



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

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SPIRITUALISM DEFINED BY SPIRITS.

To the Editor.—Dear Sir,—I enclose a letter written by spirits through my mediumship, for you to insert in your valuable paper should you think right. It was not originally meant for publication, but as it seems peculiarly fitted to serve the purpose for which it was written, namely, to meet the objections of my own friends to Spiritualism, it occurs to me that it may be of value also to others who, like them, have not attained to a conviction of the reality and lawfulness of spiritual intercourse; while, even to many more advanced, it may convey a needed lesson.

It will be of interest to those who make the various phases of mediumship their study, to know that it is only quite recently I have been sufficiently developed as a medium to obtain such a consecutive communication. A year or two back a good deal of writing of various kinds was given through me, but usually with difficulty, and often with extreme uncertainty; and soon, for private reasons, I gave up all attempts to receive spirit-messages. Lately, I tried again, but could only obtain unmeaning scrawls, with an occasional word or short sentence interspersed, till I was prompted to apply to Mrs. Woodforde—who is known to many of your readers—for assistance. The result of two agreeable sittings with her for development is that the letter annexed was written, and with extraordinary rapidity.

I cannot exactly explain how the messages come. My hand is violently driven over the paper as if by steam power, and seems of itself to form the letters and words; but at the same time the general idea is poured in an indescribable manner on my brain, and thus mechanical and inspirational mediumship mutually assist and correct each other.—I am, dear Sir, yours truly,

R. E. X.

London, 25th June, 1874.

A LETTER TO FRIENDS ON EARTH FROM FRIENDS IN HEAVEN.

June 19, 1874.

Our dear Friends on Earth,—We have found a means by which we can once more speak to you, and we rejoice that it is thus permitted us to communicate with those we have left behind.

It is not very long since some of us have reached this blessed land, and it may not be long till some of you join us; we therefore think it will be of use to each of us to say a few words about the passage from your world to ours. It is not such a passage as most of our dear ones below suppose. There is no great and sudden change. It is as natural for man to die as to be born. All through his earth-life he is passing through changes, and many of the changes he undergoes are greater in extent than the change you are so blind as to call death. It is, for instance, a greater change when you pass into the state you call sleep. You are then with us, and we remodel and purify many of your opinions, and attempt to elevate your desires; but when you are clothed in bodies of flesh, you are not usually aware of this. Hence the change is greater than when you pass consciously and permanently over to our shore. We might go on and show how other events are more important to you than the mere casting off of your bodies, but we refrain, partly because it would not be comprehensible to you, and partly because—even were it so written that you could understand it—it would not be the best way of giving the lesson we at present wish to convey.

We have chosen this opportunity of sending a special message because we are in great hopes that it will be of use at the present time. It is not often that an occasion offers so favourable to a candid hearing, and we embrace it the more readily because our medium is aware of several circumstances which will be of use in establishing his reliability. We leave him to explain this in his own way.

Please always bear in mind that only those who really seek for truth and good find them, therefore do not say that you will not believe till you see for yourselves, but rather say you will examine the evidences

and seek by experiment to bring the assertions of others to the test. If you honestly do this, it is quite certain you will ultimately come to the conclusion that the facts are as stated, and that communion is possible between the two worlds.

In the second place do not say, in the ignorance of your hearts, that because you do not find it mentioned in Scripture that such communion is possible it must therefore be sinful if it be real. This is not a necessary sequence, even if it were based on truth. It is, however, altogether erroneous to suppose that Scripture is silent on the subject. Many passages point to a time when spirits shall walk the earth again, and when men shall dwell, even while in the natural world, with the angels of heaven. We do not mean to go into this question here. We only make the assertion, and allow you to ponder it and study for yourselves. But be not too sure that you understand what this communion really is. It is not the same as that between man and man or between spirit and spirit. It is a mysterious interchange of thought and affection, and takes place even when you are in complete ignorance of it. It is idle to think that you will have nothing to do with us. You might as well say you will have nothing to do with the air you breathe, or with the sun that shines upon you. We are ever with you, and we are ever influencing you, and if you do not seek to understand how this is, it may prevent us from influencing you for good, and those who do not seek your good may be able to lead you unawares into evil. This is a most serious way to look at the matter, and on this account we would have you earnestly ponder what we have just written. You must not cast aside these lines as soon as you have read them, but re-read and re-read till you have made yourselves thoroughly acquainted with our arguments.

Again, it is surely altogether a mistake to suppose that because some of the things you hear of regarding Spiritualism tend to lower your opinion of the spirit-world should they prove true, that therefore the whole must have the same effect. On the contrary, if you wish to learn what is truly the condition of those who have passed away after living well their earth-life, you have only to seek for yourselves, and in each household will be found a medium who will enable you to meet those who are sent to you to instruct you and lead you upward. Just as a man seeks, so he finds. If he care only for physical effects, he will find them only, and perhaps come to the conclusion that no spirit is concerned in making the movements and noises which he is unable to ignore, but that an unknown physical force is the sufficient cause. If he seek only amusement, he will meet with spirits who care for nothing else, and he will, in the end, be disgusted with what they do and say. He will then either give up in despair all attempts at better things, foolishly imagining that they are only for time and not eternal, or he will come to the conclusion that only foolish spirits are able to communicate, and that it is wrong to encourage them. But if a man with earnest faith in God and goodness, seek to find truth, and having found it, to use it for good ends, he will be led by our Lord into the most glorious realms, and he will meet there the angels around the eternal Throne. He will in time be permitted not only to communicate, but will have his own spirit raised to a state of bliss and glory even while still in the body, and he will dwell conscious in our world and in yours at once. This is what is meant by the promised Millennium, and when it has come to pass, the words of Christ come true,—“He that liveth and believeth on me shall never die.” This is what we are earnestly trying to bring about, and each of you on earth can help by seeking to meet us in the spirit we have portrayed. This is what was meant by Peter when he said, in 2 Peter iii. 11, 12, “What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God?” and by John, in Revelations, when he ejaculated “Amen! even so, come, Lord Jesus.”

Try, we beseech you, to thus hasten towards that glorious time. Then, and then only, will sin and sorrow cease from among you, and will you be at peace in your hearts and your homes. It is only in this way that poverty and disease shall come to an end, and that universal harmony shall reign among mankind.

We have now done; and we leave you to yourselves to ponder, and, above all, to pray over what we have made our medium write. It is

not his doing, but ours, and he is only the passive instrument in our hands. We are ourselves, however, merely instruments, and it is our joy and glory to feel that in thus urging you to seek for heaven while you are yet on earth, we are doing the work of Him who came to your poor fallen world to make heaven and earth again as one.

Your prayers are also asked for to hasten on this consummation, and they will avail even if you only think that it is barely possible what is written is true. Try, and such an occasion will come as you at present think infinitely beyond your reach. AMEN AND AMEN.

THE PHILOSOPHY OF THE RESURRECTION.

To the Editor.—Dear Sir.—As I was lately pondering over the so-called Christian dogma of a physical resurrection I alighted upon a report of an article written by Mr. G. M. Tagore, once a Brahmin, and read before the London Anthropological Society in March last by Mr. G. Harris, F.S.A. From that paper I learn that the ancient Hindus held the belief in the existence of a subtle ethereal clothing to the soul apart from the corporeal and visible body, which clothing, or body, it, the vital soul, retains after the death of the outer material body. The writer seemed to think that this Brahmin doctrine of an essential body that survives the destruction of our present exterior body throws light on the fifteenth chapter of Corinthians. Whether it be so or not, I think it may be used as showing that Jesus held exactly such a belief, and also as showing that the most ancient philosophers, Jesus of Nazareth, and modern Spiritualists are in perfect accord in the belief, or rather, knowledge, that the only resurrection is that of the interior real man out of the exterior body, which takes place at the moment of dissolution. I know that on any question apart from morals and pure individual religion it is hard to glean from the symbolical and enigmatical phraseology used by Jesus what his own esoteric belief on any philosophical or theological subject was. Generally his language on such subjects was the simple reflex of the vulgar notions held by the Jews, which were at that time a medley of conceits or fancies derived from the mythologies of the nations with whom they were or had been in contact. The supposed agreement between the Hindu philosophy and the teaching of Jesus to which I wish to direct attention, is, as I believe, to be discovered in a conversation held by Jesus and some of the Sadducees. The story is to be found in Matt. xxii. 23—33; Mark xii. 18—27; Luke xx. 27—38. We are told that certain Sadducees who did not believe in any resurrection presented to Jesus the case of a woman who had married and survived seven husbands, and they asked him an answer to their question: "Whose wife is she?" or rather, as found in Matt. and Mark, "Whose wife shall she be?"

In these stories there is a great difficulty, if not an impossibility, in ascertaining the exact sense of the expressions used, arising from the discrepancies in the stories themselves. Thus we read: "Now that the dead are raised, even Moses showeth at the bush when he calleth God," &c.; "And as touching the dead that they rise, have ye not read in the book of Moses?" "But, as touching the resurrection of the dead, have ye not read that which was spoken to you by God?" Here the supposed verbal inspiration shrinks and dwindles into an imperfect translation of reports of conversations, depending for their value upon the accuracy of the memories of fallible and ignorant men. Jesus at once told them that their notions were erroneous, that they neither understood their own Scriptures nor the power of God. He then referred them to their own great oracle, Moses, and by a very catachrestical exegesis derived therefrom proof of a resurrection. I cannot possibly find any such proof in the words referred to (Exodus iii.), nor do I think that any of your readers will succeed in doing so. The words are: "I am the God of thy fathers, the God of Abraham, the God of Isaac, the God of Jacob." Jesus added a kind of a gloss of his own upon or unto those words, and so super-imposed an entirely new meaning. "God is not the God of the dead, but of the living." By connecting this proclamation of his name by God to Moses, and his own proposition that God is the God of living men only, Jesus assumed proof that the dead are raised. But if the thesis of Jesus proved anything, it proved a resurrection which had taken place, which was taking place, and not a resurrection which might or would take place in some unknown future. But how could the argument of Jesus prove any kind of resurrection from the dead? It could only do so by assuming that Abraham, Isaac, and Jacob were risen and alive at the time of Moses. Fairly, I think, we may put it thus: God is not the God of dead men at all, but of living men. Therefore, when God designated himself the God of Abraham, Isaac, and Jacob, those men were alive, and not dead.

Therefore the scriptures, when rightly understood, show that the dead are raised—that Abraham, Isaac, and Jacob are not dead, but risen.

But what kind of resurrection can we possibly logically deduce from the argument of Jesus? Certainly not a physical one, not a rising of the dead bodies from their tombs; for Jesus knew, the Sadducees knew, and we also know, that no such resurrection had or has taken place; nor yet a resurrection which may, shall, or will take place in the future. Hence I think we are compelled by a logical necessity to assume or believe that the Hindu idea existed in the mind of Jesus; namely, the survival of the essential body, the real, interior man, the resurrection of the real living immortal man, from, or out of, the lifeless mass of matter which it leaves behind to be consigned to its kindred earth and air. Jesus told his questioners that they erred in their interpretation of their own writings. Now, I think that the story of Samuel and the so-called Witch of Endor has more relation to the subject we are considering than anything to be found in the old Hebrew legends or ecclesiastical history. Samuel, we are told, was dead, his body was buried. Saul wished to commune with him. (Rank Spiritualism all this). He applied to a clairvoyant medium at Endor. In the non-scientific language of that day, Samuel was brought up. I do not think any rational reader will be so foolish as to suppose that the body of Samuel actually forced itself out of the grave or tomb, and talked to Saul. Proof is given that nothing of the sort is meant. Had it been Samuel's earthly body, Saul must have seen it; but he did not, for when the medium told him that she saw "men as gods coming up," Saul inquired what he was like, what his form was. Like Spiritualists at the present day, he wanted a test. The medium described what she saw. "An old man clothed in a mantle." Actually (mark it, Christians) a materialised spirit-form, and clothes and all! The identical Samuel that Saul knew

when he was alive. He told Saul, "To-morrow thou shalt be with me." Where? in the grave? No, but in *Sheol* or *Hades*, the region of the departed. Only on the supposition of a spiritual body which had survived Samuel's physical body, does this old story become intelligible. It carries back clairvoyant mediumship, *Spiritualism*, to the time of Samuel, and demonstrates that the old Hebrew Scriptures, the old Hindu or Brahminical philosophy, the teachings of Jesus, and the philosophy of modern Spiritualism, all belong to one great system of Natural Religion.

JAMES BREVITT.
53, Canterbury Road, Kilburn.

EXTRAORDINARY PHENOMENA.

To the Editor.—Dear Sir.—With your permission, I desire, as briefly as possible, to place before your readers a record of occurrences of a most marvellous kind that came before my notice on Friday evening, June 19th, 1874, in the drawing-room of a merchant in Newcastle-on-Tyne, who has recently entered upon the investigation of what are termed modern spiritual phenomena, and who kindly asked me to be present as a witness of the phenomena that might occur. The ladies and gentlemen who had been invited for eight o'clock did not all arrive before half-past eight, at which time there were, including the host and hostess, their son, a youth of about twelve years of age, and their daughter, about nine years of age, sixteen persons present, of whom four were ladies and twelve gentlemen. With the exception of two young men, I was personally acquainted with all the ladies and gentlemen present.

At the first part of the proceedings we all assembled in the drawing-room, the door of which was locked, and the key was placed on the piano. Two lady mediums, Miss F. and Miss W., were placed back to back on chairs, and their hands were securely strapped to the backs of the chairs. The remainder of the company formed a circle round the two mediums at a distance from them of from four to six feet. I sat opposite to Miss W., and placed my toes against hers. The gentleman who sat at the opposite side of the circle did the same to Miss F. The whole of the persons present then joined hands, and the gas was turned off. We were then in total darkness. We sat in darkness for about an hour, and during the whole of that time, with the exception of slight knockings in answer to questions, and talking by one of the lady mediums, who was supposed to be in a condition of trance, nothing of any importance occurred, and several who were present felt rather disappointed at the small results.

We had been told, however, during this hour of quiet that the spirits or agents were reserving their power for the next part of the seance, and whether they were so or not, the second portion of the seance was as remarkable as the first was uneventful.

I may mention that during the hour of darkness the company sang several of the popular hymns and melodies that are used in Sunday schools and in modern revival meetings.

At this stage of the proceedings of non-results the gas was again lighted, and the room, furniture, mediums, and spectators were found exactly in the positions they occupied when the light was turned off.

After five minutes' conversation it was agreed that we should hold a seance for what is called the materialisation of spirit-forms.

In this second part of the proceedings an arc or curve, consisting of eight chairs intended for eight sitters, was formed across the drawing-room; the chairs faced the fireplace, and the distance of the centre chairs from the fireplace was about ten feet. The stove forming the fireplace was black, and was surrounded by a broad white marble mantelpiece. On the mantelpiece was a very large mirror. At each side of the mantelpiece is a recess such as is commonly seen in modern drawing-rooms. Speaking from the position of a spectator facing the mantelpiece, there was a square table in the left-hand recess, and the right-hand recess was draped with long dark curtains; in front of the recess and curtains there was a four-folding screen, the third leaf of which was placed upon a book in order that the fourth leaf next the mantelpiece might move freely as a door on its hinges. An arm-chair was placed in the recess, and Miss F. was invited to enter the recess and place herself upon the chair.

