided in Dublin, setting forth how she was haunted from time to time by “a brown little man.” She consulted the doctors, who could do nothing in the matter; but on visiting friends in London, she began to sit for Spiritual manifestations.

Since that narrative was published, the lady has discovered herself to be a brown, diaphanous, and pliable medium; and on Sunday, last week, a sittings with her took place at the house of Mr. George Scott, 9, Regent's-park-road, London, where Mrs. Neville, Mr. H. M. Dempsey, and Mr. Kennerley, were present. A week or two since the lady knew she was destined to be a medium to Dame Scott, and afterwards the lady informed her when she saw her portrait among those on public view at Kensington.

At the sittings last Sunday night, the Sitters—viz., including the medium, were seated round a small table, by the light of gas and candle light falling across over their heads, and in this instance it was unusually strong; gas and table shadows began; soon a message was given for “John Watt,” upon which the light from the gas was removed, so that the long fall directly upon the face of the patient. A butler named Venner then tried to extricate her, but was stopped by Mr. George Scott, who understood conversation, and who by power and the number of witnesses, removed the influence. For a time the hand of the medium was shuddered, and the hand between the sitters being drawn from her into a state of contraction and paleness.

A spirit who gave the name of Dame Scott then entered her, and said: A resolution to religious thought is being brought about, not through ignorance, but in consequence of the workings of the intellect; those who will not believe in an other-world through faith, must have something to make them believe. It teaches me that my medium depends more upon intellect than faith; but it does not go so, you must have heard from me before. She has too great a mind, and cannot realize the facts; she wants to know the why and the wherefore, instead of believing.

When this spirit left, Venner made another attempt to extricate the medium, but was driven off.

A spirit, who gave the name of General Lowe, then entered the medium, and said:—I am sorry to say more bad spirits are coming to my medium; they override her at night.

Now Venner made another attempt to extricate, and was driven off by medium's power; the medium then woke up, and said that the gas “all right, but very tired.” She then became fad and rigid, with her eyes wide open, and no motion but as muscle for around extension; she did this every time the power left the disembodied spirit, and whenever she desired what she has seen. On this occasion she said she had been to Dublin, and was assisting dangerous convalescent with friends of hers, and could neither not tell the particular.

She was then overcome by a spirit who gave the name of Abraham Lincoln, who said:—I died in the reign of Queen Elizabeth, and have come back to earth to teach. I have long been seeking for a medium; I found one once in Rome, but that was a long time ago. I possessed him, and was told that he was mad, and then possessed him, as when I lived on the earth was possessed me, and said that I was mad. I knew of this fact, but the time was not ripe, and when I spoke of it, was told that I was mad; the woman ran from me, and avoided their children from my path, for they said that I had an evil eye. I told them things I had no knowledge; they said that I was a better, and they possessed me; they

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said that I had dealings with the devil, and I became almost what they said I was. I did not understand those things properly, and nobody else understood them. I have been looking for a medium, and Dora Swift allows me to speak through this one; she attracts numbers of male spirits; for she has the intellect of a man combined with the sensitiveness of a woman. She will get materialization manifestations, and they may kill her; but she must do it, for she was sent into the world for the purpose. Many spirits wish to take possession of her; she ought to have known of Spiritualism many years ago, before her mind became filled too much with the things of this life; they hindered her development, and rendered her more difficult to control, for she has had an eventful life; at last one of us—the Deas—was able to materialize, and he assumed an ordinary form in order not to frighten her.

Again the evil spirit, Venessa, tried to control the medium, and she seemed to have most power to make her attempts at the time other spirits were leaving. She was driven off as before, the medium woke up somewhat exhausted, and on being questioned, stated that on one occasion she saw Venessa clairvoyantly; she had white drapery round her head, and was very beautiful, but stern.

