



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

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**SPIRIT-TESTS VERSUS SCEPTIC-TESTS.**

A curious chapter might be written on tests of the reality of spiritual manifestations. There is a very frequent seeking amongst those who are so far in advance of the times as to be just opening their eyes to the realities of Spiritualism for superfluous and illusory tests. Even if these be obtained, no advance is made; but the attempt to obtain them often leads to absolute failure in other respects. I have sometimes observed, too, that the effect of an otherwise satisfactory test has been marred by a counter-test—a suspicious incident or failure, in no way connected with and not necessarily a concomitant of the test, but, as it would appear, devised by, under favourable conditions, malevolent spirit-agency, for the express purpose of mystifying or disgusting the sceptic. The reason of this is a law which spirits themselves cannot contravene. Our higher faculties and affinities cannot be satisfied whilst our lower ones are active; the grandest truths of eternity cannot be verified whilst we are striving to detect a vulgar or an impossible trick. The law is that of receptive fitness, hinted at in the injunction, "Seek, and ye shall find." In "crying after knowledge and lifting up our voice for understanding," we must sometimes raise ourselves above the character of a detective. We must not ever be suspecting falsehood if we wish to obtain the highest truth. Neither will a spirit often submit to be tested by means analogous to those we might wish to use in testing his medium or a questionable half-crown. Unequivocal and rational test conditions are sometimes very necessary, to Spiritualists as well as to sceptics; but the best tests are those which come spontaneously—spirit-tests rather than sceptic-tests. The latter should not gratuitously be allowed to interfere with the former. To sit in your own room with a medium you have every reason to believe honest, to hold one of his hands whilst your mother, wife, or particular friend holds the other, to be touched and caressed under these conditions by hands belonging to no possible mortal, to hear these hands winding up a musical-box, which is subsequently floated all round the room, and transporting heavy and fragile drawing-room ornaments, which are gently rested upon your head prior to their being deposited upon the table, to see wonderful lights and to hear unaccountable voices in every direction excepting that of the medium, and then to insist upon carefully tying him with ropes or tapes in a constrained position to his chair, with a view to obtaining in a "cabinet" seance even more marvellous evidences of spirit-power, seems to me somewhat irrational as well as detrimental to the object in view. The "test" appears, in fact, to be as purely vexatious and illusory as that of the Hibernian who, objecting to the medium's partial freedom, wanted to "handcuff his feet." For, if we admit the medium to be clever enough to produce these phenomena with his feet or his eyelids (for we must reject the hypothesis of a small boy carried about in his coat pocket), we should admit that he may be clever enough to slip out of the ropes and tie himself up again.

When the higher phenomena are aimed at, under circumstances and surroundings which of themselves constitute reasonable test conditions, I am convinced that greater progress will be made in the direction of accurate and logical conclusions, as well as in the higher convictions which should be based upon them, by seeking for spirit-tests, rather than by lowering the tone of the circle by suggesting suspicion and devising sceptic-tests. Advanced Spiritualists, at least, should generally, I think, abstain from troubling themselves about any hypothetical deceptions, and simply leave these to expose themselves. Given a circle in which there are a few good observers, including one scientific man, they are tolerably certain to do so, either by positive or by negative evidence. Then there are the "friends on the other side" belonging to the private family circle to appeal to; and though they may seldom accuse and never condemn, their reticence is often significant enough. One use, by the way, of the "scientific man" (he need not be an F.R.S) is to remove some of the grounds of irrational scepticism by clearly pointing out what it would be possible and what it would be impossible to effect by means of known scientific appliances, many persons being in a condition of utterly mystified credulity and incredulity upon this point. I may observe that the principle I am now advocating is that which is adopted by our friend Slater—the oldest and one of the most experienced and advanced Spiritualists

I know—of whom it may be said that he never *suspects*, but by some means perhaps invariably *detects*, any deception when it exists. Mr Russell too, who has obtained even more marvellous phenomena than we have, and spirit-tests which, like ours, are absolutely conclusive without any aid from sceptic-tests, adopts the same plan.

I have been led to these remarks by the results we obtained at seance held on the 28th ult., at 19, Cambridge Street, Hyde Park. There were present Mrs. Fitzgerald, Mr. Percival, Miss Murray, Miss B—, Miss P—, Mr. Clifford Smith, Mr. C. E. Williams (medium), my wife, and myself. Whilst we were taking tea, raps were heard upon the table, our spirit-friends being impatient to inform us of their presence and to announce that, although "Katey" could not make herself visible, "John King" would appear, whilst "Katey," "Peter," and other spirits would be with us. In full daylight a small spirit-band was observed by one of the company to rest for a moment upon the edge of the table. On proceeding to the drawing-rooms, which had been previously darkened, we perceived that daylight entered somewhat freely through the spaces between the shutters. This we feared would interfere with the embodiments, but shortly after we had joined hands round the table, it was moved by a powerful force into the darkest corner of the room, and it became evident that hands were being busily employed about the window-curtains. Partly by adjusting these, and partly, as was apparent to all present, by other less explicable means, the room was soon perfectly darkened by the spirits. "Katey" then informed us of her presence by gentle touches with her embodied hand, wound up a large heavy musical-box which was upon the table, moved it about, set it playing and then stopped it, and passed her fingers over the comb. She then took some flowers from my mother, and presented them to several of the sitters. A hand-bell was then taken from the table, violently rung, and carried up to the ceiling, a spirit-light accompanying it in its gyrations. "Peter" then came in full powerful voice, and shook hands with each of us, raising our hands high up into the air—as far as we could reach without disjoining hands. A heavy photograph-album was then taken from a table in the corner of the room and placed upon the table round which we were sitting; the former table was then moved from its place and turned upside down; whilst a fan, which was also upon it, was used by "Katey" to fan us, a delicious perfume at the same time pervading the room. "Peter," after amusing himself with the fire-irons, now entered into a prolonged and humorous conversation, principally with my mother. All this time, I need scarcely observe, every hand "on our side" could be accounted for. Now came a spirit-test. At my mother's request, "Peter" gave almost word for word the details of the conversation which took place at the "seance without a medium," reported in your last issue. None of those present, save "Peter" and my mother, knew of this conversation. "Peter" now became quite one of ourselves, and seemed to enjoy himself immensely. Passing over the various phenomena with which he favoured us, and the various funny things he said, I may mention that he offered to repeat his feat of floating the musical-box round the room and bringing the china and the clock from the mantelshelf—an offer which we declined, as we wished to economise the power for the cabinet seance. At length he announced, "Here comes my 'Boss,' but I'm not going to clear out because he's come!" "John King" then greeted us all by name, and shook hands with each of us in turn, his hand being perfectly materialised. He told us that he would be able to show himself, and advised a break for the cabinet seance, which advice we immediately acted upon.

We decided now to dispense, for the first time, with every form of sceptic-test; and, the back drawing-room doing duty for a "cabinet," we invited the medium to make himself comfortable upon a couch close by the curtains separating the two rooms. The curtains were then drawn, and we took our seats in a semi-circle fronting them, joined hands, extinguished the lights, and commenced singing. Soon "Peter" spoke again, telling us to "look out for his boss's grand test." Then a bright light was seen in the back room, and "John King's" face and form were seen through the partly-opened curtains. Suddenly the latter were drawn right back at one extremity of the semicircle, and the sitters, at that extremity had presented to their gaze a *tableau* forming

the grandest spirit-test that in my experience has ever been given. Standing over the couch and illuminating from head to foot with his "spirit-lamp" the unconscious medium reclining upon it, was the finely-draped and majestic figure of "John King," himself illumined by the same light. Addressing himself to me, he asked if I could see the medium quite distinctly, again passing the "spirit-lamp" over him from head to foot. When I told him I was satisfied and grateful, he closed the curtain at our end of the semicircle, and drew back that at the other end, that all of us might distinctly see that glorious sight, that crowning test of the spirit and the medium both clearly visible at the same time. This test was repeated several times, and then "John King" came forth amongst us, with his lamp—apparently octagonal in form, and like condensed moonlight—in his left hand, and went up to my mother, whose hand he took within his right hand, holding it for some time, whilst he congratulated her upon that which God has wrought for man in these days. Lighting up his face and turban, he then placed some of his drapery within her hands, and patting her upon the shoulder, passed on to the next sitter. He shook hands and chatted for a few minutes with each in turn. To me he said, "Desmond, you must bear witness to this. I have done my best for you." After this he returned to the cabinet, and in a few minutes came amongst us again with a new light like a crystallised mineral specimen, rough and hard, but very brilliant. At the request of Mr. C. Smith, he struck this several times upon the table to show its hardness. This lamp apparently does not require to be so carefully handled and manipulated as the former one—it is like nothing I know of in science. In answer to my questions, "John King" said that he brought with him part of the material from which the lamp is produced; the remainder he took from the medium, to whom it was necessary that he should restore it. During a considerable period of this time the curtain was left partly open, so that the sitters were not, as usual, separated from the medium. I noticed that at the conclusion of the seance Mr. Williams did not appear to be fatigued or distressed, as he generally is with an equal expenditure of power when the conditions are less perfect and the circle less harmonious than they were on this occasion.

DESMOND G. FITZ-GERALD, M.S.Tel.E.

#### MR. HERNE AT MRS. BERRY'S.

To the Editor.—Dear Sir,—I write to give you a brief account of a seance held at Mrs. Berry's on Saturday last, May 31st. There were only Mrs. Berry, myself, and Mr. Herne (medium) present. We had a banjo, a zither, and table-gong placed in the room. Mr. Herne took his seat behind an easel covered with baize, we sitting in front about three feet from it. No sooner were the lights extinguished than we were welcomed by "Peter," who always now knocks at the door before he enters. After a little chat he took up the zither, and was charmed with that "pretty little instrument," as he called it. After striking the chords he gave us a sort of programme of what he would do; first was the village bells, then the London bells, then the congregation to come to church, then the morning hymn. At last he tried to imitate as accurately as he could a young lady's singing in the church, then "big Ben," "and now," he said, "I'll give you great 'big Ben' in a foggy day." Again he expressed his delight at the zither, and asked if he might take it to spirit-land; to this Mrs. Berry consented, but I did not like my zither going away, so I made a condition that if he took it he was to bring it back again, and he then requested an arrangement that if he left it with us it was always to be put on the table at the seance. Part of this time the banjo as well as the gong had been used; we asked him how he could hold them, but he said he did not hold them, but that they floated, upon which he made them float towards us while they were being played upon. He now asked Mrs. Berry to let him take her boot off, and, like a dancing-master to his pupil, called out, "Now, Mr. Boot, mind you keep time with my music," and the boot did keep time, exactly as if someone was dancing on one foot. The medium all this time had not spoken, and I asked "Peter" what he was doing; he answered, "He is fast asleep," upon which, to satisfy us, he beat time with the banjo upon his head, which woke him, and it appeared he had not heard anything from the time we commenced. "Peter" now bade us good night, threw open the folding-doors, and, as we thought, took his departure; but another spirit coming in, he returned, and appeared in a great passion, desiring him to leave instantly. This spirit is a Frenchman, and "Peter" appears to have a great antipathy towards him, so much so that the little room which was arranged for us to hold seances "Peter" will not enter, it being there that the Frenchman first came and gave directions for preparing for a new manifestation. A few evenings ago this was done as follows:—"Peter" rang the bell, and upon being asked why he had done so, as it would bring the servant unnecessarily up, he answered he was "not going to have this Frenchman interfering with him," and when in answer to the bell the servant came, "Peter," in a strong, firm voice, desired him to show the gentleman out. Mrs. Berry thinks that Mr. Herne's power is getting stronger than ever.

June 2nd, 1873.