Prior to the lady entering this extemporised cabinet, I went in and examined the place carefully, and found an entire absence of anything except the chair, curtains, and smooth surface of the screen. Miss F. is a lady apparently about seventeen years of age, of middle stature, probably five feet high. She was dressed in an ordinary close-fitting grey dress.

When Miss F. had taken her position in the recess the eight front chairs were accepted by two ladies, six gentlemen, and the little girl sat on the knee of the gentleman on my left. I sat on the fourth chair from the right-hand wall of the room, and of course on the fifth from the left-hand wall, there being eight chairs in the curve. My chair was immediately under the chandelier, and the curve of eight chairs equally divided the room. The remaining seven visitors occupied a row of chairs behind the first row. The entrance to the room was behind all the sitters, and was kept locked during the whole proceedings.

Arrangements being complete and each sitter being in position, a complete chain was formed by each person grasping and holding during the whole seance the hands of his neighbours. The gas was then turned down, so that it merely gave a glimmering light, but sufficient to enable any person present to distinguish the objects that were before and about him. These preliminary arrangements having been made, some of the popular revival melodies were again sung, and the startling phenomena of the evening began to present themselves.

My readers must please to bear in mind that Miss F., the lady in the recess and behind the screen, was the only person in the room who was not held, and certainly was the only person behind the screen; she is a young lady about five feet high, and had on her a tight-fitting grey dress.

The light in the room being rendered dim by the gas being lowered, the company sang for about five minutes some of the popular melodies of the day, when the free leaf of the screen was seen to move, and a very faintly-defined nebulous-looking small figure glided from behind the screen, and presented itself in front of the fireplace; the motion of the figure was very timid, and it speedily retired. Shortly after the door of the screen was again opened, and on this occasion a tall, semi-luminous figure, draped from head to foot as a female, in a luminous

gauze-like garb, glided out. The apparition was very tall, and I had an excellent opportunity of forming an estimate of its height. I sat opposite the large mantelpiece mirror, and saw the reflection of the single gas light that was burning in the room. The figure glided past the mirror, and I noticed that when the lower part of the face and upper part of the neck of the figure crossed the reflection of the gas-light the reflection became invisible, proving the opacity of the figure to the passage of rays of light, and affording me the means of measuring its height, which I did at the close of the seance by requesting a gentleman present, who was about 5ft. 6in. high, to stand before the glass, when I found by such comparison that the spectral figure was taller than he, and, therefore, at least six inches taller than Miss F., the medium. Several remarkable peculiarities were manifest in the tall female figure. She or it glided, and did not appear to walk, but rather to slide noiselessly across the floor. The figure when standing immediately before me was asked if she were related to anyone present, and by three knocks indication was given that she was. Eventually the figure intimated by a slow bowing of the head in reply to questions that she was related to Mr. R., the gentleman who sat on my extreme left. She was asked by him to come across the room and speak to him, the figure immediately glided across to where he sat, and, stooping or reclining near him, according to the testimony of Mr. R., mentioned to him the name of his wife. The lady next to Mr. R. heard the whisper, but did not catch the name. The figure again rose and stood opposite to where I sat. She (the figure) was then asked to give some token to each one present. The figure stooped down and picked up a tray of biscuits, and sliding cautiously forward, tray in hand, presented one to each of the persons in the front circle, each of whom removed one from the tray. I took one in each hand, and at the present time have in my possession the biscuit I took with my right hand. The figure then glided backwards, and before departing behind the screen displayed the skirts of her dress, which formed a train on the carpet extending two feet from her person. During the five or ten minutes that this apparition was before us it frequently altered the brilliancy of its semi-luminous apparel, the upper and lower parts of which were at all times the most luminous. The bright nebulous-looking skirts extended from the form a distance of two feet, and gracefully swept the floor during the time the figure moved about. After an interval of about two minutes another form appeared from behind the screen. On this occasion it was the form of a female child, about four feet high, the head being visible just above the level of the mantelpiece. This form glided about in the open space between the sitters and the mantelpiece, and speedily re-entered the space behind the screen. In a very brief period another form appeared, and on this occasion the figure was not the height of the mantelpiece, being little more than three feet high. The form was not so distinctly visible as was that of the tall figure, but nevertheless was easily recognisable. This figure seemed to draw open the breast of its dress or covering, and revealed apparently a brownish black body. The child-like form was asked to dance, and a pair of small hozy black feet visible beneath the white skirts of its garments moved rapidly in the act of dancing on the floor, and I heard a kind of rythmical beat on the floor, but whether the noise was produced by the figure or by some one in the room beating time, I cannot positively say. This figure having retired, another female figure of ordinary stature, apparently about five feet in height, made its appearance, and cautiously moved about the space in front of us. This figure, on being interrogated intimated by knocks and by bowing the head that it was related to someone present. The question "Are you related to me?" was asked by each sitter, commencing with Mr. R. on my extreme left, and passed along the circle with negative answers until it reached Mr. H., who sat two to my right, when the answer was "Yes." He said, "Are you my mother?" and the figure bowed in affirmation. He said, "Will you please to shake hands with me, mother?" The figure glided across to him, extended its arm, took his hand and grasped it; finally it raised his hand to its lips and impressed on it a very audible kiss. The figure then glided backward and passed behind the screen. After this a masculine Scottish voice was heard behind the screen, the gas was turned fully on, the screen was throw open, and Miss F. was found in her ordinary costume, sitting in the arm-chair in a condition of trance, out of which in the course of a few minutes she came, and this remarkable seance terminated.

Permit me, in conclusion, to say that I have not the slightest doubt of the objective reality of the phenomena described, and that they were not and could not be produced by any person visibly present in the room.—I am, &c.,

T. P. BARKAS, F.G.S.

Newcastle-on-Tyne.

[The above letter, which has appeared in the *Newcastle Chronicle*, has evidently excited the jealousy of the other Journals. "Novocastrian" occupies a column in the *Express*, with verbose abuse of Spiritualism and Spiritualists. We thank him for admitting the frequency of spiritual phenomena "in the houses of Newcastle merchants."—Ed. M.]

Mrs. ANNIE E. FAY'S SEANCES.—To the Editor.—Sir,—A few nights past I was privileged to attend one of this young lady's seances, and was highly pleased at the distinctness of the physical manifestations then produced, but more particularly at the simple, but satisfactory, test conditions which were proposed by the conductor of the proceedings, leaving visitors to suggest any other means they pleased. Under half-gas light at least a dozen different physical phenomena occurred—lifting weights, driving a nail with a hammer, cutting with scissors and pen-knife, &c.; and in the dark seance which followed, the manifestations were no less distinct and satisfactory, the young lady being part of the time in custody of the visitors. Objects were moved about the room, a guitar sounded above, around, and among us, hands touched us gently and roughly as we asked them, the medium during the time speaking with us. All this was under circumstances of unquestionable genuineness. I am assured a visit to Mrs. Fay's seances will prove of great interest to believers in this new science, if so it may be called, and inquirers could have no more genuine phenomena, which are conducted with fairness and candour, and if sceptics can explain the "how," it is of importance they should do so, for such performances are either marvellous imposture or a new order of facts. One man of science should examine into them on our behalf and report.—JOHANNES SCOTUS.

TESTIMONIALS FROM MR. BUGUET'S SITTERS.

We have received the following translations for publication. The originals may be seen at Mr. Buguet's rooms, 33, Baker Street:—

Nieder Walluf, Jan. 27th, 1874.

I have very much pleasure, my dear Mr. Buguet, to confirm what I had the opportunity of telling you a few weeks ago, respecting the spirit-photos for which I sat at your studio; one of them (which surrounds me with a veil) has been unanimously recognised by all the persons to whom I have shown it as being the likeness of a childhood friend of mine, the Baroness de K—, who died about sixteen years ago, and of whom I was far from thinking. The day before the sitting my guardian spirits had informed me by mediumistic writing that I should obtain the likeness of a person known to me, whose object in manifesting itself was to recall itself to the mind of my sister, with whom the Baroness de K— was an intimate friend.

Another photograph, although less positive than the first (my wife being the sitter), has been recognised by several persons as being the likeness of a young lady who died at Warsaw some years ago, and of whom my wife was thinking during the sitting.

I am, my dear Mr. Buguet,

Yours truly,

PRINCE EMILE DE WITTGENSTEIN.

I hereby certify that I have followed the whole process of Mr. Buguet's spirit-photos, and that he works exactly as in his ordinary photos.

Paris, November 5th, 1873.

The undersigned declares his having assisted at the following operation:—I selected from a parcel of glasses three, which I cleaned with pure nitric acid, alcohol, and tripoly; colodionised, sensitised, focused, and developed myself. I marked the glass by cutting off a small piece, which I kept by me.

The operation was a most successful one, after which I adjusted the piece of glass I had cut, and ascertained that it had not been changed.

ALEXANDRE ARSAKOF.

Trieste, 18th March, 1874.

Sir,—Our mutual friend Mr. Gledstones mentioned your wish as to having a few words from me respecting the spirit-photos obtained through your mediumship. I have great pleasure in so doing. The spirits you have sent me are equal, if not superior, to those obtained in England and America. The last you sent me, in which I am the sitter, is most interesting, and I purpose writing about it in the *Spiritualist* papers.

Allow me, dear sir, to congratulate you on the magnificent power you possess. The material proofs are the best to be presented to thoughtful minds, and it is difficult to give better proofs than those obtained on your glasses. Let us unite in common work in the propagation of truth, and let our hearts be united in the same endeavours.

Yours truly,

FAYRE CLAVAIROZ,

French Consul at Trieste.

The portrait of my mother (who died on February 17th, 1856), and which I obtained at Mr. Buguet's on March 23rd, 1874, is of an undoubted likeness.

ALEXIS L—.

243, Boulevard St. Germain.

I hereby testify that the portrait of my father-in-law, obtained at Mr. Buguet's this 5th of February, 1874, is a perfect likeness.

COMTE DE BOISSE.

12, Rue de Ponthien.

I certify that the above has been done in my presence.

DEVOLINT,

Colonel d'Artillerie.

Paris, February 5th, 1874.

I must bow before what I do not understand, but I affirm that this is my son Eugene's likeness.

VERGOTOL,

Proprietaire à Mont de Maison.

46, Boulevard Longueville, Paris, 6th February, 1874.

I affirm that in the negative just presented by Mr. Buguet, I can distinctly recognise my husband, who died eight years ago.

VEUVE LUISERN.

4, Rue Balzac, Paris, March 9, 1874.

I certify that the portrait of my brother Charles, who died on the 9th of December, 1873, Rue Newton, Paris, is a striking likeness of him.

J. DE PALMOS.

6, Rue Inkermann, Paris, April 20th, 1874.

I certify that the spirit which manifested itself on my photo is my wife's mother. She has been recognised by various members of the family.

L. POGÉ, of Tours.

PHOSPHORUS LIGHTS.—If your correspondent will buy at a chemist's a small quantity of phosphorised oil he will have the same material I used when I had a special sitting with the Davenports at Hanover Square Rooms. At that sitting just before the gas was put out I poured the oil on the musical instruments on the table. I then saw the guitar, tambourine, &c., float up from the table, whirl round the large room rapidly, come down on the heads of sitters, rub some of the oil off and leave it on the hair, causing the sensation of fear in the minds of the witnesses. To those "can't-be" sinners who limit God's power in the form and substance to their own eyesight energy we say, you think more highly of yourselves than you ought, and know little of the unseen elements in which you live and move and have your being—elements in which intellectual life can as easily exist as do the thousand and one unseen insects that float in the air around us, whether in the temperate or torrid regions. Size and transparency are simply conditions. If Spiritualists would cultivate evening sittings on moonlight evenings they would have phenomena that would speedily crowd out the nuisance of dark seances.—J. ENMORE JONES.

NEW TESTAMENT COMMUNISM.

A lecture on "Communism," by W. H. Riley, is reported in the *Republican Herald*. We quote a few extracts. The chief arguments advanced are derived from the Scriptures. Speaking of the Bible, the lecturer says: "There is no book in existence that more forcibly denounces kinglycraft, priestcraft, and goldcraft—usury—than does our English Bible. And the miscalled Christianity of England is a hideous compound of all the crafts denounced in the Bible."

Further on he says, alluding to the New-Testament communists: "The Holy Communion was not a ceremony, but a reality! Loaves were divided—not mere ceremonial crumbs—and the service was performed every day, each meal being a service. Christ practised Communism, and was quite as strong an opponent of ceremony and priestcraft as Charles Bradlaugh ever was, or is likely to be. 'Ministers' no longer minister, but only preach, and go through the motions.

"I know it will be hard for many who have been subjected to our modern false education to believe that the Communion service was a reality, and not a mere ceremony or sham. In these days we find little else but shams, as far as anything that civilised Christians can alter is concerned. But it only needs an intelligent and fair reading of the New Testament itself to prove that the 'Communion of Saints' was *Communism*, and the 'Holy Communion' was not a mere farce, in which Dives, for a few moments each month, consented to kneel and nibble alongside of Lazarus. The sixth chapter of the Acts of the Apostles commences as follows:—'And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitudes of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among ye seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.' It seems, from this text, that the disciples had strayed into the broad path that led to priestcraft. They were inclined to make a profession, or trade, of their religion. They wanted others to minister while they merely talked.

"The 'body' of the Holy Communion—was Communism. Christ, evidently, often spoke of himself, and of his Father, as meaning Communism. Christ was a Communist, the apostles were Communists, and none but Communists were eligible to become disciples. Now all who advocate Communism are denounced as 'atheists' by all orthodox professionals.

"I will read from the second chapter of the Acts:—'And they continued steadfast in the teachings of the apostles, and the fellowship, and the breaking of bread, and in prayer.' John Wesley commented upon that verse as follows:—'So their daily church communion consisted in these four particulars:—Hearing the word. Having all things common. Receiving the Lord's Supper. Prayer.'

"I now continue the quotations from the Acts:—'And all that believed were together and had all things in common, and sold their possessions and goods, and divided them to all, as any one had need. And the multitude of them that believed were of one heart and of one soul, and not so much as one said that ought of the things which he had was his own, but they had all things in common.'

"How few modern 'Christians' have ever read the story of Ananias and Saphira intelligently! They professed to be Christians, and were not Communists. They professed to be practising Communism, when they kept, as private property, part of the price they had obtained from the sale of their goods."

THE INFERIOR CLERGY.

A strike among the inferior clergy will be borne with equanimity. The revolt of the parsonage will be a joke compared to the revolt of the field. The agricultural labourer and the country clergyman are both bucolic, and both, as Swift was never tired of remarking of the better educated of these two classes, given to increase and multiply beyond their means. We are not going to treat a very serious subject in any spirit of flippancy. We do not feel it consistent with our self-respect unfairly to impeach a body of men of decent scholarship, status, and character. We know the clergy to be, as a whole, gentlemen of refinement, feeling, and politeness. All this we admit, and more; but people are not as a rule paid for being ornamental.

