



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

# SPIRITUALISM.

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## Spiritual Cosmology.

### PART III.—INDIVIDUAL EXPERIENCES.

#### THE HARMONY AND DIVINITY OF ALL RELIGIONS.

BY THEODORE PARKER.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,  
SUNDAY EVENING, MAY 30, 1875.

ALEX. CALDER, ESQ., IN THE CHAIR.

INVOCATION.

BY WILLIAM ELLERY CHANNING.

Infinite Father! Thou Divine and beneficent Parent! Thou Spirit to whom we turn with offerings of the spirit; not before gilded shrines, nor within the consecrated altars of men, but the heart attuned to worship, and the spirit accustomed to praise lays its offering upon the shrine of life. Even within the spirit where thine altar is, even before the throne of humanity, which is Thy shrine and temple, even within the universe which is Thy vast cathedral dome, we praise Thee. Our spirits bring their offerings. Some there may be whose hearts are bowed down with grief, who can lay upon the altar of their devotion naught but tears and despair; and these, weary with the wastes of life, lift up their thoughts imploringly for aid, and Thy Spirit giveth them strength. Some there may be to whom death is the chief terror, and these bring mournings and fears to lay as their offering upon the shrine of their worship. Oh! let them know that the angel of life, with myriad voices and manifold pinions, hovers above the earth to disenthral them from their gloom. Some there may be who bring the offerings of joy, and these thoughts, like the beautiful flowers of the springtime, burst into praise of song from the sweet lips of their souls, and give Thee the joy that is known of the spirit. O God! whatsoever gift we bring, Thou alone canst judge and know its value. Let us uplift our thoughts to Thee, striving ever for the gifts of the Spirit, that upon the altar of Thy great universe we may lay the offerings of our soul, full of deeds of love and kindness, full of mercy and tenderness and pity; full of the thought of Thy Divine soul, until there shall be in all the universe but one song of praise and one prayer, the loving thought of loving souls for the loving Father, God.

ADDRESS.

Mr. Chairman and Friends,—I wish, before commencing, to announce my name—Theodore Parker. I do so, because I wish to be considered as wholly responsible for what I am about to utter. As my primal thought in earthly life was to preserve my individuality, I wish now that no other spirit or person may be made responsible for what I am to say. I wish also to give due credit and appreciation to those spirits from whom in higher and other spheres I have derived information, but upon any thought of personal opinion I myself wish to have the sole responsibility.

I am told by a friend in the earthly life that upon this platform some few evenings since—not in connection with these lectures—a definition of religion was given, which I will now state, *i.e.*, "that religion is the measure of a man's childishness, of ignorance." I would not refer to this here, and in this place, but for the fact that I consider such a statement on such a subject as the measure of a man's idiocy. He who has ever studied the history of the human race, or has any idea of the advancement of human civilisation, must be aware that the religious idea in man is coeval with the history

of the race, and we are no more to judge of religion by the expression of that idea, than we are to judge of a man by the house he lives in, or the clothes which he may wear. To deny the existence of religion merely because we do not like the expression of it, is to deny the existence of a man because we do not like some traits of his character. If we accept the history and existence of the human race, we must accept that principle which is known in the language of modern thought as the religious principle. I consider that the principle of religion is that which first separates man from the brute creation, is the distinguishing characteristic of the human spirit as separated from the intelligence, that pervades the mass of matter, and I believe I can show that notwithstanding the abuses of so-called religious ceremonials and theology, it is religion alone which uplifts man from the grovelling senses and allies him to the Infinite, and to all infinite aspiration and purpose.

I say this, who was not only a heretic, but was denied by evangelical societies any place among the teachers of religion; I say this, who have for my religion only that which interests humanity, and can disenthral and uplift mankind from the degrading servitude of priestcraft and kingcraft; I say this, who believe that under the name of religion more inhumanities and cruelties have been wrought than under any other name in the world, yet, at the same time, I believe that the impulse and original nature of religion is such that it is the only saving and disenthraling power in the human mind.

Intellect with her wisdom and pride, materialism with its very dogmatism, and theology with its blindness, go hand-in-hand together; these are faults of human culture and development, but not of the primal element of worship. It is this element of worship prompted from within which gives the first thought of a superior power outside of and beyond matter, and it is this alone which, added to the knowledge that can be attained of it, gives to humanity that hope of immortal life without which it were as a grovelling thing upon the earth. From long study, in the pursuit of which I expended more than thirty years of my life in one existence, I found that all religions merge into one primal thought, that thought originally being the knowledge of and appreciation of a higher power made manifest through certain intermediate agencies to man upon earth. This comes not from man, but to man; it originates not in man's superstition and fear, but in what is revealed to and forced through matter; and I find no nation so remote, no history so obscure, and no state of civilisation so degraded that there has not been an accompanying sign from this Higher power through matter to man to indicate the presence of an extraneous and superior impulse. That this fact is well attested remains as clear as any fact in history, and unless we deny all contemporaneous history, we cannot deny the religious history of the human race. That history gives to every nation a central deity, whether threefold or biune it matters not, whether triune or centred in the unity of one, is not important to our present purpose. The Deity manifest in the flesh has been the revelation and common property of every nation of the world.

The mistake of modern thought is that religion is supposed to date from the Mosaic dispensation. We make this mistake in our narrowness and blindness, forgetting that millions of human beings and hundreds of dynasties have risen and fallen before the foundation of the Mosaic period or before the Pentateuch was ever written. We must, therefore, revert to those primal nations who worshipped deities under the names of Osiris and Brahma with the threefold power of creation, preservation, and destruction; the Persian deities who, under the names of

Zarthurst or Zoroaster, revealed the wonders of his character; the Buddhist deity who, through various successive embodiments revealed the primal elements of the Godhead of the Deity; Confucius renovated and disenthralled from the superstitions in which they had sunk, the various records and sacred books that in the Indies alone would form a sufficient number of volumes to fill this room, all of which give distinct accounts of the revelations of an incorporeal deity or power to man through corporeal substances; the Bibles compiled in the East, all of which bear distinct testimony of the records of the religions of those people, the Zendavesta of the Medes and Persians, the Shastres of the Hindoos, and the various earlier Bibles compiled in the Brahminical faith, of which the Chinese Empire now has records, they tell me, to the extent of at least forty thousand years of history and revelation. Then added to these comes the Jewish or Hebraic Scripture and the New Testament, until finally we have the Khoran of the Mohammedans, and all the vast compilations of modern words and works that give indication of the power of a Divine Mind. Sifting the creeds and formularies—which are, after all, only the human expression of faith, and tearing away from the altars and shrines the perversions of human folly, I arrive at the fact that Osiris and Brahma and Zarthurst, and deities embodied by a Buddha and a Jesu, are all the same primal thought of a Divine Mind whose superior power and essence only the initiated might understand. But He reveals Himself through inferior messengers to man, and man himself reared up in times of spiritual inspirations to be a prophet and dispenser of God's word.

We cannot doubt or deny these prophecies. We cannot find in all history room to suppose that the whole human family have been intent upon their own deception and fraud, while prophet and seer and sage have been the result of mere imagination. If so, then Alexander, Cæsar, Socrates, Plato, all great minds of history, are alike myths, for side by side with these we have the prophet and the seer. I take it, therefore, that these religions combine the ultimate wish of God to man to reveal Himself after such manner or form as is adapted to and required by the age in which the revelation occurs; and I can quite as readily understand that Buddha answered the needs of the ancients in the East as that Moses answered the needs of the children of Israel, or that Isaiah or Elias and the various prophets of the Hebraic dispensation answered the purpose which the Lord intended for those people. Between the Jehovah of the Jew and the ultimate Godhead I can trace no distinction nor difference as compared with the Egyptian, the Brahminical, and the ancient faiths of every description, I find in Persia incorporated as correct ideas of God's dealings with man; and from the Arabic I translate the beautiful rendering of the golden rule as follows:—"Feel toward all men as you would that they should feel toward you;" going behind the simple doing of that which is good to the thought of it, and making men responsible to the Deity for even their feelings to their fellow-men. I find in the Confucian faith that which embodies the same principle; and the further I go back in history the more intimately do I find it connected with the primal nations of the earth, that these were the first lessons of God to man: Love thy neighbour; do good to thy fellow-beings; thy Deity, thy God requires thy constant praise in words and works of excellence. It does not matter to me whether this is done under the name of Buddha or under the name of Allah, Jehovah, or of Jesus of Nazareth.

What we wish to arrive at is the truth itself; and I find these truths interlacing and underlying one another. We go back to the foundation of all nations, and we find there God revealed to man, face to face in the one primal essence of Deity, in the one Jehovah, God, Lord of creation. The centre is the same; the outcome of it we all know. We are to attribute those warfare and abuses that have taken place under the name of religion, not to religion herself, but to man's state of development. Whatever might be the term, whether science, or art, or philosophy, or materialism, in an undeveloped state of human thought there would be just as much warfare upon the subject. We must not mistake the spirit for the manner in which it has been employed, nor the soul for the outward expression of it. We might as well eschew freedom because under the name of liberty great wrongs have been wrought; we might as well eschew science because under her name the greatest sophisms and errors have been taught. The truth is that underlying all these the religious impulse in man's nature is that which prompts him to know that from the beginning, and under the impulse of a divine authority, the worlds must have been formed, the stars must move, the suns must have their place, and the flowers must grow, in response to law. There is nothing but an intelligent mind or source of thought that can cause the twofold attributes of existence to be manifest in atom, leaf, and tree and worm; and if it be not God, then it is intelligence that geometrizes in nature; and we worship with Mr. Bradlaugh and the secularists at the shrine of nature instead of Deity. It does not matter by what name we call this Being. We do not avoid the issue by changing or shifting the position. The truth is, we worship that which is superior; we confess that which is beyond and above us; and if we transfer the name from the sacerdotal temple to the temple of nature, or borrow from the Egyptians the worship of the sun and stars, or with the Persians bow down before the principle of fire, it does not matter; we still worship, even though we are unwilling to admit it; and they are the blindest worshippers who worship at the shrine of intelligence without admitting the existence of that intelligence.

When Pope Alexander III. caused all the emperors and kings of Europe to do penance by walking round the church upon their

knees, and holding the reins of his horse while he mounted, I confess that the religion of the Christian dispensation became a matter of man-worship and not of God-worship; but, at the same time, I do not see why even kings and emperors should not be willing to do service if they expect others to do service for them. When Ambrose, the zealous Bishop of Milan, caused the same office to be performed by the most distinguished emperor of Europe, it was a triumph of spirit over matter, since a king that could sway all the governments of the earth, might not at least govern the spiritual kingdom. I take it that these things indicate not so much the pride of man, as the fact that man is chosen as the instrument to show what faith and religion can do. However much I might think the zealot or the martyr mistaken in his or her views, certainly I cannot fail to admire the kind of zeal which gave Luther to the Reformation, or gave to the martyrs their heroism to withstand the fire and the smoke and the persecution of the earlier years of the Christian dispensation. The ten persecutions yielded to spiritual life more souls that were active and zealous than all the years of science can ever count; and while we may deplore the ignorance of that humanity, or that inhumanity, that would send them into the world of souls through torture and flame, we cannot but thank God that the faith existed by which they could triumph over death in that manner. When Catherine of Sicence crossed the Alps to restore a feeble pope to Rome, it was not the importance of her errand that made it heroic and glorious, but it was the fact that a woman had chosen this part, and, under the zeal of an inspiring faith, could perform a perilous journey for the sake of giving a spiritual head to a country divided and disaffected. Whoever would not admire that zeal, however misplaced, could not admire the noblest element in humanity. I do not say that for religion alone has this been done. Galileo in the dungeon-cell, Socrates in prison with the slow poison working in his veins, illustrate the religious principle just as clearly as saint and martyr have done. Their devotion was upon the altar of faith and conviction, as were the others, and we must take the element of their faith, without reference to the cause in which they were enlisted, to judge properly of this power in the human mind. The Hindoo mother who plunges her babe into the Ganges may be an object of compassion and sympathy, but certainly we cannot fail to admire the devotedness and zeal which causes her to do this against the ties of nature and the pleadings of her own heart, when she believes it is for the spiritual welfare of the child. So, whatever offering is made on behalf of faith, let us take the quality of the faith and not the offering itself, since that is what is enjoined and desired by the infinite purpose. Abraham offering his son as a sacrifice is not a pleasant picture for modern thought to contemplate, but the faith whereby he could do it is the same kind of faith that causes the martyr to walk to the stake, that causes him to suffer the Inquisition rather than betray his trust. I have said that, whatever may be the opinion of the world of science, this is the stuff of which heroes and all great minds must be made, even though improperly and injudiciously directed in some ways.

It was my good fortune to live upon earth at a time when we had to struggle with a gigantic wrong. I do not know that I ever was in physical danger, but I may have been. In any event, I once bore arms, and that was the only time I ever bore arms, when, with a body of determined men, and in defiance of the statutes of the state in which I lived, we attacked the prison to release a negro slave, who was incarcerated there, in my own city of Boston, for the purpose of being returned into bondage; and I then said what I now repeat, that I would cut my way through a file of United States or any other soldiers from Boston to Canada, to aid in the release of one fugitive slave. So I now say, that, in aid of the principle of disenthraling the human mind from the false fetters of false creeds, whether of theology or materialism, I would not be afraid of stoled priests or institutions of any kind. But I say, preserve the soul of man at all hazards. If institutions, altars, ceremonials, must crumble, let us have the pure unadulterated faith; let us wrest it from the hands that have misnamed and abused it; let us define what is meant by religion, and not allow it to be made the sneer and jest of every idler's tongue. It was my faith and my religion to disenthral humanity, whether serving as slaves to slave-drivers in chattel servitude, or as slaves to priest, king, or human passions, I see no difference. But let us not fail to observe that humanity itself offers so grand an altar and so divine a sacrifice that he is indeed a laggard that does not see the opportunity of expanding his faith and devotion on behalf of a favoured principle. Therefore, the religion which I consider to be a primal foundation of human society, upon which all thought and government has properly been erected, is that religion which makes the best men and the best women, which gives the greatest courage and faith and hope and fortitude; and I join hands without any fear with whatever religion, under whatever name, that causes mankind to be more united, more fearless of death or degradation of any kind, more filled with hope and aspiration and the promptings of a lofty and divine faith; and I deny that it belongs to the essential thought of any religion to rob man of these requisites and attributes. On the contrary, I believe it to be the foundation of all ancient faiths that the sublime and perfect unity between the soul of man and the soul of deity is to the end that the soul of man shall best express, and in the highest manner, the attributes of the Infinite, and that when these are expressed the world and human society becomes the highest epitome of religion. When they are not expressed the world and human society become the most degraded.