The medium then passed into the clairvoyant state again; she was rigid and motionless, with her eyes wide open, and the eyelids never closed for an instant during the five or seven minutes the vision lasted. She then awoke and said that the Indian present gradually faded from her sight; Mr. Harrison's hand grew luminous, then faded, and other persons came into full view; she found herself in an elegantly furnished room, where several ladies and gentlemen were present, holding a dinner. She remembered one man there quite well, but not the Indian; he had a pallid face, dark eyes, and dark whiskers; he was not a young man; there were dark curtains to the room, and a lamp was alight in one corner; it was not on the floor, but on a table or something. They were not sitting round a table, but were languidly spread about the room.

How the lady was entranced again, and the spirit, who gave the name of Dora Swift, said: I love my medium, and will not dismiss her. [Here he looked round, watching the attempts of Venessa to gain control.] A powerful male spirit tried to get possession of her last night, and he gave her dreadful dreams. Samuel Lever is a friend and good spirit. Almon Stoen is a strange spirit, who will say strange things which you cannot remember, but must listen to; he has not progressed since he has been in the spirit world; he will speak quickly, but let him have his say; he knows much, and will teach much that will be of use; you must recollect and compare, and you will find that his utterances will bear examination, and tend towards the truth of what is called Spiritualism, which will be the religion of the world, and will shake nests. All true religion tends to give knowledge of a future existence, and this will be pre-eminently done by Spiritualism. Men have lost all faith in these days; they worship money; they reduce everything to their own petty reason, but when they see these things they must believe. Materialization will be given through my medium; it may kill her, but she has been recommended for that special purpose, and the consideration must come, I will show you all, Venessa also will come; she will tell you singular, mysterious things, but you must not believe her. She is a part of my cause. She is very cunning—the Indian.

Here the medium passed into the clairvoyant state again, and on awaking said that she had been to the other scenes again; it was going on in a nice room, evidently in a private house. She saw the same person as before, and a lady there very like herself; she could know the names again if she saw it, but had never been in it in her normal state. She thought that about eight persons were in it; they were seated here and there, and not round a table, but she thought they were at a dinner. The man she particularly noticed had a large dark hand, over a large white shirt-front; he had heavy eyebrows; she thought she could know him if she met him anywhere in society; he looked important, and seemed to be the chief man in the room.

The two visions just described occurred between 9.30 p.m. and 10 p.m., on Sunday, Dec. 10th last; those present at the scenes did not know of anything going on anywhere else, and could not imagine where the different scenes could be.

The following letter from Mrs. Neville tells how inspirational poetry is now given through the lips of the medium when enquired after:

1, Bryant's-park-corner, N. W.

DEAR MR. HANNAH.—After you and Mr. Daphy had gone the other evening, our friend went off into a long trance, and two spirits spoke beautifully. This week I have been to see her twice, and she goes off without touching the table, while in the middle of conversation, or when working.

Abraham Norton now gives poetry and hymns, he sings them, but I cannot give you the tune. The words were taken down, as he said them, by Miss Clemons. She and I were present when the medium spoke them, Abraham using her throat. If you think the words good enough to print (we all think them beautiful) do so.

The medium delivered the lines in accents not her own, and when she came out of the trance, she had no idea of anything she had said. After a trance, she says she feels as if she had been asleep.

MARI C. H. NEVILLE.

The following are the lines:—

## SPIRIT POETRY

See the hosts are coming  
Bright and pure and fair.  
See in expectation,  
Thrusting through the air.  
See! They come! They come! They come!  
Spirits are spirits bright.  
See! They come! They come! They come!  
Spirits are dark as night.  
Dreadful hosts are they who come,  
Fighting through the dark.  
Vengeful, servile, are some,  
Full of rage and lust.  
See! They come! They come! They come!  
Grove, and red and slow,  
See! They come! They come! They come!  
Seizing these boughs.  
Then the tree and ancient ones,  
Who overcame the earth.  
With their red and crimsoned hosts,  
Swinging what is life.  
See! They come! They come! They come!  
A grove and charred land—  
See they laid the thinned one,  
To the hoar bark.  
They who in the wavy earth,  
Reigned red and grey,  
Such all need like this dear one,  
Looking for rest.  
See! They come! They come! They come!  
Spirits over the land.  
See! They come! They come! They come!  
With human trees and birds.  
And the tender blosoms,  
In first, so pale, so sweet,  
With their green robes,  
And sprouting boughs—  
See! They come! They come! They come!  
Swinging bough to bough—  
See! They come! They come! They come!  
A human tree bough.  
Let us lead you there, dear friends,  
Help us with your prayers,  
We are with the hosts in earth,  
Liberating their souls.  
See we come! We come! We come!  
From the realms afar,  
They ye come! We come! We come!  
To the souls we love.