What do the country clergy do? What is their influence? They preach to a few swains, a drowsy squire, and a dozen old women, one of whom interrupts the smooth tide of snug, harmless, and complacent talky-talky with a blasphemous snore, for which she receives a solemn reprimand, and loses the blanket which at Christmas the curate and the squire's daughter would have otherwise sailed off to her flattered cottage in order to bestow.

The inferior clergy are best described by the fact that "they have nothing in them" which the world cares to pay for. They might as well all be poets at once. They are "earnest" up to a certain extent, and the great world loves real earnestness after all; but how can they be earnest in the sense of being genuinely warm-hearted and really useful, when they have nothing in them but a voice that re-tinkles the drowsy platitudes of buried oracles, a love of croquet, good wishes for the poor, and "chivalrous" chat for the ladies, who confound a hallowed authority in matters of religion with the possession of a white tie? Why should these well-meaning personages all have benefices of, at the very least, £200 a-year? They are not obliged to take Holy Orders at all; and when they do, it is too often the only part of them that is holy. They are not forced to marry. Why should they have £4 a-week for a sermon which is even worse than it was as it fell from the lips of the poor dolt who wrote it a century ago, because, simple as the twaddle is, its adopter cannot understand it; because he looks sleepy during its resurrector from his tongue, wishes the whole thing were over, and retails the melancholy rubbish in accents so soporific as to make its effete buzz still more dreary than when it was first hummed?

There are 100 people in the congregation. They bear this dreadful man; and if he has £200 a-year, which is to be his lowest remuneration, he is paid about £4 for the performance. On the other hand, a London journalist writes a leading article—say, on the illness of the Prince of Wales—in one of the morning papers, which is quoted in four evening

prints and the weeklies, till he stirs, not a hundred souls, but a million. There was many a powerful sermon so preached at the crisis of the Prince's health. The preacher in the press is paid £2 for influencing ten thousand times as many persons as are henceforth to be talked to by the holder of a country benefice for £4. At least, why cannot the sacerdotal carte be limited either to glorious zealots who are willing to copy the example of the Founder, as well as his precept, and to give up everything for the Kingdom of Heaven, or to social ornaments who have means of their own? As it is, the pay of the clergy is, we admit, bad; but then, their work is not substantial. Indeed, the Marquis of Lorne's whiskey is better than his other spiritual movement in favour of the superior stipend of the inferior clergy, who, at a conclave held in the hall of Queen's College, Oxford, have just produced overpowering statistics as to the different small incomes of intellectually small people of pulpit proclivities.

Nor are these Christians humble. On the contrary, the childish arrogance of the inferior clergy in London is simply insufferable. They are even the laughingstock of the debating societies of the young men of Christian associations, at which we are informed, contrary to their bleating protests, they insist on presiding. There is more of the harsh-voiced peacock about these presiding shepherds than of the lamb; and the inferior clergy in the provinces, though less conceited, are still more ignorant than their town brethren. Now and then comes a clergyman like the Bishop of Manchester, who actually knows what is going on in the world around him; who positively talks sense; who, incredible as it may seem, wages war with poverty and with the concrete actual manifestations of evil generally.

What the inferior clergy are may be seen in their faces. The white-tied gentlemen flock to the Oxford and Cambridge cricket match with countenances pale, effeminate, weak, and uninteresting. It is pleasant to know that these academic specimens of the Apostles, who want more loaves and fishes, are dwindling in number year by year. Even the blessed tribe of ungodly literates will soon see that the world will not pay for vapid talk from people who have nothing in them. And if most of the inferior clergy went and took lessons from the Bishop of Manchester for one year, it would be then quite soon enough to talk of paying them better, for then these ornamental gossips might have something to say.—*London Lantern*.

RELIGIOUS AND SPIRITUAL SURGERY.

A gentleman who has resided for some time in India sends us the following extract from an Indian paper respecting the surgical operations performed by a native Mohammedan, who has been untaught by European methods:—

"A NATIVE OPERATOR.

"A correspondent favours us with the subjoined description of an interesting scene, which he, with a friend, witnessed in a small village near Isakhel, in the Bannu district, Punjab, India:—A friend and myself went to the village in question near Isakhel at the invitation of a resident, named Dost Ali, of local repute as a surgeon, to see what he called his "hospital" and its inmates. On arrival we found the whole village assembled near the said "hospital," where were some five or six blind old men and women waiting for the performance of what to them appeared a miracle, which was to restore them to sight. Dost Ali first showed us some former patients of his, on whom he had operated for cataract successfully. He then showed my friend a Waziri youth, upon whom he had performed a difficult lithotomy operation some six days before. By this time it was getting late, so Dost Ali set to work with his other patients. An elderly woman was first brought forward, and being put in position in front of the operator, he proceeded to operate. Before commencing he called on the people to bless his work. In an instant the whole concourse was hushed, and everyone, with hands joined and uplifted, uttered a fervent "dua khair." He then proceeded to perform an operation upon his patient's eye, and a cataract was removed skilfully and well, considering the wretched instruments the *hakim* used. A very aged woman's turn came next; she was helped forward by her son, who, by the way, looked nearly as old as she did. When her eye was first pierced she winced and cried a little, but being told to repeat the Creed, she did so, the whole crowd joining. This apparently gave her confidence, and she bore the operation for both eyes with great pluck. On finding her sight so suddenly restored, and recognising her friends, she began crowing with exultation and delight; and after embracing the legs of her benefactor, threw herself forward as if to kiss his feet. Dost Ali stopped her, telling her to thank God and repeat her Creed. This she did with extraordinary fervour, the crowd accompanying her. Next came a middle-aged Pathan, with very deep-set eyes, owing to which removing the cataract was more difficult. After that we returned to Isakhel, deeply impressed with what we had seen. Our correspondent concludes by saying that there must be many Dost Alis in the Punjab, but are they utilised by Government as they might be?"—*From an Indian paper, 1874.*

The above report indicates several noteworthy points. In the first place Dost Ali practises his art, not for the fees it will bring him, but for the simple love of doing good. Secondly, he enjoins on his patients religious and spiritual exercises under their sufferings, in which the population gathered round earnestly join. This is a kind of anæsthetic which would be received with, perhaps, little favour in our London hospitals. It is altogether an interesting problem in how far these patients are protected from pain and placed on the way to a speedy convalescence by these religious exercises, and also how far the operator may be guided in his work by surroundings so sympathetic and spiritual. When we compare the methods thus practised in India, and look at the eager struggle for fees, the use of nerve-destroying anæsthetics, and the revolting practices to be met with in some of our operating theatres, we may ask ourselves whether the English or the Indians are furthest advanced in the matter of civilisation.

MRS. BUTTERFIELD is ready to receive invitations to visit places where Spiritualism is being established, and give inspirational addresses under the influence of her spirit-guides. She is also desirous of assisting in the formation of circles and the practical work of the movement, in which she has had real experience.—Address, Mrs. Butterfield, Gisburn House, Queen Street, Morley, near Leeds.

AN EXPERIENCE WITH THE SHAKERS.

To the Editor.—Dear Sir,—Having heard and read so much about the Society of Shakers in America as being so much superior in many respects to ourselves, I, as a Spiritualist, had an impression to go to America and live with the Shakers for a time, to see whether what they said about themselves was really a fact or not. Accordingly I went to America for that purpose in December, 1872; and with your permission I will give you a few facts respecting them, and leave you to judge whether they correspond with Elder F. W. Evans's statements when he was lecturing on Shakerism in England.

When I got there I was made welcome by Elder F. W. Evans and the rest of the brothers and sisters, and very kindly treated, but on becoming more intimately acquainted with them I found that not one Spiritualist in a thousand would do for a Shaker, for Spiritualists above all others are lovers of liberty, in fact I cannot conceive of anyone becoming a Shaker unless he be a lover of serfdom.

Elder F. W. Evans gave us to understand (according to the reports which you gave us in the MEDIUM) that the Shakers worked about four hours per day, but when I got there I found that they worked from eleven to twelve hours a-day. In winter they commence work at 5.30 a.m., and work till 6 p.m.; and in summer they begin at 4.30 a.m., and work till 6 p.m., and out of the above hours they are only allowed one hour for dinner and a few minutes for breakfast. So much for their statement about working four hours per day. After they have done work they have to attend meetings every evening in the week, and at two of the meetings they have to march up and down quickly for an hour, which I thought was not at all calculated to give them rest to their tired bones.

We were told that they had spiritual manifestations the same as the Spiritualists have, but if they have I did not see them. If any letters came to me from home the Elder wanted to see what was in them, and if I wrote one back he wanted to see that also; and if it contained anything that he did not approve of he would not allow it to go, so you see that a Shaker cannot send anything in a letter to his relatives or friends if it do not meet with the approbation of the Elder. I did send letters to my friends containing information which the Elder would not have allowed to be posted, but I had to do it unknown to him by means of a confederate outside. It is the same with books, newspapers, and other periodicals; nothing is allowed to be read except it meets with the approval of the Elder, and all works on Spiritualism are strictly prohibited. Of course the Elders read what they please, but they dictate to the rest of the community what shall and what shall not be read; but it appears to me that it signifies little whether they are allowed to read at all or not, for they have precious little time to devote to that purpose, for when they have completed their task of physical labour and gone through their religious exercises, methinks they will have no taste for reading, but their jaded frames will stand in need of Nature's great restorative—balmy sleep. If any of the Shakers are seen to converse with one of their hired men or with one another they are expected to confess all to the Elder; so you see there is the confessional among Shakers as well as Roman Catholics. If a man join the Shakers, and he have some money, he has to give it up, but if he leaves them again he has it returned to him. A young man whom I knew went and joined them, and was with them two years, and worked all the time; but he finally became disgusted with them and desired to leave them, so they let him go, and gave him the paltry sum of twenty dollars for two years' labour.

Now, Sir, if any of your readers have any inclination to join the Shakers I would advise them to stay at home, for it will be quite soon enough for any of us to go into a state of penal servitude when we become criminals and the law compels us to do so. I can see nothing better than slavery in Shakerism. I am sorry I cannot do justice to the subject, but I hope that the few broken remarks which I have made will in some measure prevent some of the readers of the MEDIUM from becoming victims to the Shakers.—Yours truly,
S. Rigg.
Halifax, June 14th, 1874.

MODERN MIRACLES IN THE CHURCH—"STIGMATISATION."

Spiritualists are often rebuked for their love of the miraculous, and the eagerness with which they accept stories of marvels which stagger the credulity of those who assume to know better. The following extract from the Berlin correspondent of the Standard, June 30th, will show what may be safely believed at the present hour on the authority and with the sanction of the Church of Rome:—

"When other topics are worn to the bone the Press is driven by sheer despair to discuss the latest case of "stigmatisation" in the Romish Church. The newest claimant to the honours of this miraculous manifestation is, as you are aware, a certain Louisa Latour, of Bois d'Haine, in Belgium, who has been taken under the special protection of the Ultramontane Germania. Herr Majunke, the editor of this thorough-going print, has visited Louisa Latour and convinced himself that that visionary has really received the rare privilege of being marked with the five wounds of the Saviour, which bleed regularly every week from midnight on Thursday until midnight on Friday. 'First,' as Herr Majunke tells us, 'the forehead bleeds, as though the points of the crown of thorns were then piercing the skin; the blood trickles from under the hair, and then, meeting in little rivulets, flows over the cheeks towards the tip of the nose. . . . Her state of ecstasy begins at two o'clock precisely on Friday morning and lasts until half-past four, more or less.' Then follows a minute account of the various manifestations, upon which I need not dwell, as I think that they must be well known to your readers. It seems that believers themselves acknowledge the possibility of deception in these cases, and admit that their good faith has not unfrequently been abused by designing impostors; but this time, we are assured, there is no mistake about the matter. In the course of the polemic which has been started upon this subject the sceptical press has disinterred the almost forgotten history of Theresa Stadeln, another "stigmatised" visionary of Steierberg, in the Swiss canton of Schwyz, who, after having played her part with great skill and extraordinary success for upwards of a twelvemonth, was examined by a Government commission, and ultimately condemned to be pilloried as an impostor, to receive thirty strokes from a birch rod, to be imprisoned for three years, and afterwards banished from the Confederation. The marks of the wounds

were, she confessed, inflicted with her own hand, and the blood made to flow, when required, by the simple agency of a pin."

The Daily Telegraph, in commenting on this case, says:—"Louisa Latour possesses the gift of ecstasy. It begins on Friday afternoons at precisely two o'clock, and lasts till about half-past four. Her body is for that time entirely insensible to the outer world and to exterior impressions, however painful in nature; the eyes are glazed and fixed upon the sky, and the hands spread out as if in prayer. The physical organisation is not disturbed in its functions, for one can hear her breathing; but one can recognise the supernatural as well as the natural life. The spirit is then removed far away from the body, and the soul is transferred to a supernatural, superterrestrial realm, which we cannot perceive with our bodily eyes.

"Louisa receives the holy communion daily; it is her only nourishment, for she has not for the last two years eaten or drunk anything else. If she does not communicate, she becomes wearied to death; in consequence of which it is permitted to her to enjoy the Body of the Lord even on Good-Friday.

"Professor Lefebvre convinced us that she was exempted from all the laws of the natural world-order, by throwing his sharp-pointed penknife at her outstretched hand. The hand did not shrink, nor did any blood appear on the place where it had been pierced through."

These wonderful phenomena have continued now for several years, and their authenticity is well established. Accounts chiefly derived from Catholic organs have previously appeared in spiritual periodicals.

ANOTHER "AWFULLY SUDDEN DEATH."

Other persons besides Spiritualists depart this life suddenly. In the case of Mr. Hawkes, the superstitious multitude, led on by the newspapers, attributed that gentleman's decease to God's wrath on account of his blasphemy. Here is a case to which that most enlightened explanation will not apply. We copy from a provincial paper:—

"AWFULLY SUDDEN DEATH AT A METHODIST LOVEFEAST.

"On Saturday afternoon, while taking part in the celebration of the New Connexion Conference Lovefeast, held at the Bethesda Chapel, Hanley, Mr. B. Fowler, of Southport, one of the guardians' representatives, was suddenly stricken down dead while speaking to the vast congregation assembled. A profound sensation was caused. The deceased was 51 years of age, and was one of the most prominent laymen in the Connexion. Medical aid was of no avail. The body was conveyed to the Queen's Hotel."

Were Spiritualists not more enlightened than the members of the churches, they might say many pointed and sharp things in reference to such an event, showing that the ceremonies of the modern church are a meaningless travestie of social customs of which the true significance is now lost, and that the Deity, therefore, makes an example of certain offenders. Again, take the case of Mr. Lewis of Brighton. His obituary appears in an adjoining column to one in which an article is printed characterising the facts of spirit communion in a most offensive way. What a handle Spiritualists have in such a case if they were sufficiently malevolently disposed to use it. But the mind which can construe these phenomena is too logical not to observe that all editors who condemn Spiritualism, all Methodists who take part in lovefeasts, and all Spiritualists who plead for the cause, do not die suddenly in the acts now specified, and thus in the case of those who do so die, some other cause of death must be looked for.