I confess to you that I recognise the epochs or times in the

history of every religion when it loses the primal fervour and the original faith of its inspirations, and of those who founded it, and then it serves the purpose of kings and priests. I recognise the fact that the incorporation, or I may say the organisation, of ecclesiastical societies in all time has been accompanied by the greatest amount of slaughter and the greatest amount of wrong to human kind. I acknowledge and I see that with Mohamedanism overrunning all Asia, and Christianity overrunning Europe—the bloodshed and the Inquisition and the torture that have been wrought in the name of these two religions have been sufficient to bury a world in its ruins. I admit to you that in all stages of the world bigotry has been made the excuse for persecution, and I recognise no difference between the bigotry of materialism which denies all faith, and persecutes it, and that bigotry of ecclesiasticism which denies all freedom of opinion, and persecutes that. I consider that mankind has been slaughtered by ignorance, not by knowledge, not by religion, not by any thought of good in any direction. I consider that this ignorance, walking side by side with knowledge, takes the place of it whenever the spiritual fires are allowed to go out, whenever the zeal which kindled the first inspiration is allowed to falter; and if the continuous avenues of inspiration were kept open as they were in the primal days of each faith in the world, then these altars could not be desecrated, and bloodshed could not ensue. If in pursuance of the thought of Luther there had been a peaceful warfare waged against the idolatrous forms of the Roman Catholic Church, England would not have witnessed her convulsions and tortures, and there would not have been alternately first one and then the other power in supremacy, each waging a war of extermination against the other. Had it been that the first thought of a Christian dispensation were realised, it would not have been necessary for the first ten persecutions to have visited the Christians, and such a spectacle would not have been presented as that of the bloody Constantine being the first to put a stop to these inhuman persecutions. Nor would any of the severities of the Hebraic dispensation have been practised had the original faith been adhered to. But these are no more a plea against the common religion of a common humanity than were the wars of Santa Domingo a plea against freedom when the slaves rose in insurrection because they had been enslaved. Take away slavery, and there could never have been an insurrection. Take away human ignorance and folly, and ambition and the servitude of pride and of kings, and of all that makes humanity the tool of external ambition, and you will have no religious wars. Take away from man that selfishness or that pride, or that petty desire of power which prompts him to impose a task upon his fellow-man that he is not willing to perform, and you will have no wars of religion or any other kind. But I say that war is God's avenging power. When wrong after wrong accumulates, the Nemesis of war then must come, not because of the truth, but because of its violation. Show me any history of religious warfare, and I will point you to a preceding state of enslavement and corruption. Show me any period of political contention, and I will point out to you causes that have led to it in the corruption and abuses of those in power. Point out to me any epoch where there has been outrage upon common sense and virtue and all that constitutes the rights of humanity, and I will show you a preceding epoch of corruption and pleasure and sensual outward display. Egypt fell because her altars had been desecrated and her shrines given over to the worship of the senses. The Brahminical altars were deserted in the East because the over-populous country revelled in the delights of the senses. Buddha came with a new message and taught the severity of outward life and the sacrifice of the senses to the spirit. The reformation culminated in Confucius, who gave to the world the wonders of his philosophy. We can show that each successive step in civilisation has been one wherein religion in its first stage has produced reformation, wherein prosperity has produced corruption and abuse, and, as soon as religion became the handmaiden of power, has produced warfare and destruction. But for the individual lives and souls that have been thus outwrought to eternity we have to thank all religions of all ages; and so that a soul gains strength, greatness, heroism, virtue, power, spirituality, it does not matter through what process, the harvest is reaped by heaven, and the soul of man and humanity is made better therefrom.

I was engaged during the whole period of my adult life in an investigation and compilation of the ancient records of all religions. The results of that labour I have never given to the world, because my earthly life terminated in the midst of them, but at some future time I hope they may be given in other lives or in other ways; but certain it is that my investigations have not ceased with the discontinuance of my life, and under the guidance of a wise and ancient spirit I have been enabled to visit the various heavens or spiritual states of the believers in different kinds of religion, and with your permission, I will give you what I have found in these spiritual states as briefly as possible, showing to you that even in spiritual life the same individuality prevails, to the extent, for a time, of each person retaining his peculiar views, and only merging them into a general religious atmosphere after different ages of advancement and growth. Those of you who are familiar with the writings of Emanuel Swedenborg may have thought with myself that much of his statement was the result of an over-heated and feverish imagination; that the different states which he found in the spiritual life, in his temporary visitations of it, were rather states of over-wrought fancy, supplied by a genuine inspiration, but peopled somewhat by his own mind. Under the guidance and assistance of Emanuel Swedenborg and others, I have been enabled to see that these states of spiritual existence were not over-drawn,

that the pictures of disembodied minds having passed from earth with certain predominating theological ideas have continued, and that these theological ideas form for a period the bulk of this spiritual existence. Therefore I have not been surprised to find some two or three hundred different states or spheres occupied by two or three hundred different sects of the Christian religion, each fully under the belief that they alone are the fortunate and favoured ones, abiding in the heaven set apart for them. I find also that many of them are still so narrow-minded and bigoted in their thought, that they will not venture, even when they have an opportunity, beyond the pale of their own particular heaven, lest they should wander out of paradise, with which, being in, they are not satisfied, since it affords but a limited occupation for their minds; but for the time being the various denominations occupy their ideal spiritual state, and are really to be found engaged in singing and performing the devotions which they expect will continue for ever and ever, but which, after a period, they do not even find satisfy the hungry longings of their souls for greater spiritual knowledge. I find the Christian nations to be immediately surrounded and overshadowed, not only by these circles of spirits, but by all those who, outside of any denomination or religion, have a prevailing atmosphere that is similar, and by those who having no religion are drawn to the earth and its spheres through ignorance, depraved tastes, or lives that were barren of spiritual uses.

On emerging from these states or atmospheres, I was permitted to visit the various heavens of Eastern countries, and I found an Egyptian heaven, where Osiris is still worshipped, and where those in communication with his ministers or angels still occupy themselves with the solution of the mysteries of the ancient Orisises and the veiled name of Isis, the mother of the earth. I have seen them occupied there in their various ceremonials, wherein at the fountains of pleasure or of pain they baptise their souls, and are made free for the time being from what they suppose to be earthly stains and contamination. And I not only find that this is a real spiritual state, but I find it has a suitable place in the order of succession of spiritual spheres, and that there is just as much a place and room for the ancient Egyptian heaven as there is for the modern Christian heaven, or the various spheres of the modern believer in Spiritualism. I find the Brahminical heaven situated far to the south, towards the constellation known as the Southern Cross, where Indra, the favourite angel or messenger, still performs his journeyings to and from the earth, and pictures to the inhabitants of the East, in their dreamy and transcendental manner, the various orders of souls that arrive. Theirs is a state wherein the soul or spirit seems unconsciously dreaming the hours away, waiting for renewed contact with matter upon earth or in some other world. And I find the Brahminical heaven as real as the Chinese empire, or as any part of the Indies might be. I visit also the Paradise of Mahomet, and I find certain sensual souls, whose thought followed Mahomet, engaged in the delights that ever satiate yet never satisfy, intent upon the pursuit of those same pleasures that occupied their ideal when upon earth, and these souls, until they are wearied, will continue to abide in that paradise where the houris are the creation of their fancy, or exist there as abiding spirits in similar conditions to wait for a change to release them from the thralldom of the senses. I find, too, that the various spheres or denominations are presided over by suitable angels of their own order, and that these, by subtle laws of communication and sympathy, have communion with higher spirits who, from these various circles, have risen free and disenthralled from any form of outward worship, only abiding in the faith of the one primal Spirit.

I find, as I stated, the Hebrew heaven occupied by those who are still waiting the coming of their Messiah, and who still believe that they will live in the New Jerusalem upon earth when their king shall appear; and these possess ancient altars over which preside the Rabbis of their order, still waiting for the dawning of the day which shall restore to the Children of Israel the earth, and wherein the wicked shall be consumed and the righteous shall be saved for evermore. And I find, again, returning to the Christian dispensation, the various orders of believers hovering over Rome, and over Protestant countries; the ancient papists still intent upon retaining for their sect the power and citadel of St. Peter, the Vatican, and all the offices of the Church intact; and these, with the utmost intent and zeal, are still engaged in their forms of devotion, waiting for the time when the Catholic Church shall abide everywhere and be the only true faith. They will wait a long time, you and I know, but still they wait. I find also different Protestant denominations each in their own sphere confined and limited within the walls of their special creeds, waiting the day of wrath, the dispensation of that judgment which they expect to be literal and external, while the judgment is passing every day before them, and the true avenger called justice is visiting every nation even now with the chastising hand. I find, above and beyond these, which occupy the immediate sphere around the earth, the various spirits that have risen from these orders, and perceive that within the limits of any particular faith is not found all religion. I find that those are enabled to see that all these forms of faith are but so many different colours in the glass of life of which the one light is God's white inspiration and love, and of which these are the various lights that they have seen God through. I find this sphere above and beyond the earth, occupied by those who worship the true, abiding and universal spirit of the universe, whose name is God, Jehovah, Lord, but who, without a name that can be pronounced by mortal lips, is the one only and abiding Soul of the Universe; and these perform their deeds of worship after the manner which I witnessed and I will

describe to you. Instead of being intent on any particular quarter of the world, or upon what is transpiring in any nationality or among any people, these spirits are occupied in various errands of mercy, in conveying messages of peace to the nations of the earth, and in performing their devotions by constantly searching their own thoughts to see that there is no impure, unhallowed, or sensuous thought remaining.

Into this sphere only those souls that are denominated by Swedenborg "angels" can enter, and they work for ever in accord with the higher and more advanced minds who are in the sphere of Beneficence, and who belong to those who give to humanity the benedictions, the adorations, the hopes, the desires, the faiths, and the certainties of release from the thralldom of all fear; and into the heaven of this divine company, those that have been named as prophets and seers, and as guiding lights among all nations, I was permitted to enter, that I might visit the earth and relate what I had seen. I found there no creed, no external altar, no temple, no outward shrine. I found that every soul is an altar, and every spirit a shrine, and every mind a hallowed temple, whose thoughts are like unto winged aspirations, whose desires cleave the air like prayers, having the wings of manifold might, each one of which drops manifold blessings to the spheres that are beneath them, and to mortals. I found no wrangling and discordant sects, no warfare upon technicalities, no outward semblance or shape of worship, but such profound silence of awe that you could hear the thought of the higher angels above, each one of which is freighted with some blessing to disenthral the souls that are in prison. I found here the risen martyrs and saviours of every clime that, higher than I could see, pour their baptismal thought like silvery showers upon the atmosphere, and these in turn went out like spheres, and were wafted to the uttermost parts of the lower spheres of the earth. And I found that every desire became an aspiration, and every aspiration became a prayer, and every prayer became a fulfilment and every fulfilment represented the possible of man. And I found that Christ, the elder brother of man, is believed in that sphere to represent the prophecy of the human race when all, in the coming ages, shall be freed from any form of bigotry or shame, and each and all shall unite in emulating this sphere of Beneficence that they may bestow the blessings of life and hope upon humanity. And I had heard it whispered through the vaults of that seemingly boundless sphere that the next religion which would come to man, whose forebodings have already dawned, and whose feet have already pressed the earth, albeit those feet have been pierced with sharp stones and many a thorn, is that religion of Beneficence, whose prayer shall be vocal with work, whose thought of adoration shall be the praise of God in performing deeds of loving kindness to man, and whose temples, altars, shrines, and priests shall be chosen from amongst the places that are now filled with human shame.

I heard it whispered in the silence of profoundest worship, while I, with reverent head, listened that I might bring you this message, that the prevailing religion in the coming time shall be neither that of the east nor of the west, neither Zoroaster, nor Buddha, nor Brahma, nor Osiris, nor the Hebraic, nor the modern theology of Christendom, but that Divine Humanity which shall uplift, disenthral, and release every soul that is in chains. I heard it whispered that the priests in the new dispensation should be the sweet mouths of children, or the gentle speech of woman, or the reverend, revered head of the grey-haired sire, or whoever has a word, or a work, or a message for man. I heard it whispered that science, with all her pride and power, shall not trample out of man's soul any belief of the existence of God, in his loving mercy, or the soul in its divine humanity; that immortality, like a steady flame of constant light, shall illumine all the desolate places, and make the barren study of the man of science luminous with its glory, and make all places of crime, and misery, and shame, the fitting temples for the habitation of men. I heard it whispered that the prisons and charnel-houses, and vaults, and scenes of human crime and suffering shall be exchanged for temples of joy and gladness, wherein the sweet sounds of music and the merry voices of children that bask all day in the sun's rays, shall make the earth glad; that every prayer of every soul upon earth shall rise like the manifold incense and offering from the shrine of grateful hearts, and like the blended perfume of flowers or the sweet notes of combined melody, making the whole earth one psalm of praise; and that every human soul is one of the ministers of this new religion, and every spirit, and every pair of hands, and every willing foot, may hasten to do the bidding of the new Messiah, who giveth to man peace and happiness when he for peace and happiness prays with his whole mind and soul. Therefore, I give you this peace, well knowing that it will come when we and all of us with undivided aim and unerring heart love our fellow-beings as ourselves—when we, with one intent and purpose, worship God by loving his creatures.

## POEM.

O thou Infinite Jehovah!  
Ruler over earth and sky;  
Soul of all souls, mighty Spirit,  
King of kings, Thou art most high.  
Ages proclaim Thy greatness,  
All the future is Thine own;  
Present time is in Thy keeping.  
Peasant's cot and starry throne.

Like the voices of the pine-trees  
In the mountain's mystic height,  
Like the rushing of the waters  
When they leap to greet the light,

Like the moaning of the tempest  
Far out on the distant sea,  
Like all sounds of earth and heaven  
Be our song of praise to Thee.

Like the sweet lips of the flowers  
When they close their lives in prayer,  
Like the rustling 'mid the bowers  
Of the clear and sparkling air,  
Like the dew-drop on the bosom  
Of the rare unfolding rose,  
Be our praise to Thee, O Father;  
May our spirits' prayer disclose,

Far above and far around us,  
In the endless voice of day,  
Myriad angels ever wending,  
Stoop to earth and inly pray;  
Pray with hands like benedictions  
That, extending o'er the earth,  
Rescue those from deep afflictions,  
Sowing seeds of higher worth.

Far above and far around us,  
Opens wide the starry rose,  
Which Thy hand for ever foldeth,  
Which unto Thy voice may close;  
And all souls, with deepest measure,  
Keeping time unto Thy heart,  
Fill the earth with joy and pleasure;  
Never more may it depart.  
And we praise Thee, God, our Giver,  
With our thoughts and with our deeds;  
Let us praise Thy Spirit ever  
For Thy kindness to our needs.

