



# SPIRITUALISM.

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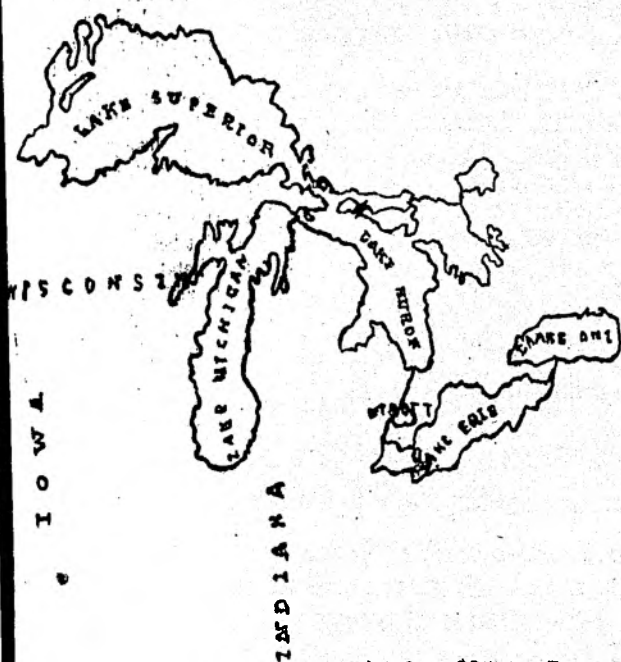
LONDON, SEPTEMBER 18, 1874.

[DOUBLE SHEET—PRICE 1d.]

## A MAP DRAWN BY A MEDIUM.

*The simile of Map drawn by the lady, as described below. Scale, about a quarter of the original.*

This map was drawn in the presence of the Judge, and the message from his son was written on the same sheet, so that there is an absolute certainty as to its having been produced in the manner stated.



THIS CHART WAS DRAWN IN TWO MINUTES TIME IN A DARK PART OF THE ROOM.

To the Editor.—Dear Sir,—As the “tiny” drop is ever welcome to the ocean, I trust a small contribution may be welcome to your columns, as spiritual philosophy is made up of varied phenomena, much of which may perhaps seem of little importance to the casual reader, but to the thoughtful student there is much in the “tiny drop,” and in every genuine spirit-manifestation. Having recently received such, and to me a most interesting communication, although simple in its nature, it is pregnant with interest when we consider the manner of its production. It is simply a school-boy’s sketch or chart of the great North-American lakes, drawn by the hand of a newly-developed medium in about two minutes’ time, who has never sat in a circle outside of her own house and family, and who knows nothing of the geography of the United States more than any ordinary English lady. The chart was accompanied by a written message, purporting to come from a son of mine who died about eight years ago, while a student at the

*The simile of Map in the possession of Judge Williams, under lock and key, as stated in his article. Scale, about a quarter of the original.*



A true tracing of a map taken up in my trunk on the 2nd Aug. 31 1874 By A. L. Williams

Michigan University. The chart and message were both done in a marvellously short time, and in a dark part of the room, quite too dark to see to write, much less to draw and letter a chart or map, which I find, by comparing with a map which was locked up in my trunk in another room, and had been for some months, is remarkably correct; in fact, looks as if it had been traced from it, and a tracing of the one is a tracing of the other, even to the lettering, which match perfectly with each other. The only difference is in a few small islands, which are omitted in the sketch, and had I not seen it drawn, I confess my faith would have been shaken. For the benefit of your readers, I send you both the map and chart, also a copy of the message, a part of which seems to refer to my occupation at the time, as I was deeply engaged in reading, and comparing notes from “Phœnician Inscriptions,” by Dunbar J. Heath, late Fellow of Trinity College, Cambridge. The balance of the message requires no explanation, except I may add that it

am, and have been, a resident of the State of Michigan for nearly fifty-nine years, and for the past forty years have occupied a prominent business position, hence am well known to a large circle of friends, who, I think, will place confidence in any statement I may make.

Should you deem this message and chart of sufficient interest to insert them in your valuable paper, I would suggest the propriety of placing both map and chart side by side, that their very great sameness may be compared by your readers. You will observe there is much more upon the map than appears in the sketch, which seems to be only intended as a chart of the Lakes.

A. L. WILLIAMS.

166, *Finborough Road, West Brompton, September 1st, 1874.*

The following is a copy of the message above referred to, and was given on the eve of the 25th ult. —

"Dear Father,—I have given you a small chart of the Lakes at home—at your home, I should say. You know I was always fond of drawing, and the medium has a very steady hand for drawing. I will, after practice, try to give my mother's and sister's likenesses, so that there shall be no doubt of recognition. I am glad to see you so well and profitably occupied. Do not allow cares to perplex your mind, or prevent your going on as before a prosperous pilgrimage, and a bright destiny awaits you; but many missions are for you to perform yet. They sadly want you at home. Mother is lonely at times, and thinks much of your absence. I am often by her side, and would that she could do as those that are gifted can. I would try to make her happy by trying to cheer her loneliness. Good night, Father. I am still your son, "SCHUYLER."

THE CAUSE IN MANCHESTER.

There is a very noticeable advance in the state of the movement in Manchester, from what was observable on the occasion of our former visit about eighteen months ago. The quality of the audiences is higher, and Spiritualists themselves have passed through the stage of inharmony as to what they intend to do, and all seem united in the grand work to which they have set themselves. It is not to be understood from these remarks that all Manchester Spiritualists labour under the arrangements of one committee. This is not the case. It is the duty of one party to promote the public advocacy of the question, a much greater number being in their several spheres devoted to the furtherance of the cause by private, personal, and inexpensive agencies. And yet all these are evidently deeply united in spirit, and are a mutual help and sustaining power to one another.

No small share of credit is due to those who have exercised long and continued self-denial, and incurred much hard labour and heavy responsibilities to keep up a continuous series of public meetings. These good brothers, from their intimate personal acquaintance with the work, attribute in no small degree the coherency of Spiritualism in Manchester to the steady and persistent manner in which Sunday meetings have been prosecuted. No great demonstration has been attempted and with the exception of Mr. Morse, Mrs. Tappan, and a few others, the whole of the ministrations have devolved upon the local mediums, Mr. Jackson and Mr. Johnson; and we were particularly gratified to hear of these noble brothers being spoken of in a higher degree even than was the case upwards of a year ago. Yes, the Manchester mediums were well, and the longer they labour and the more they are known, the deeper is the sense of indebtedness felt towards them by the friends of the cause.

Mrs. Tappan's recent visit was a marked success. The orations were the very best she has given since she came to this country. That on the moral causes influencing the prosperity of nations is remembered with feelings of deep approval. The Committee on that occasion was composed of some old friends of the political movements of the past, to which we owe some of our present political advantages. Manchester is also a place noted for its advanced political views, reaching up or down even to the good gentleman who is bishop. No wonder that Mrs. Tappan's guides were clear and trenchant in their utterances. Coming into the sphere of those whose sympathies were centered in Manchester in the days of their earthly pilgrimage, Mrs. Tappan's spirit-teachers were no doubt supported by the angel's ladder of thought-power resident in these associations, and were thus enabled to extend down to the earth plane those lofty truths which are no doubt the coin current in the land of brighter skies. We well know that speakers even of the normal type are much influenced by their surroundings, and no doubt so are spirits. Indeed the case seems to be proven by the experiences of every medium, Mrs. Tappan amongst the others, as is so clearly noticeable in the utterances which are called forth at the instance of various committees and amidst audiences of very contrary complexion, intellectually and spiritually viewed.

Mrs. Tappan's visit to Manchester had the happiest effect in every respect; the orations were respectfully noticed by the leading newspapers. The audiences were influential and highly pleased, and the receipts financially afforded a handsome surplusage, which cancelled all the society's liabilities, and even left a little sum to the good. The consequence is that Spiritualism stands much higher in public estimation, and the workers are encouraged and strengthened.