SPIRITUALISM AMONGST THE NORTHUMBERLAND MINERS.

To the Editor.—Dear Sir,—The subject of modern Spiritualism has found its way into one of the most liberal and advanced districts amongst working-men. It has been introduced to many minds by the free distribution of the MEDIUM, and occasionally by the Chronicle and other papers recording reports of seances, but more especially through the mediumship of Mr. Morse. He has visited Seghill four times within late, and Bebside Colliery once. All acknowledge that he is a very clever man, some going so far as to say that they have never heard the like before. Religious bigotry, of course, reigns predominant, but I think such a speaker as Mr. Morse is able to break that sort of thing down by his clear and logical utterances.

The generality of the miners, as far as I am able to judge, care little about religious dogmas. When religious subjects turn up to be discussed, the general query is, Has any one come back from that other world that's talked about so much? Therefore, you will see that Spiritualism meets that want, by affirming most positively that hundreds have, and are likely still to do so.

Hoping that the cause may prosper, and bring health, wealth, and wisdom to each of its advocates, I am, Sir, yours fraternally,
Seghill, June 29th, 1874.
GEORGE FORSTER.

TRACTS ON SPIRITUALISM IN WELSH.

To the Editor.—Dear Sir,—I was much pleased to see a letter in the MEDIUM of the 18th inst. on the above subject. I trust it will be the means of reminding many in the principality that they have a very important and pleasant duty to perform, viz., to bring out the first Welsh publication on Spiritualism. By way of encouraging others, please put my name down for 300 copies of "What of the dead." I intend to distribute them amongst my friends and acquaintances, and if other Welsh Spiritualists were to do likewise, thousands would become acquainted with the subject, and the good done thereby would be incalculable.—I remain, dear Sir, yours faithfully,
London, June 30th, 1874.
L. J. E.

NATURE'S blue skies and awful eternal verities were once more around one, and small, still voices, admonitory of many things, could in the beautiful solitude fully reach the heart. Theologies, rubrics, surplices, Church articles, and this enormous, ever-repeated thrashing of the straw. A world of rotten straw, all thrashed to powder, filling the universe, and blotting out the stars and worlds. Heaven pity you with such a thrashing-floor for world, and its dragged, dirty, farthing candle for sun! There is surely other worship possible for the heart of man; there should be other work, or none at all, for the intellect and creative faculty of man!—THOMAS CARLYLE (Life of Sterling).

MATERIALIZED SPIRIT-FORMS.

To the Editor.—Sir,—These phenomena open up a variety of very interesting questions, to some of which I intend, with your permission, briefly to refer.

It is obvious that there are only two ways in which spirits can communicate directly with us: 1. Either by bringing us into their own state by the temporary opening of the dormant senses, which many writers assert and all Spiritualists know that we possess; or 2. By embodying themselves sufficiently to meet us on our own material ground. It has been remarked (I think by Mr. White, in his "Life of Swedenborg"), that when embodied spirits appear in the spirit-world, they are apparitions to its inhabitants, as the latter are to us. Hence it is more than probable that when a spirit manifests itself by appearing in a material and tangible form, it is relatively to its ordinary existence in a somnambule or clairvoyant state, i.e., its external memory is open, and its internal memory closed. Consequently, it probably remembers little of its spiritual state, and possesses none of its ordinary spiritual powers, nor does it appear to carry the memory of what has passed during its temporary materialization with it. Again, it is probably limited, both physically and mentally, to a considerable extent by the abilities of its medium and of the sitters; but principally by those of the former. Whether this is so or not can however only be proved by repeated observations when these phenomena become more common. The chief grounds on which I rest the probability of my former propositions are these: 1. It is reported that "Katie King" asked for a written message to unmaterialise; 2. It appears from what has occurred at various seances that neither the materialised forms themselves nor the assistant spirits (when there is reason to believe are also partially materialised) possess spiritual perception. If they could read the thoughts of their audience (the very simplest form of spiritual perception), why should they not be able to avoid the danger of being grasped? Hence I infer that, when materialised, they possess no more spiritual faculties than an ordinary human being.

I will now conclude by pointing out a great indirect danger to Spiritualism which has not yet been noticed, to my knowledge. Supposing that a materialised spirit-form were grasped, and firmly held, can we doubt that it would gradually melt away before the eyes of the spectators, and the medium be found dead? Let us consider the probable result. An inquest: probable verdict "Died by the visitation of God"; (!) Spiritualism strongly denounced by the coroner, the jury, the professions, and the Press; a whole nation roused from scepticism to a terrified belief in phenomena they were wholly incapable of comprehending; indignation meetings, sensational sermons and lectures; and perhaps petitions to Parliament, calling either for a revival of the laws against witchcraft (which I believe were never formally repealed) in a form suited to the greater humanity of the age, or for the enactment of new laws against Spiritualism. Forewarned is forearmed; and it is to be hoped that seances of this character will always be conducted with sufficient care to guard against such a catastrophe as I have pictured.—I am, Sir, yours, &c.,

W. F. K.

AN ELECTRIC TEST.

To the Editor.—Sir,—With reference to the letter in the MEDIUM of the 19th ult., signed "Charlotte Fitzgerald," and especially to that paragraph in which these words occur, "The sceptics will say, 'Oh, but in a small room, without hands being held, Williams might have done it all.'" I suggest a test, which, if adopted, would take away grounds for sceptics or even Serjeant Cox himself to say "Williams might have done it." A strong battery, from which two wires are led to the cabinet, contact to be made by the medium rising off the chair, the wires to extend to an electric bell which could be hung on the wall. It could be arranged so that neither medium nor any other person could tamper therewith. It would be impossible that the medium could rise without the bell ringing, and also impossible that the bell could ring without the medium rising and leaving his place. By this method every one present would know in an instant (whether the number be five or five hundred) if the medium left his place to play the ghost. This test is, in my opinion, far better than burnt cork, joining hands, separating the screen, lighting up, or any such like unsafe and forbidden practice, and certainly infinitely better than a gentleman in an adjoining room, watching a galvanometer, the accounts of which are mystifying.

WM. MARINOSH.

14, Drummond Street, Edinburgh, June 23rd, 1874.

A LETTER FROM MR. EPES SARGENT.

DEAR MR. BURNS,—I have been much interested in the communications of M. A. (Oxon) in *Human Nature*. Often has it been my wish that we might have a medium both for the mental and physical phenomena, who should be qualified by education and by intellectual force to give some analysis or explanation of the processes of his own mediumship and some careful account of the manner in which he is affected. It seems to me that we are to have such a medium in M. A. The internal evidence of his perfect sincerity is very striking. He has none of that besetting jealousy of other mediums, with which I have known many gifted mediums to be afflicted. He is cautious in his criticisms, and disposed to work carefully on all sides before arriving at a conclusion. He tries the spirits, and he is abundantly qualified, by his literary and philosophical culture, to test the novelty and the worth of their utterances. A history of his development and of his evidences of spirit-agency by such a writer will possess an unusual interest. I am glad to see it announced that we are to have his mediumistic autobiography ere long. He will let us see how far he is the plaything of unconscious cerebration and psychic-force.

I am glad to see that in spite of all the little disturbances and disagreements to which all finite progress is subject, the cause of Spiritualism seems to be onward in England. Bear and forbear should be the motto of all interested in the cause. Perhaps it is only by clashes and collisions that truth is to be evolved; but we generally find, in the end, I think, that the mild answer has been the true answer, and that we best show our self-respect when we control the prompting to make bitter retorts to what seems to us an unjust or impertinent reflection. I say this as one who wishes he could always practise what

he here preaches. I always envied the state of mind of that famous Baghdad teacher, Abou-Hanifah, who, having once received a severe blow, said to his assailant, "I am able to return injury for injury, but this will I not do. I am able to complain of thee to the Calif, but will not complain. I am able to utter in my prayers to God the outrage you have inflicted, but from that I shall guard myself most carefully. Finally, in the day of judgment I shall be able to invoke upon thee divine vengeance; but, if that day should arrive this moment, and my intercession should avail, I would not enter Paradise except in thy company." Such are my sentiments; but ah! when will it be my practice?

We watch with much interest the progress of developments in England, and are glad to see such men as Wallace and Crookes interesting themselves so effectually in the cause.—Truly yours,

Boston, June 17th, 1874.

EPES SARGENT.

WAYSIDE SONNETS.

(Suggested by the continual supply of fresh flowers and immortelles in Woodstone Churchyard).

BY JOHN T. MARKLEY.

Is Death the herald of some new romance,
Replete with music, poetry, and flowers,
The opening psalm of heaven's endless hours,
The paradise of churches? or of chance?
Or is it but the gate where souls advance
Thenceforward into noiseless mystery,
Evolving happiness from chastity.
In the visionary process of deep trance?
What say the worms? 'tis theirs the vulgar gain,
But stay—the choice invisibles live on,
And sing sweet home whilst sorrowing followers weep.
The blood is not the life, and flesh is but the chain,
Linking us to scenes where brief rewards are won,
Until the day dawns that knows not sleep.

How sweet to linger by the tombs awhile
At eventide, when angels haunt the fane,
When loved departed ones steal back again
To illumine their spent clay with a smile:
What holy radiance! how free from guile!
Mingling with the sheen of the pale summer moon,
Till light becomes celestial as a noon
In the dreamland spheres, where joyous spirits toil;
But lo! the visions wander voiceless here,
And only yield their secrets to the few—
The charm'd interpreters of the freed soul's song—
They flash their new life on us but to cheer;
But oh! if short, how grand the fond review,
Those shadow-forms, unapproachable, but strong!

Must laughter cease where corpse and coffin lie,
And only sorrow's swift hot rain prevail,
Shy herbs be tear-wash'd, where brown brambles trail,
And no glad music, echoing, reach the sky?
Ah, no! the tombs preach life and majesty!
Cold wasted bones betray man's besetuous change—
Death's transformation scene—sublime, if strange.
The fruitful gala of eternity!
Sweep softly, truant winds, o'er grass and grave,
Respect the lessening dust of child and sire;
Bloom, fondling daisies, in thy best array,
'Tis sacred ground, where ashes of the brave
Blend with things earthly by the village spire,
Whilst souls reach onward to God's golden day.

Peterborough, July 1st.

I FIND in all my conversations with Carlyle that his fundamental position is the good of evil; he is for ever quoting Goethe's epigram about the idleness of wishing to jump off one's own shadow.—JOHN STERLING.

GHOSTLY VISITS.—To the Editor.—Sir,—The fact that I am only a short distance on my pilgrimage through Wonderland may be a sufficient apology for introducing a question which has probably been thrashed out in the earlier days of the MEDIUM. Should such have been the case, may I ask, in the name of many others who have but recently commenced to strut the stage of Spiritualism, for some rays of light on a dark subject. Journalistic records show that the disciples of Cain have not yet been improved off the face of the earth; works on Spiritualism leave the impression that these slayers of humankind are really visited (or, as some will have it, haunted) by the ghosts of their victims, while the commonly-received theory is that this alleged "haunting" is the monition of "the still, small voice" of conscience filling the ear and the air (around the guilty only) with weird mutterings and pathetic wails. Query: If a murderer is actually haunted by the soul of his victim, does the same philosophy apply in the case of warriors and those who are responsible for the initiation of a war in which hundreds of thousands are butchered? Is the originator of a war constantly confronted by thousands of phantom forms, flitting in troops around his bed, and uttering plaintive murmurs; and if not, why not, when the murderer of a single human being knows no immunity from the dread visitation? My point is this: Seeing how the health of a person charged with the capital crime breaks down in so many cases under the visitation of a single soul, how does the human frame endure the same burden multiplied by hundreds or thousands? If you deem the subject worthy of being noted, a large number of inquirers who are "waiting for the verdict" will thank you for an explanation; if, in our inexperience, we are boring you on a theme which has been disposed of long ago, be good enough to quote back numbers of the MEDIUM containing the articles, and consign this paper to the editorial limbo—the waste-paper basket.—SCAMMO.—[The motives which actuate men in taking life and performing other acts regulate the moral consequences of the same. If any correspondents can throw light on the questions raised we shall be glad to be favoured with their views.—E. M.]

THE PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,

15, SOUTHAMPTON ROW, LONDON, W.C.

GENERAL OBJECTS.

The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.

LIBRARY DEPARTMENT.—The PROGRESSIVE LIBRARY was established nearly twelve years ago, and it now contains several thousand volumes on Spiritualism and kindred subjects. Hundreds of volumes are continually in use in all parts of the country. By a few individuals uniting together, a plentiful supply of the most costly works may be obtained in any part of the country for perusal and to lend to inquirers. The formation of such a reading club is the most practical step towards organisation. The use of works in the PROGRESSIVE LIBRARY is conceded on the following terms:—

INDIVIDUAL SUBSCRIPTION.—For the sum of £1 1s. per annum, two volumes are allowed to the reader at one time, to be changed as often as desirable, with the privilege of introducing the works to friends and inquirers. This subscription also entitles to the use of the Reading Room, and such open conferences as may be held from time to time. The subscription may in all cases be paid in half-yearly or quarterly instalments. The monthly subscription is 2s.; weekly, 6d.

LOCAL SUBSCRIPTION.—For the sum of £3 3s. per annum, circles and small associations of readers and investigators may, through a Local Representative, obtain ten volumes at a time, to be changed as often as necessary. This subscription entitles all those who participate in it to the use of the Reading Room, and all other personal advantages which are enumerated below in the Plan of Association and Action.

DISTRICT SUBSCRIPTION.—For the sum of £5 5s. per annum, twenty volumes may be obtained at a time, to be changed when occasion requires. By increasing the subscription the number of works may be extended in proportion, and thus a district may be supplied with books through the District Representative. All those who contribute towards the subscriptions are entitled to all advantages accruing from association with the Spiritual Institution.

The carriage of books backwards and forwards is payable by the Subscribers. Parcels may be enclosed at any part of London. A fortnight is the time allowed for the perusal of a book, except in the case of Local and District Subscriptions.

FINANCIAL DEPARTMENT.—Thousands of Pounds have been expended on the work of the SPIRITUAL INSTITUTION. A part of this money has been subscribed by Spiritualists, but the greater part of it has devolved on private resources, occasioning considerable responsibility to the Managing Representative. Last year upwards of 800 individuals subscribed a sum of £557 6s. 1d. Each subscriber may have full value for his money, in the use of books to circulate in his district. The INSTITUTION is so planned as to be self-supporting when its aids to the cause are fully taken advantage of.

