



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

SPIRITUALISM.

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A SPIRITUALISTIC FUNERAL.

The first Spiritualistic funeral in London took place on Thursday afternoon, July 30th, 1874, at Willesden Cemetery, when the body of the beloved child, Beatrice Augustine Drake,* 2½ years of age, the daughter of Mr. Walter Drake, of Modena Terrace, Upper Westbourne Park, was given back to the earth from whence it came, four days after it had been cast off by the happy little spirit who needed it no longer.

No mourning of any kind was allowed. The ladies, six in number, were all dressed in white, the gentlemen all in their usual light clothes, and every one having a bouquet of flowers. The little coffin was covered with white, with no pall or drapery of any kind. When the carriages arrived in the Cemetery the company walked to the grave, and, standing around it while the sexton did his usual duties, sang the first and last verses from the 93rd hymn in the "Spiritual Lyre."

Mr. W. Whitley, who had been requested to officiate on the occasion, then delivered the following address to the friends (all Spiritualists) who attended:—

My dear Friends,—We now meet over the little grave which is open to receive all the earthly remains of a beloved child, so happily released from the terrible pains of its poor mortal nature; and we here desire to offer our united thanksgiving to that blessed Creator and Preserver, through whose mercy we are permitted to realise the glorious fact of spirit-communion, and in our inmost hearts to believe that the angels of these little ones "do always behold the face of my Father in heaven."

The greatest teacher the world has ever known—the highest and holiest light that has ever shone upon this our earth—the most consummate embodiment of pure love and sympathy towards all poor souls who seek after and love truth—has, in his own sweet and sacred manner, not only told us to suffer the little children to come unto him, and forbid them not, but also that "of such is the kingdom of heaven."

Surely, then, we may hope—yea, we may be certain—that the dear child now released, and who, through the two-and-a-half years of its earthly life, knew little more than one long agonising pain, will be much better and more tenderly cared for in one of those sublime and heavenly mansions which are "in my Father's house."

And here we would picture to ourselves this darling child, meeting with the myriads of little ones like itself in God's great all-sufficient home, clapping its tiny hands to the tune of its own inward and inexpressible joy, drinking in all that delight which the spirit-vision and the spirit-nature of the child is capable of receiving, and bowing its unuttered thanks to the Great Omnipotent and Omnipresent Love, by whom alone all this mighty provision is made, and made and given for ever.

Oh, what a joy to think that these "little ones" may have to be trained in the bright and shining vineyards above, where all labours are labours of love, and infinite wisdom rules everywhere. Yes, my friends, there will be glorious work in heaven. No idle drones can crawl and leave their slimy trails in that garden. There will be work, and rest too, for all there. Jesus says, "My Father worketh hitherto, and I work." And shall we, who are but the recipients of that amazing bounty, desire to be idle in the Lord's vineyard on earth? Never. Rather let us be at His work while

it is called to-day, for old age will come on, and then we may not use the light. Let us then, dear friends, as believers in Jesus, and as believers in God his Father, and in all the realities and wonders of his unlimited universe, be ever ready with words and deeds of kindness to all, friends or foes; and, while ever ready to teach, let us be ever-thankful to learn, and in thus sowing abroad the good seeds of the kingdom, may we cultivate in our hearts the humble and thankful spirit that we have ever been privileged to do so.

While we, as Spiritualists, do not repeat, or believe in, the stale, the erroneous, and the priestly notions in committing our beloved ones to the grave, we at the same time do hereby commit *all that is of earth* to the earth from whence it has been taken; and in sprinkling upon the outward form of this beloved child these beautiful flowers of earth, as the fittest emblem of its innocence and purity, we also commit the dear child itself into the hands of that Good Shepherd who so affectionately carries the lambs in his bosom, and also into the keeping of that most loving and gracious Father of all, without whose knowledge not even the sparrow can fall to the ground.

We are thankful, dear friends, for the release of this poor child, and we recognise that it is owing to God's own good providence that we realise for ourselves that grand old (and yet ever new) truth, that our departed friends do return to give us the assurance of their continued existence, and to hold communion with those who are still struggling on in earth-life.

We are taught by "Him who spake as never man spake," that every idle word will ultimately have to be accounted for. Then let it be a serious and solemn matter with us as to how we spend our present lives; and living, as we do, in the presence of God's ever-watchful and invisible hosts, let us earnestly strive to regulate our thoughts, words, and actions so as to benefit and bless the world in which we live, and so "glorify our Father who is in heaven."

No doubt whatever rests on our minds as to the state of this dear child. We believe that even now she may be watching us as we go through this little ceremony of "burying the dead out of our sight," and in all confidence we leave her in God's blessed love, and in the kindly care and keeping of those of His dear ministering servants who always delight to do His will.

This casket here we leave,
To wither and decay;
The precious jewel it once held
Hath wing'd itself away.

The casket is but dust—
The merely mortal frame;
And, since it has no further use,
Returns from whence it came.

The immortal soul it held
Lives through another birth;
And needing not the casket now,
She gives it back to earth.

So may our labours here
In love and truth be given,
That all may meet again at last
In God's great home in Heaven.

After the above address the friends scattered the remaining flowers in the grave, sang the first and last verses of the 147th hymn in the "Spiritual Lyre," and returned home, joyous and thankful that the simple ceremony had been gone through without any of the solemn mockery of the times.

* Beatrice Augustine Drake; born January 21st, 1872; died Monday Morning, July 27th, 1874.

A VISIT TO NOTTINGHAM.

On a former occasion we gave historical particulars indicating that Nottingham was a place famous for Spiritualism in the early days of the movement. A great organisation existed, with nearly 1,000 members, and it was sought to bring the kingdom of heaven to a quick realisation on earth. Of later years the town has been the scene of spiritual labours of a more useful and permanent, though less ambitious, kind. In Nottingham the first Children's Progressive Lyceum was established about eight years ago, and it carried on its mission of usefulness till a few weeks since, when the meetings were suspended. The annual Picnic and Anniversary of the friends of the progressive movement was, however, fixed to be held as usual, and it came off on Monday. Being invited, we embraced the opportunity of visiting our friends once more, and near the end of last week we found ourselves snugly domesticated in the family of Mr. and Mrs. Hitchcock.

We commenced our work of inspection on Sunday morning by visiting Sneinton Market, an open space in which various meetings are held during the Sunday. To learn of the spiritual development or wants of the people it is of no use to attend the fashionable churches. They carry on their operations irrespective of any need, except the personal wants and desires of those in the business. As well may we expect to form an opinion of the nakedness of the land by looking into the grand shops in Regent Street, as to judge of the spiritual needs from the ceremonials of fashionable religion. In Sneinton Market, as on Clerkenwell Green and other places in or near the metropolis, the case is different. There the people, knowing their own wants, provide themselves with the teaching they require. As the ignorant man shows his lack of culture in his countenance and manners, and as the person with polluted blood makes his physical condition apparent by unsightly excrescences on the surface, so does society exhibit its wants, and make attempts at self-recovery.

We were invited by our friend Mr. Ashworth to visit the stand of the promoters of temperance, who commenced operations before ten o'clock in the morning. When we arrived on the ground a large congregation had assembled round a lurry, on which a few gentlemen were seated. Mr. Snowden was busily employed, in the capacity of chairman, in introducing the subject which they had met to consider, and in due course we were called on to make a few remarks. We commenced our speech by an apology for insulting common sense by offering any arguments on behalf of following the teachings of nature which were self-evident to all. If, on the contrary, we had been a party trying to introduce the use of alcohol to a people who were water-drinkers, then we conceded that the enforcement of very powerful arguments would be necessary. As the question stood, we advanced the opinion that it was the warmly-attached friends of the bottle and the can who should mount that platform, with their tattered clothing, blackened eyes, blasted fortunes, ruined hopes, ignorant children, neglected wives, and gail-bird-rearing proclivities, and endeavour to justify their monstrously absurd and hurtful conduct. The sober men who followed nature and enjoyed life to the full, and could do their quota of the world's work, needed no extenuation, as the beauty and usefulness of their lives, contrasted with the continual blunders of those who followed the opposite course, were so apparent that no arguments were required to sustain superiority. We testified from personal experience that all kinds of work, from the most laborious physical employment to the most intricate intellectual pursuits, could be successfully and happily followed without the use of alcoholics. The audience paid great attention to our remarks, and a poem offered for sale at half-price by Mr. Ashworth was eagerly purchased at the close.

We then betook ourselves to a survey of other parts of the field, throughout which groups began to assemble. In one corner on a chair stood an old man whose audience was thin and stood afar off. The speaker's idea of a religious man was expressed in the term Christian, which he described as a genuine article very seldom to be met with. He was particularly hard upon empty professors who held high ecclesiastical positions, and he wound up by affirming that amongst the blessed in heaven were Christians, Mohammedans, Brahmins, and all classes of men who tried to love God and do good to man.

Turning round, we observed in a more central position a dense crowd hurrying round a waggon on which stood four or five men singing a cheerful ditty, which, like a magnet, attracted all within its influence. This was Mr. Dupa and his supporters of the Ranter persuasion. Their demonstrative singing, in which they invited all freely to join, was their protest against the perfunctory manner in which God is wont to be praised by proxy in our endowed temples by hirelings in queer costumes.

Right opposite to the Ranters the Secularists had erected their rostrum, and the contention was between these two parties for the largest share of public favour. Mr. Stanley presided on the materialistic dais, and spoke well. He said they had at last been able to invite Mr. Bradlaugh to Nottingham for several years no hall could be obtained for his use. The co-operators had, however, just finished a hall which they determined to let to any party, whatever their opinions might be. That hall had been engaged, and Mr. Bradlaugh would in a week, or two be heard in Nottingham. The theme of the chief speaker was a review of the "Financial Reform Almanack," a publication worth 2s., but which would be sold at the close for 6d. The speaker urged the importance of the subject by stating that millions of pounds were being abstracted from the earnings of the producers of wealth, and no adequate recompense was made in return. He said the producer

should have more control over such matters. A collection would be made, which, after paying for the hire of the stage, would be devoted to the relief of a person in sore distress.

Our attention was now called to the strains of vocal music which emanated from a street opening into a corner of the market. On looking in that direction we beheld a party moving toward us, and "singing as they go." On entering the open square they halted to finish their song, and were soon surrounded by a crowd. In a short time they moved on and entered a tent in the play-ground, a little way beyond the market. This was the party of Mr. Popham, a respected physician of the town, who was concerned with the good work of relieving physical affliction, but for some time given his attention to the curing of souls. On passing his tent we found around a few well-dressed worshippers a grand array of empty seats. The good Doctor's medicine did not seem to be so popular as the remedies vended out in the open air.

We now discovered ourselves in the vicinity of a new stand on some of which about a dozen persons were seated. Evidently something was expected to take place. We took a seat and enjoyed the sun's heat, which had now nearly approached the meridian. Soon a small, though well-built, stout man came forward armed with a square paper, and a glass of water. He mounted one of the forms, read a chapter, invoked the Deity in a very familiar manner, and then addressed himself to his task. Soon the audience swelled to a considerable size, and presented a very respectable and thoughtful appearance. The speaker intimated that that was the fifth Sunday on which he had discoursed to them on how to live 120 years. We learned from one of his audience that Mr. Craven (for that was the speaker's name) had been in the habit of speaking on that spot for some time on topics of a religious character. Since he had introduced the subject of health and longevity his audience had more than trebled what it was when theology and religious exhortations were alone served out. In the course of his intelligent remarks, fluently put, the speaker said, Man could not have too much of four things—air, water, light, and religion. His theory of health included temperance, cleanliness, exercise, and a clear conscience. Diseases of the soul, he said, caused illness in the body. Once upon a time he had disregarded an inward monition to start with his booth and lecture in certain towns. He became very ill, and could neither eat nor sleep. On his bed he resolved to overcome his selfish fears and scruples, and obey the voice of God by doing the work which he had been called to. At once his health returned and he had found sleep. He concluded with a powerful anecdote illustrative of honesty, citing the case of a shopkeeper who destroyed his adulteration compounds, and thus gained peace of conscience and immense wealth. At the close it rained, in answer to an inquiry, that the four largest Independent congregations in Nottingham, use non-intoxicating wine in the Sacrament. A Baptist and some Primitive Methodist congregations were reported as doing the same. The Good Templar element has penetrated into almost every institution in the place, even to the local School Board. Mr. Craven concluded his morning's labours by drinking the last sip of water in his glass (a fluid which he eulogised much during the delivery of his speech), and opening his square parcel, which was found to contain twenty copies of the New Testament, neatly bound, which were offered for sale at threepence-halfpenny per copy. The vendor said his conscience would not permit him to engage in such traffic on the Sunday, only that he sold the book at one halfpenny per copy less than it cost him.