But here we pause to emphasize the expressed experience of the Manchester friends. They do not attribute their general success to the extra ministrations of distinguished visitors, however valuable they may be, but conjointly to the steady manner in which the

## OUR FIRST MEETING.

On Sunday morning we addressed a meeting in the Temperance Hall, Grosvenor Street. The attendance was not large, consisting of perhaps 160 persons, but collected in great part from surrounding towns within a radius of ten miles from Manchester. Mr. Fitton conducted the singing, with his usual good taste and efficient leadership. The hymns were neatly printed on sheets which were freely supplied to the visitors, and the vocal part of the service was thus rendered general and particularly pleasing. Mr. Johnson of Hyde, who, with Mr. Jackson has spoken so often in that hall, was entranced by his spirit-friends, and through him a very impressive and suitable invocation was delivered. Mr. Johnson has wonderfully improved in appearance, and has been saying a good deal for in times past he seemed almost as if he had no good presence. We name this fact because it shows how much can be done and a life of moral activity for the poor, even without the aid of cosmetics and embrocations for the complexion.

Our topic was **Bible and Spiritualism**, and in what do they differ? Our first year was told out the true relationship of man to the Bible, and accepting the position of the Protestant, we argued that every man had full liberty to entree freedom of intellect and conscience as to how he should receive or interpret that which is contained in the Book. Any departure from this liberty was regarded by us as Pagan and a stumbling-block to spiritual enlightenment and moral growth. We then observed that since Bible times all things connected with man had passed through many changes, and in the Bible itself there were many contradictions which were inevitable, seeing that the Bible was a history of times widely separated by the centuries, in which the opinions of men greatly differed; and if the Bible were a true history, it was bound to be a reflex of the times of which it bore record. We then classified Spiritualism as of four kinds:—

Philosophical Spiritualism;  
Phenomenal Spiritualism;  
Beneficent or Humanitarian Spiritualism; and  
Religious or Divine Spiritualism.

The first department of the subject is enunciated in the first verse of Genesis, and we inclined to the supposition that all phenomenal things are simply various manifestations of spirit, and that spirit is the creative power, or only substantial entity underlying the universe of fleeting temporalities. The other divisions of the subject were passed in review, with the observation that for want of this fourfold division being recognised, Spiritualism was much misunderstood, and consequently misrepresented. The scientific man was wont to say that it was a form of religious fanaticism, while, on the other hand, the religionist deemed it to be a mere catalogue of material phenomena, or tricks, without an intermixture of spirituality. Again the moralist asked, with scorn, "Well, what of it? what better is humanity for it?" Our work was then to go on and point out that Spiritualism supplied food for thought to the philosopher, scientific facts, or phenomena to the scientist, many ways of alleviating suffering and benefiting man to the moralist and philanthropist; and in a religious sense we maintained the position that every human being might become subject to the direct control of the Divine Being—God, the Father of all. Spiritualism did not place the Deity at an immense distance from man, but in his very inmost being, and by living true to the light within and following the dictates of intellect, conscience, and intuition, man might work in close sympathy with God, and be illumined continuously by the Divine presence. We regarded this as the highest form of Spiritualism, and that form which should be eagerly sought after by all who would investigate Spiritualism safely and profitably.

In discussing these points we took occasion to demonstrate Spiritualism in its threefold phases:

The power of spirits over matter:

The power of spirits over man :

The power of spirits over objects ;

observing that the first power is the most radical, and a phase of the creative work which is the efficient process of all formation.

## THE CONFERENCE.

At half-past three o'clock, about 160 persons assembled to take part in the conference. The audience was composed of representative Spiritualists of Manchester and from the surrounding towns. It was an important, influential, and earnest gathering. Mr. Thomas Ellis was called to the chair, and on assuming that position he briefly defined the business of the afternoon as an attempt to make Spiritualism more effective and respectable, and to give it an impetus generally. The old workers in the cause would be expected to give their experience and suggestions for the future. All were free to utter their opinion without fear or hindrance, and he called on them to exercise their right to free expression.

He then invited the visitor from London to introduce the discussion or conversation; we obeyed the call, and for a few minutes spoke in general terms of the various modes of promoting Spiritualism: by personal effort, private circles, literature, public meetings, &c. &c.; we taught that those who worked in the cause did more for their own spiritual welfare than they did for that of others. Mr. Ellis then called on Mr. Pitten to proceed to practical details, but that gentleman gave way for visitors from other towns, naming a number of places which were influentially represented.



Mr. Lever, of Bury, lamented the scarcity of useful mediums, to demonstrate the facts to inquirers, and desired that some steps should be taken to supply the demand.

Mr. Fletcher, Salford, said he was nearly the youngest in the room in reference to the subject. He had visited Rochdale about two months ago, and from what he witnessed at the house of a friend who was a believer he felt inclined to the principle, and he wanted to know more of it. He had worked in the temperance cause for forty years, but was ready to go into a higher department of labour if he could find it.

Mr. Danby, who is always at his post, gave an encouraging account of the progress of the cause. The greater bulk of the Spiritualists got such mental good as they required from private sources, and hence they did not attend the meetings, which were more particularly available for those who had no private associations. Many lived to enjoy the privileges of spirit-communication who would not stand up for its public advocacy; but it was the steady furtherance of the meetings which brought the truth to many inquirers. Though their meetings were not numerously attended, yet in the course of a year they had the pleasure to introduce the subject to many inquirers, as every meeting brought its proportion of strange faces. Mr. Danby spoke in satisfactory terms of the internal working of the society.

Mr. T. O. Davies gave a short retrospect of the movement in Manchester, extending to manifestations which had occurred at the barracks about twenty years ago. The next stage was some papers sent out by Brown of Nottingham. Mr. Sutcliffe was an active worker in a movement which promoted circles in private houses. Mr. Davies went into various particulars, naming a number of mediums who were useful instruments in the work six or seven years ago. His attention was first called to the cause from having read *Human Nature*, with the view of gaining information on mesmerism. There he saw a report of Manchester Spiritualists, and after a long search he found the place where the meetings were held. The society which then controlled events was presided over by Rev. John Page Hopps, who had done very much for the cause. Mr. Hodgson was also a hard worker. Monthly meetings were held in that room, but ultimately the society became scattered, Mr. Fitton being about the only member of that society now in action. Mr. Sutcliffe yet had a fund in hand which had lain all these years without a claimant. A new Society which came into existence since that time was not such a success financially. Those who work in Spiritualism do not make money at it. The meetings might, he thought, be addressed by a variety of speakers.

Mr. Heskestad attributed the financial success of the old Society to the fact that for a long time he gave his services as a medium gratis. He now exerted himself to initiate persons to the work by private effort at his own home circle.

Mr. ELLIS stated that Mr. Davies first introduced the subject to him by inviting him to go and see table-moving at a house at Salford. He did not give the matter any serious attention for some time, as, like many others, he had a ready theory to explain it all, and hence needed no further light. About a year ago his brother had sat at a circle, and became the subject of spirit-influence. This piece of news reached him, and he became interested, for he knew his brother to be an honest man, and that he could rely on his statement and experiences. He asked his brother to go under spirit-influence. The attempt was successful. He then investigated the subject at Mr. Marsden's circle with very satisfactory results. Being convinced of the truth, he came forward boldly at a meeting, and asked for further information. Mr. Fitton and Mr. Shafto responded to his requirements, and at Mr. Shafto's circle he verified statements and reports which he had read in the MEDIUM. Previous to that time he was of opinion that Mr. Burns did not believe in the literal truth of the phenomena recorded, such as the materialisation of spirits, carrying objects, &c. He thought these phenomena were described as visions, or spiritually; but not as physical realities, but he soon found that it was all genuine and matter-of-fact, as reported in the MEDIUM. He then sent to the Spiritual Institution for a packet of information, and got in return as much "Seed Corn," &c., as would do two or three streets. He thought it was good value for 3d. At the outset of his experience he was anxious to invite friends and make all Spiritualists as soon as possible, but that was a mistake, as the presence of strangers in the family circle prevented the phenomena from occurring, and it was very teasing to have nothing to show a distinguished visitor, and, as soon as he left, the table would become quite lively. He rather recommended that inquirers should be encouraged to form circles of their own, and thus spread a knowledge of the phenomena by degrees. Mr. Ellis spoke warmly of Mr. Shafto's circle, which he regarded as the best in the country. He also spoke earnestly in favour of the physical phenomena, and said he read the reports of such with greater interest than any other contents of the spiritual papers. He did not consider himself a member of the society, but he knew the value of personal presence to a cause, and he came amongst them glad to be of use, to take the chair or to keep the door.

A stranger asked what was the object of Spiritualists in carrying on the work? Mr. Ellis replied, Try it, and you will see. No one can tell what Spiritualism has in store for them. It is only after investigation that any person can form an idea of what may take place at the spirit-circle.