SPIRITUALISM IN AMERICA.—In the course of a letter to us, dated Philadelphia, Nov. 2nd, Mr. Robert Dale Owen says:—"The progress of Spiritualism during the last six months in this country has been rapid, far beyond all former precedent. Magazines after magazine, one daily paper after another, have been taking it up and discussing it, mainly in a fair and respectful way. It has become a leading topic with the (New York) Daily Graphic; that paper having had, for two months past, on this compartment, General Gleeson, living with the Kildys, and writing twice a week, enough to fill 8 pages of their paper. It is said that the column they have taken, admitting numerous articles for and against, has nearly doubled their circulation. The Atlantic—our leading literary magazine—has accepted three articles from me on the subject, one for November, published about a month ago; one just issued for December, which I have enclosed, and the third for January. The article explained distinctly the position to which Spiritualism is entitled as a religious element, and in its connection with civilization and soul progress. It is a reply to the enquiry which is constantly coming up in our papers here,—disputing the phenomena of Spiritualism is true, or what are they? What has it ever taught the world, or what is it over likely to teach it. It contains, I think, the most decided view I have ever uttered of Spiritualism as a convincing and corroborative agent. I read the *Atlantic* with interest; finding its character and arguments true."

## SPIRITUALISM IN DUNDEE.

Spiritualism has been established in Edinburgh and Glasgow for years, yet has been almost entirely unknown in the important town in Dundee, where Mr. William Oxley has just introduced the subject in a most efficient manner, so that there is no doubt it will strike root there as vigorously as in other places. Mr. Oxley writes:—

*To the Editor of "The Spiritualist."*

Sir,—I send you two reports taken from the *Dundee Advertiser* and *Dundee Courier and Argus*, of three sances at my rooms here, Messrs. Peck and Sadler, of Cardiff, mediums. We have had six sances in all, at which about 120 persons have attended. These sances have created an intense excitement in this town and neighbourhood, the newspaper placards announcing them in large letters, as "A night with the Spiritualists in Dundee," and "Startling Manifestations." Strange to say, the results on the first four evenings were not quite satisfactory, and the general impression outside was that the whole was trickery. On the Wednesday evening I placed the two mediums in the hands of the reporter of the *Dundee Advertiser* to score them as he himself should think fit; the result was a crowning success, and as you will see by the second account by the same reporter, the mediums are fully exonerated from any suspicion of fraud. Now the public are on our side, and the general verdict is that the "flim" of the reporter, at the close of his second narrative, is ungentlemanly and quite uncalled for.

If a good trance medium were now to come to Dundee, or a good lecturer, such as Dr. Sexton, I have no doubt he would have overruling audience.

As the reports contain a very fair account of what occurred, you will probably select what you think of interest for your columns.

WILLIAM OXEY.

In another letter Mr. Oxley speaks in the highest terms of the mediumship of Messrs. Peck and Sadler. The following report from the *Dundee Advertiser* of Dec. 18th shows the nature of the manifestations they obtain:—

On Wednesday another spiritual sance was held in the same place as the former one already recorded, and by the kindness of the gentleman who has arranged these meetings we were again invited to attend. The company numbered about 18, and when all had arrived they took seats around the same large mahogany tea-table, forming a complete circle round it. The two mediums were seated, one at the head and the other at the foot of the table, and at the express desire of one of them we took our seats close to the right side of the medium at the top, with our left leg pressing against his right. The medium now took up a pencil, and placing his hand over a sheet of paper the pencil began to gyrate in a most erratic manner upon the paper, and at length, at a most astonishing speed, spat out, "You are sitting all right," in answer to a question to that effect. All hands were then lightly laid upon the table, some songs were sung, and in the course of five minutes or so the table began to beat time to the music.