E. BERRY.

#### DR. GULLY'S VIEWS ON RELIGIOUS PHILOSOPHY.

To the Editor.—Dear Sir,—I think that the verdict of "Fritz," in your last number, on the man who penned the anti-spiritual article in *Chambers' Journal*, is very likely to be the right one, ears included. But "Fritz" should know more of me before he makes the statement that I am a convert from Materialism. Nothing can be further from the fact; so far indeed that I never could understand the materialistic standpoint of the mysterious life within us and external to us. Whilst yet a youth I abandoned the orthodox views of Christianity, in which I had been rigidly reared, because they involved so many coarse material dogmas concerning the seeking of God and holiness, and were symbolised by so many coarse, material, and deceiving forms. Not long afterwards I found in Swedenborg's writings the spirituality which I was sure was at the bottom of the religion; and I did this very possibly before "Fritz" was born. I never did, and I never can believe that matter explains itself, or that it is anything more than a phenomenon; spirit, ever increasing in purity and power, I believe to be the cause and conservation of all we experience inside and outside of ourselves; in

short, it is ourselves. It will soon be twenty years since my first investigations into Spiritualism commenced; can "Fritz" date his so far back? Meantime, I bear him no ill will for speaking of me in connection with "the souls of infidels going direct to hell" and "saved by Spiritualism." I was a Spiritualist through and through long years before Spiritualism was dreamed of in this land, and the manifestations of it by mediums only came to confirm what I was already assured of in my own spirit. I am emphatic on this point, because this is the second time I have had to deny the statement that I am a convert from materialistic beliefs; it is entirely without foundation.—Your obedient servant,  
J. M. GULLY.

[Everybody will be glad to have the opportunity of knowing to what of Dr. Gully's experience in religious and spiritual matters. It would be highly instructive if the inner life-work of progressive and philosophical minds were more plentifully given. Though Dr. Gully may have expressed his views repeatedly, yet the difficulty of being cognisant of all that transpires in these respects must have led "Fritz" to write as he did, and not from any desire to misrepresent our esteemed correspondent, who has the hearty respect of all who know him even by report.—Ed. M.]

#### MRS. BUTTERFIELD AT LIVERPOOL.

To the Editor.—Dear Sir,—Mrs. Butterfield's tour demands something more than a passing notice in your paper, but the limited space at your disposal this week will keep me within the bounds of a mere outline. Let me, then, say that Mrs. Butterfield has during her stay of sixteen days delivered twelve addresses in the trance state, all of them of a highly moral and intellectual character, and well delivered and received, if I except one partial failure, viz., the address given at Birkenhead, when the medium was in a very exhausted condition, and the influence unfavourable.

On the evening of May 22nd, Mrs. Butterfield kindly placed her services at the disposal of the committee for the benefit of our society, the subject of the address to be chosen by the audience. Five subjects were submitted, viz., 1. The teaching of the spirits on the nature and efficacy of prayer; 2. Plenary inspiration; 3. The advantage of an address under control over one in the normal state; 4. Describe the spirit-land; 5. The mediumship of Jesus and his Apostles. The last subject being chosen by show of hands by a large majority, the medium immediately and without hesitation, went methodically and carefully into the nature of the glorious gifts conferred on the founders of the Christian Church, insisting that those gifts were hereditary, and ought to be in full exercise at the present day, the promises of Jesus Himself being to the effect that all who believed should do the works which He did. The audience, which was a large and respectable one, seemed highly delighted, and an opportunity being given by the controlling spirits for questions to be asked, several gentlemen asked questions bearing on the subject of the address, which were well answered, but the matter being of such magnitude, the spirit said he would make it the subject of his remarks on the next Sunday evening, which he did with good effect.

But last Sunday's address was perhaps the most interesting and instructive of the whole course, the subject being put by the spirit in the form of a question, viz., "Which is the Real, the Natural or the Spiritual?" The arguments advanced were of the most philosophical character, and far above the medium's capacity. Altogether we feel assured that Mrs. Butterfield's visit to Liverpool will be productive of much good, and I trust the friends of liberty throughout the country will avail themselves of Mrs. Butterfield's mediumship, always bearing in mind one fact, viz., that partial failures, as in all spiritual manifestations, will occur, but these only go to prove the genuineness and reality of the communications given and received.

The good judgment and taste of the friends in Llanely were shown by their desire to retain Mr. Morse for another Sunday, and gave us in Liverpool the satisfaction of hearing Mrs. Butterfield once more, with the additional satisfaction of knowing that friend Morse is to follow. And now a word of counsel to our friends in Wales. Let them follow in the track by inviting Mrs. Butterfield, and I venture to say they will thank us for the suggestion.

I must conclude by saying that we are fortunate in Liverpool in the selection of our mediums, for I have not the least idea of ignoring others who have rendered us good service, and whom we hope to see often amongst us; and I may say that we look forward with peculiar pleasure to the visit of our esteemed friend Miss Barlow, who was the pioneer in these services, and who deservedly secured the love of all who met her acquaintance when here last year. With earnest prayers for the spread of truth and more light from the world of causes, I am, yours in this work,  
J. LAMONT.

[The way in which the Liverpool friends have utilised Mrs. Butterfield indicates the true function of organisation, which is work.—Ed. M.]

"THANK YOU much," writes a friend, "for stating your object in last week's MEDIUM. I have often said that if Jesus and the Apostles were now amongst us they would fare unpleasantly at the hands of respectable religionists. Indeed the world does not want a *credo*, but a *fact*—not a form of belief, but a form of action. As Spiritualists we should not base our efforts on the recognition of any one fact, such as spirit-intercourse, or on any series of facts, but on universal principles, which are the spirit of all things. On any other grounds the movement is sure to become a fossilised sect. Let it then be known to all true Spiritualists that their motto is 'the discovery of truth, the diffusion of truth, and the application of truth to the welfare of humanity.'"

THE LOGIC of the fourth estate finds fitting expression in the columns of the *Northern Daily Express*, Newcastle, where the paragraph-maker reasons Spiritualism—"that gigantic fraud of modern times," out of existence, because Spiritualists have discovered one or two cases of imposture. And so there is no Royal Mint or Bank of England, because a forger has been found. Spiritualists guard against imposture in the same way as the Government take steps to prevent the uttering of false coin. But the "Novocastrian" is such a fool that false and true are alike to him; and so impertinent is he that he ventures to pass sweeping decisions from out of his little cloud of egotism.

## A FRIENDLY INTRODUCTION TO "JOHN KING."

On entering the Spiritual Institution one afternoon last week we observed an elderly gentleman busy conning over the various publications. That was nothing new. In a short time he stepped into the office and informed us that he was from America. Even that was not a matter of special interest, for we meet with American visitors almost daily. During the course of conversation the name of Joseph Bormond dropped from his lips, and then we found common ground on which we could become further acquainted. Our visitor proved to be Mr. David Jackson, a philanthropist of Middlesboro' a quarter of a century ago, an apostle of temperance, a pattern of industry and perseverance, and of old time an experimental mesmerist, both in its psychological and hygienic aspects. Of late years Mr. Jackson has been sojourning on the other side of the Atlantic,—first amongst the thrifty Scotch Canadians, and latterly at Greensboro', North Carolina. Our friend we found to be a good, straightforward, blunt Yorkshireman of the old school, with the addition of a vast experience, gained by a long, successful, and well-conducted life, but which had not warped the native openness and simplicity of his mind, or stilted him up above the level of human sympathy.

Of course Spiritualism came up for discussion, and we soon found that though our new friend had not seen much of the phenomena, yet he was prepared to accept any kind of demonstrable truth, and to any amount. No prejudice, no foregone conclusions; but having had the good fortune to learn much in life that was foreign to his past experience, he was quite ready and willing to repeat the process. We appointed to visit Mr. Williams's public seance on Thursday evening of last week. On entering the seance room we were pleased to meet Mr. McCormick, from "the States," a thorough gentleman and a Spiritualist of high intelligence and great experience. He has for a long time taken a deep interest in Mrs. Andrews, the celebrated medium for materialisations, of Moravia, New York State. From a gentleman of such experience it is pleasing to hear most favourable opinions of the high quality of mediumship at present being exercised by Mr. Herne, Mr. Williams, and other London mediums. We soon found that Mr. Jackson and this gentleman had been over the same regions, and a very agreeable conversation preceded the seance. Our company round the table was most harmonious and propitious for phenomena. Mr. Jackson was placed on the right and Mr. McCormick on the left of the medium, and hands were firmly held all the time of the proceedings. In this way it was impossible for the medium or any one present to impose on the others or simulate the phenomena in any way. Our circle exactly filled the table all round, so that we formed a living ring, all holding hands, and, in the strictest manner, guarding against the possibility of deception either on ourselves or on others.

The light having been extinguished, we had not to wait long for the manifestation of the spirits. "John King" and "Peter" were at their posts, and did their work to the satisfaction of all. While Mr. McCormick grasped Mr. Williams's hand tightly, a solid iron ring was passed on to his arm. The matter of the ring must have been dissolved to admit of this taking place. The spirits talked in an audible voice, like any other human being; and besides the vocal organs, they materialised other parts of their bodies, so as to touch us all and move objects about. A heavy musical-box, playing six tunes, was a special favourite with them. They wound it up, started it, stopped it, and carried it all about the room while it played. In the tune of "Home, sweet home," as played by the box, there is a cadence or run of rapid notes inserted in a pause. This gave the spirits an opportunity of producing a very pretty musical effect, for as the run of notes was being played they would take the box up and rush with it to the farther corner of the room, so that the sounds as they ascended in the scale also appeared to come from a great distance. This beautiful effect was repeated several times. "John King" also shook hands with the sitters and touched them plentifully, but Mr. Jackson received the great bulk of the manifestations; indeed, it almost appeared as if the seance were held on his special account. When requested to do so by Mr. Jackson, "John King" touched various parts of his face, and slapped and rubbed his head vigorously. The spirits were able to approach Mr. Jackson thus freely because of his peculiar magnetic sphere, which also enabled him to be a successful mesmeriser. The musical-box was twice placed upon his head, playing the whole time. Soon a heavy stuffed armchair was heard to move behind part of the circle. It was pressed against Mr. Jackson's side as he sat holding the medium, and immediately it was hoisted by the spirits over his head on to the table. The musical-box was then placed upon it, where it played away till the circle broke up. To enumerate all that took place in that brief half-hour would be tedious, but what has been already said gives a truthful indication of the kind of phenomena experienced.

The light being again struck, the first part of the seance terminated. Mr. Jackson had previously, in daylight, thoroughly examined the rooms, particularly the cabinet in the back room, and was perfectly satisfied that there were no springs, machinery, or panel doors for the application of unfair means. To prepare for the cabinet seance Mr. Jackson was commissioned to tie Mr. Williams to the seat. The cabinet may be described as a wardrobe with three doors or panels. The centre one is fixed, but the two end ones open on hinges. In each there is an aperture about twelve inches square, against which is suspended from within a small curtain. There is a seat fixed in each end with holes in them for the purpose of securing the medium. Mr. Williams took up his position on the left-hand seat. Mr. Jackson tied a cord round each wrist as tightly as it could be borne; then he passed the ends of the cord through the holes in the seat and secured them with peculiar knots below. It was thus impossible for Mr. Williams to unloose himself, and if he had done so, the altered condition of the knots would have betrayed the fact. The door at the other end of the cabinet was left open; a table was pushed forward to near the front of the cabinet, and we sat round this table in the form of a horse-shoe. We all held hands so that no one could assist the medium, and the light having been extinguished, we sang a few melodies. Soon rays of light were seen issuing from the cabinet, and in due course "John King" was seen standing in the open door of the cabinet. On his head he wore a turban, and he was clothed in loose flowing robes; in his hand he held a luminous object, which is difficult to describe: it did not burn or emit rays or sparks of light, and yet it was intensely luminous itself, and made visible the objects near it; it was more like condensed moon-

light, or a block of luminous ice, if such things existed, than anything with which we are acquainted. John's features and hands were distinctly visible. He talked to us and walked into the circle, and somewhat on to the table—at least the rim of the table did not impede his progress, so that it is presumable that the lower parts of his body were not materialised, and thus the table offered no resistance to his advance. This manifestation was repeated several times. On his first appearance the spirit was not at all distinct, indeed he appeared almost as clearly in the early part of the evening, for an instant floating near to Mr. Jackson. On his third appearance at the cabinet-door he was much improved. Mr. Jackson leaned forward and asked the spirit to approach him. This he did till Mr. Jackson's face and that of "John King" were within twelve inches of each other. The spirit turned his head in various attitudes, so that Mr. Jackson could see him with great distinctness, as the spirit held his light in a favourable position all the while. Mr. Jackson then asked for a shake of the hand. In preparing to do so the spirit showed his arm to the elbow from his loose sleeve, and also moved his fingers in a rapid manner to show that he had full use of his organic powers. The spirit then grasped Mr. Jackson by the hand, and gave him two hearty shakes, as an old friend would who had not met him for a number of years. Various other phenomena took place, but these must for the present suffice. When we publish the portrait of "John King" we shall give full details of these wondrous manifestations. The seance was a good one, as the conditions were favourable, and we were pleased to find that what took place created the liveliest satisfaction in the mind of our new-found friend. We parted, but Mr. Jackson carried North with him a series of facts which unite us very closely in mind and purpose, though physically we may be many miles apart. Such, indeed, is but a specimen of the work in which we are daily engaged, and which is making Spiritualism the great fact of the age.

