



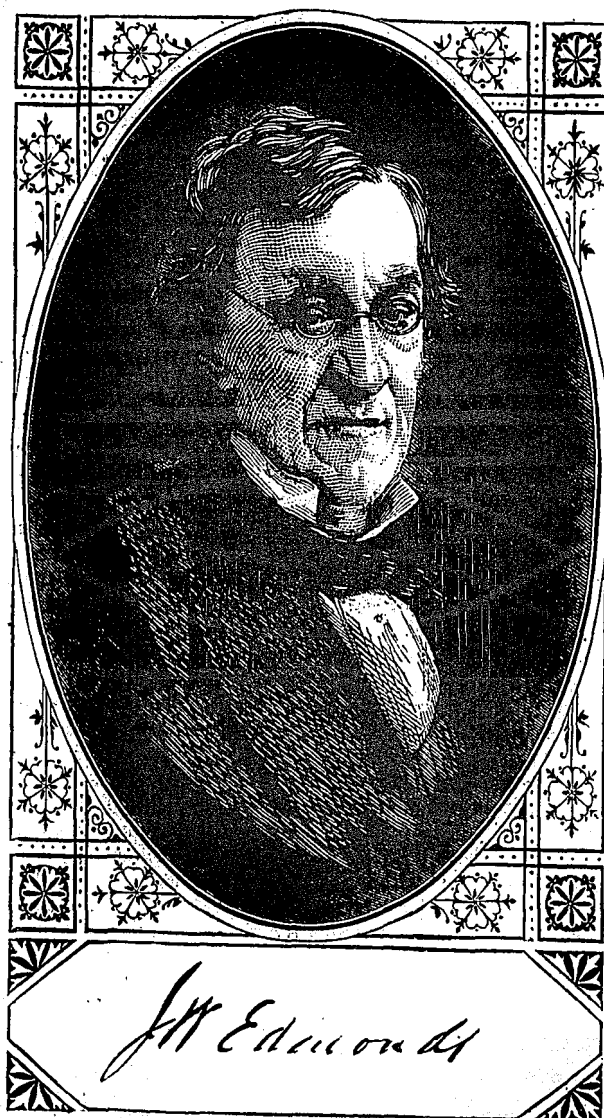
A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 231.—VOL. V.]

LONDON, SEPTEMBER 4, 1874.

[DOUBLE SHEET—PRICE 1½d.]



MRS. TAPPAN AT MANCHESTER.

Third Oration, delivered on Tuesday Evening, August 18th, 1874.

THE ORIGIN, CONSTITUTION, AND DESTINY OF THE HUMAN SOUL.

There can be no adequate method of judging of the soul of man save in one of two ways—the usual methods of judging of any subject, termed the intellectual or reasoning method, and the intuitive or religious method. It is well known that, according to human reason and judgment, the soul of man has not been admitted to have a distinctive existence. It is a disputed point between the two schools of intellectual theology as to whether there be a soul, or whether that which manifests itself in the shape of the human mind and intelligence is simply the result of organisation. We consider that the scientific methods of treating this subject are very fallacious. We consider that the realm of science belongs to all that special realm of thought of which the human senses take cognizance; and that all that realm of thought which does not belong specifically to the material creation cannot come within the range of what is called scientific scrutiny. You are aware that within the last half century there has sprung up a feeling in the scientific world that the entire subject of man's religious, spiritual nature, and of the existence of the Deity, belongs to a region impossible to explore, and that the great "Unknowable" is now the phrase adopted by science when treating of these subjects. But it seems to us a fallacy to suppose that there can be anything so powerful in its action in the universe, so connected with human life and functions, and yet not capable of being discerned; and if the methods of science have proved inadequate to the discovery of the subtle elements of which the mind and soul may be composed, then it is due to humanity that some other method be adopted; and there happens to be another method suggested by the creation and Creator Himself. The speculations of science—from the Greek and Roman philosophers, or the German metaphysicians, to the present day—concerning the soul of man have been based on one of two hypotheses: either that the soul of man is an ultimate element in the universe, and therefore independent of organisation for its existence; or that it is a mere expression of the force of matter, and has no real existence. To the latter belongs, perhaps, the majority of the scientific thinkers of to-day; and so rapidly is this thought gaining ground, that most intelligent young minds of this generation prefer to consider human intelligence as the result of exquisite and properly-arranged physical laws, rather than that there is any absolute element called "soul" in the universe. But Kant, the distinguished German philosopher, who, in attempting to disprove the existence of mind really proved it, said that if mind have any existence at all, it must be a subtle and distinctive element within itself, and therefore not a subject of organisation in any manner whatever.

We must now trace, for the purposes of argument, a few of the scientific methods of arriving at the fact that thought is merely the result of organisation, and therefore that mind and soul are the same. It is contended by science that every form of life—beginning with the atom, combining the molecule from different atoms, and ending in the highest form of vertebrate or animal existence—is the result of so many distinctive atomic impulses, and that these impulses are in themselves the result of inherent laws and properties existing in matter; that the various combinations, from the molecule up to man, are simply so many differentiations of forms of life, and that whatever added function may exist in any higher order of life is the result of superior organisation. They thus commence to build up the structure of man from the outside germ or atom, and make it absolutely dependent not only upon the atoms and molecules, but upon their association and combination as to the amount, quality, and effect of any intelligence that a human being or animal may possess. Then the scientific method goes on to prove that, according to the minute structure of certain orders of animals, as corresponding with humanity, there is expressed in the highest order of animal creation an intelligence corresponding in quality, if not in degree, to that which humanity expresses. For instance, the horse, the dog, the elephant, the fox, say the scientific savans, express, in proportion to their organic structure, the same kind of intelligence that exists in man, therefore it only differs in quantity, but not in quality; and inasmuch as this intelligence seems to be the result of certain organic functions, human intelligence must also be the result of organic functions. The various stages of science on this subject have gone on to endeavour to demonstrate that the existence of mind within the human body is the result of certain formations that have taken place within the brain and nervous structure, and that the minute cells and ganglia from which the nervous force is thrown out, and in which it is deposited, form the seat and vital power of thought. It is even claimed that the precise location of the generation of this thought has been determined. But Dr. Carpenter, as he imagined in aid of materialistic science, but really in aid of a superior science, has demonstrated that there is no location within the human brain for this thought, nor any centre for it in the human organisation. It has been demonstrated by other men of science that the existence of mind itself, although acting upon the brain, is not a force that the brain generates, but that the brain is stimulated by it; that the minute particles of nervous force do not generate themselves, but are the result of something superior to science, and which Professor Wallace admits belongs to a realm not recognised by scientific scrutiny. The French Academy, in its endeavour to solve these problems, has admitted that the human senses, as defined by science, do not explain all the

phenomena of the human mind; and that there must be either another sense created, or science fails to penetrate into the region that constitutes the structure and nature of mind.

While chemical analysis can discover the minute fabric and quality of the brain itself, while it can discover the various processes of nervous circulation through physiological analysis, it remains for another science or class of sciences to reveal the precise nature of mind itself. Into this realm of the higher class of science the world of students have been admitted through what have been known as clairvoyance, biology, psychometry, mesmerism, and various other stepping-stones to the external expression of spiritual science. Baron von Reichenbach discovered, through the aid of clairvoyance, that every substance in creation that is constituted of particles has a distinctive aura surrounding it, which aura can be discovered by a sensitive person when under magnetic influence; that iron imparts a certain kind of magnetism, brass another kind, copper another; all which facts are confirmed now by the system of magnetic currents. We know that metals contain these magnetic and electric properties, and that they are sufficiently forcible to cross the ocean in the subtle and unseen power of the magnetic telegraph. If the lightning, thus held in abeyance and impalpable to your usual senses, is a distinctive force, then beyond this force may lie still other forces not yet discerned by the human understanding. Professor Buchanan of Cincinnati, Ohio, thirty years ago revealed a science that he denominated psychometry, or soul-reading. By well-attested facts he added to the discovery of Reichenbach by proving that human beings and thought itself gave off an aura that could be perceived by sensitive persons. He proceeded in his experiments in this wise: He placed a letter, received from some person unknown, upon the forehead of a psychometric subject, who was affected with the leading traits of character and frame of mind of the writer of the letter; sometimes even the name of the writer was given. This is different from clairvoyance. One striking example was given by five psychometric subjects with a letter of General Jackson's, and the descriptions were exactly in accordance with the character of the writer, proving that thought itself conveys minute particles or substances that may be read or perceived by a sensitive person. In many instances Professor Buchanan did not himself know the contents of the letters or the names of the writers, thus placing it beyond the possibility of being the result of mesmeric control. Another instance was the psychometric reading of the history of a table, and even the thought of the man who wrote upon it during the French Revolution.

These cannot be termed coincidences, because a sufficient number of these facts have occurred to establish the truth of the science; nor can they be termed imaginary, since they relate to actual occurrences. Professor Buchanan therefore arrived at the conclusion that there is a system of soul-reading, or power of mental transmission, and that mind itself may be composed of certain ultimate particles which science has no power as yet to analyse.

This brings us a little nearer to the sphere of the analysis of mind and thought, but still not to it directly. Serjeant Cox has thought to account for certain mental and spiritual phenomena existing to-day, under the name of "psychic force." Now, the name itself is an admirable one: it expresses distinctly what undoubtedly is meant—soul force; but no one knows better than Serjeant Cox that there is no force in the universe that is capable of acting without guidance, and that if psychic force will account for the phenomena that evince absolute intelligence, then it is only another name for soul or Deity, and all the laws that govern the universe.

We come now to the other method, which we shall term super-scientific, or super-mundane. In all ages there have been proofs that, while science is one method of arriving at truth, there is another method that arrives at precisely the same truth, but by a shorter route—we mean the intuitive method. Under this head come all forms of religious inspiration, and which science rejects from inability to comprehend the nature of the operation. Herbert Spencer, Professor Tyndall, Professor Huxley, and Dr. Carpenter are perfectly right in saying that it is not within the usual province of scientific inquiry to discover the elements of the soul. If they would pause there we should admire their judgment; but they go further, and state that it is not possible for there to be any method whereby the soul may be discovered. They there make a grand mistake, since, until they know all the methods that are in the universe, they cannot possibly be qualified to judge as to whether there be any such method or not. In ignoring the testimony of the intuitive minds of all ages, they ignore sufficient proof to tear down any of the systems of science which they have set up. The intuitive method is this—that the soul or the mind arrives, by an instantaneous process, at a truth which it has taken ages to establish as a truth by the usual methods of reasoning. We would illustrate it familiarly in this way: It is known, from an absolute impulse of the human mind, that it is better to do good than to do evil; yet it required all the philosophy of the schools for thousands of years to state that truth in a proper intellectual formula. It is known to a child that the shortest distance between two points is a straight line, and, regardless of intervening obstacles, the child proceeds to walk in that straight line; but it has required the mathematical skill of ages to state this problem in a distinctive intellectual method that the child intuitively knows. It requires for certain minds twenty to fifty years of application and culture to acquire a mathematical knowledge of the science of harmonious sounds; but Mozart, at the age of three years, instinctively placed his hands upon the thirds and fifths of the instrument, making harmonious melody. The process that a man requires thirty years of culture to attain,

he, by intuition, knows without any culture. Now, this shorter process is that by which all moral principles and religious truths have been given to the world. The didactic systems of learning may have evolved the same moral laws, as the result of human experience, but the primal laws of all nations morally are the same as those which are finally evolved by the highest intellectual culture. We will further illustrate familiarly the intuitions of that portion of humanity that are not blinded by the methods of reason. For instance, women are naturally more intuitive than men, simply because the method of their lives leads them to greater retirement, and to greater reliance upon the intuitive method. A man of business says to his wife, "I am about to complete such and such an arrangement with such a man." "I would not do it." "But why?" "I cannot tell why, but I feel that it will not be fortunate." "You cannot give me a reason; his securities are good, and everything is satisfactory." "But I would not do it." You generally obey the reason which tells you the securities are good, but in nine cases out of ten the intuition which you have not trusted is right. This is what we mean by the absolute expression of soul, without the usual avenues of human culture and reason; and this is what, more than reason, and more than all the methods of intellectual processes, has led the world in the direction of spiritual truth. But because there has been an attempt to resolve this method into the usual routine of intellectual analysis, and a failure to do so, there is, therefore, a denial of the process itself. Now, in our opinion the simple relation of the soul to the human body is the relation of a force or element to an instrument—the relation of a primal element to an expression or organised form—and that primal element expresses itself more or less perfectly according to the arrangement and development of the instrument. And the soul itself, of which human thought is but the expression in broken fragments, must be an ultimate principle in the universe, or it is nothing at all. If the organisation of man be superior to the thought, then we have that which all scientific inquiry denies—a result greater than its cause. If we deny that the soul is primal in its elements, then we have the singular phenomenon in nature of an expression of life-force greater than its creator. You know of no parallel to this. No human thought in its expression ever equalled its conception. St. Peter's in Rome falls short of the divine conception of Michael Angelo; and the artist looks in despair upon the work of his hand, because it does not equal the vision of his mind.

If there be no soul, why does not the artist stand amazed that he has done so well, and worship his own picture instead of the mental image that far transcends it? If the soul be not superior to its expression, why do musicians ever fail, leaving their sweetest songs unsung? Why did Raphael, Dante, Correggio—all the artists and poets of antiquity—despair of giving utterance to their diviner thoughts? If thought be not superior to its expression, why does not the world to-day rest satisfied with the results of its hand, and not aspire to that which is loftier and better? The soul for ever transcends its expression. The thought for ever seeks expression while the external form fails to realise it, because it is not like the soul. Therefore in this element and attribute of Deity we recognise the existence of the soul—the consciousness of every human mind that the thought within is better than the expression of it—that there is something than that which the body will allow to be uttered. No man, however good his life, but what says, "I can think better thoughts than I can live." We have no belief that the soul has any connection with matter excepting as a force or principle acting upon matter. We do not consider that soul ever mingles with matter, or in any way loses its ultimate essence in contact with matter. But matter divides its expression; and even as the prism divides the ray of white light, and breaks it to your senses in the form of red, yellow, and blue rays, so the outward organisation breaks to your feeble senses the various attributes of mind that you call "soul;" but these are only the fragments of the white light, which is invisible to your senses, though it must ever be the primal source of all your actions.

It is said that the mind consists of various attributes. Now, all these numberless attributes can be conveyed to one single point or quality. For instance, benevolence, charity, kindness, generosity, justice, are attributes of man's soul, and therefore attributes of Deity; but converge all these qualities to one central point, and you have the pure white beam of Love that will express the whole, for it means the same, and these are but the shattered expressions. Converge all the intellectual qualities of which you are proud—comparison, memory, &c.—and you have the pure white ray of Thought in the mind, namely, Truth, of which these are but the broken fragments. So that the soul is a primal element, shining through the various windows of life that you call thought and qualities of mind, and of which the brain is but the outward expression or function; and as a church is not worship, but only the means of expressing it, so the mind is simply the temple or outward structure, more or less perfect, within which the principle or element of life sits enthroned, and in its own whiteness is like the God from whence it sprang.

We are asked the origin of soul. As science shows that no ultimate atom of matter can be destroyed, but only the expression and organisation of that matter—for it has been repeatedly demonstrated that though atoms may change their form from solid to fluid, or from fluid to vapour, still the ultimate atom is imperishable,—so we claim that the primary element, the ultimate principle of thought, which is soul, is indestructible, unchangeable, and cannot perish; that it is in a finite degree what God is in the infinite, namely, spirit, the primal source of life. Now, that the spirit is like Deity is just as demonstrable to the spiritual consciousness

as that one drop of water is like the ocean from whence it is taken; and there can be no doubt that these spiritual globules or substances have existed coeval with Deity. As an organisation, it expresses itself in human form; but as a principle it is of God, eternal, and upon the basis of this truth rests the proof of man's immortality. If it be not a primal element, and coeval with God, then there may come a time when it shall be destroyed. If it be a primal element, and like God in its essence and quality, it cannot be destroyed, but only changes its method of external expression. That which belongs to the intrinsic property of soul, whatever be the form of its organised expression, its ultimate destiny is still the same—that of an eternal soul. The form in which the soul expresses itself here may not be the final form of its expression throughout eternity. As the external form changes from childhood to youth, and from youth to manhood, and from manhood to old age, and as we are told that every seven years the entire human structure is atomically changed, so the form in which spirits and angels appear may not be the final form of the soul itself; but as the spirit advances or withdraws from its external state and surroundings and expressions, so the soul takes on finer substances, more subtle and minute particles of matter; and it is of these fine substances that the spiritual body is made, and of still finer substances that the angelic body is composed, and of still finer substances that those beings are made whose dazzling whiteness the spiritual vision of prophet and seer could not gaze upon; and that even is not the innermost substance itself, for no man can see that, but only perceive it with the soul itself. As the destiny of each existing form of life is toward its source, so the destiny of the soul, for ever evolving and expressing its thought in new and finer substances of matter, is still towards the ultimate; but being finite, it never reaches the infinite, but only develops all that is possible in the finite germ. Swedenborg has stated in his visions of the angelic world that even the angels never attain to the knowledge of the Infinite, because there must always be between the particle and the whole universe, as between a drop of water and the ocean, that wide interval of omnipotence that now divides you from the Infinite. In quality the thought and soul can be near to God, but in quantity it can never grasp or reach to the Infinite Perfection.