The following poem was delivered at the close of the address, by the spirit "A. A. Ballou," through Mrs. Tappan, in Cavendish Rooms, on Sunday evening, May 23rd. In the concluding sentence of the address the controlling spirit said, "The poem, which will follow, will be given by a spirit whose earthly name was Emily, who was a companion and friend of my earthly, as she is of my spiritual, life."

The spirit of "Emily," having assumed control, said: "The Rev. Adin Ballou, in writing of the 'Old House at Hopedale,' says, 'Honour and peace to its ruins,' and 'Would that those hopes had been better realised'; I therefore dedicate this poem to him and his coadjutors and shall denominate it

## THE OLD AND THE NEW EDIFICE.\*

"Peace to its ruins," "honour and peace," you say,  
"Amen," saith every heart who learns to prize  
Things for their real value, not display  
Of splendour, in things fair seen of men's eyes,  
Or monumental marbles that make men moan  
O'er doubtful virtues and good deeds undone.

The humble habitation in the dale,  
Built by stalwart hands, by slow degrees  
Enlarged to shelter scions of the vale,  
Until they, too, by virtuous increase  
Could sow the seeds of commerce or of state,  
Unmindful of the lowly dwelling's fate,

A century of mingled doubts and fears,  
Of torturing dull dross of meaner things  
To lofty purposes—of treasured joys and tears—  
May serve us somewhat for these offerings;  
"Dust to the dust"—only the soul survives,  
And man's best monument is that he lives.

Along the Nile's low banks the ancient cross  
Served as an index of the rising tide,  
Whereby Egypt might count her gain or loss  
Of harvest by the marks upon its side;  
The ebb and flow of human tides afford  
Indices for the harvest of the Lord.

Yet Egypt's desolation is made bare,  
Her pyramids afford no sacred shrine,  
They pierce alone the clear and voiceless air;  
Earth has no name for her dead things divine;  
No human hopes have burst to lovely bloom,  
Within our history o'er Egypt's tomb.

The genius of Religion sped away,  
And shall we follow to Jerusalem,  
Marking where grandeur led to her decay,  
And blood-stained streets—wearily trod by Him  
Who came loving the world and so was slain—  
Since the *Man-child* is ever born of pain—

Or to Art's monumental altar, Rome,  
Adorned and crowned by every perfect grace,  
Borrowed from him who planned her proudest dome,  
And him who traced each dear Madonna's face?  
Ah me! the blood-stains follow everywhere,  
And tombs alone prevail; Art's tomb even there.

We trace the genius westward, and must tread  
O'er fields of torture, deep in battle-blood,  
To where the monuments of England's dead  
Survive the Reformation's fiery flood.  
Religion nowhere found a peaceful place;  
The nations sought in vain her blessed face.

\* The controlling spirit was obliged to omit about one-third of the poem in delivering it, as the medium's brain was too much exhausted. The entire poem is given above.—A. A. B.

Life-bread turned into bitterness and gall,  
Religion (misnamed) at the feast of blood,  
The world a-shivering beneath the pall  
Of desolation, hungering for food;  
Let the heart groan, when spire and dome survive  
The spirit—dust to dust—only the soul can live.

Somewhere upon the earth, in human mind,  
The pure first altar-flame must ever burn—  
The sacred offering of humankind,  
Which prompts the spirit heavenward to turn—  
Thro' prophet, sage, poet, and martyr slain,  
Preserved to disenthral earth again.

Now turn we to our charmed resting-place;  
The thought survives with manifold white wings,  
Revealing to the world God's hidden face,  
By blessed images and murmurings;  
The rare Shekinah of the cloud and flame,  
Guiding the wandering people in his name.

What trembling ardours all along your heart  
Kindled the promise of a better day;  
A pure Religion made of life a part,  
Whose fire should burn the dross of sense away,  
And purify the gold of human thought  
To finest deeds of holiness outwrought.

What tokens, too, God's voice within the bush—  
The fire of newer life and hope for man,  
The love of God—revealed in reverent hush,  
And works obedient unto His plan.  
Christ who was born in Bethlehem to be  
A guide unto the world by Truth made free.

"Ah, that those hopes were better realised:"  
Say'st thou thus? thou, who hast sown the seed,  
And seen the first fruits gathered unapprized,  
Ripened for human uses, and the need  
Of the great weary world, whose heart made moan,  
That, seeking bread, received ever a stone?

Thou, who hast seen one sin go down in war  
(Not thy way, but God's, as naught else sufficed)?  
Thou who hast seen the dawn of Freedom's star,  
And she grown dearer, seen of all men's eyes?

Thou who hast seen the youths and maidens go,  
Filled with thine ardour, blessed with thy love,  
Thy seed of truth on other soil to sow,  
Trusting the ripening to Him above?  
They tenderly turn back to see thee smile  
Approvingly, as they work on the while.

(Aye, I am thinking all the while of him  
Through whom your hopes expectant gave to earth  
A higher promise; how your eyes grew dim,  
While he grew to an angel by that birth,  
And, bending o'er ye, seems ever to say,  
"Thy thought was great, but God's the better way.")

And shall I show what edifice has risen—  
Far other than thy dream could ever name—  
By the rare ardour, bursting from their prison,  
The outward atoms whirled into a flame,  
By subtle alchemy of spirit wrought  
A transubstantiation, from heav'n caught?

I use an edifice to symbolize  
The building of the spirit-kingdom here;  
I'd choose to call it seed of prophecies,  
Borne on the wind and scattered far and near,  
Or guided by the Master's potent hand,  
Sown of His precious harvest in each land.

Afar and near, for some in Western wild  
Teach of thy teachings, sow thy seeds of grace,  
And one who saw thee only when a child,  
Still calls thee "Father" in a lofty place,  
And inly feels what'er of gift divine  
Is hers was somewhat borrowed from thy shrine.

"Absolute Truth" (I build the temple pure),  
Truth is one ray of undivided light;  
We build it while vast ages shall endure  
Of primal thoughts, made as God's soul is white.  
For ever, there is one only perfect and best,  
Striving, and winning that, we gain the rest.

All "Righteousness" must be "essential" clear,  
Since Truth demands the highest, nothing less;  
And ever, as her presence draws more near,  
She weaves the precious web of holiness;  
Which in our kingdom we for ever weave  
With loving thoughts upon the earth to leave.

We needs must feel "Responsibility,"  
Having the Truth, it makes the judgment free;  
No other Being for our failings slain,  
Upon our minds and spirits every stain,  
Until we each shall purge the dross away,  
And bring forth gold, life's purest gold away.

"Social reform" (I quote my text aright),  
See how the fabric re-appears to-day,  
Slowly unfolding to your very sight;  
By right supplanting might through love's sweet sway,  
The blending of the higher world must be  
A guide and light to nations thus made free.

"Human progress!" Yes, 'tis an endless chain,  
Cycle on cycle thro' the years of change,  
For ever higher purposes to gain,  
For ever mountain heights whose wondrous range

Surpass all present knowledge and desire.  
Throughout eternity we still aspire.

"Perfection ultimate." Yes, every soul,  
Within its small or larger scope, must find  
Perfection first; then, mounting to its goal,  
Eternity's vast chain may still unwind,  
Linking all worlds and suns thro' love to heaven;  
Thus have I shown what hope to earth is given.

("But," say you, "head down drooping, had he stayed,  
The higher work had been to man more plain,  
Someone to guide the wandering feet that strayed,  
Someone to keep the altar without stain,  
And build the outer with the inner plan,  
Whereby Truth's edifice is given to man.")

Yet he, meanwhile bending his smiling brow,  
Whose blossom yieldeth fruitage of pure thought,  
Whispers, "I build the structure better now;  
We find all outward things are inly wrought;  
The growing earth cannot to sire and son  
Yield harvests which the ages have not won.

"They seldom gather sheaves who sow the grain  
Of Truth, nor fruitage from the tender vine;  
The vintage of the soul is found in pain,  
And sorrow's feet must press the purple wine.  
To prophet, seer, and Saviour, God's pure word  
Of promise—the fulfilment to the Lord."

Mark this: you build on earth as high as ye  
Or any hands, on tiptoe strained, can reach;  
Then, joining us, turn earthward you and we  
With higher culture and more heavenly speech,  
With perfect gems of thought, carved in our home,  
Complete the edifice and build its dome.

#### SPIRITUALISM IN THE VILLAGES OF NORTHUMBER- LAND.

"Know, all; know infidels—unapt to know—  
'Tis immortality your nature solves;  
'Tis immortality decyphers man,  
And opens all the myst'ries of his make."—YOUNG.

To the Editor.—Dear Sir,—Upwards of two years ago a stray number of the MEDIUM found its way into Seghill. Previously we thought that table-tipping was the only phenomenon connected with Spiritualism; however, after reading the MEDIUM we found that it had its institutions, literature, &c., and now it is even called by the Newcastle press "the new science."

Seeing that books were to be had from the Spiritual Institution, we thought we would "try the spirits" there; and judge of our surprise when twenty vols. and about two pounds worth of pamphlets were sent to us without having sent any money or given any guarantee that we would return them except our word of honour. This taught us that these Spiritualists possessed an enormous amount of faith. From that day to this that faith has increased. We have returned the books, but not any money for the loan of them. However, since then the truth has spread far and wide, chasing away the gloom of hellish darkness that had settled on the minds of the people through the teachings of the priests of theology and secularism. When common sense takes the place of dogma and popery it will be seen that God, the eternal, must have created or evolved all that is, and therefore there is nothing absolutely evil, or else God is partly evil, which is nonsense.

Mr. James Burns, of the Spiritual Institution, London, delivered a lecture on Spiritualism at Choppington on the 28th of May, to a large audience. There are many inquirers in and about Choppington. Some of the most intelligent men in this neighbourhood, including both secularists and religionists, have turned their attention to this subject. Mr. Robert Elliott, a man of great intelligence, presided at Mr. Burns's lecture, and said that he believed the phenomena were genuine, and that their source was spiritual. Indeed, it was delightful to hear many of these inquirers tell of the tests of identity they have had from loved ones long since passed to the spirit-world. This lecture was a complete success. Both before and after the lecture great excitement prevailed in the village. After the lecture the excitement was greater than ever. Some said, "He is a clever fellow." Others said, "Why, he's very logical." And some said, "But what if it is true after all; narrow,\* it's queer." However, this one thing is certain, that truth has taken deep root in the hearts of many, which no amount of persecution will entirely destroy.

"Truth, struck to earth, will rise again,  
The eternal years of God are hers;  
But error wounded writhes in pain,  
And dies amid her worshippers!"

The "big lecture," which has been anxiously looked forward to, has at last been delivered by Mr. James Burns, at Seghill, on the 29th of May. A very select audience assembled. Ample justice was done to the subject announced, and an animated discussion followed. The opposition came principally from Methodist local preachers, and, strange to say, one of them tried to show that Spiritualism and secularism could not agree in anything, because Mr. Bradlaugh had said that all who were not atheists had not got brains sufficiently developed to arrive at that stage. The lecturer, however, disposed of Mr. Bradlaugh by remarking that he sometimes misrepresented things, and was not at all times a good authority. He even went so far as to misrepresent what he had seen at seances. The miracle question, the Divinity of Jesus, and wherein a man's identity consisted, were next discussed. The preachers were all at sea on these questions. The utility of Spiritualism was made very apparent at this discussion in giving a correct answer to the question, "What is man?" The preachers appeared to be very blind on spiritual things. Many of this class obscure the truth, and these are the men who go among the people in God's name, preaching "the truth as it is in Jesus." Verily

\*A provincial phrase.

they have crucified the Son of God afresh, and put him to an open shame. If the teachers are so blind what will the people be? However, there is a portion of men in most of the villages of Northumberland who have already received the truth fresh from God's hand in the form of Modern Spiritualism, and have been thereby blessed and enlightened on the great questions of being and destiny.

Those who have the means at their disposal, and a heart to use it, would confer a great favour on this district by appointing a trustworthy and competent missionary medium to go around it to direct and instruct investigators in the formation and conduct of circles, and to warn them against the pitfalls and dangers of unreliable communications, which are so apt to discourage enthusiastic inquirers, and to destroy self-reliance. However, experience always brings them to their senses in this respect.

Sir, permit the Seghill friends to express their unbounded thanks to William Hunter, Esq., of Gateshead, for bringing all our lecturers out from Newcastle to Seghill and taking them back again in his conveyance gratis. I am, yours most truly,  
 GEORGE FORSTER.  
 Seghill, May 31, 1875.

#### EXTRAORDINARY MATERIALISATIONS THROUGH MR. ARTHUR COLMAN.

To the Editor.—Dear Sir,—Having been favoured by a friend with an invitation to a private seance at her house on Saturday last, the medium being Mr. Arthur Colman, I have very great pleasure in recording my testimony of the wonderful manifestations that took place.

The circle consisted of Mrs. Loader and Miss Loader, Miss Vigoureux, Joseph Cotterell, Esq. (of Addison Place, Melbourne Square, North Brixton), P. L. Ronalds, Esq. (of No. 65, George Street, Portman Square), Mrs. Bullock and her son (of 19, Church Street, Islington), and myself.

The doors and windows having been secured, we formed a circle for the dark seance, in the centre of which sat Mr. Colman. The gas was put out, and we all joined hands. I may here observe that although Mr. Colman particularly requested me and the other members of the circle to hold his hands during the dark seance, we all refused to exhibit this mark of distrust.

I had not then the intention of writing an account of the seance, or I should have complied with Mr. Colman's request in order that I might have stated the fact in this letter for the satisfaction of any person who may read it. However, I particularly noted that Mr. Colman clapped his hands during the whole of the dark seance.

I will now refer briefly to the manifestations that occurred while the light was out. A musical-box lying on the floor was wound up, and carried playing round the room over the heads of the sitters, alighting once gently on my left shoulder, from whence it slid down into my lap, and was removed from my knees by a hand, and placed on the floor.

I was frequently touched and grasped by living hands having all the semblance of the touch of warm human hands, and I noticed most particularly that during the time I held one hand—apparently a lady's—in mine (nearly a minute), and grasped it tightly, the medium's hands were vigorously clapped.

Beautiful lights were observed floating about the room, first on the floor, then darting to and fro and up to the ceiling. A small handbell was taken from an adjoining table, and carried about the room over our heads, ringing violently, finally pushed by a hand into my left hand, minus the handle, broken off by the mysterious ringer.

We were addressed in the direct voice by "John Scott," said to be Mr. Colman's controlling spirit, who inquired after a relative of mine by name—a person, I am quite sure, totally unknown to Mr. Colman.