Our review of the proceedings in Sneinton Market instructed us that the people suffered from intemperance and its attendant evils, from sectarian religion, from heartlessness and formality in religious exercises, from taxationism, and the imperfect distribution of wealth and personal privileges, from ill-health and physical misery, and lastly, from ignorance of the laws of their being, physical and spiritual. The remedies, of a kind, they had provided themselves with, and would have defended to the utmost any disorderly intruder who would have dared to interrupt their teachers. We also observed that all this work was carried on at a personal sacrifice, and at the instance of individual prompting; and what is more, the greater part of these unpaid workers sold printed instructions at a loss to the vendor. Surely, we said to ourselves, here are manifestations of self-sacrifice and devotion not frequently met with amongst the friends of Spiritualism.

In the evening the Spiritualists met in their snug little hall in Church Lane. As an encouraging fruit of Lyceum development we were pleased to observe that Miss Christina Hitchcock, only a little tot when we first visited the Lyceum, was enabled to preside at the harmonium with creditable efficiency. The hymns from the "Spiritual Lyre" were well sung to melodies selected from the "Spiritual Harp." Our remarks were based upon the now universal recognition of the phenomena of Spiritualism, and the various explanations which were advanced to account for them. The argument that the spirits taught nothing new or important, that they were "low" and Satanic, were specially dealt with.

Mrs. Hitchcock was controlled, and her guides spoke significantly of the neglect which spiritual ministrations had lately sustained in Nottingham. All were recommended to speak of the truth for themselves, as the services of the medium might be withdrawn to appear in another field and form. She recommended harmony, and said that all persons true to humanity were true Spiritualists. The control took an unfavourable view of the good which had been accomplished through the medium during recent years. The work had to be carried on against much opposition. Truths had been given too far in advance of public opinion, and spirits, like other reformers, would have to wait their time. From private circles,

said the spirit. Three years ago, those who spouted the facts and ridiculed mediums, now held circles of their own. Many, to whom you would not think it discreet to mention the matter some time ago, were now investigators. The spirit-circles could, however, be abused, and the health of the mediums might suffer. When investigators held seances inordinately night and day, satiety was produced, and the study of the question was not thereby promoted. All spiritual investigators were not spiritually inclined, and entered into the inquiry more for the purposes of excitement than to know themselves spiritually and live in the light of such knowledge.

Mrs. Hitchcock's address was received with much attention, and it was evident that she is a great favourite with the friends of the cause in Nottingham. The meeting-room was filled to the door by a very respectable audience, which showed no lack of interest in the subject.

Monday morning opened out bright and fair, which was the occasion of much gladness, it being the day of the picnic at the Arboretum. We occupied the morning in an interview with a gentleman of erudition, who for many years has been entirely blind. He is a most accomplished mathematician and classical scholar. He has composed a poetical inquiry into the origin and nature of the Bible, which shows that he is well acquainted with the radical school of critics. We feel sure that some of this gentleman's works would find favour with a great number of the readers of the MEDIUM.

In the afternoon the beautiful grounds of the Arboretum became the rendezvous at which those who had not met for years again exchanged greetings of friendship. The gathering was smaller than usual, as the discontinuance of the Lyceum meetings had allowed the young people to become scattered. There are also very few young children in the families of the progressives, and so the Lyceum friends presented a very different appearance to what they did when we first made their acquaintance. Then a cloud of little rosy faces gazed up on us with a timid interest which soon developed into a firm friendship, which yet exists and ripens as it grows. Now we found ourselves surrounded by a group of blooming youths of both sexes, whose speech and deportment were ample evidence of the value of Lyceum teaching and associations. Some who have stood in the groups are now married and live in distant parts of the country or in foreign lands. The visible effects of the Lyceum are not concentrated, and therefore cannot be estimated in the aggregate; but each member has the testimony within his own soul of the good results of the Sunday exercises of the last few years.

After engaging in outdoor games for some time, in which the elders devoted themselves to the interests of the younger branches, tea was served in the corridor. The proprietor had done his best to render his guests comfortable; the table was decorated with choice flowers, and an excellent tea was served. That being duly discussed, the company for the most part betook themselves to the grounds, but a choice party remained within the glass pavillion, and enjoyed the three huge albums of spirit-photographs which had been sent down from the Spiritual Institution. About seven o'clock a meeting was organised in the corridor. A respected townsman was called upon to preside, a duty which he performed in a very pleasing and efficient manner. The Lyceum members sang several songs sweetly and harmoniously, and various speeches were delivered. We were called upon to lead off, and were followed by Mr. Ashworth, who expressed his regret at the close of the Lyceum, and hoped it would soon be resumed again. Mr. Morton expressed his regard for the Lyceum system. Mr. Hitchcock said he had delighted in giving the children lessons in natural history, illustrated by diagrams drawn by himself. Mr. Herod traced the decay of the Lyceum to a want of interest in the officers and leaders, which soon communicated itself to the members. The meeting was adjourned till the grounds were closed, and all the children were gathered in. Then a truly united family circle was formed, and the matter of resuscitating the Lyceum was seriously entered into. The ladies were asked to state their opinion as to the decay of the Lyceum. Mrs. Hitchcock responded in the following terms: The want of interest exhibited by some—disheartened all. The Lyceum principle required to be better understood. Even those who had been engaged in it for years did not understand it fully, and therefore could not effectually carry it out. As a consequence the numbers dwindled down till the groups became so thin that the officers were ashamed of the display they made, and so thought it best to suspend the meetings. The results being so small the loss of time was great, and unless a larger interest in the work were manifested those who had worked hitherto could not promise any immediate steps to revive the school. For herself she could not do as she had done in taking so much on herself. For years she had not been often out of her place in the Lyceum, but if others began the work she promised them her hearty support. Years ago they used to have many social gatherings, which brought them strength and pecuniary support. The discontinuance of these gatherings had militated against the success of the Lyceum; Spiritualists ought to have a Lyceum or something to keep them together. It was probable that the usual Sunday-evening meetings would be closed also, and then all would be separated.

We followed in a rather lengthy speech, in which we reviewed the benefits which we had observed to arise from the Lyceum principle at Nottingham. The speeches which had been delivered that day were sufficient evidence that the Lyceum had exercised a most beneficial educational effect on its elder members. Such speeches might be delivered with credit in any company in the world. The Lyceum was also intended to provide social enter-

tainment and associations for its younger members. When youths went to the public-house to seek amusement, all attempts at their elevation or proper direction were frustrated. Dogmatic teaching should be withheld in the Lyceum, and then parents would more readily allow their children to attend. The operations of the Lyceum were also fully explained, and a deep impression was produced in favour of resuming the work.

After we sat down a show of hands was taken, and a large majority voted in favour of the Lyceum. Mr. Ashworth then proposed, and Mr. Morton seconded, that a meeting be held on Sunday afternoon at the rooms, for the purpose of taking into consideration what steps should be taken to resume the working of the first Children's Progressive Lyceum which was established in England.

It was now ten o'clock, and after many leave-takings all separated to their respective quarters.

We found, by conversation with those who know the exact state of things, that private circles are now held in many of the best families in Nottingham. The cause is becoming popular, and there is an impression that the past régime has just closed to make way for a new and more glorious career for the work of Spiritualism. It was also stated that the interest and enthusiasm in the Lyceum fell away as soon as the hymns in A. J. Davis's Manual were supplanted by others. There was a spirituality in the selection of the great seer and founder of the Children's Groups, which had an effect on the minds of both old and young peculiarly its own.

For ourselves we enjoyed this last visit to Nottingham even more than any previous one. The company was attracted together by one feeling; there was no forcing or inducements, and as the consequence the harmony was perfect. After a close imprisonment in London for two years our friends noticed a great change in our appearance, and seriously asked us if we intended to shorten our life upon earth for the cause of Spiritualism?

Truly, we feel in our physical being that there are other ways in being done to death besides that more kindly and prompt way of passing under the hands of the executioner. It would be rather uncomplimentary to push this subject too far to our supposed friends, but we in closing take leave to state that the servant of Spiritualism is not too liberally dealt with by his brethren at large.

A FURTHER SERIES OF SEANCES AT ROCHDALE, OF THREE WEEKS' DURATION, WITH MR. TOM EVES, PHYSICAL MEDIUM, OF LIVERPOOL.

To the Editor.—Dear Sir,—We have concluded this series of seances, which have been of a very satisfactory character, resulting in a great amount of good to the cause, whereby a numerous host of persons have been thoroughly convinced and satisfied with the phenomena, and are loud in their praises of this excellent and gifted medium. I took the opportunity of introducing the same to many persons of influence in the locality, including manufacturers, lawyers, doctors, magistrates, and popular ministers in the town, together with other gentlemen of standing in society, who have all declared their surprise and satisfaction at the manifestations produced, asserting that imposition was out of the question, as the medium left himself in the hands of the sitters, willing to submit to any test proposed for the satisfaction of investigators, sometimes with pain and inconvenience to himself. We commenced by sitting round an ordinary dining-table, upon which were placed two iron rings, a small handbell, two paper tubes, and tambourine, paper, and pencil. The conditions were communicated in the light by loud and distinct raps upon the table. We afterwards joined hands round the table, the medium being securely held by both hands and feet by sitters on each side of him. After seeing that all were properly secured, we then put out the light. Immediately commenced the movement of things upon the table; beautiful spirit-lights ascended and skimmed about the room; the sitters began to be touched by hands large and small; the rings were carried over and jingled together above our heads; a handbell lifted and played in mid air in various parts of the room; the paper tubes were now in active operation, rapping upon the ceiling, walls, or touching any of us as requested; the tambourine taken up and thrummed to lively airs. We had also direct-writing upon paper previously marked and examined; direct-voices, male and female, spoke to us through the paper tubes from different positions in the room; beautiful and delicious scent of various flavours was abundantly sprinkled upon us. We rubbed phosphorus upon a tube and tambourine, so that we were enabled to trace their movements about the room. They floated gracefully over our heads, and in all directions, rapping the ceiling and walls fifteen or sixteen feet away from the medium, continuing up in this way for five or six minutes at a time, and while the medium was securely held hands and feet.

After a short interval we were instructed to form a cabinet and seat ourselves in a semicircle round it, the medium seated inside, so that it would be impossible for him to get out without moving the cabinet, and the cabinet was so arranged that the slightest movement of it would have been certain detection. We then joined hands and turned out the gas, now anxiously waiting for the materialisations of those powers—magnetic influences, psychic forces, &c., &c.—that had certainly catered for us upwards of an hour. However, in a few seconds luminous forms did appear in human shape, bearing accurate resemblances to men and women, of various cast of features, from the bald-headed, white-haired old veteran "George Holt" to the more manly, robust, dark-bearded form of "Robert," together with female forms small and large gliding about the room, some of them bringing their faces so near to ours that we could gaze right into their eyes and see the colour of the same. Some of them appeared blue, and others very dark. We had at one seance as many as six different materialisations in one night, showing great contrast in form and feature, coming up to the sitters and patting them on the head, cheek, hands; and finally "George Holt" would bring his wonderful lamp or spirit-light. It is about the size of a good big orange, and very similar in appearance to "John King's" lamp in brilliancy.

He carries it about the room and touches everybody with it, which is very peculiar in itself. He then controls his medium, and calls any gentleman up to the cabinet and requests him to put his watch to the medium's temple and he will tell the correct time by it. At all times when the spirits or forms are out of the cabinet close to you, they will move the medium on his chair, or rap upon the chair, or otherwise give some token to prove he is in the cabinet when the forms are several feet away from it. At other times, when we are sitting round a large table holding hands, should any two break hands they are certain to be told of it at once through the medium; in fact his seances are a continuation of tests throughout, and are sufficient to convince the most sceptical mind of the genuineness of his mediumship. I herewith hand you for your private information the names of several gentlemen who have been present at these seances.—I remain, yours most respectfully,

21, Elliott Street, Rochdale.

JAMES SUTCLIFFE.

EXTRAORDINARY PHENOMENA.

To the Editor of the Medium and Daybreak.