We are asked to tell its destiny—that means, of course, the unfoldment, of which eternity alone can give the solution. It is now demonstrated as a part of human knowledge that the soul does not perish by the external death of the body. It is now demonstrable by the presence and communion of spirits and angelic beings, as it has been in all ages, that there is a life beyond this external life. It is demonstrable also that that life continues through ages of time, and it is reasoned from analogy that it will continue through untold ages. It is thought that the soul, being eternal in the past, is eternal in its destiny. But it is not in the power of human imagination to picture what the eternal destiny of the spirit may be; this power does not belong even to the angels in heaven, who do the will of the Father, and who see with spiritual completeness the vision of perfection within the soul. The knowledge that is to be added in an eternity of experience cannot be stated. It is the sublime and perfect finality that is a prophecy within the soul which constitutes the hope of the salvation and uplifting of the world, by the working out of all the problems of life to the end, that the next step in life may be taken, namely, the spiritual life. To humanity the ultimate destiny of the soul, if revealed, would mean nothing; it would be like striving to think for ever in a straight line, or endeavouring to grasp the universe with a single effort of the will; it would be like all those abstract questions that mean nothing to the outward understanding, but that the soul holds as a sublime prophecy and certainty within itself. The unfolding to outward consciousness of these prophecies within the soul forms the delight and pleasure of existence. When a new hope is attained or a new knowledge realised, it is not because it is new to the soul, but it is because the soul, being aware of it beforehand, is delighted to see its expression in outward form, and cries, "I could have told you so had I only had the power." The recognition of every sublime truth in the world is like this, and the fulfilment of every hope of humanity in the future life is comprehended in precisely the same way; with each development it is like the creation or expression of a thought in poesy, art, science, or religion; it does not make it more true, but it is beautiful to see that it can be expressed. Every painter has his picture in his mind; every poet has the germ of the poetic truth he would express; every musician hears the harmony that he would depict in sounds of melody; and when the conception is fulfilled to the outward understanding, it is the soul that rejoices in this process of creation, in which the mind of man resembles Deity, repeating in a lesser degree the wonderful structures of creative power. As the child mimics the mother in playing at housekeeping, or as the boy imitates his father in his trade, so the child called man would repeat upon feebler instruments the great harmonies that are played upon the harp of creation by Deity Himself. This is what existence means; and throughout eternity the pleasure of the unfoldment and development of these innate thoughts and germs of harmony will constitute the delight of the spirit. It is impossible to picture to the outward mind and understanding these glowing attributes that lie silent and slumbering now for want of development and culture. How many of you have said, "If only removed from the dull necessity of gaining daily bread, I would devote my thought and powers to wonderful themes?" But so latent are these aspirations with many that they would be utterly at a loss what to do but for the very necessities which you deplore; the qualities that you think would be exercised might still remain dormant, because of

the lack of that necessity for their development. Matter itself forms the one great necessity for the expression of soul; having no soul in itself, it needs every function, attribute, quality, power, and purpose of mind to evolve the expression of soul from it. And that is the highest duty and destiny of man below, to give to matter and to the material form which he inhabits the highest perfection possible, that in the next stage of existence the spirit shall grapple with the new elements of life, and make the spiritual state as perfect in proportion as the physical has been here; and so on through all the stages of eternity, which it is not given us to know or paint, but which, with the eye of sublime spiritual faith and knowledge, the intuition of man has opened for his everlasting comprehension.

The first question put at the close of the oration was, "Does the soul retain its individuality?"—A. It must retain whatever it possesses, since there is no change in the primal nature of the soul itself. Possessing individuality, it certainly must retain it.

Q. Has not the French Academy admitted the existence of a sixth sense or law of intuition?—A. We believe that intuition has been admitted into the catalogue of the human senses, although we do not state that it has been adopted by the whole of the French Academy.

Q. If the soul be not a self-subsisting substance in consequence of its dependence upon God, upon what food does it subsist in the eternal world?—A. But we have not said that the soul is not a self-subsisting substance. We say that it is born of God, and like Him in substance. If the gentleman would know upon what the soul subsists, we would say that it subsists upon God. As the body subsists upon the elements of the earth from which it sprang, so the soul subsists upon the elements from which it sprang. Mind subsists upon thought, and soul subsists upon soul. Life is thus perpetuated in the soul as in the human organism.

Q. In what way is it possible for progress to be made by the soul, if the difference between a part and the whole must ever remain the same?—A. The difference between a particle and the whole must ever remain the same, but that which is contained within the particle can certainly be more or less evolved. Just as the seed develops the germ within it, so the soul expresses that of which it contains the germ, and that is what men call "progress"; we call it development of that which is within. The ultimate quality of the soul does not advance.

The last question related to the possession of immortality by animals. The reply was to the effect that though animals possessed intelligence, they had not a complete psychological organisation, consequently no animal could be immortal.

The subject chosen for the Poem was—

THE FUTURE OF ENGLAND.

Nations must rise and fall; they have their birth
In primal innocence and perfect truth;
But when the fervours and the fire of youth,
That kindle all their ardours to unfold,
Are merged in splendours of great power and gold,
Then selfishness, the serpent of humanity,
Creeps in, destroying with its potency
The power of nations' weal—their primal worth.

Each form of primal law becomes possess
With a wild purpose and a mad unrest;
And what was first protection is the power
Of tyranny and wrong. Whene'er the dower
Of law becomes the might of throned kings,
Or when the ruling purpose ever flings
The minions of its power before the right,
And order sinks into oppression's night;
So ancient Egypt, Persia, Greece, and Rome
Have perished, from their primal height become
As suns that perish ere they reach their noon;
They waned and wandered like the weary moon,
That dies apace when night is spent too soon.
So suns of empires ever rise and set,
Ere yet the morning hours with dews all wet
Can reach the zenith—fading into night.
England is not exempt by any right
From the same law of change; her birth was nursed
Mid bloody contests, like the wars accurst,
Waged where the bars of freedom oft were burst.
Freedom was outraged to make room for kings,
And place amid the bloody revellings;
And Church and State alike with equal power
Have sought to build their empire and their throne.

Chiefest amongst the causes all your own
You know selfish corruption still holds sway,
That man is not removed from the dark day
Of his temptation. Now, as at the first,
The contest is between the best and worst.
And shall she yield her power? What is its pride?
The seas environ her on every side.
The raging tide of mad ambition's might
(The canker-worm of poverty's dread blight),
Pursuit of gold in the mad thirst for gain,
Seek all their prowess and right to maintain.

What makes her greatness now but force of might?
'Tis true sometimes comes uppermost the right,
Struggling to gain supremacy in weal or woe;
Sometimes the chimes of bells grow sad and low,
When some great wrong requires arighting here,
And 'tis not known that England is austere
Above all other nations, altho' strong to save;
But power and gold their mingled purpose gave,
Wherewith to send her minions unto every clime.

What is it that upholds her but the chime
Of nations that die out when she appears?
But meanwhile here at home one voice she hears.
Wealth, power, greatness, all are hers, the sway
Of high supremacy on land and sea,
All power and purpose of true industry,
One subtle heart-drop ebbing day by day
Despoils her of her life; tears from her those who toil,
The purpose and the blood with which to stay
Her honour in some future darker day—
Bearer of burdens, tillers of her soil.

She keeps her greatness and her line of kings,
But she must lose the deep heart-murmurs
Of love; the very strings that make her strong.
The sinews and the arms of power,
Are slow escaping every day and hour,
Singing in distant lands their freedom's song.
And there will come a time 'twixt high and low
The strong right hand that has preserved her so
Shall not be found—England will wane and pale,
The glory of her kingdom fade and fail;
For just so true as there is land to spare
Beneath the eye of heaven, the right of man
Teaches he may possess it by the plan
Of labour and of toil, and his estate,
Which he through life-blood ever must create,
Must in another clime, if not found here,
And upon other soil be held more dear.
Look to it! while the powers that rule the State
Are pausing, some pet law to legislate,
These that are England's freemen glide away
By white wings, that bear them far, and stay,
Leaving between the pauper and the throne
But few who shall claim England's power their own.
There's greatness in the mind that kindles here—
The very citadel of human thought;
There's power, there is no need to fear
But that intelligence is ever fraught
With purpose; England's destiny will run.
But what we know is that the hands that toil
Must have more room; and if beneath the sun
There be not room on England's natal soil,
This one wild voice goes up: Her sons are free,
And in their absence read her destiny.

MRS. TAPPAN AT OLDHAM.

On Sunday evening, August 23rd, Mrs. Tappan's discourse at the Temperance Hall, Oldham, was on "England's condition socially, and what it is leading to." We quote some of the sentiments uttered from the report in the *Oldham Express*—

"The status of England in the civilised world to-day was considered to represent the highest state of physical, moral, and intellectual culture; and, of course in Christendom, the highest state of religious culture. What Germany was in the last century, and what France was more recently, England was rapidly becoming. Having passed in review, with brief but terse reference, the leading changes, social and political, that have been made within the last quarter of a century, the medium went on to observe that the condition of England to-day was one of transition, and the present state of affairs, as represented by what had been called the Conservative reaction, was merely a resting of the Reform wave. There was no doubt that the law of primogeniture, as it was called, was the basis of the lack of advancement in England; that the existence of an hereditary aristocracy constituted a debarring and deterring influence on such advancement. Since aristocracy or nobility implied a distinct kind of quality, or blood, it thus for ever debarring all who were not related from any claim thereto. If, on the other hand, nobility were a matter of purchase, then the criterion was simply an external one of wealth and power; and if titles were conferred for simply eminence of mental qualities, nobility then became the reward for a sort of competitive examination, in which the nation itself was the school and the people pupils. But all these distinctions were in themselves erroneous; and it would become a question in England whether nobility should die, as it would if left to itself, or whether the distinctive and debarring lines as to the matter of birth should for ever separate its people. All these questions, however, were rapidly solving themselves; and when from among the people, and as representing the people, there sprang such men as Cobden, and Peel, and Bright, and hosts of others, who represented as well the understratum of existence in England as the highest, and who represented also the manhood, intelligence, and integrity of the people, they might consider such questions in a rapid process of solution."

The third oration was delivered on Monday evening, August 24th. The subject chosen by the audience was, "Woman—the first instructor of the rising generation: What is she, what should she be, and how to attain it." Respecting this series of meetings and this last one in particular we publish a letter forwarded by Mr. Kershaw:—

"To Mr. T. Kershaw.—Sir,—I cannot help expressing to you the pleasure I felt last night in listening to the address given through Mrs. Tappan. It was a great pity that there should be such a slender audience to listen to an address so true, so beautiful, and so useful. I never was more pleased in life than I was with that address, and I am constrained to say, that if what was laid down in that address was carried out, it would renovate society from its foundations, and this is the opinion of all with whom I have spoken. I may say that I never heard a more eloquent address given, whether by male or female, and I have been in the habit of listening to addresses for more than thirty years. But what a contrast between this address and numbers that I have listened to, given by men who have devoted almost the whole of their time to study; and yet, how unprofitable are many of the speeches made by these men, speeches that seem to fall upon deaf ears and upon dead souls, because the speeches themselves have no life in them, or because they are given as if the speaker did not believe what he said. How often do we find people going to sleep under prosy sermons given

forth by prosy preachers in the most doleful manner; sermons which do not, never did, and never will commend themselves to the thoughtful and intelligent, but which do violence to our best ideas of God and of duty. But not so with Mrs. Tappan's addresses: no sleeping under her; no, *there is vigour and life*. She speaks as if she means what she says; she utters true ideas with a pure intention, and her thoughts come with a burning eloquence, and find a way to the hearts of her hearers, and rouse in them such feelings as they never before experienced.

"Would that we had more such women who would take up such subjects, and deal with them in such a truthful and telling manner! The day of what is called 'Tory reaction' would soon come to an end, and war would cease, and peace would bless the nations; slavery and drunkenness would hide their ugly heads, and liberty and temperance would reign in their places.

"O for the time when such women will be permitted to take their places in the councils of the nation! then, and not till then, shall we begin to find our true position. We boast of our liberty, and of our love of freedom; and yet, with all our love of freedom, we have been content to see our mothers and wives, our sisters, and daughters, treated with indignity without lifting our voice on their behalf. We have sought liberty for ourselves, but never seemed to think that women were fitted to be anything but *dolls or drudges*. But let such truths as were pronounced last night by Mrs. Tappan, and in such a graceful and forcible manner, find their way to the minds and hearts of the people, and the death-blow of vice, misery, and slavery will be struck, and we shall soon see their last struggle and hear their last dying groan, and the bright beams of virtue, happiness, and liberty will dawn upon us. Then shall we understand truly that 'the hand that rocks the cradle rules the world.'—I am, Sir, yours truly,
W. PLATT.
"Oldham, August 25th, 1874."

MRS. TAPPAN AT LIVERPOOL.

The dawn of better things shows itself in the chief seaport of Britain, but did not expand fully into daylight until the arrival of fair Hesperia herself. Mrs. Tappan has clearly established an enchanted circle, and in that circle none durst walk but she, save as the humble follower of her spirit-guides, whose transcendent knowledge of the brightness and beauty of spiritual nature has acquired stability of appreciation, and continued its mastery over the hearts and minds of the people, simply everywhere. To spiritual philosophy, its experimental science and heavenly ethics, we must now look hopefully, because rationally, as the great purifying regenerator of our modern society, or rather barbaric civilisation, since it is vain utterly to perceive any star in the skies of theology, naturalism, science, and politics of secularism, that was not towards its setting, when the sun of Spiritualism arose to illumine our souls for ever. All former theological or materialistic discourses, however full of learning, pedantic fossils, and pretty sing-song, failed to nourish the spirit, to look upon and describe the Summer-land as it is in truth and reality, from actual observation and experience of the coming life. There was no picture of spirituality of soul, its true freedom and genuine freshness, for the best of all possible reasons—there had been no communion of spirits—that centuries had not banished from the perfect portrait all veritable limnings of those spiritual roses and lilies which deck the cheeks and crown the brows of angel-friends in their ethereal journeys o'er heaven, earth, and ocean. Theologians, like secularists, in the absence of demonstrative proof, have given us but a heaven and hell of their own creation, evolved from a consciousness based on sand, redolent to the mind only of a burning arid desert, or cold and dismal winter scenery, snow-covered valleys and frozen brooks, ay, leafless trees destitute of wholesome fruit, and hungry souls picking in vain on the highway of desolation and cheerless gloom. Thank God for Spiritualism! Not alone for matters of mere phenomenal wonder or passing admiration, their mighty place and power notwithstanding, but as the imperishable source of giviner emotions, esoterically sublime, if exoterically humble. Its growing development in Liverpool, thanks mainly to Mrs. Tappan, ushers in the light of morn—mentally, socially, and materially—as it were a fire from the altar of God, or a humanising sentiment extracted from the daisy beneath our feet. The *facile princeps* of spiritual orators has recently elaborated our principles and practice on the platform of the Concert Hall, Lord Nelson Street, with such brilliancy and grace of pure rhetorical style, cogency of argument, invincible matters of fact, and forcible appeals to heart and intellect, alike marvellously unpremeditated, that the world of humanity then and there present on August 26, 27, 28, and 30, is now its empire and its home. The spiritual Franklin caught her lightnings from the dark cloud of error and superstition hitherto passing over the soul, and she communicated them, too, by a fairy-like spell, that touched each, cavilling objector with electrical swiftness and sureness of effect. Lecture after lecture, poem upon poem, whether called by the audience as their own chosen themes of meditation, "Indisputable Evidence of Spirit-communication between two Worlds," "Creation," "Was the Death of Christ necessary to Salvation?" "The Resurrection of the Body in its Relations to Spiritualism," "The Man Jesus," or what not, were on every occasion pronounced "marvellous," "grand," "scientific," "philosophical," "great," "glorious," "beautiful," and last, but not least, "true!" Dr. William Hitchman, F.R.S., of Italy and Germany, presided at all the meetings of Spiritualists, and materialists assembled to hear Mrs. Tappan, as he did likewise at her first visit to Liverpool. The purpose of Spiritualism, he demonstrated in his numerous speeches, was and is rather moral than physical, in short, anthology revealed. From beginning to end of the series of orations, large and fashionable audiences greeted the arrival of lecturer and chairman on the platform with reiterated applause. At the same time, and the fact is talk on 'Change and elsewhere, Sunday evening was triumphant, indeed acknowledged to be superlative; in every sense of the word, "successful." Dr. Hitchman read "Belshazzar's Feast," and the "Conversion of Saul," to more than 2000 citizens, from his own translations; beautiful hymns were sung by the Islington Choir. Mrs. Tappan followed with invocation and address, both afternoon and evening, that really captivated all hearts of all opinions. As for "subjects," they embraced the philosophy of Spiritualism in earth-life for the first; and for the second, through the control of Judge Edmonds, a thrilling and minute description of his own individual passing away and entrance into the spirit-world, with an exhortation to deeds of love, and purity of soul, that can alone perfect our

