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SPIRITUALISM.

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Spiritual Cosmology.

PART III.—INDIVIDUAL EXPERIENCES.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,
SUNDAY EVENING, MAY 23, 1875.

By the spirit of Adin Augustus Ballou, and affectionately dedicated
to his father and mother (Adin and Lucy S. Ballou, and friends
of Hopedale).

William Tebb, Esq., in the Chair.

The CHAIRMAN: I have been requested by Mrs. Tappan to occupy the chair this evening, and to make a few remarks preliminary to the subject which is to engage our attention. In the year 1855 I visited the little cemetery which adjoins the village of Hopedale, in Massachusetts, in the United States of America, and as an object of interest there was pointed out to me a monumental stone bearing this inscription: "Adin Augustus, son of Adin and Lucy H. Ballou, translated to the Spirit-Home February 8th, 1852, aged eighteen years and seven months." This Augustus Ballou, to whom this monument is dedicated, and whose remains repose beneath it, has promised to speak to us this evening. There are probably in this metropolis 2,000 churches and religious congregations, all of whom recognise the truth of the Greek and Hebrew Scriptures, or accept them as their rule of faith, running through which, as we know, are a series of angelic interpositions, visions, trance-speaking, healing, miracles, and other phenomena analogous to what we know as Modern Spiritualism; but I venture to say if an announcement such as I have made had been addressed to any one of them it would be received with a smile of incredulity. We, however, know that our friends who have passed before can and do come and visit us, and can, under certain conditions, speak to us. It was not my privilege to know Adin Augustus Ballou, but his father, Adin Ballou, who is known to some of us as the author of one of the ablest, and by many considered one of the best, books on Modern Spiritualism, I count as one of my old and much-esteemed friends; and it may not be out of place if, in order to show the mental and moral atmosphere in which the son lived, I briefly allude to some of those social, political, and religious problems which engaged the attention of the father during the lifetime of the son. One of the greatest of these was the question of slavery. There were at that time in the United States some four millions of human beings held in bondage. These were bought and sold, bartered, exchanged, mortgaged, and considered in the light of any chattel or property. The State of Virginia was called the slave-raising state, and annually provided for the market some twenty thousand of her own children. These slaves were sent to the far south, and if it happened when they were purchased that the Red River trader who wanted the carpenter did not want the carpenter's wife, or the buyer in Alabama who wished the cook did not want the cook's husband, these slaves were separated—husband from wife, and parent from child, and all the horrors were committed which verified the saying of John Wesley that "slavery was the sum of all villainies." What, however, made this remarkable was that the churches and religious societies should have acquiesced in this state of things. There was an institution called "The American Tract Society," which very fairly represented all the orthodox churches in the land. This society had an income of £100,000 a year, and during its existence it circulated many millions of tracts on the sin of Sabbath-breaking, the sin of sleeping in church, on the sin of dancing and other matters; but during the whole course of its career for forty years previous to the Rebellion it never had one word, nor one line, nor one sentence on the sin of slavery. That I may not be considered to exaggerate, I remember well some years ago Theodore Parker making use of these words. He said: "There are thirty thousand clergymen in the United States, and I can count on my fingers all who are prominent in their opposition to slavery." At a meeting

of Spiritualists held in this country in the year 1865, when Mrs. Hardinge was presented to this country, it was stated by the chairman that he believed the majority of those present were in favour of the South as against the North. Perhaps it is hardly suitable for me to refer to this now, although it may never be too late to correct a mistake. I think the chairman on that occasion said he believed the majority of those present were in favour of the establishment of the Southern Confederacy, which was no less than the maintenance and continuance of slavery, because Alexander Stephens, the Vice-President of the Southern Confederacy, stated that the advantage of the establishment of the Confederacy would be that it would have slavery as its corner-stone. I believe that neither then nor since, nor at any intervening time, has there been any appreciable number of Spiritualists favourable to the establishment of the slave-holding confederacy—I should say not more than three or four at any meeting, and I desire, even at this late period, to have this placed upon record. There was a revival in the city of New York about the year 1858 very much like the revival which is going on in this city now under Moody and Sankey, and which has been going on in Liverpool and other places, and it was the custom in the churches—and I now speak of what I know, for I was in New York at the time—to send up requests for prayer in the same way as they are sent up to the Agricultural Hall now. Amongst other requests sent up was one that certain slaves who had escaped from bondage should be permitted to reach Canada, and there were also other requests that slavery should be done away with, but it is on record that not one of those petitions, as against slavery and in favour of the delivery of the captive, was even offered at these meetings. I only mention this now to show that a popular and fashionable orthodox religion, such as we have in our midst, may be in a most flourishing condition, and yet have no regard whatever to the vital and fundamental principles which underlie all true religion. Mr. Ballou set himself earnestly and determinedly to oppose this state of things. He preached on all occasions, when opportunity offered, against slavery. He was united in the Anti-Slavery Society with Garrison, Wendell Phillips, and Theodore Parker, Stephen Foster, and Abbie Kelly Foster, and other noble men and women who determined that this great crime should be extinguished, and they continued in their agitation until the rebellion was precipitated, and slavery went down in a sea of blood. Mr. Ballou was not only interested in this question of slavery, but in one which I think he made especially his own, namely, the establishment of a system of practical Christian Socialism. I have extracted from a book which he published what he called his fundamental principles, which I have no doubt some here would consider to be Utopian. They are as follows:—First, the supreme fatherhood of God; second, the universal brotherhood of man; third, the declared perfect love of God to man; fourth, the required perfect love of man to God; fifth, the required perfect love of man to man; sixth, the required just reproof and disfellowship of evil-doers; seventh, the required non-resistance of evil with evil; eighth, the designed unity of the righteous. A community was established in Hopedale in the year 1842 in order to carry out these views; that is, those who sympathised with Mr. Ballou, and they were not many, assembled together and formed themselves into a community with the intention, if possible, of having a society framed on these principles. Augustus Ballou, who is to speak to us this evening, was deeply interested in these matters. He was a youth of fine intelligence, expansive intellect, and with a great desire to possess the power of communicating the wisdom and truth which he searched after. When at the age of seventeen he was sent to the State normal school of Bridgewater, Massachusetts, and at the Lyceum or debating society connected with that institution he had frequent opportunities of defending these opinions, particularly of Christian socialism, his anti-slavery views, the doctrines of non-resistance, the final restoration of all men to happiness as opposed to the doctrine of endless misery, and on one occasion, after a debate which had been unusually prolonged, on Christian socialism, he heard a spirit-voice, as he said whisper to him that he was about to be seriously ill,

although he said he never felt better than he did at that time. That evening he was taken ill with a typhoid fever, which in a few days terminated his earthly existence. I need scarcely say how deeply his loss was deplored. It was felt that a bright light had been extinguished, that a career of great usefulness had been suspended, and that the loss was irreparable. Whether this light has been extinguished or is only burning more brightly; whether the usefulness has been suspended or is only increased by translation, translated to another sphere we may hear to-night, and also how these social problems are regarded amidst the larger experiences of the life from which he now looks on us. Augustus Ballou was said to possess a very genial and pleasant nature. I am told by a lady who forms a link in the cordon around this platform that he was a welcome visitor in every household. I am quite sure when he comes to us this evening in spirit and speaks through Mrs. Tappan he will be no less welcome here.

INVOCATION.

Infinito Father! Thou wise and beneficent God! Thou supreme and perfect soul! Light within light, we praise Thee. Not before gilded altars, nor shrines illumined with incense offerings, do we praise Thee, but within the innermost spirit, whose shrine is made the altar of sacred deeds, whose words and works of daily life commend the incense of our prayer, we praise Thee. O God, by whatsoever name the nations may adore Thee, within this time and place, and in each lowly heart, be Thy praise felt and known, that an abiding light and a ministering flame may go forth illumining the world, and paving the pathway to the abode of angels. And to Thee shall be all praise, now and evermore. Amen.

ADDRESS.

Mr. Chairman and Friends,—You have heard from the chairman that it was my good fortune to be born in the millennium—I mean upon earth, which is the beginning of it, I trust,—the time indicated undoubtedly by prophet and seer, when there was to be a passing away of the old and a beginning of the new dispensation. It is true that it did not begin very quietly, and the tribulations incident on its commencement are as much the fulfilment of the prophecy as the prediction of the glory which we hope will be the end of it. But no praise is due to me individually for being so born, nor to my parents collectively, for bringing me into existence at that particular period of time; but it was so. Early in life, owing to the peculiar nature of the society to which I was introduced, every subject interesting to humanity became also a subject of interest to me, reflected, I must confess, from the rare qualities of my father's mind. It is not wonderful that after this lapse of time I should wish to bring back to earth the garnered sheaves and ripened results of that early instruction, and with your permission I beg to dedicate this address to my father and mother, that they may know that even though my home is in another world and my mouthpiece is in a distant land, I am still mindful of those early obligations.

I will explain briefly how I understand the social problems which interested my father were brought about. You will remember that the chairman predicated the chief work upon anti-slavery. I may state that it was the primal and pressing work of an active period of life, but the favourite profound and abiding theme of my father's existence was the disenfranchisement of the human mind from the shackles of prejudice and bigotry into a free and enlightened practical religion, and this so pervaded his entire nature that, but for the active and pressing duties of a cause which enlisted every possible human sympathy, he could not have left it even for a moment. I take it that social problems ripen just as religious and political ones do, in cycles, and that which gave Fourier to France, gave to England Robert Owen and his wonderful schemes for the emancipation of human kind, gave George Fox and his stimulus to the Society of Friends, and also formed the leading lines of that history which gave to my father's mind the idea of Association in Christian Socialism, and he, with many others, desired to witness upon the earth the fulfilment of those dreams that would combine co-operative and effective industry with suitable social and moral advancement, and a religion which is not made up of ceremonials and professions. That these should have been planted in a remote and secluded vale in America, and that many of the minds who there inculcated these doctrines should be broadcast in the world, still bearing their remembrance of these thoughts, and still nursing the hope that at some future time the earth shall see the fulfilment of this dream, proves that my father was at least one of a series of prophets, and that, if he did not see the literal fulfilment of his dream, it was a great thing to dream such a dream; and any man in the full vigour of intellectual power, who can combine the ardour of Luther with the philanthropy of Wilberforce, and much of their ability, will certainly not fail to make his mark upon some generation. Under these circumstances, my earthly life was inaugurated, and I am free to confess that that earthly life, though brief, ripened the faculties of mind in a few years, more than they would otherwise have ripened had I lived for my hairs to turn grey, and for the crowning material prosperity which many covet upon earth. I must also confess that the whole period of my earthly career was full of a premonition of its short duration, and that I felt impelled to learn everything that I could. My father published a paper called "The Practical Christian," which was the exponent or mouthpiece of his peculiar views. I can remember, when very young, that I climbed up to the case of types, and learnt to set the heading, which was a very long line, before I knew the meaning of the words; and I will tell you what the heading was, so that if you think the announcement of principles made by the chairman Utopian, what will you think of the leading line of the newspaper:—"Absolute Truth, Essential Righteousness, Individual Responsibility, Social Reform,

Human Progress, Ultimate Perfection." Had my father written volumes, he could not have better expressed his dreams and ideas of life; and not only did he believe every word in the heading, but he made it possible to expect that it would be fulfilled upon earth by his own example and conduct, illustrating by every means within his power the practical fulfilment of a practical Christian life. When I was twelve years of age, he kindly indulged me by allowing me to enter into the capacity of an editor, and I, with my young companions, published weekly a sheet about the size of ordinary notepaper, which contained our views of these all-important questions. Gradually, as the ideas ripened, I learned to take part in the larger paper; and gradually, as my thoughts were then going out to the world of spirits, I learned that the greater minds of those in higher spheres were aiding and promoting even those to whom I looked with the utmost adoration. The one prevailing quality which distinguished this idea of reform from all others was its peacefulness. Those of you who are familiar with the anti-slavery question will remember that there were two branches, one of which was decidedly and always non-resistant, to which William Lloyd Garrison and my father studiously and constantly belonged. The consequence was, my father never joined the war party, believing that peaceful measures would bring about the emancipation of the slave. It was not God's way, but it was the way which my father thought best. Hence, when the struggle came, of course his sympathies were in favour of emancipation, but he never lost sight of the principles of non-resistance, the refraining always from doing evil, even that good might come, being his absolute and governing principle in life. (The late war and its results I witnessed from my spirit-home).

About two years before my departure from earthly life I became aware that my father was interested in Modern Spiritualism, that he believed we could hold conversation with departed spirits, and I witnessed such manifestations in his house as convinced me; gradually my mind, then fully absorbed in my studies and in the great problems presented to me, grew familiar with the thought of spiritual existence and spiritual presence, and I believe I may say I was prepared to enter upon the stage of spiritual life before I passed from earth, recognising it to be but a continuation of mortal life, and recognising that all which I learned upon earth would be available in my new-found existence. Born in the new millennium on earth, I was born in its fulfilment when I entered the spiritual state, and at that period of time, now twenty-three years ago, I felt that the whole of every possible fulfilment of the earthly dreams of my parents and friends could not have yielded to me one portion of the actual joy and delight which I experienced in feeling that I was free from my mortal frame, for I remember distinctly that I had felt I was tethered in my body, that it was not adequate to the needs of the spirit, and that I wished for more power and more opportunity of growth and expansion. Immediately on entering spiritual life I sought communication with my father through the mediums we had been accustomed to employ in our family who were young women, residents in the village in which we lived. I succeeded in giving him some idea of the state into which I had entered, but I had scarcely passed from earthly life before my guide, who it seems had controlled and watched my earthly career, directed me to a remote town in the State of Wisconsin, where I then found my present medium, then a young girl. He said, "Now, if you wish to hold communication with earth, and if you will consent to take the place assigned you in our sphere as a mouth-piece of instruction from the higher to the material world, you shall have charge and control of that medium." For one year that guide who presides in the sphere in which I now dwell assisted me to take control of this medium's organism. In the meantime at intervals I held communication with my father through other sources, but constantly as the spiritual life unfolded itself to my mind I communicated it as readily as I could through the organism of this young girl. I remember quite well—and I am able to describe to you distinctly—the process by which I entered into this communication with the earthly medium, taking control of her organs, finding them immature at first, but always encouraged by the thought that when properly trained and developed they would at least have the advantage of being trained and developed by myself, and that therefore as an instrument there could not be anything better other than one's own earthly organism, and I found that in many directions there might be improvements if there might be deficiencies in others. Therefore, by the process which was pointed out by my guide I entered into the control. I assure you I did not do so without trepidation. The responsibility of taking control of a human frame that is inhabited by another spirit is no trifling thing, and that spirit must be very daring or very wise who can do so successfully, without injury or sacrifice to the personal spirit occupying that frame. I say this as a caution to those who, in moments of excitement, express a wish to become mediums. You do not know what you express, for if to become a medium implies being the subject of every passing spirit, or of the will of every mind that may gain access through sympathy, impulse, favour, or desire to yours, then you should pray daily not to become a medium; but if to become a medium means to resign yourself to a known and qualified guidance that your individuality may be encouraged and developed, but never usurped, then pray cautiously and guardedly for the best gifts, leaving aside all that may gratify merely the personal curiosity or the desire of being known as a medium.