PUBLISHING DEPARTMENT.—The SPIRITUAL INSTITUTION possesses a large stock of stereo plates of valuable Tracts and Books, which are at the disposal of the friends of the cause. Special editions of Tracts and small works may be obtained at any time at cost price, with the special announcements of Associations printed thereon. Important works are occasionally printed and specially distributed by Representatives of the INSTITUTION in all parts of the world. In addition to the organs of the INSTITUTION, the literature of Spiritualism generally is supplied.

GENERAL BUSINESS DEPARTMENT.—The INSTITUTION has excellent facilities for General Printing and Publishing. The wide-spread connection for so many years enjoyed renders it the best house in Britain for the successful issue of all works on Spiritualism and cognate subjects. Printing from the largest volume to the smallest tract is done cheaply and well. All profits, from whatever source derived, go into the fund for promoting Spiritualism through its literature. The friends of the cause may be well served, and promote the same indirectly by favouring the INSTITUTION with their orders.

PLAN OF ASSOCIATION AND ACTION.—This INSTITUTION extends its influence all over the country. At the Central Office, 15, Southampton Row, are rooms for Seances and other experiments; Classes, Meetings, Conferences; Reading-Rooms supplied with the Literature of Spiritualism from all parts of the world; a Collection of Mediumistic Drawings, Paintings, and Writings; Direct Spirit-Drawings, Paintings, and Writings; Spirit-Photographs; Portraits of distinguished Mediums, Spiritualists, &c.; a Reference and Circulating Library; a Publishing Department for Books and Periodicals; an Inquirer's Department for affording information and introducing Investigators to Circles and experienced Students of Spiritualism in London and various parts of the Country; an Agency for the appointment of Lecturers, Mediums, &c.; an International Agency through which Truthseekers from all Countries may be introduced, receive information, and to which they may have letters addressed when on travel in this country.

A Full Prospectus may be had on Application.

All Communications should be Addressed to—

J. BURNS, MANAGING REPRESENTATIVE, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,
15, SOUTHAMPTON ROW, HOLBORN, LONDON, W.C.

MR. MORSE'S APPOINTMENTS.

DARLINGTON.—Sunday, July 5th, Great Central Hall; evening at 6.30.
Tuesday, July 7th, Society's Rooms, Ridsdale Street, Yarn Road,
A Soirée at 6.30 p.m.; addresses at 8 p.m.
In the district until July 11th.
BISHOP AUCKLAND.—Sunday, July 12th, Town Hall; evening at 6.30.
HECKMONDWIKE.—Re-engaged. Sunday, July 19th, Co-operative Hall;
afternoon at 2.30; evening at 6.30. Monday, July 20th, same Hall,
evening at 8 o'clock.
BATLEY.—Thursday, July 23rd, and Friday, July 24th, Temperance
Hall; evening at 8 o'clock.
GLASGOW.—July 28th.
NEWCASTLE.—Re-engaged July 9th, 10th, and 11th.
SALTBURN-BY-SEA.—August 13th.
BRADFORD.—Sunday, August 23rd.
BRIGHTON.—September 6th.
Mr. Morse may be addressed next week, care of Mr. G. R. Hinde,
Bright Street, Eastbourne, Darlington.

MRS. TAPPAN'S APPOINTMENTS.

OLDHAM.—Sunday, July 5th, Co-operative Hall, King Street; afternoon
at 2.30, doors open at 2 o'clock; evening at 6.30, doors open at 6
o'clock. Monday, Wednesday, and Thursday, July 6th, 8th, and 9th,
in the Temperance Hall, Horsedge Street, at 8 o'clock, doors open at
7.30; admission, 9d., 6d., and 3d.; a few special seats, 1s.
BATLEY.—Sunday, July 12, Temperance Hall, Brunswick Street; after-
noon at 2.30, doors open at 2 o'clock; evening at 6.30, doors open at
6 o'clock; reserved seats 1s., second seats 6d., back seats 3d.
DARLINGTON DISTRICT.—Messrs. Hinde Brothers, Bright Street, East-
bourne, Darlington, furnish the following list of arrangements already
made on behalf of Mrs. Tappan:—YORK.—July 13th and 14th.
SALTBURN.—July 16th and 17th. NEWCASTLE.—July 21st, 22nd, and
23rd. DARLINGTON.—July 19th and 20th. STOCKTON.—July 27th
and 28th. QUISBORO'.—July 30th and 31st. LEEDS.—August 4th,
5th, and 6th.
Letters for Mrs. Tappan may be addressed to her at 15, Southampton
Row, London, W.C.

To PHYSICAL MEDIUMS.—Mr. Arthur Colman, J.A.M., would be glad
to give lessons in either singing or pianoforte in exchange for sittings
with a first-class physical medium. Address, stating phenomena obtained,
55, Gaisford Street, N.W.

SPIRIT-PHOTOGRAPHY is defended by Mr. T. Wilson in the *Ashton
Reporter* of June 20.

SEVERAL letters addressed to "Mr. John Collier," late of Birmingham,
lie at the Spiritual Institution.

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, or 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.

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C. Curcio and Co., 13, Catherine Street, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 3, 1874.

TAKE ADVANTAGE OF CIRCUMSTANCES.

Do so, and you prove yourself a true general and a successful soldier. In Spiritualism more can be done by industry, intuition, and tact, than by ponderous financial schemes. We have for years been accumulating material to aid the work, without risk or expenditure on the part of workers. One means, which should not be lost sight of, is to keep constantly on hand a stock of literature for sale at public meetings. On the occasion of Mrs. Tappan's visits a large quantity of literature might be disposed of. We have some of her orations in separate form, 1d. each, and we have a surplus stock of some numbers of the MEDIUM, containing choice orations, and which we can put in at a special price. There is the "Tappan Number" of the MEDIUM, which every person who attends Mrs. Tappan's meetings would be eager to buy. We have also nice photographs of her, which would be readily purchased for the album. "Hesperia," Mrs. Tappan's volume of poems, should also be on hand, and a general selection of cheap and popular publications. We are ready to send down a good parcel, on sale or return, to reliable and careful persons who will push sales at the meetings.

Some of our young adherents scarcely know what to do to help the cause. They cannot donate money, they are not yet speakers, and their youth hinders them from exercising their personal influence to any great extent on public opinion. We recommend that a corps of such helpers be formed wherever one of Mrs. Tappan's or Mr. Morse's meetings is to come off, and resolve to do what they can to make every one who attends take home some spiritual literature with him. The profits would be found quite a contribution to the cause, but the good resulting from the circulation of information would be of far greater importance. Such gentlemen as Mr. Chapman and Mr. Meredith of Liverpool do not think it beneath their dignity to help the cause in this way, and why should they not find imitators everywhere? Mr. Chapman had down in one box nearly 100 copies of the "Dialectical Report," and we hope he will have more even of the "Memorial Edition." The book-stall at the Liverpool Sunday meetings is a good testimony in favour of our views. Mr. Kershaw of Oldham has a big parcel every few weeks, and finds, no doubt, many applicants for the contents thereof. He had 1,000 of the "John King Number," and it is one of the most extraordinary facts in the history of Spiritualism how the cause has prospered in Oldham and district in so short a time, and from a beginning so small. Then Mr. Blake of Newcastle is a spiritual institution in himself, selling nearly £100 worth of our literature per annum, and the spiritual sentiment in the district is strong, as Mr. Morse's crowded meetings show, and the great power of local mediums fully testifies. Manchester, Darlington, Birmingham, Glasgow, Bristol, Bury, and other places, are cultivating literature agencies, which do for their several localities what the Spiritual Institution has so long done for London. In every town let us have a Progressive Library and Spiritual Institution. We need not be obtrusive in this work. A window in a thoroughfare in which our works may be exhibited, easy entrance for inquirers, and a plain announcement, "Progressive Library and Spiritual Institution," is all that is required. Such a "local habitation and name" will soon make its presence felt on public opinion. It will soon be observed, "Oh, the Spiritualists are somebody now. They have a shop, a depot, literature, periodicals, and what-not." This was the result of the transference of the Spiritual Institution to the City, as at present situated. Without any advertisement in the newspapers it soon advertised itself. Hundreds daily stop at the windows, and some of them look for many minutes each at the spirit-photographs and other matters there exhibited, and it is amusing to stand in a favourable position and hear the comments that are passed. In this way the Spiritual Institution as an advertisement is worth a large sum of money annually to the cause.

Why not have the same in other places? Locally it may be undertaken at far less risk than was the case with the parent institution in London. We are willing to supply the smallest stock practicable at wholesale prices; £1 well spent may be made to

ensure a good and useful display. We have hundreds of library volumes lying idle, and if sustained by our local friends they might be in use and cause the movement to flourish in our hands, and in the districts in which the books were read.

We commend these suggestions to our readers. They have been tried, and found to be the right sort of thing. Begin with making a hit when Mrs. Tappan or other speakers visit you, and be sure you are ready to stand by all willing and honest workers.

THE MEMORIAL EDITION OF "TRACTS AND LETTERS ON SPIRITUALISM" BY JUDGE EDMONDS.

We had announced that the subscription list would close on the 1st instant, but as the book is not quite ready we give our friends two weeks longer to extend their subscription lists. We find that the work of obtaining subscribers is only being commenced in some centres. As we write, an order has come in from Mr. Morgan of Worcester for a dozen copies, and a letter from Mr. James Gilbert of Manchester, containing the following paragraph:—"Respecting the works of the late Judge Edmonds, I am sorry that I have not a large order for you. I have subscribers for thirty copies of the best edition, and ten of the cheaper edition. I think when our friends see this work they may be induced to buy." The latter remark is very true. Working friends of the movement who have a pound or two to invest could not do better than lay it out in securing a stock of the "Tracts and Letters," for certainly when the public see the book they will purchase it with avidity at double the price paid for it by the subscriber. Only fancy a book of 350 pages for tenpence! ornamental cloth binding eighteen pence. As soon as ever the book appears, each copy of the cheaper edition will be worth 2s., and each copy of the best edition will be worth 3s. 6d. This will be the publishing price, at less than which it will be impossible to obtain copies. Our friends can well see how advantageously we have arranged the publication of this work, to give them an interest in its extensive circulation. Our motive, as we said before, has not been to make profit out of the memory of our departed friend, but to make such arrangements that everyone would be induced to do something to perpetuate his memory in connection with the important work to which he devoted himself while on earth. We have been thinking of printing a list of subscribers, but have deferred it because of the space which it would occupy in our columns; we may say, however, that we are printing five thousand copies—the largest edition of any work which we have yet taken in hand,—and if our friends work well during the next two weeks, we may even have to extend the number. We have one more suggestion to offer. Canvassers could make a very good profit by soliciting subscribers for the work. As stated by us in the prospectus, agents who solicit orders for the book are entitled to charge 1s. 1d. for the edition which costs them 10d., and 2s. for the edition which costs them 1s. 6d.; by obtaining them at these rates the purchasers would be more cheaply served than by sending to us for single copies individually. Surely there may be found in every town some active man or woman who is not fully employed, and who would call on every Spiritualist in the district, or person favourable to the cause, and ask them to subscribe for one or more copies of the work. Even in places where only a few Spiritualists are known to exist, this work might be carried on by calling on those who are already known to be Spiritualists. On doing so the names of others would be obtained, and these again would communicate the names of others, till an astonishing number of Spiritualists would be discovered. We have a full supply of prospectuses, which we shall gladly forward to those who desire to engage in this good work.

Those who engage in these arrangements for the good of the cause, and not for profit, may charge 10d. and 1s. 6d. respectively for the editions, and thus they may succeed in obtaining many subscribers. The prizes which we offer to those who distinguish themselves in this work would fall to the share of such disinterested helpers.

THE LAST NUMBER OF THE "MEDIUM."

There was a very ready sale for the last number of the MEDIUM. We hear of several of our friends who placed it in their windows, which caused a great deal of attention, and induced a number of persons to call in and purchase copies. We continually hear of readers who are unable to get their usual supply of the MEDIUM: the agent has sold them out, or an insufficient stock has been obtained. We beg of our friends in these cases to persist in ordering any such numbers till they are obtained. All the recent numbers of the MEDIUM are in stock at the office, and may be procured by ordering them. We should be glad if our readers in their several localities would give their orders to some one eligible newsagent, so as to make his parcel of the MEDIUM larger, and induce him to give more attention to the agency. If our friends would give us that assistance which is within their power, and which many afford us already, the circulation of the MEDIUM might be very much extended, and the cause of Spiritualism greatly promoted. A neat placard, giving the contents of the MEDIUM, is published with each number. We send one or more copies of the placard post-free to any address that is furnished to us; and by our agents, and Spiritualists generally, taking steps to show this placard, the sale of the MEDIUM may be very much increased.

BISHOP AUCKLAND.—J. J. Morse will speak in the Town Hall on Sunday evening, July 12, at half-past six o'clock. Subject—"The Religion of Spiritualism."

A SECOND LETTER FROM AN OLD MAN.

Dear Mr. Editor,—I thank you for inserting my letter in your last paper, though you have somewhat mutilated and amended it. The fact that you have printed it at all is an opening of the question, which I hope will be fully discussed in the MEDIUM. The prime concern of all Spiritualists should be the stability of the Spiritual Institution, and your chief duty ought to be to see that necessary support is obtained. I hope I may be permitted to state that I think your conduct in respect to my former letter was scarcely wise. You kept it by you for two weeks or so, and at the foot said it had been "crowded out," or some editorial phrase of that sort, which after all may have been written mechanically while you were thinking of something else, or talking to a visitor. "Crowded out!" and why, may I ask? What caused such an extraordinary "pressure on our space"? On looking at the two previous numbers of the MEDIUM, I find that they are in good part occupied with the defence and glorification of various individuals, which, however necessary and gratifying to themselves personally, is almost beside the requirements of the movement. This person or that person, however excellent, might be lost sight of, at least for a time, and Spiritualism would not suffer. It is far otherwise with the Spiritual Institution. If it be lost sight of, if it sink beneath the horizon, where, then, would all the other powers be who depend upon the Institution for their means of defence and publicity? If the Spiritual Institution suffer, all suffer; and if so, then be careful and not sacrifice the welfare of the whole for the cause of a few.

I would like to raise another point, and that is, supposing, Mr. Editor, yourself and the Institution which you manage were in real difficulties, do you think you would get a single ounce of help from those very persons whom you so eagerly serve to the neglect of requirements which strike nearer home? I fancy that after many of those whom you assist had reached the summit of their desires by climbing upon your broad shoulders, they would cut off to pastures new, and leave you to your fate. Have you ever heard the "true story" of the fox and the goat who got into a deep well to regale themselves with the cooling waters one hot day? The fox clambered out on the shoulders of the goat, and promised to pull him up by the horns; but foxy did nothing of the sort. He scampered off after other prey, deriding the friend who had saved his life. There are many foxes about the world at the present moment, and permit me to advise you not to play the goat too much. Some of those whom you have hoisted into prominence are already bestowing their favours, such as they are, in all directions but yours, and laugh in their sleeve at your unenviable position in the bottom of the well. You have lots of spiritual fluid no doubt, but this world's herbage is as necessary to physical man as spiritual nectar is to his soul.