happiness in time and eternity, followed by original poetry which must have been heard to be adequately appreciated, since the charm of Mrs. Tappan's graceful elocution is of itself a matchless intellectual treat that lives long in the mind, like a touching, tender, eloquent angel-visit, and, with her ethnical scriptures, Hebrew, Christian, Mohammedan, Brahmin, Buddhist, Zoroastrian, and Pagan, becomes the enduring treasure of a thoughtful soul, and makes Spiritualism proper a blessing to the nation, and her name and fame the synonyms of eternal principles, universal brotherhood, mental culture, and human progress throughout the world. Let us hope that ere long the brilliant, beautiful, and fascinating science of Spiritualism, aided as the noble cause now is—in the mediumship of Mrs. Tappan—by rich fervid power, piety, and pathos, the truly deep feeling of spirituality—of impassioned language in prose and poetry—rolling along from heaven to earth, in the strength and majesty of genuine eloquence, will unite its friends into one of those graceful family groups in which all the component parts are in perfect harmony, a beautiful picture of paradise, in which each portrait is strikingly characteristic and admirably individualised, the colouring exquisitely tasteful, yet true to spiritual nature. In modern Spiritualism the hidden link which connects the seen to the unseen is really found; a brighter day must anon come, with its heavenly exhilarating sunshine of the heart, if we forthwith make the grandly sublime aspirations after ideal good and human perfectibility, enunciated by Mrs. Tappan at Liverpool, the exercise of each practical understanding, and the religion of daily life, that is, child-like purity animated with a giant's power.

CURIOSITIES OF CHAIRMANSHIP.—MRS. TAPPAN'S ORATIONS.

QUESTIONS ASKED OF THE CHAIRMAN IN CONCERT HALL, LIVERPOOL, AUGUST 26TH, 27TH, AND 28TH, 1874.

(Verbatim copies.)

1. Can animals reason?—Some do, others do not, apparently.
2. Are the stars inhabited?—Spiritualism, like astronomy, is a science. There are spirits in the flesh and spirits out of the flesh who affirm the existence of more inhabited worlds than one, *i.e.*, earth.
3. Is it possible to feel without nerves?—Yes, certainly. Some animals—the amoeba for example—eat without a stomach, move without muscles and without limbs, breathe without lungs, and are nourished without blood. In frogs, the nutritive fluid is cold, not warm.
4. What is the size of a soul?—The size differs in different individuals. In some animal organisations it is considerable, in others it is so extremely small as not to be appreciable to mortal sense.
5. Do spirits know what the soul of man is made of?—Yes; C₈, H₁₀, N₈, O₁₄, scientifically demonstrated.
6. I can do all the tricks of Spiritualism without a medium; can you?—No; and have no wish to make their acquaintance.
7. What is Spiritualism?—I hold "Spiritualism" to be the name of the science which has demonstrated to human sense that all which exists in man essentially is spirit, and that if we are to be happy in time or eternity, our life must conform to the state of a spiritual sphere by or through spiritual-mindedness—that is, exercise in the holy affections of spirituality of soul, love God with all your heart and mind, and your fellow-man better than yourself.
8. How do you know that Spiritualism is really true?—By the same rule that I "know" that a right-lined quadrilateral figure, whose opposite sides are parallel, or equal to a long square, is a parallelogram; or that in the science of geometry also a figure bounded by three lines and containing three angles is a triangle. That means, in plain English, proof to a certainty.
9. Does Spiritualism prove that man is immortal for ever?—No. When eternity is ended, it will be time enough to talk about what is to be done afterwards.
10. What does Spiritualism say of morality and a healthy life in the present state of society?—That he or she is most moral who does the most good—maintains true puritanism of body and soul, that is, avoids alcohol, tobacco, gluttony, and the follies of fashion, adhering only to the laws of Nature and the science of health—in short, studies how to avoid the doctor.
11. Does Spiritualism agree with theology about Christ?—If by Christ you mean Jesus of Nazareth, the son of a Palestine carpenter, No. I cannot answer, however, for Spiritualists in general; but as you address your query, like the others, to "Dr. William Hitchman," I do know something of that individual spirit, and he thinks that Jesus of Nazareth was the most glorious hero of true spirituality of soul that ever adorned the flesh and blood of humanity, and that too with the majestic dignity and heavenly brightness of the Divine Presence. Theology, however, tells us that Jesus was born before his mother, and is of the same age as his Father.
12. How can I know the truth about Spiritualism for myself?—Attend a circle and use your common sense, as others have done before you.
13. What is spirit?—Life in a higher and better form. Throughout the whole ascent of being, from monad to man, Nature is but a prophetic hymn heralding the advent of an immortal soul.
14. What are the relations of spirit and matter?—For myself, I am of opinion that spirit bears the same kind of relation to matter—which is itself nothing but a sphere of force—as water does to the gases of which it is composed. No form of matter is independent of mind. Spirit is an ethereal substance that appears and disappears.
15. Is it true that a violin has talked to you in the German language? If so, where?—It is not true that a violin has spoken to me in any dialect; but some unseen intelligence, who says his name in the flesh was "Herr Van Joel," has answered my questions most accurately in German, according to the spirit-method, and in obedience to my request has discoursed most eloquent and truly delicious music to and fro on the ceiling of Mr. Parry's house, 142, Spencer Street, Everton, where resides one of the best mediums in the world, though not yet fully developed.
16. What are Spiritualists driving at?—I do not know, since I am not their coachman.
17. Do any learned or scientific men believe in it?—Yes, many thousands. And even in Liverpool I know that more than a score of the most eminent lawyers, parsons, and doctors believe in it as firmly as does the Psychological Society in Islington Assembly Room or out of it. At

least, clergymen and doctors have written to me stating the fact, and asking permission to go to seances in Liverpool or the neighbourhood, and they are some of the most popular preachers. Man cannot create the truth of God, he can only discover it. The testimony of a honest sweep, therefore, who speaks truly, is just as valuable as that of a parson, lord, or bishop.

18. What does Spiritualism teach about heaven and hell?—That you make your own heaven and hell spiritually for time or eternity.

19. Has Christianity failed in any age or nation?—No, for the best of all possible reasons. No "age or nation" has yet practised Christianity in form of the religion of Jesus.

20. Why do spirits who commune with mortals talk nonsense and make ridiculous materialistic signs and wonders?—Because spiritual teachings are often the result of mortal "education," which latter has hitherto partaken largely of "nonsense"; and the "signs and wonders" are just those in which materialists or secularists delight to witness and believe.

21. What does Spiritualism assert to be the chief doctrine of orthodox churches in Christendom?—Loaves and fishes.

The answering of these questions by the chairman, Dr. William Hitchman, president and founder of Liverpool Anthropological Society, was received with loud cheers again and again repeated.

ITEMS OF TRAVEL.

By J. J. MORSE.

Previous communications under the above heading having been kindly accorded a place in the columns of the MEDIUM AND DAYBREAK, and having proved acceptable to your readers, I venture to trespass on the kindness of the Editor and patience of his readers once again. I trust my letter, like truth, may be its own apology, and the only one needed too. I fancy, if I were anxious for a distinctive appellation, I might dub myself a "perambulatory medium," for during the past five months I have perambulated the country pretty considerably. As I look back over the time my mind is filled with astonishment and gratitude: astonishment at the work my beloved guides have accomplished, gratitude for their fostering love and guardian care. Again has it been made clear to me how deeply I am indebted to the angels, whose humble, but I trust faithful, servant I am.

Thus much by way of preface. I will now detail what has been accomplished. In obedience to my mission—for I feel I have one in our movement—and with the sanction of my spirit-guides, I started on Saturday, March 21st last, for Newcastle-upon-Tyne. Arriving safe, and all well, after a good run of six hours—two hundred and forty miles—I was met by Mr. J. Hare, the vice-president of the Newcastle Society of Inquirers into Spiritualism, whose guest I was to be during my stay. The kindness and amiability of this gentleman and his good lady were very great towards me during my visit. All that could promote my comfort, and compensate for home, was done. On Sunday, March 22nd, a full audience assembled in the Freemasons' Hall, Newgate Street. The deep attention manifested displayed alike the interest taken in the address and the ability of my guides. Meetings were also held on the Monday, Tuesday, Wednesday, and Thursday. On each occasion excellent and attentive audiences assembled, and much interest was exhibited. The week's labours in Newcastle closed with a soirée on the Friday evening. Nearly one hundred friends partook of refreshments, and songs, recitations, and addresses filled up the remainder of the time. I parted from my kind host and hostess with regret on the next day, and went on my way to Liverpool. Previous to going I was re-engaged for Newcastle, so great was the satisfaction given.

I arrived safely in Liverpool, staying at the house of Mr. E. J. Bowen. It was there that I had the pleasure of meeting with Miss K. Clark, who is a very valuable physical and "form" medium. I there witnessed some of the most satisfactory phenomena I have observed. Liverpool has a good stock of mediums of all classes just now. On Sunday, March 29th, I attended the usual meetings of the society, held in the Rooms, Islington. Capital audiences greeted me, and I found my guides' popularity had in no wise decreased. On the Tuesday and Friday of the same week I held meetings respectively at Bohn's Temperance Hotel and the Islington Rooms. Thus terminated my usual monthly engagement for that time.

I then left Liverpool for Leeds. Arriving there I found it was my good fortune to be the guest of Mrs. Cooker, the widow of Dr. Cooker, who was an earnest, enthusiastic, and intelligent Spiritualist. The meetings were to have been held in the Circus, Cookridge Street. The building was rented, bills posted, and all went well until the Friday before. Then the friends were coolly told that unless they would sign an agreement, indemnifying the owner against damage by riot, the building could not be used for any "mountebank spiritualistic performance." Mem.—The owner is a Christian. How would he like his religion christened with the same name? The promoters of the meetings declined to accede to this modest request, as they had no fear of any rioting. A fresh hall had to be obtained, and new bills printed and posted. Saturday saw all this done, and our meetings were held in the Music Hall. Crowded audiences assembled afternoon and evening, the labours of my spirit-friends proving eminently successful. This was my first engagement in the above town. Organisation is sadly needed in Leeds. At present the Spiritualists are scattered, and the society non est. I was re-engaged for Leeds prior to leaving. My next engagement was in Merthyr Tydfil, Wales. Travelling *via* Liverpool, I was retained by the society for the Friday night meeting, and on the Saturday took the train *via* Chester, Shrewsbury, and Hereford, for Merthyr. I found our cause in no very prosperous condition in this town, the chief efforts being made privately by a few devoted ones. Two public meetings had been arranged for, and they were held on the evenings of Monday and Tuesday, April 13th and 14th respectively. The attendance was only on the average, but though small the audiences were exceedingly attentive. Business calling me to London, I accordingly came up, per special invitation, and attended the soirée at Cleveland Hall. On the Saturday I was off again, Birmingham being my destination this time; Mr. J. Underwood my host. A full audience assembled in the Athenaeum on Sunday, April 19th, and the address appeared to give much satisfaction. A semi-private meeting was held on the Monday

evening at the Midland Spiritual Institute, 58, Suffolk Street, and it was pronounced a decided success. Mr. J. Collier presided on each occasion. I left this town under contract to return again. The close of this week brought round my monthly engagement in Liverpool again. Accordingly on Sunday, April 29th, I was on the Islington platform. Remaining in the town during the week, I was requested to occupy the platform on the Friday evening. I did so, and as usual my guides gave much pleasure by their answers to questions, to which purpose the entire evening was devoted.

Leaving Liverpool I proceeded to Heckmondwike, where I had the good fortune to fall in with some of the heartiest and kindest folk one could meet with. Doubtless you, Mr. Editor, can bear me out in the above, since I found you had paid a visit to this town for the purpose of debating with Mr. Reddals, and which debate still lives in the memories of those who heard it as a matter well worthy of recollection. I was the guest of Mr. W. H. Sykes, and when I say that I was received with true Yorkshire hospitality, all is said that could explain it. The meetings, too, were held in the Co-operative Hall, a building that seats upwards of 1,000 people, and upon each occasion upwards of three-fourths of the space was occupied. Mr. Cross, of Leeds, presided. So pleased were the friends at these meetings, that it was unanimously decided to re-engage me; it was done, and I left on the Wednesday under promise to return.

The next place was Leeds, where I went to fill the return engagement made on my previous visit. This time I stayed with an old friend of yours, Mr. Editor—that is, Mr. J. Lingford.

I must here introduce a very pleasing matter—at least to me—that is, being pressed by many friends, who had engaged my services, to bring Mrs. Morse and our little Florence with me during the summer, I, having fixed up the necessary arrangements, had the pleasure of receiving them in Leeds for the first visit; and as I note the bloom now upon their cheeks, and their improved general appearance, I cannot feel too grateful for the especial kindness thus conferred upon me by my many friends; and on behalf of myself, as well as Mrs. Morse and our daughter, who have been so much benefited by their "provincial tour," I most sincerely thank all concerned for their kindness to us while with them. To return from this digression, inspired by pleasant memories, I must state that our meeting in Leeds this time was private. It was well attended, and we all separated satisfied with the matter it afforded us.

From Leeds I proceeded to Manchester, where I held in all five meetings, two public and three private, the two public meetings being held in the Temperance Hall, Grosvenor Street, on Sunday and Tuesday evenings respectively, excellent and attentive audiences assembling upon each occasion. The three private meetings were held in the houses of local Spiritualists, one of these meetings being under the auspices of "Fritz," author of "Where are the Dead?"

I next had the honour of making a first appearance in Oldham. On the afternoon and evening of Sunday, May 17th, two capital audiences assembled in the Temperance Hall, and my guides spoke with acceptability each time upon subjects suggested by the audience. Mr. Thomas Kershaw is the moving spirit in the above town. Energetic beyond praise, and liberal to a degree, Mr. Kershaw has been and is in a great measure the backbone of our cause in his town, especially so during its early days. All that a gentleman could do for the comfort of my wife and self he did. He was in that respect, as in all others, simply indefatigable. I next visited Rochdale, the meeting being held on Tuesday evening, May the 19th. It was my first, and only, failure. The audience, with speaker included, amounted to twenty in number. The receipts just covered the cost of advertising, &c., so I gave them a receipt in full, and paid my own expenses. I was glad to be in a position to spare one fee. Another call to London necessitated my coming up, my work being over. It was to speak, in conjunction with Mrs. Tappan, Dr. Sexton, and others, at the Quebec Institute. I left the metropolis, joining my family and spending the Whitsun holidays with them at my good friend Mr. J. B. Stone's house.

This, again, brought round the end of the month, and consequently we repaired to Liverpool. This time I was retained for two Sundays, also for the Friday's meeting as well. While on this visit our little one fell sick, but, owing to the practical advice of the "Strolling Player," she soon recovered, and got about again, though during the time she was quite unable to sit up or eat.