I entered upon this responsibility with the greatest possible trepidation. Wishing with the utmost ardour of my mind to have all knowledge concerning spiritual life, I also wished, with a no less

degree of ardour, to have the means of communicating that knowledge to mortals. I had learned from my father the great blessing of the imparting of knowledge; and I thought that to possess the secrets and wonders of the world beyond death, and have no voice wherewith to speak of them, was indeed to be tethered and bound; therefore, when this proposition was made by my guides, I entered upon it most prayerfully, making the solemn promise that in all difficulties and cases of emergency where I found myself inadequate to wisely control and direct, I should still have assistance from those who had led me to earth; and year after year, or, at first, month after month, passed on, but I could not force the brain of this young child to the rapid standard of the culmination of spiritual thought, else I might have burst in twain the tie that bound her spirit to her body, or I might, at that immature age, produce irreparable injury to the mental structure; so I was obliged, as carefully as the skilled hand trains the tender flower, to move upon this brain, stimulating such faculties as I would wish to use, but always cautious not to over-stimulate them, and in a series of successive instructions I imparted to her father and the chosen circle of friends my earlier experiences in spiritual life, giving, step by step, the information that came to me, and impressing these upon the separate organs, that I might, as well as possible, unfold the brain equally and in all directions.

Whenever we found, then, that the brain was being too severely taxed, she was left for a space of three or six months without any control whatever, that the natural organism might gain its accustomed and required strength. Thus, year by year, until she was sixteen years of age, I developed her with other spirits, for the one express purpose that I might be the mouthpiece of a circle of guides into whose province I had entered, and that she might be the earthly instrument through whom I could convey these utterances to mortals. Since that time, the brain having at that age yielded the fruitage of thought and completed its formation, I have been able at any time, by mere exercise of volition, to communicate a thought to her brain; and such is the sympathy between my mind and hers, that neither distance or any circumstance can intervene if I think directly and will to impress a thought upon her mind. It is the sympathy of the mesmerist over the subject, with the added quality of consciousness of power.

When I assumed control, even from the first, it was not, as many may suppose, an actual occupation of the human body, crowding out her spirit, but it was by acting through the organs which through the nervous forces act upon the volition through the brain that I gradually assumed a superior control of them through merging her identity and mine, or allowing her a separate individual consciousness in spirit-life while I am exercising the brain and using thereby the organs of the body. I move upon these organs; I do not inhabit them. I breathe the power of my spirit through her mind; I do not occupy her frame. I possess the requisite control, but I am not tethered to the nervous and muscular system. I have the same control that the organist or the pianist may have over the instrument he has superintended the making of, he knowing every point and stop which yields the required melody at his hands. In so far as I am able to judge of human mediumship between our world and yours, there has never been a more perfect control than that which I individually am enabled to exercise through this medium. I find many things that I am unable to express, but it is because you are not ready for them. I could find speech, I could find the requisite power, but I cannot find the understanding until the human life shall have ripened into more advanced stages of thought.

I say, therefore, that I entered the millennium, and I was permitted to become one of the twelve guides who direct this medium, and for the last twenty-two years, during which my influence has never been withdrawn, excepting at intervals for the restoration of the medium's strength, I have not been absent from her mind excepting when I have been receiving knowledge that I might impart it through her. For the last fifteen or sixteen years some 3,000 or more addresses have been given, 2,000 of which have been my own individual utterances, as the mouthpiece of the circle which I inhabit; and in those addresses I have given, or endeavoured to give, all of the philosophy of the connection between your world and ours, all that pertains to the stepping-stones of existence beyond earthly life and the progression of the soul in its new-found life. But of the social states of spiritual existence and the spheres that I specially inhabit, and the occupations that specially engage us in our own world, we had never until the present moment perceived a sufficiently advanced stage of thought to give them to the world.

With your permission I waive all those lesser experiences which constitute the well-known story of every spirit that communicates thought to mortals, and introduce you at once into our sphere of occupation and employment, and what we have found in connection with our life that is useful to mortals. I beg, therefore, to state that we inhabit a portion of the spiritual world that is connected with the solar system, but is not directly connected with the planet which you inhabit, save spiritually. This sphere is denominated the sphere of Harmony, and is presided over by the angel of that name, whose dispensation I trust is to be the next upon earth. The first stage in the sphere to which I beg to introduce you is denominated Fraternia, or the city of associated effort in connection with mortals and spiritual existence. A portion of this sphere belongs to that inhabited by my venerable friend Dr. Rush, who has given his experience in healing. A portion is presided over by Wilberforce, whose philanthropy you all know; but the prevailing quality of Fraternia, as a kingdom of spiritual existence, is that it combines the associated efforts of all who are interested, or have been

interested, in the great social problems of mankind. Such minds as have been cumbered by earthly and partial views merge into spiritual association with grander hopes and aspirations. The ancient Grecians, whose associated efforts were solely for ambition, blossom out into our kingdom with loftier hopes, and make humanity, instead of Greece, a shrine of their efforts. Those who look with the eye of pity and with almost despair upon the several conditions of earthly life, wherein some are down-trodden and oppressed while others are unduly exalted, behold in this kingdom the solution of the problem—namely, the equal recognition of every individual human spirit—the recognition of its existence, its power, its rights and its abilities, the mutual combination of those who are in sympathy for any great work. We find that if one mind can accomplish much by an individual effort, prompted by a desire to do good, many minds in sympathy upon the same subject can accomplish more, and the kingdom denominated Fraternia is that portion where combined effort in any given direction is made for the fulfilment of any object either upon the earth or in the spheres contiguous to our body; so that, if there be the need for the uplifting or solving of any great problem upon earth, a deputation from this kingdom is sent to inspire some mind who, like Wilberforce or William Lloyd Garrison, has seen a great wrong and has the impulse to right it upon earth. If any problem of labour is to be solved a deputation proceeds from the councils of Fraternia, moving upon the mind upon earth that is best fitted to receive that impression, and the proposition is laid before the world. But by comparison the states in our world and in the spiritual spheres that we act upon, the revolution or reformation produced is almost instantaneous. Upon earth we are obliged to wait the rise and fall of kingdoms, the downfall of dynasties, the overthrow of prevailing governments, before even a thought of a proposed reform can take place within the minds of earth, and yet so gradual and so continuous is the action of our spheres that, like a continued force, it must inevitably produce the result sooner or later, and the perpetual flame or light is passing out of these associative bodies in the direction of similar minds or bodies upon earth to move in any given direction. Hence when the art of printing was discovered by Lorentius of Haerlem, it was said to have opened up such an avenue of communication of that very sphere of associated effort, that whereas before there might have been only single flames in certain portions of the earth there was afterwards a steady outpouring of radiance which gradually increased as human knowledge became diffused. The most perfect fulfilment of our ideal of associative life that has existed upon earth belongs to so remote an epoch in history that it is scarcely handed down to you. Some of the then Eastern fraternities or associated orders of brotherhood, eschewing the world, made a great sacrifice of their individual ambition for the lofty purpose of benefiting mankind. But these fraternities died out with the religious bodies to which they belonged, and political fraternities are proverbially short-lived. We have now to look to the great social renovation which, between politics and religion, manages to work its way along, and in time of peace society advances improvements and gathers the fruitage of the kingdom of the spirit.

So earnestly do we desire that the great masses of mankind shall be moved upon by this spirit of fraternal power that deputations are sent night and day, hovering above every place of human convocation, every place of human legislation, and every place of human worship, to the end that the great burthen of the gospel of the nineteenth century, whether in pulpit or in legislative hall, shall be the fraternity of the human race. So intent are we that they who night and day ply between these spheres bear upon their pinions of thought the weapons of science, of art, of inventions for the uplifting of human labour, of improvements in the condition of the toiling poor, of every problem that now meets you face to face and seems insoluble. A man having more intuition or mediumship than another has an invention that will release the toiler from the bonds of servitude: he dies, and his children's children, before his invention is even the subject of consideration in the wise councils of the earth. If there be a discovery that promises to lend wings to thought and give a million arms where there is now but one to move and bear the burdens of the world, the wise legislators of earth in solemn assemblage declare it impracticable, and two or three generations must pass before the loom and the engine, the steam-horse and the lightning-messenger, must do their work of disenfranchisement for mind. Meanwhile there are planets and worlds in more rapid stages of development than earth, and while you plod your slow length along, groping blindly to solve the question, some readier planet springs with lightning flame to do the bidding of the new impulse and power, and the shuttles fly and the looms weave their fine fabrics, and the sunlight causes the engines to revolve, and the great machinery is performed with a thought. While you wait for the dull methods of matter, torturing the unwilling dross to the fulfilment of paltry ambitions, the making of kings and the building of edifices, the worlds that are in further advancement move with the subtle mechanism of finest thought, and weave the fabrics of the spirit by the radiance of those beams that never falter nor fade.

If, in the kingdom of Fraternia, we wish for a sight into your world, straightway some discoverer makes a lens that, placed to the spiritual vision, unfolds the condition of mortals to our eyes. If we desire some impulse of thought appropriate to a world in a certain stage of advancement, there is someone ready with the very thought required, and is only waiting for the application to produce the desired result. In our kingdom, therefore, every society of fraternal souls abides harmoniously and perfectly, all perform-

ing the task for which their experience and knowledge has best fitted them. Mechanics, art, poetry, music, all forms of human thought and expression, spiritualised and sublimated, have their associated bodies, and these, visiting such worlds or spheres as they have contact with, avail themselves of the more advanced methods of other worlds, and are ready to breathe the thought upon the earth when any mind is ready to receive it. There are now slumbering, for lack of willingness on earth to undertake the unfoldment of them, no less than a hundred impulses in art, in mechanics, in social life; and we must wait until the isolated mind in the lonely garret, dreaming his dream, shall afford us the opportunity of presenting the thought, until the motor powers of electricity and atmosphere supplant all the useless and dusty mechanism of the present time, until the slumbering impulses are given to electric forces that might be made to move the world's mechanism with the single touch of a single hand, leaving the disenthralled millions to the cultivation of their minds instead of the drudgery of daily life for daily bread.

Some of the problems are so imminent, and force themselves so upon you, that I cannot avoid presenting them to you. It will be remembered by my friend the chairman that one of the principles in connection with my father's associated effort was the equal co-operation of woman. It was my good fortune, as it is that of very many, to have a mother who in every quality of mind and heart was the fitting compeer of my father, he acknowledged these in the associated effort he made in recognising woman as the compeer of man; and when this idea takes full possession of the human mind, the result will be the restoration of one-half of the powers of the earth that, from lack of use, have lain dormant, or, from lack of encouragement, perhaps, have been exercised in unlawful or unfitting directions. In the kingdom of Fraternia souls are considered with reference to their gifts and qualities; and I assure you that if a subject or idea is presented for consideration, it is not for one moment considered from which half of the creation the subject may have emanated, nor is it in any instance possible to form an associative body in the kingdom of Fraternia without an equal number of both portions of the human family; so that, whatever branch of art or science, of learning or inquiry, occupies the attention of the one also occupies the attention of the other; and any problem that is fitting for one to solve becomes also fitting for the other to consider.

In the kingdom of Fraternia, and of advanced circles of spirit, there is for pure propositions of mind no distinction in the emanation; they belong to and perform precisely the same qualities in the world of spirits; and, as far as spiritual life is concerned, we speak to comprehensive minds and kindred souls, and not to men and women. One of the great thoughts, therefore, I wish to impress upon the mind to-night is that in every stage of improvement upon earth no question can be considered by man alone adapted by him to human use, or made applicable to human advancement; and just in proportion as woman co-operates with and understands every problem of human life, so is the world made one half better, wiser, and greater, and in all propositions between our world and yours we speak to humanity, not to man, and in every thought that unites us with your world, if a gift can be bestowed or cultivated, or a power redeemed from the thralldom of custom, we use a woman as our instrument whenever the opportunity affords. Because of the co-equal power of both branches of the human mind, the kingdom of Fraternia is therefore a kingdom of equal and perfect development in mental qualities; and the spiritual force and fervour derived from this fact alone redeems and rectifies many of the faults that exist in human life.

I will now ask you to emulate one of those assemblages in the kingdom of Fraternia where the subject of consideration involves the question of human society, and are such as may engage your attention every day and hour, namely, the uplifting and disenthralment of the race from the useless impulses of the usages of society to the end of making every drawing-room, every place of public assemblage, and every meeting of human beings, a harmonious and fraternal assemblage for the discussion of the principles and propositions of human life.

If you will aid in bringing about this result you will perceive that the time now occupied in the useless ceremonials of daily life will be quite sufficient to inaugurate a small millennium in each dwelling in this and other lands; that the harmony of those present, and the intent of those assembled, be to the gradual uplifting of the atmosphere of thought in the world, to the discussion of those problems of art, science, or government that are known to be useful, to the development of every individual proposition that may belong to the sphere of an enlightened and collective community. You are blessed in living at a period of time and in an epoch of the world when it is possible to do this. Plato with all his dreams, Socrates with his wisdom, would have considered this assemblage Paradise, if to an enlightened and intelligent audience composed of men and women they could, without fear of overthrowing the existing order of things, have given expression freely and intelligently to every thought. Every body of enlightened men on earth may become a rendezvous for a deputation from the kingdom of spirits to which I refer, who will add their strength to yours, choosing such instruments as they may find among you to solve for you many of those problems which remain unsolved merely because they are not thought of.

The next sphere (and this must be the only one I shall refer to, although it is not the last) in this kingdom inhabited by souls that are intent on the perfection of the world I will call the sphere of Melodia, where the distinguishing feature of atmosphere and intelligence is that of harmonious accord, and where the music of

the thought itself is so perfect that I fear even one thought from this assemblage, like that which sometimes torments your minds, would produce actual jargon in the atmosphere. No being can inhabit that abode whose thought primarily is not correct, perfect, in full accord; and here I come to the long-mooted question of the possibility of ultimate perfection. I assure you that as there is but one Light and one Ultimate Principle in nature, and one absolute principle of Harmony, so in Truth you cannot possibly arrive at any other than the primal absolute thought, if you seek for it in the right direction. The perfection of human thought does not depend upon the scope of it. You can arrive at the centre without, by any possibility, being obliged to know the entire circumference of the proposition, as the centre of the solar system was discovered long before many of the outer planets were; and as the centre of a spiritual principle may be discovered long before its ultimate circumference is known, therefore it is possible to attain the perfect centre of Truth; and all who inhabit this kingdom of Melodia are perfect in the quality of their thought. They know what primal truth is upon every subject of which they have any knowledge, and the amount of that knowledge may be augmented daily, but the quality of it never. There is no difference in the quality of truth throughout time and eternity. It is possible to arrive at it, to test it, to see it is clear and pure and perfect, as it is to determine the quality of the diamond, or the amount of vapour in the atmosphere, by suitable chemical combinations.

It is just as possible, therefore, for the human spirit to be perfect in its particular sphere or state upon earth as it is in the kingdom of Melodia. Whatever the human thought engages in, the primal point should be, let the basis be correct and perfect, then the sphere may be as largely extended as is desired.

We find our states of perfection, therefore, by ascertaining the centre of every proposition, mental, spiritual, or scientific. We know the exact bearings of every question by arriving at this centre, and we can calculate with as much certainty the operation of moral and spiritual forces upon the human mind by this means as can the astronomer or the geometrician calculate the extent of a circle by knowing its laws of measurement. We are fully in possession, therefore, of the laws which govern the principles of harmony, and those principles are as solvable in human thought as they are in music performed by human hands, or composed by human minds; so that it is possible to think and act melodiously, to make every combination of thought, in mind or in life, as harmonious as the moving spheres; so that thoughts, instead of being erratic and pointed and dull, and angular and serpentine, shall be circles and cycles of evolving waves that vibrate upon other waves of thought, filling the habitation of the earth's atmosphere with harmonious light and sound.

Such is the degree of possibility in connection with mortals. Beyond this I may not tell you, except that in the planet Melodia there is no discord, but absolute harmony, wave upon wave of golden and pure white light, mingled with every hue and colour, flow out upon the air and vibrate towards the earth, and these are winged souls whose every aspiration is a song and prayer, and whose thought is intent upon the fulfilment of the highest accord, the love of the Infinite, and the love of their fellow-beings, breathing music wherever they turn, and disenthraling the soul from its sadness and darkness by the actual charm of that harmonious accord which leaves no room for dissonance, nor doubt, nor gloom.