I think I have in my rambling remarks touched upon your true character. You are not worldly wise; but hold! I must not scold you. If you had been worldly wise there would never have been a Spiritual Institution, and the noble work which it has accomplished would have been left undone. It is necessary that you should be actuated by the principles which I have endeavoured to depict to be able to fill your place; your policy is a spiritual one—devotion to principle and the welfare of others. This would be all right if others were moved in a similar manner. If your numerous clients were as willing to serve you as you are to serve them, it would be an even balance, and earth would become a foretaste of heaven if the principles which underlie your conduct were carried out by all. Meantime the foxes will air themselves at your expense, but you are the greatest teacher; while they talk you act, and if your work were based on any other foundation than that of principle it would not be a Spiritual Institution.

I mingle commendation with my rebuke, and I desire that you combine the advocacy of the claims of the Spiritual Institution with your pleadings for the cause of others. You might take a hint from the apostles of other days: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8.

See, then, that you provide "for those of your own house;" for if you let the Spiritual Institution suffer so as to cripple the cause, you will do Spiritualism more harm by so doing than all the "infidels" could accomplish. Thousands of us claim the privilege weekly of feasting at the well-spread table you so liberally furnish, and, as members of the great family, it is no doubt our individual duty to do our share. I do my mite. It is so insignificant that I blush to acknowledge it. My voice is weak, my personal influence is nil. My only hope is to influence you, Mr. Editor. Gather your "house" together, lay the position of the family before the members thereof, and now, as in time past, they will no doubt give heed to the suggestions which you submit to them.—I am, yours as ever,
SENEX.

MR. BUGUET'S DEPARTURE FROM LONDON.

Mr. Favre has informed us that Mr. Buguet intends leaving London on Monday first, and that all who desire a sitting with him should call immediately, as Saturday will be his last day. He has been fully occupied with sitters during the week, and has also received photographs from the country, in connection with which he has obtained spirit-forms. Mr. Buguet's studio is at 33, Baker Street, and the fee for a sitting in which a spirit-form is obtained is 30s.

THE REPORT on Stonehenge must be postponed till next week on account of the indisposition of a member of the Deputation.

A BENEFIT SEANCE BY MRS. FAY FOR THE SPIRITUAL INSTITUTION.

Just as we were preparing for press we were somewhat surprised to receive the following note from Mrs. and Mr. Fay.

2, Vernon Place, Bloomsbury Square.

MR. JAMES BURNS.—Dear Sir,—As I wish to advance the cause of Spiritualism and further the interest of your most valuable paper, the MEDIUM, I herewith tender you the services of myself and husband, if you will accept them, for a complimentary light seance to be held at the Spiritual Institution on next Saturday evening, at a ticket fee of five shillings. The receipts to be donated to the Spiritual Institution 15, Southampton Row.—We remain, your friends respectfully,

ANNIE E. FAY.
HENRY FAY.

Of course we gratefully accept the kindness thus extended to our work, and solicit the kind patronage of our friends to fill the rooms, and render Mrs. Fay's gift of much value. This is a good opportunity for our London friends to see Mrs. Fay's light seance at half the price usually charged. There will be no dark seance, but these are quite plentiful in London at present.

The seance will take place to-morrow (Saturday) evening, at 15, Southampton Row, at eight o'clock. Admission, 5s. Attend early. When the rooms are comfortably filled, the doors will be closed to prevent overcrowding.

PRESENTS ACCEPTED BY SPIRITS.

To the Editor.—Dear Sir,—At a most interesting seance held at my friend Mrs. Fitzgerald's house, 19, Cambridge Street, Hyde Park Square, June 26th, "John King" was offered and accepted an aluminium pencil-case from one of the circle, and took from my hands a letter written two days before by my wife Mary de Véh, who is in Paris. After this seance, although we all searched with the utmost diligence and precaution the small room in which the seance was held with locked doors, we could not find the vestige of a leaf of the many roses spirit-hands had taken from us; the letter and the pencil-case had also disappeared.

At an almost impromptu seance also at Mrs. Fitzgerald's three days afterwards, namely June 29th, at which, with a sorrowful heart, I bade farewell to the dear spiritual and earthly friends it has been my privilege to meet at these charming seances, "John King" brought me back my wife's letter he had taken away three days previously, with the answer written in pencil on the back of it, in a bold, clear hand, commencing, "My dear Mary, I never forget my kind friends. It was I who influenced your hand to write at Mr. Chinnery's. Signed 'John King,'" thus answering the question contained in her letter of which no one present but myself knew the purport.

My spirit-friend "Peter" then requested me to give him my gilt pencil-case "as a remembrance," and, before taking it to his spiritual abode, he wrote with it these parting words, "God bless you. Peter." Mrs. Fitzgerald had previously arranged a certain number of moss-roses in a small glass vase, and we had all seen them previous to going into the small seance-room, the door of which we locked. Presently, moss-roses and buds were presented to each of us, the buds broken off so that all the sitters might have one. On our return to the room in which they were left, the vase was found empty! "John King" floated majestically about the room, going to the furthest end to greet Mrs. Fitzgerald first, as usual, to throw his drapery over her, and shake her, by the hand; this he did separately afterwards to us. He sometimes rose high into the air, sometimes was the height of a man, bending and throwing himself forward, the better to light up his fine calm face, and show it to each of us distinctly, placing his spirit-light in the hand of the lady next to me at my request. On my making a remark to her *sotto voce*, connected with his beard, he took hold of one of my hands, and placed it upon his beard; the other hand he placed on the head of the medium (Mr. Williams), who sat entranced within a foot of my chair. Before this letter reaches you I shall be in Paris.

Avenue des Champs Elysees.

GUSTAVE DE VEH.

A NARRATIVE OF TRANSITION FROM EARTH-LIFE TO THE WORLD OF SPIRITS.

Nearly six years ago it was my duty to record in *Human Nature* the phenomena attendant on the passing away of Mrs. Burns's mother, Mrs. Anne Wooderson. Early on Thursday morning last week Henry de Ville Wooderson, Mrs. Burns's father, passed through the portals leading to life eternal. The personal experiences attendant on such events are so rich in spiritual teaching, that it would be of great benefit to the world if they were intelligently observed and carefully recorded. The doctors, in their "clinics," have faithfully portrayed every pathognomical symptom attendant upon disease and dissolution; but where is the spiritual doctor, who will do a far higher service for humanity by chronicling the gradual development of the spirit, and the many steps attendant upon its final separation from the body?

Our father had been in indifferent health for about a year. When Dr. Newton was in this country, he was at once relieved by that great healer from a very painful disease, which had for a long time incapacitated him from following his usual pursuits. A second operation by Dr. Newton produced a further revolution in his system. He married again, and enjoyed a considerable degree of health, till his final illness, from other causes than those removed by Dr. Newton, assailed him. He was a man of strong constitution, and of active habits, and as one section of the organic structure failed before the other portions were half worn out, the process of disintegration was long and painful. For the last three months of his earthly life he was confined to his bed, during which time it was pleasing to observe the gradual development of the spirit, and the relaxing hold of the earth's attractions upon it. His last visit to London was to attend a seance with Mrs. Hollis, at which he had a conversation with his arisen wife. During his illness his

affections were constantly modelled into spiritual shape by his friends in the spirit-world. His hand would be frequently controlled and the outline of writing done on the bedclothes, and he was the recipient of frequent impressions. He tenaciously adhered to life; and though his family knew, from conversation with their spirit-friends, that the parting was fixed to occur at a stated time, yet they withheld the information from him, and left events to communicate their peculiar teachings.

At last he became impressed that his change was near, and, having a visit from Miss Lottie Fowler, he asked her spirit-guide what her opinion was. "Annie" candidly and kindly stated how long physical life might last, which prognostic was strictly correct. The sick man heard the message without pain or shock, and more than ever turned his face spiritwards. He became quite reconciled to depart. His affections were gradually weaned from earth life, and a peaceful anticipation remained of the coming change. For several days his powers of recognition and expression were rather fitful, but he maintained his consciousness till nearly the last. He recognised his wife, his children and friends, in a kindly, affectionate way, and took farewell with all without any scene or expression of regret. He spent much time one night in prayer to God to fit him for the place into which he was about to enter. It was the prayer of hope and assurance, not based upon any high opinion which he entertained of himself, for he was quite aware of his failings, but he felt that God the Father was merciful to his child in his great trial, and that the ways of Providence were adapted to human needs. He thus attained complete peace of mind, and passed away as quietly as a child falls to sleep.

For several weeks the spirit-friends were seen frequently in attendance over the bed, and at the moment of dissolution his arisen wife, his father, and other friends were at hand to receive him, and help him into his new condition. He had seen these spirits during his illness, and recognised them frequently. It is to their kind offices, and the fact that the family withheld from him the doses of brandy prescribed, that his peaceful death may be in a great measure ascribed. I pause to beseech my brethren in Spiritualism not to send their departing friends into the spirit-world in a state of drunkenness. What a shocking plight! what a disgrace to dear relatives! to have them go into the presence of their angel-friends reeling and jabbering with intoxication. Much of the convulsions and struggling which so horribly mar death-beds, and lacerate the feelings of relatives, are caused by the alcohol given to the dying. Death is God's greatest boon to man; it is the flowery portal to a higher sphere; it is a holy and beautiful sacrament; it is the most sublime event in the career of an individual. If so, then, mar not its beauty by an exhibition of drunkenness.

No one can estimate the grandeur and nearness of the spirit-world, or the benefits of communion with it from public seances and physical phenomena. These are all well enough in their place, and I am the last to discredit them. It is asked, What is the use of Spiritualism? May I reply it prepares us for death. Around nearly all deathbeds the action of spirits may be observed, but particularly so in the case of those whose minds have been opened to the teachings of the spirit-world. The idea of spirit-communion within the mind is the open door through which the spirit-message imperceptibly, it may be, enters. We cannot avail ourselves of a thing unless we know of its existence. By a lucky chance, as the saying is, one in a thousand may stumble on the unknown; but far better it is to be informed and prepared to enjoy and profit by the many blessings with which infinite love has surrounded us.

We have all suffered much during this trial, but it has been blessed to our souls. Say no more that death is an evil. It is good both for the living and the dying. It enforces a lesson on the former which no other experience could furnish, and it is the salvation of the latter from disease and suffering.

We have heard from the departed. He had to rest for some time, and he is not quite recovered yet. He finds he has to "work" in the spirit-world. It is not a place of idleness, not a place of sensual enjoyment, nor of degrading punishment, but it is a sphere of action—duty—in which all may work out their salvation from the effects of spiritual undevelopment which they may have carried with them from earth.

I say again, thank God for Spiritualism. It is the grandest work that was ever confided to the hands of man to carry forward. In working for others we are really laying up treasures for ourselves. It is not the profits realised by our schemes, our little victories, and our pleasing successes in the external work which constitutes Spiritualism, but it is a grand process of spiritual development in the individual—in the worker as well as in his pupil. Perhaps in the future we may find that in trying to enlighten and bless others we have been thereby enlightened and blessed ourselves.

J. BURNS.

A long article appears in the *Glasgow News* commenting on Mr. Crookes and his recent testimony in favour of materialisation. The writer opens with copious abuse of spiritual literature, which opinion may, with great propriety, be quoted, to characterise his own effusion, which is "neither very moral nor very polite," is "in the worst possible taste," is "blasphemous, and not fit to be read by pure minds," "is execrable where it is not foolish," "lost to reason and common sense," but need we quote more to enable our readers to judge that the patrons of the *Glasgow News* may readily determine from these high-toned remarks the real nature of "the blasphemy and immorality produced for their edification"? We certainly compliment our Glasgow friend on so aptly introducing his "absurdities" on Spiritualism. We cannot add a single word to its completeness.

MRS. TAPPAN'S PROGRESS.

Success is sure to attend on all good projects carried on amongst a people so devoted as one gentleman who has written to us. Mr. Jesse Blackburn, Skelmanthorpe, near Huddersfield, writes: "Being a reader of the *MEDIUM*—which is, I think, the best paper out—and seeing that the Bradford friends are backward in reporting Mrs. Tappan's lectures, I, having heard her at Bradford and Halifax, think that every word that comes from her lips ought to be recorded." Mr. Blackburn encloses a cutting from the *Leeds Times*. Some idea may be formed as to our correspondent's enthusiasm when we state that his residence is twenty miles from Bradford. We wish our friends in the latter place were a little more addicted to pen and ink. Perhaps they amply compensate for that deficiency by other good qualities of a more sterling character.

The following letter from Mr. John Waugh, Yeadon, near Bradford, will interest Mrs. Tappan's friends:—

I write to inform you that we have had a complete success in the lectures given by Mrs. Cora L. V. Tappan, at Guiseley and Yeadon, the houses were crowded, and the greatest attention was paid to her throughout the course. There were some close questions put by sceptical and other gentlemen, and the answers were received with the greatest enthusiasm. The seed has not been cast away but will, I think, take root and bear fruit to arouse a spirit of inquiry on the great and important truths of Spiritualism. Of course there was a great deal of religious bigotry and theological opinions to contend with; but upon the whole, they all appeared to be moderately satisfied. I never saw a more orderly company; all seemed to be striving to catch as much as possible, and Mrs. Tappan was enthusiastically cheered. I think that she will be wanted in this quarter again. During the time she was with us on Sunday night after the lecture, a gentleman called to see her, on a stick, lame, having been off his work for a week, to ask her if she could do anything for him; she told him, that she did not carry on healing and lecturing, as it would press too heavily upon her; but she would ask her doctor about him. In about five minutes the gentleman said his leg felt very queer, as if it were asleep; she said, "Yes, she dare say it would." He stopped with us about half-an-hour, and then got up to go, but he found he could walk without the stick. The next day he went to his work, and called upon Mrs. Tappan to thank her for the cure she had wrought. She told him it was not her he had to thank, but to thank the Giver of all good, as it was his work and not hers. The man seems to be in ecstasy about it, and is telling everybody of it. We think the success is to be attributed to those excellent bills you sent us, for which we give you our most sincere thanks.

We hear that the friends at Bolton and Bury intend making arrangements for Mrs. Tappan. Her course in the Darlington district is being pushed forward with great energy by Messrs. Hinde.

MRS. TAPPAN IN YORKSHIRE.

We have received the following:—Mrs. Tappan's success continues unabated here; her march is truly one of triumph. Last week you published a report of her Sunday meetings at Bradford; her week-night meetings at Bradford were equally a success (*vide Bradford Observer*), but the crowning triumph was at Guiseley and Yeadon, where the excitement and enthusiasm was so great that, had it been anywhere but in Yorkshire, the people would have dragged her carriage. I have never known such excitement about any previous lecturer visiting this district. At Guiseley, on Sunday evening, the Town Hall was crowded to overflowing, and it was with some difficulty that the lady and her chairman could reach their positions on the platform. One or two individuals began questioning in a carping spirit, but the only half-concealed self-conceit was so apparent to the audience that it rose, and, with one voice, hooted them into their places. At the close of the meeting crowds gathered round the door, and struggled with the greatest eagerness to catch a glimpse of what had been called "the greatest prodigy of this century." On the Monday evening at Yeadon the excitement was, if anything, greater than ever. The people seemed to recognise a friend, and Mrs. Tappan was cheered loudly as her cab rolled along the street. The hall was filled to overflowing, and the enthusiasm went beyond all bounds when it became known that an inhabitant of the village, a plumber, had had his disabled foot so completely cured that he went away from Mrs. Tappan's presence *without the stick* which supported him in coming. This, of course, is only a trifling cure in passing, but to the inexperienced villagers it was a great deal. If the Londoners don't look sharp I should not wonder if the Yorkshire people put their heads together to keep her in the north during all the next season. Let us hope her future lectures here may prove as successful as the past.