## LIFE AND DEATH.

Bichat and other eminent physiologists regard life as being the product of organism, acted on by physical stimuli from the world without. Schultz and other German writers of the same school regard life as a regular evolution created by opposing powers in the universe of existence, from the lowest forms of the vital functions to the highest spheres of thought and activity.

Physical life consists in the tension of the lower powers of nature; mental life in its higher powers. Carus, prompted by Schelling's philosophy, seized the ideal side of nature as well as the real, united them together in his theory of the genesis of the soul, and thus connected the whole dynamics of nature with their divine original.

The origin of life is a problem which has never yet been solved; theory after theory has been brought before the world, but theories are not certainties. There are two kinds of life—the vegetable and the animal—which produce beauty and intelligence. And we have every reason to suppose that there is a spiritual life, totally different in its nature from the life we observe on earth. All things in life and nature require order; without order all would be a chaotic mass. And this order indicates the existence of a great controlling intelligence in nature, which is the Pantheistic God.

Man is a portion of the infinite; for if God be universal, then all intelligence in nature is God, for we find that intelligence permeates the whole universe. The greater the moral principle and intelligence in man, the more godlike he is. It was that which elevated the whole nature of Christ, and caused him to say, "I and my Father are one." It is the goodness and greatness of a man's soul that constitutes his divinity. As man's soul has an eternal existence—an unlimited existence—he must therefore of course be a part of infinity, bound for a time in a finite creature. "Infinity within, infinity without, belies creation," says Shelley; but infinity as a *universum* is true of life and nature. The true spiritual Pantheist feels himself a portion of the infinite life; he contemplates the infinite spirit of the universe, which is life and death, phenomenal and substantial, of which he is a part. Death, annihilation, destruction, can no more be applied, truthfully, to show the discontinuity of our spiritual existence, than it can to show the discontinuity of matter.

"Death! there is no death; 'tis but a birth,  
A rising heavenward from the earth."

Death, in fact, is but a crisis in our being—a change from an imperfect life to a perfect one. Many—alas! too many—look upon death with terror and dismay. To the true Spiritualist death has no terror, neither has the grave any victory. There are, without a doubt, various things in life and nature which are placed beyond the province of research. There is in every thinking individual a longing to penetrate the mysteries of existence; and what can be more mysterious and important than the phenomena of life and death? Life and death are only phenomenal; we know them only by their appearances. Life destructible, and matter indestructible! Never. Mind, which is a quality of life, subject to annihilation, and matter not subject to annihilation. The thing is inconsistent. The atheist is generally a philosophical character, but when he denies the continuity of our existence after what is called death, he then becomes unphilosophical. Atheists assert that death is the cessation of all consciousness. We Spiritualists deny that, and maintain that death so called is only the cessation of consciousness as connected with our material organism. St. Paul says, "There is a natural body, and there is a spiritual body." At death "mortality is swallowed up in immortality." Were immortality a delusion, I would cling to it for no other purpose than the pleasure which I derived from the thought.

The cold and cheerless doctrines of atheism may suit the kosmotheist, whose soul is riveted to the world; but it suits not the psychotheist, whose mind is raised above the gross and sensual things of life.

There is indeed but little chance of mankind rising to a state of perfectibility; thousands of years have rolled by, and still evils exist in the world. No sooner is one evil abolished than another springs up.

It is apparent that this is but a temporary state of existence, for as man modifies his nature by culture, and arrives at some degree of intelligence, then his time of departure is nigh. The future life awaits him, where he can rise to perfection, which it is evident cannot be attained here.

It is indeed pleasant to notice the moral and intellectual progress of a portion of mankind. Our future life, or the happiness pertaining to it, undoubtedly depends upon a well-spent life here. It would be both unreasonable and unjust to punish a man for his belief. A person may not believe in the personality of God, or the divinity or sonship of Christ, and yet be the kindest and best of souls. His moral nature may have been so cultured and constituted that he feels disposed, if he had the power, to destroy all the evils of life.

The thoughtful individual cannot but observe in human life a strong selfishness, which is injurious to the mental and moral development of man. Selfishness is at enmity with a good state of society, and it would indeed be well if the community would follow Christ's example in that respect, instead of trusting too much to belief. Belief will neither create a God or a future state of existence, nor destroy it if it exists, unless our future existence be merely ideal—ideal as regards our conceptions and ideas of things here, which we may carry with us through death. If that be so, then an eternal nothingness awaits the atheist. "Let us extend our gaze, and we shall behold eternal spring in eternal transformation through death," says Edward Baltzer. The ancient Greeks represented death as a beautiful youth, or angel, who with loving efforts released the dying, holding a torch upwards at birth, and reversed at death. Modern Christians, who regard death as the "wages of sin," picture death as a hideous skeleton, and surround it with terrors to frighten men. This death which is the wages of sin no doubt means eternal death. To be cast into outer darkness, and have no enjoyment of spirit-life, must surely be a death indeed. Now, that mode of punishment is not so repugnant as that of eternal torments. The old belief in the resurrection of the body is both unscriptural and unphilosophical. There is a temporal body, and there is a spiritual body; and no doubt whatever, as soon as vitality ceases and consciousness leaves this piece of animated clay, a spiritual body is developed, and there is no need for the resurrection of that temporal body with all its imperfections. Death is swallowed up in life, and mortality puts on immortality. It is glorious to contemplate our future existence, and mentally realise the grand idea that "there is no death."

The Spiritualistic philosopher believes that what is called death is only the portal to infinite knowledge. A belief in immortality stimulates man's moral and intellectual nature, while materialism paralyses his moral growth. The psycho-theist, in scanning the mighty universe, recognises in nature mind acting and operating upon all matter. Life results from the accumulation of vital forces, which we might term the spiritual part of man's nature. Death is the releasing of those vital and imprisoned forces, and the result is that the material part of our nature decays. Life is eternal.

JOHN STUBBS.

#### PROPHECY AND SPIRITUALISM.

To the Editor.—Dear Sir,—I see Rev. Mr. Baxter's "Signs of Our Times" occasionally. It is published in London monthly. Always in it there is something touching on Spiritualism—of course saying the influence is satanic. I always read carefully what he gives on this subject. The first time I saw Spiritualism referred to was in his great book, "Napoleon, the Destined Monarch of the World," about ten years ago. In this book of extraordinary battles he fearlessly asserted that the phenomena of Spiritualism were the working of the devil's power, which was prophesied to take place in the latter times, immediately preceding Christ's advent. With your permission I will briefly give my opinion of Mr. Baxter as far as I can ascertain from perusal of his writings and collections.

First, I would just say that in his writings he asserts that Spiritualism is a manifestation of Satan, deceiving men, even good Christians, to believe lies. This is a bold assertion; it shows the kind of mind from which it emanated. He has no Scripture for such assertions. If he quotes any passage, or rather part of passage, in the Word, Rev. xxii. 19 strongly applies to his case. In my opinion facts are as strong a class of proofs as I know of. If Christians who don't believe in spirit-communion read Baxter's lists of facts about to be accomplished some eight years ago, there would be no difficulty in judging as to what class of men were deceivers, teaching the doctrine of lies, &c. I said I read his narrative of events years ago, when I was very young. I read it carefully more than once. There was something curious, attractive, about the book. On its first page was a picture of Napoleon (late Emperor) on four feet, with seven heads and seven horns, representing the beast Antichrist, his feet covering the old Roman Empire (including England, &c.). It was divided into chapters, giving events, with dates, commencing with a private seven-years covenant the future "beast" was to make with the Jews to restore them to their land, give them their ancient religion, &c. From this time they were to gather to their home from all parts. All their desires were to be realised. Satan was to cause an understanding between his friend Napoleon and the Pope to exist. Satan enables Napoleon to work miracles; his image is put in the Jews' Temple; all must worship him; all not having his mark on their foreheads will be destroyed. Satanic Spiritualism is now the proclaimed religion of the world, over which the "beast" has sway. The great battle of Armageddon is to be fought, at which all nations will be represented. The Pope and Napoleon and Satan are to be swallowed by the earth, &c.

Now, Sir, these and scores of other startling events were to take place within seven years of the covenant. This covenant was mentioned as not later than '63. By this time the seven years are long past, and the very first act in this drama is still untouched. I am not saying a word against Scripture: God forbid. Better let men be liars than God's truth be questioned. I am as firm a believer in God's Word as Mr. Baxter, or any of his pre-millenarian friends; but, Sir, I do throw his string of scattered sentences, which he bestows on us, back to himself, and say they apply most suitably to him and his like. He takes upon him to say, in his unchristian, bigoted ignorance, that belief in "communion of saints" had its origin with the "father of lies." Does not the past tell us that he has been lecturing, writing, and deceiving even good Christians? Not only this, but he has brought the Bible to support his theories of untruth—thus making it appear that the God of Truth could teach doctrines which we now know had no foundation. His book must have had an extraordinary sale, and his present regular writings must have a great circulation. They pay him

well: likely this was his primary object. A perusal of his literature of predictions will enable anyone to solve the question. Is he a teacher of the plain truth? Is he a deceiver—one who teaches that which time proves to be downright lies?

Now that the Emperor has passed quietly into the spirit-world without allowing himself to be Antichrist, what do the Baxterites say? They gave dates and events, and if short of arguments they would make a noise about the lying nature of Spiritualism. How could poor Mr. Baxter acknowledge a life of years of lying statements? His monthly is now filled with opinions of his friends. Some say the Antichrist will be some future master of France, others say Cardinal Benaparte, others say, in order that the programme be carried out, the dead Napoleon must come in flesh and bones immediately! Mr. Baxter, with others, must get out of the difficulty; they say that some one of the family will yet go through this man-arranged programme. Well done, Mr. Baxter; your "beast" has gone, your dates past, God's Word gave you no footing for your plans. Before you accuse your fellow creatures with being instruments in Satan's hands, of preaching lies, telling falsehoods, and deceiving men, in future arrange your dates for your own safety; keep to the truth; if you have nothing simple and honest to communicate, don't introduce Divine truth to make your errors appear as something else.

I intended touching another point or two on "Spiritualism and Satanism," but cannot now. This letter is longer than I expected.—

Faithfully yours,  
Belfast, May 17, 1873.

THOMAS GALBRAITH.