Leaving the above town, we arrived in due course at Birmingham, my next engagement; and on Monday, June the 9th, my guides addressed audiences in the Midland Spiritual Institute, as they did also on the three following evenings, the last meeting being an exceedingly pleasant and happy social gathering.

A long ride and a dusty one, for it was an intolerably hot day, and we arrived safely in Newcastle, this time the guests of my old friend Mr. W. Hunter of Gateshead. It had been arranged that we were to stay a fortnight in this town. And that my visit might be pleasant and afford opportunities for rest, my labours were spread well over the time. I attended four meetings for the Society; the last one I gave them gratis, as a contribution to their funds. I understand it proved successful to the full. On the Saturday and Monday, June 20th and 22nd, I was retained for two meetings in the mining village of Seghill, and two most enjoyable evenings were the result. We also had the pleasure of attending a picnic of the Newcastle Spiritualists at Shotley Bridge, but as it rained heavily nearly all the time the pleasure part was a failure. My guides delivered an address in the Town Hall in the evening. Again on to Liverpool; and on Sunday, June 29th, I filled my regular appointment. In consequence of a special invitation from my dear friend Mr. A. Maltby, I travelled up to London to assist at his wedding ceremonies. After seeing the happy pair off for their honeymoon—let us hope it will never wane—and a night's rest after the festivities, I took train for Darlington, for the purpose of filling my engagement in that town.

During our stay we were the guests of Mr. G. R. Hinde, who, in conjunction with his wife, made us as welcome as could be wished, while Mr. T. P. Hinde and good lady also contributed in like manner. Our public meeting, which was but meagrely attended, was held in the Central Hall. The address produced a capital impression, and a local preacher felt it his duty to go out of his way to abuse us pretty freely. A social meeting or soirée was held, and a most enjoyable affair it proved—capital refreshments, excellent singing, and the utmost harmony. Where all

concerned did so well it would be invidious to specialise. Suffice it to say we all enjoyed ourselves to the full.

My visit terminating, we repaired to Bishop Auckland, where, under the hospitable roof of your esteemed friend Mr. N. Kilburn, jun., we found a cordial welcome. On Sunday, July 12th, an excellent audience assembled in the Town Hall, Mr. Kilburn presiding, and a very good address was given, the local paper reporting it nearly verbatim. On the Wednesday, July 16th, I attended a semi-private meeting at Willington, about five miles from Auckland, and I understood the audience was delighted. At least they said so, and their cordiality seemed good evidence. The following evening I held a meeting at the house of Mrs. Fauoit, one of the oldest, best, and most persevering Spiritualists in Auckland. My guides acquitted themselves with their usual ability, and we all felt it was good to be there. After spending a most enjoyable week with our generous and hospitable friends, we took a reluctant departure for Heckmondwike.

We again stayed with our good friend Mr. Sykes. But as family events sometimes disturb the best-laid plans, we were deprived of much of the society of his kindhearted wife, because she had to attend upon her daughter, who on the third night of our stay added another unit to the world's millions. However, all went well. Two meetings were held in the Co-operative Hall, and, considering the intolerable heat on Sunday, July 19th, we had very good audiences. Mr. Thomas Etchells presided, the audience selected the topics, and first-class lectures were given. Again, in the same hall on the Monday night, and with a fair audience, my controls spoke well. Thursday and Friday evenings were devoted to Batley; small attendances but good attention were the result. Leaving our hospitable entertainers, we went on to Liverpool, filling my regular monthly appointment. The next day, Monday, found us in Glasgow. Mr. J. Bowman was our host, and right well does he fulfil that function. On Wednesday, July 29th, and Sunday, August 2nd, I attended the Trongate Hall, and my guides addressed two very good assemblies, on each occasion with much acceptance. While here we had the pleasure of inspecting the Channel Fleet, at that time lying at Greenock. We also had the pleasure of a run through the world-celebrated Trossachs. We went *via* Callander, thence by coach to Loch Katrine (over which we went by steamer), then by coach to Loch Lomond, down the loch by steamer to Balloch, and thence home to Glasgow by rail—as pretty and picturesque a trip as one can see in all Scotland. Depositing my wife and little one with Mrs. Bowman, who took them to her seaside residence at Gourrock, I came up to London to attend the meetings of the late conference. That over, I went away again, this time for a return engagement at Newcastle. The Lecture Hall, Nelson Street, seating upwards of one thousand persons, was filled on the Sunday I spoke in it—August 9th. The admission was free, and the attendance respectable. Two capital meetings were also held on the evenings of Monday and Wednesday, and on Thursday, August 13th, we left for a few days' rest at Saltburn-by-the-Sea, the friends very generously affording us accommodation until the Saturday week following. One lecture was delivered in this town in the Zetland Pavilion, and the audience was select and respectful. Our sojourn here benefited us immensely, for I began to feel a little out of sorts with so much continuous labour and travelling. Paddling on the sands and bathing in the sea are, as we soon found, capital restoratives. On Monday, August 17th, I had the honour of first publicly introducing Spiritualism into Sunderland. The splendid building known as the Victoria Hall was engaged, and a large and appreciative concourse attended. The meeting was a complete success. I now come towards the end.

Leaving Saltburn, we proceeded to Bradford, where I had been engaged for Sunday, August 23rd. The Albion was the scene of my labours, and two very large audiences attended afternoon and evening. The expressions of approval elicited on all sides were neither few nor weak. These two meetings were successes in every particular. On Monday, August 24th, I went to Halifax, and my guides delivered a very fine address in the new Hall of Freedom to a numerous audience; and I was re-engaged on the spot for the next evening but one. On Tuesday, August 25th, I filled a re-engagement in Bradford, and a capital semi-private meeting was the result. On Wednesday, August 26th, I filled my final provincial engagement save one at Halifax; it was a success similar to those that had gone before. I should here have gone straight to London, but an engagement presented itself from my friends in Blackburn, and I was thus unexpectedly detained over Sunday, August 30th. However, I am home once again for a few days only, and then, after fulfilling my South-coast engagements, and one at the Cleveland Hall on Sept. 13th, I am off to fill my farewell engagements in the North, prior to my long farewell. My next provincial engagement is at Rushden.

This completes my recital, and one thing that is worthy of attention is that it comprises the longest lecturing tour any speaker has hitherto conducted. It has nearly embraced six months, during which I have travelled over four thousand two hundred miles. In all the time, I am proud to say, no engagement has lapsed from any cause; and so far as the labours of my spirit-guides are concerned, it has been one continued success. And certain it must be that if our cause can sustain my gifted sister lecturers Mrs. C. L. V. Tappan and your humble servant all through the summer season in full work, its prosperity and progress must be undeniable. As it prospers all its workers will be advanced. Whether spiritual powers or mundane agencies have created this prosperity, let the curious inquire and the learned decide. The fact remains. It seems, though, that we all aid the angels, even as they aid us. As one of the workers, my mediumship has, it may be, contributed a little to the sum of general progress; while you, sir, by publishing my list and giving brief hints of my progress, have aided the cause, my spirit-friends, and myself, for which I sincerely thank you. As our cause prospers, so may you, sir; and as that occurs may we never forget that we are the servants of the angels, workers for humanity, and brothers and sisters all.

August 29th, 1874.

SPIRITUALISM IN NEWCASTLE-ON-TYNE.

To the Editor.—Dear Sir,—As this town has become notorious lately in this matter, and as the society is appearing before the public soliciting funds, it is fitting that a short account of the movement here be submitted. The society was two years ago most obscure, and the workers

composed of the poor, who persistently sat for development amid discouragements of debt, ridicule, and barren results. Some months ago, however, manifestations commenced, pretty much confined to rappings and physical phenomena, with occasional clairvoyance. I had the good fortune to join the movement just when manifestations commenced, and must here pay the tribute of unbounded thanks to the pioneers, and to the struggling patient medium.

The cause has received great accession of power and increase of numbers from the logical utterances of "Tien Sien Tie" through the mediumship of Mr. J. J. Morse, who has become a great favourite both as an individual and when under his different spirit-controls. Dr. Sexton has also given a course of lectures, and is expected again shortly. Mrs. Tappan has had crowded audiences, and her lectures have given general satisfaction. Messrs. Bastian and Taylor paid a short visit lately, and as test and clairvoyant mediums were very successful. Our own local mediumship, meanwhile, has advanced from the mere physical phenomena to the materialised spirit-faces, and thence to the full forms, walking out in our midst, speaking, writing, playing on the piano, and in many other ways giving indubitable evidence of their reality and individuality. At this juncture the intelligent public became much excited, the cry of "It is the Devil" was shamelessly announced, under the signature of one of the recognised teachers of the district, and persecution commenced.

What is the answer to this "Devil" theory?

We need not give it, for this living faith carries its own two-edged sword, being "sufficient to its own phenomena," and points to materialism dethroned, scepticism abolished, and even to atheism dissipated by its magic wand, while the hearts of those thus renovated by a demonstrated future existence overflow with unutterable gratitude to the infinite source of their new-found joy.

You are aware of the attempt to break up our circle by interference with the conditions and false accusations. To all who have doubts we can only say, investigate as we have done for years, and they will all disappear. Not but that deceptions may and do occur, but let them be even a million-fold, the occurrence of one genuine phenomenon is enough for the seeker after truth.

A word now as to the speciality of manifestation through our mediums. They are each controlled by the spirits of little Hindoo children, and it is not unusual for these little ones to come out from the cabinet in the gaslight and entertain the sitters for several minutes, and in one case as long as half an hour. They constantly show their black hands and feet, and very often their faces. I often think Sergeant Cox would be completely answered by these individualities. Their height, actions, colour, garments, all speak for themselves, and become the best tests I have ever seen, simulation being absolutely impossible. Then we have other forms during the same sitting, both male and female, all differing in form and stature, &c. There is no doubt some minds require actually to see the mediums and the spirit-form simultaneously, and we have no question that we should have arrived at such a test by this time had we been left alone; but we are more than satisfied, and as we stand on the giddy height to which we have been carried, we are pausing to inquire whether we may be found worthy of greater gifts, for we covet all the true evidences of the religion of love, so that we can say, "The sick are healed, the blind see, the lame walk," in order that the cavil may be answered, "What good is it?"

But these precious gifts come not at a call, are as much subject to law as our more tangible surroundings, and we tremble lest we weary in our efforts and take up a false rest in phenomenal Spiritualism. Let Spiritualists realise that their spirit-friends are always near, that they are the appointed registrars of their actions, thoughts, and words, that they have power according to their receptivity to pour into their souls these glorious gems of spiritual exaltation, and they will speedily become the only true Church, the salt of the earth, to whom all nations and peoples shall be attracted. Happily for us the movement is in higher hands than ours, and while we are necessary to its unfoldment we can receive such results only as we are fitted for. Be it ours to rise in aspiration, that so spirits of a higher order shall come and speedily inaugurate the era of prophetic promise with which the heavens are even now all aglow.

J. HARR.

15, Chester Crescent, Newcastle-on-Tyne.

MAKE USE OF THE BOOKS.

In the Progressive Library there are thousands of volumes lying idle. The choicest works on Spiritualism may be had plentifully to circulate amongst inquirers in all parts of the country. The terms on which the use of volumes may be obtained are so elastic as to suit almost any circumstances. Our object is not so much to make a high percentage of profit as to do good to this cause of human enlightenment. The enjoyment of the volumes read is such that the necessary subscription may be easily collected. We hope this coming winter will be one of work for the cause such as no former year has witnessed. Commence in time and quietly place into the hands of intelligent people volumes which will suit the tone of mind of parties to whom they are introduced. This is already being done in many places. Mr. Fountain, Wisbech, in returning his books, says he has kept them rather a long time, but adds, "You will be glad to hear they have been well read by others as well as by myself." This quiet way of promoting Spiritualism is less expensive and risky than some others, and leads to permanent and satisfactory results. One correspondent, in remitting his annual subscription for the use of books, adds £1 for the maintenance of the Spiritual Institution.

TO SPIRITUALISTS LIVING NEAR REDHILL.

A married couple wish to enlarge their circle, and would be glad to meet with Spiritualists resident in their neighbourhood of congenial mind, and desirous of uniting for regular intercourse with friends in the other life. References expected and given.—H. A. A., Post Office, Redhill, Surrey.

We have received from Dr. Watson a supply of "The Clock Struck One" (5s.); also a boxful of his new volume, "The Clock Struck Three," price 6s. It is an excellent book.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
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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, SEPTEMBER 4, 1874.

THE PORTRAIT OF JUDGE EDMONDS.

We give on our first page the portrait of Judge Edmonds, which has been engraved to embellish the Memorial Edition of "Tracts and Letters on Spiritualism," now almost ready for delivery to the subscribers. This engraving is from the most recent photographic likeness of the Judge, taken at the celebrated studio of Gurney, New York. One of the last fraternal acts of our departed friend towards us was to transmit his photograph, with the wish that ours should be sent in return. The Judge had just received the London testimonial, part of which was a collection of the photographs of Spiritualists. The promoter of that testimonial withheld from us all knowledge of the proceeding, and only solicited the portraits of his personal friends for the collection, which are but small in number compared with the great body of English Spiritualists which we represent. That the portrait of the Editor of the MEDIUM should be omitted did not meet the views of the Judge, and it was at his suggestion that the defect was rectified. Our informal exchange of portraits was a spiritual act, in which the likeness of the Editor of the MEDIUM was sent to the eminent American Spiritualist in the name of its thousands of readers—in short, the whole host of British Spiritualists; and in return we this week present to the Spiritualists of England the benign features of their true fellow-worker and well-wisher, the original of which was transmitted by his own hand when in the flesh. From his position of spiritual elevation, our promoted co-worker can now, more thoroughly than in the past, identify himself with the earnest worker for truth, wherever situated. As the ranks of the great army of Spiritualists gaze on the lineaments of one who has occupied a front place in the battle, may his quiet enthusiasm and noble self-sacrifice inspire them to the accomplishment of beneficent victories such as studded with gems of spiritual brightness the noble career of Judge Edmonds.

DR. SEXTON'S REPLY TO PROFESSOR TYNDALL.

The doctor is busily engaged in writing his reply to the professor, and as the manuscript comes in we set it up in type so that it will appear as soon as possible. It will be published in a handsome pamphlet form, as scientific treatises of the kind are usually got up and be sold at one shilling per copy. To Spiritualists who order a dozen copies it will be supplied much cheaper, but the price cannot be quoted this week as we do not know to what length the work may extend. Much will depend also on the number of orders received. The cost of printing and writing will be considerable, and so the more copies we multiply the cheaper will they be per dozen or hundred. We have already received orders for a good many dozens as well as for single copies, and we bespeak the hearty efforts of our friends to give this important work an extensive circulation. The Professor's atheistical and materialistic views are in everyone's mouth, and a searching reply to them by a Spiritualist will strike a blow for Spiritualism which could not be effected otherwise. No one but a Spiritualist could do such work. The church and her legions are powerless, and now is the time to rush to the front with our heaviest weapons, and show the world what Spiritualism can accomplish for God and immortality.

THE PHRENOLOGICAL AND MUSICAL EVENING.

Agreeable to announcement, a social ré-union took place at the Spiritual Institution on Wednesday evening week, the proceeds of which were devoted to the fund for repairing and tuning the harmonium, which for several years has been used at Sunday services in London. The attendance was only moderate, hence the evening was more enjoyable, as the rooms were cool and pleasant. The amount, however, collected fell short of the sum required, but another musical evening will make all square. A stranger left 10s. towards the fund.

An interesting feature of the meeting was the musical performance of Professor Banfi, an Italian gentleman, who has introduced Spiritualism into Chili, and was at the time passing through London. He performed in a marvellous manner upon the piano and harmonium, in all cases playing music improvised by himself at the time. In short, this portion of the entertainment was a display of inspirational mediumship of a very extraordinary kind.