Mr. Cotterell was told that a spirit named "Fanny" was by his side, and he subsequently informed the company that his deceased wife bore that name.

Mr. Ronalds was addressed by a voice purporting to be that of his deceased brother, and carried on a conversation with him. I believe he stated that he recognised the tone of his brother's voice.

After the dark seance, the sitters were arranged in rows, three deep, facing a small closet adjoining the room in which we were sitting—in fact a sort of box cupboard.

The door of the closet was thrown open, and a black curtain suspended in front of the entrance or doorway, having a diamond-shaped aperture about a foot square cut in the curtain at two-thirds of the distance from the floor.

Mr. Colman then took his seat inside the closet; a lamp was lighted, and placed a little to the right of the curtain, giving a very fair light, by which everything and everybody in the room was clearly and distinctly discernable—in fact, almost strong enough to read by. The musical-box was started, and we fixed our eyes attentively on the aperture.

We had but a few minutes to wait before a delicately-shaped lady's hand and arm of dazzling whiteness, and draped in what appeared to be the finest cambrie, emerged from the aperture, the dark background of the curtain throwing it out in strong relief.

In a most graceful manner it beckoned for me to approach the closet, and then pointed, with an energy and decision impossible to convey in words, to the spot where I was to take my stand. I was no sooner stationed by the side of the aperture than the hand again emerged from the gloom of the closet, to which it had retreated after indicating the position I was to take up, and took my extended right hand gently, and tenderly pressed my fingers. It then ascended to my face, which it stroked caressingly, and finally retreated, after gently pinching my lip.

I most solemnly assert that the hand and arm were perfectly warm and lifelike—to all appearance being formed of as real flesh and blood as my own; the drapery encircling the arm was made apparently of as real material as you could purchase at a London drapers, although I doubt if you could match it for fineness and delicacy of texture. As the warm, living hand and arm retreated from the aperture through which it had been extended to nearly its entire length, I glanced quickly into the closet, and, marvellous to relate, not only was the limb attached to no body, but appeared, as it dropped towards the floor, to melt into thin air.

Nearly all the sitters were afterwards favoured in like manner.

After examining one of the hands minutely, Mr. Cotterell asserted most emphatically that he recognised it beyond a doubt as that of his deceased wife.

A man's hand with a ring on one of the fingers beckoned Mr. Ronalds to approach the aperture, and he informed the company that he recognised his dead brother's hand, the ring having been taken from him by the spirit at a seance held at another house some evenings previously. The hand returned the ring to Mr. Ronalds.

I may add that all the hands and arms were differently shaped and draped. Some were men's hands, firm and muscular; others, belonging to women, white and delicate. Two hands came out beautifully and expressively joined in the attitude of prayer, and twice I saw a muscular man's hand and arm, bare nearly to the shoulder, thrust violently through the aperture and strike vigorous and resounding blows on the door of the closet. But the most remarkable feature about these manifestations was the intelligent and imperative manner in which the hands indicated by gestures what they wished the sitters to do.

The way each hand beckoned to the individual who was required to step to the aperture, and then pointed emphatically to the spot where he or she was to stand, and the authoritative wave of the hand that brooked no denial with which each person was dismissed to his or her place after having been favoured with a gentle squeeze, warm shake, or caress, was wonderful, and cannot be conveyed in words. Verily the hands seemed to speak, and to say to each individual in turn, "Come here;" "Stand there;" "Now, that's enough for you, go back to your place."

All the hands and arms exhibited were characterised by perfect symmetry of form; they appeared instinct with life and intelligence, and in every respect, both to the touch and the sight, as real, human, and living as those belonging to any individual in the room.

Where did they come from? No person was in the closet but a lad of two or three-and-twenty, and yet we saw arms and hands belonging to nearly a dozen men and women. But I have yet more marvels to relate. After the "show of hands" we were intently watching the curtain, when something resembling a cloud or smoke was visible at the aperture, which gradually developed into a beautiful face, the features perfectly distinct and clearly cut, the head being enveloped in white drapery. It was the face of a boy, and bowed gravely to Mr. Ronalds, who positively affirmed that he recognised the features of his deceased son, named Ernest. Several other faces developed in the same manner, from what appeared a sort of smoke or cloud. Miss Loder stated that she recognised her cousin, and Mrs. Bullock asserted that she recognised one of the faces.

The faces disappeared in the same manner that had characterised their appearance, gradually relapsing into a shadowy mist or vapour, until nothing remained. Thus we actually saw them materialised and dematerialised before our very eyes.

I write this account simply in the interest of truth, and because I feel that the wondrous facts of Spiritualism cannot be too widely known. I am perfectly willing to be appealed to by any person with reference to the statements made herein. I believe that each individual whose name I have given above is equally willing to bear public testimony to the extraordinary phenomena witnessed.

I think it is time that the public should be convinced of the truth that we are living in the midst of an unseen world; that, as I firmly believe, those we have loved and lost behind the dark curtain of death are still with us, and only too happy to assure us that they have not gone away, but can, although invisible to us, still cheer us with their presence and watch over us until our time comes to join them on the other side; that there is no such thing as death; immortality is a fact.

Of course I have not the presumption to suppose that my humble testimony will carry any weight when that of such eminent men as Messrs. Crookes, Wallace, Varley, Howitt, S. C. Hall, and a host of others is quietly ignored or sneered at by the press and general public, and our glorious faith made the butt of unscrupulous conjurers; when, in fact, to confess that you are a believer in the phenomena and teachings of Spiritualism is to confess yourself a fool, if not a madman.

But every voice, however feeble, raised on behalf of truth, is to a certain extent a power in the land, and I will therefore conclude this letter by expressing the hope that some person may be induced by a perusal of it to examine for himself into this new and wondrous light now dawning on the world.—I am, dear sir, yours faithfully,  
 Fitzroy Road, N.W., June 1, 1875. HEWLETT POTTS.

#### TESTIMONIAL TO THE NEWCASTLE LADY MEDIUMS.

It is extremely doubtful if there is another provincial society in the kingdom beside Newcastle that has hitherto been so successful in its researches into modern spiritual phenomena. Three years ago the manifestations were confined to the very elementary but none the less wonderful stage of table-lifting, which gradually developed until we obtained all the ordinary phenomena that occur in dark circles, which have been so frequently described in your columns, as well as the independent movement of ponderable bodies not only in a glimmering light but in a brilliantly-illuminated room.

We refrain from giving any detailed account of the so-far wonderful way, as it is impossible, in view of the higher and latest development of materialisation, to arrest the attention of the reader.

This phase of phenomena, like the preceding phases, has been a matter of growth and development, beginning with the condensation of what is termed aura force, forming white fleecy clouds, and ending in beautiful white-robed beings, now discoursing sweet music on the piano, then handing biscuit and fruit, and afterwards leaving us souvenirs of their visits in messages written in albums. Incredible as all this may appear, we are forced by the logic of facts to testify to their objectivity or doubt our own sanity, for all kinds of means we could suggest were adopted, not only to distinguish from, but to identify, if possible, the medium with the phenomenon of the form.

Each new test we proposed we thought would be conclusive if we had the same phenomena as had occurred under previous conditions, and only after our ingenuity failed us to improvise a test that would be absolute did we resolve that nothing would be satisfactory but to see the form and the medium simultaneously, and though we have had this ex-

periences on several occasions, we find it almost as hard as ever to believe that the friend we buried yesterday is alive to-day; that there is an invisible world peopled by intelligent beings as actual to them as this world is real to us. Hard as it may be to realise this ultimate idea, which not only appears the best explanation of phenomenal Spiritualism, but is confirmed by the traditions of the past, and the longings of the race in all ages, Newcastle is nevertheless under great obligations for its pre-eminently successful researches into Modern Spiritualism to the mediumship of Miss Wood and Miss Fairlamb.

Improvising a day's outing, Mr. Armstrong, florist and seedsman, kindly invited the members and their friends to spend Whit-Monday afternoon in his extensive and picturesque grounds at Elswick, and, the weather being all that we could desire, over two hundred regaled themselves on the occasion. Such an agreeable opportunity was embraced to mark not only our obligation to, but our great regard and esteem for, Miss Wood and Miss Fairlamb. For a considerable time their services to the Society were literally entirely voluntary, and though they can no longer be so described, we can aver their relationship is only nominally changed, as their services are still as unremitting as ever they were, and their remuneration just sufficiently adequate to justify us to ask them to take that care of themselves that will be conducive to the highest and best phenomena.

After tea the company seated themselves beneath the rich foliage of a miniature forest, when Mr. Armstrong (president) rose and in appropriate address presented Miss Wood with a richly-inlaid dressing-case, a handsomely-bound album, and a gold guard; and to Miss Fairlamb a gold watch and chain, not only as a slight token of personal esteem, but as a mark of satisfaction with the agreeable results obtained through their mediumship after a most crucial investigation in a highly literary circle in London, one of the members of which has written us the following:—"I must write if only to tell you how exceedingly pleased everyone has been with Miss Fairlamb and Miss Wood. There has been but one opinion about them, and everyone who has attended our seance has joined in our own feeling of real respect and regard for them. Always modest, sensible, unaffected, good-natured, complying with our very stringent tests with the most ready good humour, and falling in with natural good manners into the tone of our circle. Some of our seances have been remarkably good. There have been, as we expected, several failures, but the successes have far outweighed them."

THE UNION OF SOUL AND BODY.

Sir,—I wish to express my thanks to your correspondent, F. Clavairoz, for the reply he has furnished to my letter which appeared in the MEDIUM of January 22 on the "Union of Soul and Body," and if I tell him that he has not made the matter quite clear to my mind when this union takes place, how it takes place, or even whether the soul has a conscious or an unconscious existence before its union with the body, I hope he will attribute his non-success either to the dulness of my comprehension or to my comparative ignorance of spiritual physiology.

I judge from Mr. Clavairoz's letter that he is a pantheist, for he says, "God is all in all in the Universe," and in him "all souls are elaborated;" that they "penetrate all inorganic as well as all organised matter," that "there is in space"—and in matter too I suppose—"but one soul, of which individual souls are part. This soul is God Himself, from which all emanate, and to whom all converge." Now, let us admit that this is so—that all souls emanate from God; then the souls which take possession of bodies the result of incestuous or adulterous commerce are emanations from Him, are part of Him—they are the recipients of his nature, are

Parts of one stupendous whole,  
Whose body Nature is, and God the soul;

and as "all souls emerge from God at an appointed time"—at least, Mr. Clavairoz says so—and are therefore in their spiritual nature part of God, earthly parents cannot have committed a sin in the part they have played in bringing the body into existence, cannot have offended against or broken a moral law, and yet there are few who would hold such parents guiltless under these circumstances. I scarcely believe Mr. Clavairoz would.

The Divine Being possesses infinite attributes in consciousness, wisdom, knowledge, goodness, power; it must therefore follow that if human souls are emanations from God, are parts of and "emerge from Him at the appointed time," as emanations from an infinitely conscious Being, our souls must be conscious of a prior existence, but we have no knowledge that this is so, and universal experience teaches the contrary.

Mr. Clavairoz says, "Man only takes the place of the fetus when the child makes its appearance separated from the mother," meaning, I suppose, that the soul takes possession of the body at birth. "This is the precise moment," he says, "when the soul emerges from God." Suppose the fetus has not fulfilled the proper period of gestation, that is, only a seven months' or an eight months' child, has the "precise moment" still arrived; or suppose it to be born still more prematurely, would the soul still be appointed to take possession of it? According to Mr. Clavairoz's reasoning it would, at any stage of foetal life. Well, what opportunities would the soul have for development under circumstances like these—or I might even ask, can development take place at all in a soul which is an essential part of Deity?

There are other matters in Mr. Clavairoz's letter upon which I should like to make a few remarks, but I am afraid of trespassing too much upon your space.—Yours truly,  
W. TAYLOR.

Farnworth, April 14, 1875.

THEOLOGICAL NUTS.

- 32. Are you more merciful than the God who made you?
- 33. "Can a woman forget her sucking child?"
- 34. Is the Creator of human sympathy less benevolent than the creature?
- 35. If God would save all men, but cannot, is He infinite in power?
- 36. If God can save all men, but will not, is He infinite in goodness?

Rev. ARTHUR C. THOMAS.

WHAT BECAME OF THE BODY OF JESUS?

To the Editor.—Dear Sir,—In humbly offering the following suggestions in answer to the question, What became of the body of Jesus? I do so with the hope that it may stimulate others who, although with far greater ability than myself, would otherwise not give this interesting subject a single thought as being impossible of solution.

In the first place, science teaches us that the body is composed of at least two thirds of fluid, hence, when from the side, hands, and feet of Jesus there had flowed blood and water to the last drain, there was left a dry materiality, and of this probably only sufficient to make him tangible and visible. This corporeal form being highly refined from all that is coarse in ordinary humanity, as by prayer and fasting he had attained to the power of healing, so no doubt in each act performed in which he might be said to have perceived virtue going out from him, he took not on again a physical but a spiritual nature, so that when the dry atoms composing the then small remains of Jesus were disintegrated in the tomb, being minus the cohesive property kept alive by the spirit, it had but to fall into dust, even as all bodies would that have been preserved in a dry state when brought in contact with the air.—Yours, faithfully,  
THEOPHILUS.

SHOCKING CASE OF VACCINATION.

To the Editor.—Dear Sir,—For the sake of bleeding, outraged humanity, will you allow space for the following facts in the MEDIUM?

Recently a child has died in Stafford, apparently a victim to the Vaccination Laws; and the case, as near as I can learn from the parents of the child, stands thus:—Several months since, the child in question was vaccinated by a surgeon in the town, and, at the time of vaccination, the child was as healthy and fine a baby as one would often see; but a few days after vaccination eruptions appeared on the child, behind the ears and on different parts of its body, and it grew worse and worse. The parents took the child to various doctors, but could obtain no relief for the little sufferer, whose condition was so repulsive that the mother would scream when she took it from its bed covered with blood. Various gentlemen called to see the child, and the mother told me that one of them shed tears when he saw the innocent victim. A day or two before this child died the mother took it to the doctor who vaccinated it, and he said, "I will try some medicine and white ointment," with which he supplied her. Upon giving the medicine to the child and using the ointment, the skin began to heal; but the child grew worse, and died within a few hours afterwards. I have by me part of the ointment, and, I think, sufficient of the medicine, and shall be pleased to hand it to someone who can and will analyse it, and state what is contained in the same.