Sir,—The materialisation, of what are termed "spirit-forms," is a subject which at present is exciting considerable interest throughout the entire civilised world; the *Fortnightly Review*, *Cornhill*, *London Society*, and the leading reviews and magazines are devoting their pages to the subject, and the phenomena deserve thorough investigation. I shall feel obliged by the insertion of the following description of a seance which I attended on Monday evening:—

On Friday last I received an invitation to attend a seance for the "materialisation of spirit-forms," that was to be held in the house of Mr. Petty in Newcastle-on-Tyne; the evening appointed for the seance was Monday, July 13th. I accepted the invitation, and by inquiring of a policeman, I learned that the street for which I was in search was in the populous neighbourhood of Scotswood Road. At 7.30, the hour appointed, I reached the house, and ascertained that my invitor and his wife and family occupied the second or upper flat of a two-story house. On entering, I was ushered into a small sitting room, fourteen feet long and eleven feet broad. The room was furnished as rooms of respectable artisans generally are; there were tables, chairs, drawers, &c. In the centre of the narrow end of the room was a window. The entrance to the room was by a door on the left side of the room, and at the extremity farthest from the window, on the opposite long side of the room, was a fireplace, flanked by a recess on each side, each recess being three feet nine inches long and fifteen inches deep. The recess next the window was screened by two dark grey curtains, which were suspended from a small iron rod at a height of five feet six and a half inches from the floor. The curtains were suspended to the rod by brass rings, and allowed the free backward or forward motion of the curtains on the iron rod. While I examined the room, there assembled two ladies and four gentlemen. One lady was Mrs. Petty—the medium, the other lady was the wife of a gentleman present. The two ladies retired to another room, and the lady who is not a medium stated that the lady-medium had not any white apparel on her person. The medium, who is a stout, maternal-looking lady, is about forty years of age, and five feet one inch and a half high; she was dressed in black. A chair was placed in the corner of the recess next to the fireplace, and the medium sat upon it, reclining, with her face turned towards the wall. The curtains were drawn, and the medium was enclosed and hidden from sight. The company, which consisted of six adults and two children, sat in a semi-circle opposite to the cabinet in the following order: Mr. B., Mr. Petty, Mr. S., Mr. Barkas, Mrs. S., Mr. S.; the two children sat on the knees of Mr. S., seat No. 3. The room was lighted by a paraffine lamp, and the light was turned down, so that the room was dimly lighted; but yet sufficiently light to enable us to see every object with tolerable distinctness. Two or three Methodist hymns were sung, and in about five minutes the curtains began to move at the centre opening, and a white, semi-luminous object was visible in the interior of the cabinet. Gradually the curtains were extended, and after some little hesitation a female figure, five feet two inches in height (I measured the figure by comparing its height with the height of the curtain rod), walked gracefully out into the open space before us. This figure was tall, slender, and graceful in its form and motion. It indicated that during its earth-life I knew her, and I said, "Will you please to shake hands with me and renew acquaintance?" It moved forward towards me, extended its hand, and then withdrew it. I said, "Do not be afraid of shaking hands with me." I extended my hand, and she placed her right hand in mine, and we grasped each other's hands quite distinctly. The form then moved towards the window, and sat upon a vacant chair, resting its right leg on its left knee. The figure sat for about two minutes, and again rose and shook hands with each person present; it went to the chimney-piece, and removed several little articles that were standing there, and presented one to each of the company. The figure was about to retire, and I said, "Would you allow me to feel the texture of your dress? there are differences of opinion about that." She immediately walked close to me, and extended her mantle. I took it in my hand, and it felt more like damask in texture than any article with which I am familiar. Again the form was about to retire within the cabinet, and I remarked to my host, "It would be satisfactory to us, and also satisfactory to the outer world, if we could see the medium and 'spirit-form' at the same time." The figure stood suddenly at the entrance to the cabinet, turned round, directed its full gaze steadily towards me, drew back slightly the right-hand curtain, looked towards the medium for about sixty seconds; again stood upright in the centre of the cabinet between the two curtains, extended both its arms to the left (my right), and swinging with a rapid jerk both the curtains to the window end of the room, revealed most distinctly her own form in the centre of the cabinet, and the form of the medium dressed in black reclining on the chair. I said, "That is very satisfactory; we now see both the medium and the 'spirit-form.'" The figure then closed the curtains and did not again appear. After sitting four minutes the curtains were again opened, and on this occasion a male form emerged from the cabinet; this form was two inches taller than the female, and had a long black beard. I referred to his long black beard, and he stroked and spread his beard as gentlemen who have such hirsute appendages frequently do. This masculine form did not glide about the room as did the female, but marched about with a masculine stride; he shook hands with each person in the circle, and I felt that his hand was

distinctly different from that possessed by the female form; it was long, attenuated, fibrous, and muscular, and the grasp was more powerful, and the shake more hearty. This figure sat upon the vacant chair, and in a free-and-easy, masculine manner threw his right leg over his left, with his knee projecting upwards nearly to his waist. This figure also retired within the cabinet, and in about five minutes the medium was disentranced, and the seance ended.

The merely casual reader will observe that in this seance two phenomena occurred that did not occur in the seances I have previously described. I distinctly saw medium and "materialised spirit-form" at the same time, and I distinctly felt the garment worn by the female spirit-form. Without committing myself to any hypothesis, I use the terms it, she, form, figure, spirit-form, &c., &c., interchangeably, the object being to prevent tautology, and to avoid the expression of any dogmatic opinion as to the real nature of the facts or phenomena described, which are either the greatest facts or the greatest delusions within the range of human experience.—I am, &c.,

Newcastle-on-Tyne, July 18th 1874.

T. P. BARKAS.

To the Editor of the Medium and Daybreak.

Sir,—I take the liberty of forwarding you a report of seance, No. 3, which took place on Friday evening, July 17th, in the same room as that in which the previous seances were held. The mediums were Misses F. and W., and the audience consisted of thirteen gentlemen, there being, including the mediums, fifteen persons present in all. I took with me two gentlemen, one a military gentleman, and the other attached to literature. At 8.30 we formed the usual circle; the young-lady mediums were strapped by my two friends securely to the chairs, but in order to make "assurance doubly sure," one of my friends asked and obtained permission to tie the mediums to the chairs and to each other by fine threads. On thread being asked for, he said he had brought some. The thread was dark coloured, thin, and very frail. The top rails of the two chairs on which the medium sat were tied together by two single threads. I remarked that that was unfair as a test, the slightest motion of the chairs would inevitably break the threads, and I suggested that the top rails should be both strapped and threaded. This was done. The arms and hands of the mediums were then tied together each with two single threads, the thread being so slender that one was broken in the process of tying. All being thus arranged, the room door was locked, and the key left in the safe keeping of the representative of the army. The thirteen gentlemen formed the circle round the mediums, and one of them was deputed to turn out the gas at the commencement of the seance, and to light the gas at the close of the seance. In the interval between the extinguishing and lighting of the gas his hands were held, as were the hands of the remainder of the circle. The mediums being strapped with leather and tied with fine thread, and the gas turned out, almost immediately rappings were heard, notwithstanding that the feet of the mediums were held by the feet of the representatives of the pen and the sword.

It is not my intention to enter into many details of the dark seance. At intervals the company sang, and during the singing and between the singing phenomena of many kinds occurred. Several of the sitters said they had small children sitting on their knees, patting their faces and kissing them. A gentleman on my left had his watch removed, and two strange watches brought to him; indeed, at the close of the seance he remarked, "My pockets are like a jeweller's shop." One of the little forms referred to sat on my left-hand neighbour's knee, and was offered by him a necklace of beautiful light blue beads. It took the beads from his pocket, and rattled them rapidly round the circle of sitters, the majority of whom felt them strike their hands several times as they passed to and fro. These beads, which appeared to give the little psychic-form great pleasure, were taken away and could not afterwards be found. When we had sat in the dark seance about forty minutes, some one remarked that the room was becoming very warm; immediately some of the sheets of paper which were lying on the floor were used by the invisibles as fans, and a delightfully cold air was caused to pass over the faces of several sitters. The air which passed over my face appeared to be more like an October evening breeze than a mere sensation of coolness of the warm atmosphere of the room caused by a fanning motion, and yet I suppose it was caused by the fanning motion, as I heard the crisp rattling of the papers before me.

It is impossible to describe all that took place, but one or two facts that occurred to myself I may enumerate. While a melody was being sung a small hand continued for two minutes gently tapping my knee and hand to the tune that was being sung. I, as usual, remained quite reticent, and did not audibly acknowledge the favour. Shortly afterwards a childlike voice was heard saying, in broken English, "Yes; I touched you, Mr. Barkas, but you did not speak." I held my right-hand palm upwards to receive the grasp of any passing hand, but no grasp came. I then, without speaking, turned my hand over, knuckles up, and immediately a powerful masculine hand suddenly grasped it. Towards the conclusion of the seance, I said, in an almost inaudible whisper, "Will you kiss me, 'Pocka'?" (this is the adopted name of one of the little psychics that produce the manifestations), and immediately what appeared to be a pair of tiny hands took hold of the front collar of my coat, one on each side, and I was drawn forward, and gently and softly a childlike kiss, apparently with thick lips, greeted my lips with an audible salute. The gas was lighted; a thread tied to the mediums' hands on each side and the threads tying the top rails of the chair were unbroken, and remained as they were before the gas was turned out.

We next sat for the "materialisation of spirit-forms." Miss W. on this occasion entered the recess and was screened by the folding screen. She wore a dark dress, and a light-coloured polonaise trimmed with broad black braid, and lay on the floor of the recess with her head resting on a pillow of rolled-up coloured anti-macassars. Thirteen gentlemen and Miss F., the medium, sat in two circles; eight gentlemen sat in the front circle, and Miss F. and five gentlemen sat in the second circle. The gas was turned down, but not out. I looked at my watch and found that it was 9.50. In about ten minutes a small figure timidly emerged from behind the screen and stood near the mantelpiece, and I saw that its extreme height was three feet nine inches. It spread out the skirts of its dress upon the floor, and then passed behind the folding door of the screen, leaving its skirt on the hearthrug. The portion of dress on the

hearing gradually faded away. While the dress was visible I turned a pocket spectroscope upon it, but it did not give any spectrum. The figure again emerged, and this time it was carrying a very small baby. The infant did not appear to be more than fifteen inches long, and it three or four times uttered a plaintive infantile cry. Child and baby retreated behind the screen, and shortly afterwards a decrepit aged female form appeared. She tottered across the floor, and, on passing the fireplace, took up the poker, and using it as a walking-stick, struck the floor with the point of the poker, as she walked across the room. She sat down upon a large arm-chair, with all the appearance and form of extreme old age. She was asked if she was related to anyone present, and answered in the affirmative by three knocks on the floor with the poker. Several gentlemen said in succession, "Are you related to me?" and she answered by single knocks, "No." A gentleman who sat immediately behind me asked, and the reply was three knocks, meaning "Yes." He said, "Are you my grandmother?" "Yes." "My father's mother?" "No." "My mother's mother?" "Yes." I turned to the gentleman, and said, "Does she resemble your grandmother?" He replied, "Yes." The old lady figure retired, and, on passing behind the screen she dropped the poker, which fell with a loud noise, the head being near my feet.

The next figure that appeared was a man with a dense black bushy beard. He seemed very timid, and waved his hand as if he desired some one to approach him. I said, "Shall I come?" and he shook his head; others said, "Shall I?" and again he shook his head. He repeated the waving of the hand, and a gentleman on my extreme left said, "Shall I come?" the figure waved his hand for him to approach, he went forward, took the hand of the "psychic" form, was led by it behind the screen, and when he returned he said he had seen the medium lying in a trance upon the floor, and the masculine figure which led him was bending over her and looking at her. The masculine figure again came from behind the screen, showed its hand and beard, played upon a small mouth organ, and retired. In a few minutes the light was turned up, the screen was removed, and Miss W. was found in a deep trance.

Newcastle-on-Tyne, July 19th, 1874.

T. P. BARKAS.

MORE EXTRAORDINARY PHENOMENA.

To the Editor of the Medium and Daybreak.

Sir,—Permit me very briefly to describe to your readers a seance that was held in my house in Newgate Street, on Wednesday evening, July 29th, 1874. The room in which the seance was held is sixteen feet by fourteen feet, and there were present, the medium and her husband, Mrs. Emery, Mrs. Stewart, Mrs. Pickup, Mrs. McDermot, Mr. Pickup, Mr. Wilde, and Mr. Scott. We sat in the order in which I have arranged the names, and each sitter held the hand of his neighbour. A clothes-horse, six feet high, was used as a screen. The medium was dressed in deep black, and lay on the floor behind the clothes-horse screen. The light used was an ordinary paraffine lamp, and there was during the whole sitting a good light in the room. Some hymns were sung, and in about fifteen minutes a female figure appeared, of middle stature; she walked round the circle, and turned round before us; she sat upon a chair and gave the company to understand that her name was Emma. After an interval of two minutes another female form appeared; this figure was unveiled, the face could be seen, and I recognised it as my mother, who entered the spirit-world thirty-seven years ago. She bowed an affirmative answer when asked if she was my mother. She was asked to shake hands, but declined, and eventually before retiring she caressed me, rubbing my head and face, and finally took the hands of myself and Mrs. Pickup, who were separated by Mrs. McDermot, and afterwards retired to the cabinet, bowing to the audience as she departed. Another female figure appeared, walked round the room, and intimated that she was the mother of Mrs. E. The next figure was masculine; he had a long beard, walked to the vacant chair and sat down in it, sat for nearly five minutes, and then taking the round of the circle shook hands with all the sitters in succession. He beat upon his breast, walked round the circle again, lifted his tunic for each person to feel; it felt like corded silk. He then took off his cape or tunic, went round the room with the tunic depending from his hand, and on retiring to the cabinet he waved his naked foot. I requested him to place his foot upon the chair, and he instantly did so. Thus ended our first seance, with personal friends only present. What will scientists and dogmatists say to these phenomena, the truth and reality of which all who were present are prepared to vouch for?—I am, &c.,

FENWICK PICKUP.