To this was added the wonderful musical powers of Madame Tasca, one of the most pleasing professionals of the day. She also used the harmonium as well as the piano, and, after the programme had been exhausted, Professor Banfi and Madame Tasca continued alternately a series of brilliant performances, much to the delight of a select group of listeners, till it was near to midnight. The event was evidently a rare feast to both of those eminent musicians, and no less to those who had the good fortune to be present. Mr. Gummer also attended with his quartette party, and sang a few pieces, which were well received. He stated that it was his intention to commence a course of twenty-four lessons in singing, on the Tonic Sol-Fah method, early in October. The fees would be—gentlemen 5s., ladies 4s., for the whole course. Mr. Burns's phrenological examinations, which came between the musical pieces, were very happy, and afforded both instruction and amusement. The time flew past swiftly, and all present declared that they had not spent a more agreeable evening in their lives. It was truly an harmonious family party, which we hope to see repeated many times during the winter.

"WHAT HAS THE DEVIL GOT TO DO WITH IT?"

With only two days' notice a very good, and, at the same time, highly-intellectual audience, met at the Marylebone Music Hall on Sunday evening to hear Mr. Burns lecture in the course of Sunday-evening meetings which have been hitherto addressed by Dr. Sexton. The subject was thus announced:

"WHAT HAS THE DEVIL GOT TO DO WITH IT?"

Being a reply to the Objections to Spiritualism urged by the Church to the effect that the Phenomena are due to Satanic agency; that Evil Spirits alone communicate; and that the Prophecy respecting the "Latter Days" is now being fulfilled.

After reviewing the various theories and myths, Mr. Burns gave a scientific and practical basis for evil, and showed that the devil had nought to do with it at all. He then proceeded to give an exposition of the fourth chapter of first Timothy, in which the famous passage respecting the doctrine of devils in the latter days is mentioned, and which is so often hurled at Spiritualists. The lecturer clearly showed that what is called "Christianity" is unscriptural as well as unscientific, and that Spiritualism in its most progressive and "unchristian" phase, is really the religion taught in the chapter reviewed. Spiritualism, indeed, was shown to be the one "gospel" which Jesus and all spiritual lights had proclaimed. These startling truths, delivered with the clearness and boldness of the apostles of old, were received with deep interest, and Mr. Burns has been repeatedly requested to publish his lecture. This would be a somewhat difficult affair, as it was delivered entirely impromptu. It is hoped other committees in inviting Mr. Burns to speak for them will suggest the above subject, and provide a reporter to take it down for the benefit of the movement. A party of ladies and gentlemen rendered valuable service in singing the hymns, accompanied by the harmonium.

THE PHRENOLOGICAL SEANCES.

A good attendance assembled at the Spiritual Institution on Tuesday evening. After the usual lecture and demonstrations, Mr. Burns proceeded to give an exhaustive analysis of the phrenological characteristics of Professor Tyndall, of whom the phrenologist appears to entertain quite an exalted opinion. Mr. Morse was present, and when invited to submit to examination he very kindly did so, in company with a clergyman and a young lady who also came forward for examination. The remarks on Mr. Morse were peculiarly instructive, as Mr. Burns showed that the manner of teaching of Mr. Morse's guides was in accordance with that medium's phrenological developments. Thus it was made to appear that spirits in controlling mediums have to use the brain organs presented to them in accordance with the law which modifies human character in ordinary instances. Mr. Morse, in his remarks at the close, stated that he had an opinion that the success attained through him by his guides, was his own ideal, or rather that he would be capable, when fully matured, of accomplishing in his normal state, that which he now could only perform under spirit-influence. On some future occasion we shall probably give an abstract of the phrenological delineations of Professor Tyndall and Mr. Morse.

On Tuesday next Mr. Burns will make some remarks on the organic developments of Henry Ward Beecher which may possibly throw some light on the scandal at present being so extensively circulated in the newspapers. The phrenological seance takes place every Tuesday evening at 8 o'clock at 15, Southampton Row. Admission 1s.

A TRANCE-MEDIUM AT MARYLEBONE MUSIC HALL.

On Sunday evening, Sept. 6, Mr. H. E. Russell of Kingston-on-Thames will speak in the trance state at Marylebone Music Hall. Mr. Russell is so well known to our readers, and his services for Spiritualism are so universally appreciated, that we are sure there will be a crowded meeting. It will be remembered that Mr. Russell wrote for the MEDIUM a series of articles entitled "Rifts in the Cloud," and recently the "Memoir of Mr. Williams's Mediumship," which appeared with his portrait in a recent number of the MEDIUM. Mr. Russell as a trance medium has also been heard repeatedly at Cavendish Rooms, and on each occasion has given great satisfaction. Of late his mediumship has very much im-

proved, and poetical improvisations have been frequently given. he offers his services freely for the benefit of the funds, as did Mr. Burns on Sunday evening last. The committee are over £10 in debt, and they are anxious to clear it off while the meetings last. No course of Sunday services have been more productive of good than those now being held, and the committee merit the warm support of every Spiritualist.

Mr. Morse will speak at Cleveland Hall on Sunday week, when it is probable the committee will defer their meeting at Marylebone and recommend their hearers to attend Mr. Morse's meeting.

The Sunday services are held at Marylebone Music Hall, High Street, Marylebone, on Sunday evening at seven o'clock; admission free.—A collection at the close.

Mr. H. E. Russell trance-medium will speak under spirit-influence on Sunday next.

PENNY-A-LINERISM VERSUS SPIRITUALISM.

Spiritualists throughout the country have been astonished at the eager viciousness with which the penny-a-liners have taken up the Newcastle dark-lantern seance case, and reproduced the untruthful side of the affair because it was offensive to Spiritualists. The real truth is carefully suppressed, while the falsehoods are industriously circulated without any care as to whether the act of so doing be for the right or for the wrong. To this line of conduct every thinking and moral person has been long familiar. The newspapers are financial speculations who sell themselves to the highest bidder. The genuine penny-a-liner is scarcely a man, and is held in contempt by all men of honour or genius. He is the champion of the mob whose cry it is "Crucify him! crucify him!" It matters not whether the service be for Whig or Tory, Catholic or Protestant, Churchman or Dissenter, Imperialist or Republican, the man of "copy" will defend or abuse without scruple of conscience if he can earn thereby his penny-a-line. The penny-a-liner must have a party—a clique; he cannot work for a cause, for a truth, for God, or for humanity. Such service is on a moral plane to him inaccessible. Like all serfs he must have a master to serve and an enemy to abuse.

These things in the outside world, where truth and honour are held at a discount, are just what might be expected; but have we any of that sort of thing in Spiritualism? We allow facts to answer by quoting a letter addressed to the editor of the *Spiritualist*, and which appeared in last week's issue of that paper:—

EXPLANATIONS.—SIR,—Under the head of "Answers to Correspondents," in your issue of August 7th, the following note appears:—"J.—If Mr. Kilburn is one of his greatest creditors he ought to say so when he urges the public to keep the other person well supplied with money."

I believe I am correct in assuming that I am the Mr. Kilburn alluded to, and that the scarcely veiled statement alludes to my being a large creditor of Mr. J. Burns, the proprietor of the Spiritual Institution, 15, Southampton Row, London.

I therefore take the opportunity of saying that the statement is entirely false. I am not a large creditor of Mr. Burns, nor have I any money claim against him whatever.

It may or it may not be that I have spent money in the cause of Spiritualism—that certainly is my own affair; nor do I see why, therefore, I should be insulted by those who have come in "at the eleventh hour."

Surely it is but reasonable to expect of one who has undertaken the sacred duty of an editor and leader of opinion in the ranks of Spiritualists, that he would have so far subdued the flesh as to be incapable of slandering an unoffending stranger by covertly imputing to him motives of the basest and most carnal description. Yet, in the above-quoted paragraph, under the cowardly refuge of an "if," it is imputed against me that I—a large creditor of Mr. Burns—did indite an appeal to the Spiritualists of this country, begging them, for the love of truth and progress, to aid in sustaining his work, while, all the time, my real motive was to save my own cash from annihilation.

This imputation-in-ambush is both baseless and malignant; and no enough to render its evolution possible. N. KILBURN, JUN. one, I am sure, will envy the writer the possession of motives sinister Bishop Auckland, Aug. 15th.

[Floating statements have been current of the two being connected by business transactions. We are pleased to have been the means of throwing daylight upon the matter, and to publish the above statement, that any such rumours have not, and never did have, any foundation. Had the facts been the other way, it was only right and just that the public should know the same, under the circumstances; and it was in their interest, and not with any desire to annoy Mr. Kilburn—a stranger to us—the question was raised. It does not follow that, if one person is connected with another in business transactions, he will necessarily publish biased opinions about that other. —ED.]

This is a curious specimen of the "Ethics of Spiritualism." Where did the "floating statements" come from? It is not our business to supply evidence in this matter or we might trace the "statements" to a source connected with the party on the behalf of which they were "floated," and that the "statements" could not be termed "current" till the paragraph to "J." rendered them so. Unless some explanation of this extraordinary conduct be forthcoming we must suppose that this party "floats statements" without the slightest regard to their truth, and then gives them "currency." The editor by his silence admits that this kind of conduct is an "insult," that it is "slandering an unoffending stranger," and that it is "baseless and malignant," and yet he can coolly excuse himself for such acts. Well may William Howitt ask if Spiritualists are any better than the rest of mankind.

We do not quote this case and publish comments thereon for the purpose of vilifying the offending parties. The world is capable of judging as to the merits of this affair without any

additional colouring; we write simply to warn Spiritualists against accepting as truth without due care other statements emanating from the same quarter. This instance is only one of a series extending over years, the object of all of which has been to injure our position, impair our usefulness, and, if possible, drive us from the field—a field which we cultivated years before the offending editor heard of Spiritualism, and from which he gleaned his early lessons on the subject. Besides self-defence, we have to point out the evils arising from party-forming policy. In the same paper appear notes to a letter in which the writer states that all who do not join his clique when invited to do so, are schismatics and the enemies of union and fraternity. Than this nothing could be more impudent or intolerant. Before the advent of this party Spiritualists were united. Indeed they are so now, for there are only some 150 persons connected with the body for whom this editor acts as whip. Yes, the Spiritualists are united; it is the Nationalists who are the schismatics. Again we would remark that if Spiritualists require a newspaper they had better originate one for themselves, and not avail themselves of the services of a professional penny-a-liner. The low moral tone of the hirelings of the fourth estate entirely unfits them for, above all things, taking part in a spiritual movement. The newspaper people have been all along the open enemies of Spiritualism, availing themselves of every opportunity to attack it or its adherents. Need we point for proof of our statement to the case we quote in which one of the most liberal Spiritualists, and the public representative of the cause, are foully dealt with because forsooth they have dared to expend their means and serve humanity as their inspirations directed.

SPIRIT-PHOTOGRAPHS.

To the Editor.—SIR,—Whether the photographs purporting to be portraits of persons who have passed from earth are frauds or not, to quote a somewhat vulgar phrase, "not knowing, can't say," but if the photographers are cheats, they are unquestionably very clever cheats, for they have contrived to prevent detection, although narrowly and very suspiciously watched by professional photographers, who not only do not credit assertions, but broadly deny the possibility of alleged results.

The testimonies are many that these spirit-photographs are not frauds—at least not always frauds—so that I must, however wonderful it seems, admit that men, women, and children who have been removed from earth by what is called "death," do actually "sit for their portraits," and that such portraits are recognisable, being not unfrequently portraits of persons who "died" before photography was invented, sometimes of persons of whom no portrait of any kind exists.

The why and wherefore one photographer should have the power to produce such portraits, and another—perhaps a better photographer and a better man—should have it not, is one of the mysterious "puzzles" which, with many other "secrets" of Spiritualism, we may not even guess at, much less account for and explain.

But to go at length into this matter is foreign to my purpose, and would be to burden your pages too much. I wish to state a simple fact, and I shall do so without comment.

While Mr. Buguet was in London I sat to him. I was not only not expecting any result—I was more than suspicious. I ought not to have been so, for many persons as worthy of confidence as I hope I am had given to me testimony such as I now give to others.

He produced of me three photographs; in each there was a form besides my own. There was no "medium" present, and, as far as I could judge, nothing by which the manipulator could have been guided or influenced or assisted. Of course, I watched his proceedings narrowly.

One of the three I could not help recognising as my father; I will tell you why. The face is so obscure that I cannot determine the likeness by the features; but the face is round, the head is bald; there are neither beard, moustache, nor whiskers. That was exactly my father's head; but there are thousands of heads to which a similar description would apply. There was one peculiarity, however, which not one in a thousand could have had; I explain it. My father, Colonel Hall, was an old officer, and he wore the queue up to his "death;" it was buried with him. That was in his time, sixty or seventy years ago, the common "head-costume" of soldier-officers, but it has long gone out; and I question if one of your many readers has ever seen the fashionable "pig-tail" of the beginning of the present century. Now, in the photograph to which I refer (one of which I enclose to you) this queue is perfectly distinct—as clear as if a brush had painted it in: white (he was a very aged man when he died, and had been an officer more than sixty years), and proceeding from the back of the head down the back of the body—standing out, indeed, and apart from the shoulders, as you will see.

M. Buguet may be a cheat in spite of abundant testimony to the contrary, but his knowledge must have been, at any rate, superhuman if he (having never seen me before, and knowing nothing about me) could have known the characteristics of my venerable father's head, and that he was among the last, if not the last, of the "pig-tails."—Yours truly, S. C. HALL.

[I ought to add that on another of the three photographs the features are much more distinct; but that is a full face, and of course the queue is not seen.—S. C. H.]

POET CLOSA is agent for the Medium, at his bookstall, Pierhead, Windermere.

MR. TOM EVES AT CONISTON.

We had a quiet little seance here on Tuesday night, the 25th; inst., there being ten present. The phenomena were novel to all the circle excepting myself; but as all the company were to some extent acquainted with the more elementary manifestations, we made a comfortable, harmonious gathering, and a couple of hours passed away very pleasantly. It had been intended to invite a few strangers to the circle, but our arrangements being hurried, this was not possible. We therefore did not trouble ourselves to secure the medium so as to make it a "test seance," though we should have done this had our company included any of the uninitiated. Besides this, Mr. Eves's visit was a friendly one rather than professional, and we thought we might spare him whilst amongst ourselves: he is "tested" often enough where he is not so well known.

Soon after nine o'clock we sat round a small table in candle-light, and after some minutes' delay received a few preliminary directions by means of gentle raps. At last we were in this way advised to extinguish the candle and to suspend a shawl across the window in order to complete the darkness. After this, we could discern no light whatever coming from the outside of our little seance room, though the upper half of the window itself was open to admit air. Mr. Eves, who sat next to me, was now speedily entranced, and his place occupied, first by "George Holt," and afterwards by a spirit whose name is not known to us, but whom we always speak of as the "French Doctor." "George" is an agreeable, chatty old fellow, now pretty widely known in various parts of Lancashire. The "Doctor" also is lively and pleasant in voice and manner, speaking fluently enough in not very correct English, with a foreign accent; now and then being stuck for some simple word. The second visitor followed closely on the first, our medium being unconscious of the transition from one to the other. In fact, after the second "control," Mr. Eves innocently proceeded to complete a remark which he had commenced whilst in his normal state, being entirely oblivious of the interval during which he had "been away." "George" had, in course of his control, ordered that when the medium came to himself, he should be told to enter the cabinet. He did so, and we arranged our chairs in a curved line across the room. Our temporary "cabinet" consisted simply of a pair of window curtains belonging to the house, suspended on a string which we had stretched across one corner of the room. The triangular space inclosed was just sufficient to contain Tom Eves and the chair he sat upon. After a very short interval, "George's" voice was heard again; then a vague luminous appearance presented itself near the cabinet, which we were told was Tom's sister "Rachel." I could distinguish the form of a head, but it was very indistinct. This disappeared, and was followed by "George." He came completely away from the cabinet, and showed himself to each of the sitters in turn, so that most of us had a tolerably good view of his face and long flowing beard. The light by which he was illuminated came from what he calls his lamp. We afterwards enjoyed a closer view of this curious phenomenon, for it was presented to the face of each one in the circle, all but two being touched with it. I shall not attempt to describe its appearance. The description given by a Liverpool correspondent in the *Medium*, of August 21st, was elaborate and clever. The object, however, does not seem to admit of being depicted in terms of speech, for it differs from everything else of which I can form any conception. I am by profession a painter, and I did my utmost to determine in my own mind some idea of the colour and the form of this strange so-called "lamp;" but although it was held quite still within twelve inches of my face, where I could see it most distinctly, and finally it was rubbed against my very nose, I could make nothing of it after all. The light is mild, and can be steadily gazed at, and the object altogether is very beautiful. As each sitter was, at his or her own request, touched by it, the feeling was declared to be extremely pleasant. But here again there was the same indefiniteness when we came to express and compare our opinions as to what the touch resembled, though I was led to believe that our sensations had been similar in each instance. It was wonderfully soft, and yet its slightest contact was at once perceptible. It may be supposed that this looseness of description betokens faulty observation. It is not so. I can still picture the thing distinctly in my own mind as it then appeared, but can think of no words which will convey an adequate idea of what it looked like.