The company then joined hands and raised them up from the table, when, notwithstanding, it rose at least a couple of inches from the floor and floated to and fro in the circle. We kept our leg firmly pressed against that of the medium all the time, and can safely say that at least with me leg he did not touch the table, while the movements themselves were such as seemed to be beyond the power of the two mediums combined, sitting as they were, to effect. Richard was highly agitated, and indicated his presence with as vigorous knobs as ever, and he promised to do all in his power to interest the company and convert sceptics. Beyond this no results of importance were elicited at this sitting, as the gas, which had been turned low, was turned up, and the company began to re-arrange themselves for the dark sance.

The arrangement was different from the sitting of Monday evening, so that several suggestions we intended proposing for the proper secluding of the mediums had to be abandoned. Thus two young gentlemen offered to submit to be secured in any way we chose; but the tantalizing thing was they declared their power was fast abiding away, and that unless the fastening was done with the greatest care nothing could take place. At length it was agreed that they should be tied to their chairs with whiskers. Both sat down upon chairs close to each other, and within say six inches of the table. The

wrist of the one was secured to the back of the other's chair, and the same thing was done to the other; then the arms, which then crossed each other, were tied at the elbow, and all the knots were secured with wax. We then sat down at the side of the younger medium, grasping his left hand firmly in our right, and keeping our arm pressed against his chest, to prevent his body touching the table. The right hand of the other medium was grasped by a gentleman of the company, and, tons assured, it seemed next to an impossibility for either of them to touch the instruments placed on the centre of the table. These consisted of a guitar, a banjo, a tambourine, and a musical box of at least twenty pounds in weight.

When the circle had been formed, by all grasping hands round the table, the host turned out the lights and left the room in darkness. The musical box had been wound up, and when it had run through its tones the medium at our side began to shiver violently, and his hand dropped upon our shoulder. The other medium was heard to shiver in the same way, and after a considerable lapse of time the lively spirit called from declared his presence through the mouth of the medium farthest away from us, and said, "Spirits not got well power, mass ; too much light." A small streak of light was visible between the window curtains, and the gas had to be lighted and the curtains rearranged to exclude the faint glimmer before Sam could consent to partake. It may be mentioned that when the light was up noticed that the medium seemed to be asleep, and their arms were cold firmly secured to the chairs. No sooner was the gas again turned down than Richard, through the mouth of the young medium at our side, declared that a tune should be struck up, and that it be "something jolly." "Add Lang Syne" was the jolliest song at the command of the company, but it seemed to give both Richard and Sam great satisfaction, Sam declaring that he could "mother hab too much ab a good tune," and Richard addressing his determination to converse the spirits at his side. In fulfillment of this promise the guitar began to rattle about the table, to have its strings struck as if a finger had been firmly across them, while the instrument itself was jolted and dashed about the table in a manner rather calculated to all mind about it. But this was only the beginning. Richard declared he had good power, and soon the instruments began to be smashed violently about, to go rattling among themselves in the darkness, and to have their strings struck suddenly. Nor was this all, for the lid of the musical box was opened and shut with loud snap, while the box seemed to be lifted up bodily and to be dropped with a bang that made it very curious how the box could stand such usage and stilling. The din of the instruments however, in fact, decreased; and as all the energies of the "spirits" were suddenly bent upon securing the "sups," our host became the source of consternation with an instrument grating and a roar every second at a velocity that raised a current that could be felt. When the din was at the loudest the guitar came slant upon the cover of our head; nor did Richard's exertions in this way cease till at the third blow we acknowledged his power by giving vent to a cry, when away the guitar went clattering along the table.