#### A VOICE FROM OUT OF A FOG.

To the Editor,—Sir,—It is only recently that I have become an investigator of your so-called Modern Spiritualism, which, however, has upset my equilibrium, and placed me in a fog. Would you, therefore, kindly insert this letter in the MEDIUM, which, I have no doubt, would elicit a reply from some of your numerous correspondents, or perhaps from yourself?

I may state that I am a Spiritualist (1), if a belief in spiritual intercourse makes one such; but I am a believer in such Spiritualism as haunted houses, where the spirit appears without requiring a medium shut up in a cupboard with a hole for it to peer through. If spirits can appear elsewhere without these suspicious appliances (which they do, I know for a fact), why not at your seances? (2) I am, likewise, a believer in what I should term Astrological Spiritualism, that is, spiritual intercourse as practised by astrologers, which intercourse, by-the-by, dates back thousands of years before the commencement of Modern Spiritualism; and I have wondered that, amongst the many lectures, &c., that I have heard on Spiritualism, I have never heard astrology and its appendages mentioned. (3) Now it is this Spiritualism that I cannot make agree with yours. I have nothing to say about the manifestations, because I have not investigated any; but it is the doctrines that you teach (I may state that chiefly what I have heard and seen have been at St. John's Association of Spiritualists, Clerkenwell). I must acknowledge that there seem to be far more reason and justice in your doctrines than in those taught in our churches; and if your Spiritualism could be proved, if the doctrines you teach were indeed true, then I say it would be the greatest blessing ever bestowed on this earth. Amongst the many evils it would eradicate there is the fear of these two grim monsters, Death and Hell. But I can neither make your views "cog" with the Bible nor Astrological Spiritualism. (4) You draw a parallel between your teachings and those of Jesus Christ; I cannot, although I have tried. You want to make your mediums equal with Jesus Christ, (5) and your manifestations equal with his miracles. How can this be? He did not work his miracles in the dark, or charge five shillings admittance to his seances, or his guineas for his healing. His manifestations occurred usually in the open air before crowds; yours it seems must be in the dark, before a chosen few, which you call "proper conditions." (6) I am a lover of truth, and I do not write this in a spirit of antagonism or disbelief of your manifestations, but it is the denial of the divinity of Jesus Christ. (7) How is it the spirits who communicate with astrologers do not deny the divinity and saviourhood of him, while those with whom you communicate do? (8) My theory is this, and it seems to be the view of others, that there is a spirit-world, and an angelic world: that the modern Spiritualist holds intercourse with the spirit-world, which consists of persons who have dwelt on this earth; and the astrologer, or, as sometimes termed, occult philosopher, with the angelic world, which consists of such angels as are mentioned in the Bible, viz., Michael, Gabriel, and Raphael. I have no doubt you are aware there have been as great wonders wrought by astrologers as by your mediums. (9) What do your spirits say of the science of astrology? Are the spirit-crystals used by Spiritualists of the same description as those used by astrologers? (10) Allow me in conclusion to state there are several things advocated by Spiritualists and the MEDIUM with which I entirely concur; for instance, anti-vaccination (I know too well what a curse vaccination is), democratic views, sympathy with the plebeian, the degraded, the trodden-on and the over-worked. In the latter I have had my share of experience. One thing I have particularly noticed, for which there seems to be no remedy. There are many with organisations only suitable to wield a quill, but who have, instead, to wield a seven-pound axe or sledge-hammer, and *vice-versa*.

FREDERIC W. SHEARING.

#### REMARKS ON THE FOREGOING LETTER.

Our correspondent confesses his general unacquaintance with Spiritualism, and hence it may be said why publish his letter, which must therefore be more or less a tissue of misconceptions? But we must also recollect that he is "in a fog," and as our mission is to place people into the fog and then help them out, we devote a few lines to a consideration of his remarks.

(1) A "Spiritualist" is not a person who *believes*, but one who *knows*. He is a man of facts, not of theories; yet he does not pretend to know all, or that his facts as at present estimated cover the whole ground; hence he is ever willing to learn more, and is rather tentative in his decisions.

(2) We might answer this question in the proverbial Scotch fashion by asking another, Why do spirits appear in haunted houses and not

in other houses? The answer is to be found in a consideration of what constitutes a medium, or what it is that relates the spirit-world to the physical world. This we need not repeat here, but would recommend all inquirers to read Mr. Burns's speeches in his debate with Mr. Bradlaugh.

(3) We know that many astrologers are Spiritualists, and that Spiritualists are prone to the study of "occult science." The purpose of Spiritualists, however, is to seek for the elements of science upon the basis of experimental facts, which may be repeated any number of times. By this means the conditions of spirit-communion are being determined, and to some extent it may be explained why certain houses are haunted and why astrologers can elicit certain phenomena.

(4) Seeing that our correspondent has not investigated the matter, it seems rather hasty to determine that the teachings of Spiritualism may not be true, or that the subject does not agree with this or that. As Spiritualists, we examine the phenomena on their own merits, without any reference to other notions or theories, and hence (5) we do not make any parallels between mediums and Jesus, except in so far as that when the general laws of such phenomena are understood, all special cases will be capable of explanation. In this way the science of Spiritualism is bringing miracles so-called within the grasp of rational conception, and we cannot see the least credit or advantage in believing that which is contrary to fact and reason. This brings us (6) to our correspondent's conceptions of the Judean Spiritualist. He also required "conditions." In one place he could do no mighty works because of their unbelief. The healing of the sick is performed by mediums in the present day in the light, just as it is recorded in the gospels. Prophesying in the trance, clairvoyance, speaking in tongues, &c., are witnessed to-day just as they were in Judea eighteen hundred years ago. When the more demonstrative manifestations were attempted as described in the Old Testament, then "clouds and thick darkness" were necessary adjuncts. If our correspondent means communism, and will work at shoemaking, tailoring, and farming, year in and year out, without demanding wages, then he may also expect public mediums to work for nothing. It is proper to observe, however, that only a small proportion of the mediumship is done by paid mediums, and every man is at liberty to form his own circle and investigate for himself. He is not, however, at liberty to force another person to devote his time and strength to gratify his whims without recompense.

(7) If we knew what our correspondent meant by the term here employed, a direct answer would be more practicable. Perhaps his notion of what is implied by the term "Jesus Christ," is very far from being in accordance with that held by the framers of that term. If so, what propriety would there be clipping affirmations or denials to suit an erroneous notion? The Church has given a meaning to the term, and denies man the right of revising that decision. We say that "Jesus" was the name of a man who exercised wonderful spiritual peculiarities because he was anointed by a beneficent spirit-power from above; hence the term "Christ," which literally signifies, Anointed. We may also ask, What is meant by "divinity"? Is it not comprised in the above explanation?

(8) "Christ," or the anointing with good spirit-influences, is indeed the saviour of man; but the Church, ignorant of the meaning of the terms it employs, jumbles them together in chaotic confusion, and makes the man Jesus, the medium, the saviour instead of the spirit Christ.

(9) Many wonders have been wrought by persons who did not know how or why they did so. We never have met with any demonstration of the existence of an angelic world or of such angels as those quoted. We know, however, that the ideas thus stated are derived from eastern mythology, which is the dead carcass of a Spiritualism that was in vogue "before Adam was a boy"—according to modern superstition.

(10) If we were asked for an opinion of astrology, we should be guided by our experience, and not by the opinions of spirits. The crystals are the same in both cases, but a glass of water has been found equally useful.

The only remedy for the evils named in our correspondent's conclusion is more knowledge and its application to the affairs of life.

#### A PRAYER, AND VISION.

(Given by Anna Cora Mowatt, through Catherine Woodforde, medium.)

Oh, angel-friends, before us gone, not passed  
Beyond our call, but ling'ring fondly near,  
To catch each faintest whisper, ev'ry thought,  
Or shadow of a thought, turned up to those  
Bright realms of bliss wherein ye cluster e'er:—  
Dear ones! who bend above our skies like bows  
Of promise newly given; who strive to reach  
Our hearts each day with some device of love  
To raise us to a higher state of bliss:—  
Dear, blessed ones! who thronging come to us  
With gifts of brightest beauty from on high,  
Gifts shining from a spiritual light, as shine  
Our gorgeous things of earth, but purer far,  
And with interior heavenly meanings filled:—  
Ye seraphs, clothed with light eternal, born  
Of Infinite Wisdom,—gather closer now!  
Your angel-auras blend with ours of earth;  
Let your diviner emanations fill  
Our souls, t' uplift them from the grosser sense  
Of this material plane whereon we live.  
May we breathe in the sweetest effluence of  
Your higher soul-lives! may our hearts be thrilled  
With love supernal for our fellow-man;  
That love more pure than earthly altars e'er  
Before were lighted with; the angel-love  
That brings you down to lift us up; that bears,  
With ever-growing sweetness, all our weak,  
Infirm, and earthly thwartings of your work.  
Oh, friends! methinks I hear the rustlings of  
Your heavenly garments; that my soul is bathed  
In perfumes of your higher spheres; the breaths  
Of Paradisaic blooms refresh my life,  
The soft, delicious ecstasy of love  
Thrills through my very being, and I float

Above the earth, borne up by loving arms.  
A mild and gentle radiance fills my brain,  
A light which holds within itself the warmth  
Of love, its sweetness, and its purity.  
Within this light I read pure angel-thoughts,  
The tender breathings of that life divine  
With which their souls harmonious vibrate e'er,  
As harps Æolian vibrate to the wind,—  
The God-life flowing through them free, uncheck'd.  
Their gentle faces, lit with joyous smiles,  
Beam forth the very essence of pure love;  
Their robes are glist'ning from the light each one  
Sheds forth from his divine, interior life;  
The higher emanations of their souls  
Surround them with pure, lucid atmospheres,  
Bright beaming with the various colour'd lights  
Which indicate the different grades of love,  
All interblended, one harmonious whole,—  
The holy mingling of translucent spheres  
Of angel-being. A gentle rapture fills  
And bears me up, and with them I inhale  
Celestial air, a brief and blessed space.  
And now within a tiny boat I lie,  
Soft gliding on a sunny streamlet's breast;  
A shining sheet of golden light its waves,  
Calm flowing 'twixt its flower-cover'd banks.  
Lilies perfumed dip down their snowy heads,  
And kiss the glist'ning wavelets as they pass;  
The concentrated sweetness of all flow'rs  
I've loved within my native forests dear  
Is breathed abroad upon the dancing air.  
Reclining calmly in the boat I lie,  
And watch the changing flower-cushion'd banks,  
And note that if in thought I sink to earth  
The boatlet rocks and quivers, and the waves  
Are crisp'd and greyer grow, and all the flow'rs  
Are ting'd with sadder hues, and droop their heads.  
So quick I turn me to the higher themes  
Of angel-thoughts my friends would give to me:  
Once more the wavelets gleam, the flowers lift  
Their beauteous blooms, and heaven shines around.  
Oh, could I thus be borne for ever on,  
Upon the golden stream of life above!  
But down again to earth I shortly pass,  
Far better for the vision and the prayer:  
The lesson learned, that man himself can raise  
By prayer and by close watching o'er his thoughts,  
That nought of evil nor of sordid care  
Shall send discordant thrills athwart the harp  
Melodious of his mind attuned with God's.

London, May 16th, 1873.