Whilst "George" was exhibiting his wonderful lamp, several articles were being somewhat noisily removed from the chimney-piece against which I was sitting and placed on the table. This was said to be the work of another of Mr. Eves's spirit-friends, named "Robert." I will not declare positively that the sounds accompanying the removal of these objects were heard exactly at the same moment as the light was being shown to the sitters at the other side. I could not determine in myself whether such was the case or not. Certainly, the two operations were so interblended that the general effect was clearly that of two individuals being engaged at one and the same time in different parts of the room.

A striking feature of these proceedings (noticed by many on this occasion) is the precision with which the different results are produced when the lamp is away and the apartment in total darkness. The sitters, as they make request, are touched in different parts of the face or body, and always in such a way as to make it quite evident that what is dark to us is not so to the other "intelligences" then and there present. Our sitting closed with a little example of this, for "George," after disappearing for the last time, wished us all a kindly "good night," and informed us that it was getting late—that it was "just a quarter past eleven," by Tom's watch. In a few moments the medium returned to consciousness, and we at once struck a light and looked at his watch. The time given was perfectly correct.

We removed to another room for coffee before retiring to rest. During the half-hour spent over this refreshment, I observed that my friend Mr. Eves had a somewhat dazed look, and did not always seem to notice when spoken to. His appearance did not indicate much physical exhaustion; but it was apparent that he was not yet quite "himself" again. He was as fresh as ever next morning.

I may shortly trouble you with further details of this very pleasant meeting.

Oak Bank Cottage, Coniston, August 30th.

S. P.

THE NEWCASTLE MEDIUMS AT DARLINGTON.

To the Editor.—Sir,—Seeing the interest which has been created by the recent trial at Newcastle, in the dark-lantern seance, it will no doubt be interesting to the great body of your readers to hear that the lady mediums whose honesty was called in question have visited Darlington and given some five or six seances within the past week. Coming amongst entire strangers, without the possibility, as was alleged in Newcastle, of help from confederates, I, with probably the whole thirty or forty witnesses, including Spiritualists and non-Spiritualists, am ready to avouch their honesty and the genuineness of the manifestations. Unlike Herr Döbler and Maskelyne and Cooke, who carry great quantities of machinery, these young ladies come to us with no more luggage than they could carry under their arm. To give the seances, they were introduced into a room lent by a respectable tradesman, a non-Spiritualist, in which no seance had ever been held before. Here we made the acquaintance of those now historical personages "Tyneside Geordie" and the little Indian girl "Sissie," who, along with others beyond the bourne, return to do the manifestations. Let me first of all say that everyone who attended the seances was struck with the quiet simplicity and ingenuousness of the two young ladies, Miss W. and Miss F., who are the mediums; and still more were all satisfied by the unreserved way in which both submitted to be seoured during the dark seances, so that there could be no possibility of doubt as to their taking any share in the manifestations. To whatever source many of those who attended the seances may have been inclined to attribute the power which was manifested, not one, I believe, but was frankly prepared to admit that the mediums, from the way in which they were seoured, could not have participated in them.

It will not be surprising to experienced Spiritualists, who know the delicacy of the conditions required for spirit-manifestations, to learn that the first seance, which took place on August 22, was little better than a failure. At the next the power increased, and the manifestations, in their nature differing considerably, seemed to gather strength every evening; but at the last, when, owing to the introduction of a preponderance of sceptics, which occasioned inharmonious in the conditions, there was less power than on two or three previous evenings, though the phenomena which even then took place were of a very convincing character.

The mediums were strapped to their chairs under the direction generally of the non-Spiritualists of the company. The buckles of the straps were tied through with thread or tape, so that they could not be loosed without the fastening being ruptured. Except on one evening there were, in addition to the strapping, fastenings of thread or tape passing from the mediums' wrists to the back of the chairs. Even supposing they could get free from the straps—an impossibility—they could not possibly free themselves from the other ligatures and again be retied in their places in precisely the manner in which they were left. Imposture on the part of the mediums, therefore, was impossible. It was equally impossible on the part of the company, from the strict conditions which were observed; all hands were held, and never once loosed. Thus an unbroken chain was maintained of the sitters from beginning to end.

Now for the manifestations, which I can only give in a summary and general form, not defining what took place upon any particular evening. The most marked feature perhaps, as it was common to every evening, was the use of large speaking tubes made of cardboard about two feet long, with which "Geordie" sometimes vigorously thumped, and at other times lightly touched the sitters. These tubes were carried to all parts of the room, and the dexterity and precision with which they were used satisfactorily demonstrated clairvoyant vision on the part of those who were wielding them. The fact was also remarked, with what surprising rapidity the tubes were struck first on the sitters' heads and then on the chandelier and ceiling, the latter ten feet high. A small musical-box was played far over the sitters' heads, the sounds fluctuating in volume as the instrument was rapidly moved through the air. Sometimes three or four sets of phenomena were going on simultaneously. For instance, while "Geordie" was lustily playing the "Keel Row" or "Auld Lang Syne" on the concertina, two bells would be rung through the air, and the sitters touched, and their hair manipulated with children's hands, no child in the flesh being in the room, which was thoroughly searched before the seance every evening, and the door then locked by the owner of the house. Several of the company were kissed by a child's lips, and fondled with its hands. One lady and gentleman who had lost a child were especially so, the operating spirit speaking to them in an audible whisper close at hand, and the childlike form sitting in the lady's lap. In one case a gentleman from the neighbourhood of Hartlepool had his boots pulled off. A marked sheet of paper with a pencil was laid on the floor under the medium's chair, and one evening some writing, though not written so as to be read, appeared on it. There were various other phenomena which I will not take up your space by recording. The numbers attending the seances were generally too large to admit of materialisation in the light as described by Mr. Barkas. Two spirits which were recognised, I understand, appeared in this manner one evening at a small private circle which was held.

What has been recorded by Mr. Barkas as happening in Newcastle, and still more what so many people have experienced in Darlington, establishes the genuineness of these manifestations beyond doubt or cavil, a statement which the unprejudiced gentlemen appointed on the committee sitting in Newcastle will in due time, I have no doubt, confirm.

—I am, Sir, yours obediently,

THOMAS P. HINDS.

Secretary of the Darlington Spiritualist Association.

HEALTH LECTURE.—At the fortnightly meeting of "The Phonetic Shorthand Writers' Association," held at 160, Aldersgate Street, E.C., on Thursday evening, 27th August, 1874, Mr. N. C. Thomson (vice-president) in the chair, an interesting and instructive lecture was delivered by Mr. R. A. Newton on "Health, Disease, Doctors, and Medicine." The lecturer spoke of health as the primary blessing of man; as having sadly deteriorated since his creation; of the principal causes which destroy health; and concluded by recommending his hearers to avoid stimulants, quack and patent medicines, to live a temperate and spiritual course of life, so that (accidents excepted) they might live to a good old age, with the comfortable enjoyment of all their faculties—a blessing to themselves and others. The usual vote of thanks to the lecturer and chairman concluded the proceedings.

EXPERIENCES IN SPIRITUALISM, CHIEFLY THROUGH THE MEDIUMSHIP OF THE NEWCASTLE PUBLIC MEDIUMS.

To the Editor.—Dear Sir,—I think this is an opportune time for giving some of my experiences in the phenomena of Spiritualism, as witnessed by me and my friends at the Newcastle circles.

A great deal of discussion has been going on in the local press for the last three months on the topic of Spiritualism. It has now come to personal abuse of the most unmanly kind. The poor innocent mediums have fallen in for the lion's share. As I claim to be an independent witness of these wonderful phenomena, I cannot be silent when I know that innocent mediums are charged with dishonesty. However, people are apt to forget that mediums are only human beings.

About two years ago a few of my friends and I commenced to investigate the phenomena of Spiritualism in our own houses. We soon found that there was a clairvoyante medium amongst us. This spirit-sight became developed to such an extent that the medium could see spirits in his normal state. We thought then that we had the key to unlock the mystery. We heard of physical manifestations taking place at Newcastle. We resolved to go and see with our newly-discovered faculty. We said to the medium, "If it be true that you see spirits, and that those wonderful things are produced by them, you should see them performing, and then we will be better satisfied that you have this spirit-sight." Accordingly we went to Newcastle and found out where the Spiritualists held their meetings.

We found them all working men like ourselves, so that we were at home amongst them. They made us very welcome. We have had scores of sittings with them, the mediums being Misses Fairlamb and Wood and Mr. W. Rankin.

I will describe only one seance with them, which will illustrate the whole. A dark seance: the mediums were placed in the centre of the circle, and secured by fastenings, and the sitters opposite the medium would put their feet on the medium's feet, all taking hold of hands. Having a medium with us who professed at least to see in the dark, I, for one, cared little about the fastenings, nor did my friend, the medium. Musical instruments, iron rings, &c., were placed on the table, and the lights were put out. I, sitting next my clairvoyant friend, said to him, "Now for the secret; do you see anything?" "Yes," was the reply, "the whole room is illuminated by emanations of light, coming from the bodies of the sitters. I can see the mediums and the circle as distinct persons." When the musical-box began to move I said to him, "Who is doing that?" in a very low whisper. He said, "I see a man putting his hand through the top of the musical box, and he is winding it up, and off goes the music accordingly." All attention was turned to the medium, and the man who had hold of the medium declared it could not be her. The musical-box, 28lbs. in weight, was afterwards floated around the room. I said to my friend, "Do you see who is lifting it?" "Yes," he said, "there is a man lifting it that does not belong to this circle." "How does he lift it?" "With his hands," was the reply. Further on in the seance a smaller instrument was played, and lifted to the ceiling. My friend said to me, "They are not lifting it with their hands this time directly. They seem to be about three or four feet above the instrument, and silvery tubes or pipes seem to be emanating from their persons to the instrument, and they seem to lift it by some power or force of attraction." "But," I said, "how can they lift it when they are above the instrument, and they are not standing upon the floor?" "I cannot tell you, but it is a fact," and sure enough it was, independent of this supposed spirit-sight. However, it seems Professor Tyndall has answered my question. "Matter is not that inert, inactive, and passive thing philosophers think it is," so Spiritualists need not be alarmed if a fiddle tells them their fortune, and slaps them on the head and tells them to be off. Sir, to be more definite, I hereby certify that the following phenomena have occurred in my presence through the mediumship of the above-named mediums at different times during the last two years:—1st, levitation of substances without contact; 2nd, the ring test; 3rd, the intelligent manipulation of musical instruments; 4th, spirit-faces in the light.

There is yet another medium on whom a vile editor has poured out his wrath named Mrs. Petty. This innocent and respectable family have been holding seances in their private house. I, along with my friends, was introduced to these sittings some time ago. They have had very wonderful manifestations; their name has spread very fast for materialisation seances. A gentleman engaged them for some sittings out of their own house. Some little cause of suspicion of trickery was produced, but nothing proved against them, and I suppose those who have witnessed genuine phenomena in their own house are to be considered fools if they do not believe it was all trickery. But it cannot be so. I am as certain as I am writing this letter that they have had genuine phenomena in their house in my presence along with my friends, and if they are not favoured with another manifestation, I shall ever be satisfied that they did not trick me. I can testify to the following phenomena in their presence:—1st, levitation of substances without contact; 2nd, intelligent manipulation of musical instruments; 3rd, materialisation of spirit-forms both in the dark and light seances.

I am aware that some Spiritualists even have doubts about these people's honesty in this matter. As far as I can judge, and I have had very much intercourse with the whole family, I can discover no symptoms of trickery about, but the very reverse. They are open and kind people. Hoping that Spiritualists as well as other people will cultivate charity towards their fellows, I am, dear Sir, yours for the truth,

GEORGE FORSTER.

Seghill, Northumberland, August 31, 1874.

[The clairvoyant descriptions alluded to by our correspondent have been many times corroborated in our own experience. The "men" seen by the seer are the operating spirits. They do not put their hands under an object in order to lift it, but over it. Attraction and not mechanical leverage is the power they use. It seems curious that the impalpable matter of the spirit-form should be able to control ordinary solid physical objects. Professor Tyndall has much to learn yet.—Ed. M.]

Mrs. Woodford has gone into Leicestershire for a few weeks' rest and refreshment. Letters sent to her usual address will be forwarded.

MEDIUMSHIP AT THE EAST END.

To the Editor.—Dear Sir,—Having seen no report in the MEDIUM of the meetings that have been for years conducted weekly by Miss Record (clairvoyant medium) and Miss Keeves (trance medium) at their residence, 80, Antill Road, Grove Road, E., I must beg to presume upon your valuable space for an account of a seance held by them last Sunday. There were present Messrs. Jennison, Newman, Latimer, Burrell (a medium of great power), Mrs. Record, Miss Record, Miss Keeves, and myself.

Before proceeding further I would like to say a few words about the last-named medium (Mr. Burrell). Three months ago he was entirely ignorant of spiritual phenomena, but prompted by curiosity he attended a meeting of the East London Association, and received a test from Mr. Webster. This was food for thought, and he resolved to investigate further. Hearing something of table-tilting, he went home, and, sitting at the table, obtained satisfactory replies to all his queries. The second time he sat he saw spirit-forms, that of his mother, whom he recognised, being convincing. From that time he has sat at different times, and in various places, giving remarkable clairvoyant tests, telling persons, entire strangers to him, their family histories, describing to others the peculiarities of diseases with which they have been afflicted, not having previously known they were diseased. He has also yielded to the control of many spirits, and rendered some eloquent addresses and beautiful poems, as also other phenomena, such as is described in the following report:—

A two-hours' seance commenced at seven o'clock (as is the custom here) by singing. The hymn chosen was that commencing

"Come, let us join our hearts
With loving hearts above."

After which the guide of the circle appointed the sitters, Mr. Newman and myself sitting away from the table. Miss Keeves was then controlled by "Emily Hayward," spirit, and offered an invocation full of beauty and power. This concluded, she directed that the light be lessened, which was done, but allowing sufficient to enable me to read and write without difficulty. Mr. Burrell and Miss Keeves were then both controlled, and together proceeded to open the folding doors which communicated with the front parlour. The two mediums on resuming their seats immediately submitted to other controls. Mr. Burrell then rose and went into the other room, but returned, beckoning for Miss Keeves, who followed him in, and was placed in a chair. Anticipating something, I watched the mediums narrowly, and saw Mr. Burrell go behind the door, stand upon a chair with his empty hands outstretched the while, then put his right hand against the papered wall, and close it. I then saw he had something in it, and after getting off the chair and leading Miss Keeves (still under control) to her seat at the table, he presented to her and Miss Record jointly a small bunch of raisins. The spirit informed us that these raisins were intended for importation into England, and would have been here about next Christmas, according to ordinary transit. They were submitted to the company present for inspection, whose testimony was to the effect that they were undoubtedly newly grown, and bore no traces of having been packed.

Without stopping to particularise every control (there being nineteen during the evening, thirteen of Miss Keeves and six of Mr. Burrell), I will mention that there were several tests given to the sitters, some of which were undeniable. The clairvoyant scenes described by Mr. Burrell were distinct and sufficiently comprehensive to elicit acknowledgment from those to whom they more particularly referred. After several other usual manifestations, we were told by Mr. Burrell (under control) to watch the medium's faces, which we did for some time, but saw nothing (spiritual). We were informed, however, that a dozen spirit-faces had been represented. Having failed in this, the spirits were asked to take off a ring worn by Mr. Burrell on a finger of his left hand. This had been done on a previous occasion, and we were promised it should be repeated. Almost immediately the medium was controlled, and rising from his seat, he came to me, and with his right hand clutched my left wrist, and lifting me from my seat, forced me with my left hand to hold his left wrist. I had scarcely done so ere the ring seemed wrenched from his finger, and fell on the table. No other person's hand was within a yard of his at the time, and holding my left wrist with his right hand, he could not possibly have done it himself. The ring fits tightly, and it is with some little difficulty he can take it off ordinarily. The spirits, in response to an expressed desire, endeavoured to put it on again, but failed. They promised it should be done, however, at our next meeting.