MRS. TAPPAN AT LIVERPOOL.

Mr. Chapman writes: "Last night (Tuesday) was very unfavourable for Mrs. Tappan's lecture at the Concert Hall, as it rained all the afternoon. Notwithstanding, there was a very large audience, and everything went off very pleasantly, except a little vulgarity manifested by some part of the audience for a short time, as you will see in the report. All the papers report favourably upon Mrs. Tappan, and to-night we expect a crowded audience, and I think it will be a great success."

We make a few quotations from the report in the *Liverpool Mercury*:—"Dr. William Hitchman, M.D., presided, and there was a large attendance. Mrs. Tappan is a most charming lecturer, and even those who have the greatest repugnance to lady 'orators' must admit that her discourses are pleasant and intellectual in the extreme. She affects none of the 'manly' peculiarities of make-up and language which are so offensively obtrusive in some lady philosophers. There was nothing in her appearance to proclaim (as in some cases) as plainly as if it were printed, 'I am a strong-minded female.' She looks, no doubt, what she is—a bright, cheerful, intelligent, well-read liberally-educated lady—and, however extreme her views may be, it is only fair to say that she states them temperately, that her language is always well chosen, that she shows unbounded charity for those who differ from her, and never expresses a sentiment or word that can offend the moral susceptibilities of the most sensitive. Mrs. Tappan is no doubt a learned woman and a fluent speaker, thoroughly conversant with her subject, and more than a match for most controversialists who join in discussion with her.

Mrs. Tappan is described as 'of New York,' but it was surmised from her accent that she was not unacquainted with Edinburgh. She is certainly well acquainted with Scottish theology, and dealt most trenchantly with what was called the hard doctrine of Calvinism. Light-haired, blue-eyed, and bright complexioned, dressed with rare taste, Mrs. Tappan, as she stepped upon the platform, looked more like a lively Scottish lady about to proceed to an evening party than a lady polemic. She spoke in trance-state, and for upwards of an hour discoursed—sometimes philosophically, sometimes poetically—upon the subject of her lecture; 'Future Life.' She promised that it was certainly not a new subject; it was as old as man, and yet as new as the dawn of day. After delivering a well-reasoned essay, in which she sketched the origin and different phases of religious belief, and the opinions that were held as to 'future life,' she said that if Spiritualism did not afford proof of a future life, then mankind need not hope for such a proof. If Spiritualism were true, it was not only a hope but a knowledge. If it were true, it bridged over that almost impassable gulf between religion and materialism.

"The Rev. W. Binns, after acknowledging the ability of the lady lecturer, inquired whether she had read certain works dealing with the subjects on which she had spoken. She replied that since she was twelve years of age she had neither read any books upon history, science, literature, or politics written by mortals. Her education had been solely from the spirit-world.

"The Chairman intimated that the lady would compose and deliver an impromptu poem upon any subject that the audience agreed upon.

"After much noisy discussion, the Chairman announced that Mr. Binns's subject had been declined, and that the subject decided upon was 'Temptation.'

"Mrs. Tappan, still in the trance-state, then proceeded to deliver a poem on the subject of 'Temptation,' which, if impromptu, was a wonderful production. The feet and rhythm of the piece were almost faultless; several of the lines were of rare poetic beauty; and if it was composed on the spur of the moment, as was said, it almost justified the remark made by a gentleman in the hall, that 'she left Tennyson nowhere.'

SPIRITUALISM AT THE CRYSTAL PALACE.

We are pleased to hear that Mrs. Annie E. Fay's mediumship has already attracted a wide degree of attention. A number of proposals have been made to her to appear before the public on a larger scale than it is possible to effect in private parlours. Arrangements have been made for her to give a "Press seance," on Friday afternoon (to-day), at the Crystal Palace, with the view of commencing a series of afternoon representations at that attractive place of resort. It is significant to observe that managers now do not look for exposures of Spiritualism, but are anxious to meet with genuine mediumship which can be rendered available for public exhibition on a large scale. The great change which has recently been effected in public opinion renders the real article a much more marketable commodity than the sham. We wish Mrs. Fay every success, and hope this step may be the means of convincing thousands of the reality of the phenomena. We shall report results next week.

LIST OF MEETINGS IN THE MEDIUM.

We occupy nearly a column weekly in making a gratuitous announcement of regular weekly meetings held in various parts of the country. We trust to our friends to take care that this privilege is not abused. Sometimes the notices are allowed to stand long after the meetings are discontinued. The market price of space in the MEDIUM for advertising purposes is 6d per line, and though we give it cheerfully to the cause, whose servant we are, we do grudge to have the smallest scrap of space wasted. Will our friends have the kindness to look over the list of meetings carefully and revise whatever portion of it refers to their local work?

MR. MORSE gave us a call this week, and we heard from him some of his arrangements relative to his forthcoming visit to America. He expects to sail in October and remain six or nine months. He has already engagements which will occupy considerable of his time. Before he leaves this country he will be entertained at a series of farewell soirées in various parts of the country, with the object of collecting a fund to defray his expenses to America. We are pleased to think that Mr. Morse's friends take such an active interest in his mission; it says much for the principle of Spiritualism when reduced to practice. We hope Mr. Morse will have a successful tour in America, and that his visit will tend to unite more intimately the Spiritualists of the two continents.

MASKELYNE AND COOK.—Mr. J. Bray, of Brighton, says he has been to see these exhibitors, and reports, "Their burlesque of Spiritualism is at present in a very unfinished and coarse state. If all Spiritualists would go and see for themselves it would confirm them more strongly in their beautiful science." Mr. J. Wristbridge thinks the advertisements in the Times and other papers are calculated to mislead the public, and that a subscription should be raised to insert counter-statements. We agree with neither of our correspondents. The object of these as exhibitors is to make it pay, and if Spiritualists will attend their entertainment and get up an advertising war no doubt they would be very grateful for such disinterested service. One thing is certain, these pretenders cannot mislead Spiritualists. We know, all of us, that the phenomena are what they are represented to be, and what can it matter what buffoons say or do? When the public find they are being humbugged, then it will be for them to put in contra-advertisements, but Spiritualists have no such necessity, for all the conjurers in the world can't humbug them. We would further suggest that if Spiritualists would give a little more attention to Spiritualism, and leave conjuring alone, it would be much more creditable to their intellect, and half-crowns and shillings placed into the hands of those who are working for the cause would look much more spiritual than fooling money away on a pack of creatures who fatten on public ignorance and credulity.

MR. J. BEALES' VISIT TO WALES.

CARDIFF.—We have had five successful dark seances this week, at No. 6, Crocker Town, with our much-esteemed medium, Mr. Beales, and we can but express our opinion that there are but few non-professional mediums to excel him. He gave two evenings for the Society and two for the public, averaging twenty sitters of both sexes each evening, and all went off in the most satisfactory manner. We had clear and distinct spirit-voices in answer to all questions put by the company, during the two hours' sittings each night, the guitar, two banjos, two tambourines, bells and whistle, all going at the same time in different parts of the room. The large musical-box, weighing about 20lb., was distinctly wound up by spirit-hands, set going, and carried to different parts of the room, and then placed on the harmonium, and put in the lap of one present.

The harmonium was played by spirit-hands while two gentlemen held the hands of the lady player, she only moving the bellows with her feet. Eye-glasses and spectacles were taken off one and placed on another; many articles, by desire, taken from the pocket of one and put on another's head; a watch from one pocket taken and put in the hand of another at the other end of the room. The hoop and iron ring were placed on the arm of several, and the hoop over the heads of others; a bonnet from a lady's head put on the head of a gentleman. The spirit-hands of "Dick" and the kiss from little "Rosie" were distinctly heard across the room. During most part of the time the medium was deeply entranced and tied hand and foot—not in a cabinet—and those who tied him so securely and found him released by "Blackfoot" were perfectly satisfied that it was not a Maskelyne-and-Cooke's trick, but a mysterious truth to be unravelled in the future. We hope this report may be the means of inducing other provincial towns to arrange for similar seances. By strictly observing and enforcing the necessary conditions, by arranging all the sitters before commencement, and removing all those from the room who may be suspected of coming for fun or pastime, and who too often are the cause of failure in getting satisfactory manifestations, very good results may be obtained. I am glad to tell you that there are a great number of mediums of both sexes in these parts of Wales for trance-speaking, writing, and physical, who will in a short time, when properly developed, prove that the Welsh people possess brain as well as money. But they will not wear the brand of "Christian Spiritualist," it is so much like a trade mark on their back as being better than their neighbours. We subscribe our names as the committee of management,

T. WEEKS, E. DAVIS,
W. PECK, R. LEWIS,
D. SADLER,

South Wales Progressive Society, 126, Cowbridge Road, Canton, Cardiff, June 29, 1874.

MERTHYR TYDFIL.—On Friday evening last, June 26, Mr. Beales gave a seance at Mr. George Morgan's, Brecon Road, Merthyr Tydfil, which proved very satisfactory. Mr. Beales having taken his seat outside the circle, and the lights being extinguished, the instruments, consisting of a musical box, a guitar, a banjo, and two small bells, were used in the following manner:—The musical box was wound up by the spirits and played several tunes, whilst the other instruments and bells were played and floated around the room at the same time. We had also three spirits speaking to us, the one named "Richard" in the direct voice, also "Samuel" and the Indian spirit, through the medium. "Samuel" requested someone in the circle to tie the medium. Two gentlemen tied the medium's hands and legs fast to a chair. Immediately the light was again put out, the instruments commenced playing, and "Samuel" asked if we desired the medium to be untied, and the answer being given in the affirmative, the medium was instantly released, and the cords thrown into a gentleman's lap. We hold a seance every Sunday at my house, and on June 22, Mrs. Scott, myself, and a neighbour, John Jones, sat. We had a number of raps, also the spirit of a young woman appeared, and a group of three others. —WILLIAM SCOTT, 103, Brecon Road, Merthyr Tydfil, June 29, 1874.

MEETING AT THE ATHENÆUM, SOMERS TOWN.

On Sunday evening a very interesting discourse was given by Mrs. Bullock, under the control of her spirit-guides. At the opening of the service, shortly after seven o'clock, a hymn was sung from the "Spiritual Lyre," after which Mr. Haxby read Psalm civ.; another hymn was given out, and when over, Mr. Haxby asked the audience if they would express their desire as to whether the evening should be devoted entirely to questions and answers, or whether they would prefer that the spirit-guides of Mrs. Bullock should give a short lecture, and then have questions. The latter course was decided upon, nearly every person in the hall agreeing by vote to such decision.

In a very short time the three following subjects were chosen for the discourse:—"Is the Life and Character of Christ in Harmony with his Teaching?" "The Origin of the Soul of Man and its Destiny," and "What are we to infer by the Resurrection—Does it refer to Earth-bound Spirits?" "The Origin of the Soul and its Destiny" won the favour of the audience. While the control was taking place, the 33rd Hymn was sung, at the close of which Mrs. Bullock, now under influence, rose, and after giving forth a prayer to God, from whom all things spring, and to whom all things tend, prayed that the children gathered together might realise their own individual spiritual existence, and so prepare themselves for their journey onwards towards immortality; that peace and sweet consolation would flow into their souls, would bring out their understandings, that have hitherto been hidden in darkness, and that they would ascribe all goodness to Him, the Great, the Supreme, the Infinite God, for to Him do we give all praise, honour, and glory.

Beginning the discourse, she said it was a very important subject that had been selected, and one that must, in many respects, remain a mystery to man until he has passed into a far higher state of knowledge. No man would be able to define the source of spirit, from whence it comes and to whither it shall go. Man as a spiritual being must ever progress in the world of spirit as he does on this material earth. He

rises from childhood to manhood, he is always changing, and who amongst the number of earth's inhabitants shall say to whence he shall go, or what will be the ultimate destiny of his immortal spirit? The soul originates before the man—it springs from the Great Power, the Great and Divine Father, the Ruler of all. The soul it is that builds the body, that represents and composes the material part of man's being, while the spirit operates in and through all these principles, is superior to and forms the innermost part of man's spiritual existence. Prior to the birth of the soul, it has not those forms that it is recognised by in its earthly body. The destiny of the soul, whatever it may be, will be of man's own choosing; it depends upon man alone how he forms and constitutes his life and character here as to whether he shall clothe himself with a robe of righteousness when he enters the spirit-realm.

The lecture was marked and clear, with many illustrations, that made it highly instructive and full of spirit throughout. At the conclusion of the discourse questions were solicited. The audience very freely availed themselves of the opportunity, and in the course of the next few minutes upwards of twenty intelligent questions were asked, and each received a plain, decisive, and satisfactory reply. Some of the questions elicited rather sharp answers, yet were given in a friendly spirit. Several of them were treated in a very masterly and marvellous manner, being greeted with smiles, and slightly applauded.

Mr. Haxby thanked the spirit-guides for the useful teaching and all-important information they had so readily given, and on turning to the meeting the approval of the audience was manifested with much warmth of feeling. The guides, in reply, used some very kind words, they seemingly being filled with the pleasure they had had in giving advice and instruction to an intelligent audience. They closed with an earnest exhortation that all might work to obtain this newness of life which would enable them to ascend into the realms of spirit-life, there to walk with angels, and partake of all the pleasures and enjoyments prepared for those who love to associate and draw near to the eternal glory of their Lord and Saviour.

The service next Sunday evening will be of a similar nature, by order of the spirit-guides.

The collection realised at the doors was a little over the expenses incurred. Patience and perseverance with these meetings is at length being crowned with success. We only hope the work begun may go on through the summer, and continue to bear the like fruit in all its richness.

THE SYMBOLS OF WORK.—No. 7.

Mr. Wilson explained that he used the term "work" as distinct from labour and occupation. Labour implied an unnatural strain in the effort, or as a servile drudging. Occupation meant a healthful pastime, that might be profitable or otherwise; whereas work meant the doing something for the public and your own good. In the previous lectures he had endeavoured to show the harmony between the colours, forms, and numbers, and in the explanation of numbers he extended the scale to sixteen. As he had only explained the three primary and three secondary numbers and forms, it would only be with the examples of work that could be proved as affinitive with the primaries. In undertaking the classification of work by the scale, it was giving a practical value to that which he had hitherto introduced as a curiosity; for as the scale of colour, &c., is a scale of meaning in succession, if we can prove the scale of work to be a similar succession, it is obvious that, if we can repeat the scale of colour with the meanings, it would help us to enumerate all the heads of work, and not only that, but the departments of nature, which each undertakes to consider, and so extending the classification in obedience to the scale of colour. The scale would be an "open sesame" to the whole field of work in its groupage and attenuations. Our present subject is work; next week it will be the life of man and woman, as sixteen milestones of a journey.