Richard then announced to the company that he could get the "sups" to the ceiling, and we held our breath for a halte; but Richard is evidently given to boasting, for in a minute or two after this he declared that his power was leaving him, and after addressing a few more cautions to the company, he bade all a mazam good night, and took his departure for a more congenial sphere of enjoyment and a more elevated companion. It is to be hoped, thus keeping about musical instruments. Sam was evidently disengaged by the rest of Richard's company, for he also took his leave, when another spirit from the young man at our side pronounced a benediction, declared the proceedings over, and asked that a light be struck. When the gas was lighted we examined the cords with which they had been bound, and found them as securely fastened as ever. This frank confession is due to the mediums. In whatever way these "physical manifestations" are produced, we can at least say that we cannot see how it could have been possible for the mediums whose hand we held all the time to have taken any part in them. The gentleman who held the other medium avers that he never for one moment quitted his hold. These are the facts, explain them who may. That spirits have anything to do with the manifestations we do not for one moment believe. If it were possible to imagine that spirits had anything to do with such phenomena, they may be secret from the late, or even the companionship of such ethereal hosts,

who, having a nervous disease in, see yet even dare to work and seek to establish a truth by such contemptible means.

### THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.

The following is a letter which Mr. Collier wrote to Mr. Martineau, on the subject of schools for the children of Spiritualists:—

The Times, Friday, Dec. 1st Nov., 1874.

To J. H. T. Martineau, Esq., Pusey House, Brighton.

My Dear Sir,—I have much pleasure in replying to your letter of the 14th inst., approving the brief expression of my views for the establishment of a college for Spiritualist children, and, as you take a warm interest in the subject, I am sure you will allow me further to detail them.

I am of opinion that a seminary, conducted under the superintendence of well-known Spiritualists, with perhaps other unattached men, if supplied with a sum of about £200 per annum for three years, should become self-supporting. If it did not succeed during that period, it may be found that ten times that sum will not affect the object.

I believe there is a great want of a seminary based on purely rational principles, where facts, and not fictions, shall form the groundwork of education, and, therefore, of character. If the mind were correctly guided from the inception of all education, while studious merit, upright conduct, and good behaviour, were made the goal, the instruction would be impressed not only by Spiritualists, but by the children of other educated persons of this as well as of foreign countries.

But who can doubt that the current theology, falsely called Christian, contains and makes up most of human judgment; and with it too often destroys the highest hopes? Who is prepared to hear of thinking man seeking shelter in superstition, when they perceive that the darkness in which they are buried are misery? And who does not feel that man should receive a fullness similar to the sun's whose illumination should be desired for their abiding? For should they not of all others be ashamed at the progress of their children during in various years to the human field of aspiration, if not of action?

The youth provided in an atmosphere where to rest is to understand, grows up into numbered for better qualified to answer the difficulties and trials of life, than he who is raised in the shadow of superstition, however venerable their antiquity, or high their authority, and he will desire for more extensive knowledge and strength from a clear knowledge of the way of life, even in the blind and gloomy paths of fact.

Similar, through diversity of character, and consistency of conduct, we greatly be exposed of those who do not fully understand, and practice the ways of true religion. Believing in the laws they fail to obtain its benefits. They cannot, can we not, grow in goodness, for instead of bringing and strengthen, they are banished.

The laws of the Author of all nature should be clearly defined, so as to become the standard or governing power for the attainment of health and happiness, the two chief properties of happiness; and these will be found to be as much science as mathematics and astronomy. These points to the establishment of this standard, as the only laws calculated to remove suffering. But if man is ever numbered, how can it such a great purpose? A spirit abiding at the presence of the soul, drawn by the consciousness of harmony and justice, should have influence over thoughts which have found earth and misery from the earliest days of the Christian epoch to our time. Briefly, the best education will be found when the mind can rest with satisfaction in the consciousness that goodness, consisting in their actions and character, and general in their application, from the foundation of fact, from, with due correspondence to illuminate the mind, and conduct the actions, just as the light at the sun does our feet.

However, the usual school-books would be taught. The Bible, I agree with you, should be no more regarded as divine than other books containing good precepts, whether of Christianity, Judaism, or others. It is surely time that all representations for this book should be abandoned. Clearly a history of the Jews, &c. contains, like all histories, ancient and modern, much that is untrue. The majority of its pages consist of what are now fictions, which in no manner are justified except by being held up as a volume sacred body. The New Testament is even interesting; and, as you are

aware, by the logic of the phenomena of Spiritualism, contains greater truth, and is therefore more valuable; but to neither should we be bound by any slavish testing. Unless we can disentangle between poetry and mystery, however real, our religion is of little worth, and the condition of our judgment should surely cause alarm if we are so liable as to accept black for white.