This concluded the seance. Miss Record seemed exhausted, the spirits confessing that they had drawn largely upon her power to produce the manifestations. We were promised some really good manifestations during the winter, and I have every reason to believe that these promises will be fulfilled. Should I witness anything that in my opinion is worth publicity, I shall be pleased to forward a short notice of the fact to the MEDIUM.

Trusting that you will pardon an "East-End" for presuming so largely upon your valuable space as I have done, I remain, yours faithfully,

JAMES PEARSON BLACKFORD.

[This letter was misplaced by the writer. It should have appeared some time ago. The ladies alluded to are on a tour in the North, as our columns have of late testified.—Ed. M.]

Miss Wilson, daughter of the late John Wilson, is practising "ascertained Christian phrenology" at Crown House, Western Road, Brighton. It must be diseased meat that requires such compound seasoning. The opinion of all those who have sufficient intelligence to appreciate phrenology will be that "Christian phrenology" smacks of humbug.

MR. MORSE AT BRADFORD.—To the Editor.—Sir,—We had two excellent orations in the Alhambra Music Hall, on Sunday August 23rd, given by Mr. Morse's guides; the subjects were chosen by a committee, and dealt with in a very able manner. In the evening it was open for questions, and not a few were asked, and all were answered in a satisfactory manner. On Tuesday night we had a beautiful address from Mr. Morse's guides. "Tien," on "Devils, how to cure them; and Angels, how to make them," followed by the "Strolling Player" answering questions, &c.—H. SWIRE. August 31st.

THE EXPERIENCES OF A MESMERIC SUBJECT.

DEAR MR. EDITOR.—Thanks to the extract from the *London Sun* in last number of the *MEDIUM*, I have read the report of Dr. Maurice Davies of the mesmeric seance given by Miss Chandos, and, being the "big burly" man, or "No. 4" spoken of in the account, I thought that perhaps I might write a word or two which would interest the Doctor or other of your readers who were present at the seance in question, and may give them an interest in seeking for greater insight into the phenomena of mesmerism, and perhaps explain the words of Miss Chandos when she said "that somebody at the back of the room was exercising control." To do so I will premise by saying that I have been under mesmeric or magnetic influence many times, and am therefore well acquainted with all the sensations as far as my own experience goes.

One of the phenomena of the state is that the patient is not controlled in anything by the words, but by the wish of the operator, and frequently the mesmerist who used to operate on me would say one thing, at the same time meaning another, when I would feel the wish which was unexpressed, but the words would pass unheeded; or the mesmerist, placed behind myself, without speaking could cause me to move any particular arm or leg desired, or could deprive an arm of all feeling, so that needles could be run into the part without giving pain; or, on the other hand, if pain already existed, he could relieve it instantly. Headache would disappear as if by magic. Again, with my eyes shut I could see everything around me (if the mesmerist himself saw it). I saw, but not distinctly; it was like looking through a cloud of steam or mist. The Doctor says that No. 4 "seemed to like it exceedingly." I, the No. 4 in question (though hitherto I have felt more like No. 1 than No. 4), must candidly say that whenever I have felt the magnetic influence it has always been with real and unmistakable feelings of pleasure.

From the foregoing Dr. Maurice Davies may glean that when Miss Chandos was saying "Shut your eyes," I heard the words clearly and distinctly enough, but I felt at the same time that the desire or wish was quite contrary to the meaning of the words, and as the desire could not have emanated from Miss Chandos it must have been from some other person in the room. This is not imagination on my part, but was felt as an absolute certainty.—Yours faithfully, THE BIG BURLY MAN.

MESSAGES IN WELSH.

To the Editor.—Dear Sir,—Will you kindly insert the following in the *MEDIUM* of this week, given to our circle at Merthyr Tydfil through raps, by a spirit giving its name, "Aneurin," an old Welsh bard of the fourth century, a stranger to our circle.

FIRST MESSAGE.

"Peace be with you, gentlemen."

WELSH.

"Llawenhiwch a bloeddihwch am y gonewest; am achub un o'r anghredinwyr."

TRANSLATION OF THE ABOVE.

"Rejoice and shout for the victory achieved in converting an unbeliever."

The following message was given to our medium whilst in his own room:—

WELSH.

"Dywed wrth Mr. Scott (the pure Spiritualist) am anfon i'r *MEDIUM* fy mod wedi cyrrhaedd eich Cylch; a'r oll a wnes, er i gyfeillion Darlington wy bod."

TRANSLATION.

"Tell Mr. Scott (the pure Spiritualist) to send to the *MEDIUM* that I have reached your circle, and all that I have done, so that the friends at Darlington may know."

If any of the friends at Darlington should see the above in the *MEDIUM*, Mr. Scott would feel thankful by their inserting a paragraph in the *MEDIUM* if they have any communication with the spirit "Aneurin." The circle at Merthyr is progressing favourably.—I remain, dear Sir, yours truly,

WILLIAM SCOTT.

130, Brecon Road, Merthyr Tydfil, August 31, 1874.

OSSETT.—SPIRITUALIST TEA MEETING.

On Saturday evening an interesting meeting was held in the Spiritualists' Room, Ossett Green. Spiritualism was represented by mediums from Bradford, Morley, Gawthorpe, &c. The meeting, though not a large one, was a highly intelligent one. Mr. J. O. Kitson delivered an address under control, in which Christianity and Spiritualism were contrasted. Speaking of Christians, he remarked that at times they had moments of joy and rapture. At these times their minds were mediumistic. They felt the influences that were around them; then they felt as if they were lifted up above the common level. But when the joy had passed away they did not feel as they had done. Why? Because there was fear. Because they had not found the truth. Spiritualists would venture the assertion that outside Spiritualism there was no truth calculated to lead man on to his Creator. They were aware these were bold assertions, but they would try and make them good. Why was it that persons who had lived five, ten, or fifteen years professedly Christians, who, when they began to investigate the phenomena called Spiritualism, had a feeling come over them they had never felt before? Was it not strange that those professing Christians believed in a devil who was drawing nine-tenths of mankind to the place where there was weeping and wailing and gnashing of teeth? What could man think of Deity who made man to suffer so much? Further, he said, "You have to walk by your reasoning faculties. If man were not to use his reasoning faculties it would have been better to have been born idiotic, without reason. Who gave man reason and those faculties? If there were truth in the words 'all are mine,' He must have given man the germ of the mind. It was owing to the intolerance of the Church that many were standing in the ranks of the materialists; men who cannot look on God as they hear of Him, and say, 'This God is my God.' But when they take up with the phenomena called Spiritualism, all those mists and shadows are driven away, ray after ray of truth penetrates the mind; investigators soon begin to look on God as all good and wise. There are thousands

who are trying to live good and do good. They are shrouded in the midst of darkness. They are told if they do right all their lives, and do no wrong, yet for the sins of Adam and Eve they must be sent to hell. What a picture to draw! Is it calculated to draw the mind to the Deity? They are told they stand in impure garments, and will be cast into hell. On the other hand they are told if they be as vile and black as sin can make them, if they can only look on Calvary they will be made white. Are those teachings calculated to make humanity free? Are they calculated to exalt the world? We think not. Let the people be taught to do right; try and make men such as they want them to be. Investigators ought to let all their actions be right in the sight of God. If they did they need not fear what man had to say. The truth teaches that all men are equal, and strives to embrace all within its loving influences. Are there not thousands who have sought into this and found freedom, and have been set free from the terrors of an angry God and the torments of a burning hell? 'But,' says orthodoxy, 'it is a delusion.' If they have found it to be a delusion, they ought to stand forth and disprove it. When they cannot disprove it, then they say it is of Satan. Spiritualists are as sympathetic as those who are filled full of love that thinketh no man ill. Nay, more than this, Spiritualists can step beyond earth. To them death is not the gloomy picture. They know, though the casket is empty and the gem is taken away—though parted, they are undivided—though gone they are with them and converse with them day by day. Death to them is as a ministering angel, and leads the soul in beauty and delight. They shall know the truth, and the truth shall make them free. This truth is sending forth its influence. It is not sending it out to slay those who cannot believe as they do. Search into Spiritualism, and it will lead you into cloudless day, and you will go on as the cycles of eternity roll on." Mr. Aleffee, the chairman, made a few remarks at the close of the address. A vote of thanks was given to the ladies for providing the tea, and the interesting meeting was brought to a close.—COMMUNICATED.

PLYMOUTH.—Mr. David H. Wilson, M.A., intends spending next week at Plymouth, and would be glad to lecture in the district on Spiritualism gratis. Address him at Post Office, Plymouth.

NOBLE CONDUCT OF A SPIRITUALIST.—RESCUE FROM DROWNING.—On Sunday a boy, the son of an engine-driver, residing in Clemonthorpe, York, whilst playing on the banks of the Ouse, at the bottom of Skeldergate, accidentally fell into the water, and but for the courage of Mr. John Austick, the York Spiritualist, would inevitably have been drowned. It appears that gentleman was passing down Bishopsgate Street at the time, and seeing some manifest excitement on the banks of the river, ran down to the spot. The boy had then sank. Ascertaining the nature of the accident, Mr. Austick, divesting himself of hat, coat, and shoes, plunged into the river, and, after diving unsuccessfully three times, brought the boy to the surface. Life was thought to be extinct, as the lad had been under water not less than ten minutes; but thanks to Dr. Crummaek's endeavours, who most fortunately happened to be passing, the boy's life was saved.—*Yorkshire Post*, August 25th.

MRS. BULLOCK AT THE ATHENÆUM, EUSTON ROAD.—At the service on Sunday evening, Mrs. Bullock, in the trance state, delivered an address, the subject, "The Rich Man and Lazarus," being selected from the 16th chapter of St. Luke, read by Mr. Haxby. Mrs. Bullock first uttered a prayer to "the Eternal Father of all wisdom, whose soul is manifest in every place, that the souls of each one may be ready to receive the truth; may the new light dawn and lead them from things material to things spiritual, that there may be an inward response of gratitude; and may they use and utilise those powers they are endowed with for the best purpose, and so stimulate them to that which is pure and holy, and so bring forth peace and joy in abundance; even to thee, O Lord and Creator, be praises for evermore." Mrs. Bullock, commencing the address, said, "We greet you from the boundary of the spirit-world, and speak to you on the simple parable proposed. Parables were given by a man whom we call a medium. Jesus the medium lived not so much to benefit himself as to the benefit of others. He had no earthly riches. He was poor, but rich in good deeds and spiritual truths. The rising generation will be wiser than their ancestors. They will have more liberty and freedom, and not be bound down by the vain dogmatism of the present day. The truth will shine forth gloriously where'er it has a place, and as it shines it will grow and multiply. In days gone by, the poor have been crushed and cramped, and bowed down even to the dust. The rich man desired to live, but he died and was buried. The poor man deemed it wise to seek another home. This is the lesson the great medium desired to teach. The rich man when he entered the spirit-world begins to pray, not to the poor man, but to the Father of the poor man, that he would but send that poor servant to comfort him. The poor man died, but was carried by angels into his Father Abraham's bosom. The great medium came not to call the rich, but sinners to repentance. Many seek to enter in, simply because they want to bring their silken robes with them. The rich man wants to bring his riches. Repent of thy riches, and distribute amongst thy poorer brethren. It is not he that saith 'Lord, Lord,' but he that doeth the will of my Father that shall be clothed with spiritual robes. The poor beggar had the true riches, not of this world, but the true riches that enabled him to go into the bosom of his father Abraham. Men will tell you, if you do not believe, condemnation must be passed upon you. We tell you, the simple truth is as yet hardly known amongst you. There is no confusion in the spirit-world, where all can know the truth, for knowledge and wisdom abound. Do not desire to heap up riches for yourselves in this world, but rather gather and store up that which shall constitute your future spiritual life. We do not despise the riches, but we say, utilise them within and without, to the best purpose." Mrs. Bullock spoke nearly an hour on this excellent subject, and at the close exhorted her hearers to think more of the spiritual riches than of the riches of this world. Seek spiritual truths, for they are the riches that shine for ever. At the close of the address, several questions were asked, and received some very able replies. The audience paid great attention and were highly satisfied with the address. The meeting closed with a hymn from the "Spiritual Lyre."

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

Mr. Thomas Emms, having for many months past been unable, through very serious illness, to follow his occupation of carpenter and joiner, has had in consequence (with his wife and family) to endure great privation, besides becoming greatly in arrears for rent. These unfortunate circumstances have induced his friends to make an effort to extricate him from his embarrassment. With a view to that end, namely, of rendering him some substantial assistance, Mr. J. Burns, I.O.G.T., Editor of the *Medium*, *Human Nature*, &c., will give a Phrenological Entertainment at Alpha Hall, Roman Road, Old Ford, on Thursday, September 10th. Chair to be taken at half past seven. Admission by tickets, 6d. each, which may be had of Mr. Cogman, 15, St. Peter's Road, Mile End; Mrs. Main, 321, Bethnal Green Road; Mr. Connor, 5, Canrobert Street, Bethnal Green Road; Mr. Whitby, 18, Sutherland Road, Roman Road, Old Ford; and of Mr. J. G. Smith, Newsagent, 3, Clarence Road, close to Mare Street, Hackney.

Notice.—A lecture will be given on Spiritualism at the same place on Sunday the 13th inst., commencing at seven o'clock. Discussion invited.

CONFERENCE AT MANCHESTER.

To the Editor.—Dear Sir,—As the Committee of the Manchester Association of Spiritualists have arranged that Mr. Burns shall deliver two discourses in the Temperance Hall, Grosvenor Street, on Sunday, the 13th of September, one in the morning at 10.30, and another in the evening at 6.30, it was thought desirable to invite the attendance of all Spiritualists in Manchester and neighbourhood to a friendly meeting, at 2.30, in the afternoon of the same day, *non-Spiritualists not admitted*.

Object: A free discussion of principles, and the best means to adopt for the diffusion of a knowledge of spirit teaching, as given through the various mediums and otherwise. The friendly counsel which Mr. Burns (who will be present), by his extensive knowledge and experience, can give cannot fail to interest those assembled. Plans, for the delivery of lectures, discourses, &c., in this and other local centres, might with advantage to the various committees be discussed, with a view to more combined action during the coming winter.

A friendly interchange of thought in this way, I think, will be of benefit, and would therefore respectfully invite the attendance of all favourable to our movement. Tickets for the afternoon meeting can be had from the writer at the close of the morning meeting.

RICHARD FITTON.

34, Walnut Street, Cheetham, August 31, 1874.

W. H. SMITH & SON are wholesale newsagents, as well as railway book-stall keepers. The firm likewise exercises a higher prerogative than the bawling of cheap periodicals on railway platforms; it also affects a kind of censorship of the press, by refusing to supply those serials obnoxious to the management. In the *Index Expurgatorius* stands the honoured names of Mr. Bradlaugh, Dr. Kenealy, and the spiritual periodicals. We say "honoured" irrespective of the peculiar teaching offered, as it is always an honour to be the innocent victim of bigotry. The firm to which we refer has a nice politic way of expressing itself in the matter. A country customer asked to be supplied with periodicals on Spiritualism. Here is the reply: "We have no information on the subject of your inquiry, as we are not agents for these publications." This reply is not by any means correct or warrantable. A wholesale newsagent is not agent for the papers he supplies, but agent for his customers, and it is his business to collect and provide whatever is ordered, if it be in the market. We cannot see how W. H. Smith & Son can justify themselves for inflicting a direct loss on publishers by thus evading their duty to their customers and the public. These proscribed publishers do not ask the firm to push their goods, but simply to supply them when called for. This the party in question refuse to do, and thereby fall short of their duty to the publishers thus treated, to the retail newsagents, whose profits they interfere with, and to the public, who are deprived of the service due to them by a firm which has been built up by public patronage, and therefore ought to meet public demands. The head of the firm is a politician, and is engaged in straightening the wrinkles of legislation. We think we have pointed out a little matter nearer home which might be attended to with advantage. When every man does his duty honestly and straightforwardly there will be no need of politicians. Is it not just possible that the true function of the politician is to keep the people in ignorance, by withholding from them the light of liberal thought and new discovery, that thereby the masses may be the more easy prey of the classes? This unworthy and unbusinesslike conduct is impotent to stifle freedom and enlightenment, and is indeed scarcely of sufficient importance to be an annoyance; yet in spirit it is a monster which to be hated needs only to be seen.