Mr. Johnson, Hyde, the well-known trance-medium, said he was a monument of the good of Spiritualism. Once he was fond of liquors, loved a row, hated religion, and did no good to society. Spiritualism came along and attacked him on a point of which he had no knowledge; so he was unable to defend himself, and it

made him do just as it pleased, not as he pleased. What was the consequence? He was forced to give up drink, became a teetotaler, and no man in Hyde had done more than he to promote the cause of sobriety. Spiritualism taught him to forget self. He had learned more from its teachings than from all his former experiences in life. He did not advocate forcing the matter upon those who are not prepared to receive it. The wonderful tests he had received through the mediumship of Miss Clark showed him that the after-life was not a mere theory or belief, but a great fact. At a seance with her the controlling spirit desired the circle to sit in darkness. Various objects were taken up by the spirits, and brought in contact with their heads. Then hands of various sizes manipulated them; but he was privileged to grasp a hand, and feeling up the arm, he quickly arrived at the stump, or part of the arm where the process of materialisation had been stopped. This was a very gratifying test to him of the extraordinary nature of the hand held out to him. The same hand dug its nail into his thumb, and the mark afterwards was seen to be so large that no person present could have done it. Another hand was presented to him. He found that it had a bent finger, and he at once recognised it as belonging to a friend he had known in earth-life. As a test, he asked for the name, and it was spelled out alphabetically by raps made upon the top of his own head. The name spelled out was that of his wife, who had a bent finger and died seven years ago. These facts convinced him of the reality of a life after death, and did more for him than all the preaching in the world. It made him a firm believer in immortality, and gave him a basis upon which he could express himself as to what he meant by the existence of God. Alluding to organisation, he showed that mistakes might be made. He suggested that the means for holding conferences should be arranged, and a shilling fund for the gratuitous circulation of literature. All steps should be avoided which would lead to the movement accepting a fixed creed, for then it would become a person affair, and be no improvement upon existing movements. He thought the cause had gone on well in Manchester, and that much seed had been sown these last five years.

Mr. KELSALL had been a believer sixteen years, and was convinced that if the movement were left to the spirit-world it would go on better. He gave an account of the harmony and enjoyment which prevailed in his circles.

Mr. ELLIS again spoke of the value which Spiritualism had proved to him. Once he thought he should have had to be created again, to believe in things spiritual; when he contemplated the matter he was to himself the greatest manifestation.

Mr. WADSWORTH urged the formation of more circles in the houses of friends. He had instituted several developing circles, with successful results. He expressed his great sympathy for the atheist, seeing that he was in the greatest need of light.

Mr. AINSWORTH (Bury) expressed his great satisfaction at the position which Mr. Ellis had taken in the movement. He then glanced at the question of organisation, and warned them to avoid denominationalism, which would lead to destruction. Co-operation, without sect or form of belief, was wanted. Spiritualism could not be forced on the public, and he felt that Bury was not yet prepared for weekly Sunday meetings, but recommended the occasional visit of speakers who could command attention, and the formation of family circles for personal investigation. He had found the circulation of the MEDIUM very useful. As an instance, he stated that, having sent a copy of the "John King" Number to the Isle of Man, it awakened so much interest that two dozen copies had been ultimately demanded. The quiet work prepared the public mind for more extended forms of action.

Mr. FITTON, in response to a demand for further information as to the cause in Manchester, said a meeting was held in that hall every Sunday afternoon, and a book-stall was also established in the room, and he thought the agencies had done a great deal of good. He recommended the formation of a lending library. He thought the surrounding towns might unite with Manchester in the collection of a quantity of books for use in the whole district.

Mr. AINSWORTH proposed a resolution, to the effect that such a library should be formed, and that a subscription should be opened for that purpose. He said he felt the want of such a library.

Mr. DAVIES offered the loan of twenty volumes for one year as a contribution.

Mr. Kershaw said in Oldham a monthly journal had been proposed, but the project was not supported. A great demand was made that Mrs. Tappan's orations at Oldham should be printed. That was done, but only one gentleman, not a Spiritualist either, kept his promise in the matter. When he first became interested in the cause only one MEDIUM was sold in Oldham. He gave the newsagent an order with liberty to show the copies for sale, and now three dozen copies are sold at that shop weekly, and altogether six dozen MEDIUMS were sold in the town. Mr. Kershaw gave some excellent practical hints for the promotion of Spiritualism, in the course of which he remarked that men should take their wives into their confidence when they entered on this work. Some complained that their wives opposed Spiritualism, but he thought very few consulted their wives' wishes or feelings in the matter, but went off night after night to attend meetings and hold circles; and no wife could be expected to approve of such a course which kept her up till midnight so frequently. It was much more comfortable when Spiritualism was made a domestic question, and when the wife kindly invited a visitor to have a friendly cup of tea, when he called to make a visit and ask about Spiritualism. Mr. Kershaw gave further particulars of the progress of Spiritualism in Oldham, and concluded by seconding Mr. Ainsworth's motion respecting the formation of a library.

This was put to the meeting by the Chairman and met with unanimous approval.

The conference had by this time been in session upwards of two hours, during which time close attention had been paid to the proceedings. The Chairman desired the deputation from London to conclude with a few remarks.

We must beg the reader's pardon for being unable to give a report of our remarks. No notes were taken, and our memory refuses to act as a substitute. As far as we can guess, we spoke against centralisation, and Manchester depending on the Spiritual Institution, or any other central power. We urged individual and local independence, and pointed out that in America, where ambitious and unprincipled adventurers had been voted into position by an obscure few, they had compromised the cause by allying it to Freeloze and all kinds of extravagant theories. The success of the movement depended more on personal effort and inexpensive means than on imposing and costly arrangements. As to a basis of union, there seemed to be much dispute about it, because Spiritualists, in their attempt to organise, imitated the old and vicious plans of the ecclesiastical and political sects and parties. No wonder that organisation was so distasteful to Spiritualists, for the kind of organisation proposed was the kind with which Spiritualism was at deadly war. All our knowledge of Spiritualism came from the spirit-world, and our organisation had to be derived thence also. The spirit-world had taken care to look after this necessary matter, and the problem was already solved. The spirit-world did not organise by conference and much talking, and a vote of men who were not capable of judging as to who was fittest. The spirit-world was the chooser of its own instruments and servants; and those were the true leaders in the movement who had the power to carry out the designs of the spirits in the fittest manner. Alluding to our own experience, we stated that we were in successful and continuous organic action with hundreds, nay, with thousands of Spiritualists in all parts of the world, and there had been no quarrel nor difference amongst us for years. How was this? Because the basis of organisation was spiritual. All past organic attempts had been made on intellectual definitions, as to what a man knew or believed, or as to his status in some more material and temporal capacity. But we regarded the intellect as being no more the spirit than the stomach or the arm. It was simply a servant of the spirit, and thus was finite and fallible, and so never could present a basis for spiritual organisation. An intellectual formula, then, we argued could never become the sign of spiritual organisation. A spiritual formula must be found, and that had been supplied by the spirit-world in the "general objects" of the Spiritual Institution which was itself of spiritual origin. These "general objects" were "the discovery of truth, the diffusion of truth, and the application of truth to the welfare of humanity." The love of truth is a spiritual quality possessed by all. It is the definition of truth which is intellectual and finite, but the love of truth, of God and of humanity, is spiritual and infinite as God Himself. All men love truth, but all may not agree as to its definition in any given case, nor as to the best means to be adopted in its discovery and application. This was a personal matter in which no one had any right to interfere, but by leaving these details free and acting in spiritual concert and sympathy, men would be found to be working for one common end, though they differed widely in opinion and intelligence, and be as distant as the poles asunder. Men might unite co-operatively for any good purpose in which two or more could agree to act. The plan of a subscription for the diffusion of literature recommended by Mr. Johnson had been carried out for years by the Spiritual Institution which received hundreds of pounds annually for that and other purposes. Thousands of packages were sent out yearly, and particularly to the Manchester district. Some time ago, "Fritz," in a letter to the *Manchester Examiner*, recommended that application should be made to the Spiritual Institution for information how to investigate Spiritualism at home. Hundreds of packets were applied for, and thus, in a way that cost almost nothing, a great work was done. The notices which Mr. Fitton so thoughtfully printed on the hymns no doubt also caused inquiries to be made. We offered 100,000 publications gratis if a movement were made to put information respecting Spiritualism into every family in the empire. If the *MEDIUM* were increased in circulation to the extent of 10,000 weekly the price might be reduced to 1d. weekly. The sole object in engaging in this work was to promote Spiritualism, and not flourish in paltry trading enterprises, and hence the prime object was the good to be accomplished.