Into this region I invite you whenever, freed from care or strife, you choose to enter; and I pledge myself with my coadjutors now, and through all the future years that I am connected with earth, to endeavour to bring about the dispensation of this angel of Harmony, and to breathe an atmosphere from the kingdom of Melodia that shall release and disenthral the earth also from its gloom.

The poem which will follow will be given by a spirit whose earthly name was Emily, and who was a companion and friend of my earthly, as she is of my spiritual, life.

Just before going to press the proofs were returned from Mrs. Tappan, with this note:—

"The entire poem has been written by Mr. Ballou. This will save revision, and give the additions."

So much additional matter has been given that we must, in justice to it, leave the entire poem over till next week.

On Sunday, May 30, by the late Theodore Parker—

Subject: The Harmony and Divinity of All Religions.

Syllabus: The Records of Ancient Inspirations—The True Nature of Worship—The Growth of the Absolute Religious Principle—The Nature of the Religion of the Spirit—Its Application to Human Needs—Conditions of Religious Ideas Among Spirits—Angelic States—The Religion of the Future.

BIRMINGHAM.—On Sunday evening last Mr. J. Mahony gave his opening lecture at the Athenæum, Temple Street, on the subject of "Spiritualism and its Opponents," to an attentive and intelligent audience. Mr. R. Harper filled the chair with his usual ability and tact, and must be congratulated on presiding over one of the most harmonious and well-conducted meetings that ever assembled within the walls of the above building to hear this subject discussed. Mr. Mahony commenced by selecting the most eminent scientists of the present day, who did not consider it to be *infra dig.* to investigate the phenomena emanating from what is called "Modern Spiritualism," in contradistinction to the Spiritualism that was known as such in the olden times. A vote of thanks to Mr. Harper for his impartiality in the chair, and to Mr. Mahony for his instructive discourse, brought this most satisfactory meeting to a close. The subject for next Sunday will be "Spiritualism, its Facts and Teachings."—J. Judd.

THE SEANCES OF MESSRS. BASTIAN AND TAYLOR.

By CATHERINE WOODFORDE.

I regret that numerous and pressing occupations have prevented my sooner presenting your readers, as requested, with an account of Mr. Bastian's last seance for materialised forms, given on the evening of the 11th inst. The whole series of those most remarkable seances, so ably conducted by the controlling spirit, "George Fox," has been eminently successful, with the exception of two, given on the 27th April and 4th May, when, owing to the number of visitors admitted, and the crowded, heated state of the room, the forms were very weak, the light very dim, and fewer spirits presented themselves. On the 4th May the party of visitors numbered some twenty-six or twenty-eight individuals, some of whom were new to Spiritualism and others totally adverse to physical manifestations, looking upon all physical mediums more or less as trusted impostors, who successfully cheat because they are trusted by the credulous, deluded fools who believe in them. To such individuals no one is wise but themselves; all others, however gifted they may be in discernment, reasoning powers, and spiritual insight, and however strict and impartial may have been their investigations, are to these wilfully-blind-of-one-eye only so many gaping, deluded enthusiasts, greedily swallowing the grossest impostures. To such a category Professor Crookes and other eminent scientists are gracefully and flatteringly consigned by the ignorant and vulgar, though clever and astute conjurer Maskelyne, with bold and barefaced impudence before nightly audiences. But I allude here more especially to certain Spiritualists who despise physical manifestations as unnecessary, overlooking entirely their scientific importance.

Spiritualism is not all religion and sentiment; there is another side to be viewed as well as its religious teachings and philosophy. It was a pity to have admitted such adverse influences, it will be said, but the barriers must be thrown down sometimes for the sake of placing convincing testimony, if possible, before all minds, hoping that good may be produced for some. Spiritual manifestations are always better in the presence of a select few, well harmonised with each other, and actuated by one predominant feeling. If that feeling be the loving desire to present to the spirits a useful ground from which to work, with all personal desires and selfish emotions dismissed for the time, the spiritual coadjutors meet with no obstructions to their operations, and are then free to present such manifestations as appear to them the most conducive to the end they have in view. But the cold, repulsive curiosity merely, which is brought in by many chance visitors to spiritual circles, the secret, cavilling, sneering criticism, and indignant rejection of the phenomena as spurious, puerile, or unsatisfactory, act with deterrent effect upon the very delicate work of the spirits, and in a large meeting where there may be some seven or eight such minds at work, jarring like the strings of an instrument out of tune, the manifestations are sure to be weak or to fail utterly. Then the weather, the heat, and thickened state of the atmosphere caused by the bodily emanations of a large company, render the materials with which the spirits work too gross and impure, the pure air being consumed by the company, which re-acts upon the delicate medium, causing speedy exhaustion of power, faintness, &c. These facts were painfully proven to the members of Mr. Ronalds's circle when our kind friend, "George," yielding to our very natural wish to share our pleasure with as many friends as possible, suffered us to taste the bitter waters of experience by granting permission on two evenings for all the friends we named to him to be present. Great was our disappointment that these, to whom we had been describing our delightful seances, and to whom we wished to present the same great pleasure, should be the witnesses of poor, weak forms, unable to stand any but the faintest light, and quite powerless to address us any words, although on previous occasions we had had the happiness of freely conversing and receiving test answers to questions.

We had thought "George" hard upon us that previously he had admitted so few of our friends; we now saw his wisdom, and bitterly repented that we had destroyed, by our eagerness to present a pleasure to many friends, the very object we had in inviting them. It reminded us of the fable of the boy with the jar of plums: he grasped so many in his little fist he could not draw it back again through the narrow neck of the jar, and was constrained to drop more than half to get any at all. But if we find it hard to refuse friends, the spirits must also find it hard to refuse us; in short, in our experience with our risen brethren, we find they scarcely ever refuse anything; they always say, "We will try."

I published no account of our two imperfect seances, the falling off from the first of the series was so great; but on Tuesday, the 11th, there was an improvement, fewer guests being present, and no very perceptible inharmonious elements. We had four different spirits out—one an entirely new materialisation, recognised by a lady and gentleman present (who, I dare say, if required to do so by those whom a humorous friend of mine aptly called the other day "test-maniacs," would be able to swear to features and form). Mr. P.'s wife presented her graceful little figure to view again. The fashion of her robe had been changed for the last two seances, and seemed to be a thick, white under robe, with long Turkish sleeves, the whole covered with a vapoury *tulle*-like substance, as smooth and crisp as if just brought from the dressmaker's for a young lady's ball dress. A veil of the same hung from the head and over the shoulders, covering also the face. We would submit it to the consideration of those who incline to the opinion that there is trickery in these materialisations, whether it is likely Mr. Bastian could keep *tulle* dresses about his rooms ever as fresh, crisp, and untumbled as if just brought from the dressmaker's. All ladies know what *tulle* is, and that there is not a more delicate, ethereal substance to be worn. One ball is sufficient to tumble a dress past wearing a second time. We have seen three different spirits attired in this manner at different seances, but each costume varied in many little details that a woman's eye is quick to detect. What a wonderful dressmaker it must have been who provided these different costumes! We should like to have her address; she is worthy of patronage.

F. The third spirit to make his appearance at this seance was our old friend "Thos. Ronalds." On every occasion of his appearance this spirit has striven to give good tests to his brother and others, answering questions upon family matters known only to the two brothers, and

troubling himself to oblige others in various ways, having written visibly before our eyes two letters upon private matters for two separate individuals. On this occasion the spirit drank half a glass of water, which he deliberately poured out for himself from a bottle placed on the table. Standing in front of Mr. Lowther and myself he held the half-filled glass up between his eyes and the light, as if to measure the quantity; he then handed it to Mr. Lowther and made him feel the water within; then he drank it, the water being distinctly heard to fall into his stomach, after which he returned the glass to Mr. Lowther inverted and empty. A piece of the spirit's robe was on this occasion cut off and presented to a strange guest.

The last spirit to appear was the grandmother of Miss Loder, attired in a dark dress, grey shawl, and white cap. The interview between this spirit and her grand-daughter has already been described in your pages. Another spirit tried to materialise, but we were informed after waiting and singing for some little time that the power was exhausted, and the seance ended.

At the first opportunity we asked "George" to explain to us what became of the water we heard gurgle down the throat of the spirit who drank it. The reply was, "There are times when every organ of the human body is materialised by the spirit, and the body is then perfect. At other times only an external covering of flesh is materialised, minus many of the internal parts. On this occasion the spirit was fully materialised, consequently the body was perfect in all its organs. The water taken into the stomach remained there until the body was dematerialised, when the water of course underwent the same process, and was dissipated into the air."

When asked if the spirits were assisted in their materialisations, he replied, "We are a band of spirits who collect from the sitters and the atmosphere all the materials necessary for these forms, which we then condense through the body of our medium. The spirit wishing to materialise then draws the particles for his form from the body of the medium, which we use as a condenser. We instruct spirits as to the process, and assist them when necessary."

I think it necessary here to mention a remarkable face-seance which occurred on the last Saturday evening that the mediums were with us. After several faces had appeared, "George" requested Mr. Taylor to remove the lamp to the other side of the cabinet, as they were going to try a new experiment. This was done, and immediately afterwards a luminous point appeared, apparently suspended in the space where the curtains were parted. This gradually enlarged until it became a lovely young female face, luminous from its own light. It had previously appeared in the usual way, and been recognised as the sister of a young lady present. Then gradually it grew smaller and smaller until it disappeared altogether. Again and again was this presented to our sight, "George" kindly permitting several of us to draw near to the cabinet. Kneeling down so that the others might see over our heads, half-way between the cabinet and the company, several of us watched these beautiful faces forming and disappearing, sometimes slowly ascending up above the lower edge of the square frame of the aperture, like the moon rising, gradually becoming more perfect, until the whole lovely face shone out in a calm beauty indescribable, then slowly diminishing, until it completely vanished. "George" seemed to take great pleasure in our delight, and told us that if the mediums could stay longer and continue their seances he would be able to show us the full form gradually materialising in the very presence of the medium. Let us hope Mr. Bastian may have those wonderful manifestations in America.

We have much for which to thank the good and able spirit "George Fox" in this whole series of seances. To appreciate them as they deserve it is requisite to have seen them from the beginning. One seance only could never give an appropriate idea of the whole number, and the varied incidents which happened at each, displaying as they did no chance occurrences, but a regular pre-arranged plan that the best manifestations possible under existing conditions should be presented, not for private gratification merely, although this was kindly considered, but that such tests and proofs should be given of the return of spirits into our midst, which would be convincing and satisfactory. Those of us who were already convinced gave ourselves up to pure enjoyment and the spiritual benefit to be derived from the sight and close contact with the disembodied, reinstated in flesh for a time. But those who were still battling with disbelief and captious scepticism it is to be feared sometimes met with disappointment—there was not enough light, they were not in the front row, they did not see more than half the form, it was possibly the medium dressed up, and so on. That such a series of full-form manifestations should have been presented at all is a fact of the greatest importance, and cannot fail of its effect. The "captain of the band," as "Johnny" always humorously dubs "George," at the forming of our circle, took especial pains for its orderly organisation, writing through my hand rules for its regulation, and an opening address, in which he stated the objects he had in view, and wherein he desired our assistance. We strictly adhered to these rules, and always referred to him for subsequent directions when necessary.

Our circle comprised members who could not be said, we think, by the most exacting, to be unreliable witnesses—men in the full use of their intellects and senses, and not likely to be easily deceived or imposed upon; and women who, however much the stronger-minded "lords of creation" might esteem them to be given to amiable enthusiasm, weak credulity, and poetical rhapsody, would, we venture to think, pass in most companies as ordinarily-endowed with every requisite to fit them to give their testimony as to what they saw, heard, felt, and recognised. Having said this much we think it unnecessary to dwell further upon the merits of our circle, whose evidence, as well as that of numerous visitors equally reliable, we think would be accepted anywhere as to the recognition of at least twenty different spirits, some of whom returned five or six times giving tests, notably the spirit of Colonel Stuart's brother, nearly as remarkable a manifestation as that of Mr. Ronalds's brother, who in all, face and full-form manifestations together, showed himself some thirty times, conversing with his brother in the flesh nearly every time.

This is a sort of *resumé* of our seances, which we all faithfully tried to make useful in the cause. If we failed to give satisfaction to all it was because neither we nor the spirits could control everything.

A MEDIUM MAKES CONFESSION.

If confession is good for the soul, Mr. Buguet must be in a peculiarly celestial condition. He has been arrested in Paris on a charge of obtaining money under false pretences, by professing to obtain photographs of deceased persons. It is said that some lay figure or suspicious circumstances were discovered in his studio. He is further said to have obtained his liberty by his confessing that all his pretended spirit-photographs were spurious and that Spiritualism is moonshine. This is a very lamentable state of things, seeing that numbers of people obtained at Mr. Buguet's studio portraits of their deceased friends, a fact which cannot be controverted. It is possible that the photographer may have traded in deceptions, but at present no proof of the charge is before us. The denial of the truth is, however, against Mr. Buguet. But in this respect he is not much worse than thousands of skulking Spiritualists who, knowing that the old system is rot and rubbish, piously presume to be sincere believers in church doctrines, while they hold the light of Spiritualism under the bushel of their own breasts.

It is easy to say hard things against another, but before any stones are thrown towards Paris, a strict scrutiny should be made that a glass house does not protect intending throwers. After all, we have to thank Mr. Buguet for many genuine spirit-photographs—a tribute which is not due to many others who just as flagrantly deny the truth as he has done, and have not the same excuse for their cowardice.

In Mr. Buguet's recantation we have the case of Galileo over again. And if we can afford to rank the latter among philosophers for his discoveries, notwithstanding his recantation, shall we kick to perdition Mr. Buguet, who has illustrated by his photographs even a more important fact than did Galileo, and under Jesuit threats has humbugged the priests to save his liberty? Really, there is much inconsistency in the treatment which the world offers to different men. What we would recommend Mr. Buguet to do would be to kick the dust off his feet, go to a free country, and re-confess that he has deceived the priests to get out of "durance vile." It is a pity that such excellent mediumistic qualities should be lost because of any charge, well grounded or otherwise, of cheating, and if the priests put words into his mouth to repeat as a parrot would, irrespective of the truth, it is more disgrace to French priestcraft than to French mediumship, which simply did as it was bid.

The time is upon us when mankind will find that honesty is the best policy, for general enlightenment will render fraud an impossibility. And as the progress of the soul is onwards and towards perfection, we ought to regard the consequences of trickery as salutary lessons which, having instructed the offender, enable him to return to society a more useful and reliable member of it than he was before. This is the gospel of Jesus and of Spiritualism, if we understand either of them. Reader, what say you?

MATERIALIZATION SEANCE WITH MISSES WOOD AND FAIRLAMB, SUNDAY MORNING, MAY 23, 1875.

To the Editor.—Dear Sir,—This was a very remarkable seance. The circle being very harmonious, choice was given to the sitters as to whether they would prefer "Pocha," the little Hindoo lassie, to visit each person, or the medium, Miss Wood, brought out (although strapped and sealed), the little spirit standing in sight at the same time, and finally, at the close, the seals were to be unbroken.