I shall be glad at any time to see you, and talk over these matters, and if you are willing to communicate the sum you have named, I shall write the committee to meet on business any day you may appoint.—Yours faithfully, ALFRED COLLIER.

### SPIRITUALISM IN BIRMINGHAM.

At the regular meeting of the public circle, at the rooms of the Spiritual Society, Self-ridgeway, Birmingham, on Wednesday evening last week, the phenomena through Mrs. Green's mediumship, were of the usual character. Phenomena were brought by the spirits and placed in the hands of the seances; a rather large size of illumination was thrown on to the shoulder of Mr. Franklin, who was in the outer circle, these being double circles as usual. Spiritual voices were present. Spirit hands were felt, spirit voices were heard, and the tambourines and bells sounded towards the outside and around the outside of the circle. The tambourine jumped on the hands of the others in a jerky manner, keeping time to the ringing.

On Sunday evening last, at the public circle, a more numerous attendance of spirits was apparent, and in the early part of the session, in consequence of the questionings of a well-known M.D. of the town, and the unspiritual remarks of another person, the sensitive medium, Mrs. Green, was rather disturbed, and her manifestations ceased while they were present, but they both acknowledged that something touched their hands. One said it was "a piece of ribbon," the other that it was "like a hand with a cuff on the wrist, and a sleeve," but we were not surprised when subsequently we learnt that an medical friend had, early in the evening, passed an elderly lady that he could not believe even if he saw a spirit. The two questions I asked left, there was quite an uproar on the part of the spirits; what with the clanging of the bells, the ringing of the tambourine, and the loud spirit voices all intermixing together, the effect was powerful. The communication spirit claimed attention, notwithstanding of that nature, as they caused pain to the medium and unspiritual feelings to the friends leaving the circle.

Mr. Rawlinson the spirit, promised to do all he could on the following evening to make the spirits happy, as the same was for a good object—the helping of a family of Spiritualists which was in distress. The session closed at 12.30 by the ringing of "Peace God, from whom all blessings flow."

### DR. FRANZ HOFFMANN.

Dr. Franz Hoffmann, a Professor at Wurzburg, in Bavaria, after expressing his pleasure in accepting the offer of honorary membership made to him by the British National Association of Spiritualists, writes thus to the Foreign Secretary:—

"I will send you before long a list of my literary writings. At present I will mention only my edition of the complete works of Bruno von Stoeber, in sixteen volumes, and the edition of my *Philosophical Writings*, now containing twelve volumes, of which at present, as a result of inevitable obsolescence, only three volumes have been published. Furthermore, however, translations composed the greatest, and works on particular subjects, such as the history of philosophy, are systematically not made, whereas the subsequent, not to say numerous publications of Spiritualists, Stowes, and Martineau, appear in successive editions, and in translations in other languages. In point of quantity and style, Stoeber is equal to the greatest philosophers of Germany; in importance of thought he surpasses them; and it is for that very reason that he is represented by no German literary leaders in books and periodicals. I have long wished that in England no voice has been raised in favour of Stoeber, since his philosophy is more deeply impenetrated with the spirit of Christianity than any other writer of equal power. His writings are also of deep import to Spiritualists, copies may be seen in my article in *The Spiritualist and Anti-Spiritualist Journal*, Nos. 3, 6, 7, 8, 1874 . . . . You will consider Stoeber as the greatest contributor of Spiritualism. I don't dare here to claim, in my former contributions to the British National Association, that claim, and on that ground,

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PATRIOT FRIENDS.

DEC. 25, 1874.

**Correspondence.**

(Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.)

**MISS FAY'S MEDIUMSHIP.**

SIR.—I wish to inform my friends, through the columns of your valuable paper, that in consequence of illness my seances are no longer under the management of J. A. Padcock, but my health permitting, I shall be pleased to accept invitations from my friends, free of charge.