I am told that all the family of the child from whom this little victim was vaccinated are afflicted with the king's evil very badly, and that others are suffering from being vaccinated with lymph taken from the child who supplied lymph for the child of whom I write. This is only one of many cases which I see and hear of, too painful to speak of; and, in the name of all that is truly humane and divine, I use my pen to protest against such crime, as I feel that it is.—Yours truly,  
Stafford. REFORMER.

A RESOLVE.

WRITTEN WHEN THE AUTHOR WAS 17 YEARS OF AGE.

I WILL be good so far as in me lies,  
And aye aspire to nobleness of life;  
I will truth's law and beauty ever prize,  
I will be bold and fearless in the strife  
To overcome the giant ills so rife  
In this fair world—fair from its Maker's hand,  
But marred so long by war's unholy knife,  
By injustice, whose protean shapes the land  
Has desolate made by his incendiary brand.

I will resist temptation's luring wiles;  
I will resist insidious thoughts of bliss;  
I will not bask in guilt's unhallowed smile,  
Nor will I rise by human wretchedness,  
But try to stay the tear of pale distress  
Whene'er I can; and by all gentle moods  
Increase the sum of human happiness;  
And if in hearts I stir joy's interludes,  
I shall be blest above wealth's multitudes.  
And while the path of duty thus I tread—  
Or try to do with all my might and main—  
Ne'er its behests shall fill my soul with dread,  
Nor make my heart impatiently complain,  
Though dark the journey be, and full of pain;  
Nor will I pine when recompense and praise  
Are e'en withheld, nor yet when toil is vain;  
But ever striving, I'll be brave always,  
And keep mine eyes on hope's bright cheering rays.

And ye, bright spirits of the just and true,  
If power ye have to aid us wanderers here,  
Who seek the goal you sought, oh, me endure  
With virtue's love, to keep above all fear  
My too-oft drooping spirit, and be near  
To whisper comfort when my lonely heart  
Is preyed on by despondencies that sear  
My budding hopes, and when temptation's dart  
Pierces so sharp that I am filled with smart.

A. T. S.

BISHOP AUCKLAND.—On Tuesday week Miss Fawcitt, whose excellent mediumship has been so often reported in these columns, was united in wedlock to Mr. Scott, shoe manufacturer, &c., 7, Bishop Auckland.

DR. MONCK writes to say his address for next week will be 100, Suffolk Street, Birmingham, for investigators.

### 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 3s. 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, JUNE 4, 1875.

### MR. BURNS IN THE NORTH.

The announcements which were made last week have all been fulfilled, and an important news article gathered from the places visited will appear in our next issue. Mr. Burns is now in Ayrshire. He has had a sitting with Mr. Duguid, and received from the spirit "Paintio Ruysdale" a very perfect direct painting, said to be the best which has been given. On Tuesday next, June 8th, a tea-meeting will be held at the rooms retained by Mr. Bowman, at 164, Trongate, for the promotion of the cause. Mr. Burns was not aware of local facilities when he suggested in the last MEDIUM inviting the friends to meet him, and so he has accepted an invitation to meet them on Tuesday evening. Tickets may be obtained at Mr. Bowman's, 65, Jamaica Street, or of the hall-keeper, 164, Trongate. Mr. Burns will be glad to meet also at that meeting the friends of the cause in the surrounding district.

On his way south, Mr. Burns will be able to accept only a few of the invitations which he has received. He hopes to speak at the Islington Assembly Rooms, Liverpool, on Sunday, June 13th, and be present at a social meeting at Mr. Wilson's, 33, Russell Street, on Friday evening, June 11. On his way south he hopes to be able to visit Edinburgh and other places, the dates for which cannot now be determined. Mr. Burns's address for the present is, Care of Messrs. Burns, Crawford, and Co., 112, Renfield Street, Glasgow.

### EXTRAORDINARY MATERIALISATION AT NEWCASTLE.

MEDIUMS IN NORMAL STATE, AND OUTSIDE THE CABINET DURING  
THE SEANCE.

On Wednesday evening, May 27th, I went to the house of Mr. Petty to take leave of his good lady and their son Willie, who were, I knew, to leave for Cambridge on the following Friday, for a few weeks. On my arrival I found a few friends gathered together, and I conjectured they were about to hold a seance, my guess being confirmed by an invitation, which I accepted, to spend the evening with them. Including the medium, there were thirteen persons present, of whom four were ladies, and we commenced at about 7.15 p.m. to arrange our circle. The cabinet, as on this and all other similar occasions, was the same, consisting of two dark curtains, suspended by a circular hoop, partitioning off one corner, the furthest from the only door in the room, but adjoining the window that looks into the main street, which we blocked up with shutters to exclude the daylight. In front of, and at a distance of about two feet from the curtains, and in distinct view of all present, sat Mrs. Petty, with her sons, Willie on her left, and Joey on her right, the company forming a semi-circle behind, I sitting in that segment immediately behind the mediums—a distance of certainly not more than eighteen inches.

At the expiration of about half an hour, a white form appeared at the aperture of the curtains, retiring almost instantly, and going through the same evolution half a dozen times, each appearance, however, being brighter and more prolonged, until it allowed three of us to handle its robes, which we could only do (and did) by going closer to and reaching over the mediums, who were not only visible, but audible as well, their so-called controls talking to the company during the appearance of the form. We thought the sitting so far highly satisfactory, but to make "assurance doubly sure," we requested to be favoured with a repetition of the phenomena, when presently there emerged from that side of the cabinet nearest the window what appeared an elderly form (judging from its stooping gait), which stayed with us fully five minutes; but what is most singular to relate, when this form was out, all the mediums (still visible) were in their normal condition, making their own comments on, and calling our particular attention to, various points of interest in the figure.

Though I am as certain of the form being outside of either of the mediums as they are each objective to myself, brighter things were destined still to transpire.

After singing about three minutes, a tall form appeared, accompanied by another about twelve inches lower in stature, just as palpable as the preceding figure, and at even a greater distance from the medium. Expressing a wish to shake hands with them, I was invited, and accordingly went forward, reaching, as before, right over the heads of the mediums, when several large and small fingers took me by the hand. Satisfied with what we had already seen and felt, we still craved for further manifestation, when a tall figure came so far out as to necessitate the removal of the mediums, not only further from the cabinet, but necessarily closer to the sitters immediately behind, until I was in contact with them. So sitting, we requested the form to allow Mrs. Petty to stand by its side, when it signalled its willingness, on which Mrs. Petty arose, walked to, and stood in front of the cabinet side by side with the form, which appeared to be about two inches the taller.

Though I have on several occasions seen the form and medium simultaneously, the light was not sufficiently good to enable me to distinguish without a doubt, the medium from the form; but on this evening, though the figures were not so densely materialised as I have seen them, they were sufficiently palpable to both sight and touch as to remove all doubt as to their objectivity to the medium; and while I consider I have been most fortunate in my investigations of this interesting subject, never before have I seen the medium in her normal condition whilst the form was visible at the same time, and I must note this seance as the most conclusive. The cabinet in question has frequently been examined by the credulous and incredulous alike, and all have failed to find any trap-doors or secret panels. That there was nothing behind those curtains when we commenced, and that neither of the mediums were behind, for a single moment, throughout the entire sitting, each person present is ready to vouch for, and that a single form, and subsequently two figures, emerged simultaneously from this corner, where it was impossible to have secreted anything like in size or form is equally true, though incredible, demonstrating the genuineness of the phenomena, so far as our senses (and what else have we to guide us?) will allow us to judge.

JOHN MOULD.

### DOUGHTY HALL.

A lecture will be given at Doughty Hall on Sunday evening next by Mr. Linton, on a topic of considerable interest at the present time. It is entitled, "Telegrams from the Stars," and will show how the inferences deducible from the discoveries of modern astronomy and other sciences harmonise with the philosophy of Spiritualism.

The lecture will be amply illustrated by astronomical, geological, and other diagrams, and, if practicable, a few spectra of the elements will be exhibited by the spectroscope.

The Service of Song for the occasion is given in another column. Commence at seven o'clock.

On Sunday evenings, June 13th and 20th, Mrs. Burke will give readings and illustrations from Farrar's "Life of Christ," interspersed with observations and pictures of the home life of Jesus. On Sundays, June 27th and July 4th, Guy Bryan, M.A., will 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.

### PRESENTATION TO MR. FORSTER OF PRESTON.

To the Editor.—Dear Sir,—You will be pleased to hear that Mr. Forster's portrait is so far progressed that the committee have determined to make the presentation at Mr. F.'s house next Wednesday, the 9th, at an extraordinary seance. They disapprove of a public meeting or "tea fight," which latter, I think, would have given *éclat* to the proceedings.

A. ATHERSTONE, Sec.

Ashton, Preston, June 2nd, 1875.

### HOW TO SPREAD THE TRUTH.

Dr. Monck is employing a novel method of spreading the truth concerning Spiritualism. He gives a copy of Mr. Wallace's or Mr. Crookes's work to every pressman, clergyman, or other influential personage who attends his seances. He frequently admits numbers of persons to his seances without payment, on condition that they will purchase at cost price one of these books, which of course, is no pecuniary advantage to him. To poor but earnest enquirers he gives a volume freely, on condition that it shall be lent to fifty persons. He presents a copy to the reading-room of a public library, also to the hotel in which he stays, and leaves one in the waiting-room of the principal railway stations. Will other zealous Spiritualists imitate this laudable example?

Dr. SEXTON will deliver two discourses at Yeovil on Sunday next June 6th. We hope the Doctor's lectures will be well attended.

BIRMINGHAM.—On Sunday next, June 6th, Mr. Harper will speak at the Athenæum, at seven o'clock p.m., on "The Scientific Religion."

HALIFAX.—Mr. Sadler, the Welsh medium, purposes re-visiting Halifax about June 15, for a few days.

MR. BURNS IN THE NORTH.—Mr. Burns being away from home, many communications requiring his personal attention are unavoidably held over for the time being.

BIRMINGHAM.—The "Committee" of the Midland Spiritual Institute having obtained the money, and paid (or being about to pay) the last items of the local debts contracted during the John Collier campaign, and as there remains owing by that Institute a debt due to Mr. Burns of London (of something over £5), and as the above Committee seem to have exhausted their efforts, therefore Mrs. Groom has volunteered to obtain the money for this last debt by a series of seances to be held at her house every Thursday evening, at eight o'clock, commencing on June 10th, 1875. Address—166, St. Vincent Street, Ladywood. Admission 2s. each person.

## SPIRITUALISM AT THE HAGUE.

PASSING NOTES FROM MISS LOTTIE FOWLER.—Miss Lottie Fowler writes—"I have been at the Hague since Sunday last. The cause is rather at a low ebb here. There are a few Dutch mediums, who meet weekly at their seance rooms. There is also a Society, Oromase, composed of a few gentlemen of education and position, some of whom speak English fluently. I was present at a meeting on Tuesday last, and I think that mediumistic power is in a very fair way of development. Messrs. Riko, De Bourbon, and Piepers are working most energetically to promote the progress of Spiritualism. When the barriers of scepticism are broken down by invincible facts, truth will have a freer course." Miss Lottie Fowler left on Monday last for Prince Emile Wittgenstein's, to stay for a few days on her way to Vienna to the Baroness Adelmia V. Vey. We are rejoiced to hear that Miss Lottie Fowler is much improved in health by rest and change of scene.

## THE COMPREHENSIVE CHURCH OF ENGLAND.

On Tuesday afternoon Mr. F. Wilson lectured on "Envelopes." An envelope was an atmosphere that presumed surrounded any individual, and indeed all life, for why should not every plant have its aura? But, referring more particularly to mankind, he would divide the envelope under three classes. Around the rough and selfish it appeared as a will force; in perpetual antagonism with other will forces, it appeared to subjugate and disarm; around the refined, intelligent, and considerate it appeared as a haloation; and around the essencist or spiritual aspirant it appeared as an auraation. The quality of these separate envelopes might be illustrated by comparing the tints of Indian red as representing will force, light red as representing haloation, and scarlet as representing auraation. The biology of the will force, the affinitation of the haloation, and the self-sustainment of the auraation were then minutely described, and the subject for the 6th of June was announced as "Mediumistic Translucency."

## 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 Science 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.

Mrs. Tappan's last Lecture of the present Series will be delivered on Sunday, June 6, at the Cavendish Rooms, by the whole Band of Twelve Guides—

Subject: The Spiritual Cosmos.

Syllabus: The Interstellar Spaces—Their Spiritual Relation—The Effect of the Spiritual Conditions of One Planet on Another—The Angelic and Celestial States—How Worlds are Made—Location of the Interstellar Heavens—Beyond the Sidereal Heavens—The Ultimate of Worlds—The Ultimate of the Earth—The Universal Republic of Plato—The Ultimate of Souls.

Reserved seats, 1s.; body of the hall, free.

## OPENING OF THE NEW MEETING-ROOM AT DARLINGTON.

To the Editor.—Dear Sir,—I am happy to be enabled to inform your readers that we have had three most excellent and most convincing seances with Mr. E. G. Loder on the 27th, 28th, and 29th. The friends here were generally well satisfied with what they experienced. Also, we had the opening of our New Room of Meeting on Sunday, the 30th. We had a pleasant friendly meeting or conference in the afternoon, at which Mr. Burns of the London Spiritual Institution was present, and in the evening he gave us a most excellent dedication lecture, which was highly appreciated by all present. The immediate cause of our opening this new room at this time was in consequence of a sudden change in their commercial business, Mr. G. Hinde being desirous of extending his business operations to a foreign land. It should be stated here that Messrs. Hinde Brothers have kindly and generously furnished the friends with a large room gratis, and have otherwise given support to the cause for several years. Our room is not a large one, neither is our company large, but we hope by a union in the spirit (which is our "constitution") to succeed in its maintenance, and in getting much good ourselves, and doing some little good to others. Our meetings are open to all comers, and our platform is equality.—Yours on behalf of the Friends,  
D. RICHMOND.

18, Chapel Street, Darlington.

NEWCASTLE SOCIETY.—Mr. Sadler of Cardiff, a young man of eighteen summers, gave to a select circle a sitting, consisting of the members and friends of the above society, on Monday evening last. The results which are commonly designated as "physical manifestations" were highly satisfactory. The unpretentious and courteous manner with which Mr. Sadler conducts himself will gain him many friends, and will contribute very materially to the success of his seances. Societies would do well to give this promising young medium every encouragement to visit them. Mr. Chapman will give several seances during the week. Mr. Chapman of Peterboro' gave two seances at the above Society's rooms on Sunday last. The wholesome advice given through the mediumship of this gentleman was highly appreciated. Mr. Chapman will give a series of seances in this neighbourhood during the week.