The latter phenomenon was chosen, and came off to the entire satisfaction of the sitters, saying that the light was too low, still, sufficient to see the medium and the shadowy white form of "Pocha" both out at the same time, and, marvellous to relate, the seals were intact at the close. The feat seemed to exhaust the medium very much, and Miss Fairlamb was entranced and entered the cabinet. Two figures then came out at the same time, one of them bringing a string of white beads from "Pocha" for my little girl, who was sitting next me, shook hands with her and several others in the circle, while the other figure was walking about the room. She then retired, and the other, who was dressed in a dark grey skirt with gauze covering for the head and shoulders, remained visible for ten minutes, alternately walking and sitting. It came to me and shook hands. I inquired if a friend of mine, and it nodded three times, but I could not get a response to other questions. "Pocha" said it was a young man who had not yet got into his right sphere, having been killed by accident a few hours before. This is very likely to be correct, and no doubt we shall hear more from him, as a friend of mine did thus pass away.

It is a question whether tests are any use to Spiritualists, and my experience is, that by waiting and patiently investigating with mutual confidence between mediums and sitters far better phenomena are given without tests than with them. All who investigate should hold several sittings with the same mediums, and, as far as possible, the same sitters waiting for conditions to favour them with phenomena beyond controversy, which it has been my good fortune to witness, with the absence of all tests, as will be seen in another letter, which I forward.—Very truly yours,

Newcastle-on-Tyne, May 24, 1875.

J. HARE.

EXTRAORDINARY MATERIALIZATION SEANCE.

To the Editor.—It is with great pleasure that I furnish you further particulars of the circle held by Mrs. Petty and her two sons, William and Joseph. Their mediumship has been interfered with by the introduction of sceptical minds, but on Sunday evening, May 23, there being present myself, Mrs. Hare, Francis Samuel Hare, William Lee, Alexander Scott, Mr. Petty, Miss Petty, and Miss Fanny Petty, the mediums being Mrs. Petty, William Petty, and Joseph Petty, we received manifestations which I will describe.

Previous to the sitting I examined the cabinet, floor, and ceiling, and am quite certain there could be no introduction of figures or forms without our cognisance. The cabinet had no roof, being simply a circular iron rod, with woollen curtains on rings. In the cabinet was a table, on which was placed a musical-box, which was wound up and set going by one of the sitters, and the curtains closed, the three mediums sitting facing the cabinet, forming the first curve, and the sitters immediately behind. The light was excellent, and the table was moved to the music. Raps and other sounds occurred inside the cabinet, and the musical-box was stopped for an instant several times, also attempted to be wound

up when run down, and sufficiently so to prove the presence in the cabinet of power and intelligence. This alone was a very satisfactory seance, but after a recess, we were told that the circle was so harmonious that almost anything could be done in the way of materialisation with no medium in the cabinet.

The two semicircles being re-formed as before, the light much lower, we very shortly all saw a beautiful white light at the centre of the cabinet, appearing to be the skirt of a dress, and were told it was Mrs. Hare's mother, that we were all in turn to feel her robe, and also to shake hands with her. I distinctly saw the hand, very white, but quite natural, only rather cold. The figure was veiled, and evidently not fully formed, being shorter than my wife's mother, but after all had approached, the mediums drew back their chairs, and she came out in full form, unveiled several times, and I think each time taller and more defined; at any rate, the last two or three times she emerged every one of the sitters was perfectly sure that a veritable living human form was before them, and thus closed one of the most triumphant demonstrations of the reality of spiritual phenomena that I have ever witnessed. As to identity, we are promised ample proof in time.

The room used was the same that has so often been described by Mr. Barkas, and has been critically examined by him and many other persons.

Mrs. Petty and her son William will visit London shortly, having a private engagement in their capacity as mediums.—Very truly yours,

J. HARE.

15, Chester Crescent, Newcastle-upon-Tyne, 24th May, 1875.

TRANCE MEDIUMSHIP AT CHESTER-LE-STREET.

To the Editor.—Dear Sir,—It gives me pleasure to inform you that Spiritualism is making solid progress in these northern parts. If you start from Darlington and journey northward you will come across numbers of advanced Spiritualists, and many who are inquiring into the truth of this "new science," as it is called by the press. The only want is thoroughly-developed mediums, although there are numbers who have reached a state of partial development. Yet it is gratifying to meet with many people, who, if they have not witnessed what we term the most startling phenomena, seem to have realised the soul-sustaining and sublime truths which our beautiful philosophy is teaching. Our experience here is similar to other places. The victims of orthodoxy would strangle it if it was legal to do so, while "ignorance grasps at the blade, and is wounded by its own good sword."

On Sunday last Mr. Thomas Brown, trance-medium, of Howden, paid us a visit, when his kind and learned guide favoured us with two addresses, afternoon and evening. The subject in the afternoon was "On the Necessary Conditions for the Spirit-circle," while in the evening the text announced was "True and False Spiritualism." The address continued for two hours, first dealing eloquently and cogently with the latter part of the subject. He then rapidly reviewed the origin and progress of the numerous credal forms of belief extant, with their peculiar effect on the human spirit, demonstrating that the greater part of them originated from the principles of fanaticism, superstition, tyranny, and fear, and were promulgated by their exponents for certain ulterior purposes. True Spiritualism, he observed, was but just putting on its swaddling-clothes. The new and the living way was opened, and, as soon as the human spirits in the world were ready, it would overwhelm them with all its effulgence and power, its primal object being to reform the churches and sweep away its Roman pontiffs, mitred bishops, and its popery and priestcraft in every form; its secondary object would be to teach the scientific truths of psychology and physiology, pre-eminently to inculcate the great principle of health to every human being, and, thirdly, to develop the spirit for its approaching exit into spirit-life.

It is impossible in these remarks to give the faintest idea of the powerful grasp of thought displayed, the connected train of reasoning, the energy, simplicity, and beauty of the word-pictures used by the guide, that the listeners felt somewhat like Peter of old, "It was good for them to be there."

WILLIAM H. ROBINSON.

Chester-le-Street.

LIVERPOOL PSYCHOLOGICAL SOCIETY.

On Friday last, the 21st inst., Mrs. Nosworthy favoured the above association of Spiritualists with a very remarkable religio-philosophical dissertation, entitled, "Not Church, but Jesus." There was a large attendance of materialists, as well as those of the household of Faith based upon Knowledge, and their universal approval of some of the most strikingly-important passages testified how really great and good were the principles and practice of the higher Spiritualism, whose science and ethics could evoke sympathy of heart and soul, alike from Conformists and Nonconformists, to that church of the future, whose foundations are laid upon the eternal verities of matter and spirit on earth or in heaven. The paper was fully *au courant* with the science and theism of the greatest and best of living minds, and might not inaptly have been called, if not Hebrew and Christian mythology unveiled, certainly recent spiritual anthropology, with invincible demonstrations, not only of the facts and phenomena pertaining to continuity of being, but of the imperishable truth that no form of life, mind, soul, or spirit, can be accounted for by the section of physics and mathematics, either in British or foreign academies of natural science. References to the Hindoo Shastras, and Vedas—or other scriptures of anthology—the Zendavesta emphatically, together with the old idolatrous notions of Egypt, India, China, Greece, and Italy, long anterior to the time of Moses, afforded splendid passages of eloquence, not unworthy of the noble and accomplished daughter of George Thompson, the patriot of patriots (himself a Spiritualist), delineations of ecclesiasticism, as opposed to the Christianity of Jesus, and the religion of being good and doing good; the test of reason, or the touchstone of science, being free discussion and experimental observation, spirituality of soul, not superstition of priestcraft; love of right, not subjection to expediency; truth, not falsehood; knowledge, not ignorance; the moral and physical welfare of human society, not the mental slavery of our people; these are the harmonious principles of Spiritualism and Spiritualists, worthy of the

gospel of immortality. Advancement of scientific research and communion with the angel-world, rather than tacit submission to Jews, Christians, Turks, or infidels, and enforcement of popular theology, must be our aims, ends, and objects, or aspirations, as set forth in the essay read by Mrs. Nosworthy; each portion of her criticism of "Not Church, but Jesus," furnishing fine illustrations for the display of that highly-cultured taste, dramatic power, and rhetorical grandeur for which the talented lecturer is so widely distinguished in the cause of suffering humanity. Her peroration was simply gorgeous, and closed as follows:

"Platted was of thorns the crown,
Trooper's cloak was royal gown;
If his passive hand, indeed,
Grasp'd a sceptre, 'twas a reed.
He was bound to feel and hear
Deeds of shame and words of jeer;
For he whom "king" in jest they call
Was a doomed captive, scoffed by all.
But the brightest crown of gold,
Or the robe of rarest fold,
Or the sceptre which the mine
Of rich Mammon makes to shine,
Or the lowliest insult given
By the meanest under heaven,
Were prized by him no more than scorn,
Sceptre of reed or crown of thorn.
Of the stars his crown is made,
In the sun he is array'd,
In the light of yonder spheres,
He a god-like sceptre bears;
And they who mock him, guilty, stay
The coming of the judgment day."

Mr. Wason, Mr. Priest, Mr. Charlton, Mr. Lamont, Mr. Hitchman, and others took part in the discussion, which was animated, pleasing, and instructive throughout. Mrs. Nosworthy very ably replied, and the interesting proceedings terminated with a most cordial vote of thanks to the president (Mr. Wason) and lecturer respectively.

A PRIVATE SEANCE WITH MR. WILLIAMS.

To the Editor.—Dear Sir,—On Friday evening last I had the pleasure of attending a seance at the residence of Misses Record and Keeves, by whom arrangements had been made for a sitting with Mr. Williams for physical and material manifestations.

Immediately Mr. Williams arrived he sat down at the table and was held by both hands. A concertina, tambourine, and bell had been provided, and in about two minutes the instruments commenced playing. The concertina was wafted around the room, and its tones were sounded in the ears of the sitters, particular attention being paid to one of the ladies (Mrs. Johnson), around whose head the instrument circled; the tambourine was also played, and rattling about the heads and hands of those present, kept up a stirring accompaniment. A bright light told the position of the bell, which was continually ringing and being carried to and put upon the heads of many present. Many who were touched by the bell were gratified with the inhalation of a sweet perfume which seemed to accompany it. During the whole of this time spirit-hands soft and pleasant were felt by all present; one especially was distinguished as being small, apparently that of a child. When all were satisfied with these manifestations, Mr. Williams was subjected to strict test conditions (having been searched by Mr. Allan, at the desire of those present), and then retired into an adjoining room, parted from the sitters by a black curtain, and there composed himself. We then sat in a position of horse-shoe form facing the curtain, and commenced singing. In a very little time Mr. Williams was heard breathing heavily, and the attention of all was attracted to a light form, bearing a resemblance to a human face; it, however, was not at first distinctly seen, but after having retired to gather more power, it was at once recognised by some present as the materialised form of "John King" bearing his lamp, by the aid of which we were able to scrutinise his features. He bowed to the company present, and touching Miss Record's face with his fingers, he said to her, "You are doing a great deal of good. God bless you!" He several times retired to gather fresh power, and re-appeared, floating over the table, and nearer to some of the sitters at their request, his medium still being soundly sleeping in the other room. After manifesting repeatedly, we heard his voice telling us the whole of the power was exhausted, and we must expect nothing further. After (at the request of Miss Record) saying we might look at his medium entranced immediately he went, and replying to several queries, he wished us all good-night and God's blessing, and retired. A light was then produced, the curtain drawn aside, and Mr. Williams was seen lying as at first in an easy-chair, breathing heavily, and undoubtedly entranced.

It remains for me but to say that all were highly gratified at the success of the sitting; and although one or two of the sitters were doubtful as to the desirability of accepting the spiritual hypothesis, yet all acknowledged that the phenomena were genuine and wonderful.

The names of those present were Mr. and Mrs. Latimer, Mr. and Mrs. Johnson, Mrs. Record, Misses Record and Keeves, and Messrs. Allan, Arnoby, Moy, Newman, and myself.—I remain, yours faithfully,
JAS. P. BLACKFORD.

A SEANCE AT MRS. GUPPY'S.

To the Editor.—Dear Mr. Burns,—I was present on Saturday, May 22nd, at Mrs. Guppy's first seance in her pretty new house, 43, Victoria Road, Kensington, an account of which will doubtless be interesting to you and your readers. She only invited eight guests, so as to ensure good and harmonious elements, but I feel that I may not be justified in divulging their names. Shortly before my arrival, a gentleman (Mr. S.) unexpectedly called; and, as she felt she could not be so unkind as to send him away, she asked him to remain; but one of her other friends was prevented by indisposition from coming, so that he just supplied her place. Little Tommy, who was at home from school till the Monday, begged hard to be admitted to the seance, promising to be "as good as a brick," so his request was granted, and his promise was thoroughly

fulfilled. The window of the seance-room has been completely boarded over, so that no light can enter. We found it rather warm when first we adjourned there, so the door was slightly opened. Mr. Guppy sat between Tommy and me, while, to my surprise, I had to place Mr. S. on my left, thus dividing me from a lady who usually sits next to me.

After some little time raps came, and we were directed to "Get the Bible." I was then guided to read the 13th chapter of Judges, containing the account of the appearance of an angel to Manoah and his wife. The next message was, "I will bring you wild flowers, for they belong to God. Wish." We questioned round as to who was to be the first to wish, and the lady indicated said she should like to have some May, as that was still in bloom, and the three raps assented. The next two members of the circle also wished for other flowers, but no response was given. Then the alphabet was again asked for, to tell us to "Shut the door," which was clearly only for test purposes, as the outside gas had been extinguished to prevent the possibility of any rays of light entering the room. Soon we felt cool breezes, as of branches being waved about the room, with which several of us were then touched, and Mrs. Guppy exclaimed, "Oh, they are all wet!" when the two ladies who had arrived last said that it was raining heavily when they came in. The branches were then laid on the table, and permission was given to have a light, when we beheld quantities of lovely full-tinted double-pink May. The branches were long, with the bright blossoms closely set among the rich green leaves. Soon after extinguishing the candle "Read" was rapped out, and the Bible, which had remained under my hands, was turned round and opened before me, but not at the passage which I was to read, and I was then led to the latter part of the 5th chapter of St. Mark, wherein is related the raising of the daughter of Jairus, containing the phrase, "the damsel is not dead." We afterwards saw a pale light floating about, and suddenly Mr. S. said, "Oh, I felt the touch of a little hand!" and, upon its being again and again repeated, he asked, "Is it that little baby?" and with the May-branches (more of which were being brought) three strokes were made upon the table, and he mentioned that he had been, a day or two previously, to call upon some friends, whom he found in trouble, as they had just lost their little child, and then it came to him to say, "The child is not dead," and he felt the full significance of the portion of Scripture that had been selected for me to read. The spirits then rapped out, "We will do better another time. God bless you all." We thanked our invisible friends, who, we thought, had done very well on that occasion, considering it was the first time of their manifesting in that house, and that therefore the conditions could not be so favourable as they will gradually grow. I ought to add that both Jairus's daughter and the wife of Manoah have been photographed with me at Mr. Hudson's, making very sweet pictures, only, I regret to say, the negatives have been among the very many which have been lost or broken during the pressure of his misfortunes.—Believe me, yours sincerely,
GEORGINA HOUGHTON.

20, Delamere Crescent, W.

REVIVALISM.

We are told that the revival is the message of God to the present age, and that it is the precursor of the millennium; but there is one aspect in which no one seems to have hitherto regarded it. This is not the first revival, nor is a revival a reformation. There are some historical grounds for regarding a revival as the last despairing struggle of a dying faith, when its supporters, both in and out of the flesh, combine in a last and ineffectual attempt to restore the old order of things which the world has outgrown. Viewed in this light, the present revival ought to be regarded with serious concern by the upholders of traditional Christian unity, as a sign, not of the triumph, but of the rapidly approaching overthrow of Protestant orthodoxy. Let us look at the history of former revivals. The Emperor Julian was a good medium, and pagan spirits used habitually to appear to him in the guise of the ancient gods; and his reign marks the last successful struggle of classical paganism against Christianity. There is a precisely similar revival going on under the influence of Ultramontane spirits in France and Belgium, from which the Catholic miracles of the present day result. The rebellion against Christianity and European influence in Madagascar some years ago was also a pagan revival under spiritual influence; and, as in the case of the revival under Julian, has been followed by the downfall of paganism in the island. Perhaps, too, the rebellions of the Jews against the Romans, at each of which their political and religious influence received the most crushing blows, may be regarded as Jewish revivals. The previous revivals under Hezekiah and Josiah were immediately followed by the captivity, with all its profound and ennobling influences in the earlier Jewish religion. These historical considerations should lead our evangelical friends to pause before they proclaim as the work of God a movement which may perhaps be merely a symptom of the approaching downfall of their whole system of theology.
W. F. K.