I, Maddox-street, Regent-street, W., ANNIE EVA FAY.  
December 17th, 1874.

A seance, in connection with the Dalston Association of Enquirers into Spiritualism, will be held at the Luxemburgh Hall, on the 21st of next month.

The Northern Wig of Belfast, has republished accounts of Moore, Peck and Badler's seances in Dundee.

The foreign circulation of a newspaper takes years to establish; that of *The Spiritualist* has been growing most satisfactorily, for, practically speaking, this journal is now the organ of all the Spiritualists of education and culture throughout the world, who understand the English language. Mr. Terry has written from Australia ordering a larger supply, and saying that it gives general satisfaction.

**THE ROYAL INSTITUTION.**—The lecture session at the Royal Institution begins next Tuesday afternoon, when Dr. J. H. Gladstone will give the first of a course of six experimental lectures, adapted to a juvenile auditory, on the "Vulcan Battery." These Christmas lectures are attended by ladies and gentlemen of all ages, and were rated to their present status by the ability of the late Professor Faraday. The Revd. Stephen, F.R.S., will give an evening lecture in March, on a subject not yet selected; his recent experiences in Spiritualism may be suggested to him as a good subject—one sure to draw a full attendance. Mr. James Dower will lecture on "The Physiological Action of Light," which will be of interest to Spiritualists, in consequence of the pain which light inflicts upon most mediums and metopic sensitives when in the trance state. Professor Huxley, Sir John Lubbock, Professor Tyndall, and others will deliver lectures. Programmes may be obtained on application to the Secretary, Royal Institution, Albemarle-street, Piccadilly.

**SCARF PHOTOGRAPHY:**—Mrs. and Miss Showers have written to us about some successful spirit pictures taken in the presence of the latter lady, who says:—"Peter has at length been photographed. Mr. W. came here the other night, and we had a short sitting with him. Peter volunteered to show himself at the earliest opportunity. Mr. W. accordingly called to-day with some glass plates which he had purchased at another photographer's, and which were all marked by himself. On arriving at Mr. Hudson's, Peter entered me, and as soon as I was quite unconscious laid two cards, according to the pre-arranged signal that Hudson was to count the cards as soon as he heard them. On the very first plate I, on looking, recognised the Peter. I have so often seen, and on the next plate there was an object which I cannot find words to describe adequately, but it was evidently all-partial, and Peter has promised to explain its meaning. In the second photograph, mamma, to my great gratification, recognises Florence Mayes from the classical outline of the face."

**SEANCES IN EAST LONDON.**—Last Sunday, Mr. Gourlay's quarterly meeting was held at 15, St. Peter's-road, Mile-end, and the proceedings had a special interest, because the new trance mediums in course of development made their debuts before the public. Miss Young and Miss Major gave trance addresses of fair quality and considerable interest, and Mrs. Gender and Mrs. Bradley spoke considerably while under influence; the latter was controlled by a decidedly sharp spirit, who snapped up the attention of the smaller students before their questions were half off their mouths, somewhat to their confusion. One of the sitters asserted that a powerful physical medium was hovering in the neighbourhood, and then a woman came walking into the kitchen while she was busy there. One moment, also, one of her children cried out, "Oh! mother, look at the table! Books a' look!" The table was walking along with books on it; it tilted and upset them on the floor; a rattling noise was then heard, and all the books flew back into their place on the top of the table.

**TRANCE ADDRESSES.**—Next Sunday evening, the 27th instant, Mr. Cogman, of 15, St. Peter's-road, Mile-end, will be present at Gorwell Hall, 86, Goswell-road, and deliver an address in the trance state. On the same evening Mrs. Bullock will occupy Mr. Cogman's place at the Institution, 15, St. Peter's-road, Mile-end, and give an address under the control of her spirit guides. Service at the two meetings will commence at seven o'clock; admission free; collections will be made to defray expenses. A soirée to aid the Sunday meetings will be held at Gorwell Hall on Thursday evening, the 7th January, 1875. The evening's entertainment will be similar to the last soirée given on Mrs. Bullock's behalf. Many friends have given in their names to take part in the entertainment.