EAST LONDON SOCIETY.—Will you have the kindness to allow me to state that the East End of London Hall, 103, Mile End Road, is closed till further notice, many of the members having left and formed circles at their own homes. I am very sorry that society should fall to the ground, but if you can find any person who could start it again, I have the books, cards, rules, and box and keys at my disposal for the same.—Yours truly, GEORGE LAMBERT, T.M., No. 15, Sewardstone Road, Victoria Park, E.C. July 27, 1874.

ACCORDING to the *New York Times*, a spectacle has just been witnessed in Russell County, Kentucky, before which Coggia's comet and its kindred visitor to the Eastern heavens must "pale their ineffectual fires." It would seem that two brothers, named Pierce, residing in a locality known as the Long Bottom, were gazing into a cloudless sky, when they discovered just under the sun "something that very much resembled a man." Naturally anxious that others should share the delights attaching to such a discovery, they called out their neighbours, whereupon were seen, instead of the phenomenal man, "two women emerging from the sky, one from the left and the other from the right of the sun." These later apparitions hereupon appear to have behaved in a very eccentric manner. Gradually coming together just under the sun, they embraced, "when suddenly a large eagle came forth, sailed round the women for fifteen times, and at length rested on their heads." What became of them all eventually is not stated; but incidentally it is remarked that a Mr. Davis witnessed a similar spectacle, at a place two miles distant. And, as both Mr. Davis and the Pierces are, for the guidance of the sceptical, stated to be "reliable gentlemen, however, strange their discovery may appear," we are in duty bound to believe in the veracious Kentucky story.—*Daily Telegraph*.

MR. HOME IN FLORENCE.

My dear Mr. Burns,—Mrs. B. Webster has just sent me the enclosed about Home's visit to Florence. You will find it interesting, and pledge to its truthfulness. I may say even that she has not roomed many things that were well worthy of notice. For instance, the hand that patted my knee was rapped out as being my own, and when, putting my hand under the table, I asked if I could be allowed to feel our infant child Carlino's hand (who broke his mother's heart when he suddenly departed from earth-life), a wee hand, like a small child's, was placed in mine, which it caressed, and gave sign of favour by pinching my little finger. This in itself is so palpable and great a phenomenon that all science put together could not possibly manage to afford a more important one. And yet how strange that people should drag their shoulders and laugh contemptuously, as if we were all moonstruck! When these our annals will be read by future generations, they will find it difficult to believe that such was actually the "credulity of incredulity" in matters of such importance, as they actually change man's destiny on earth.

But such is the case, and we must bear with all manner of insults, saying, "We forgive you; for you really do not know what you are doing." I believe, as I reflect over these anomalies, that the Ruler of All wills it so, as else the intellectual and social revolution that must follow when these phenomena and manifestations are universally recognised might cause a cataclysm, and produce too great an amount of misery, if the general recognition of their genuineness came on too suddenly. Amen.

Excuse this lengthy scribble, and believe me always, yours very truly,
Florence, July 27th, 1874.

SEBASTIANO FENZI.

Dear Mr. Burns,—As I have not yet troubled you with a letter, I trust you will afford room in your columns for the following account of spiritual matters in Italy, which I shall endeavour to condense as far as I can:—

Mr. Home and his wife have just passed through Florence en route from some mineral baths in the north of Italy to those of Monsummano, where he is at present deriving, I am happy to hear, considerable benefit from them, which I believe consists of some kind of vapour baths. He had already greatly improved in health, though still weak and ill; hence endeavouring, as always, to advance the great cause for which his devotion and marvellous mediumship have already done so much, he was kind enough to let the neophytes here have the benefit of a few most interesting seances with him.

At two of these I was so happy as to assist, and in my quality of an eye-witness I proceed to give you an account. The first took place under my roof, or rather the Cavaliere Sebastiano Fenzi's, whose villa I am inhabiting *pro tem*. We were only seven in number, namely, Mr. Home, his wife, a young woman—a strong medium I am busy developing,—the Cavaliere S. Fenzi, the Cavaliere Modigliani, and Count Finocchietti, the three latter all clever, practical, and serious men, of high position and bright intellects, the two latter—of whom one is a senator—being sceptics. The heaviest table to be found in the house of transportable dimensions was sought for by Mr. Fenzi, and we seated ourselves round it, everyone's hands being laid on the table. In a few minutes raps were heard distinctly on every part of the table; then a violent quivering movement seized it. Presently it was tilted up at a very sharp angle, a pencil laid on the cloth never stirring, nor an accordion and a glass candlestick that stood on the table making the least movement, which at such an inclination would have been impossible in ordinary conditions. Presently the whole table rose horizontally from the floor to a height of several inches, and then the entire floor of the immense room in this massive old palace, which is 45 metres long, and dates from the days of the Medici, shook beneath our feet as if by an earthquake. Then hands came up on all sides from under the tablecloth, grasping our hands and arms with palpable living fingers, as real and tangible as a human hand, and this while human hands present were laid flat on the table in the view of everyone by the light of the candle on the table. Some of these hands were infantine, others delicate like a woman's, others strong and massive. One was laid on my knee, and moved about, crumpling my dress, and then came quite out from under the cloth between my medium and me. Another rose up between Mr. Fenzi and Mr. Home, another beat the letters by tapping on Count Finocchietti's hand, which he had laid on his knee with his handkerchief over it. This was presently taken from him, thickly knotted, and then returned, no human hand being at liberty. Then Mr. Home took the accordion in his hand, or rather the harmonium,* this being the only substitute Mr. Fenzi had been able to procure in the city. It was a most unwieldy instrument, too heavy almost to hold in a single hand, and nearly unmanageable, the bellows being so long that the keys, which were downwards, nearly touched the floor, Mr. Home holding it by the bellows end upwards, his other hand resting on the table. Presently the bellows, unwieldy as it was, began to move, and a few long-drawn notes were sounded. Count Finocchietti was then requested to stoop under the table and endeavour to see the spirit-hand playing. At first he only saw the keys playing, apparently untouched, but at last he vaguely distinguished a hand on the keys. Others looked but failed to see the hand. When it came to my turn to crouch under the table, after a while I distinctly descried three fingers, that looked as if they were transparent and made of grey gauze, pressing down the keys. Various other things occurred, and then, the power being exhausted, we broke up, our two sceptics being perfectly convinced and converted by this most satisfactory seance.

The second I assisted at took place at Mr. Home's apartments in the Pension Anglaise, an improvised seance to which I believe he consented principally through kindness for me, as he had promised me a second, and knew how grievously I should have felt the disappointment. Three or four others were invited at a moment's notice, and we sat down, seven again, this time round a massive circular dining-table, which it would have required two men to lift. The others, all Florentines, were the Countess Passerini, the Countess Panigai, M. Soffritti, the Director-General of all the Tuscan prisons, and a M. Mounier. The size and weight of the table made no difference to the spirits, for immediately it rocked and tilted about on all sides, loud raps being heard on the table, the floor, the walls, and other pieces of furniture. Presently the hands

* A portable organ-accordion, played on the knee like an ordinary accordion but much larger.—ED. M.

were set from under the cloth and presented small round objects, everyone's hand at its post; the young man gave a considerable space before he spoke again, "I have been thinking much lately," said he, looking down at his feet as if they were made of lead, "and I am now convinced that there are many things which we do not see." Then he turned towards me and asked, "What do you think?" The Countess Panigal, who was sitting next him, pulled away with her own the same old curtain completely veiling the old lady on it. Then a light from the other side of the room marched but from the wall untouched, she hung still against us. A child of the Countess Panigal laid his head on her lap (held by her), and swung her violently to and fro (seen by us). A hand was placed on M. Scrofani's foot, and another on his knee. A large hand came up between the Countess Panigal and Mr. Home purporting to be her father's, and was seen by them both. The accordion, a more moderate-sized one, brought by one of the visitors, was held by Mr. Home bottom upwards under the table, his other hand, like everyone else's, on the table. The influence being so strong I was permitted to crouch under the table, and, with a candle throwing its full light on the instrument, I distinctly saw a very large masculine hand, looking like very robust flesh and blood this time (and, by the way, as unlike Mr. Home's hand, whose fingers are thin, tapering, and wan as anything can possibly be), playing on and pressing down the keys. Note here that the keyboard nearly touching the ground, it would have been necessary for any human hand to so touch the keys that the person to whom it belonged should have been lying or crouching on the floor, or that the hand should have come through the floor itself. After this Mr. Home was entranced, and then different spirits spoke through him, giving their Christian names and numerous details causing them to be recognised, all of them persons of whom Mr. Home could not possibly have had any knowledge, his visitors themselves being strangers whom he saw some for the first time, some for the second. Thus to the Countess Passerini, an old servant, deceased some years, came; to the director of prisons an old servant also, who had saved him from drowning in a mill as an infant a circumstance he reminded him of; to the gentleman I had brought, his brother Oscar, a name it would have been difficult to guess assuredly; to myself, my husband, &c.

WHAT THE COURT SAID

"But, though of the two it is certainly the less, so-called matter into so-called spirit than to transform so-called spirit into so-called matter (which latter is just as widely impossible), yet no speculation can carry us beyond our symbols. — KANTIAN PRINCIPLE.

There are many who think that there must be a purpose in all things and all events, and by purpose meaning the being of use to something else, but have found it hard to divine a use for the comet, even supposing that man was not the primary consideration in the creation of the universe. The comet is an enormous mass of rare, aggregated matter, luminous throughout, and yet transparent, millions of miles of a material formation, but which Professor Tyndall thinks that, if compressed, might be carried away in our carpet bag; and can imagination conceive anything of a mere spiritual nature, or, rather, is not this demonstrated subtlety of nature beyond all conception? Does not the comet, then, come as a reproof to those who talk disparagingly of matter—of gross matter as distinguished from spirit? Does not the comet bridge over the supposed chasm, and give us a clearer idea of the unity of nature? Nay, even of our seeming-solid earth what said Newton, as given by that sober-minded and wise philosopher Dr. Arnott in his celebrated "Elements of Physics." Well, Dr. Arnott seemed quite satisfied that Newton was right in believing that if the substance of the earth were compressed, and the particles in close contact, that it might be put into a nutshell; and a pretty nut to crack for those who foolishly talk of gross matter.

The nature of a thing can only be seen in what it does; and if, in the course and order of nature, we find the substance of nature to think and feel, just as in other circumstances it gravitates, or burns, or explodes, without our being able to say why, we must be content to learn, and be content with Professor Tyndall and Huxley and other men of science to observe facts and infer laws. I leave the how and the why to children who have not yet got over their how and their why, or learnt the A B C of philosophy. Now a spirit must be a natural body, and develop and grow like other natural bodies, and retain the identity of its nature as the comet does, though a nature perhaps that we may never fully and clearly comprehend.

The instances of the incomprehensible subtle nature of matter that might be named are, of course, endless: as of the physical action of light passing through solid glass; a grain of musk filling a chamber with its odour for twenty years without losing weight; a drop of colouring matter tinging a whole butt of water, and so on, to say nothing of the ether filling all space and by which the action of light and heat is brought from the sun and stars. The subtlety of the mind, therefore, is not equal to the subtlety of matter. Mind can only take cognisance of the superficial character of things; to the inner nature of nature it cannot reach, of a cause or power in itself it knows nothing; and that which is the cause of mind must be of a deeper nature than the phenomena of mind, of which it is the cause, and in considering which proud man should learn humility; and Spiritualists and materialists, equally wrong, confess the folly of their ways, since matter and spirit are one and the same incomprehensible nature.

HENRY G. ATKINSON.

HOW TO OVERCOME "LYING SPIRITS."

To the Editor.—My dear Sir,—In compliance with your request I write to let you know the results of your information which you so kindly obliged us with. I received the pamphlets, &c., for which please to accept our grateful thanks. Following out to the letter your instructions, I am happy to inform you that events have occurred as you said. On Friday evening last we met as usual, and after a short time one of our mediums was under control; he both writes and speaks. We found that we had the same spirit's presence that fooled us so much before, but we resolved to speak kindly, and ask what we could do for her. We were answered, "Pray for us." We asked in whose name we should pray? "Christ the Redeemer." After this another medium was controlled; he too commenced writing, and afterwards to draw. He drew an eye with tears flowing from it. On asking for an explanation of this, he wrote, "It is a spirit weeping because you don't sing what she wants." We asked for a hymn (the book we use is the Child's Own Hymn Book). "No. 114." We sang this one. Others were selected by them, and afterwards another eye was drawn, without tears, and underneath was written, "You have dried our tears; the singing makes us so happy." We asked if we should sing again, which being affirmed, another hymn was selected and sung. The medium then wrote, "O, pray for us, and you will be doing good both for us and yourselves. Please, don't forget your promises." We promised, and the other medium, still under control, commenced to pray, and clasping his hands, uttered truly an eloquent prayer. This closed our meeting, being fully satisfied that your counsels are wise and just. I am sure no one can over estimate the practical usefulness of your Institution, of your devotion to the cause of truth. We return you our thanks for advice, and hope you may long be spared to bestow it similarly to others.—With true regards for your personal welfare, I am, yours very truly,

[This circle was "fooled" with frivolous and deceptive spirits, and asked us for advice. The above letter gives the results.—Ed. M.]