ANONYMOUS.—We must have a personal introduction—a name and address with every communication. To such only do we reply.

"M. E. D." is earnestly requested to communicate with "C. W." Information of importance has been received.

G. E. HARRIS.—We have not the slightest interest in the arrival of the women you name, nor can we imagine that "the friends of freedom" would be gratified by knowing that the great army of the unlicensed is about to be re-enforced by such notorious examples.

A BRIGHTON CORRESPONDENT says:—"What a ridiculous programme the Fays have put out here. They have put themselves on a level with the conjurers." Mrs. Fay is worked by a "manager," who has speculated in her, and so he takes the means he thinks best to make money. We think he is mistaken, but experience is at all times more effective than advice.

IMPARTIALITY.—We are very *partial* to having the names and addresses of our correspondents. If spirits are to give a direct answer to a question respecting their conditions, why should the querent elect to be quite unconditional himself? Read Mrs. Tappan's discourses published in the *Medium* within the last twelve months, and make yourself acquainted with the utterances of spirits through mediums generally, and your question will be answered. Form a circle, develop a medium, and query the spirits at first hand.

MR. MORSE'S FAREWELL ENGAGEMENTS.

EASTBOURNE.—Monday, September 7th, Diplock's Assembly Rooms; evening at 8.

BRIGHTON.—Friday, September 11th, the Pavilion; evening at 8.30.

LONDON.—Sunday, September 13th, Cleveland Hall; evening at 7.

RUSHDEN.—Monday, September 14th, Temperance Hall; evening at 8. GLASGOW.—Wednesday and Thursday, September 16th and 17th, lectures, The Hall, 164, Trongate; evening at 8. Farewell benefit soirée, Friday, September 18th; same place.

NEWCASTLE.—Sunday, Monday, and Tuesday, September 20th, 21st, and 22nd, lectures, the Freemasons' Hall, Newgate Street; evening at 8. Wednesday, September 23rd, farewell benefit soirée; same place.

BRADFORD.—Arrangements pending.

LIVERPOOL.—Sunday, September 27th, Assembly Rooms, Islington; afternoon at 3, evening at 7. Farewell benefit soirée, Friday evening, October 2nd.

Mr. Morse will sail for America on Thursday, October 15th. He can receive no more engagements prior to his departure, his time being fully occupied. All letters to be addressed to him at Warwick Cottage, Old Ford Road, Bow, London, E.

MRS. TAPPAN'S APPOINTMENTS.

ROCHDALE.—Sunday, September 6th, Lecture Room, Public Hall, at 2.30 and 6 o'clock.

Monday, September 7th, Lecture Hall, at 7.30. Admission, 1s., 6d., and 3d.

BURY.—Wednesday, September 9th, Co-operative Hall, Knowsley St.

BOLTON.—Thursday, September 10th, Co-operative Hall, Bridge Street.

BRADFORD.—Sunday, September 13th, and following week days.

GUISLEY AND YEADON.—Sunday, September 20th, and following week days.

HALIFAX.—Sunday, September 27th, and week days.

Mrs. Tappan's address for this week is, 15, Southampton Row, London, W.C.

MR. BURNS AT MANCHESTER.

As the honorary deputation from the Spiritual Institution, Mr. Burns will visit the Spiritualists of Manchester on Sunday, September 13th, for which occasion the following arrangements have been made:—

Temperance Hall, Grosvenor Street, 10.30, a.m., Mr. Burns will deliver a discourse (by request) on "Biblical Spiritualism and Modern Spiritualism, in what do they differ?"

At 2.30 a friendly conference will be held to which Spiritualists only will be admitted.

At 6.30 Mr. Burns will deliver another discourse (by request) on "What must I do to be saved?" viewed in the light of Modern Spiritualism."

Price of admission to each lecture 6d. and 3d.

The visitor from London hopes to meet with a full gathering of the friends of the cause in the Manchester district.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, 6, BLANDFORD STREET, BAKER STREET, W.

The next monthly social meeting of this society will be held at above address, on Monday evening, September 7th, at 7.30 o'clock, when it is hoped every member will endeavour to be present. Friends also desirous of joining the association are cordially invited to attend. Admission free.

Discussions will also be held here on the following subjects, viz.:—

Wednesday, September 9th: "Will the establishment of a National Association of Spiritualists be beneficial to the cause and progress of Spiritualism?"

Wednesday, September 16th: "Are the Phenomena of Modern Spiritualism similar to those related in the Old and New Testaments?"

Wednesday, September 23rd: "Are the Teachings of Modern Spiritualism in harmony with those in the New Testament?"

Wednesday, September 30th: "Is Modern Spiritualism calculated to benefit humanity?"

Non-Spiritualists and inquirers are especially invited to take part in these discussions. Admission 2d.; to commence at 8 o'clock.

CHARLES J. HUNT, Secretary.

MRS. TAPPAN AT ROCHDALE.

Mrs. Tappan will give three inspirational orations as follow:—At the Public Hall, Sunday, September 6th, in the Lecture Room, 2.30 and 6.30; doors open half-an-hour previous. Henry Ambler, Esq., of the Glen, Halifax, will preside. Admission, front seats, 1s.; second seats, 6d. Monday, September 7th, in the Large Hall at 7.30. Dr. Hayle in the chair. Admission, front seats, 1s.; second seats, 6d.; gallery, 3d. A tea will be provided on Sunday for parties from a distance at 7d. each.

SOWERBY BRIDGE.—Mr. A. D. Wilson of Halifax again occupied the platform in the new Lyceum, and spoke both afternoon and evening to moderate audiences. Mrs. J. H. Butterfield of Morley will give two addresses on Sunday next, September 6, afternoon and evening. Collection at the close of each service.—HENRY LORN, Honorary Secretary. August 31, 1874.

A SUFFERING FAMILY.—The case described under this head last week has evoked the sympathetic aid of "F. W. W.," who has remitted 2s. 6d. in stamps, which we have duly forwarded to the proper quarter. We have also received the following sums:—Mr. E. T. Bennett, 2s.; Mrs. Wislin, 2s. 6d.; Mrs. R., 10s.; Miss P., 5s.; E. D. P., 5s.; A Foreign Nobleman, per Miss Lottie Fowler, 10s.; J. B. P., £1.

MRS. BUTTERFIELD gave two discourses under spirit-influence, at the Temperance Hall, Hyde, on Sunday week. The *North Cheshire Herald* occupies two and a half columns with reports, which indicate that the discourses were of a highly instructive order and well received.

Cleveland Hall, October 8th, 1874.

MESSRS. BASTIAN AND TAYLOR'S SEANCES.

These mediums have now removed to No. 2, Vernon Place, Bloomsbury Square, quite near to the Spiritual Institution. Great success attends their seances, which are held on each night in the week, except Tuesday, Friday, and Sunday, at eight o'clock; admission, 6s. each person. On Tuesday and Friday they are open to special engagements. We have described their manifestations already so that a detailed account is not necessary. We may, however, remark that a medical gentleman from the provinces who has been a Spiritualist for the last twenty years, had his first and only seance with them the other evening. This gentleman, though he had been a Spiritualist so long, never had seen any phenomena, not having had the opportunity to sit in seances. In the dark seance the spirit came and shook hands with him. He asked a mental question, which the spirit answered by the touches suggested in the doctor's mind. At the same moment Mr. Taylor described the spirit as the doctor's father, mentioning certain features which were characteristic of the deceased gentleman. The description of Mr. Taylor agreed with the test given in answer to the mental question, so that the doctor was satisfied that he had shaken hands with his own father. Then a "corner seance" was held in the light. The materialised spirit-hand handed a ring to the doctor and again returned it, the act being plainly visible to him. These simple facts are but a fraction of what takes place on one evening, and we can recommend all to patronise Messrs. Bastian and Taylor.

INFORMATION FOR INVESTIGATORS.

Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.

The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.

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.

What is Death? By JUDGE EDMONDS. 1d.

The Philosophy of Death. By A. J. DAVIS. 2d.

The Creed of the Spirits; or, the Influence of the Religion of Spiritualism. By EMMA HARDINGE. 1d.

Mediums and Mediumship. By T. HAZARD. 2d.

Spirit-Mediums and Conjurors. By DR. SEXTON. 2d.

A list of Dr. SEXTON'S Orations may be had on application.

What Spiritualism has Taught. By WILLIAM HOWITT. 1d.

Researches into the Phenomena of Spiritualism. By WILLIAM CROOKES, F.R.S. 1s.

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 FRITZ. 3s.

Theodore Parker in Spirit-Life. By DR. WILLIS. 1d.

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 HARDINGE. Many Engravings. 15s.

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

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

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A PAMPHLET, now ready, price 9d.

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By WILLIAM WEBSTER.

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This work is the fruit of nearly twenty years' diligent observation of Nature, and presents a new and complete analysis and classification of the powers of the human mind and body, together with the physiognomical signs by which every faculty is disclosed. Complete in one volume, and illustrated by 260 engravings.

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No. 1.—The Claims of Modern Spiritualism upon Public Attention. Price 1d.

No. 2.—How I became a Spiritualist. Price 1d.

No. 3.—Spirit-Mediums and Conjurors. Price 2d.

No. 4.—If a Man Die shall he Live Again? Spiritualism and its Critics (A Reply to Lord Amberley). Two orations, price 2d.

No. 5.—A Defence of Modern Spiritualism, concluding with Twelve Propositions proving that the Spiritual Phenomena can be Explained only by the Spiritual Hypothesis. 1d.

God and Immortality viewed in the light of Modern Spiritualism. Price 6d.

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SPIRIT-MEDIUMS AND CONJURORS.

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 Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience. Price 2d.

London: J. BURNS, 15, Southampton Row.

In the Press, and will be published immediately,

A SPIRITUALIST'S REPLY TO PROFESSOR TYNDALL: A REFUTATION OF THE MATERIALISTIC PHILOSOPHY OF PROFESSOR TYNDALL, AS ENUNCIATED IN HIS INAUGURAL ADDRESS AT BELFAST.

By DR. SEXTON.

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

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

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, SEPT. 4, Mrs. Bullock, 54, Gloucester St., Queen Sq., at 8. Admission, 1s.

SUNDAY, SEPT. 6, 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, SEPT. 7, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

WEDNESDAY, SEPT. 9, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

THURSDAY, SEPT. 10, 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, SEPT. 5, 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, SEPT. 6, 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, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

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

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

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

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

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 6.30 p.m.

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

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

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

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

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

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

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

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

HECKMONDWIRE, 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, SEPT. 7, BIRMINGHAM. 58, Suffolk Street, at 8.

TUESDAY, SEPT. 8, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

LIVERPOOL. Farnworth Street Lecture-room, West Derby Road. Mrs. Ohlsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunkeld St.

WEDNESDAY, SEPT. 9, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

THURSDAY, SEPT. 10, BOWLING, Hall Lane, 7.30 p.m.

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

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

BIRMINGHAM, Circle at Mr. Thomas Godrides, 18, 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, SEPT. 11, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

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

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MRS. J. W. JACKSON is prepared to give a Course of LECTURES during the ensuing Winter upon Spiritualism and kindred subjects. Associations and Committees desirous of securing her services are respectfully requested to make an early application, either to Mr. BURNS, at the Spiritual Institution, 15, Southampton Row, Holborn; or to Mrs. JACKSON, 30, Burlington Road, St. Stephen's Square, Bayswater, W.

Mrs. JACKSON will receive a few Pupils for Style and Composition, both at 15, Southampton Row, and at her residence as above. Terms, £1 1s. for Twelve Lessons.

SIGNOR R. PALUMBO begs to announce to the Nobility and Gentry that he intends opening CLASSES for Instruction in the Italian Language, Literature, and Elocution; besides the French and Spanish Languages. Signor PALUMBO holds diplomas from the University of Naples for French and Italian. Terms, payable in advance:—Single lessons, 5s.; for a course of 12 lessons, £1 5s.; for a course of 20 lessons, £2 10s.; for a course of 20 lessons in Elocution, £3 6s.; for 10 lessons in Elocution, £3 3s.—Address, 30, Burlington Road, St. Stephen's Square, Bayswater, W.

WANTED, a respectable Woman (middle-aged), to act as GENERAL SERVANT to a widow lady and her little girl. One who has a small income preferred, as the wages would be small, but a quiet comfortable home guaranteed. She must be a teetotaler, clean and honest.—Apply by letter, with copies of testimonials, to E. B. J., Progressive Library, 15, Southampton Row, Holborn, W.C.

WANTED, Three or Four GENTLEMEN of position, to form a Limited Land and Mining Company, to work one of the most productive Silver Mines in Mexico, which produces according to official report 800 ounces of silver to 200 pounds of ore. The land grant is immense, and comes direct from the Mexican Government.—Apply to Mr. WILSON, 103, Caledonian Road, King's Cross, who is shortly going out to locate the mines.

ELECTRO-THERAPEUTICS: a New Method, by Dr. DESJARDIN. Translated by Dr. CROMBIE, of the Cancer Hospital. Will be ready by the end of September. To Subscribers before that time, 1s. 6d. per copy; price 2s. after publication.

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DEAD ARE STILL ALIVE,

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Objects of the Association:

- To publish and send to each Branch a list of Branches annually.
 - To publish monthly a Report of the progress of the movement, and send a copy to each Branch and Member. (Extra copies on payment.)
 - To advise with Branches.
 - To assist Branches at the discretion of the Committee, with pecuniary grants from surplus funds; such grants not to exceed £10 per annum to any one Association.
 - To watch the progress of any measure brought before the House by the Medical Privy Council, and to organise or direct political action for the Repeal of the Compulsory Clauses of the Vaccination or other Acts.
 - To print papers or tracts, and supply them to the Branches and Members on payment.
 - Each Branch to pay £1 per annum to Central Association. An annual subscription of 10s. to constitute membership.
- Banbury, 28th August, 1874. EDWARD RAILTON, Sec. pro tem.
CHARLES GILBERT, Treasurer.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

N.B.—Mr. Williams is at present on the Continent.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM, whose reputation is well known throughout Europe and America, can be CONSULTED on either Medical Questions or Business Affairs connected with the Living and Dead. Hours, 12 till 8. Terms, One Guinea.—Address, 21, Princes Street, Hanover Square, London, W.

N.B.—Miss Fowler does not receive any visitors on Sundays.

MRS. OLIVE, TRANCE MEDIUM for Test Communication from Spirit Relatives and Friends; also for the Cure of various Diseases by Spirit-Magnetism and Prescriptions. Private Seances by appointment.—49, Belmont Street, Chalk Farm Road, London, N.W.

A PUBLIC SEANCE at the above address on Tuesday Evenings, at Seven o'clock. Admission, 2s. 6d.

MRS. WOODFORDE, TRANCE MEDIUM and MEDICAL MESMERIST, will also give Sittings for Development in Writing, of Drawing under Spirit Control. On pourra s'entretenir en Français. Terms reasonable.—Present address, 41, Bernard Street, Russell Square. Private Seances attended.

MR. F. HERNE, Medium, gives Public Seances at the Spiritual Institution, 15, Southampton Row, London, as follows:—On Monday Evening, at 8 o'clock; on Wednesday Afternoon, at 3 o'clock; and on Thursday Evening, at 8 o'clock. Admission to each seance, 2s. 6d. Mr. HERNE may be engaged for private seances. Address—Herne's Oak Villa, Rockmead Road, South Hackney, N.E.

N.B.—Mr. Herne is at present out of town.

MESSRS. HARRY BASTIAN and MALCOLM TAYLOR, Physical and Mental Test Mediums, from America—PARLOUR SEANCES every Evening except Tuesday, Friday, and Sunday, at 2, Vernon Place, Bloomsbury Square. Tickets, 5s. each; hour, 8 o'clock. For private seances, address as above.

A LADY (Trance and Clairvoyante Medium) is desirous of obtaining ENGAGEMENTS for Private Seances, Lectures, &c.—Address, BETA, Midland Spiritual Institute, 58, Suffolk Street, Birmingham.

MR. COGMAN'S SPIRITUAL INSTITUTION, 15, ST. PETER'S ROAD, Mile End.—Addresses in the Trance by Mr. COGMAN, or other Medium, every Sunday evening, at Seven o'clock; admission free, and voluntary contribution.

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SPIRITUALISM.

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