#### NOTTINGHAM LYCEUM.

I believe we have at length found a resting-place for our public meetings and the Lyceum. It is, in my opinion, the best room we have had; it is higher, lighter, and more convenient than any of our previous meeting-places. There is one drawback, and that is, we are sub-tenants, but I think we shall rest for awhile where we are. We have had a deal of removing lately, but I am sure we are bettered by our last move. The Good Templars are the tenants of the premises, and we have rented it from them for two days in the week, viz., Sunday and Friday. We opened our lyceum in the new room last Sunday week, and I feel pleased to mention here that all the officers and leaders on the opening of the lyceum were members of the I.O.G.T. We are in the midst of sects, &c.; there is a church within thirty yards of us in one direction, the Millennial Baptists within ten yards, and the Independents within fifty yards. We are not in the front, but we shall have a board painted and placed at the side of the front door. The neighbourhood is well known, and will be easily found by visitors from the country, as it is close to the principal thoroughfare into the town. Our meetings are very well attended. We have decided to have a picnic this summer on the last Monday in June, and the anniversary on the last Sunday in June. And I take this opportunity to give a general invitation to all Spiritualists and their friends, hoping all will endeavour to make it a pleasure to attend, and I am sure it will be a great pleasure to the friends here to make all who attend comfortable during their stay. We intend to make it public this year by placarding the town. I will send further particulars next week. In the meantime, I hope a great number of friends to the lyceum movement will decide to attend if possible. All communications should be addressed to

JOHN B. HEROD,

19, Robin Hood Terrace, Robin Hood Street, Nottingham.

MR. FITTON, Manchester, writes:—"I am delighted to find by your remarks in this week's MEDIUM that you have had such a demand for information from here. The first letter inserted in the *Examiner and Times* was written by a young man just out of his teens, and who thinks he knows quite enough of Spiritualism by attending one seance (at which I happened to be present) to crush this science by a few strokes of the pen. We are, however, very much indebted to him for this act, as much more good will come of it than we can at present imagine."

HALIFAX.—Mr. A. D. Wilson gave two discourses in the Hall of Freedom on Sunday. First—"On the Progressive Element in Spiritualism;" and, in the evening, on "Arguments showing the value of Spiritualism as an Evidence of Man's Immortality." The treatment of these subjects was characterised by a degree of ability which would not have disgraced any platform. The cause would be benefited by Mr. Wilson being oftener heard in connection with its advocacy. The procession on Whit Monday walked through the principal streets, headed by Mr. Bottomley, Mr. Wood, and others, numbering in all 70 children of the Lyceum, 25 boys and 35 girls. As the ground was damp, the idea of out-door sports was abandoned, and the party repaired to the hall, where, after recreation, Mr. Wood was controlled and delivered addresses.

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**CONTENTS OF LAST No. OF "THE MEDIUM."**

Rifts in the Clouds—Chambers' Journal on Spiritualism—A Letter from Judge Edmonds—District Organisation—The National Reformer on the Heckmondwike Debate—Mesmerism at Birmingham—Manifestations at Stockwell—The Great Demand for Information—The "John King" Number—Close of the Subscription List for the Dialectical Report—The Dialectical Report in Libraries—Dr. Sexton at the Cavendish Rooms again—Stoke-on-Trent Psychological Society—Mrs. Butterfield at Liverpool—Beyond—Friday Evening at the Spiritual Institution—A Seance at Cavendish Rooms—A Seance without a Medium—A New Class of Phenomena—Mr. Morse in Dorsetshire—Funeral of the late William White—A Specimen of Ancient Spirit-Manifestations—Imitations of Progress.

**SPECIAL NOTICE.**

A list of Meetings and Seances at the Spiritual Institution, in London, and in the Provinces, may be found on page 251.

**THE MEDIUM AND DAYBREAK.**

FRIDAY, JUNE 6, 1873.

**THE NEW MACHINE.—THE SPIRITUAL INSTITUTION.**

The foundation is built in, and the parts of the machine are complete at the works, ready to be conveyed to their destination and fitted together; so in about two weeks we shall have £500 worth of new machinery engaged in helping the spirits and Spiritualists to sow broadcast over the land the grandest facts of the age. That this advanced stage in the working progress of our movement is viewed with enthusiasm and generous sympathy we gratefully acknowledge. It is now seen by many that the effort made at the Spiritual Institution is loyal and hearty, and the longer it is in operation the truer is the aim with which every act points at the public advancement of the truths of Spiritualism. It is also remembered that all this work and progress have been effected by the most unlikely means. The human instrument of it has been a friendless and penniless stranger, with nothing to sustain him but a disinterested love of human progress and the angel help which such a moral position is always certain to command. Without means or position this small nucleus has, like the grain of mustard seed, become a great tree, bearing good fruits for the progress of Spiritualism—a widely ramified organisation has sprung up, with a central Institution to minister to the growing requirements of the movement. The ten years in which this has been accomplished have been a period of continual struggle and severe hardship. In that time thousands of pounds have been turned over, but instead of a percentage of profit, there has been a steady loss of several hundred pounds per annum during the last few years. This had to be found, but the man at the nucleus had it not. Such being the case, there must be a distribution of the acknowledgments for what has been done. Generous souls cast their bread upon the waters, and they do not regret it now. Only a minor proportion of what has been spent by the Spiritual Institution has come out of the pocket of the general body of Spiritualists—those to do whose public work the Institution exists. Hence heavy responsibilities have been undertaken. These facts are all essential parts of the "history of Spiritualism," and looked at as "phenomena" are as remarkable manifestations of a power behind the throne as any which the various forms of mediumship present. It is an illustration of spiritual organisation, and has it not conferred freedom and fraternity, been a help to all and a hindrance to none? It has been based upon principles, not expediences: the end has been sought rather than the accumulation of means. But these essential requisites have also been forthcoming. When the premises in Southampton Row were taken £200 were advanced in less than a week. These claims have all been liquidated and arranged for long ago. We name this that it may be recorded that though we have had stern difficulties they have not been insurmountable, thanks to the kind friends who have afforded the means for overcoming them. Now that this

machine is on the move, we are grateful to acknowledge a similar kindly and helpful interest. We fear our friends would not think us to reveal their names and the various amounts which have been donated, but in most cases advanced to assist us to a more useful position in this work. This kind of co-operation enables us to do that which would be literally impossible without it. Those who have £5 or £10 to spare for a few months afford Spiritualism the use of it, thus forwarding great results without very much impoverishing any one. To take part in this mode of promoting our object, we earnestly solicit those who can afford to do so. Let them think how they would like to be placed in the vanguard of a movement making such heavy demands and not a penny in their pocket. Of old the apostles started out with a single coat and no purse; but in these days their successors, though placed in the same position as to property, have to undertake a very different kind of responsibilities. The old-time apostles found it necessary to provide themselves with their daily material-wherewithal, and so do we. Experiencing the ardour with which we devote our whole strength to this work, we have oftentimes been amazed that so few are actuated by the same feeling, and that there are not more candidates for a place amongst our helpers. As it is, these increase, and we are glad to say there are not a few who look back with some degree of satisfaction on the fact that they have done something to sustain the Spiritual Institution and its agencies.

**THE "JOHN KING" NUMBER.**

The Dialectical Report not being yet out of hand it has been found quite impracticable to think of commencing the special number of the MEDIUM containing the portrait of "John King." We find that the claims of the physical side of existence cannot be denied, and so we are forced to submit to this inevitable postponement. The literary matter is in a forward state of readiness, and includes contributions from a great many sources, covering all aspects of the question, of value and interest to the inquirer knowing little or nothing of the movement. The importance of a document having such an immense circulation as this number will attain to demands proper time for consideration, and careful preparation. Whitsuntide has also caused a disturbing interruption in mechanical operations, which could not be set aside. We have only to remark that no time has yet been lost, as every day's delay allows some worker to send in his order for copies. This might be done to a greater extent than has yet been accomplished. Everybody who reads the MEDIUM should endeavour to put a shilling's worth into circulation. We hope this will be the work of many during the coming week.

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50 Mr. Tarry, Bugbrook	20 Mr. Brien, Halifax
200 Mr. Howard, Bury	20 Mr. Thomas Atkins
20 T. B.	80 Mr. Richards, Pimlico
20 Mr. Tink	100 M. A.
100 Mrs. Butterfield	40 Mr. Wilson, Caledonian Road
20 Fritz	20 Hull
20 Mr. Clarkson, Selby	20 Mrs. Abbott, Braintree
220 Mr. Faucitt, Bishop Auckland	10 Mr. Lister, York
100 Mr. J. F. Young, Llanely	60 Mr. W. Avery, Rochdale
50 Mr. Templeton, Hampton	80 Mr. Summers, Saltburn
100 Mrs. Bullock, Kingston	20 Mr. J. Bent, Loughborough
250 Mr. Foster, Preston	100 Mr. Hopkins, Bridgewater
100 Mr. P. Derby, Northampton	100 Mr. H. Swire, Bowling
25 S., Southampton	20 Mr. G. Smith, King's Cross
40 Mr. J. Wilde, Hagg's Lane	100 Mr. J. Sutherland, Burnley
20 Mr. M. Martin, Waterhouse	50 Major Owen, Drixton
60 Mrs. Parker, Dundee	20 Mrs. Phillips, Wilmslow
20 Mrs. H.	20 Mr. Forthead
40 Mr. Harrison, Burslem	400 Mr. Daw, London
20 Mr. Kingdom, Farnboro'	20 Mr. Johnson, Walworth
100 Mr. Ousman, Stoke	40 Mr. Flint, Coventry
150 Mr. Morgan, Worcester	30 Mr. Hawkes, Birmingham
20 Mr. Jones, Brecon	100 Mr. Lord, Rastrick
40 Mr. Tommy, Bristol	100 Mr. Stones, Blackburn
12 Mr. H. Noyes, Cumberland	100 Mr. B.
100 Mr. Grant, Maidstone	100 Mr. Tillotson, Keighley
40 Mr. Armfield, Pimlico	1000 Manchester Association
500 Dalston Association	40 Mr. Thelwall, Hull
40 Mr. Miller, Birmingham	100 Mr. Wilson, Aylesbury
20 Mr. Truman, Ventnor	20 Mr. Easson, Dunfermline
20 Mr. Stripe, Southsea	100 Mr. J. Ward, Northampton
100 Mr. Smith, Bradford	50 Mr. Goss, Stepney
260 Mr. Maynard, Marylebone Association	20 Mr. Chambers, Faversham
100 Mr. Blake, Newcastle	40 Mr. McNab, Greenock
60 Mr. Hitchcock, Nottingham	40 Mr. Warder, Reading
20 Dr. Blunt, Northampton	20 Mr. Huskisson, Birmingham
40 Mr. Pearson, Brierly Hill	1000 Mr. Kershaw, Oldham
	20 Mr. Rhodes, Kilburn

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|--------------------------------|---------------------------------|
| 50 Mr. Foley, Birmingham       | 20 Mrs. Wiseman, Bayswater      |
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| 20 Mr. Hall, Bromsgrove        | 20 Mr. Young, Fort William      |
| 100 Mr. Hocking, Camborne      | 20 Mr. Fountain, Wisbech        |
| 10 Mr. Jennison, Wapping       | 20 Mr. Penman, Broughton        |
| 20 Mr. Appleyard, Brighouse    | 12 Mrs. Birley, Malvern         |
| 20 Mr. R. Green, Ashton        | 20 Mr. J. Robinson, Beeston     |
| 20 Mr. Davis, Hornsey Rise     | 20 Mr. T. Brown, Howdon         |
| 20 Dr. Dixon, Great Ormond St. | 40 Mr. J. Plastow, Aylesbury    |
| 12 Signor Damiani, Naples      | 40 Mr. T. Gough, Aylesbury      |
| 100 Mr. Cooper, Eastbourne     | 40 Mr. Joseph Parker, Aylesbury |
| 20 Mr. Hackett, Colney Hatch   | 20 Mr. Hawkins, Aylesbury       |

In all 12,870 copies.

HOW DR. SEXTON BECAME A SPIRITUALIST.

There is nothing so instructive as personal experience. It is like a road through a desert—a path to guide the wayfarer. If the narrator has had an exceptional experience, traversing the gulf between two opposite poles of thought, then his journey is all the more suggestive. Again, if the traveller has been engaged on an important mission, or has unusual capacities for observation, the circumstances attending his career increase in importance. To Spiritualists and inquirers, then, Dr. Sexton's address at the Cavendish Rooms, on Sunday evening first, must offer a special attraction. He has travelled the whole way, from the camp of the Secularist to the plains of Spiritualism; and as a scientific man, and endowed with superior natural abilities, the occasion becomes surrounded with many attractions. We hope to see a full audience. The tickets—reserved seats 1s., and body of the hall 6d.—are now ready at the Spiritual Institution.