**A SOIREE DANSANTE, IN COMMEMORATION OF THE FOURTH ANNIVERSARY OF THE "DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM,"**

will be held at the

**LUXEMBURGH HALL,**

(Opposite Dalston Junction Station, North London Railway), on or about THURSDAY, 1st of JANUARY, 1875.

The chair will be taken by the President,

**ALFRED E. LOVELL, ESQ.**

Starting to commence at 8 o'clock.

Paintings, Drawings, Photographs, and other objects of interest will be exhibited by various friends; and many influential Spiritualists may be expected to take part in the evening's proceedings.

Further particulars will be duly announced.

Any spiritualistic friends willing to aid the executive by the loan of articles of interest to "spiritualism" or by contributing in any way to the proceeds, please communicate with the Honorary Secretary, A. M. Greene, at his private residence, 1, Chalcots-road, Pancras Park, E.C., or to Thomas Rixson, 19, St. Philip's-road, Islington, N.

Tues and Thurs at 8 o'clock.

Admission:—Single Ticket, 1s.; Members of the Association, 1s. 6d. Double do. (i.e. Lady and Gentleman), 2s.; Member, 2s. 6d. Family do. (to admit Four Persons), 5s. 6d.; Members, 4s.

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A Record of the Science and Ethics of Spiritualism.

PUBLISHED WEEKLY, PRICE TWOPENCE.

ESTABLISHED IN 1869.

**THE SPIRITUALIST**, published weekly, is the oldest newspaper connected with the movement in the United Kingdom, and is the principal organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe.

The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science, and the Professions. Among them who have published their names in connection with their contributions is the editor, Mr. C. P. Varley, C.B., F.R.S.; Mr. William Crooke, F.R.S., Editor of the Quarterly Journal of Science (who admits the reality of the phenomena, but has, up to this date, November, 1874, expressed no opinion as to their cause); Mr. Alfred E. Waller, the Naturalist; Friend Annie de la Motte (now Mrs. (Waddington); The Countess of Carlisle; Count de la Motte-Picquart; Lord Lytton; the Revd. Robert Dale Owen (New York); Mr. Wm. George (London, U.S.); Mr. Charles Latimer, Bart.; Mrs. Rose Churchill (Viscountess Muriel); Mrs. Mahonagh Gregory; the Revd. Alexander Abbott, Hon. Secretary Imperial Committee, and Chevalier of the Order of St. Michael (St. Petersburg); the Baroness Adelina Vay (Russia); Sir H. M. Denby, Barrister-at-Law; Mr. Weston Templeman, Lawyer, M.D. (B.M.A.); Mr. J. O. Lawrence; Mr. John E. Parker, M.B. (London); Mrs. Haughey (London); Mr. Langdon Collymore; Mr. Charles Blackmore; Mr. G. George W. Stock, B.A. (Glas.); Mr. James Watson; Mr. M. Jacques Davis; Mr. J. M. Gatte, M.D., the Revd. C. Morris Davis, D.D., Author of *Desiderata* (London); Mr. A. C. Hall, F.R.S.; Mr. H. D. Jackson, M.R.M., Barrister-at-Law; Mr. Alexander Jay; Mr. D. H. Wilson, M.A., LL.D.; Mr. C. Greenway (Bury); Mr. & L. B. Newmarch; Mr. William Dakin; Miss Eliza Berg; Miss A. Blackwell (Portsmouth); Miss F. Stevenson; Mr. J. H. Martineau; Mr. J. M. Purdie (United States); Mr. W. Lindsay Blackwood, M.D. (Australia); and many other ladies and gentlemen.

**PARISM, SPIRITUALIST PHOTOGRAPHER.**—A woman & her son are appearing, Madame, Workhouse, and friends. The magnetism holds them in full control, or when removed, you can guess for itself. Address, 4, Maynes Bend Terrace, Bow-road, Nov. 25.