* See Gibbon.

ODDS AND ENDS.

INCREDULITY AND CREDULITY.—Lord Lytton, in his interesting novel "Zanoni" (book 2nd, chap. vi.), remarks:—"Of all the weaknesses which little men rail against, there is none that they are more apt to ridicule than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the surest. Real philosophy seeks rather to solve than to deny." And verily I believe him.
R. Cross.

LIVERPOOL OPEN-AIR MISSION.—This effort, inaugurated by Mr. James Coates, has met with fair success; rapidly increasing audiences, attentive, respectable, and sceptical. Upwards of 500 were present at the last service. Large quantities of reading matter were given away, and greedily received; and if no other good is done, certainly attention is called to the subject. The speaker's manner is that of a man fully convinced that he speaks that which he knows, and testifies to that which he has seen. The subject is unique; it is a perfect study to watch the various expressions of face and voice as they are influenced by contempt, wonder, or intense satisfaction. Persons having pamphlets or old papers should aid the cause by sending them for distribution to the Psychopathic Institute, No. 1, Dunkeld Street, West Derby Road, Liverpool.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5½d. " £1 8s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week for 6s. 6d. per year

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

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 28, 1875.

THE PUBLICATION OF MRS. TAPPAN'S ORATIONS.

Two weeks ago Mrs. Burke wrote a very earnest letter urging Spiritualists to subscribe for the volume of Orations by Mrs. Tappan now in preparation. That letter has been responded to in such a kind manner by various friends that I feel sure a more general form of co-operation might be elicited by a statement of additional facts.

Of the value of Mrs. Tappan's labours among us no word need be said. Her orations have been appreciated by many thousands who never saw her face, and have been the means of recommending Spiritualism to a very large number of minds who otherwise would not have been attracted to its teachings. This good work of promulgating in the widest possible manner the teachings of Mrs. Tappan's guides, has been entirely undertaken by the Spiritual Institution, and the MEDIUM as its organ. It first requires to be stated that the MEDIUM does not nor ever has paid for the expenses of publication—that is, printing and paper—not taking into account literary expenses for editing, reporting, or illustration. All additions to the outlay in these respects have been sheer loss, without any return whatever. To act on this principle was the line of conduct laid down to us five years ago, when we took up the work of weekly journalism. Our object was not to trade in a spiritualistic newspaper with a view of giving as little as possible for the money, towards the end of making profit, but to spare no money which we could command necessary to promote the cause, and to render our paper an effective organ of Spiritualism. In carrying out this principle we have invested, during these last twenty months, considerably over £200 in reporting and correctly printing these Discourses. The work has been done by the most eminent members of the reporting profession, and all who are acquainted with such services know how costly they are. Then the corrections made by the spirits have occasionally been exceedingly heavy, amounting each week from a few shillings to sometimes nearly a pound, and even double that sum; and in addition, all the Discourses have been stereotyped for permanent use. Thus, since the commencement of Mrs. Tappan's work among us, we have spent more money in giving them to the public than, we may safely say, any two of the richest gentlemen have bestowed on Spiritualism during the same time. But there is a great difference between a rich man bestowing a sum of money and our doing the same. All the difficulty which the rich man has in the matter is to write his name, and a few figures on a banker's cheque, and the transaction troubles him no further. He does not lose a meal, miss a suit of new clothes, be deprived of a night's rest, or undertake any extra labour. In our case, the opposite is just as true. These £200 to £300 have been wrung from us weekly like drops of blood from a victim under inquisitorial torture. But in addition to the anxiety and strain of finding the means, the literary work has been a labour of considerable magnitude, which has all been thrown in. We name these things, not to regret that we did this work, or to cast any reflection upon Mrs. Tappan and her spirit-guides as being the immediate cause thereof. On the contrary, we rejoice in the fact that we have had an opportunity thus to serve the cause, and, were the path yet before us, we should eagerly accept it with all its duties and difficulties. Our object is to show how unflinchingly we spend ourselves, and whatever means may come within our reach, for the advancement of the truth and the public good, as otherwise it might be thought we had some ulterior object in working.

We hope by thus stating facts, the thousands who assume to work with us, may do what lies in their power to imitate our example, and help us with our burdens. All who have read the MEDIUM these twenty months have participated in our enormous

outlay without contributing anything thereto, for they would have taken the paper otherwise. What we now ask is, that all those friends do something to directly refund us—at least, part of our outlay. We frankly own that this work has many times nearly crushed us, and still, the full weight depending upon our shoulders, is almost more than we can bear.

Now for the remedy. Now for the part which every reader can do to take up his or her share of the work, and, to a certain extent, repay us for the expenses which we have incurred on their behalf. A Subscription List is open for the volume of fifty of these Orations, to be published in a handsome form. It will contain those delivered previous to the present Cavendish Room series, commenced in October last. The volume will extend to upwards of 600 pages, reprinted on fine paper, and bound in a handsome style. The price to subscribers who remit cash with order is 6s. After the day of publication the price will be 7s. 6d. Four copies may be obtained upon the pre-payment of one guinea. 200 copies are already subscribed for, and those who have ordered them urge us to proceed with the book at once. We should, however, require to sell an edition of 1000 right off to materially benefit our position. If we went to press with 200, or printed 1000 with only 200 subscribed for, we should not be benefited thereby. We should have to incur additional expenses, the returns for which would not be adequate to cover them. What we urge is, that our friends everywhere who have benefited by our expenses and labour should at once set to work to subscribe for the 1000 copies which we desire to publish. We offer the book at a very moderate price, and which, when put into circulation, will continue an intelligent exponent of Spiritualism. Surely a thousand homes can be found in which such a work would be welcome.

Cannot the ladies help us? The gifted speaker who uttered the discourses belongs to their sex; and we feel sure that if our lady readers would take up the matter, it would speedily exhaust an impression of even 2000 copies. We have prospectuses in print, which can be obtained on application. And, armed with these, we are certain that many of our fair readers, if set to work, would soon obtain a number of subscribers. Connected with churches and missionary purposes, ladies do much useful work of a similar kind; and why not in Spiritualism? There are many well-to-do families who privately incline to the study of the question; and, if these were solicited by their more advanced friends, they would, in most cases, take a copy of such a work. Those who are less favoured by fortune may form book-clubs, and secure the work by weekly deposits. We feel thoroughly convinced that a large number of this book may be put into circulation, and hence we cannot let the matter rest as it is. We are also very much in want of a return of our outlay; and, seeing that we have spent our means so freely, we think it will say little for the kindly and grateful spirit of our co-workers if they shrink from doing whatever lies in their power to see us righted; especially as by doing so they get full value for their efforts, and thereby promote the cause in the best possible manner. We hope to receive a shower of letters during the incoming week.

AN EXTRAORDINARY LECTURE.

SPIRITUALISM AND ITS WORK FOR WOMAN.

An announcement has been handed to us of a meeting somewhat in connection with Spiritualism, of the most extraordinary kind we have yet heard of. The arrangements and duties connected with this meeting are entirely undertaken by women, under the auspices of the S.S., of which the secretary is Mrs. Burke.

The occasion is to be a lecture at Doughty Hall, 14, Bedford Row, Holborn, on Thursday, June 3rd, at eight o'clock; the lecturer being Mrs. Cora L. V. Tappan, who will deliver an inspirational discourse on the above-named subject.

The proceeds are to be devoted to the praiseworthy efforts at present being made by Mrs. Wilkes to give our unfortunate sisters the means of regaining their position as honourable members of society, by the maintenance of an institution in which their own industry is made available in a great degree for their support.

The ladies who are promoting this laudable object, to which Mrs. Tappan has kindly given her services free, earnestly solicit the hearty co-operation of ladies in and around London to make the meeting a thorough success. That the greatest amount may be derived from the lecture, and that all classes may be accommodated, a graduated scale of prices for admission has been adopted. It is hoped that all who can afford it will purchase tickets, though they may be unable to be personally present.

The tickets: reserved seats, 2s.; second seats, 1s.; back seats, 6d.; may be obtained of the secretary S.S., Mrs. Burke, 17, Burlington Road, Bayswater, and at the Spiritual Institution, 15, Southampton Row, Holborn.

Ladies who can dispose of a few tickets should write at once to Mrs. Burke, and thus secure some before the hall is fully occupied.

ARRIVAL OF MISS LOTTIE FOWLER ON THE CONTINENT.

On Saturday evening Mr. Burns accompanied Miss Fowler to the Great Eastern Railway for Rotterdam, via Harwich. A letter from the Hague intimates that she has arrived quite safe. Mons. A. de Bourbon says, "This afternoon I had a short seance with her, and in trance she told me something which is only known to God and me." Till Miss Fowler is well rested the full degree of lucidity must not be expected. Letters for her, addressed to our care, will be promptly forwarded. Miss Fowler has kindly offered to act as agent for the MEDIUM and collect subscriptions.

THE £1,000 PUBLICATION FUND.

We have received generous responses to the intimation respecting money which we published two weeks ago. Our friends are beginning to appreciate the importance of having a deposit account with us. They thereby save, in their purchases of new and sterling works, a reduction which proves the deposit to our fund one of the most profitable investments now going. Deposits are made of from £1 upwards. All the advantages, as far as the money goes, are accorded to the depositor of a small sum as to him who deposits a large one. In certain instances, well-to-do friends of the cause hesitate not at putting a few pounds into our hands to use in the meantime for the strengthening of our work.

The time is approaching when the deposit principle will be universally adopted in business transactions; and we shall feel pleased if we can do anything to promote such an excellent principle, and thereby, at the same time, very much extend the knowledge of Spiritualism. The summer months are the most economical time of the year for getting forward books, when the trade is not so crowded. And, towards that end, we shall be glad to receive the co-operation from our many friends which they may feel disposed to extend to us.

NEW EDITIONS.

Mr. Crookes's Work on the "Phenomena of Spiritualism" is now on sale again. Depositors are being supplied at five copies for 10s. 6d.; and purchasers of *Human Nature* for April, one specimen copy at 2s. 6d., post free. Publishing price is 5s.

The new edition of Mr. Wallace's Work on "Miracles and Modern Spiritualism" is ready for the binder, and will be delivered soon. Meanwhile, subscribers may secure it at 3s. 6d. per copy, 3s. 10d. post free, or six copies for £1, carriage extra.

Mrs. Tappan's volume of Orations is in hand.

There are not sufficient subscribers yet entered for Hudson Tuttle's "Arcana of Spiritualism" to enable us to publish it at once.

THE DELIVERY OF THE REPLY TO DR. TALMAGE.

Since the delivery of Mr. Burns's Lecture it has been considerably enriched by Notes, which substantiate many of the most salient points advanced. This addition has delayed the completion of the work somewhat, but has rendered it much more valuable.

It will be delivered about the same time as this copy of the MEDIUM, and will no doubt be a source of satisfaction to the many friends who have liberally subscribed for parcels.

MR. BURNS IN THE NORTH.

The visit to Sunderland has been abandoned for the present. Friday, May 28.—Scotland Gate, near Morpeth.

Saturday, May 29.—Boy's Schoolroom, Seghill. Chair to be taken at seven o'clock by John Mould, Esq., Newcastle-on-Tyne. Admission 6d. and 3d.

Sunday, May 30.—Opening of the New Spiritual Institution, 1, Mount Street, Darlington. Conference at 2 p.m. Lecture by Mr. Burns at six o'clock. Mr. Burns will return to Newcastle the same evening, to be ready for the first train next morning.

Monday, May 31.—Private Conference at Alston.

Tuesday, June 1.—Glasgow. Care of Messrs. Burns, Crawford and Co., 102, Renfield Street. Before Mr. Burns returns he intends inviting the Glasgow friends to a social meeting, arrangements for which he will make on his arrival.

MRS. TAPPAN AT LIVERPOOL.

Mrs. Tappan will visit Liverpool and lecture as follows:—

Saturday, June 12—

Subject: Spiritualism versus Science, under the Inspiration of Benjamin Franklin.

Syllabus: Laws of Spirit and Matter, their Unity and Harmony—The Atmospheric States of Earth and the Spirit-world—Their effect upon Spiritual Life—Discoveries in Science—The New Motor Power—Its Application to Human Uses—The New Epochs.

Monday, June 14—

Subject: Social States in Spirit-life, by Adin Augustus Ballou.

Syllabus: The Law of Individuality—The Law of Association—Combined Efforts the Result of Individual Perfection—The Problems of Earthly Divinity—Their Solution by Spiritual Laws—The Coming Eden.

The tour in Cornwall and West of England is postponed till November.

On account of the state of her health, Mrs. Tappan's engagements this summer will be limited. It is probable that she may spend some time in Scotland.

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

RECEIVED on behalf of Mrs. Tappan's Cavendish Rooms Meetings:—Mr. Wainwright, £1; A Friend, 1s.

DR. MONCK'S VISIT TO BIRMINGHAM.—Dr. Monck was in Birmingham last week, and, in response to numerous hearty invitations, purposes revisiting that town in a few days to hold light and dark seances. His stay, through pressure of engagements elsewhere, must necessarily be brief, and he can only hold seances for which he has been engaged before arrival. Friends, therefore, who wish to avail themselves of his mediumship should write him at once. Address, Dr. Monck, 14, Well's Terrace, Totterdown, Bristol. Or personal application may be made to Mr. A. Franklyn, 100, Suffolk Street, Birmingham.

MRS. HARDY.

To the Editor.—Dear Sir,—I see it stated in the MEDIUM that someone somewhere has expressed doubts as to whether Mrs. Hardy has the phenomenon of materialised spirit-hands at her seances. The doubt is as groundless as the expression of it is gratuitous. Mrs. Hardy is the medium *par excellence* for the spirit-hands; and I was struck with the genuine and generous recognition of her pre-eminence on the part of other famous mediums, like Maude Lord, when I was in Boston.

I was present at one of Mrs. Hardy's parties, where I met Mr. Alger the author, who has given up the pulpit for the platform, Dr. Bartol, and that fine "old man eloquent" Lloyd Garrison, with a towering rock of firmness on the top of his head that all organised forces of opposition have split up on. It was pleasant to find oneself in the company of such fellow-fools as the great worker and sufferer and conqueror for freedom whose portrait had for thirty years been one among the rest in my chambers of imagery, and to find that he, too, was a Spiritualist, and one who will not, like Longfellow, write to deny it.

It was funny, also, to "see ourselves as others see us," grouped round a kind of Punch-and-Judy box, in which the hands appeared like puppets, and made their motions, and were put forth to let us slip rings on their fingers. This was in the light—gaslight overhead—and experiments were tried to see how far and for how long the hands could bear the full light, also to see the relative degrees of shadow which the hands would cast on a white handkerchief spread in front of their box on the table.

One hand was monstrous, black, ill-shapen, with a unique formation of thumb, said to be recognised as belonging to a well-known Boston negro. It certainly was one to be recognised in whatever world it might be met with. Another white delicate slip of a hand purported to be the "vanished hand" of one who was the "grace of a day that is dead to"—that had come to wave a signal of recognition from beyond the mortal change called death. These two clasped hands in token of Garrison's work and the "well-done" hereafter that will follow the labour so well done here.