NATIONAL CONFERENCE.

To the Editor.—Dear Sir,—I send you a copy of the minutes of a special meeting of the Liverpool Society, held on the 29th of May at the Islington Hall, thirty persons being present:—

"The Vice-President, Mr. John Lamont, introduced the subject of the next National Conference; and it was proposed by Mr. Meredith, seconded by Mr. Gay, and unanimously carried—That arrangements be made for the next National Conference to be held in this town (Liverpool). Proposed by Mr. Archibald Lamont and seconded by Mr. Dean, and also carried unanimously—That three days be devoted to the holding of the Conference, Tuesday, Wednesday, and Thursday, 5th, 6th, and 7th of August. Agreed, that a Special Committee of Management be appointed to carry out all arrangements connected therewith. The following persons were appointed as the Committee of Management:—Messrs. Gay, Meredith, Chatham, Brogden, Chapman, Higginson, and J. Lamont; Mr. David B. Ramsey, 16, South Castle Street, Corresponding and Recording Secretary.

"It was further agreed that the Secretary be instructed to send the report of the above meeting to be published in the MEDIUM and *Spiritualist*; and to request Mr. Burns to correspond with the Secretary upon the future programme, &c.

"The chairman pressed upon the newly-formed committee the necessity of entering fully and heartily into their work, and he hoped all other societies would co-operate by sending their representatives and contributions to carry out the grand objects contemplated."—Yours fraternally,  
J. CHAPMAN, Hon. Secretary.

MR. BURNS'S VISIT TO STOKE-ON-TRENT.

On Sunday, June 15, Mr. Burns will visit Stoke-on-Trent Psychological Society as an honorary deputation from the Spiritual Institution, and preach two sermons in the Court Room, Stoke.

The morning service will commence at eleven o'clock.

*Subject*: "Concerning spiritual gifts, brethren, I would not have you ignorant." Syllabus: What are spiritual gifts? How can we gain a knowledge of them? How can we exercise them? What relations do these gifts bear to religion? The promises of Jesus and the message of the Gospel exemplified in what is called Modern Spiritualism.

The evening service will commence at half-past six.

*Subject*: "If a man die shall he live again?" Syllabus: The doctrine of immortality an essential element of religion. The difficulty of obtaining demonstrable proofs of immortality. Have we any knowledge that the dead do exist? The philosophy of spirit-communion, tests of spirit-identity, proofs of man's continued existence after death.

Voluntary offerings will be received towards defraying expenses. All classes are earnestly invited to attend whether of Christian or Secularist tendencies.

In the afternoon, at half-past two o'clock, a conference will meet at the house of Mr. Ousman, South Street, Mount Pleasant, Stoke, to receive the deputation from the Spiritual Institution. Mr. Burns hopes to see a good muster of the Spiritualists of the district, that they may aid and encourage each other in the great work in which they are engaged.

MR. ASHMAN'S HEALING CLASS opens on Tuesday evening at 15, Southampton Row. Tickets, 5s. each, for three lessons, on successive Tuesday evenings, at eight o'clock, are now ready; indeed a considerable number are sold. Those who think of attending should apply at once. All have healing powers more or less; but they do not, in many instances, know how to exercise it. Mr. Ashman has had much experience, which he will place unreservedly at the disposal of his pupils. He has no professional secrets of any kind. It would tend much to the advancement of Spiritualism and the welfare of mankind if this beneficial form of mediumship was more cultivated.

MR. MORSE'S address for next week, care of J. B. Stones, Esq., Pleasington, Blackburn.

THE Waterbury Daily American announces the arrival of Miss Lottie Fowler at Waterbury, Conn.

IS SPIRITUALISM RELIGION OR SCIENCE?

A correspondent desires to know whether Spiritualism is a science or a religion. Science is knowledge; and as Spiritualism is a knowledge of the condition of man as a spiritual being, it is, necessarily, science. But what is religion? It is, "Love your neighbour," "Do as you would be done by." In short, religion is the practical application of science, or living up to the knowledge we possess. If, then, we put in practice those things which the requirements of our spiritual nature demand, we make Spiritualism a religion. There is no other religion needed than to love mercy, do justly, and walk uprightly. Priests have inculcated the belief in various superstitions, but these have always been the bane of religion. There is only one religion, and that is doing what we know to be good and right. So, then, Spiritualism is both science and religion, and so are all other branches of knowledge. Physiology is a science; but the practice of temperance, cleanliness, &c., which are explained and inculcated by physiological knowledge, is just as much religion as aught else—indeed, is the basis of all religion. For a full exposition of the religion of science we refer every reader to Hudson Tuttle's new and able work, "The Career of Religious Ideas," showing that when perfected they culminate in that religion of science which we have briefly referred to. It is published at 2s. 6d., but is sold to the purchasers of *Human Nature* for May for 1s. 6d. By sending 2s. 2d. in stamps, both *Human Nature* and the book will be sent, post free, to any address. The book has just been published, and is being bought up with great avidity. It settles for ever this religious difficulty.

The Spiritual Review.

"GOD AND IMMORTALITY: WHAT HAS SPIRITUALISM TO SAY ON THE SUBJECT?" By Dr. Sexton. London: J. Burns. Price 6d.

We observe with pleasure that Dr. Sexton's Glasgow discourse has been reprinted from *Human Nature* in a separate form. It occupies a unique place in our literature, as a convenient and popular work on the subject had long been wanted. The facts of Spiritualism render the existence of the Deity a necessity, and the arguments sustaining this important position are ably presented in the work before us. It is thus not only a valuable adjunct to Spiritualism, but to the cause of religion, in whatever form. In this way it may be made specially useful to Spiritualism; for, by being placed in the hands of the religious, it will show them that Spiritualism is really the best string they have to their bow, and they will naturally think better of the system. We can heartily recommend the friends of the movement to procure this discourse, and discover its uses for themselves.

POWERFUL physical manifestations are being obtained at a circle in Bristol.

BALL'S POND ASSOCIATION.—On Monday evening Mr. Webster was controlled by "Zoud" and other spirits, and gave some good tests.

THE Bishop Auckland Chronicle of May 29, contains a long report of Mr. Mulford's lecture on "The use and abuse of Spiritualism in America," delivered in the Mechanics' Hall of that town.

MR. MULFORD has returned from his trip, and is well pleased with the friends he has met with. We hope he may be again prevailed on to visit a few more places in the north.

A SERIES of lectures on Spiritualism will be opened at Mr. Cogman's Institution, 15, Peter's Street, Mile End, by Mr. Burns on Tuesday evening; subject: "The A B C of Spiritualism." Other speakers will continue the course on successive Tuesday evenings.

DEMON WORSHIP IN ENGLAND, is the subject on which Mr. Conway is announced to speak at South Place Chapel, Finsbury, on Sunday morning. We do not know how the subject will be handled, but have no doubt it will be interesting to Spiritualists. Indeed, all Mr. Conway's efforts are interesting, and suggestive of deep thought.

MR. J. STEPHENS informs us that a Mr. Thurlow will lecture on Spiritualism on Sunday evening at Perseverance Hall, Goldsmith Row, Hackney. It would seem that the lecturer is going to oppose Spiritualism, for Mr. Stephens says: "I shall attend, but I would like some other Spiritualists to be present also." Whatever be the nature of the proceedings, we hope Mr. Stephens will be supported.

THE Birmingham Psychological Association held a general meeting at the Priory Rooms, on Thursday, May 15, when the chairman (Mr. T. F. Proctor) delivered a very interesting address on "Psychology in relation to Spiritualism." That the paper was listened to with much attention was proved by the appropriate remarks made by Messrs. Simkiss (Wolverhampton), Judd, Franklin, Hawkes, and others. A resolution to the effect that the paper should be printed was proposed and seconded, and carried unanimously. The proceedings terminated with a vote of thanks to the chairman.

KEIGHLEY.—The Spiritual Brotherhood Lyceum, East Parade, will hold their annual festival on June 22nd, when mediums are expected to attend from the surrounding district. Mrs. Scattergood is expected to be present, though at the time of writing, her answer has not been received. Mr. Shackleton in communicating these facts on behalf of the committee, says: "Spiritualism is doing its work in this locality. We have first-class communications and attentive hearers, and enjoy every comfort that Spiritualism can afford in our humble way. The sick are healed, the lame are relieved, and pains are removed instantly.

SOUTHSEA.—I am pleased to inform you Spiritualism is making progress here, and many are inquiring, although they do not like to acknowledge it for fear of being ridiculed by the orthodox portion of their friends. I have a meeting at my house every Sunday evening, at which we have from fourteen to twenty. We have a very good trance-medium who stands up, when he is entranced, one hour and a quarter, and delivers an address from any passage of Scripture that may be mentioned. My house is open to all investigators, and I should be pleased to see more, as I could make room for double the number. If you please you may insert it in the MEDIUM. We commence at 6.30 p.m., in broad daylight. I could say much more on the subject had I time and space.—WILLIAM H. STRIFE, 31, Middle Street.

### A SPIRIT ON THE BIBLE AND RELIGIOUS IDEAS.

On Sunday evening the platform at Cavendish Rooms was occupied by Mr. Wallace, missionary medium, who delivered an address in the trance, of which we give an outline.

Do not believe all that spirits say, for they speak from their individual standpoint. What is true to one is not so to another, and what is true to-day may not be esteemed so to-morrow, and why? because man has gained more knowledge. Experience makes the man, for he is nothing more than the result of his experience from birth to death. All having a different experience, then, teach accordingly, and in this wave of spirit-influx all past theological ideas will be reproduced as well as those of a progressive kind, so that Spiritualists will have enough to think about, to discriminate between that which is true and false.

The Bible is called the Book of books, as if it were the only one worthy of such designation, and none equal to it. It is also called the Holy Bible. There is much in it which is true, for all religions are founded on the immortality of man. The revision and correction of the Bible were spoken of; but if it were a revelation from God, how could it possibly require correction, and millions of persons to explain it, no two of whom could agree. At first it was written in hieroglyphics, but the key to their interpretation being lost, the original meaning was not retained when these symbols were rendered into words. Some attempted to restore this lost meaning by supposing that "Adam" signified "Church," and "Cain and Abel" "faith and charity," and that the one killed the other. But what good would there be in therefore considering that man would be saved by faith in the blood of a slaughtered man? For all must save themselves by fear and trembling—they must fear to do wrong and tremble at the consequences. If a man's acts are such as to render him peaceful and happy, then is he saved. If he loves virtue, and follows it for its own sake as Jesus did, then does Jesus become his guide and saviour. This need of a virtuous life is preached along with faith by all religions. Men do not practise virtue as far as their conscience prompts, hence the mind must become at war with itself, and unhappiness is the result. The remedy is for man to weigh well the consequences, learn all he can, put it into practice, and wait for still more light.

The first time a man violates the mandates of his conscience, that is his original sin. This first imprudent act is a warning and guide for future conduct. All pain and sorrow thus produced teach man to strive for the opposite. Original sin, as otherwise explained, has been a glorious thing in the present state of society, for millions have fattened on it. Then as to eternal punishment: it will last as long as the earth will last, for man comes into physical life in an undeveloped state, and void of experience, and hence he must commit error and necessarily pass into a state of punishment in Hades, in which he can have these errors rectified. But though the place is eternal, man does not remain there eternally, but goes when he is cured, and others take his place. As man desires elevation, so will he advance. While evil acts remain unatoned for, man cannot be free and happy, hence the necessity for a life of virtue.