As all colours are absorbed into or proceed from the primaries, so all work is absorbed by or proceeds from the three primaries, namely, Law, Teaching, and Pioneering.

Law is red, as personation in the majesty of the law. True, the absence of law is the perfection of law, as indicating no necessity for the enactment of law; but law, as existing, is the personality of the community. We somehow associate it with red in clothing our House of Lords in red, our Judges in red, the Government officials in red. It is to be remembered that the Barrister and the Attorney are negative personages in law, as the black gown is to shadow the individual as an individual, but law in its power is red, and the symbols of law are—the seal (red), the Government stamp; the chair (blue), the seat or square base of Government; in the appeal to the chair at a meeting, or the throne for the constitution. The wand (yellow), the separator, as keeping apart in isolation, as the sceptre, the staff, or the stick-in-waiting, that clears the road for royalty.

Teaching is blue, as amiability. Teaching is divided under three heads—Cultivation, Instruction, and Education. Cultivation is the preparation of the mind as the ground, instruction is putting the seed into it, and education is the growth of the seed, each one having to weed for himself. A teacher is one who conveys information by word of mouth, or by bodily action, as the clergy and mediums, lecturers and platform orators, singers, schoolmasters and instructors, theatrical performers and conjurers, gymnasts and tumblers. They are not dressed in blue, but we may say they raise the mind upwards to the blue sky, and reflect their blue upon the docile surface of the calm water of attention. The symbols are—

Reading, or reasoning (red), the personal.

Writing (blue), the horizontal, amiable.

Arithmetic (yellow), the calculating.

Pioneering is (yellow) isolation, or the preparing for the advance of civilisation, in clearing the road, letting in the light, draining, &c. The symbols are—

The grubber (red), the root-extractor.

The rake (blue), the amiable smoother.

The axe (yellow), the wedge-shaped isolating exterminator.

The lecturer illustrated the teaching by a large map or diagram, 18 feet in circumference, a work in which he pointed out an interesting description of the 16 heads of work, their symbols and their use to humanity, and concluded by reciting the Ode, by Tennyson, to the opening of the Exhibition of 1862, as the Psalm of Work.

MR. HOME'S HEALTH.

Dear Mr. Burns,—I have only good news to give you. The early part of last winter my spirit-guides told me to go to Acqui. I had not then heard of the place, but at once made inquiries, and decided to give it a trial. I came here the 7th of June, and it is now the 25th and I can walk without the slightest aid. I have taken twenty-three of the mud baths. I am most fully convinced that all cases of rheumatism and gout can be most effectually cured here. Acqui is about four hours from Turin. Should any of your readers be suffering from chronic rheumatism, gout, or paralysis, it will give me great pleasure to give them all necessary details if they will write to me to your care. I have seen persons brought here quite unable to take a single step, and in ten days' time I have seen them walking about. In a year's time I hope to take my place as a worker in the great cause of truth.—Yours very faithfully,
Acqui, June 25th, 1874.
D. D. HOME.

FOUR REASONS WHY YOU SHOULD NOT HAVE YOUR CHILDREN VACCINATED.

1. Vaccination affords no protection against Small Pox. Nearly 300 persons have died of Small Pox in Birmingham this year, most of whom had been vaccinated.

2. It so lowers the vitality that they are rendered more susceptible of the contagion of other diseases. Notice the great increase of Measles, Whooping-cough, and Scarlatina since Vaccination has been compulsory.

3. Great risk is incurred of contaminating their blood with infectious, loathsome, and incurable maladies. See essays on Vaccination by Dr. E. Ballard, Dr. Collins, and others; also evidence of the eminent surgeon, J. Hutchinson, Esq., in the *Medical Times and Gazette*, Feb. 1st and 8th, 1873, for revolting revelations on this point.

4. Death from Pyæmia or Erysipelas often follows the operation.

Be not deceived. Think for yourself. The insertion of corrupt, diseased matter (falsely called Vaccine Lymph) into the blood of healthy infants, can produce nothing but its legitimate fruit—corruption, disease, and death.

Published by the Society for Suppressing Compulsory Vaccination.
W. YOUNG, Hon. Sec., 8, Neeld Terrace, Harrow Road, W.

FALSEHOOD IS MIGHTIER THAN TRUTH.

DEAR MR. BURNS.—Annexed is a list of the fines and costs imposed on Mr. J. Castle, manager of the Co-operative Store, Coggeshall, Essex, for refusing to have two of his children vaccinated. The tyrannical nature of the persecution is more apparent from the fact that the Guardians who institute the proceedings are the same men who sit on the Bench as magistrates to pass sentence on their victims!

		£	s.	d.	
1873.	Nov. 18th, fines and costs	...	2	0	0
1874.	Feb. 3rd, costs	...	1	2	0
"	" 24th, fines and costs	...	3	0	0
"	March 31st, costs	...	0	10	0
"	April 28th, fine and costs	...	1	10	0
"	May 26th, costs	...	0	10	0
"	June 23rd, fine and costs	...	1	10	0

Total amount of robbery in seven months—£10 2 0

Yours truly,
8, Neeld Terrace, Harrow Road, W.,
June 28th, 1874.

W. M. YOUNG.

LIGHT, MORE LIGHT.—A correspondent points out that in the photograph which we engraved last week, "the light upon the two heads falls from opposite directions." We have subjected the matter to criticism, which decides that such is not the case. The poses of the figures are opposite, not so the light.

MR. LEWIS, the proprietor of the *Brighton Daily Mail*, has died suddenly. The number of the *Mail* which recorded his obituary also contained a "leader," headed "Superstition and Education," which is a moribund attack on Spiritualism. It is supposed to have been the last work of the deceased. Mr. Lewis was an energetic journalist, and his paper gave copious and fair reports of proceedings in connection with our cause.

MR. WILLIAM TINK sends us an account of a seance at which a spirit giving the name of "Charles Dickens" manifested, on June 11. This spirit said he had two sons abroad, and one of them was in great danger, as his property in Melbourne was being consumed with fire. Can anyone give Mr. Tink information as to whether these statements are true? We think these had better be verified before any others are published.

THANKS TO MR. CROOKES.—The feelings of Spiritualists in respect to the noble conduct of Mr. Crookes in reporting his experiments with the spirit-form so unreservedly are finding expression in a number of ways and in many places. We have just received a letter from Mr. Thomas Brown, Howden-le-Wear, in which he says:—"Mr. Crookes deserves the best thanks of all Spiritualists and lovers of truth for his valuable experiments with Miss Cook, in producing the visible form of 'Katie King.' He has done a noble work, for which posterity will bless and cherish his name. It is also very pleasing to know that Mr. Crookes has placed the medium, Miss Cook, for ever beyond suspicion. In talking these matters over the other day with my friend Mr. Lobley, he thought we should thank Mr. Crookes for his important and successful experiments, and inquire if we are to understand that 'Katie' has gone for ever from earth, or will she return at some future time. Not being personally acquainted with Mr. Crookes, I have felt a delicacy in writing him, but I hope our feelings and desires may be expressed in the MEDIUM." It will be a pleasure to many to know that the recent letters by Mr. Crookes which have appeared in the MEDIUM and elsewhere in regard to the spirit-form are being reprinted in the new edition of Part II. of "Researches in the Phenomena of Spiritualism," and will be ready for delivery in a few days. The popular edition of Mr. Crookes's "Researches," published at the Spiritual Institution, is doing a good work for Spiritualism.

EDINBURGH.—The MEDIUM may be obtained through all newsagents. Mr. Menzies supplies it wholesale, but very irregularly. It is sold retail by Mr. P. Laurie, 38, Clerk Street. For some time we have sent an express parcel direct to Mr. Robinson, 11, Greenside, and we can recommend this agency to all who require our literature, either wholesale or retail.

HOW TO FEED THE LAMBS.—There is a good story told of an old American preacher who heard another, after keeping a congregation waiting for a long time, preach a long and prosy sermon on the text, "Feed my lambs." As he continued a long while, prosing in a bold and dreamy manner, the old man lost patience, and saying, "Brother, I have had some experience in raising lambs myself, and I have found that the following rules are absolutely essential to successful lamb-raising: First, give them their food in season; second, give them a little at the time; and third, give it to them warm." The application of this story to all who address meetings is self-evident.

MR. MORSE'S VISIT TO DARLINGTON.—Central Hall, Darlington, July 5, 1874.—Mr. J. J. Morse will, in reply to the former request of Mr. G. S. Fisher, discuss the question of the "Existence of a Personal Devil." Doors open at half-past seven p.m., to commence at eight o'clock. Admission:—Reserved seats, 1s.; body of the hall, 3d. On the following Tuesday evening (July 7) a *soirée* will be held in the large room of the association, Ridsdale Street, Eastbourne. Tea on the tables at half-past six p.m. Admission, 1s.; to the discourses afterwards by Mr. Morse's two guides, 6d. each.

BATLEY.—Temperance Hall, Brunswick Street, on Sunday, July 12, 1874, two impromptu orations will be delivered by Mrs. Cora L. V. Tappan. Subjects for each address and a poem at the close to be selected by the audience. Doors open in the afternoon at two o'clock; service to commence at half-past. Doors open in the evening at six; service at half-past. Admission:—Reserved seats, 1s.; second do., 6d.; back do., 3d. Spiritualists will oblige by bringing their "Spiritual Lyres" with them. Friends from a distance can be supplied with refreshments at the Temperance Hotel adjoining the hall at a reasonable charge.—B. H. BRADBURY.

OLDHAM.—In the list of appointments Mrs. Tappan's visit to Oldham will be found fully detailed. She speaks twice in Corporation Hall, King Street, on Sunday and on Monday, Wednesday and Thursday evenings in Temperance Hall, Horsedge Street. Mr. Kershaw and those associated with him certainly are undertaking a great work. We wish them and all other workers a full measure of success. We hope the friends for miles round will be similarly influenced towards this work, and do what they can personally to obtain crowded meetings. Tea will be provided for strangers on Sunday afternoon. These social arrangements are very commendable, and induce persons to attend from a distance who might otherwise be deterred from so doing.

SPIRIT-WORLD LETTER-WRITING.—In reading the account of "Katie King's" last seance, I am by it given to understand that she has bid farewell to her friends in earth-life, and will not be able to speak or show her face again to them, as she informs us that she is about to rise higher in the spirit-life, but gives her medium, Miss Cook, the hope that she will at long intervals communicate with her by writing. With some dash of apparent incredulity a writer in the *Glasgow News* has a pungent article on this farewell seance, and appears to stumble at the spirit-world letter-writing referred to. For a corroboration of this mode of writing I would refer him to Elijah's letter to King Jehoram, the account of which is to be found in the Second Book of Chronicles xxi. 12, and also in Josephus's "Antiquity of the Jews," book ix., ch. v., sec. 2. Chronologers and historians date the receipt of this letter some years after the translation of Elijah.—E. SPENCER.

In an interesting paper on the ethnology of the old Egyptians, read on Tuesday night, Professor Owen pointed out how much the mind of that people was intent upon the future life. More than perhaps any nation before or since, the antique race realised Mr. Browning's lines: "Leave 'now' to dogs and apes; man has 'forever.'" He spoke of the sublime poetry evinced in those religious symbols, and declared that the "winged circle" under which they imaged the Deity was a higher and purer emblem than any employed by Christian art. Among the many curious practices which may still be found surviving from old Egyptian times is that of maintaining a communication with the dead. The Professor remarked upon certain tombs at Memphis that there was usually a perforation in the walls through which the hand and arm might be passed. This hole was used, as shown by one of the *freschi*, to incense the corpse, the scenser being ignited by a blowpipe. Now to this day a similar custom exists among the Turks; they leave a chink open in the stonework of their graves, and it is common to see the women of Constantinople whispering through the crevice. To what an indestructible belief and ineradicable yearning this habit—six thousand years old—still points!—*Daily Telegraph*, June 12th, 1874.

NEWCASTLE-ON-TYNE.—Mr. Orville Pitcher gives an account of a seance he attended at the house of Mr. Petty, 6, Suffolk Street. "In one corner of the room was a curtain, behind which sat the medium, Mrs. Petty, the sitters forming a half-circle in front of her. The medium being entranced, the control desired a pillow to be substituted for the chair. The medium then reclined on the floor, and shortly the curtain was pulled apart, and a female figure stood before us dressed in white—the medium was dressed in black. After standing in full view of the circle for awhile the figure in white retired, but soon returned, and walked out in our midst. She passed round the circle and shook hands with three of the sitters. She then went to the mantel-shelf and took off various ornaments, presenting one to each person present. She then approached the curtain, held it wide apart, and we all saw the spirit-form and the medium both at the same time. Such is a very brief account of this most interesting seance. The circle, which meets regularly, is more harmonious, and is, of course, progressing rapidly. I must also add that everything is conducted under strict test conditions; besides, Mrs. Petty is a lady of very great intelligence and kindness of disposition, and I beg to record my thanks to herself, to Mr. Petty, and the members of the circle for the great kindness shown to me, a stranger." Mr. Pitcher appends the following names as witnesses of the manifestations described above:—F. R. Nairn, 52, Sycamore Street; J. Wright, 182, Scotswood Road; W. Lee, 52, Pine Street; A. Scott, 7, Clumber Street.

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THURSDAY, JULY 9, Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK,

Mrs. Fay, Every Evening except Saturday, at 8 o'clock. See advertisement.

SATURDAY, JULY 4, Mr. Williams. See advertisement.

SUNDAY, JULY 5, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. St. John's Association of Spiritualists. Address at No. 86, Goswell Road, at 7 o'clock.

MONDAY, JULY 6, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road Mile End Road, at 8 o'clock.

TUESDAY, JULY 7, Seance at Temperance Hall, 103, Mile End Road, at 8.15.

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

THURSDAY, JULY 9, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 71, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary. Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, JULY 4, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.

SUNDAY, JULY 5, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

ROWBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

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

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

COWMS, at George Holdroyd's, at 6 p.m.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MORLEY, Mr. E. Baires's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.

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

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.

SOUTHSEA. At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, near Well St., Hockley, United Christian Spiritualists, at 6 p.m.

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

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

HULL, 5, Strawberry Street, Drypool, at 7.30.

HECKMONDWIKE, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.

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MONDAY, JULY 6, BIRMINGHAM. 58, Suffolk Street, at 8.

TUESDAY, JULY 7, KEIGHLEY, at the Lyceum. at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

ROWBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, JULY 8, BOWLING, Spiritualists' Meeting Room, 8 p.m.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 9, for Development.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.

THURSDAY, JULY 9, BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

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

BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.

BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.45, by Miss Baker, assisted by a Clairvoyant and Trance-medium.

FRIDAY, JULY 8, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

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

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