This is a form of manifestation that Mr. Crookes might shake hands with, and get some further hints on the spiritual chemistry of their composition. Also, I do not see why hands could not be as recognisable as faces, with still more secret signs for the initiated. I speak of what I know, without detailing the experience at present.

It was at Mrs. Hardy's that the dog "Pip" purported to be present, and that by appointment made through another medium. Whether the dog was there in spirit I know not, but I never felt a dog's nose more plainly than I felt the one that night under the table; and, if it was "Pip," I felt sure of her healthy condition, for the nose was very moist and cold. A name written by me on a slate was licked off, leaving five wet marks across the slate, whilst I held it between my feet. "A dog in the room" suggests the outsider. At which suggestion my mental attitude is one that could only be adequately illustrated by the forefinger of the right hand laid gently and at fullest length beside the nose.

It was said in some of the papers that "Pip" wrote her name. I was thankful they did not announce that we had the "pip." I quite expected they would.

In conclusion, let me say that Mrs. Hardy's phenomena are among the most certain, interesting, and satisfactory.—Yours,
GERALD MASSEY.

[Mrs. Hardy has arrived in London, and leaves for the Continent to-morrow. We have had a successful spirit-hand seance with her; see report next week.—Ed. M.]

THE MEETINGS AT DOUGHTY HALL.

On Sunday Mrs. Jackson will deliver another lecture on a spiritual subject. Mrs. Jackson's themes have improved in quality every time she has appeared at Doughty Hall, and no doubt there will be an increase of interest connected with her lecture on Sunday evening.

Mrs. Burke has offered to give two discourses, illustrated with readings, on an interesting subject, as soon as Mrs. Tappan's series concludes. Of these discourses further information will be given next week.

Guy Bryan, M.A., has also announced his intention of giving a lecture on the "Origin, Formation, and Ultimate Destiny of the Universe," in which will be considered also the origin of evil, and the object had in view in the creation of matter; being the substance of communications written through the lecturer's hand by the spirit "Thomas Clowes," who was his tutor when in earth-life. Service at seven o'clock, admission free. Doughty Hall, 14, Bedford Row, Holborn.

RECEIVED on behalf of George Ruby:—Mr. W. P. Adshead, £1; R. S., 1s.

MR. E. G. SADLER, the well-known Welsh medium, is having a successful tour in the North. Address letters to him at 157, Bute Road, Cardiff.

MRS. GUPPY recently gave a reception at her new residence, 43, Victoria Road, Kensington, the first of a series of "house-warmings." There were about forty ladies and gentlemen present, the most intimate friends of the hostess.

DR. SEXTON'S subject at Goswell Hall, 86, Goswell Road, on Sunday evening is announced to be "Christian Morality, its nature and value as an Ethical code." Service at seven o'clock. Admission:—Body of the hall, free; reserved seats, 1s.; second seats, 6d.

NEWSPAPER ANTAGONISM TO SPIRITUALISM.

Mr. James Regan, 4, Stanley Place, Northcote Road, New Wandsworth, writes us a series of letters which are a specimen of the comments which have reached us respecting an article which appeared in a London newspaper last week, the purport of which was to explain away the phenomena of materialisation occurring through the mediumship of Messrs. Bastian and Taylor. These communications give utterance to very decided opinions as to the conduct of the editor of the paper in question; but it is rather beyond our province to undertake the correction of errant newspaper men. We are devoted to Spiritualism; and in the matter of the mediumship of Messrs. Bastian and Taylor, we have published facts which cannot be controverted, and which show the folly, or something worse, of the position taken by the paper under consideration. We have been subjected to a great deal of intermeddling and correction from the quarter indicated, which has done us no harm, and we fear that our best offices in return would effect but little good. Every soul must be judged by its own light, and if the light of this newspaper is so widely perceived to be darkness, surely that is judgment enough without any decision on our part. The mendacious conduct of those engaged in the penny-a-liner business is the regret and annoyance of all literary men and high-toned journalists. Spiritualists can testify universally to the unblushing unfairness and malice of the small fry of the press. But when parties of that complexion profess to write for Spiritualists and in behalf of Spiritualism, then their power to do evil is more manifest. We have men in the pulpit who are not Christians; and should we not carefully investigate as to whether a Spiritualist editor is indeed a Spiritualist? To speculate in a literary adventure, and to be a promoter of Spiritualism, are two very different things, just as the traffic in livings in the Church is the antithesis of labouring for the spiritual advancement of the community.

The spirit of Jesuitry and commercial adventure is rampant everywhere. It is said that a paper exists under the style of Spiritualism in a neighbouring country which is supported by the avowed enemies of the movement. Its policy is to question the most palpable facts of Spiritualism, to ridicule and misrepresent mediums, and to introduce a system of filling its columns with tall talk and bumptious egotism, instead of the plain, unvarnished facts of Spiritualism. This is of a kind with the very worst form of Church abuse, in which plain statements of Scripture are disregarded, and libraries of comment and doctrine substituted.

We throw out these ideas, not with a view of attacking anyone in particular, but we hope they will do the utmost damage to any system of imposition which may merit their rebuke. Spiritualists would do well to keep themselves distinct and clear of all hollow compromises which float like empty bubbles around them, fearing the face of no man, and, with abhorrence, refusing to promulgate a lie or wilfully undermine and invalidate the truth.

EXTRAORDINARY SPIRIT-PHOTOGRAPHS.

Two of the most curious examples of spirit-photograph manifestations which we have seen recently have been obtained by Mr. Hudson. The sitters were the Newcastle lady-mediums, Miss Fairlamb and Miss Wood, who have recently been in London to afford a party of learned investigators opportunities for conducting a series of scientific experiments. The spirit in the photograph, which is most distinct, is "Pocha," who is in the habit of materialising through the mediumship of Miss Wood. Another photograph, with Miss Fairlamb as sitter, bears the additional image of "Cissy." In the various manifestations of these spirits, we have four corroborations of identity: (1) The spirits through the entranced mediums declare themselves to be of a race with a black skin; (2) We have clairvoyant testimony that these spirits appear black when seen in the spiritual state at seances; (3) When seen in the materialised form, they have been black also; (4) On the photographs taken by Mr. Hudson, they stand out clear and distinct as the mortal sitters, but as black as a hat. The spiritual source of the phenomena is thus indicated by a series of corroborative facts, derived from quite distinct planes of organic development. Such a photograph is surely an overwhelming reply to the absurd "double" theory, which derives all the phenomena from the medium. If the spirit-photograph of "Cissy," in its psychical and physiological developments, is the product of the medium, why should the spirit-photograph be black while the sitters are white? True, Miss Wood has lustrous dark eyes, and luxuriant raven tresses; but, on the other hand, the complexion of Miss Fairlamb is as fair as the gentle pet which shares her name. If the duplicate theory be true, whence the pigment which makes a negro of the spirit-image? "Cissy" materialised through Mr. Herne's mediumship is black also. These facts enable all but the weakest minds to dispense with theories.

To these photographs we have pleasure in calling the attention of investigators. Copies may be obtained on application to Mr. E. J. Blake, 49, Grainger Street, Newcastle-on-Tyne.

Mr. J. W. HANCOCK points out the harmony which he perceives between Mr. Wilson's teachings in the "Language of Nature" and matter contained in the trance addresses of Mrs. Tappan.

SPIRITUALISM FORESHADOWED IN MESMERISM.

To the Editor.—Dear Sir,—In accordance with my promise, I here give you a few extracts from a work upon "Animal Magnetism," written by Baron Dupotet Sennevoy in 1838, which prove distinctly that the trance mediumship occurring so often in modern Spiritualism was observed by the author of this book, and directed his thought into the channel of Spiritualism, which he tried to systematise and arrange from its then chaotic condition into something like fixed laws, and thus obtain a scientific psychical enlightenment which would relieve himself and co-workers from mental confusion on the subject. Be it observed, this book was published a considerable time prior to the first manifestations through the Fox family.

On page 35, when speaking of the difference between natural and magnetic somnambulism, he says: "I shall detail its physical conditions before proceeding to those phenomena which are of a purely psychical nature, and in the highest degree interesting, inasmuch as they reveal to us the manifestations of a spiritual existence independent to the ordinary instruments of corporeal organism." He then devotes a chapter to "the psychical phenomena of animal magnetism," and endeavours to divide those manifestations which arise purely from the human mind and those which are more distinctly spiritual, the latter being those extraordinary phases sometimes witnessed in natural somnambulism, such as divination and the faculty of conversing in languages with which the somnambulists were totally unacquainted in their normal condition, and again lose all such knowledge or power on awaking, and are entirely unconscious of all sensations experienced when in this state. Now these phenomena are strictly identical with that occurring to our ordinary trance mediums when under the control of disembodied spirits, of course varying according to temperament, conditions, &c.

The journalists of that day were even more unwilling to acknowledge and descant upon unpopular and unaccepted truths than now, as all facts that could not be accounted for by the limited laws known to science must either not exist or were produced by some evil agency, and consequently the upholders of such manifestations were looked upon with the utmost suspicion with regard to their honesty or sanity. Such opposition on the part of the scientific world would naturally retard all progress to the advancement and development of psychical knowledge. In this day, however, when every opportunity is offered to investigators to enter deeply into this study, both personally and through the experience of others, the task is a far easier and more satisfactory one, and mental and manual magnetism, when rightly understood, will be found to be the only natural stepping-stone to a perfect knowledge of Spiritualism.

There are many who believe in all the phenomena of mesmerism, yet are unwilling to countenance, or are not aware of, those of Spiritualism. This half-knowledge is liable to produce dangerous results when experimentalising, as those who are acquainted with both sciences would immediately perceive, as also will be found when perusing some of the works on the subject written in the time of Mesmer, where evident cases of obsession occurred which the operators were unable to account for, and consequently much injury resulted to the patients through an unnecessary course of useless and painful treatment.

The operator is also much alarmed to find his subjects in a condition over which he has no control, and not understanding the nature of this unexpected and apparently mysterious phase, he is liable to become himself in so excited a state as to lose all presence of mind.

To properly mesmerise a subject is to greatly facilitate their development as a spiritual medium, and this, of course, when in the hands of an experienced and skilful operator, can be made of the utmost benefit both to himself and his subject.

On page 163 he says: "In the usual magnetic sleep there sometimes occurs a peculiar state, seldom observed and much dreaded by magnetisers, because very few among them possess the means of bringing it to a favourable issue. I will endeavour to describe it. A person plunged in the magnetic sleep (and it generally occurs in those individuals whose sleep is most profound) collapses into an extraordinary state, of which the following are the chief symptoms:—The somnambulist who heard his magnetiser perfectly is suddenly seized with a fit of deafness; he neither hears nor feels him any longer, and the magnetiser discovers that he has entirely lost all control over him; he no longer obeys his injunctions, he is dumb to him as to everybody else; his jaws are firmly fixed together, and it would be easier to break than sunder them; he is motionless—yields to the laws of gravitation, and his body appears powerfully attracted to the ground; the pulse at the wrist diminishes its beats in number and intensity; the temperature of the body perceptibly lowers, and inevitable death appears to be impending. If the magnetiser be familiar with this phenomenon and do not abandon the patient, he will gradually recover from this state of concentration; the pulse will resume its usual cadence, and returning into the ordinary state of somnambulism, he will, on being questioned, state that he had certain visions during his lethargic state, but by a strange anomaly, although still in the somnambulist state, he can hardly recall them, or even describe the sensations he experienced." In remarking upon this condition he says: "If we could hit upon the ideas which are uppermost in their minds, it is probable that we might obtain the most useful revelations. There is but one moment for this; we must seize the instant of transition from the ecstatic to the usual somnambulist state, for they soon lose all recollection of the sensations they experienced. This state seems to be the limit of an entirely new order of being; it is an unfathomable mystery, in which the mind is wholly lost; and I consider it the most dangerous crisis that can occur, and is most likely to be attended by fatal consequences should the magnetiser leave the patient to himself after having plunged him into an ecstatic sleep."

These phenomena came under my notice while experimenting on a subject before I possessed any knowledge of Spiritualism, and of course I was greatly alarmed; but when I became aware of the existence of trance-mediums, I then knew her to be developing into a clairvoyante and test-medium, and since then I have discovered this method to be the quickest and easiest process of developing mediums of every class. This state is indeed an entirely "new order of being," and to those who know but one side of the science "an unfathomable mystery in which the mind is wholly lost," but no "fatal consequences" have ever been

related to occur except through the inefficient knowledge of the operator and wrong treatment of the patient.

The author of this work evidently intuitively felt that there was something beyond that which appeared on the surface, for he thus remarks upon this "unaccountable" condition: "It is impossible to contemplate a somnambulist in this state without a feeling of awe, not unmixed with anxious wonder. He is a being who appears to belong more to the world that is to come than to that in which, as finite beings, we exist. He already appears half disrobed of his carnal nature, and participating in the sense, if not the actual enjoyment, of his immortality. It is impossible to divine what views of infinity may open before him; all we observe is a being like ourselves exalted into a state of beatification far above our sympathy and beyond our comprehension." He expresses these ideas even more clearly in the beginning of chapter 3, where he observes: "In all ages the human mind has been a perplexing problem for the study of philosophers who have narrowly watched its development in health, its aberration in sickness, and its occasional unclouding in the hour of approaching death." And upon this often-occurring but sadly-neglected phase of our spiritual nature he remarks in a note, with a very wonderful mental perspicuity, that "the unclouding of the mind previous to death, or the prevision of the dying, is a phenomenon manifestly identical with the clairvoyance or lucidity of the magnetic somnambulist. Thus does the study of animal magnetism, as we go deeper and deeper into its apparent mysteries, assume a peculiar sacred interest; it is the unveiling to us of our spiritual nature, and leads us onward even to the verge of that future state of existence which all men as they approach, even the most shallow Pyrrhonists, contemplate with a feeling of awe, not unmingled with apprehension."

The consideration of these subjects naturally creates a wonder in outsiders at the apathy of medical men in this field of scientific study. We would naturally have expected that medical men of all others should have been most capable of giving us information upon and unravelling these phases of action of the human body, their profession naturally providing them with every opportunity of studying nature in all its varied lights and shades. They should have done their duty to mankind by doing everything in their power to discover all things good and useful in the healing art; it is to them we should be looking to for instruction and enlightenment in these particulars, as we would go to our watchmaker to discover why our watch is affected by the variations of climate, and how these conditions can be counteracted. But if he could not inform us we should at once say he did not understand his business. The same argument would hold good of a musical instrument maker or any other trade or profession in existence. Even the clergy, whose ostensible object or business it is to give us instruction upon our condition after we have departed visibly from this earth, are totally ignorant of that which they profess to understand most and to enlighten others upon. As for scientific men, they as a rule are beyond the pale of this knowledge, having studiously shut themselves out from the very A B C of the science of psychology.

In conclusion, I would say that had you not carried on your work of love with such unwearied patience and perseverance, in place of the many thousands who now draw endless happiness from the fountain of absolute knowledge, there would have been but a few here and there secretly enjoying that which the whole world is hungrily craving for, as the mere fact of the existence of so many hundreds of religious sects, each believing themselves to be saved and all others condemned, clearly demonstrates.—I am, yours very truly,
L. CHANDOS.

On Sunday evening Miss Chandos lectured at Doughty Hall in respect to theories which have been advanced on the subject of Mesmerism. She exposed the fallacy of the Hypnotic views of Dr. Braid, and showed that statu-volism, or self-induction, was also a fallacy. She regarded the results produced by experimenters who wrote in favour of these theories as simply initial, and far short of the phenomena to be achieved by the proper manipulation of a suitable operator. Some of the methods advanced by self-inductionists were shown to be extremely hurtful to the subject; whereas the mesmeric processes proper were beneficial. In conclusion, Miss Chandos offered to supply information privately to any who might desire to study the subject more intimately.