In the Bible reference is made to those who have the power of blessing and of cursing. Jacob blessed his children. Dan was a swift rider, but a serpent should bite the horse's foot and the rider would fall backward. This hieroglyphic portrayed the end of selfish ambition; the man who would ride over the interests of others in business transactions, those whom he wronged would retaliate and that part nearest the earth—filthy lucre—would suffer, the foot of his horse would be lamed, and the rider would tumble from his lofty position.

Many myths had been associated with the account of Noah's flood, which was described by some as a flood of moral evil which put an end to civilised society. But Noah reformed the church—that is, he took into the ark and preserved all clean beasts (that is, those ideas of goodness and truth which prompt to a life of virtue), and also unclean beasts, which represented idolatrous worship and religious ceremonies which defile and pervert religion.

The cases of spiritual interference recorded in the Bible corresponded with the spiritual manifestations of to-day. If the latter can be proved to be true, then the former may be assumed as true also. They stand or fall together. Spirit-communion might result in good or evil; a man should be a law unto himself, and not be led by spirits. It is the privilege of every mortal to commune with the spirit-world, and know whither he is bound; but do not give up your reason either to man or to spirits. It is only by walking in the light of your own moral and intellectual consciousness that communion with the spirit-world can either be safe or profitable.

The idea of God requiring sacrifice originated in the early experiences of humanity. They regarded the spirits of their departed friends as little gods, and they gave them presents to appease their anger, for, said these early races, if we can avert the anger of these little gods, we need not fear the one great God, for He is good and will not hurt us. Images were made to represent the little gods or spirits to such as had not spirit-sight, and offerings to these images were carried away by the priests; and thus the idea grew till men became so fanatical that they readily offered the most virtuous and beautiful of their daughters at the command of a dogma. Moses modified the matter and introduced the sacrifice of beasts. Jesus taught men not to shed blood, but to sacrifice their worldly position and sensual indulgences, to go down and help their fellow-creatures up from the gutter; to sacrifice health, strength, means, everything for the welfare of humanity. But the assumed followers of Jesus did not do so. They might be seen riding behind six horses, and living in the most sumptuous manner, while their brethren rotted in hunger around them. Instead of sacrificing their own superfluities, they sacrificed Jesus and supposed that God could be cut into three pieces and one of them killed to appease the wrath of the other two. Priestcraft rendered mankind so vile in this age that they were of a mind to nail the very God of the universe to a tree that they might not suffer the just consequences of their depravity and selfish indulgences.

To the man who will strive, Jesus promised the spirit of truth as a guide and a comforter to help him over the besetments of life, to open up to him the sublime facts of spirit-life, so that even death might be robbed of its terrors, and be a change into a more happy state of life. The disciples were called Christians because they practised a mode of divination, which had been designated by a similar term for thousands

of years. In China, in India, and in Egypt, forms of intercourse with the spirit-world had travelled through various civilisations, and were transmitted by the Hebrews to Palestine. These magical arts enabled that peculiar people to strike terror into the inhabitants of neighbouring countries. If you will be my God, said Abraham, I will be your servant. Here was a human being actually selling himself to a designing spirit, so wicked that he scrupled not to arrogate to himself the airs of Deity. He told his devotees to steal when they wanted wealth, to murder when obnoxious persons were in the way; and such teachings made the Jewish people the most filthy and accursed race on the face of the earth; and all in the name of God, but not God the Creator whose name signifies spirit. Lord means master—an attendant spirit to prompt men to act good or bad. Jehovah was not God the Creator, but an ambitious spirit attached to a greedy selfish people.

True inspiration is when the spirit and medium are so intimately blended that the spirit can see physical things with the eye of the medium as the medium himself sees them, and the medium sees spiritual things with the perceptions of the spirit as the spirit perceives them himself. This explained clairvoyance, in which the blending was the spirit was so intimate that the clairvoyant thought the power belonged to himself.

It is the privilege of every human being to be possessed of such knowledge as will lead him to health and happiness, and to a comprehension of the future that awaits him. This also brings its responsibilities and its disadvantages, for no man can see his fellow-creatures suffer and be happy in himself. While every man should be in a position to protect his own interests, he should also feel that he did not live for himself alone but for all, and that the blessings he enjoyed were to be participated in by all.

### MRS. OLIVE'S SEANCES.

(Spirit-guide, Marie Stuart.)

On Wednesday evening, May 28th, Mrs. Olive held her usual public seance at the Spiritual Institution. Though not so numerously attended as on the previous Wednesday evening, the circle was a most harmonious one, and the spirits were able, under such good conditions, to give many highly satisfactory tests to most of those present. "Hambo" was the first to assume the control, and he at once gave some tests, amongst others informing a lady—an investigator—what her profession was, and warning her not to overwork herself. He caused much merriment by his sharp retorts and good-natured jokes, and having held personal conversation with all in turn, gave place to "Sunshine," who outdid herself in giving tests, two ladies present being particularly fortunate in getting repeated tests of such a character that they expressed themselves extremely pleased and gratified. She also made arrangements for some friends to meet at Hudson's to sit for spirit-photographs, and after a somewhat lengthened conversation retired. "Dr. Forbes" then introduced himself with kind words to some strangers whose acquaintance he had not previously made, and applied himself as usual to his much-loved work of giving medical advice. He was very successful in accurately diagnosing clairvoyantly the cases of two or three gentlemen whose state of health was the cause of much anxiety to their friends.

### MR. HERNE'S MEDIUMSHIP.

To the Editor.—Sir,—I send you a short account of the Monday evening seance held on Whit Monday at 15, Southampton Row, the medium Mr. Herne. Present, Mrs. Burns, a clergyman, a gentleman from America, Mr. Ivey, and myself.

"Peter" was in excellent cue throughout the evening, and kept us all laughing with his smart and frequently saucy sayings, and gave us some excellent tests. He told the American that he intended buying a cottage on his return. He was questioned as to the source of his information, and in reply said, "The three spirits that have come here with you tell me so." He then described them, and the gentleman recognised the spirit of his son and two other friends, and told us that he contemplated purchasing a cottage on his return to America. I was satisfied, from what "Peter" said and did, that the spirit of my father was in the room. The clergyman, while holding the hand of Mr. Herne, had a chair slipped over his arm. "Peter" asked me if I would like to have the chair-test; I said, "Yes, if you please," and in a few seconds two chairs back to back were slipped on to my arm, while I held the medium fast by his hand. He then told us to look for springs in the chairs. We did not understand this allusion to springs until Mrs. Burns told us that a gentleman had called lately at the Institution, and examined the chairs for springs in their backs that would permit of their being opened and placed on the arm as a bracelet fastened on the wrist. The guitar was also played upon, and some of the furniture was moved about the room. During the seance all hands were linked round the table.

As this seance interested me much, I thought perhaps the short account of it that I send might be interesting to some of your readers.—  
Faithfully yours,  
JOSEPH SWINBURNE.

### SEANCE AT MRS. BERRY'S.

On Tuesday evening, June the 3rd, a sitting was held at Mrs. Berry's residence in Connaught Square, which was in many respects unique, not only in the amount of physical power displayed, but also in the character of the intelligence. There were present, besides Mrs. Berry and her niece, Mrs. Fitz-Gerald and Miss Emily Murray, Miss Katharine Poynter, Miss Godfrey, and Dr. Davies. The medium, Mr. Herne, was placed behind an extempore screen, made out of an easel covered with a simple piece of baize. No sooner was the light extinguished than "Peter" put in an appearance, and discoursed sweet music on a zither and banjo, which were laid on a table ready for his use. He also touched the sitters freely, knotted shawls into turbans for them, and decorated them in other fashions, besides removing Dr. Davies's ring and knotting it tightly in a lady's handkerchief. He accompanied his performances with sundry caustic remarks, especially twitting Dr. Davies with preaching hell-fire—an imputation which was emphatically denied. "Peter" then suggested two sermons and texts for the following Sunday.

The morning subject prescribed was "The Cross as the Symbol of Love;" the evening one, "What is Religion?" the portions of Scripture selected being St. John xiv., and the Epistle of St. James. There was therefore a serious element in the communications, though the greater part was very much the reverse. The climax of the grotesque was reached when this particularly lively spirit removed Mrs. Berry's high-heeled shoe, and, engaging a lady to play on the zither for him, made the footless shoe execute a *pas seul* on the table. "John King" said a very few words in his familiar and most unmistakable accents, and "Katey" gave one or two whispers, laying her hand freely in those of the sitters. Lights were seen frequently by those gifted with spirit-sight, and occasionally by all, while the power was not confined to the seance-room, but followed the sitters when they dispersed for refreshment, making a large dining room table tilt when only a few hands were laid on it, and a chair come from the other part of the room and force its way to Mr. Herne's side. There could be no question as to the amount of power present, and the intelligence, though withal of a quaint and almost grotesque character, was exceedingly quick in the way of pointed repartee.

It would perhaps have been scarcely the seance for a sceptic, who would not have been "educated up" to its reception; but to the initiated it was very interesting, and showed Mr. Herne to be in full possession of his greatest mediumistic powers. At the end of the sitting a circle was formed, in which Mr. Herne joined, his hands being held on either side. Miss Berry was then called to the extreme end of the room, and repeatedly touched by what she described as a "very large hand and arm." Spirit-faces and forms have been of late almost exclusively sought after, and the supply has been fully commensurate with the demand; but for a good old-fashioned genuine physical seance it is to be questioned whether a more successful one could be wished for than that of Tuesday evening. The above was almost a repetition of what took place at the same lady's residence on Sunday evening, with the same medium.

M. D.

#### "HE THAT HATH EARS TO HEAR, LET HIM HEAR."

O these Spiritualists, how they love one another! more particularly when any one will not adopt the nickname by which a small section choose to designate themselves. Mr. A. Watson's remarks in the *Christian Spiritualist* on Mr. Burns's visit to Manchester suggests this comment. We are not aware of any cause or reason why such unseemly differences should present themselves other than the old sore of Sectarianism. Let us adhere to the facts and reason therefrom, and there can be no difference amongst us, and instead of acrimony there will be love, instead of weakness, strength. If the inferences from facts do not agree with sectarian ideas, then so much the worse for those ideas, for facts interpreted by reason are the voice of God, whereas the dogmas, what are they? In most instances, inferences from facts the key to which we have lost; and so the dogma-holder is in most cases found pulling one way and the facts the other. How, then, shall we correct the erring dogmas? By going back to the facts. We answer one question raised by Mr. Watson. He desires to know—and he asks it in anything but a fraternal spirit—why Mr. Burns on his recent visit to Manchester styled himself an "honorary deputation from the Spiritual Institution." Simply because he was so. The term honorary, as in the combination "honorary secretary," means a man who acts as secretary without compensation; and as Mr. Burns received no fee for his labours at Manchester, they were therefore "honorary." Then he was a deputation from the Spiritual Institution, and visited Manchester on the business of that Institution, so that the term was perfectly legitimate; and what is more to the purpose, the good friends with whom he acted that day quite understood it and appreciated it, Mr. Watson's difficulty of comprehension notwithstanding.