After the conference visitors from a distance retired to another room and enjoyed a family tea party on a large scale.

#### THE EVENING MEETING

was a crowded one and a more intelligent or harmonious audience it would be difficult to meet with. The subject was the Spiritual Plan of Salvation; but of the discourse we have not space to say anything. All we remember is the warm grasp of numerous friendly hands, in many cases parting with valuable gifts to sustain our work. There was a deep expression of sympathy for us on account of the assaults we have recently sustained from those whose gift in spiritualism it seems to be to impede our work were it possible. We retain warm remembrances of our Manchester friends, one and all, from the official on the platform to the newest adherent in the hall; they treated us handsomely, kindly, appreciatively. The £5 donated to the funds of the Spiritual Institution was not the "best gift" tendered to us. The excellent influence which pervaded the rooms gave us a power to work and to enjoy it too, which has en-

riched our inner resources even as material benefits have sustained us materially.

On returning to our hospitable quarters at Mrs. Davies's, we had a pleasant sitting with the ladies of the family; also present Mr. Davies and Mr. Gallagher, the latter gentleman described two spirits which we readily recognised.

#### SPIRITUALISM AND ITS ADVERSARIES.

The term "Spiritualist" is to us so sacred that it pains us to apply it to the title of a London newspaper, to which we alluded two weeks ago in an article entitled "Penny-a-linerism versus Spiritualism." Those who know us, and are able to judge of the conduct to which we have been subjected by that newspaper, will wonder that one Spiritualist can thus treat another, and one who has done such eminent and disinterested service for the cause. Before supposing that one Spiritualist can thus abuse another, we must first be certain that the offender is a Spiritualist. Here is a definition which requires to be instituted. Taking the heaven-born motto of the Spiritual Institution as a basis, "The discovery of truth, the diffusion of truth, and the application of truth to the welfare of humanity," and recognising as a Spiritualist one who is actuated by such a sentiment, we could not apply a like term to one whose motive and conduct were the discovery of derogatory falsehoods, the diffusion of slander, and the application of vindictive malice to the annoyance of a successful rival. Surely the two persons cannot belong to the same class. To have gained the experience that spiritual phenomena do take place is but slender claim to being a Spiritualist, but to speculate in the manufacture of a newspaper, filled with reports of spiritual meetings and seances, and sell the article at two or three times its market value, sending round the hat to collect the balance wanted to render the speculator's devotion complete, is but a poor claim to disinterestedness. Such an adventurer may be a trader on Spiritualism, absorbing its slender means without tendering due equivalent, and assume a position in which the interests of the proprietorship are the only apparent consideration. When such a paper systematically does all it can to misrepresent and injure the labours of those whose Spiritualism no one will dispute, interview public characters as Mrs. Tappan was recently interviewed at Darlington, and request that their announcements shall only appear in his paper; when secretaries are tutored to send official reports only to "our paper," and even a clerk in the office of another journal is solicited for news, then we conclude that the object of the editor is his own interests and not the interests of Spiritualism.

When this line of policy is so apparent in any one, and when that one is known to be professionally in the newspaper line of business, and when Spiritualists and their chosen agent are censured for "selling under cost price," the onlooker is forced to the logical conclusion that sales, profits, business, is the prime object of the speculation, and nothing which would act as an obstacle to that end. We have nothing to do with the motives of individuals, but their actions are public property, and in pointing them out we need not add colouring-matter, as each beholder is able to judge for himself; and our object is not to return dirt for dirt, but to present some possible explanation for the unfraternal act of one assumed Spiritualist trying to injure not only another, but to interrupt the work of Spiritualism, and insult its most generous supporters. Surely such conduct is not the work of a Spiritualist, for that would be a contradiction of terms. It is something like the muddle of the "Christianity of Jesus" being so opposed to the "Christianity of the Churches." We shall soon have the Spiritualism of the Spiritualists and the Spiritualism of newspaper speculators, penny-a-liners, and political adventurers.

We have had the opinion of several hundreds of our readers on the conduct of our adversary, and their unmixed contempt and indignation have been so clearly expressed, that we are quite disarmed, and have not a shot to fire. Our battle has been fought for us, and all that remains for us to do is to affect a little cool philosophy over the matter. Mr. Kilburn has forwarded the following communication:—

Mr. Kilburn will thank the Editor of the *MEDIUM* to insert the following letter, which he has sent to the *Spiritualist*:—

To the Editor of the "*Spiritualist*."

SIR,—Lest the truth be hidden in the cloud of words which appear in your last issue, I, though averse to personal publicity, reluctantly offer the following remarks:—

It is endeavoured to be established, and that too with certain sinister imputations, that a commercial connection has existed betwixt Mr. Burns and myself. To this I take entire exception, and it is only the want of spiritual perception which prevents our detractors from sensing the true state of affairs.

In the year 1868, acting under a deep impression of the high and holy mission of Spiritualism, and with an earnest desire to take some part in extending its blessings to my fellow-creatures, I made overtures to Mr. Burns, in whom I then and ever since have recognised a devoted, efficient, and self-forgetting servant of the truth.

Those who know my circumstances will not need to be told that no business or trading motives had anything to do with these negotiations. Mr. Burns, however, not only did not favour my proposals, but most ingenuously pointed to the toils and slavery of a pioneer in so unpopular a cause as Spiritualism, and with the utmost candour laid bare the arduous and up-hill future which in all human probability awaited himself and his scheme. Time and further experience have shown that my fittest sphere lay elsewhere.

Now, had Mr. Burns been actuated by the "commercial" motives which are so pertinaciously imputed to him, would he not have rather encouraged my proposals, and thereby strengthened his position, both personally and pecuniarily?

During the year named I visited London for the purpose of conferring with Mr. Burns; and Mr. Everitt, in whose house I was a guest, and for whom I have ever entertained the warmest respect and friendship, acted the part of mutual confidential friend. I am somewhat grieved to find that he has been induced to assert that the matter was a public and not a private one. Of Mr. Harrison I know nothing, nor have I anything whatever to do with his private feeling towards Mr. Burns. This, however, is true, that by constantly repeated paragraphs the *Spiritualist* newspaper has omitted no opportunity of damaging Mr. Burns in the eyes of the people, nor do I ever remember to have seen a solitary acknowledgment of the world-wide usefulness of the efforts so faithfully made at Southampton Row.

One charge which has so often been made is that of "trade interests." This is so entirely unfounded as to be either childish or malicious. Many of Mr. Burns's friends think that not looking after "number one" is his weak point, and wish he had the faculty a little further developed.

The *Spiritualist* newspaper also makes some sneering allusions to Mr. Burns and myself admiring each other in public.

If I were not a modest man, I would say that such a course is entirely unnecessary, seeing that we are both such favourites with all who really know us. But joking apart, what can the writer mean by making such wanton and baseless assertions?

A reference to anything which has come from me in this direction will show that I have always urged the "work" and not merely the "man." It is true, nevertheless, that here, as elsewhere, the "survival of the fittest" is desirable.

Mr. Burns has devoted his life to the spread of truth with an earnestness and efficiency which is abundantly apparent, and I have only followed the dictates of my higher nature when I have urged, as I here again once more heartily do, the Spiritualists to sustain him in his work.

—Yours, &c.,

N. KILBURN, JUN.

Bishop Auckland, September 14, 1874.

The above letter is a valuable testimonial to Mr. Kilburn's generosity and unselfish devotion, and also to the worthiness of Mr. Burns to excite so much confidence. Such glorious instances of disinterestedness place us in a position beyond the power of utterance. They are too sacred for mortal gaze, and our eyes fill with gratitude as we cherish in our soul, side by side with the memory of much affliction and hardship, the deathless fragrance of so much goodness and purity of motive. Mr. Kilburn, and others like him, do not desire it to be known where the "mint of money" has come from which has been so nobly spent in this cause. Would to God Mr. Everitt and other opponents of our work would go and do likewise.