BARROW-IN-FURNESS.—Some time ago Mrs. Scattergood informed us that she was in the Furness district, and we gave her an introduction to Mr. Walmsley, of Barrow, who has written us a long letter on the occasion, from which we extract:—"I am most happy to inform you that we are making considerable progress at present. We have five circles in the town, and mediums at each circle. One is developing as a painting medium; others have a mixture of the physical and trance element about them. The medium sitting at my circle is bidding fair for making a very good trance speaker." A long description of the visit of Mr. and Mrs. Scattergood on Whit-Sunday is given. Mrs. Scattergood was frequently controlled both by her own guides and those of the local mediums, and good tests and much valuable information were given. In the evening a meeting was held. Mr. P.— and Mrs. Scattergood were controlled, and spoke well. On Whit-Monday the party went to Walney Island. The spirits controlled Mrs. Scattergood, and told them that her little girl, left at Grange, was very feverish, and urged her to return at once. When she got to Grange she found the information to be correct, which was a good test, but disappointed the party very much. Mrs. Scattergood, however, made it up in a subsequent visit. A meeting was held, and Mrs. Scattergood spoke on themes supplied by non-Spiritualists present. Many tests and much good advice was also communicated in private. Mr. Walmsley says:—"I have not language at command to tell you the good impression that Mrs. Scattergood's visit has produced. The next time we have her will be in her public capacity, I believe. Mrs. Scattergood is a medium calculated to do a great amount of good, especially among orthodox thinkers. Though the food she gives out is rather strong meat at times, yet there runs through her addresses high spirituality, which cannot but be appreciated."

HALIFAX.—Mr. E. Wood will give two addresses in the Old County Court House, Union Street, Halifax, on Sunday, May 30th; commence at 2.30 and 6.30.

A REVIEW OF "WILL-ABILITY."*

To the Editor.—Sir,—The comprehensive titles which Mr. Hands has chosen for his work on "Will-Ability," &c., must in some measure prepare the reader for the almost hitherto occult subjects he has so ably discussed and enlarged upon. The mental perception evinced throughout the pages of this *multum-in-parvo* gem of literature shows not only great originality of thought, but most sound reasoning. The language employed to illustrate the different themes is concise, clear, and simple, yet often very forcible, for at times it leads onwards, with fearless steps, arousing in the peruser a strange feeling of amazement, and even wonder, as regards the influencing possibilities that may surround him, and he will, no doubt, on reading the book for the first time, be frequently startled by the related facts and marvellous experiments exercised by the energies of the mind, and also the clairvoyant and prevoiant abilities developed under the influence of animal magnetism, most of which circumstances were witnessed, it would appear, not only by our author and his medical friends, but also by most eminent men belonging to other learned professions, as well as certain popular authors of the day, and titled individuals of the highest rank. It is presumed that the particular attention of the general reader will be arrested, and the animadversion of the sceptic called forth, as they scan the proofs our essayist brings forward to explain his theories and facts, which must at least edify the doubting if they do not convince, especially as they read the lucid explanations he gives of certain physiological and psychological phenomena that demonstrate with irresistible acumen the varied capabilities belonging to the organism of man. In the dissertation relative to "Fate," discussed upon in this instructive little volume, Mr. Hands enters upon another mysterious or rather abstruse subject, which has seldom attracted observation, or only called forth reflection in the few; in fact, the scientific and learned of modern times have rarely noticed, much more studied, the momentous question of "Destiny." No one, it is conjectured, can read this last article (wherein so many positive points are presented to prove that an inevitable necessity pervades all the events and circumstances which surround us, and, of course, influence us) without being convinced that this condition of things is true, as worked out and reasoned upon by the writer, in the most philosophical and decisive manner. Now, though every person may not be able to follow the author with assent throughout all he advances, by reason that his opinions may probably be opposed to many of their own preconceived views, originating from early education, yet still those who dissent from the conceptions brought forward must be almost compelled to offer appreciation and commendation to the one who, through this and the preceding essays, has so earnestly and ably advocated those measures which would be the best adapted to improve and benefit, both morally and physically, the present unhappy, and, we may add, degraded condition of most of the great human family. Before concluding, I would remark that this very original work will be found well worthy the attention of the public generally, and legislators and lawyers in particular, to the latter of whom the book in question is dedicated, in the hope, it would appear, of inciting the attention of the benevolent and philanthropic among them to institute codes and means which shall tend in the future to improve and benefit the community at large. It now only remains to observe that these essays have been perused with intense pleasure and interest by myself and others known to me, and we confidently predict for them a decided success, especially among those who dare to think for themselves, and we coincide in hoping that their author will ere long indulge us with another publication as gratifying as the one under review. With the best wishes for the popularity of "Will-Ability," I subscribe myself, Mr. Editor, yours, &c.,
Preston Road, Brighton, May 17, 1875. R. GORDON.

"SECULARISM IN ITS VARIOUS RELATIONS." By Charles Watts (Sub-Editor of the *National Reformer*), London. C. Watts, 17, Johnson's Court, Fleet Street.

There is a singular fatality in the way in which polemics repeat themselves. The great burden of this little work is levelled against the absurdities and wickedness of Christianity, even as Christian apologists in turn extend the greater part of their efforts in calumniating the devil, and showing how very superior are the children of light to the progeny of the Satanic hierarch. Christianity, indeed, is the secularist's devil, and were it not for the existence of creedism in general, there would be no apology for creedism in the form of secularism.

The author begins: "The theory of secularism is simply that this life and this world in which we live demand and will reward our utmost cultivation." From such a basis, enlightened by the onward march of modern scientific discoveries, the secularist congratulates himself upon the increased attention bestowed upon the conditions of existence. But surely it is impertinent to make this the outcome of any *ism*, seeing that to subserve the ends of man's vital requirements is the imposed duty to which every individual has to submit as best he can, whether he is secularist or theologian.

Having dwelt upon the commonplaces of everyday life, and claiming them as his, and having vanquished Christianity and the Bible, in the same stage fashion that players who tread his boards have done thousands of times before, the author is peculiarly secularistic when he begins to speak of death. He truly says that—"if immortality be a fact, ignorance of it and disbelief therein cannot annul it; and if God be good, wise, and just, He will do his duty, irrespective of man's shortcomings, which are themselves imposed by the Creator." This is all very well, but it is something out of the way of reason to regard annihilation in the way he does in using the terms, "sink to rest," "an eternal sleep." Annihilation signifies individual nothingness, and that nothing can "rest" is simply absurd to anyone but a secularistic philosopher. The terms "rest" and "sleep" are only possible because of the antithetical states which precede and follow them; but to apply them to a non-state which is not an existence, and cannot give place to a succeeding result, is an abuse of language. We are said to "rest" from the recuperated condition in which we find ourselves afterwards, and are said to "sleep" because of the increased condition of wakeful-

* "Will-Ability: or, Mind and Its Varied Conditions and Capacities." By JOSEPH HANDS, M.R.C.S. London: J. Burns. 2s. 6d.

ness which thereby results when the sleep is over. It would be impossible for us either to "sleep" or "rest" if we did not exist.

Mr. Watts, however, endeavours to play the fool in good company. Poor Mr. Mill speculates on the desire for annihilation, which may certainly be a phenomenon peculiar to certain forms of brain exhaustion and mental disease, something like the notion of the man, delirious with diphtheria, who exclaimed to his wondering attendant that he had solved the problem of living without eating. Lord Bacon is quoted as saying, "I do not believe that any man fears to be dead, but only the stroke of death." Our author is anxious to make the great philosopher as absolutely an ass as himself, by imposing the interpretation upon his words that the philosopher regarded "the stroke of death" as annihilation of individuality and consciousness. There is no such meaning conveyed in the quotation. But death is regarded as a "change," which is described as "bitter," and the very idea implied in a man fearing to be dead, indicates that the man still exists when dead, or how could he be supposed to fear? The "wise poet," Edmund Spenser, is also dragged into the society of philosophical clowns, and is made to regard with satisfaction the enjoyment of "eternal rest," "happy ease," and the "sleep in quiet grave," taunting the "frail flesh" with its craven "fear of the bitter wave." There is nothing whatever in this quotation to favour the idea of annihilation; but, as we have already shown, the language implies an existence in which the benefits of the change of condition can be appreciated. It is, indeed, the "flesh" which fears all organic changes, for it is a question of flesh entirely. Spiritualism shows that the man, minus the flesh, exists after death, and hence, in the language of Lord Bacon, though he may "fear the stroke," he cannot fear the after consequences, which reveal to him the improvement which has been wrought in his circumstances by the change. It must be remembered that Lord Bacon was a Spiritualist, or, taking into account the character of the pamphlet under review, he could not have been a philosopher.

The fear of death is due to organic conditions and the converse degree of spiritual development, which exist naturally in the dying person, without much reference to beliefs or theories. When the positive influence of the spirit predominates, the trials of the flesh sink into insignificance, and the dying man approaches his fate with calmness and resignation, and often with a vivid perception of the spiritual state. But this is no argument for annihilation, but rather for continued existence; for the soul, being interiorly conscious of its self-existent qualities, triumphs over the doubts of the less-instructed intellect, and strengthens with the calmness of self-possession the external mind about to pass through death's portals. Were there, on the other hand, the unexpressed conviction of annihilation, the external conduct of the mind would be very different.

GLIMPSSES OF THE SUPERNATURAL. Being Facts, Records, and Traditions relating to dreams, omens, miraculous occurrences, apparitions, wraiths, warnings, second-sight, witchcraft, neoromancy, &c. Edited by the Rev. Frederick George Lee, D.C.L., Vicar of All Saints', Lambeth. 2 vols. 8vo. London, 1875.

This book is a striking illustration of the extent to which Spiritualism is gradually permeating society, and of the manner in which progress is accelerated, not only by the exertions of friends, but even by the opposition of its enemies. The author of this work is evidently an advanced Ritualist. To him the authority of "the Church Universal" is paramount, and everything which is opposed to it is necessarily Satanic. His object is to show that miracles have never ceased; but he uses the terms "miraculous" and "supernatural" in their ordinary sense, and considers everything superhuman to be due to the direct agency of the two opposing powers—God and his angels, and the devil and his followers, which is simply Persian dualism in a Christian dress. He quotes with approbation the sarcasm of an English clergyman, respecting those who have embraced Spiritualism in preference to materialism, that "they have given up believing in nothing, and have taken to believing in the devil." Spiritualism is, of course, a revival of ancient witchcraft, and the most harmless and beautiful manifestations are related with abhorrence as proof. Yet he admits that it may be an agency for good, in overcoming the influence of modern materialism.

Dr. Lee has, however, collected together a large assortment of well-authenticated instances of supernatural occurrences; and though there are many of them perfectly familiar to all who have studied the subject, and even sometimes to the general reader, yet others are new; and his book will be read by Spiritualists with interest and profit, while it may prove useful to Churchmen by calling their attention prominently to the amount of evidence in favour of there being really, and not merely theoretically, "more things in heaven and earth than are dreamed of in their philosophy."

Some of Dr. Lee's stories are very interesting. Thus he reprints Mr. Swift's account (vol. ii. pp. 104-107) of the manifestations at the Tower, from "Notes and Queries." In this case, it is evident "that there was an attempt at spontaneous materialisation, which was defeated by the terror of the spectators." There are many remarkable and well-attested phenomena, both at home and abroad, which it is difficult to explain by our present theories of Spiritualism; and anyone who would collect, sift, and collate these would be doing good service to the science. Among these may be mentioned the appearance of dwarfs and fairies; the phenomena which have given rise to the legends of the Wild Huntsman, and of persons being carried away by the devil; spectral appearances of animals (Dr. Lee mentions several of birds, vol. ii. pp. 128-131), and other singular and unexplained narratives. *Apropos* of some of the appearances of animals, we may allude to Swedenborg's assertion that the spirits in the middle hell have the forms of animals.

Dr. Lee is not alone in attributing supernatural phenomena to direct divine intervention. We recently took up a new book on "Humbug," the author of which expresses his disbelief in Spiritualism, but declines to give any opinion on the matter, adding, in substance, "If Spiritualists can dispense with the law of gravitation, they must be armed with the whole power of God, and can do anything; let them divide the British Channel as Moses divided the Red Sea, or let them carry St. Paul's Cathedral bodily to St. Petersburg, and bring it back filled with Russians, and we will believe in their pretensions. We throw down a fair challenge; it is for Spiritualists to accept it." Let us refer him to

the practice and words of one whom we all delight to honour, whether we call ourselves by his name or not, as recorded in Matt. xii. 39; xlii. 58. Truly "there shall no sign be given," when we seek it merely to scoff at a message which we are spiritually unfitted to receive.

WHITSUNDAY MORNING, 1875.

Oh, this bright, this splendid morning,
When the laughing earth is seen
Deck'd in colours, full of sunlight,
And its glorious dress of green.
Flowers and trees and grass, I love them,
Love the earth which they adorn,
And I almost hear them speaking
On this happy Whitsun morn.
Gardens, forests, fields, and meadows,
Woodlands, stream, and waterfall,
Join in universal anthem
To the bounteous God of all.
All above the blue expansion,
Stoops the merry earth to kiss;
Oh, what's the art of man, compared
To a picture such as this?
And to all this glad creation
Let my humble spirit be
Join'd, to give, oh, kind Creator,
Everlasting praise to Thee.

2, Wellington Terrace, Bayswater Road, W.

W. W.

CALCUTTA.—Mr. Raj Kissen Mitter writes:—"Spiritualism is now being inquired into and adopted by the most enlightened and educated portion of the Hindoo community. Many septs and Brahmos, hitherto with hovering doubts and uncertainties, are fast adopting its sublime creed. It has found a congenial soil in the Hindoo mind, and the day is not distant when it will be the creed and faith of the thinking portion of our people." Thus we see that Spiritualism, without Bible societies or missionary boards, is doing a work in India which all such ecclesiastical machinery has been powerless to effect. We have, in our ignorance, looked upon the Hindoos as gross idolaters. But when pure spiritual truth is presented to them, they embrace it with more avidity than do the inhabitants of European countries. We have correspondents in India, both native gentlemen and European, and we find them intelligent and devoted. Our sympathies go strongly out towards that interesting portion of the globe.

RUSSIA.—The St. Petersburg correspondent of the *Standard* writes:—"Spiritism is reviving again, since its decline after the exposure of Home. A French medium, one M. Bredif, is making quite a harvest, and an article has appeared in the April number of one of the leading reviews in favour of Spiritism. Of course the usual manifestations are appealed to; tables and chairs move without cause; noises are made; the medium, in the dark and bound, rings bells, plays on musical instruments, and so forth. Of course those who witness to these wonders have seen every possible precaution taken to prevent imposture. All the rubbish of conversations through the table with the spirits of the departed is at the present moment discussed as if it belonged to the facts of natural science. There is a party, by no means small, here, who admit the facts, but attribute them to the influence of evil spirits. One explanation that has lately been given is psycho-dynamic force." "The exposure of Home" is a newspaper slander. There was no such exposure. A stated seance was not successful, but surely that was no exposure?