## SEANCES WITH MRS. HARDY.

## MATERIALIZATION OF SPIRIT-HANDS AND SLATE WRITING.

The columns of the MEDIUM for several weeks have prepared our readers for the arrival in this country of Mrs. Hardy, the American medium, which we are now happy to announce. Coming among us with a reputation already achieved, and attested by private introductions from some of our most esteemed friends across the Atlantic,\* it was proposed to offer her a welcome in the rooms of the Spiritual Institution. Mr. and Mrs. Hardy having arranged to proceed forthwith to the Continent in search of health, that formal welcome is deferred until their return. Meanwhile, willing to give evidence of her mediumistic power, and ourselves being equally anxious to witness every new or unusual development of materialisation phenomena, Mrs. Hardy kindly offered to give a seance at the Spiritual Institution on Saturday evening, May 22nd.

Among those who were invited to meet Mrs. Hardy on this occasion were—M.A. (Oxon), Mr. Thomas Slater, Mr. Arthur Colman, Mr. Wootton, Mrs. and Miss Loder, Miss Vigoreux, Mrs. Sparey, Mrs. Burns, Mr. Linton, &c.

The visitors being assembled in the back drawing-room, Mr. Burns spoke a few words, greeting our American friends, which were warmly responded to. Mr. Hardy, in acknowledgment, explained the object of Mrs. Hardy's visit to Europe, which was not so much with the view of professional practice as to recuperate the vital power, which had become manifestly exhausted. A change of climate was absolutely essential; but, while seeking that, if they could promote the cause of Spiritualism in England, a twofold object would be gained.

Mr. Burns particularly drew the attention of the visitors to the absence of the usual form of cabinet for materialisations. But, as darkness seemed to be necessary for the materialising process, whatever that may be, a sort of cabinet had been made with the ordinary room-table. A leaf was taken out, so as to have an aperture through the table, about eight inches wide, which was surrounded on all sides with common table-covers pinned together to exclude light. Over the aperture a common Colman's starch box was placed on its end, the open top facing the sitters. The end on which it stood was knocked out, and an end of black calico lining substituted which had a long slit cut in it communicating with the space under the table. The inside of the box was lined with this black cloth, thus affording a dark background to render the luminous hands more visible by contrast. This box was not brought by Mrs. Hardy. She came literally empty-handed to the seance. The box was rigged up, and all the arrangements were extemporised, by the attendants at the Institution. Hence, there could be no opportunity, so far as these preparations were concerned, for delusion or collusion. And, holding up the cloths surrounding the table, Mr. Burns invited the friends to satisfy themselves that no helping apparatus was concealed there.

The sitters were then arranged in rows around the table, one end of which was placed against the closed window. Mrs. Hardy and Mrs. Burns sat *vis-a-vis* at the table, having the sides of the box in front of them. M.A. (Oxon), Mr. Arthur Colman, Mr. Slater, and Miss Loder formed the first circle, the rest being arranged behind.

For a few moments the lights were extinguished, the first circle joining hands. Slight raps, apparently on the leg of the table, soon indicated that the preliminaries were completed to manifest. One gas-light in the front room was then turned on full, so that a good and clear light diffused itself over the inner room.

A flickering kind of light was soon visible playing on the bottom of the box over the aperture. This developed itself into a hand partially self-luminous. By asking round the first circle as to whether the hand was for any of the sitters, it was indicated to be for Mr. Colman, and to be the hand of "Aimee," one of his controls. That gentleman was allowed to touch it, and to place his own hand through the slit and down the aperture, when it was grasped. M.A. (Oxon) also touched the fingers. By permission, Mr. Arthur Colman placed a ring on the finger of this hand, which for a moment was withdrawn, but re-appeared with the ring still visible on the finger. The ring was subsequently handed up through the aperture. We were informed that on some occasions, when the ring is too small to be placed on the finger, the spirits by their dematerialising process reduce the size of the hand so as to permit the ring to be received.

A curious circumstance in connection with this hand is, that "Aimee" had promised Mr. Arthur Colman at a seance at Mrs. Woodford's on the previous day that she would be the first to materialise a hand on Saturday evening.

A second hand then appeared. It was that of "Kate," the departed wife of Mr. Wooderson, who on approaching was affectionately and joyously grasped. For identification, mental questions were asked by Mr. Wooderson, which, he says, were

\* We give that of Mr. Peebles as a specimen:—

"Boston, April 24th, 1875.

"Mr. James Burns.

"My dear Friend,—I take great satisfaction in recommending to you and the Spiritualists generally Mr. and Mrs. Hardy of Boston. They are not only very excellent people, but Mrs. Mary Hardy is a superior medium. Please give them the benefit of your influence.—  
"J. M. PEEBLES."  
Most truly thine,

answered before he had finished framing them in his mind. Spirit-perception, quick as lightning, could not wait the slow cerebral process of mortal thinking. These were considered as most satisfactory tests.

A small slate was handed in by Mrs. Burns, and was at once withdrawn from her hand, and afterwards was returned.

A third hand appeared, intimating it was for Mr. Slater, but no test was attempted.

A fourth hand was manifested for Miss Loder, and turned out to be that of her grandmother, who made the remarkable visit to that lady at Messrs. Bastian and Taylor's seance, as given in our columns. Greetings were warmly interchanged between the two ladies.

Two hands were next visible, a larger and a smaller one. These were for Mr. Wootton, and were believed to be those of his mother and of another departed relative.

The last hand that appeared was for Mrs. Burns, and purported to be that of her sister, Mary Anne.

In all the foregoing cases the mortal hands of the sitters were brought into palpable contact with the spirit-hands of the immortals, sometimes with the grasp of a still-enduring affection, at others with a playful pinch to manifest power. Truly the seance may be said to have been one of "Hand in hand with angels."

It is to be observed that all these materialisations were developed in full light, and that Mrs. Hardy's hands were visible the whole time resting upon the top of the table; and, assuming the hands to be what they purported, they were those of deceased relatives of the sitters, of whom the medium could have previously had no knowledge whatever.

The second portion of the seance consisted in writing on the slate under the table.

For this purpose the table was drawn into the middle of the room. The box and surrounding table-covers were removed, and the leaf was replaced. The sitters were then arranged around the table, much in the same order as before. The gas-lights of both rooms were full on.

An ordinary school slate was passed under the table, the ends of which were held respectively by Mrs. Hardy and Mrs. Burns, who still maintained their positions opposite each other. No pencil or means for writing on the slate was provided. Yet the process of writing going on below was distinctly audible.

In less than two minutes orders were given by taps to withdraw the slate. On that being done by Mrs. Burns, the following message, in a very clear, large, and legible hand, was found written:—"We thank you for your welcome."

A question being asked as to the communicant, and the slate being again placed under the table, and almost as quickly withdrawn, the name, "A. Kardec," was found written upon it. Some surprise being expressed at such a well-known name appearing, and whose signature was familiar to M.A. (Oxon), it was requested that the name be re-written. On the slate re-appearing, the name was fully written, "Allen Kardeck," the name of the author being Allan Kardec. When the slate was again held under the table, an addition was made to this signature, viz., "Not the author."

The slate being re-instated beneath, the message was quickly written on it, "I do not pretend to be more than I am." Although no further verbal remarks had been made upon this name, the writer, apparently perceiving the mental impression which had been produced by it, would appear to have wished by this explanation to make matters square.

The next message written on the slate was not quite so legible, and was believed to be, "I come to learn how."

When next replacing the slate under the table, Mrs. Burns nearly dropped it, but in a moment she felt hands bearing it up. With marvellous rapidity the communication was written upon it, "I cannot come to a better place than this room." The little accident to the slate which had nearly arisen, suggested to Mr. Hardy that the experiment should be tried of leaving the slate in the sole charge of the spirits. For this purpose the entire circle was linked together, as usual, the lights were somewhat lowered, the slate was passed below, and, after singing a verse or so, Mrs. Burns announced that the slate was firmly pressed up against the under surface of the table. Both Mrs. Burns and Mrs. Hardy placed their hands on the top of the table. It was agreed the slate should remain while ten should be counted. M.A. (Oxon) did the counting, and precisely at the number ten the slate fell on to the floor.

It was then requested that the slate should be handed up, the hands of the sitters being all visible above the table. This was very shortly done to a gentleman sitting at one end. This experiment of fixing the slate under the table was repeated in precisely the same manner, and, as before, falling at the number ten. M.A. requested that the slate should, if possible, be passed up to him. But whether from exhaustion of power or other cause, this could not be done. Assuming the former, it was deemed desirable to close this highly-interesting seance.

The spirit-friends were thanked for their kindly efforts. Responses came by taps and knockings in various parts of the room.

Mr. Slater, expressing himself highly gratified at these palpable demonstrations of the thorough genuineness of Mrs. Hardy's mediumship, also stated his belief that under English

skies her powers would develop into still higher forms of materialisation.

Mr. Burns echoed these sentiments, and, in illustration, adduced the case of the Holmeses and Messrs. Bastian and Taylor, who, while in England, developed much in their mediumship.

Mrs. Hardy's conduct in the circle is of a commendable kind. She does not make alterations in the arrangements, talk, nor amplify; but quietly and modestly she allows the phenomena to speak for themselves. Mr. Hardy was not near the table during the manifestation of hands.

The valuable features of Mrs. Hardy's mediumship are: First, the phenomena all take place in full light, or certainly with an amount of light that detracts nothing from perfect visibility. The sceptic's retort as to opportunities for collusion thus loses its sting. Secondly, Mrs. Hardy remains visible, and in her normal state, during the whole of the manifestations. Her hands can be seen, her every movement can be watched, and her whole deportment is open to scrutiny's sharpest eye. The errant theories of doubles, biological illusions, &c., receive an additional counterblast. Mrs. Hardy, sitting as she does in the circle, has the gratification of seeing the materialised results of her mediumship, a privilege which few mediums at present enjoy, most of them being in deep trance while the spirits are at their work. No doubt this is to be accounted for by the comparatively small amount of vital force required for only hand-materialisations.

Yet, thirdly, we must not omit to state that we are informed Mrs. Hardy is also a test medium in the trance state.

Such valuable mediumistic qualities should unquestionably receive appreciation, and we have no doubt when Mrs. Hardy returns from her few weeks' continental tour she will find numerous English Spiritualists anxious to avail themselves of the opportunity of improving their acquaintance with the blended phenomena of the worlds natural and spiritual.

Mr. and Mrs. Hardy are accompanied by Mr. J. M'Geary, who devotes himself to the art of mesmeric healing.

#### A TEST SEANCE WITH MRS. HARDY.

This lady has a form of mediumship very distinct from the materialisation phenomena, but quite as wonderful, and, some will say, of a more useful kind. The following is an account of what took place at an interview which Mrs. Burns had with Mrs. Hardy on Friday last. The notes here presented are rather condensed, and scarcely do justice to the occasion:—

After sitting and talking to her on general topics for a quarter of an hour, she sitting on one side of the table and I on the other, she became very quiet, and put her hand over her eyes, shuddering slightly once or twice. In this manner she passed into the trance, and as soon as the control was assumed the spirit addressed me and said, "Come over here, please; I want to have a talk to you," at the same time causing the medium to shake hands with me very cordially, while she called me by my personal name, and gave the middle name also.

The control then proceeded to describe a spirit standing behind me as my father. The description was very correct, and his name was given, also a name which he never used. The time and manner of his passing away were correctly told. My mother was described very fully, her name given, and the place and locality where she died very minutely delineated. The names and descriptions of my brother and sister in spirit-life followed. Names and descriptions of my brothers and sisters living were also given.

Having thus recalled to me the leading features in my own family, the control took up that of Mr. Burns. Facts connected with his childhood came first, then a description of his grandmother and grandfather. This ancestor was depicted as wearing knee-breeches and grey stockings, that he was very fond of talking on theological subjects and singing hymns, and that he was an eccentric man, and few could understand him. Mr. Burns's brother Rab, who died in childhood, was passed in review. The spirit seemed to be very much taken up with him. The name "John Burns" was given, another brother, how he fell and got injured when a boy, and what was the cause of his death. A spirit called "Margaret," and another "Isabel," were said to be much with Mr. Burns. This statement is in accordance with other information on the same point. It was said that relations of the Burns's were around me, of the names of Smith and Sprowl (the latter is the maiden name of Mr. Burns's mother), and that there was a control much with Mr. Burns and myself, that had a thing on his head that had got "a lot of sparking in it," meaning a crown with jewels. This spirit was denominated a "regular rouser," and had a deal of ability, courage, and force in his character. He was gone with Mr. Burns to Scotland.

Returning to my relatives, but of a more recent date, the control gave the name of a sister-in-law and the particulars of her death. Emmy's mother and sister were also alluded to, and how I had got her into the school. I had the names of two of my schoolfellows given me, and two incidents which occurred when we were at school together.

An interesting part of the sitting, and one which showed particular acquaintance with minute particulars, was that in which the career of the Progressive Library was described, from the beginning right through till now. The subject was introduced by a truthful narration of Mr. Burns's occupation and habits while at Hampton Court Palace, and subsequent abodes and pursuits. The printing of the first cards announcing the Progressive Library, and all the difficulties which had to be overcome, were accurately depicted. The further success of the work at the Spiritual Institution was hopefully spoken of, dates being given which would witness the accomplishment of important developments. The spirit said we would never want food, house, or clothes to wear, on account of what we had done for humanity. Much was said about the future of our affairs, which it may be best to allow the public to wait for the accomplishment of. The details told as to what had occurred and present prospects were very true, and showed how deeply concerned the spirits are in our work, and the good cheer they give

as to what is before us. Most of the difficulties have been overcome, and as the spirits have never been wrong in respect to these matters, we may prize as a secret treasure their kind promises for the future. Mr. Burns was told to keep up his courage, and work away as he has been doing. The MEDIUM came in for notice. The spirit said "that square little paper will be a source of great benefit to mankind, because it tells the truth as far as it knows how." It was said there were black sheep among the Spiritualists, and in every other flock, but we were not to fear them.

From the notes which Mrs. Burns has furnished, it appears that the spirit gave the matter in scenes, passing from one theme to another in a form of order in one respect, though not in others. The children of the sitters were very truly delineated as to disposition and talents, and their path in life defined. This part is very satisfactory, and shows an intimate knowledge of the dispositions of the children. This and other pieces of personal information are the most interesting portions of the communication, but we withhold them from the public, suggesting in place thereof that our readers visit Mrs. Hardy on her return from the Continent, and have the same service done for themselves. As an instance of the wonderful tests given, the following clause from the notes of Mrs. Burns may be quoted in reference to the description of her maternal grandmother:—"Your grandmother was a fine woman; tall and stout. She had a short, funny name—Mary Old." Every point in this, as in everything else given, was strictly true.