From the letter of another correspondent we quote as follows:—

"I am half way between pity and contempt for the silly attitude exhibited towards you, and your noble institution, by Harrison and Co.

"I had some notion of throwing in my little help to further the objects of the so-called National Association of British Spiritualists, but the whole thing, conjoined with Harrisonian Spiritualism, is too much like the Tooley Street claim—'We, the people of England.' And when I fancy this spleen editor, and the peculiar clique which are aping the 'Three Tailors,' proclaiming themselves 'We, the National British Spiritualists,' I feel symptoms of disgust rising within me, and I turn for relief to my MEDIUM and *Human Nature*. And I reflect on the many evidences I meet with all over the kingdom, in my travels, that this bombastic assumption of a few in London is mere 'moonshine.' The little light there is about it is borrowed.—Ever yours, and firmer than ever in our common cause, J. Lonn."

We might occupy much space with similar extracts. There has not been such a budget of indignation-stirring mischief showered out amongst Spiritualists since we knew anything of them. It will work its own cure in time. On another occasion we may have something to say on the various kinds of impostors who lurk on the frontiers of Spiritualism—newspaper men, organisers, sectarian apologists, and other needy and unscrupulous individuals. Meantime our course is onwards.

A snake one day crept into a mechanic's shop, and finding a long round rasp he thought by its shape it was food for him, and began to lick it with a view to swallowing it. Soon the abrasion caused the snake's tongue to bleed, and thinking the blood was derived from the object he was licking, he continued the process till his tongue was entirely worn away, and regaled himself with his own virulent humours. Alas, poor snake!

#### RESPECTABLE LIES.

By MISS LIZZIE DOTEN.

"A respectable lie, sir! Pray, what do you mean?"

Why the term in itself is a plain contradiction.

A lie is a lie, and deserves no respect,

But merciless judgment, and speedy conviction.

It springs from corruption, is servile and mean,

An evil conception, a coward's invention,

And whether direct, or but simply implied,

Has naught but deceit for its end and intention."

Ah, yes! very well! So good morals would teach;

But facts are the most stubborn things in existence,

And they tend to show that great lies win respect,

And hold their position with wondrous persistence.

The small lies, the white lies, the lies feebly told,

The world will condemn both in spirit and letter,

But the great bloated lies will be held in respect,

And the larger and older a lie is, the better.

A respectable lie, from a popular man,

On a popular theme, never taxes endurance;

And the pure golden coin of unpopular truth

Is often refused for the brass of assurance.

You may dare all the laws of the land to defy,  
And bear to the truth the most shameful relation,  
But never attack a respectable lie,

If you value a name, or a good reputation.

A lie well established, and hoary with age,

Resists the assaults of the boldest seceder;

While he is accounted the greatest of saints

Who silences reason and follows the leader.

Whenever a mortal has dared to be wise,

And seize upon truth, as the soul's "Magna Charta,"

He always has won from the lovers of lies

The name of a fool, or the fate of a martyr.

There are popular lies, and political lies,

And "lies that stick fast between buying and selling,"

And lies of politeness—conventional lies

(Which scarcely are reckoned as such in the telling).

There are lies of sheer malice, and slanderous lies,

From those who delight to peck filth like a pigeon;

But the oldest and far most respectable lies

Are those that are told in the name of religion.

Theology sits like a tyrant enthroned,

A system *per se* with a fixed nomenclature,

Derived from strange doctrines, and dogmas, and creeds,

At war with man's reason, with God and with nature;

And he who subscribes to the popular faith

Never questions the fact of Divine inspiration,

But holds to the Bible as absolute truth,

From Genesis through to St. John's Revelation.

We mock at the Catholic bigots at Rome,

Who strive with their dogmas man's reason to fetter;

But we turn to the Protestant bigots at home,

And we find that their dogmas are scarce a whit better.

We are called to believe in the wrath of the Lord—

In endless damnation, and torments infernal;

While around and above us, the Infinite Truth,

Scarce heeded or heard, speaks sublime and eternal.

It is sad—but the day-star is shining on high,

And Science comes in with her conquering legions;

And every respectable, time-honoured lie

Will fly from her face to the mythical regions.

The soul shall no longer with terror behold

The red waves of wrath that leap up to engulf her,

For Science ignores the existence of hell,

And chemistry finds better uses for sulphur.

We may dare to repose in the beautiful faith,

That an Infinite Life is the source of all being;

And though we must strive with delusion and death,

We can trust to a love and a wisdom all-seeing;

We may dare in the strength of the soul to arise,

And walk where our feet shall not stumble or falter;

And, freed from the bondage of time-honoured lies,

To lay all we have on the Truth's sacred altar.

Charleston, U.S., February 12th, 1870.

#### TOM EVES—A SKETCH.

Amongst those who have but recently stepped forth from the privacy of the home circle into the arena of public mediumship may be mentioned the name of Mr. Tom Eves, of Liverpool, who is at present staying at Ulverston, near Lake Windermere. We have been favoured with the following account of Mr. Eves's gifts, which would tend to show that his mediumship is as versatile in its phases as it is powerful and concurrent in its results:—

*The Table Tiltings.*—This, perhaps the lowest phenomenon in connection with Spiritualism, is exemplified through Mr. Eves. It is no uncommon thing for a large table to sway backwards and forwards, and reel as though endowed with life, when the medium's hands have been placed upon it for a short time. Whilst Mr. Eves was sitting the other day with his host and hostess, it was proposed that "the table should be tried." Accordingly the three repaired into the dining-room, and placed their hands upon the large loo-table in the centre of the apartment, when it immediately, in full daylight, rose from the ground and hung in space, where it remained until the lady grew nervous and took her hands away, when it descended to the floor. At times the table is lifted at once several feet high, and is then brought violently to the ground.

*The Raps.*—These are very loud and clear. They come in full light upon the table after the medium has sat for a few minutes, and can be heard distinctly from any part of the room. There is an intelligence about them, as they either reply correctly to questions or say that they do not know. They seldom or never mislead the querist, but give a prompt affirmative or negative. Mr. Eves describes very accurately the sensation felt by him just before the raps take place. He feels, as it were, a spark leave the pit of his stomach, travel across to the table, run along the hands, and then discharge with a slight shock near the fingertips on the table, the sound closely resembling the crack emitted from an electric machine, though much louder. It is sometimes said by those learned people who know everything, and who, in their self-esteem, set down Spiritualists as ignorant madmen, that if the hands were only placed on a table the cover of which was formed of glass, there would be no manifestations. The best reply to this assertion is given by an experiment tried the other day. The writer was remarking to Mr. Eves the fact that Mrs. Jenoken (Miss Kate Fox) could obtain the raps by simply laying her hands upon the window-panes; whereupon Mr. Eves, rising from his chair and approaching the window of the room, said, "I have never tried that." On putting one hand upon the pane there was no result, but when he placed the two upon the glass the raps rang out as though he had been sitting at the circle. The experiment was repeated, on a second occasion, by placing the hands upon the glass of a large mirror above the fireplace, when the same results were achieved.



*The Levitation of Solids.*—If there be a power capable of lifting a heavy table in the light, it is not difficult to conceive that such a power could in the dark circle with a harmonious company produce great effects. The ordinary phenomena witnessed at Mr. Eves's sittings are the carrying of paper tubes, the lifting of various articles usually found in a well-furnished house, the playing of a tambourine or other musical instrument in the air, and the touching of the sitters by spirit-hands. By rubbing the tubes or tambourine with phosphorus these can be seen floating about whilst the medium is at the table firmly held by "investigators" on either side of him. Frequently the company are sprinkled by scent which falls in a gentle shower from above the circle. The odour is very refreshing, and the effects of the perfume remain in the room or on the dress for weeks or months. Flowers seen in one room after the medium had gone into the other have been carried to him; other flowers, with the dew or rain upon them, and sometimes a whole plant, with roots attached, have been brought indoors and deposited on the table where Mr. Eves and others have been sitting. On one occasion a blacklead pencil was carried from one house to another many miles distant, and only last week two parchment labels taken from a locked trunk were conveyed from Ulverston to Coniston.

*Spirit Lights* are frequently seen at the seances. These rise like stars from the centre of the table, shoot up in the direction of the ceiling, hover above the sitters, and then disappear as mysteriously as they came.