JAMALPORE, INDIA.—Mr. Bhuggobuttee Chunder Ghose writes that "the planchette has now become very popular here, and the excitement among the people at its first introduction was considerable. Many persons here have witnessed its remarkable working, and many, to satisfy their curiosity, have ordered its manufacture. The planchette, I am glad to say, promises to disclose wonderful things, which we are waiting to witness. You will be glad to hear that two of the respectable booksellers and stationers in Calcutta have sold about ten thousand planchettes within a short time, which alone proves the existence of the natural longing of men and women to unveil the mystery of future existence." Mr. Ghose then alludes to the proposal which has been made for Mr. Herne to visit India, and thinks the proposal should be advertised in the public papers, to the effect that all truth-seeking and influential gentlemen should afford him every assistance in the need of which he may stand. Mr. Ghose adds: "The Judge Edmonds' book, which you have kindly sent us, gives much satisfaction. We have got here a good collection of books on Spiritualism. With these and our paper, we are trying to do the work of the missionary, but our little capacities are not sufficient to help the diffusion of so mighty a truth as Spiritualism. However, as God is truth, and Him we seek, He will push on his work Himself, and take us all with it upward and onward where all is full of blessedness and happiness. In conclusion, I beg to express my best thanks for the help you promised to give us in diffusing a knowledge of Spiritualism in our country, and to state my firm conviction that the subject will be soon spread all over the world, by the blessing of Providence, and that our labour will be amply recompensed by Him who never fails to reward those who work hard to reveal the truth." This prayerful and earnest spirit from a Hindoo brother cheers us much. We wish there was as much enthusiasm among our friends nearer home.

A **TRUTHSEEKER** asks, "If a man die, leaving a will so indefinite that his friends are in doubt, and dispute one with another as to the legacies and so forth, would there be any difficulty in asking him what he meant through a medium?" Not the slightest difficulty. But it would be hard to persuade the legatees that the decision was binding upon them. People who squabble over left gear are seldom very acute in their spiritual perceptions, nor are they likely to give ear to information spiritually derived. The next question as to spirits leading a man in the way of his counter-soul presents a difficulty which can be best overcome by the individual. We think mankind can do this work best as their own mediums; and it is probable that impressions often guide sensitives as to these relationships.

HIGH GRANGE, NEAR HOWDON-LE-WEAR.—Mr. E. G. Sadler will give two seances at the High Grange, near Bishop Auckland, on the evenings of June 7 and 8. All friends who have a desire to be present must make applications to R. Brunskill, where tickets may be had.

DALSTON.—Mrs. C. E. Bassett, the well-known non-professional medium, has generously consented to give two special seances on Monday evenings, the 31st instant and 7th June next, for the benefit of the association. Admission will be by tickets of 1s. 6d. each seance, or 2s. for the course of two, which can be obtained on application.—**THOMAS BURTON, Hon. Secretary, &c., 14, Navarino Road.**

THE HALL, 19, CHURCH STREET, ISLINGTON.—On Sunday evening, Mr. Swindon occupied the chair, and several ladies and gentlemen took part in the proceedings. It was decided that all the weekly meetings should be continued, with the exception of the social meeting on Saturday evenings, which for the summer months will be suspended. Mr. Bullock accepted a challenge from Mr. Carpenter, an atheist, to discuss Spiritualism. The debate will come off at the hall on Thursday evening, June 3.

GOSWELL HALL.—On Sunday evening last Dr. Sexton delivered a very able discourse on the "Theory of Human Automatism; a reply to Professors Huxley and Clifford, on the Question of the Freedom of the Will and the Spirituality of Man." The subject for next Sunday evening will be "Christian Morality; its Nature and Value as an Ethical Code." It is a matter of regret that the doctor is not better supported by Spiritualists in his undertaking; his ability and thorough earnestness of purpose certainly entitle him to far better audiences than he is now having.

MASKELYNE AND COOK.—Mr. Maskelyne has promulgated another funny advertisement. He says, "He has a new series of illusions in preparation, embracing the latest frauds palmed upon the credulous public as the exclusive work of the spirits." These "frauds" are very late indeed, seeing that Mr. Maskelyne has not yet exhibited them, and only promises "further particulars in a few days." The "credulous public" are no longer to suppose that certain phenomena are the "exclusive work of spirits," but are also to understand from this advertisement that Mr. Maskelyne's "latest frauds" are to be "palmed" off in addition to that which is done by the spirits. Thank you, Mr. Maskelyne. Why not put it a little plainer?

ANGLICAN SPIRITUALISM.—Do not let Spiritualism be made a plaything of the Church or it will become as loathsome a thing as the other "properties" of Modern Priestcraft. Here is an example from the *Bedfordshire Times*:—"It may be news to many to learn that what are fondly termed the good old times have not so utterly departed but that we may now and then have a little experience of their quality. The days of witchcraft, for instance, have been supposed to be gone for ever, Spiritualism notwithstanding, but the wheel has only gone round and the uncanny thing is with us again. In the Church, too, of all places. In using the word witchcraft we mean the craft and not the witches, of whom we have so far not discovered so much as the end of a broomstick, but that they are in the air who can doubt when we find the Rev. Frederick G. Lee, M.A., D.C.L., Vicar of All Saints' Church, Lambeth, writing that post-baptismal sins are washed away by priests, who, like himself, claimed supernatural powers, and that 'where the Blessed Sacrament of the Altar, God manifest in the Flesh, reposing in the tabernacle, or borne in triumph through aisle, or street, and garden, hallows and feeds the faithful—there the power and influence of the Evil One is circumscribed and weakened. Sacred oil for unction, and holy water, and the life-giving power of the Cross, and the relics of the beautified as well as of the favoured and crowned servants of the Crucified, make the devils flee away, and efficiently curb their power.' This eminent and extreme Anglican clergyman believes firmly in the dead having been restored to life by the touch of a splinter of the true cross, and regards the Church of England as being 'a society of continued apostles,' which has 'proved in every age by actual miracles her possession of the gifts given to her by her Divine founder.' She 'can bless and she can curse; she can bind and she can loose; she can commend to the protection of Good and Holy Angels, and deliver over to Satan.'"

The London correspondent of the *Leamington Chronicle* says:—"I want to tell you the last outcome of Spiritualism. You can believe it or not as you please, but my business is to tell you what I have seen. On Tuesday evening last I went to Mr. Horne's developing seance. There were twenty-one of us present. The first part in the dark was very short, as we were soon told to light up and arrange for the second part, which arrangement is to sit round as a horse-shoe in front of the curtains that divide off the back drawing-rooms. Mr. Horne was entranced in a chair behind the curtain; presently we heard a voice of an essence named 'Peter,' and, after a bit, he drew the curtains aside and walked into the room. I was sitting close to the portal, and so was the nearest to see him. He was a well-made man, his feet were quite naked, and he was clothed in white with a white scarf tied on his head. The room was more than three-parts darkened, as light is a great disintegrator of corporality. He came out several times, as he had to renew his strength from the medium. In his latter appearances he brought his light and told us to turn off the gas that we might see it the better. After him a little black girl came to the curtain, and opened it, but had not the power to walk into the room. I was close enough to see her eyes, but the room was too dark to distinguish her dark features. The last week the curtain had been drawn aside, and a gentleman went in and put his hand on the shoulder of the medium and of the little black girl at the same time, but I was not there. I only tell you as true what I saw. How do I account for it? I have told you before that these are not spirits as the Christian understands the idea, but make-ups from the atmosphere. What I have expressed for some time to you is that man is not made of primal spirit, but spirit is infused into him, he being composed of body, soul, and essence, and it is the essence that incorporates itself with primal spirit. I went last Sunday evening to hear a lecture through Mrs. Tappan on spirit-forms, and she corroborated my statement about essence, and explained as a most extraordinary disclosure the details of how they are made. It unravels all our difficulties on the subject, and the consequence is we have now a clue to these physical manifestations that were assured to be impossible realities and served to amuse the credulous.

"RIGHT V. WRONG" is the title of a newspaper about to be started in the interests of the Dr. Kenealy movement. It is said it will also advocate Spiritualism. Mr. S. C. E. Goss is chairman of the company.

F. E. H.—In the *MEDIUM*, No. 263, Mr. Foster gave a "Uniform Code of Signals for Investigators," to which we direct your attention, as the best method of communion. When you have developed the power sufficiently, the controlling intelligence will answer for itself.

WHAT became of the body of Jesus? asks a correspondent. Who can tell? We shall be glad to receive thoughts on the subject. This, and a host of other considerations, have arisen out of the perusal of the "Reply to Talmage."

MR. J. J. CLEPHAN says:—"Convey my thanks in the *MEDIUM* to *Λικμπτηρ* and another correspondent for their kind replies to my inquiries some time ago about the Magians (not *Magicians* as my printer made it) and the Star. The letter of the former contained just the information I wanted to know.

In connection with Mrs. Woodforde's interesting article, printed elsewhere, should be read previous articles, accompanied by a plan of the room and *fac-simile* of writing done by the materialised spirit-form, and photograph of cloth out from its dress, in No. 265 of the *MEDIUM*. Last week we gave a view of the semi-dark seance, with the spirit-form and Mr. Bastian also standing in view of the circle in the dim light. This picture is acknowledged to be a very perfect rendering of an exceedingly difficult subject.

JOSEPH HENSHAW, 16, Sunny Bank Place, Leeds, has written us a long letter stating that he has spent much time and money in the investigation of Spiritualism; and, though he has witnessed much curious psychological phenomena, yet he believes Spiritualists are deluded and cheated by mediums. We think our correspondent has confessed his inability to understand the import of the phenomena he has witnessed; for how can he consistently make the observation of facts fit in with deception? He seems to be the dupe of imagination or imbecility, not the Spiritualists.

A SEARCHER AFTER TRUTH writes, commending Mr. and Mrs. Bullock for the praiseworthy manner in which they conduct the business of their new institution. In the balance-sheet printed last week a deficiency of £2 1s. 9d. was shown; and our correspondent observes that nothing was placed to Mrs. Bullock's credit for her service during the past quarter. The quarterly subscription is only 2s. 6d., admitting subscribers four evenings a week at a charge of about 2½d. per week. He urges local Spiritualists to subscribe. Tickets may be obtained at the Hall, 19, Church Street, Upper Street, Islington, on Sunday evening.

SOWERBY BRIDGE.—On Sunday, May 30th, Mr. Joseph Armitage, of Batly Carr, will speak in the Lyceum, in the evening only, to commence at half-past six; Lyceum in the afternoon at half-past two. On Sunday, June 6th, Mr. John Blackburn, of Halifax, will speak, in the evening only; service to commence at half-past six; Lyceum in the afternoon, half-past two. On Sunday, June 13th, Miss Hannah Longbottom, of Halifax, will speak in the evening only, to commence at half-past six; Lyceum, half-past two. Mr. William Swain, of Sowerby Bridge, will deliver two addresses on Sunday, June 6. Service at half-past two and half-past six.—**T. HOFF, Secretary.**

KILBURN.—Mr. H. Warren sends us the following address, delivered through a youth sixteen years of age while in the trance:—"Dear Friends,—We come among you to-night to prove that there is a future existence, that we are working for your good, and to give you instructions to form the spirit-circle. We wish to benefit you by showing you that when you shake off this mortal coil, you are still living, and that you will be able to come back and instruct others to attain that beautiful land. Follow up your sittings regularly; you will learn more than going to any church or chapel. Let your meetings commence about eight o'clock, and last about two hours. About ten minutes may be used in talking upon Spiritualism previous to sitting in the circle. It will balance the mind, and bring it in harmony with spiritual influences. Not much talking, as it diminishes the power, and we cannot replace it easily; six to eight persons form a good circle, and must keep punctual to time. We will, in three weeks' time, give you a full description of our beautiful spirit-land—our dwellings, occupations, the garments we wear, &c. You ask the question, How many spirits are present? We cannot tell you; there are so many. Everyone has guardian spirits; we are always near you, and oftentimes keep you out of danger. We work together for the benefit of mankind. It pleases us to do it; it pleases the Lord it shall be so. Don't thank us; it is more our place to thank you, which we do in allowing us to visit you.—God bless you all."

NOT ON SALE.—I am frequently asked what will I charge to visit places and give certain lectures. The question is the most offensive to me which could possibly be put. I have but little time or strength at my disposal, and they are too valuable to be named at a price. If I can come to you and am impressed to think it best so to do, I come if I am put to no loss, though I must not stand at making a little sacrifice sometimes. I live, not for the money I can get, but for the good I can do, and I try to dispose of myself with the view to good alone. I find this plan pays best in every respect. My work is always fruitful, and my visits are consequently appreciated by truth-lovers, while I avoid the snare of the speculative money-grubber. I have a work to do which requires material means. I give freely of what heaven has bestowed on me, and my true friends give me in return whatever they can spare. I could not accept more; for what would be the use of robbing one brother to pay another? One gives £100, another his good will. I team with engagements, and can return to places year after year where professional talkers have worn themselves out. Of the money part I cannot complain. Were I released from the work which keeps me in London, I could take to the platform, preach a free gospel, and from voluntary requital realise several hundreds of pounds before this time twelve months. We are all wrong in some of our arrangements, but Spiritualism must put us right. I am the servant of the spirits, and if I am true to them they will see me profitably used and suitably requited. Kind friends, write and say what can be done, and I shall fall in with your views if it is in my feeble power to do so.—**J. BUZAN, Spiritual Institution, 15, Southampton Row, London, W.C.**

A CORRESPONDENT says:—"Mr. Bradlaugh has consented (per letter to Mr. Allwood) to attend a seance and pay fee, but the compact has not yet been ratified." It appears a deal of fuss is being made to get some medium to proffer the necessary services. We cannot see the wisdom of all this funkism. It is Mr. Bradlaugh's business entirely, whether he investigates Spiritualism or not, and, if he desires to do so, let him adopt courses which are open to the democratic public in general—so called Republicans in particular. All true Spiritualists, who have got ahead of secularism in their politics, will mind their own business, and not run, hat in hand, after Mr. Bradlaugh or any other man.

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

SUNDAY, MAY 30, Mrs. Jackson, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, MAY 31, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

WEDNESDAY, JUNE 2, Mr. Herne at 3. Admission, 2s. 6d. Musical Practice, at 8.

THURSDAY, JUNE 3, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, MAY 28, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 3 p.m. Admission 2s. 6d.

SATURDAY, MAY 29, Mr. Williams. See advt.

Notting Hill, at 11, Blechynden Mews, at 7.30.

SUNDAY, MAY 30, Mrs. Tappan, at Cavendish Rooms, Mortimer Street, at 7.

Dr. Sexton, at Goswell Hall, 86, Goswell Road, at 7.

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

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

Notting Hill, at 11, Blechynden Mews, at 7.

Maida Vale, H. Warren's Developing Circle for Spiritualists only, 7, Kilburn Park Road, Carlton Road. Room for a few more sitters; at 8.

MONDAY, MAY 31, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.

Mr. Williams. See advt.

TUESDAY, JUNE 1, at 67, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.

WEDNESDAY, JUNE 2, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End' at 8 o'clock.

R. Clark, 36, Edith Grove, Fulham Road.

Notting Hill, at 11, Blechynden Mews, at 7.30.

THURSDAY, JUNE 3, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

Mr. Williams. See advt.

FRIDAY, JUNE 4, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 5s.

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

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 30, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums, Children' Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hookley, United Christian Spiritualists at 6 o'clock, for members only.

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

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

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

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

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

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

Mr. Coates, (open air), London Road, at 11.30.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6.30 p.m.

SOUTHEAST, At Mrs. Stripe's, 41, Middle Street, at 6.30.

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

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

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

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

OLDEAN, Spiritual Institution, Waterloo Street, at 6.

TUESDAY, JUNE 1, KEIGHLEY, at the Lyceum. at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

NEW SHILDON, at Mr. John Soworby's, 85, Strand Street, at 7 p.m.

BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.

LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.

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

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

Mr. Perks's, 312, Bridge Street, at half-past seven, for development.

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

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

BIRMINGHAM, A Developing Circle, for Spiritualists only, is held at Miss Baker, Ashbourne Place, St. Mark Street, at 8. A good Trance, healing, and Clairvoyant-medium.

FRIDAY, JUNE 4, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seances at 8 p.m.

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