Mrs. TAPPAN AT MANCHESTER.—It will be seen from her list of appointments that Mrs. Tappan will speak in the Temperance Hall, Grosvenor Street, on August 16th, 18th, and 20th. Admission 1s. and 6d.

MEDICAL OPINION AND PRACTICE.—An incident which we quote from a letter shows how useful the Progressive Library might be made if Spiritualists took advantage of the facilities it affords for spreading the cause. An eminent medical gentleman who has been a subscriber for many years, in returning his books for a new supply, thus excuses himself for retaining "Sterling Facts in Modern Spiritualism." He says, "Dr. Wolfe's book is lent to a family of influence. I will return it as soon as it is returned to me. This book is doing good service. A friend to whom I lent it got two copies and gave me one in gratitude."

At a third seance, at which I was not present, but of which I had a detailed account from those who were, the Count Corbelli, at whose house it took place, having asked for his wife's favourite air, the accordion played throughout one of the airs of "Marta," which was precisely the one asked for. It would have been just as impossible for Mr. Home to have guessed what air this gentleman's wife preferred as to play it with one hand. After having at last witnessed these marvels with my own senses, the most forcible impression that remains on my mind is absolute stupefaction to know that these things are facts, that they can be and have been witnessed by numbers without end all over Europe under conditions leaving no room for question or doubt, in broad candle, or lamp, or day-light, in people's own private houses or those of their friends, by people of cultivated intelligence and belonging to the first classes of society; and that scepticism should still have a leg left to stand upon, that it can still hold its ground against such palpable and absolute evidence as that which Mr. Home's rare and wonderful mediumship affords, is to me scarcely less phenomenal than these wonders themselves. One asks oneself of what nature can be the eyes and ears and the flesh and blood of the individuals who can see eight or ten hands come out from under his own dining-cloth, with the hands of every visible individual present staring him in the face, and can feel the living pressure of the flexible human fingers clasping him, and question for a single instant what they are. True it is that there are persons clever and intelligent in all other respects who, when their prejudices or preconceived ideas are thwarted, seem to have the faculty of shutting their eyes to all facts and their minds to all logic, no matter how palpable. Thus a very distinguished and gifted Englishman told me the other evening in the presence of several others that at a seance with Mr. Home a hand and arm projecting from a white cloud descended from above in the full view of seven or eight persons, and first descended on Mr. Home's head, and then touched himself on the forehead. "But," said the gentleman in conclusion, "what does that prove? The hand might have been a force. Who assures me it came from a spirit?" To arguing of this description there is no answer possible, except, as Mr. Home justly says, that in such case we may be only "forces" ourselves too.

In conclusion I regret to say Mr. Home and his wife have left us, *en route* for Rome, whether to return or not this winter is doubtful. Everyone who met them were charmed with them both, and as for his young and pretty wife, her exceeding grace and distinction were the theme of general comment and admiration, the Italians being great connoisseurs in such matters. He has done much good, and I hope given a strong push on the road to progress to the little knot of Florentine Spiritualists, who, like the French Spiritualists, have been in a stagnating condition till the more progressive Anglo-American elements have stepped in to stir them up.

I myself have been experimenting here for the last year with a very strong medium, but, like all others here, as yet undeveloped; for this country is overflowing with mediumship of all kinds unconsciously to the individuals. We had recently the direct writing, and the spirits walking about the room making themselves distinctly heard, but as yet we have not succeeded in seeing. During our last two seances "John King" has announced himself, and was seen and described by my medium, an ignorant woman who cannot speak a word of any language except Italian, nor either write or read that, yet described "John King's" appearance accurately. Now, if you see him, will you be so good as to see him, whether it is really he who comes to us, and if he will assist us? I should be greatly obliged to you to do so. Tell me also if ever you will afford more sittings to the *Plasma* or *Human Nature* for some of the communications I have secured from the spirits. They are so grand, they would do great good to the cause; but I cannot take the trouble of copying them till you promise me to print them, and believe me, please to do so, and I will be glad to assist you.

Yours sincerely,
Helen Buckrook Webster.

We have already received a communication from our talented lady correspondent, which we hope to print soon as an earnest of our

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.

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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.

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

WE HAVE received the rules and prospectus of the Birmingham and Midland Spiritual Institute, 58, Suffolk Street, Birmingham, from which we offer some extracts:—President, Mr. Jabez Lones; Vice-Presidents, Mr. Judd, Mr. Huskisson; Treasurer, Mr. A. Franklin; Corresponding Secretary, Mrs. A. Franklin. The object of this institute is to give information and facilities to all persons who may wish to investigate for themselves the deeply-interesting and important subject of Spiritualism. The terms for members are 1s. per month, or 2s. 6d. per quarter, payable in advance. Every description of spiritualistic literature and periodicals may be obtained at the institute. The institute is open from 7.30 p.m. to 10 every evening. Members are entitled to use the reading room, and have access to the library of valuable works on the subject of modern Spiritualism, and to the use of the seance room, in which room a certain number of members can meet for the purpose of forming a spirit-circle to investigate the phenomena. This institute has been the means of doing a vast deal of good in the town of Birmingham, and also in the surrounding districts; its sole object being to disseminate a knowledge of Spiritualism, and to give the public opportunities of proving and testing for themselves the great and glorious truths of Spiritualism. The committee and all the officers connected with this institute give their time and services voluntarily. The committee are anxious to draw attention to the following important extract from the rules:—"The institute shall be open to all subscribers who wish to investigate the phenomena and philosophy of Spiritualism, apart from all sectarian and theological teachings." The committee specially call your attention to the open circle held here on Thursday evenings at eight o'clock; admission to non-members, 6d each. For rules and further particulars, apply to the officers as above.

Mrs. BASSETT.—To the Editor.—Sir,—I was not present when Mr. Bassett's spirit was seized and thrown on the floor, and found to be herself, and therefore I cannot attest the fact from personal knowledge; but my informant was Mr. Taylor, who witnessed the whole, and who gave to myself and others at a party a few days afterwards a minute description of the scene, which has been since confirmed to me by another person present. According to these statements, not only was the spirit found to be Mrs. Bassett, but upon search being made, marks with hair on them to represent me, eyebrows, &c., were discovered upon her. The excuse that this must have been done by a jealous rival is almost as ridiculous as the excuse offered for other sensations—that they were the doings of evil spirits for the express purpose of discrediting the medium. But even if the facts were not upon her surreptitiously still the fact remains that Mr. Taylor seized the spirit and caught Mrs. Bassett. The trickery suggested by evil spirits does infinite mischief to the genuine phenomena and honest medium by casting discredit upon all alike; and therefore it is the duty of all who discover it to meet it with a resolute exposure. And there is this further duty incumbent upon those who are investigating with the single purpose of ascertaining the very truth, and that is, never to publish any experiment not conducted under proper test conditions; that is to say, the best test can be applied under the circumstances. If this rule had been always observed many needless doubts would have been avoided.—Yours, &c., EDWARD W. COLE, 31st July, 1874.

Mr. MORAN has had two good meetings in the Spiritualist Hall, 115, Tringate, Glasgow.

NOTICE OF THE PUBLISHER.

The Publisher is soliciting the public for circulating the paper, and making the following table of subscriptions:—

One copy, post free, weekly, 2d.; per annum, 6s. 6d.
Two copies " " " 4d. " 12s. 4d.
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Four copies and upwards, in one wrapper, post free, 1d. each per week, or 6s. 6d. per year.

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

Wholesale Agents:—W. Pinner, 20, Paternoster Row, London, E.C. Curtis and Co., 15, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeachy, 59, 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, AUGUST 7, 1874.

A WORD IN SEASON.

In the beginning of last month we published a list of subscriptions received on behalf of the Spiritual Institution since the commencement of the year which fell short of meeting the estimated expenditure by £37. Since that list appeared the following subscriptions have been received:

	£	s.	d.		£	s.	d.
Mr. Marthase (till end of year)	20	0	0	"A. McAlastair" ...	1	0	0
"Justice"	10	0	0	Per Mr. Blinkhorn—			
Rev. Guy Bryan	1	6	0	Mr. T. Alsop	0	2	6
Marylebone Association	1	5	0	Mr. T. Blinkhorn ...	0	2	6
Mr. Beckett	1	1	0	Mr. S. Leigh	0	1	0
Mr. Brignall	0	11	6	Mr. W. Washbourne	0	1	0
Mr. Wotton	0	5	0	Mr. L. Allen	0	1	6
"H."	1	1	0	Mr. P. R. Harrison ...	4	4	0
Mr. A. Pinn	2	2	0	A Lady Investigator ...	1	1	0
Col. Boyd	1	0	0	Mr. J. Livesley	1	1	0
Miss Nicholson	0	2	6	Mr. H. Pride	1	1	0
Mrs. Popham	0	10	6	Mr. Scott	0	12	6
Mr. Jones	1	0	0	Mr. John Ashby	1	1	0
Mr. W. Jennison	0	10	0	Mr. A. Gardner	1	1	0
Mr. Vacher	2	0	0	Mr. I. Swaine	0	3	0
A Friend	0	10	0	"T. B."	0	5	0
Mr. S. Parker	0	2	0	Mr. Drake	0	5	0

We heartily thank our true friends for this timely help. The present season of the year is the most sterile in the way of literature, so that it is impossible for us to afford a large sum of money to be drawn from our business at this time to support our Institutional work. The expenses go on all the same, while the receipts are at the lowest ebb. While many of our favourably-situated friends are doing their holidays, we are, as Abraham Lincoln said, "pegging away" at our work; and not having had a holiday for two years, our vitality is in too exhausted a condition to stand the worry of an empty exchequer, and do hard work at the same time. This money question, as we have said, should be no affair of ours. Our thousands of readers should see to it; we see to their interests without urging, and even run hundreds of pounds behind to keep the work going on. We ask, Where is there any one, rich or poor, who would do the same, and subject themselves to perpetual slavery, and ruin their health in the bargain? It is easy for a rich man to fork out his few hundreds of pounds, for he does not require to lose a moment's enjoyment, or subject himself to any personal inconvenience in consequence. It is otherwise with us. Not only have we had to "fork out" really what was not "in," but have had to work night and day even to the point of death as a further contribution.

We think the time has come when this state of things should be allowed to exist no longer. Another thing to be observed is that societies or associations which may come forward with the pretence of doing the work of Spiritualism, and with the view of directing funds into their treasury, instead of ours, come with a plea which cannot be sustained. The work of Spiritualism is so thoroughly organised that all public demands flow in upon us, and if a hundred national or imperial societies existed, it would not make the slightest difference to our usefulness or the expenses incurred. These organisations are really disorganising Spiritualism by trying to weaken the organic power which has done and is doing the public work of the movement.

The next six weeks will be the very hardest in the year, and as we have in former times advanced our means freely, we compliment the generosity of our friends by suggesting that they in turn redouble by contributing between now and the middle of September, the £200 and odd which we expect as subscriptions before the year closes, and which is what we must have, or else we shall have to work harder and successfully, and paying for the privilege of doing so.

We are sure they may be exempted for looking after these matters; but we need do so our work would fail, and then just censure would rest upon us. It is equally our duty to see to the supply of means to carry on the work as to toll therein, and may we not expect that these duties should be shared by our brothers and sisters in faith and knowledge?

THE MEDIUMSHIP OF MESSRS. BASTIAN AND TAYLOR.

I have great pleasure in testifying to the remarkable power attending the seances of these gentlemen, and also to their private character. But those who wish to arrive at perfection should attend at least three seances with them, in order to get thoroughly into rapport with their controlling hand.

Mr. Bastian is a very good physical medium, and while the spirit-voice and touch are passing round the circle Mr. Taylor has his spiritual vision opened, and describes the forms and features of the spirits surrounding the sitters, many of them being recognised as exact descriptions of deceased relatives. As a striking corroboration he always informs you when the spirit touches you or does anything that you know must require clairvoyant power. On the second sitting I not only got such tests from my mother and little daughter, but my mother spoke to me and answered many questions in a direct whisper, Mr. Bastian being under test conditions and Mr. Taylor on the opposite side of the circle, held by both hands of the sitters on each side of him. The guitar was rapidly floated round the room, and played according to the special request of any one present. The musical-box was also floated round over our heads while playing. I would recommend Spiritualists to see the phenomena through these mediums, as they certainly have their specialities, and those who can attend a few seances will be well repaid, as it is almost certain they will be privileged to see and recognise their friends after the second or third sitting.

Their visit to Newcastle-on-Tyne was a success as far as they were concerned, and very satisfactory to the Spiritualists, and there is a prospect of another visit from them before they return to America.