*The Materialisations* are, however, the great point of Mr. Eves's mediumship. They occur with a regularity and distinctness that are surprising. The spirit who has shown himself most distinctly to the writer is "George Holt," a thorough Lancashire man of the olden time. He is apparently about seventy years of age, has a fine silvery, flowing beard and a bald head, the skin on which, with the reflections of the light, can be plainly seen. "George" has a strange-looking lamp which he carries in his hand to show himself. It is very different from that of "John King," as seen through Mr. Williams's mediumship; though the effects produced are the same, namely, to light up the figure of the spirit. "John's" lamp appears to be a hard crystalline substance, whilst "George's" is delicately soft, and gives way to pressure. Besides "George," other spirits manifest. "Robert Smythe," another of Tom Eves's guides, frequently appears. He is a big burly man, with black hair and whiskers—what the ladies would call "a handsome fellow." Then a fair-haired girl, a deceased sister of the medium, "demonstrates," and at times relatives of the people sitting in the room, who are at once identified. Sometimes two spirits are out of the cabinet at one and the same time, and as many as six have shown on one evening. People who are sceptical may know that even when Mr. Eves was placed in a large box, the cover of which was screwed down and nothing left but an opening in the lid through which the head was pushed, the manifestations still occurred.

*Direct Writing* is another phase of mediumship. This is only exhibited at intervals, and appears to be the work of not more than one or two particular spirits. Poetry of indisputable merit has been given direct. The mode in which this was done was as follows: The sitters, four or five in number, gathered round the table in the dark. Sheets of paper and pencils were placed on the table, and then results were awaited. Presently the table rose to the ceiling; a series ofappings on the wood, very much resembling the click of telegraphic instruments, were heard; the table then descended, and—all in about the space of fifteen seconds—the writing was done. On lighting up, a poem of 100 lines or an essay of equal length would be found, attached to which were the signatures of the authors. Mr. Eves is no scholar, but the following nicely-written Greek verse was given in the manner above described, at the end of a poetic contribution:—

Νῦν δὲ μὲναι πιστὸς, ἔλπις, ἀγάπη  
τὰ τρία πάντα μείρων δὲ τούτων ἡ ἀγάπη.

The translation is to be found in the last verse of the 13th chapter of the first Epistle of Corinthians. Latin phrases have been written in a similar manner.

*The Direct Voice* is frequently heard at Mr. Eves's seances. The stenographer-lungs of "Robert" can be heard whilst the medium is speaking, or if both are not talking at the same time, then "Robert" steps in, as it were, to use the breath of the medium for his own articulations.

*The Controls.*—Having got beyond the stage at which marvel after marvel is demanded, the writer has now come to the conclusion that, notwithstanding the extraordinary phenomena produced by "George" and "Robert," the most interesting features of Mr. Eves's mediumship are "the controls." That is to say, the time when you can best bring yourself into actual communion with the so-called dead is when the spirits entrance the medium, and at your own fireside join in any conversation which may happen to be going on. The spirits who control are not usually those who give the physical manifestations, though these will sometimes come. The writer has seen Mr. Eves busily engaged at a letter, when, in an instant, he has been entranced, and "the French Doctor," a highly intellectual spirit, has looked in to have a chat. This spirit talks in broken English, and is occasionally at a loss for an English word to represent his ideas. He is always happy when prescribing for patients, and is particularly clever in diseases of the eye—this, he says, being his "speciality" in earth-life. It would take a small pamphlet to chronicle all the cures he has effected. The other controls who of an evening look in when the medium may be smoking his pipe, reading a book, or telling some of his experiences, are Mr. Eves's sister "Rachel," "William Carter," a Cheshire farmer when "on this side," and "Michael Euphony," an Irishman from Waterford, who was when "in the flesh" a friend of the medium, and who has by that friendship become attached to him now that he has crossed the dark valley, as our parson friends would describe it. "Michael" or "Mikey" was a splendid concertina player, and he generally fingers the keys again when he controls Mr. Eves. His Irish humour frequently displays itself in replies to questions put to him.

I suffice, in conclusion, to remark that, though there are many mediums now before the English public, there is perhaps no other in whom so many forms of the phenomenon of modern Spiritualism display themselves; and that there is no one more fully deserving of the kind considerations of the public than the subject of this sketch, is the decided conviction of the writer.

## THE SEANCE OF SEANCES.

Medium: Miss Clark, of Liverpool. The touchstone of science, Spiritualism, is the beautiful reality of all systems of human knowledge, since it demonstrates to the man of science, as to every other truth-seeker in materialism or out of it, that all which is essential to our nature, either in time or eternity, is spirit, soul, self; and that departed friends hold communion with us in mortal coil, from generation to generation, continuously. Whether we say, with Berkeley, "that the external world is only a succession of notions impressed on the spirit of man by the spirit of God," or even concur in the philosophy of Hume, "that things material are the mere educt of mind itself," there is no longer doubt in the reality of an intelligent existence, distinct from the material universe of organic beings, on the part of those investigators of spiritual phenomena, qualified by adequate experience to give a practical opinion upon the subject, philosophically or scientifically, in the year 1874. Spiritualism gives light to platonists and secularists. Its skies have a deep and rich heavenly blue, not vaporous and clouded with pestilential germs, but full of refreshing breezes redolent of myrtle flowers and orange blossoms. Truth to tell, the sages of old in the groves of Acadamus were themselves Spiritualists. They believed spirit to be quite distinct from matter, in such a way or mode, that death is the literal separation of one from the other, the body of man continuing to exist as mere atomic forms throughout nature, the spirit as an intelligent being whose ethereal substance is really acquired knowledge, thought, or spirituality alone. The anti-platonists were the veritable prototypes of Darwin, Huxley, and Tyndall, inasmuch as they propounded the same materialistic doctrines, deeming mind in man to be nothing more than a name for those functional powers of brain, or mental capabilities, termed sensation, perception, will, memory, &c., with which nervous granules are endowed throughout the animal kingdom. Tyndallism involves no other change, in scientific imagination, than the substitution of polar molecules, and an azure infinity, for the dust and ashes of old mortality. Mind ceases, at death, in the molecular physics of cerebral organisation, just as motion ceases in a rolling ball when it comes to a state of rest. It is thus that the Belfast physicist outlines the sequestration of spiritual gifts, as things too unsubstantial to roam from the dissecting-room of his friend Huxley. Mental science in 1874 was anticipated, therefore, at Athens by the naturalism of the philosophers of Greece hundreds of years anterior to the time of Christ. And, but for Spiritualism, what knows all the science or religion of Christendom? That a future life is not the existence of spirit separately from matter (which is the doctrine of platonists of the first water), nor of the re-union of the human soul with the human body, after the latter has for centuries existed independently elsewhere. Obviously this is the creed of a majority of Christians. Again, we are taught to believe by theologians—and this is, indeed, the opinion of anti-platonists—that there will be a raising of each dead body only at the last day, as a division of theological ruminant quadrupeds—Capra and Orea—by the "carpenter's son" of Judæa, officially; or, at all events, there shall yet be some kind of resurrection through the spirit of God, under new circumstances of coming existence, and that a spiritual body, anti-platonic or Christian, shall then be evolved from that which was once a material body, deprived of its flesh and blood. Verily, who dare say that Spiritualism has arrived somewhat prematurely? And how shall its manifold blessings and stupendous wonders be described? Reverting to the mediumship of Miss K. Clark, of Liverpool, and the materialism of spirit-forms, I must say, in justice to her meritorious popularity, that if one of the surest tests of experimental science be absolute, practical, demonstrative proof of its truth—in nature and in fact—then Miss Clark's mediumship affords that opportunity of proving the beautiful reality of Spiritualism, invincibly and conclusively. In presence of Mr. Martheze of Brighton; Mr. and Mrs. Bowen, Mr. and Mrs. Casson, Mr. Oatham, Mr. Hope, and myself (not to mention a number of visitors in the adjacent room), at No. 9, Crown Street, Liverpool, on the evening of Sunday, August 30th, 1874, Miss K. Clark literally opened to us the world of spirits, demonstrating—consciously and unconsciously—in the most perfect manner possible, the modes, qualities, attributes, constitution, and external characteristics of a living visitor from the Summer-land. Both normally and in trance, at intervals, was the medium conditioned, and accordingly we witnessed physical phenomena of almost every description known to Spiritualists, equally good and great in light as in darkness, viz., spirit-voice, spirit-music, spirit-singing, spirit-talking, and last, but not least, the spirit-form, in magnificence, splendour, and perfection. Prior to his final speech the angel friend said, "Doctor, I love you; pray kiss me, and see the medium and myself independently." Who of all then and there present that had the good fortune to hear the noble and manly Republican blacksmith can possibly forget the matter and manner of "Wat Tyler's" language, as he brilliantly harangued the company on the thrilling incidents of his earthly career, nearly 500 years ago, when, like ourselves now, he was the temporary occupant of a house of mud, or polar molecules, and more emphatically his gloriously triumphant response to my own quotation from Smollett's *Ode to Independence*?