Mr. Burns's deceased brother "John" communicated, and sent a message to his mother, with the request that Mr. Burns, at present on a visit to his old home, should convey it to her. It is in broad Scotch, and alludes to passing events at his father's. He promises to be in readiness with his spirit-brother to welcome their mother when she reaches the spirit-shores.

The staff employed at the Spiritual Institution were described, with their names and occupations, and the spirit-friend of one was described, and the cause of death. The spirit even told what was taking place at 15, Southampton Row at that very moment. He said, "There is a little boy dressed in grey clothes playing with yours in the garden." When Mrs. Burns came home she found it to be quite correct. Mrs. Burns says:—

Mrs. Hardy is controlled by a spirit calling himself "Willie," a little boy. This proves the truthfulness of a prophecy given by "Annie" through Miss Fowler. A few weeks ago I came home from Miss Fowler, with whom I had been sitting, and said that "Annie" told me I would have a little spirit called "Willie" come and tell me a lot of particulars, but she could not say through whom it would come. Little "Willie" (Mrs. Hardy's control) said he was able to give me almost any information I wanted. I believe Mrs. Hardy will do well, for she has got immense power in giving names of spirit-friends. She gave me in all from twelve to sixteen different names. "Willie" said the influences in our house were mixed up like batter pudding, for the house was not large enough for the many ideas floating about in the atmosphere. A larger place was required, in which they might develop.

Such is a mere outline of Mrs. Burns's notes, and she complains that space and memory will not serve her to make them anything like complete. The names were not given simply, but accompanying them was an accurate personal sketch of the person, whether dead or alive. The reader will be able, from this general statement, to judge of the immense amount of matter communicated. Enough has been said to show the extraordinary mediumistic abilities of Mrs. Hardy, and the goodness of her spirit-guides. Their deep sympathy with the great work of Spiritualism, and acquaintance with a spiritual source which we have never found to fail, gives us great confidence of the value of their services.

Mrs. Hardy has gone on to the Continent for a tour, in which to recruit her exhausted energies. She will return in about six weeks, and may be disposed to give sittings for a short time. We recommend intending sitters to secure an interview as soon as practicable, for no doubt she will get so busy that it will be difficult to find access to her.

#### SCIENCE AND SPIRITUALISM—A REPLY.

To the Editor.—Dear Sir,—Allow me space for a reply to a critique by Mr. Atkinson upon a letter of mine, quoted by him in his article in *Human Nature* for this month. Had he not been at so much trouble to exhibit his own wisdom, in so strong contrast with my ignorance, or if his letter had not come out until the next issue of *Human Nature*, I would not have troubled you with this reply.

I made a statement, admitted by all classes of philosophers to be a positive truism, namely, that we do not know, and never can know, anything of the essential nature of substance, either physical or spiritual, or, in other words, "we do not know what things are in themselves, but only as they affect us." This Mr. A. calls a "confession of ignorance" and "mere bald assertion" on my part. Surely ignorance relates to what is knowable. If I were to say I do not know a nearer way between two points than a straight line, in harmony with Mr. Atkinson's logic, I would be confessing my ignorance. On the contrary, I would be stating a fact clear to the understanding.

Mr. A. alludes to the "invisible spiritual matter" we call steam, in its relation to water. How he makes steam to be a different substance from water he does not tell us; his assertion is enough for that. The character of steam and water merely differ as matter in a high condition of motion differs from matter in a state of comparative rest. Beyond that, Mr. A. cannot prove any other difference between water and steam. If Mr. A. could make us understand the "invisible spiritual matter, steam," or any other matter or combination of matter, conspiring to study its own laws, and to put itself in harness of steel and iron that it might carry humanity with the speed of wind across the deserts of both

land and sea, or if he could make us understand how the iron ore could, by any spirit yet discoverable in matter, transmute itself into the delicate hair-spring of a watch. Or, plainer still, can Mr. A. make anyone understand the thing formed having any existence previous to the formative force which forms it? Or can Mr. A. find the cause of a thing in the thing itself?

Comte was right when he banished causation from the physical realm of nature. Mr. A. seems much annoyed because I express an opinion that we cannot understand matter endowed with the attributes of mind; the best minds, his amongst the rest, have tried to find proof of life and mind being a product of matter, but have signally failed. Science burns too brightly for materialism, but if a fire mist might, by purely mechanical and chemical laws, be formed into a system of worlds, yet out of such no one can conceive of intelligence being a product. But, says Mr. A., our conceptions have no place in the argument; what are the facts?

In a splendid article by Dr. Carpenter, in the last number of the *Fortnightly*, there is a quotation from Principal Caird so exactly states the facts that I will here quote the words.

"You cannot build up a world out of experience, without regard to thought and its laws; for in the very effort you tacitly pre-suppose what you are trying to ignore. You cannot reach mind as an ultimate product of matter and force, for in so doing you have already begun with mind. The earliest step of the inquiry involves categories of mind, and it is only in terms of mind that the problem you are investigating can be so much as stated. . . . Whether there be such a thing as an absolute world outside of thought, whether there be such things as matter and material atoms, existing in themselves, before any mind begins to perceive or think about them, is not to the purpose. If there be such atoms, at any rate you, before you begin to make anything of them, must think them; and you can never, by thinking about atoms, or thinking about anything, prove that there is no such thing as thought. Before you reach thought as a last result, you would need to eliminate it from the data of the problem with which you start; and that you can never do, any more than you can stand on your own shoulders, or outstrip your shadow. The fundamental vice, then, of materialism is, that that out of which mind is to be extracted, is itself the creation of mind, and already involves its existence as an originating power."

Mr. Atkinson's allusion to the "Christian fable" is feeble, because who is there said to have given the breath of life?

"If the spirit be not a birth of the body, whence came it? and all guessing is not science." If human beings are wholly the product of material laws, from whence come the different laws that govern mind and physical matter? Besides, as is proved above, our thinking capacity compels us to conceive of the active force as first, although we are not forced to think of spirit and matter as cause and effect, but rather as co-relative.

"Persons cannot understand how matter can condition matter, and so insist on force being an entity, &c." There is no intelligent man ever dreamt of force being anything else but a word signifying that matter moves. If materialists are right, force has no existence. There can only be one force, of which mind is the true type, otherwise there is nothing but matter exhibiting itself to matter. Mr. Atkinson concludes a long paragraph by a reiteration of meaningless terms, concluding by telling us men are led into all such "fancies" as do not fit into his system of thought, "from making the human understanding the standard of truth." If each of us has any other verifying power beyond our understanding, will Mr. A. tell us in what it consists? I am a positivist, beyond the limit of my understanding; I live by faith, but that faith is no test of truth. Mr. A.'s last paragraph is so obviously weak, I will only throw it back, and in doing so I tell him, I do follow both light and science; I take within my scope all the facts I can reach, and that I try to "know what I am about" and "what nature is about." I once got into Mr. Atkinson's darkness, but I am thankful I never was able to write a book or commit myself to any stupid materialistic dogma, therefore I was free to be led towards the light which is to be found in the only philosophy of Christianity. JOHN BEATTIE.

Clifton, May 25, 1875.

#### DOUGHTY HALL.

On Sunday evening Mrs. Jackson gave an interesting Discourse on "Knowledge," in which she pointed out the importance of educating the young to habits of diligence and self-culture, cautioning them never to rely upon native gifts alone, however brilliant they may be. Study and proper training were essentially necessary, even to the most gifted minds, otherwise their splendid endowments will prove a source of sorrow to themselves and anxiety to their friends; while, on the other hand, the speaker advised the senior members of her audience still to keep on bravely in the march of progress, so as to be always able to assist and direct their children in their path through life, ever to advance in knowledge, in order to ensure the respect of those whose fate depends so much upon their competence and judgment. Mrs. Jackson did not fail to impress upon the attention of her hearers the sacred duty of inculcating a knowledge of spiritual truths to their friends, neighbours, and dependents, earnestly exhorting them to bear their testimony to the truth of Spiritualism, observing that "Spiritualism is the sublimest veracity of modern times." We heard several gentlemen request Mrs. Jackson to print her lectures for the benefit and instruction of those who are not able to attend Doughty Hall. We sincerely hope Mrs. Jackson may be prevailed upon to place those highly-interesting and suggestive lectures before the public.

On Monday evening last, Mrs. Guppy held another reception at her charming residence in Kensington, which was attended by a large circle of that lady's earnest friends.

MORLEY.—We hear that our friends at Morley are having a "lively time" of it. The Rev. Mr. Ashcroft has been engaged to "put down the whole system!" but the effect is to arouse attention to the great facts of Spiritualism. Mr. E. G. Sadler, physical medium, will pay his third visit to Morley on Saturday and Sunday, June 19 and 20. Persons wishing to obtain tickets should apply at once at Gisburn House, Queen Street, Morley.—B. H. BRADBURY.

## THE PULPIT FOR THE PEOPLE.

Who has not yet heard Mr. James Coates preach in the pulpit for the people? Those among the dwellers in "Modern Tyre," or elsewhere, who have hitherto failed to partake of this privilege, should resort to Westmacott's statue of the third George, near the centre of the London Road, Liverpool, any Sunday morning, about half-past eleven o'clock; and, judging from what I have myself seen and heard of his mission to the miserable, whether called Trinitarian, Unitarian, Secularist, or what not, the impartial listeners will be amply gratified. On Sunday last (May 30th) I was agreeably mistaken in my estimate, *a priori*, of the kind of audience that might probably be found there, as the congregation of so broad a church as that of which Mr. Coates is the unpaid minister—the fact being, that not only were several hundred well-dressed persons of either sex actually present, but what is more, they were attentive, orderly, and evidently interested in Spiritualism. Of course there was some manifestation of dissent from the pulpit-teachers of our missionary for the miserable. And why is it so, invariably, in the case of spiritual reformers? Because theology and religion are confounded! All went "merry as a marriage bell," until some respectable-looking man, on being permitted to ask questions of the lecturer on Spiritualism, immediately flew off at a tangent, and beat the air furiously with (ye gods!) a couple of umbrellas! These he swayed to and fro like a mountebank, beating a ring for the display of his athletic skill, not to mention some other analogous sport, and yelled lustily that "the blood, the blood, the blood of Jesus Christ cleanseeth from all sin; and no man—Jew or Gentile, Mahometan or Chinaman—could be saved without the blood of the Son of God. Did the speaker believe that? Did he know that? That alone is salvation," &c., &c. Mr. Coates answered him most admirably in this wise, "I venture to say, that if I put a question to the gentleman, about the very subject he has spoken of, he could not answer it. However, I confess at once, that if there be no way to heaven, save by putting the errors of my life on the soul of an innocent sufferer, I prefer not to go at all!" And thus matters proceeded for a considerable time, the orthodox brawlers having decidedly come, and seen, yet signally failed to conquer—a stubborn foe to falsehood. I noticed several of the clerical fraternity within earshot of Mr. Coates's mellifluous notes, and not a few carriages were drawn up to know the meaning of our morning service, as certain specimens of the "upper ten" peered forth from the interior to learn that Mr. James Coates was bishop of that diocese, aided by his worthy and faithful chaplain, Mr. Meredith, and scarcely less, the vicar-general, Mr. Isaacs. Several members of the Executive Committee of the Psychological Society also put in an appearance, and I will only add that the general opinion was that Mr. Coates is a spiritual divine of the Utilitarian denomination, whose discourse on Sunday was an admirable comparison of the angels, their mission, and their sphere, as attested by the writers of Hebrew and Christian Scriptures, and the facts and phenomena, or spirit-controls, and formal materialisations now alighting on the world as Modern Spiritualism, together with an exhortation to be moral, intelligent and independent, caring only for the truth as it is in God, for the happiness of mankind.

*Apropos* of this subject, it is only fair to Mr. Coates to state publicly, on behalf of his friend, Mr. Sadler, that I am in possession of details respecting a very interesting seance which took place at No. 1, Dunkeld Street, in this town, on the 20th inst., present, Mrs. Nosworthy, Mr. John Lamont, Dr. William Hitchman, Mr. Coates, Mr. Meredith, and Mr. Isaacs. Movements of heavy bodies took place, musical instruments were played, spirit-voices saluted us, spirit-hands caressed us, loud, sonorous raps were heard in all directions, correct responses were given to mental questions, spirit-lights appeared, spirit-incense was granted to us, in exceptionally delicious measures, a spirit-flower was also promised to Dr. Hitchman, but only this failed of all the phenomena stated, and which was really excused on the ground that the medium, who was far from well, had been most effectively tied and bound, at the rigorous exaction of Mr. John Lamont, during a protracted sitting, and that, in short, every inquirer was abundantly satisfied, not only of the integrity of Mr. Sadler, who had previously obliged us with various written communications from Summer-land, but gratefully thankful to our spirit-friends, who, through his magneto-electric organism, had favoured us with a delightful recreation of which it is always pleasant to think—a veritable spark flowing out from the diviner light, that, despite sceptics, cynics, pessimists, or other secularists, may be justly hailed as a happy foretaste, by a new and brilliant discovery in our age and generation of man's future life in the kingdom of God and angels.

A LIVERPOOL REPORTER.

## DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

In accordance with the announcement in these columns last week, Mrs. Bassett, honorary member, with her usual generosity gave the first of two special seances for the benefit of the Association, at the rooms in Navarino Road, Dalston, on Monday evening, the 31st ult. The circle was arranged around the dining-table in the following order:—Mrs. Bassett, Mrs. Henry Cook, Mr. A. F. Black, Mrs. Edward Elgie Corner, Mr. Thomas Blyton, Miss Sexton, Mrs. Blyton, Mr. Harris, Mrs. George Sexton, and Mr. G. W. F. Playfair.

Mr. Thomas Blyton opened the seance by reading a portion of the 14th chapter of the Gospel according to St. John, and Longfellow's "Angel Footsteps" was sung by the circle in a manner which evinced that harmony prevailed amongst those assembled. Clear and distinct raps were then heard, and, in answer to questions, conditions were stated to be all right. Directions were given to extinguish the lamp, which was accordingly done, and very soon the spirit known as "James Lombard" was in vocal conversation with the circle. A great number of questions were answered by "James Lombard" in a very satisfactory manner, while the information obtained from him was instructive and edifying to all. He spoke for nearly half an hour, and pointed out that he feared exhausting the power at his command, so recommended the circle to sing. Mrs. Bassett was desired to oblige with the song, "I heard a spirit sing," in which Miss Sexton joined under influence. The spirit influencing Miss Sexton was afterwards requested to sing some piece of its own choice, when the circle was favoured by a remarkable rendering of "Little Nell," sung in an astonishingly powerful tone of voice. The spirit stated, in reply to questions put, that he was aiding in the development of his medium's powers for singing, and certainly the specimen which was thus afforded for the judgment of the circle evinced his ability to control the vocal organs of Miss Sexton with great effect. "Hand in hand with angels" was sung by the circle, during which spirit-lights flitted about over the table. The voice of another of Mrs. Bassett's controlling spirits, named "Dalman," then manifested in the characteristic tone of voice and articulation customary to his control, and, in the course of his address, exhorted all inquirers to make a good use of their knowledge, and to thank God for the blessings bestowed on them through spirit-communion.