J. HARN.

[Messrs. Bastian and Taylor are now located at 36, Keppel Street, Russell Square, for particulars, see their advertisement in another column.—Ed. M.]

MR. MORSE'S portrait is in preparation for publication in the MEDIUM. A PORTRAIT of Miss Lottie Fowler is in preparation for the pages of the MEDIUM.

THE Phrenological seance on Tuesday evening was again very interesting.

MRS. FAY'S seances at Hanover Square Rooms continue to stand all tests of sceptics or Spiritualists. Mr. Fay allowed himself to be held at the opposite end of the hall, and the dark seance went on as usual.

MISS GODFREY, medical mesmerist and rubber, has now removed to 1, Robert Street, Hampstead Road, N.W. This lady has had a long experience, and those persons who require the services of a healer could not do better than call on Miss Godfrey. Write in all cases—she can only be seen by appointment.

MRS. BARNARD, who was in England last year as the first lady commissioner deputed by the United States government, has again arrived in London. Her report on the state of the emigration ships has been published. Mrs. Barnard is accompanied by Dr. Stillman, of whose wonderful healing powers we said something in a recent number. These ladies are on their way for a tour on the continent. After their return Mrs. Stillman will treat patients in London.

HECKMONDWIKE.—To the Editor.—Sir,—Mr. Morse acquitted himself manfully of his many tasks at Heckmondwike and Batley. On Monday, the 20th, his masterly manner in replying to the vicar brought many shouts of applause from the audience, and that repeatedly. At the close there were a few questions asked, to which he gave answers in his satisfactory manner. On Wednesday, the 22nd, we had a seance with him and his "Strolling Player," and this, I think, was the crowning event of all. Those who came to hear him were more than satisfied; those who were not present are now sorry for missing the treat. I think the next time we have him down here he will have to give us a public seance, instead of a lecture, so that all can be satisfied.—JOHN DENT. July 28, 1874.

To the Editor.—Dear Sir,—The fiery truths enumerated by Gerald Massey in your last issue, go to the heart of this Christian bugbear. Lovers of the light are heart-sick at the shams and tricks "played before high heaven" in this direction, and cry out in the very name of "Jesus" for their destruction. The educational taints of this Christian system, theories of the fall of man, natural depravity, fears of Satan, ditto of eternal damnation; the dexterities of priestcraft, Popish and Protestant; all these hang like millstones around the weaker necks, and render progression and deeper inspirations from God almost impossible.

The poet-teacher deserves the gratitude of all who love God and yearn for the freedom of their kind.—Yours, &c.,

RADIX.

August 4th, 1874.

LOW SPIRITS.—"I think you said in the MEDIUM that I maintained that the spirits that operated through mediums were all bad spirits; that is a misunderstanding. My position is they are all low spirits, but that is very different from being bad. They are generally spirits of the second sphere, which is on the earth, and few of them have been to the spiritual spheres proper, and know next to nothing about them. Now those low spirits are very apt to be a compound of good and evil, which it will never be well for us to trust very much, and we may as well know our position in relation to spirits, and use our own understanding about all they tell us. I am sorry to say this good and evil runs through all the Spiritualisms I have become acquainted with, both ancient and modern. Some ignore evil, and say it does not exist; that what is called evil is only partial good; they call evil good. Spirits of the lower spheres are not free from a great deal of what we are accustomed to call evil, especially uneducated spirits. You don't know any spirits from the higher spheres doing physical manifestations in this country, do you?" No doubt there is great truth in what Mr. Gardner says. It is a good distinction to regard the low as not necessarily bad. If the spirits are indeed what they purport to be, our departed relations, they must partake of our weaknesses, and we all know on analysing our natures that we are not so "high" as we could wish. The highest spirit-teaching comes to normal mediums, or men of genius whose high tone of organisation renders them the recipients of "words that breathe and thoughts that burn."

The following poem was improvised by Mrs. Tappan's guides at the close of a lecture at Newcastle-on-Tyne, July 23rd, the subject being chosen by the audience:—

BUNYAN.

Pilgrim of heaven, whose journey on the earth
Hath led mankind to higher ways of truth,
Thou who foundest respite and sweetest relief,
Refreshment and renewal of thy youth
In realms of spiritual life and love,
Severing from the darkened night of time
(Which binds man to the mere material law,
And can but half of Nature's purpose prove)
Thy ways, and linking them to worlds above,
To methods of high heaven without flaw.

Thou who hast traced the longing ways
Of the aspiring Christian through the days
Of weary doubt and dark temptation's night,
Even to the mountains of celestial light.

O thou who tun'st thy song of beautiful praise
Along the corridors of heaven, until thy lays
Echo beyond, above, and all the air
Is made melodious by the music rare,
And reft with song-shafts beautiful and fair.
Praise to thy name, since it cannot depart
From earth, but is enshrined within the heart
Of all who love the beautiful and good,
The glorious purposes when understood,
Whereby the true Christ-life is pictured well,
Whereby their anthem soaring still doth swell
O'er all the earth. Receive thou our high praise.

Let the same spirit that inspired thy lays—
That led the pilgrim through the thorny path
Of dreariness, temptation, and dark death,
(Of doubts and fears that ever round earth press)—
That led to glorious ways of peace and rest,
And to the mountains so supremely blest—
Delectable and High, let that spirit descend,
Until its life with this our song shall blend
(And all our lives to one rare purpose lend)
Made like that life glorious with the dead.
Thou Pilgrim of eternity, that in another sphere
Windest thy ways of song, pause thou and hear
The anthem that swells out from earth to-night
Toward the Golden City of Delight,
Wherein thy raptured spirit now doth dwell—
O, hear us; bending downward, bid us tell
How from the ways of wrong conquests of earth
Mankind may reach the path of higher worth,
And earth-bound souls those rare heights may regain,
Those mountains of delight—heaven's lovely plain!

MR. MORSE'S APPOINTMENTS.

NEWCASTLE.—Fourth engagement this year. Sunday, Monday, and Wednesday, August 9th, 10th, and 12th. The Lecture Hall, Nelson Street, on Sunday, at 7 p.m. Monday and Wednesday at 8 p.m.
SALTHERN-BY-SEA.—August 13th.
BRADFORD.—Sunday, August 23rd. The Alhambra Music Hall, Westgate; afternoon at 2.30, evening at 6.30.
HALIFAX.—Monday, August 24th.
BRIGHTON.—September 6th.

SPECIAL NOTICE.

Mr. Morse will sail for America on Thursday, October 15th. He has a few dates for September still vacant. Early application is requested.
Mr. Morse may be addressed next week, care of Mr. W. Hunter, 89, High Street, Gateshead-on-Tyne.

MRS. TAPPAN'S APPOINTMENTS.

BOLTON.—August 9th, Co-operative Hall, afternoon and evening.
BURY.—Monday evening, August 10th, Co-operative Hall.
MANCHESTER.—August 16th, 18th, and 20th, in Temperance Hall, Grosvenor Street.
OLDHAM.—August 23rd and 24th, Temperance Hall, Horsedgate Street.
LIVERPOOL.—August 26th, 27th, and 28th, in Concert Hall, Lord Nelson Street.
Letters for Mrs. Tappan may be addressed to her, care of Mr. J. Burns, 15, Southampton Row, London, W.C.

BOLTON.—Mrs. Tappan lectures at Co-operative Hall, Bolton, on Sunday, August 9th, afternoon at 2.30, evening at 6 o'clock; doors open half-an-hour previous; admission—reserved seats 1s., back seats 6d.

MR. WILLIAMS leaves London for the Continent on a health holiday on Wednesday, August 12. His last seance will take place on Monday evening, August 10. He expects to be away for a month. Due notice will be given of his return.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—The next monthly social meeting of the above society will be held at the Shakespeare Coffee House, 6, Blandford Street, Baker Street, on Monday evening, August 10, at half-past seven.—Charles Hunt, Secretary.

NEXT WEEK we shall publish an oration, delivered by Mrs. Tappan at Stockton. Subject: "The Soul of Man—What is it? In what part of the body is it situated during life, and what becomes of it?" &c. We shall also give copious notes of her progress.

SPECIAL NOTICE.—The Liverpool Psychological Society having engaged the services of Mrs. C. L. V. Tappan for Sunday, August 30th, Mr. J. J. Morse, whose regular engagement with the above Society falls on the same date, has kindly consented to withdraw in favour of Mrs. Tappan. The above Society would esteem it a favour if one of the numerous Spiritualist's committees could engage Mr. Morse's services for the above date. For address, see Mr. Morse's list of meetings.

DR. SEXTON'S SUNDAY-EVENING LECTURES.

The series at the Marylebone Music Hall opened on Sunday evening in a very satisfactory manner. The audience was good and deeply interested. Dr. Sexton did not give the lecture announced, but spoke on the subject "Why Spiritualism should be Investigated." The Doctor was in a happy vein, and his discourse told well on the audience. The Committee ask the co-operation of all the friends of the cause to crowd the hall on future evenings.

"NATHANIEL'S" HYMN.

I shine in the light of God,
His likeness stamps my brow,
Through the valley of death my feet have trod,
But I reign in glory now.
I have learnt the song they sing,
Whom angels have made free,
And the glorious walls of heaven now ring
With my new-born melody.
Ye heirs of immortal years,
The trusted and the true,
Ye are walking still through the vale of tears,
But I wait to welcome you.

The above verses are just as they were given by the spirit named "Nathaniel." I do not think he has made any addition at any of our seances, and I cannot say who the author is.

Belper, April 25th, 1874.

INVESTIGATOR.

ORATIONS ON SPIRITUALISM,
BY DR. SEXTON,

At Marylebone Music Hall, High Street, Marylebone,

TO COMMENCE ON SUNDAY EVENING, AUGUST 2, 1874,

At 7 o'clock, doors open at 6.30.

Reserved Seats, 1s.; other Seats, Free.

By ticket only, which must be obtained not later than Saturday evening of—Mr. J. BURNS, 15, Southampton Row, W.C.; Mr. F. COWPER, 338, Edgware Road; Mr. J. MAYNARD, 103, Lisson Grove; Mr. WHITLEY, 2, Wellington Terrace, Bayswater; Mr. J. HOOKER, 33, Henry Street, St. John's Wood; Mr. T. WHITTINGHAM, 27, Warren Street, Fitzroy Square; and of the Secretary, C. WHITE, 46, Dorset Street, W.

ON SUNDAY EVENING, AUGUST 9th,

MR. BARBER,

President of the St. John's Association of Spiritualists, will preside, and

DR. SEXTON

Will Lecture on /

"Spiritual Phenomena; What do they Prove?"

Hymns 53, 61, and 65 from the "Spiritual Lyre" will be sung.

A voluntary contribution at the close.

The Committee invite the co-operation of all friends of Spiritualism in the metropolis to assist them in rendering these meetings of that great service to the cause of which they are capable. Any quantity of tickets and handbills may be obtained of those who issue tickets, or of the SECRETARY, as above.

OPENING SERVICE

OF THE

Spiritualist Progressive Lyceum,

HOLLINS LANE, SOWERBY BRIDGE,

ON

SUNDAY, AUGUST 9, 1874.

MR. JAMES BURNS,

OF THE SPIRITUAL INSTITUTION, LONDON,

Editor of the "Medium and Daybreak," "Human Nature," a monthly Journal of Zoistic Science and Anthropology, &c.,

HAS KINDLY CONSENTED TO GIVE

TWO ADDRESSES.

AFTERNOON SERVICE, 2.30.

Subject—"A Lyceum Lesson in the Science of Spiritualism."

HYMN 1st. Tune—SYMBOL, page 81 in "SPIRITUAL HARP."

1 Not in vain the large-eyed prophets
Saw the days of evil to id,
Heard the anthems of the nations
From the harps of Freedom rolled.
Who can mock their glorious visions?
Hark! already ev'ry hour
Falls some chain, and man arises
To his natural, sacred power.

MRS. CORA L. V. TAPPAN had good success with us yesterday. We had crowded and very orderly audiences at each service, and the oration gave great satisfaction. The subject in the afternoon was the choice of the gifts of the medusa, namely, "The Temple of Truth," and in the evening, selected by the audience, "Christ being led by the Spirit to be tempted of the devil in the wilderness for forty days." — H. Loom, Secretary Bridge.

LIVERPOOL

"Spiritualism is a synthesis of solid, impregnable facts—physically and psychically—demonstrable when tested by the touchstone of science.

THE TURKISH BATHS.—This institution, which purifies the body and makes it a fitting tabernacle for the spirit, is making progress steadily, in some cases, through the energy of Spiritualism. The baths in Bishop Auckland are doing well, and the new suite at Haddington are being much appreciated.

THE CHEMISTRY OF WORDS.