Thy spirit, Independence, let me share;  
Lord of the lion heart and eagle eye,  
Thy steps I follow with my bosom bare,  
Nor heed the storm that howls along the sky.

Having applied every conceivable scientific test to the mediumship of Miss K. Clark, of Liverpool, especially attesting the independent nature of each life, and found her to be a lady of sterling integrity, I venture to think that she may dare all things, and endure all things, like every true Spiritualist, in the legitimate search for deathless knowledge, still remembering that in the examination of the laws of Nature we read the Book of God, a volume that fills each worthy soul to overflowing with images of love and beauty, visions serene and bright, that sink like morning dreams of heaven upon our senses, and bless us evermore with purity and peace.

WILLIAM HITCHMAN, M.D.

MR. MORSE AT EASTBOURNE.—The local *Chronicle* reports that Mr. Morse addressed a "numerous attendance" at the Assembly Room on Monday, September 8. Mr. Cooper presided, and the subject was—"Spiritualism: What is it, and What can it accomplish?"

## DOES NATIONAL ASSOCIATION BENEFIT SPIRITUALISM?

A Paper read by Mr. FAIRBOLD at the weekly discussion by the Marylebone Association, held at the Shakespeare Coffee House, 6, Blandford Street, on Wednesday, September 9th.

We find that national religious associations always, after a time, merge into creeds and dogmas; and if we take the Swedenborgians as an example of many others, we find they are the most bigoted people. Let us take the Established Church as a national organisation; it abounds with creeds and dogmas, and none of its clergy are permitted to preach from the dictates of their conscience, but must preach according to the Thirty-nine Articles of the Church. Now let us take modern Spiritualism, the greatest and mightiest revelation that has ever dawned upon mankind; should not the national Established Church have been the first to hail this great truth? Should not all the church bells have been set ringing, to call God's people together and proclaim this great joy to the nation? Now what do we find? We find that the Church rejects Spiritualism, because it is against the teachings of the Established Church; and those of its members who believe the phenomena to be true, attribute them to the works of the devil. Now if the clergy were not creed-bound, we should find that Spiritualism would be proclaimed from many a pulpit. Now the greatest marvel ever known is, that this modern Spiritualism, which is in opposition to the Church, in opposition to the Press, and in opposition to the millions of bigoted and orthodox people, counts its 26 millions of adherents to-day. Now if this great movement can make 26 millions of converts in 26 years without any national association to direct its course, then it becomes a very important question to ask, will the establishment of a National Association of Spiritualists be beneficial to the cause and progress of Spiritualism? I can do no better here than read a dozen lines which occur in Mrs. Tappan's oration, in No. 209 MEDIUM, April 3rd, which I think is remarkably to the point (quotation not given). Then we have William Howitt's two letters against national organisation; they are, in point of argument, truly magnificent. Then we have Mr. Emory Jones, Gerald Massey, and others. Now we have here already an example in the British National Association of Spiritualists—the first of its kind in England. By the name of a National Association of Spiritualists I understand an association elected by the majority of Spiritualists; but I contend that the will of the Spiritualists has never been consulted, and that the British National Association of Spiritualists has not derived its name from the majority of Spiritualists, and I think we have, therefore, the right to question its authority. The secretary of the conference the other day stated that the British National was constituted because the first jubilee conference in Darlington could not carry out its programme, to which Mr. Richmond replies in the MEDIUM, No. 230, that that is sheer nonsense and untruth. That there is no sympathy with the National is apparent in the fact that there is not one London society which has joined the National. Now let us see what they have been doing at their first conference. As the proceedings have been published more or less in all the daily and weekly papers, we may presume that millions of people have been made acquainted therewith, and no doubt thousands of people have been reading them, in the expectation of finding what really Spiritualism is, and what good it contains. Now every sincere Spiritualist expected that the National would come before the British public and state the great and noble truth it advocates, to tell the people that Spiritualism contains the true germ of man's salvation, that the gulf between heaven and earth is bridged over, and that heavenly messengers are descending to bring a great and glorious revelation to the children of earth; that no one of God's children is to be lost; that all shall be made happy; that there is no devil to drag God's dear humanity into everlasting perdition; that God in his great mercy has ordained that the souls of those we mourn as dead are still to visit earth again, to guard and comfort us, and convey to us loving and glorious messages. If the British National would have brought Spiritualism before the public in its grandest religious aspect, then it would have done a great amount of good, and many a religious-minded man would have been truly grateful for this revelation; but what do we find? Why, one gentleman states that the spirits come and make his bed, to which the *Telegraph* replies that we shall soon be able to dispense with our housemaids and chambermaids; also that the spirits walk upstairs like a heavy man, to which again the *Telegraph* advises that gentleman to look out for his silver spoon. Another gentleman states that the spirits make his pills for him; another gentleman states that the spirits supply him with whiskey and water, to which the *Marylebone Mercury* observed that it is very consoling to know that they are not all teetotallers in the spirit world. Now this is the great revelation with which the British National Association comes before the British public, to induce them to enrol themselves as members and to investigate Spiritualism. Can we wonder that the press ridicules it, when the Nationals furnish the materials? Here is a statement made at the conference by a minister of the Church of England, who has been sitting with Mrs. Macdougall Gregory hundreds of times, has heard the tiny raps and has seen the materialised spirit-form, has heard the spirit-voice and has received messages from the Summer-land; and yet this man of God says, after eighteen months' investigation, he is a greater sceptic than before. Again this reverend gentleman made a rather startling announcement. He said: "Supposing you Spiritualists are right, it don't follow that the Church is wrong." Now, compare this statement with the statement of Gerald Massey, an honest, independent Spiritualist. He says: "There can be no peace, no truce between Spiritualism and the Christian theology; and silently but swiftly both armies are preparing for their death struggle." Now my opinion is the great struggle of the spirit world is to combat against the errors of the Church. Let Spiritualism be proclaimed from every pulpit in the land as it is taught by the spirits, then we shall have soon a better and a happier nation. The Church is the great stumbling-block; and if the rev. gentleman who spoke at the National Conference thinks that Spiritualism shall bow down its head to the Church, then the right-minded Spiritualist will tell him that he makes a tremendous mistake. A pure and unadulterated Spiritualism has been handed down to us from the spirit world, and a pure and unadulterated Spiritualism shall be preached to God's people; and if the present Church will not accept the task, then we shall build

our own church, and that church shall be called the Spiritual Church, and our motto shall be the words of our Brother Jesus—"Ye shall know the truth, and the truth shall make you free." In conclusion, I tender my solemn protest against the British National, and my warmest thanks to the Spiritual Institution and its admirable manager, and hope that he may long be spared to bring blessings into thousands of homes, for his brave and noble struggle for a pure and unadulterated Spiritualism. After the reading of this paper a discussion followed, which was adjourned for a month.

## DARLINGTON.

Mr. Editor.—Allow me to thank you very much for withholding Mr. Hinde's unthoughtful and unkind remarks, and for your remarks which you kindly and truthfully add on the Jubilee Conference, &c. In my letter which you published in the MEDIUM of August 21 I do not say Mrs. Butterfield did not represent "the Association" at Darlington, but that, in making the statement referred to by Mr. Joy she represented the "Hinde Brothers." In her (Mrs. Butterfield's) address to the Liverpool Conference, when making the statement referred to, Mrs. Butterfield parenthetically stated that in making the statement, "I at least represent the Hinde, who desired me to say so to this conference." I do not know anyone in Darlington but the Hinde, who is unthoughtful enough to say that the labours or the effects of the Jubilee Conference in Darlington have been entirely dissipated, as now claimed by Mr. G. R. Hinde; such a statement is unphilosophical. Mr. G. R. Hinde himself (by a slip of the tongue, I suppose) came to me at the close of the Jubilee Conference in the conference room, and assured me what a great good and progress he had realised by means of the conference, &c., &c. Now, he must have lost all this good and progress again if the conference labours have become an entire failure. The truth is that there is a great degree of progress in the condition of Spiritualists and Spiritualism in Darlington dating from the time of the Jubilee Conference.