#### SPIRITUALISM TO ORDER.

With a cutting from a newspaper reporting the tricks of Herr Dobler we have received the following note:—"I would fain believe in Spiritualism, and I should have greater faith if others could be invoked besides 'Peter,' 'The Strolling Player,' the eternal 'Katey,' and one or two others. I wish also less silly things were done with tambourines and suchlike.—D." What is wanted in this representative case (of ignorance) is knowledge, not faith; experience, not belief. It is certainly amusing to hear it supposed that no spirits can be "invoked" except those named above. Spiritualism, as representing the science and art of spirit-communication, expresses a universal law applicable in all particular cases. Tyndall, Huxley, Spurgeon, the Archbishop of Canterbury, Gladstone, the Queen, are persons whose names are frequently mentioned in connection with certain subjects, but all the rest of mankind are not ignored on that account. The spirits quoted can do a certain work, and have facilities for so doing which "D.'s" spirit-relatives would be quite incapable of unless they have a little more common-sense than he seems to possess. Hence he must argue, I would have greater faith in science but for Tyndall; I would be a Baptist were it not for the "eternal" Spurgeon; and a British subject but that Victoria is continually named as Queen. If "D." has the abilities and opportunities, he is quite at liberty to get at the truths of Spiritualism without the help of "Peter," to know science without applying to Huxley, and so on. What "silly things" are done with tambourines by spirits? What are tambourines for? To beat with and be beaten, and that is just how spirits use them. And after all is said, who can be surprised at disembodied spirits doing "silly things" when one in the flesh is so distinguished in the attributes of intelligence that he can find it possible to write a note so very stupid as the one which we now comment upon. For goodness' sake, "D.," do not, we pray you, "believe in Spiritualism." It is far more credit to the thing to have you as an opponent.

LETTERS still continue to come from the Manchester district in response to the announcement to which we alluded last week, that Rules for the Spirit-circle might be obtained on application at the Spiritual Institution. If our friends would embrace every opportunity to repeat such an announcement in other papers it would promote the cause very much.

#### MR. MORSE'S ARRANGEMENTS AT MANCHESTER.

Mr. Burns.—Dear Sir,—You will oblige by inserting in the next and following issues of the *MEDIUM* the following announcement: that on Sunday, June 15th, two services will be held in the Grosvenor Temperance Hall, one in the morning at 10.30, and the other in the evening at 6.30, when addresses will be delivered through Mr. J. J. Morse, the subject for each discourse at present not known; also in the afternoon of the same day, at 2.30, a meeting of the friends will be held for mutual edification and pleasure, after which tea will be provided for all who choose to remain; this arrangement is more especially intended for the convenience of strangers from distant towns.

I am requested by Mr. Morse to state that he will be at liberty to hold private seances in the evenings of the same week, excluding Tuesday, Wednesday, and Thursday evenings, terms one guinea. I would strongly urge our friends to make good use of this opportunity for getting a rich intellectual treat by listening to the noble and elevating effusions of his spirit-guide "Tien-Sien-Tie," and the witty remarks of the "Strolling Player," who are fully competent to command the attention of all present for a whole evening with great profit and delight. I shall be glad to make the necessary arrangements to this end for Mr. Morse, whose stay in Manchester will be in proportion to the demand for his services, which it is to be hoped will embrace more than the limited time of one week in this large city.

34, Walnut Street, Cheetham,

RICHARD FITTON, Secretary.

May 31, 1873.

#### KING'S CROSS PSYCHOLOGICAL SOCIETY.

To the Editor.—Dear Sir,—You will be pleased to hear that we, a little band of Spiritualists who meet weekly at Mr. Wilson's house, 103, Caledonian Road, King's Cross, have had Mrs. Olive at our last two seances. A delightful time we have had in company with the spirits through her mediumship—two hours well spent each evening, many tests given, with much instruction to each of us. "Sunshine" this evening wished me to write to you, and say that strangers and friends will be welcomed on the next two Tuesday evenings, at eight o'clock; fee, 2s. 6d. each, the proceeds to be given to Mr. Wilson for use of rooms, &c. Some may be glad of this opportunity of visiting this very interesting and useful public medium, through whom so much that is interesting is given in a little time well spent.—Yours respectfully,

F. COWPER.

Edgware Road, June 4th, 1873.

OBITUARY.—One of our most eminent Spiritualists, the Baron Louis Guldenstubbé, departed this life on the 27th May, at his residence, 29, Rue de Trevis, Paris, in his 53rd year. The Baron was principally known by his studies and researches in the science of positive and experimental Pneumatology, to which he contributed several valuable works and considerations, amongst which may be especially mentioned his contribution upon direct spirit-writing, "La Réalité des Esprits et le Phénomène Merveilleux de leur Ecriture Directe," obtained through the mediumship of himself and his sister, the Baroness Guldenstubbé. These experiments rendered him very notorious in Paris at one period, and the police are alleged to have interfered, at the instigation of the Jesuits, to stay the results he obtained from the sepulchral monuments of the city. Of Swedish origin, Baron Guldenstubbé belonged to an ancient Scandinavian family of great historical renown. Two of his ancestors, Knights of the Order of the Grand Templars, and of same name, were burnt alive in 1309, in company with Jacques de Melay, by order of Pope Clement the Fifth. The pedigree of the family shows many illustrious alliances. The Baron Guldenstubbé lived a very retired and sober life, associating with none but sympathisers of his studies. He will ever be affectionately remembered for his noble, gentle, and urbane nature; for his numerous liberal and unassuming charities. He was unmarried, but found a dear companion and aid in the person of his accomplished and erudite sister, the Baroness Guldenstubbé. The Baron will be interred at the family vault at Heidelberg.

DEPARTED for the higher life, on June 1st, Mr. Thomas Simpson, of the Psychological Society, Stoke. After a brief but painful illness Mrs. Edmiston, of Beckenham, was removed to the better world about two weeks ago. She was a devoted supporter of the spiritual movement.

UNHAPPILY, Mrs. Woodforde was in such bad health on Friday evening that she could not be used by her spirit-friends, and the very respectable company who met to be present at her seance would have been altogether disappointed had not Mrs. Olive been present, and kindly allowed herself to be controlled. Mrs. Woodforde has since lain in a dangerous state, and the sprained ankle is much swollen and inflamed. As her late privations have very much deteriorated her strength, it is feared that the swelling may turn to erysipelas. Under development, such a person very much requires the comforts of a home. Alone in a lodging-house, and not affluent, is not an enviable destiny. It would be a credit to our cause if some of our friends with fine houses could apportion a spare nook to one who has seen as good days as they themselves now enjoy.

MRS. BROWN, BELFAST.—We are always glad to publish, and reply to, the objections and queries of Spiritualists and others; but we do not care to involve ourselves in personal squabbles with Religionists. Calling names and making insinuations is not argument. If we have appeared to attack you, it was only with logical deductions from your own words. If you cannot bear the consequences, it would be well to think twice before you rush into print with sharp criticisms on others. We must have money, of course, as we can't find any who are willing to supply us with labour and material for nothing. We cannot, however, adopt a time-serving policy and a trimming of the truth to make this educational work a commercial success. We would much rather beg in rags for truth than ride in a gilded chariot with error, even if all the good Christian ladies in the universe were by our side. So we can afford to receive both sneers and the moderate co-operation of our friends.

CAN any of our friends in the district help a circle at North Shields? They have met for some time, but have obtained no phenomena. If some medium would call and give them a few sittings, the act would be duly appreciated. We can furnish the address.

BIRMINGHAM PSYCHOLOGICAL SOCIETY.—Mr. Proctor's opening paper is said to question the spiritual origin of the phenomena. Spiritualists will be all the more anxious to see it. Mr. Jones has twice read an able paper showing that Spiritualism is antecedent to our present religious ideas. He quoted references placing Spiritualism in its various aspects thousands of years before our era.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE SHOULD consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and consistently.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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**SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.**

**SUNDAY, JUNE 8,** Service at Cavendish Rooms, at 7 o'clock. Dr. Sexton will give an account of how he became a Spiritualist.  
**MONDAY, JUNE 9,** Seance by Mr. Herne, Medium for Physical Phenomena, at 8 o'clock. Admission, 2s. 6d. See advertisement.  
**WEDNESDAY, JUNE 11,** Afternoon Seance at 3 o'clock, by Mr. Herne. Admission 2s. 6d. See advertisement.  
 Developing Circle by Mr. Cogman, at 8. Tickets, for a Course of Four sittings, 6s.  
 Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 2s. 6d.  
**THURSDAY, JUNE 12,** Dark Seance by Mr. Herne, at 8. Admission, 2s. 6d. See advertisement.

**SEANCES IN LONDON DURING THE WEEK.**

**FRIDAY, JUNE 6,** South London Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.  
**SATURDAY, JUNE 7,** Mr. Williams. See advt.  
**SUNDAY, JUNE 8,** at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.  
 Lecture at Temperance Hall, Tyssen Street, Bethnal Green Road, at 7.  
**MONDAY, JUNE 9,** Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
 Mr. Williams. See advertisement.  
 Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington, at 8. Admission Free.  
 BRINGTON, at Mr. Rouse's, 48, Bramah Road, Mostyn Road, on Monday, Wednesday, and Friday, at 8.  
**TUESDAY, JUNE 10,** Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.  
**THURSDAY, JUNE 12,** Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.  
 St. John's Association of Spiritualists, 7, Corporation Bow, Clerkenwell. To commence at 8.30 p.m. Free.  
 Mr. Williams. See advertisement.

**SEANCES IN THE PROVINCES DURING THE WEEK.**

**SUNDAY, JUNE 8, KEIGHLEY,** 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
**SOEWBY BRIDGE,** at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.  
**BREARLEY,** Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.  
**BOWLING,** Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.  
**BOWLING,** in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.  
**MANCHESTER,** Union Chambers, 15, Dickenson St., Mount St., at 2.30.  
**COWMS,** at George Holdroyd's, at 6 p.m.  
**HAGG'S LANE END,** 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.  
**GAWTHORPE,** Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.  
**MORLEY,** Mr. E. Baires's, Town End.  
**HALIFAX Psychological Society,** Hall of Freedom, Back Lord Street, Miter Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.  
**NOTTINGHAM,** "Three Horseshoes British Workman's Home," Derby Road. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.  
**OSSETT COMMON, WAKEFIELD,** at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.  
**BISHOP AUCKLAND,** at Mr. Fancitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.  
**NEWCASTLE-ON-TYNE,** at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.  
**LIVERPOOL,** Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.  
**BATLEY,** at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Eiton and Dewhurst, Mediums.  
**DARLINGTON Spiritualist Association,** Club Room, Mechanics' Institute. Public Meeting at 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.  
**SOUTHSEA,** At Mr. W. H. Stripe's, at 6.30.  
**ROCHDALE,** River Street. John Blackburne will give trance- addresses at 2.30 and 6 p.m.  
**MONDAY, JUNE 9, HULL,** 42, New King Street, at 7.30.  
**TUESDAY, JUNE 10, KEIGHLEY,** at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
**SOEWBY BRIDGE,** at Mr. W. Robinson's, Causeway Head, 8 p.m.  
**WEDNESDAY, JUNE 11, BOWLING,** Spiritualists' Meeting Room, 8 p.m.  
**HAGG'S LANE END,** at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.  
**MORLEY,** Mr. Emmanuel Baines's, Town End, at 7.30, for development.  
**OSSETT COMMON,** at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.  
**DARLINGTON Spiritualist Association.** Developing Circle at 7.30. p.m. Mrs. J. A. Butterfield, Developing Medium. Apply to the Secretary, G. B. Hinde, Bright Street.  
**THURSDAY, JUNE 12, BOWLING,** Hall Lane, 7.30 p.m.  
**GAWTHORPE,** Spiritualists' Meeting Room, a Developing Circle, at 7.30.  
**WEST HARTLEPOOL,** Seance at Mr. Hull's, Adelaide Street.  
**BISHOP AUCKLAND,** at Mr. Fancitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.  
**NEWCASTLE-ON-TYNE.** Old Freemasons' Hall, Bell's Court Newgate Street. Seance at 7.30.  
**LIVERPOOL.** Seance for Physical Manifestations. Mr. Egerton, medium, at 6, Stafford Street, at 8 p.m. Admission by ticket only, which may be obtained at 6, Stafford Street.  
**FRIDAY, JUNE 13, LIVERPOOL,** Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7 p.m.

**"GOD AND IMMORTALITY:**

WHAT HAS SPIRITUALISM TO SAY ON THE SUBJECT?"

A Discourse delivered in the City Hall Saloon, Glasgow, on Sunday Evening, 23rd February, 1873, by

GEORGE SEXTON, M.A., LL.D.

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