Mr. Wilson's lecture at Finsbury Hall last Sunday on this subject was an interesting one, the originality of his treatment, as far as I know, being something to love, something to worship, something to learn; if I told you some great men had said so, would you not feel bound for the sake of the immense reputation of proving its truth? But Mr. Wilson said, "If the river is pure I don't care who lives on the bank," in as much as to say that the character of the individual who tells the truth has nothing to do with the truth he tells. We are so accustomed to take in the assistance of his example in hearing a truth, because we have not been taught to reason, but to accept hearsay. Now, I want you to analyse a statement to see if it is good and sound. What has my character to do with the utterance of it? If Jack Sheppard said it is wrong to steal, he would have the benefit of having spoken from experience, therefore the more credible; but that he continues to steal is, or should be, with more pity that his mental organism was not in harmony with his convictions, and, therefore, should be corrected. I am quite prepared for your objection to this statement when the lecture is over, and should be glad to discuss it, but let us now take the statement, and ask, Is it true that man must have something to love and something to worship? Well, I think so, for I find it so, on the definitions I give to love and worship. What are they? Love is the enclosing something else with a beneficial consideration, and worship is the considering something else in the performance, and trust is the absence of consideration. These are the lowest estimates we can conceive of the existence of either feeling. Now, if their existence is universal, which we will admit (with your permission), then the universe is pervaded by love and worship and truth, and this making it a homogeneity of universality. But what is the universe? The comprehensible bounded by the incomprehensible. The comprehensible is what we may comprehend, the incomprehensible is what we may not. As we do not worship that which we know or may know, our feeling of worship is confined to the incomprehensible, in its action on ourselves, as being the better for it, which is the explanation of all religions. I said last week that the religion of the comprehensionist is the worship of the Beyond, as the faith of the knowable, and that the Bible, as a book for moral teaching, was a spasmodic and contradictory bewilderment for earnest truth-seekers, therefore our search for the proof of a truth contained in it must lie outside of its teaching. Now let us consider this homogeneity of universality, which must have body, for we see and feel the physical soul, for we are conscious of an ability to think and to reason, and spirit, for we are conscious of an influence drawing us upward, contrary to the direction of our passions and inclinations. Now, applying our test of colours, we have white as the whole, composed of red, body, the personality; blue, soul, the amiability; and yellow, the spirit, isolation, for the influence of the spirit is to draw you into isolation from the world. Here is a simple map which will go on expanding in dimensions, but will never loose the ground-lines of its construction. (The map was a four-squares horizontal and four-perpendicular, consequently it was 16 squares made as one large square.) The four at the bottom are white, red, blue, and yellow; the four on the left side are the same, white and red, blue and yellow. We must now make chemical combinations, and the combination will prove the analysis. Running the bottom squares upwards and the sides across, the colours will meet, and interpreting red, blue, and yellow as body, soul, and spirit, and running the side squares across, we have the red meeting the red, or body meeting body makes personality. Red body meeting blue soul makes purple rectitude. Red body meeting yellow spirit makes orange necessitation, or a medium for the spirit to act on mankind. This will assist the explanation of the Spiritists as to how a person becomes a medium; it is in the indwellment of the spirit that can be transposed for another, instead of the assimilation of the spirit that has interpenetrated all parts of the body, and the necessitation is in the suberviency of the action consequent on the transient infusion. The idea may be illustrated as one having his spirit as a wig, the other his natural hair. Carrying on the next parallel, we have blue, the soul, entering red, the body, making a consciousness, or purple (a different interpretation of the purple on the red parallel or atmosphere). Blue, the soul, meeting blue, the soul, makes attachment (as we say a union of souls); blue, the soul, meeting yellow, the spirit, makes green, position, or, metaphysically speaking, a stability of character. The third atmosphere, yellow, the spirit, meeting red, the body, makes orange, exertion, or physical activity; meeting blue, the soul, it makes green, lodgment, or a resting-place for the spirit; and spirit meeting spirit makes classification, or the power of seeing into things and people beyond their expectations.

Mr. Wilson explained the combinations of colour by the published statement of South Kensington School of Art, but their map, he said, was so discredibly stamped and inconsequent, that he had been obliged to make one for himself to explain colour to his pupils, which he exhibited at the conclusion of the lecture. After reciting "Alexander Selkirk," to be that you are monarch of all you survey, be it little or much, Mr. Wilson stated that on Sunday next he proposed to give an explanation of Comprehension, and exhibit the large map of Comprehension; also that on Sunday fortnight, as his audience seemed to like recitations, he would recite the whole of Goldsmith's "Traveller," the "Deserted Village," and Johnson's "Variety of Human Wishes," which would take up more time than a lecture.

A raw Spiritualists in the East End of London are endeavouring to collect funds to help Mr. Burns, who is ill, and his family is in distress. Mr. Burns has offered to give a phrenological entertainment if a hall be taken and arrangements made. Subscriptions may be sent to Mr. Smith and to Mr. Cogman, 15, St. Peter's Road, Mile End, E.

A DEGREE IN DISTRESS.—"Spero" has been ten years engaged in tuition and fourteen years in the counting-house of a well-known manufacturer; during the last two years he has had but temporary employment, and now, with a wife suffering in health, and three children, he is in a state of utter destitution. He is fifty-three years of age, can speak and write French with as much facility as English, and can read Italian fairly. He is a Spiritualist and a Freemason, and is desirous of finding enough to sustain permanent and remunerative occupation. Address, care of Editor of the MEDIUM.

SILVER WEDDING DAY.

Dear Mr. Burns.—The 24th of July was our silver wedding day, my wife and I having been married twenty-five years. We commemorated the occasion by inviting a few friends and having a dinner, Mrs. Williams, the result of which is as follows:—The guests being put out, spirit-light took its place, floating over our heads; spirit-voices from old familiar friends; spirit-hands touched the silver round the table. An instrument which was on the table, known by the name of fairy bells, was taken up by our spirit-friends and floated overhead, played all the while by spirit-hands; the spirits told us they were playing the wedding bells, and congratulated us on the occasion. "John King" said he hoped we might live to enjoy a golden wedding day; he then placed a wreath of everlasting flowers on my wife's head, which had been taken away from us at a sitting between three and four years ago. During the evening "John" walked round the room showing himself to each one, and placing his lamp in different sitters' hands; he then told my wife to hold the curtain back that he might show himself and Mr. Williams together, which he did; several of the sitters saw Mr. Williams and "John King" together; he then called me into the cabinet and held his lamp over Mr. Williams, whom I saw sitting in a chair in a deep trance. I then asked permission if I might touch Mr. Williams, to which "John" replied, "Yes, Christy, you may, if you like." I then touched Mr. Williams on his hands, which were resting on his knees; immediately I touched him he gave a shudder as though he had received an electric shock, and cried out "Oh! oh!" Afraid of disturbing the medium too much, I thanked "John," who then bid us all good-night and told me to light up.—Yours faithfully, C. P. B. ALBOR.

46, High Holborn, August 1, 1874.

A MATERIAL OBJECT CARRIED A DISTANCE OF SIXTY-SEVEN MILES BY AN INVISIBLE AGENCY.

To the Editor.—Dear Sir,—An instance I think worth recording has taken place in our midst. On Sunday morning last we sat for materialisation with our medium, Miss Wood. During the seance "Pockey," who is now well known at this circle, appeared; mischievous and child-like, she took an umbrella which happened to be near the cabinet, and used it apparently to shade herself from the gaslight. I requested her to give me a small piece of her dress, handing her at the same time a pocketknife, with which she immediately cut a piece of a dark cloth table-cover, which we used as a background, and handed it to me. I suppose she did this as a joke on her part, and to tantalise me for being so inquisitive. Before she left the circle she slit the cover of the umbrella, and said she would take the penknife to Miss Fairlamb, who is staying at Berwick-on-Tweed, a distance of sixty-seven miles from Newcastle. The next morning I sent a post-card to her to inquire if she had received a penknife; if so, to describe it, and let me know by return post. I received the following reply:—"You quite astonish me. I have not received a penknife; if I had I should have been afraid. Has there been one sent to me? if so, I have not seen it, but if I find one I shall write to you immediately." To my surprise I received this morning, Friday, the following note from Miss Fairlamb:—"I just happened to put another dress on this morning, and what did I find but the penknife in the pocket. It is a small, white-hafted one, with two blades, a small one and a large one. I also found a packet of baking powder; ask the spirits if they have brought it." The description of the knife is quite correct.

During the week we have had other confirmations of the truthfulness of this wonderful agency. In another note from Miss Fairlamb she states:—"I got a message from 'Pockey'; it is this, that all the members are looking for me, and are wishing for 'Cissey.' I send another back with her to say to-morrow night (Tuesday). Give my best respects to all my kind friends, and say that I'll soon be back again."

The medium, Miss Wood, was not aware that I had received any message from Berwick, nor had she received any herself. On Tuesday evening, as soon as the medium was entranced, "Pockey" said she had a message to deliver, which she did in the precise words used by Miss Fairlamb in her letter to me.

These and other little tests which we have had through the mediumship of Misses Fairlamb and Wood are highly satisfactory to those who are most familiar with them, and who can vouch for their integrity and honesty.—Yours truly, A MEMBER OF THE NEWCASTLE SOCIETY.

In a second communication, dated August 1, our correspondent says:—

"I have just received from Miss Fairlamb the following:—'I could not sleep all last night, so I got up about three o'clock and sat down to read, but I could not do so. I placed my hands on the table; I asked the spirits if they had a message for me; the reply was, "Yes." I got to know by raps that it was "Cissey" and "Jack," they spelt out a message by means of the alphabet that Mrs. R. had got a baby yesterday morning. I asked was it a boy or a girl; they said a girl. I then asked what time; they rapped out 2 a.m. I then asked how she was keeping; they said she was doing well.' Miss Fairlamb writes me to inquire if this message is correct. I have just seen Mr. R., and he informs me that all the details of the communication are strictly correct."

"The penknife has been returned to me by Miss Fairlamb per post, by my request, and I can state with confidence that it is the same one I had in my possession at the seance described above."

MR. DENT, Heckmondwike, excuses Yorkshire Spiritualists from making long reports, as they are too busy in spreading the cause to have time to talk about it.

MR. PINE'S NEW WORK.—Mr. Burns.—Will you kindly allow me a small space in your paper in reply to the queries of your correspondents, "H. M." and "Progressionist." I expected to have had the work explaining my two discoveries—one entitled "Pine's Spiritual Telegraph," and the other in obtaining distances by observation ready by this time—as it has already been long enough in the printer's hand, but has been delayed by a two or three weeks fair in Glasgow. It is now no more than fair that I should have it ready in three weeks from date. I shall advertise it, when ready, in the MEDIUM and other papers; and I intend it to be a very valuable addition to spiritual and scientific literature, at the low price of one shilling.—Yours truly, CLAUDE PINE, Bridgewater, August 3rd, 1874.

The Spiritual Review.

PHYSIOGNOMY.

"NATURE'S REVELATIONS OF CHARACTER," by J. Simms, M.D.
London: J. Burns, 15, Southampton Row.

Dr. Simms's contribution to the science of physiognomy is the most important that has appeared for many years. In it he endeavours to show that the mind should be analysed by division into faculties more than three times as numerous as those known to phrenologists. A large number of these faculties merely differ in name from those known to phrenologists, while others appear to be sub-divisions of the faculties of phrenology. We question the advisability of this, and it renders a system of mental analysis much more difficult to acquire and less useful in practice, added to which the nomenclature is awkward, and would itself be fatal to its general adoption. Take, for example, "Temporinaturalitiveness," which is the author's term for "the power of judging or comprehending the time of the year, the seasons, or the revolutions of the planets," is but a cumbersome way of expressing the phrenological faculty "time." There is much that is valuable and interesting in this work, and we hope it will attain a large circulation in this country, as it is calculated to be useful to the beginner as well as to the advanced student in physiognomy. It is written in a playful, pleasant, and lively spirit, and the reader will involuntarily, ere he has read through the work, entertain an esteem for the author.

It is illustrated with above 200 illustrations, showing the excess or deficiency of the faculties and national peculiarities. The author is justly fully alive to the importance of physiognomy, and which is undoubtedly the key to all sciences.

SPIRITUALISM: the Modern Mystery, as a Question of the Day, from a Neutral Stand-point. Being a Résumé of the Spiritist Theory and of the various Solutions advanced for its Refutation, in two Lectures given by H. Venman, at the Pimlico Rooms, Warwick Street, Eccleston Square, on December 2nd and 9th, and at the Grosvenor Club, Buckingham Palace Road, on December 19th, 1873.—This neat pamphlet contains very little that will be new or fresh to our readers, but for the perusal of the general public it is well adapted. Unfortunately, the author has made a number of very stupid blunders, as all talkers about a subject which they do not understand must perforce do. The price is 1s., and it may be obtained of Ingle and Co., 20, Pimlico Road, S.W.