"James Lombard" again spoke, and intimated that he spoke from a position above the head of his medium (Mrs. Bassett), as he had a more complete control of the emanations proceeding from the body in that direction. Having given permission for Mrs. Cook and Mr. Playfair to place their hands above Mrs. Bassett's head to ascertain if any material body was there with which the voices were produced, "James" was heard speaking close down against Mrs. Cook, inquiring in a sly manner if she had discovered him, much to the amusement of the circle.

Some physical manifestations also took place towards the close of the seance, such as the shifting of the sofa, and the sudden placing one of the heavy mahogany chairs noiselessly upon the table, where it was discovered upon obtaining a light. "James Lombard" having bid each individual member of the circle a kindly "good night" and "God bless you all," the seance was brought to a close.

Those members and friends who desire to be present on Monday evening next, the 7th instant, and have not as yet obtained tickets, are requested to make application to the honorary secretary at the ordinary weekly seance this (Friday) evening, or Monday evening next, before a quarter to eight p.m.

The various spiritualist newspapers and magazines are on the reading-room table on Friday evenings for the perusal of members and visitors.

The day of the ordinary weekly meetings has been changed from Thursday to Friday, and the hour of assembling for eight for a quarter past eight p.m. to half-past seven for a quarter to eight p.m.

THOMAS BLYTON, Honorary Secretary.

June, 1875.

## THE FREE GOSPEL OF SPIRITUALISM.

## Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—Miss D'ARCY.

Voluntary—Extemporaneous.

## ORDER OF SERVICE.

Sunday Evening, June 6th, at 7 o'clock. Doors open at 6.30.

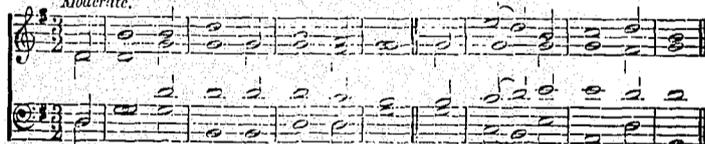
HYMN No. 63 in the "SPIRITUAL LYRE."

CHERITH.

Moderate.

C.M.

DR. LOUIS SPIER, d. 1859.



The world has much of beau-ti-ful, If man would on-ly see;

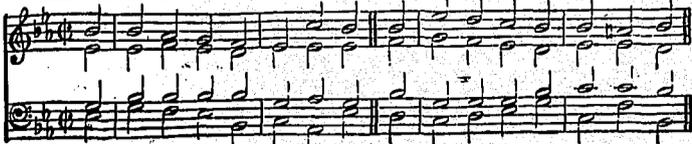


A glo-ry in the beam-ing stars, The low-est bud-ding tree.

- |  |  |
|--|--|
| 2 A splendour from the farthest east<br>Unto the farthest west;<br>Eye! everything is beautiful,<br>And we are greatly blest!    | 4 They speak in every sunny glance<br>That flashes on the stream,<br>In every holy thrill of ours,<br>And every lofty dream.     |
| 3 There is a host of angels, who<br>With every moment throng,<br>If we would only list awhile<br>The cadence of their song;      | 5 The world is good and beautiful,<br>We all may know it well,<br>For their are many thousand tongues<br>That every day can tell |
| 6 What love has cheered them on their way,<br>O'er every ill above—<br>It only needs a goodly heart<br>To know that all is love! |  |

HYMN No. 43 in the "SPIRITUAL LYRE."

MELCOMBE. L. M. S. WEBBE.



The spa-cious fir-ma-ment on high, With all the blue e-the-real sky,



And spangled heav'ns, a shi-ning frame, Their great o-ri-gi-nal pro-claim.

- 2 Th' unwearied sun, from day to day, 4 While the stars that round her burn  
Doth his Creator's power display; And all the planets in their turn,  
And publishes to every land Confm the tidings as they roll,  
The work of an Almighty hand. And spread the truth from pole to pole.
- 3 Soon as the evening shades prevail, 5 What though in solemn silence all  
The moon takes up the wondrous tale, Move round the dark terrestrial ball;  
And, nightly to the listening earth, What though no real voice nor sound  
Repeats the story of her birth; Amidst their radiant orbs be found?
- 6 In Reason's ear they all rejoice,  
And utter forth a glorious voice;  
For ever singing, as they shine,—  
"The hand that made us is divine."

HYMN No. 80 in the "SPIRITUAL LYRE."

AUSTRIA. S. T. (dble). HAYDN.



{ Peace be thine, the an-gels greet thee; Kindred spi-rit! wel-come here; }  
In their bliss-ful calm they meet thee—Shed a-broad their lov-ing sphere. }



En-ter then the sa-cred por-tals, Here thy heart's poor hom-age pay;



For the beau-ti-ful Im-mor-tals Wor-ship in our midst to-day.

- With us all the meek-voiced angels Oh! though Sorrow's chain hath bound  
Reverent and adoring stand; All our grief shall pass away; [us,  
While we hear divine evangels For the Father's hand hath crowned us  
From the soul's great Father-land. In his glorious courts to-day.

Concluding Voluntary.—March.—Wely.

MRS. BULLOCK'S SERVICES.

To the Editor.—Dear Sir,—Having had the privilege of attending the meeting at Mrs. Bullock's Hall, 19, Church Street, Upper Street, Islington, on Sunday last, I feel it incumbent on me to state, that I think all those who had the good fortune to be present to hear the loving prayer offered by Miss Eager, must have come away with the determination to carry into daily practice that which was so tenderly and earnestly set before them, namely, the duty of extending the hand of sympathy and love to each other as brothers and sisters; which was followed by that of a gentleman from St. John's Wood, who, it appears, up to the age of twenty-one, had led what he termed a reckless life. At that period he became a member of a Baptist communion, but, like many other inquiring minds, discovered that the various creeds of the orthodox Church were so many shackles to the spiritual nature of man; and, having resolved to think for himself, discovered, as many souls have done before, that those who had hitherto recognised him as a dear brother in Christ, would now turn round and call him a child of the devil; but that it is the lot of all men who dare to be manly enough to step out of the beaten track. Our friend's earnest prayer impressed upon his hearers the duty of enlarging their sphere of sympathy beyond their own immediate family circle.

Mrs. Bullock, being controlled by one of her spirit-guides, gave an earnest and impressive address, setting forth the love of God, which no amount of gold could purchase. Mr. Bullock, who presided, announced that the Sunday mornings in future would be devoted to healing purposes, I presume by magnetism, and kindly invited those who needed a physician to attend; and likewise those who possess the power of healing to render their services to suffering humanity; also, that a debate would take place on Thursday, June 3rd, at eight o'clock, between Mr. Carter and Mr. Bullock; subject—"Atheism versus Spiritualism."

A SEARCHER AFTER TRUTH.

DOUGHTY HALL CHOR will meet every Wednesday, at eight o'clock, at the Spiritual Institution, for the purpose of practice. Miss D'Arcy will be pleased for anyone to join. They will be welcome.

"VERITAS" is referred to No. 266 of the MEDIUM, for May 7, p. 295.

RECEIVED for the Spiritual Institution, from Mrs. Hansford, Mr. Wood, and Mr. Hoar, of Saltash, 3s. 6d.

G. H. NEWTON, of 90, Burford Road, Stratford, Essex, is desirous of joining an investigation circle in the neighbourhood of Bow or Stratford.

NEWCASTLE SOCIETY.—Mr. Small, of Gateshead, will deliver an inspirational address, having relation to the subject of Spiritualism, to the members and friends of the above Society, on Monday evening, June 7. Collection to defray expenses.

OSBETT GREEN.—Mr. William Swain, of Sowerby Bridge, will deliver two addresses on Sunday, June 6th. Mr. John Blackburn, trance-medium, of Halifax, will occupy the platform on Sunday, June 13th, at the Spiritual Institution. Hours of service on each occasion, half-past two and six p.m.

MR. SADLER AT HECKMONDWIKE.—Mr. E. Sadler will give three seances on the evenings of June 28, 29, and 30. Applications to be made to Mr. Broadbent, Grove Street, Heckmondwike. At a seance given by Mr. Sadler last month the manifestations occurring through his mediumship gave the highest satisfaction.

DR. SEXTON AT YEOVIL.—Dr. Sexton will, we learn, deliver two discourses in this town on Sunday next. The Spiritualists resident in the town are not numerous, but they appear to be energetic and active. A few weeks since, Mr. Wallace gave a trance address here, which was well received, and now Dr. Sexton is to instruct the Somersetshire people still further in the principles of our movement.

THE Batley Carr Society of Spiritualists will hold their Second Anniversary on Sunday next, June 6th, when Mr. John Lamont of Liverpool, Mr. and Mrs. Scattergood of Bradford, and Miss Longbottom of Halifax, will occupy the platform. The scholars will sing their anniversary hymns. It is hoped that there will be a strong muster of friends on this occasion. Services—10.30 A.M., 2.30 and 6 P.M.

MARYLEBONE ASSOCIATION.—This society will hold its next monthly social and experience meeting on Wednesday, 9th inst., at the Hall of Progress, 90, Church Street. It is hoped every member and all friends taking an interest in Spiritualism will be present, and that this notice will be a sufficient intimation for them to attend. Admission free. No collection.—CHARLES J. HUNT, Honorary Secretary.

DR. SEXTON AT GOSWELL HALL.—On Sunday evening last the subject of Doctor Sexton's discourse was "Christian Morality: its Nature, and Value as an Ethical Code." A very good audience was in attendance, who expressed themselves much pleased at the manner in which the subject was handled. On Sunday evening next a discourse will be delivered by Mr. W. H. Aston Peake on "Angels."

BIRMINGHAM.—On Sunday next, June 6, a tea meeting will be held at the Athenæum, Temple Street. Tickets, 9d. each. Tea on the table at five o'clock. Spiritualists and friends invited. Members' cards will be issued on that occasion, 1s. monthly. Copies of the MEDIUM may be obtained at the Hall every Sunday evening on application to Mr. Perks. In the evening at Seven a lecture will be delivered by Mr. R. Harper. A most successful meeting is anticipated.—J. MAHONY.

MRS. BULLOCK'S HALL.—A mesmeric and musical entertainment will be given on Thursday, June 10, when Miss L. Chandos will give practical illustrations of her mesmeric power. Mr. Harvie Aldridge and several ladies and gentlemen will take part in the musical proceedings. Tickets, 6d. each, to be obtained at the Spiritual Institution, 15, Southampton Row, Holborn, and at the Hall, 19, Church Street, Upper Street, Islington. Doors open at eight o'clock; commence at half-past eight. Come early.

BISHOP AUCKLAND.—A meeting of Spiritualists and all who are interested in the subject, will be held at the Turkish Bath Room, Clyde Terrace, on Sunday evening, June 6th, at six o'clock, for the purpose of conferring concerning the presentation of some token of recognition to Mr. and Mrs. Fawcett, whose devotion to the spread of a knowledge of spirit-communion in this district has been so untiring during many years. All friends and sympathisers are hereby cordially invited to attend.—N. KILBURN, J. GIBSON, Hon. Secretaries, *pro tem*.

SWEDEN.—Mr. Fidler, a letter from whom we recently printed, says he is about to publish a pamphlet in Swedish, suited for the general public. Its object will be to teach the reader how to begin the study of Spiritualism, and it will include accounts of seances, particularly those reported by Mr. Barkas. Mr. Fidler adds, "I happened to receive a MEDIUM, with report of the presentation to Mr. and Mrs. Wallace. I spent the Sunday morning in the forests here reading it, and I can honestly say it was one of the pleasantest mornings I have spent in this lovely place. It was so gladdening to read of so much love and affection."

MR. CHARLES SEYMOUR, late of London, writes from Virginia to say that he was looking at some pictures on the side of a log-house, and spied the likeness of "John King," from the "John-King" number of the MEDIUM. A gentleman in Richmond was giving away copies. Mr. Seymour describes some meetings he attended in Richmond, and says he is going on to California. He wishes us "long life and opportunity to teach people of all climes spiritual truth." Mr. Swan, also from London, is in Virginia, earnestly working for the cause. If the work done by our "John-King" number could be gathered together into one catalogue it would reach to an astonishing amount.

MR. FAY writes, in allusion to the statement which we lately printed from the Birmingham Daily Mail, that he takes the same position in regard to the phenomena which occur through Mrs. Fay's mediumship, as he did at the Crystal Palace and Hanover Square Rooms, accepting the middle ground of the scientific exhibition of an invisible force, and allowing the public to form their own theory to account for the results. In private seances, given under the auspices of Spiritualists in Birmingham, Mr. Fay says he took the broad spiritual ground for the manifestations, as he has always done in private seances. And he thinks a good impression has been left in Birmingham, "many being convinced of the reality of spiritual phenomena through Mrs. Fay's powerful mediumship."

## MAGNETIC HEALING.

Mr. A. Pearce, 16, Arlington Street, Mornington Crescent, writes:—"I should like to call some attention to the healing power of M. Adolphe Didier. I had been suffering from nervous debility and want of tone in the system for four years, so that I contemplated giving up my business; but in obedience to a spiritual communication from my departed father I went to M. Didier, who magnetised me either once or twice a week for three months, and now I am strong, cheerful, and well able to attend to my business."

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

SUNDAY, JUNE 6, Mr. Linton, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, JUNE 7, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

WEDNESDAY, JUNE 9, Mr. Herne at 8. Admission, 2s. 6d. Musical Practice, at 8.

THURSDAY, JUNE 10, Mr. Herne at 8. Admission, 2s. 6d.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, JUNE 4, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 3 p.m. Admission 2s. 6d.

SATURDAY, JUNE 5, Mr. Williams. See advt.

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

SUNDAY, JUNE 6, 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, JUNE 7, 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 8, at 67, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.

WEDNESDAY, JUNE 9, 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 10, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

Mr. Williams. See advt.

FRIDAY, JUNE 11, 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.

Mr. Williams. See advt.

TUESDAY, JUNE 8, KRIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shaokleton.

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

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

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

LIVERPOOL, 35, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.

WEDNESDAY, JUNE 9, 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 10, 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 11, 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, Seance at 8 p.m.

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