THE "HONEYMOON," a work by the Count de Medina-Pomar, lately published, is highly extolled in the *Kensington News*. The following is the concluding paragraph:—"The most remarkable portion of this novel (if novel it be) is not its novelistic part. As a mere work of fiction it has none of the sensational in it, and might be well content to rank below par; but it is a consummate picture of a great spirit chafing against the gilded fetters of the Church of Rome, whilst it feels an almost womanlike tenderness for the bonds it has outgrown. It is worthy in this respect to compare with Mr. Froude's 'Nemesis of Faith' and Mr. Maitland's 'Higher Law,' books whose perusal marks crises in the literary history of those who believe the mission of fiction to be something higher than merely *pour passer le temps*. Seven letters written by the Countess of Caithness on the subject of reincarnation conclude the second volume, the narrative ending somewhat abruptly with the waning of the *lune de miel*; but we are glad to see from an announcement in the work itself that the Count de Medina-Pomar has a continuation of his story already on the stocks."

HUMAN SACRIFICES.—We passed the Garden Golgotha—the carrion bower where the bodies of sacrificed victims are deposited; it gave the whole town an odour of death. I must now explain the philosophy of human sacrifices. Among most savage nations it is believed that the body contains a ghost or spirit or soul which lives after death. Some believe that this ghost or soul inhabits the grave and flits around its neighbourhood, and comes to its old home and frequents the company of those whom it formerly loved. With savages of a higher type it is believed that the souls live in a special world, usually supposed to be under the ground, though some place it above the sky. One step more and we have the belief of the Persians, and some other ancient nations, that there are two worlds outside the earth, one of torture for the wicked, one of pleasure for the good. Now it is the belief of savages that not only human bodies have souls, but also animals; and not only animals, but also rivers and trees and all things having movement or life; and not only all things having movement or life, but also inanimate objects—such as food and palm-wine, weapons, beads, articles of clothing, willow-pattern plates, and so forth. So in Western Africa, when a man dies, food is placed by his grave, and they say that the spirit of the man eats the spirit or essence of the food. On the Gold Coast the natives believe in a world below the ground, a Hades or Scheol, where the soul of the dead dwells in a life that shall have no end. They also believe that all the garments he has worn out will then come to life again—a resurrection of old clothes; but besides this, his relations display their affection by giving him an outfit of weapons, ornaments, new cloth, crockery ware, &c., so that he may descend into hell like a gentleman. But who is to carry these things? and who is to look after them? Evidently his wives and his slaves. So a number of these are killed to keep him company; and often a slave is killed some time after his death to take him a message, or as an addition to his household. In Dahomey this custom of sending messengers is organised into a system. Thus originated human sacrifices, which is, granting the theory on which it is based, a most rational custom. Death is disagreeable to us because we do not know where we are going to; but to the widow of a chieftain it is merely a surgical operation and a change of existence. That explains why the Africans submit to death so quietly. A woman at Akropong selected for the sacrifice was stripped according to custom but only stunned, not killed. She recovered her senses, and found herself lying on the ground surrounded by dead bodies. She rose, went into the town where the elders were seated in council, and told them that she had been to the land of the dead and had been sent back because she was naked. The elders must dress her finely, and kill her over again. This accordingly was done.—"The Story of the Ashantee Campaign," by Winwood Reade.

GERALD MASSEY'S LIST OF LECTURES FOR 1874-5.

1. Charles Lamb, the Most Unique of English Humourists.
2. A Plea for Reality; or the Story of the English Pre-Raphaelites.
3. Why I am a Spiritualist.
4. A Spirit-World Revealed to the Natural World from the Earliest Times by Means of Objective Manifestations, the Only Basis of Man's Immortality.
5. The Life, Character, and Genius of Thomas Hood.
6. Why Does Not God Kill the Devil? Man Friday's Robinson Crucial Question.
7. The Man Shakespeare, with Something New.
8. The Birth, Life, Miracles, and Character of Jesus Christ, Reviewed from a fresh Standpoint.
9. Robert Burns.
10. The Meaning of the Serpent Symbol.
11. Old England's Sea Kings.
12. The Coming Religion.

Address—Ward's Hurst, Hemel Hempstead, Herts.

Mr. Buguet will return to London and give photographic sittings as soon as 150 sitters are entered, at 30s. each, to be paid at the time the name is registered. The names of intending sitters will be received by—

Lady Caithness, 46, Portland Place.
Mr. Burns, 15, Southampton Row.
Mr. Harrison, care of Mr. E. W. Allen, 11, Ave Maria Lane, E.C.
Mr. Coleman, 1, Bernard Villas, Upper Norwood.
Mr. Samuel Guppy, Morland Villas, Highbury Hill Park, Holloway.
Mr. Shorter, 23, Prince of Wales Road, Kentish Town Road.
Mr. Slater, 19, Leamington Road Villas, Westbourne Park, W.
Mr. Iveney, 64, Seymour Street.
Mr. Loe, 171, Grainge Road, Bermondsey.
Mr. S. C. Hall, Avenue Villa, Holland Street, Kensington.
Mr. Wm. Gill, 145, Marine Parade, Brighton.
Mr. Thos. Farrall, Long Street, Sherbourne, Dorset.

ROCHDALE.—Mr. James Sutcliffe writes, "A few of us went over to Sowerby Bridge yesterday to give our little help, and a most glorious and enjoyable day we had. The meetings were well attended, and I am certain no chapel in Yorkshire had more respectable audiences. Myself and a friend are arranging with Mrs. Tappan for a visit to Rochdale."

GERALD MASSEY AND CHRISTIAN THEOLOGY.—Glasgow.—As tourists say, I am *doing* the Lowlands of Scotland, and cannot give more than a flying hit at friend Massey this week. He has come out very strong. I can only say that his attack on Christian Theology, with his "ology," is like the energy of a flea working against and into the body of a kangaroo.—J. ENMORE JONES. 4th August, 1874.

REMARKABLE DREAM.—On Friday night a young lady in Penzance dreamt that the servant-maid rushed into the breakfast-room exclaiming, "O Miss W., there is a man just brought home here nearly killed," and that she (the young lady) rushed out into the street just in time to see the injured man's feet as he was being carried into his own house. Miss W. related the dream at the breakfast-table the next morning. Half an hour after, the servant, who had heard nothing of the dream, actually rushed into the room exclaiming identically as above. Miss W. hastened into the street, and, strange to say, was just in time to see the injured man's feet as he was being carried into his own house. The accident was occasioned by a fall into a pit.—*West Briton*, July 30th, 1874.

NOTIONS OF THE DEITY AMONGST SAVAGES.—To the Editor.—Dear Sir,—I observe in your last issue a paragraph, "Odds and Ends" by H. M., in which it is doubted whether the Australians have any notion of a deity or a hereafter. It may, perhaps, interest you to know that according to what Strzelecki says in his physical account of New South Wales, the Australians do believe in a deity whom they call the "Great Master," thinking him too august and super-essential for any name in their language. They also believe in a hereafter, an abode of eternal joy, and place it amongst the stars. Up to the present I do not think a race or tribe has been found to exist entirely ignorant of a deity or a hereafter.—Yours faithfully, ROBERT CROSS, 30, Alpha Square, July 27, 1874.

A LADY, who was well-known in London a few years ago, is at present lecturing in California; she intends going to Australia. The *San Diego World* says:—"We listened last evening to an able and very thoroughly poetic lecture on the subject 'From whence do we come? Whither do we go?' Mdme. Martelle evidently understands how to make a subject interesting to a general audience. She touched skilfully on many questions of the day, taught the lesson 'of minding your own business' in a very pleasant manner. She told a dramatic story bearing on the woman question with pathos and power, and while demanding 'equality for the sexes,' demands in such a pleasing way she makes you believe she asks a favour. The only fault we heard of was the lecture was too short."

CONFERENCE IN LONDON.—The first of a series of meetings for the week, took place at 27, Harley Street, on Tuesday evening. About one hundred persons were present, and Mr. Coleman presided. The committee had been so fortunate as to collect sufficient money to enable them to spend £101 3s. 2d., on what does not appear very distinct in the phenomena of spiritual progress. Miss Cooper and Miss Claxton sang. Mr. Morse was controlled by our old friend, the "Strolling player," who spoke as usual in parables: He drew a picture of a man who out of confusion built a grand edifice which withstood the shock of ages; others attempted to build with the same materials, but in a short time the house was in ruins. We suppose the first case refers to the spiritual building of the Spiritual Institution, and the second effort is the work of those who try to erect a spiritual structure on the usual mundane plan. Allusions by other speakers to the house which has been built for Spiritualism were not particularly complimentary, while a factional regard was bestowed on those sections of the army which had favoured party purposes.

ORATIONS FOR INVESTIGATORS.

Tracts for the Spirit-Circle. By EMMA HARDING. 1d.
The Spirit-Circle and the Laws of Mediumship. By EMMA HARDING. 2d.
Spiritualism as a Science, and Spiritualism as a Religion. By Mrs. TAPPAN. 1d.
Other Orations by Mrs. TAPPAN 1d. each. Special lists may be had on application.

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The Creed of the Spirits; or, the Influence of the Religion of Spiritualism. By EMMA HARDING. 1d.
Mediums and Mediumship. By T. HAROLD. 2d.
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A list of Dr. Sexton's Orations may be had on application.

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Human Immortality Proved by Facts. Report of a Two Nights' Debate between C. BRADLAUGH, Secularist, and J. BURNS, Spiritualist. 6d.
The Spiritual Lyre. A Collection of Songs for the use of Spiritualists. 6d.; cloth, 1s.

Letters and Tracts on Spiritualism. By JUDGE EDMONDS. Memorial Edition. Wrappers, 2s.; cloth, 3s. 6d.

Report on Spiritualism of the Committee of the London Dialectical Society. 5s.

Where are the Dead? or, Spiritualism Explained. By FARRIS. 3s.

The "John King" Number of the "Medium;" with the Portrait of a Materialised Spirit. 1d.

Twenty Years' Record of Modern Spiritualism in America. By EMMA HARDING. Many Engravings. 15s.

Concerning the Spiritual World, and what Men know thereof. A Trance Address by J. J. MORSE. 1d.

A list of other Orations by the same Medium may be obtained on application.

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The fullest and clearest statement of the phenomena of Spiritualism and their relation to scientific facts is contained in Mr. Burns's speeches in

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"Mr. Burns's late argument with Mr. Bradlaugh was, on Mr. Burns's side, a discussion in behalf of every religion that teaches a belief in spirit, and in behalf of every church. For what Mr. Burns has done, all Spiritualists and all churches owe him, in reality, deep gratitude; as, indeed, do the Materialists, for whom only an overwhelming testimony of spiritual facts, from one whose honesty and uprightness they cannot doubt, can be hoped to act with any efficacy at all."—*Rev. Wm. R. Tomlinson.*

This work is adapted for circulation either amongst Materialists or Christians, and will be read with interest where other publications are disregarded.

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An Explanation of the Tricks of all Conjurors who pretend to Expose Spiritualism; How to escape from a Corded Box—How to get out of the Specter—The Magic Cabinet—How to get out of Sealed and Knotted Bags, and within the Conjuror's so-called "Dark Space"—How to perform the Magic Writing on the Arm, and read Names written on Papers by the Audience.

This is the celebrated work by Dr. SEXTON, the publication of which has to increase the whole fraternity of Conjurors and other humbugs. Price 2d.

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

MONDAY, AUG. 10, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

TUESDAY, AUG. 11, Phrenological Seance, by J. Burns. Admission 1s., at 8.

WEDNESDAY, AUG. 12, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

THURSDAY, AUG. 13, Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, AUG. 7, Mrs. Bullock, 54, Gloucester Street, at 8. Admission, 1s.

SATURDAY, AUG. 8, Mr. Williams. See advertisement.

SUNDAY, AUG. 9, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

DR. SEXTON at the Marylebone Music Hall, High Street, at 7.

MONDAY, AUG. 10, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

WEDNESDAY, AUG. 12, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

THURSDAY, AUG. 13, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, AUG. 8, 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, AUG. 9, 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.

SOVERBY BRIDGE, at Mr. W. Robinson's, Canaway 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 8 p.m.

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

MORLEY, Mr. E. Balres'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. Public meeting at 8.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 8 and 4 p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCLAND, at Mr. Fausett'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 Litherington Assembly Rooms, at 8 and 1 p.m. Trance-mediums from all parts of England, 4s.

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

SOUTHESEA, At Mrs. Stripes's, 41, Middle Street, at 6.30.

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

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

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

HECKMONDWICK, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.

MONDAY, AUG. 10, BIRMINGHAM. 58, Suffolk Street, at 8.

TUESDAY, AUG. 11, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

SOVERBY BRIDGE, at Mr. W. Robinson's, Canaway Head, 8 p.m.

WEDNESDAY, AUG. 12, BOWLING, Spiritualists' Meeting Room, 6 p.m.

MORLEY, Mr. Edmund Balres'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 8, for Development.

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

THURSDAY, AUG. 13, BOWLING, Hall Lane, 7.30 p.m.

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

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

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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, AUG. 14, LIVERPOOL, Weekly Conference and Trance-speaking, at the Litherington Assembly Rooms, at 8 p.m. The Committee meet at 7.

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