Relative to the subject of "organisation," Darlington is also greatly improved. Then, as now, no specific or political organisation to bind brother to brother existed, but the spiritual and voluntary principle now reigns predominant (if the latter be a proper term to use to represent a state of freedom and spiritual enlightenment), which is now enjoyed in Darlington and even by Mr. G. R. Hinde to a greater extent than ever before.—I remain, dear Sir, yours faithfully,

D. RICHMOND.

78, Chapel Street, Darlington, September 13, 1874.

## DR. DAVIES'S LECTURES.

It will be seen from our advertising columns, that this versatile ecclesiastic, of Unorthodox notoriety, having returned from the big scenes at the Pontigny shrine, is about to break out in a new place, as a lecturer on Spiritualism. "Modern Spiritualism, its pros and cons, a narrative of experiences," is to be the title of his address; and we confess to being a little curious about the "cons." Perhaps the uninitiated will be more interested in the "pros," but we, at all events, can have no objection to a full statement of the balanced arguments. From what Dr. Davies has already published, in *Human Nature* and elsewhere, we have no reason to believe he will deal otherwise than fairly with the matter. The amount of evidence he has, according to his own showing, had at first hand, ought to be enough to convince any ordinary investigator. Perhaps Dr. Davies's doubts "die hard," anyhow we counsel our readers, Spiritualist or otherwise, to give Dr. Davies a fair hearing. The subject is one of universal interest, and he occupies, as we have said, a neutral platform. We do not know many "parsons" of whom we could say so much. An ecclesiastic who has had the pluck to follow up "Unorthodox" with "Heterodox London," despite the wrath of the *Saturday Review*, feebly re-echoed in the *Pall Mall*, and still more so in the *Globe*, has had a good training for lecturing on an unpopular subject. Dr. Davies is no tyro in the lecturing way on other topics, and we hope he will interest his audiences as well on Spiritualism as he has for several years about the Great Drama. It is a far more interesting and useful subject. Already we hear Dr. Davies has engaged to deliver his lecture as far north as Peterhead, and he seeks other engagements *en route* for November.

## THE DESPERATE CASE OF CANCEROUS TUMOUR CURED.

Dear Mr. Burns.—I am exceedingly surprised and sorry to find that the small fact of my not having appended my full name to the account of my cure in your last week's issue should have caused so great an amount of dissatisfaction. Surely, the addition of the few letters required to make up the full Christian and surname of so humble an individual as myself could have no weight where Mr. Slater's is taken for granted. However, will you kindly do me the favour to inform your readers that my name is withheld from the general public for private reasons with which it is not necessary I should make either it or the editors of other Spiritualistic papers acquainted, and those of my medical men, from a sense of honour, which I should be sorry to be so guilty as to infringe. I should have thought that the fact itself would have been sufficient, even with the enormous blemish alluded to, to have ensured it a kindly reception, and so it would have others been as anxious for the promulgation of spiritual truth as yourself; and although from its having been already published in the MEDIUM, it is now "stale" news (which, by the way, cannot by any possibility be more stale than extracts from "Debatable Land," the *Banner*, &c.), I am sure that you, Sir, will not withhold it from a place in whatever columns are at your disposal.

I shall be happy to answer any communications addressed to my initials, 15, Southampton Row, Holborn. With many thanks for your courtesy, I remain, dear Mr. Burns, yours, &c., A. C. B.

London, September 15, 1874.

[The publication in our issue of last week of the pathetic narrative supplied by our correspondent has made a deep and wide impression upon the readers of the MEDIUM, and will ultimately do much to promote the cause. As we received the MS. literally on preparing for press, several errors occurred in the hurried reading, which we now correct. The term "brain" was used for "liver" in the sentence alluding to the spleen; and in the clause in which "iodide" is used, having been applied to the navel (see bottom of first column, page 571), the term should have been "iodine," or "tincture of iodine." We now publish the article as a tract for free circulation.—Ed. M.]

### THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—  
One copy, post free, weekly, 2d.; per annum, 8s. 8d.  
Two copies " " " 4d. " 17s. 4d.  
Three " " " 5d. " £1 3s. 10d.  
Four copies and upwards, in one wrapper, post free, 1½d. each per week, or 6s. 6d. per year.

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 18, 1874.

### DR. SEXTON'S REPLY TO PROFESSOR TYNDALL, A NEW PROPOSAL.

We have only recently received the completion of the MS. of this work from Dr. Sexton, and as the time passes rapidly in which the reply can be of the greatest use to the movement, we have decided on giving it complete in next number of the MEDIUM. It was our intention to bring it out in a pamphlet of imposing appearance, printed on large type and in a handsome wrapper. This would have made a good 1s. work, offered to our subscribers at 6s. per dozen. To carry out this plan would necessitate the outlay of £20, besides the cost of the MS. At this season of the year we are not in a position to sustain such an outlay in one week, which would be necessary if the work is to be placed in the hands of the public immediately. It is quite probable also that it would be some considerable time before £20 worth were sold, which would not cover all expenses, as the author has been paid £5 for writing it. To save further risk, and give the able reply the fullest sphere of usefulness, we have resolved on putting it wholly into next week's MEDIUM. We have no desire to extract from our friends a high price for a work to cover a business speculation. We work for Spiritualism according to our means, and not for commercial purposes, hence this explanation. Seeing that we put such a high premium upon the cost of next week's MEDIUM, and place a shilling work in the reader's hands for nothing—for they would take the MEDIUM anyhow—we venture to ask them to give us their hearty support, and order a few thousands extra of next week's issue. We supply 100 copies for 9s., and no doubt there are hundreds of our readers who could well afford to take 100 copies or more and circulate them in their district. Others might combine for a parcel, and thus give the representative men of their localities the privilege of reading Dr. Sexton's Reply. We shall require to have all orders as soon as possible, that paper may be provided to meet the demand. We shall require to sell a great many extra to make up our extra expenses, and we hope every Spiritualist will second our efforts to promote the cause.

### SUNDAY EVENING SERVICES AT THE WEST END.

Dr. Sexton has kindly offered his services gratuitously to the Committee for Sunday next, September 20th, to assist in defraying the expenses already occasioned by holding these services. The subject will be "Objections to Spiritualism Stated and Explained," which lecture was set aside for the Doctor's famous reply to Professor Tyndall. The expenses at present are £29, the receipts £21 16s. 8d. The supporters of Sunday Services are kindly asked to render all the assistance in their power to make next Sunday a success, both numerically and financially, so as to clear off the deficiency.

Will any friends come forward and assist in continuing these services, which have done so much good, until Mrs. Tappan returns next month? If not, they will cease, as the Committee are not in a position to run into expenses any further.—I am, yours truly,  
O. WHITE.  
37, Wyndham Street, W.

### CLOSE OF MRS. TAPPAN'S VISIT TO YORKSHIRE FOR THE SEASON.—MEETINGS AT HALIFAX.

Mrs. Tappan's last engagement in the North will be at Halifax. On Sunday, September 27th, she will deliver two orations in the Mechanics' Hall, Crossley Street—in the afternoon at 2.30, and in the evening at 6.30; the subject to be chosen by the audience. As these may be regarded as Mrs. Tappan's farewell services for the season in the Yorkshire district, it is hoped the friends of the cause will attend in great numbers from the surrounding towns and villages, and make the occasion a hearty demonstration. Anticipating such support, the committee have arranged to provide tea, at 6d. each, in the Hall of Freedom, for such as may come from a distance and require refreshment.

On Monday evening, September 28, Mrs. Tappan will give an oration in the Mechanics' Hall, on "The past and future Statesmen of England," and a poem on "Joseph Arch, the defender of the Agricultural Labourer." The proceeds of this meeting will be devoted to the Halifax Infirmary. Admission to each of the meetings—reserved seats, 1s.; second seats, 6d.; back seats, 3d.

### A MARVEL IN SPIRIT-GRAPHY.

"There is a natural body, and there is a spiritual body."—Paul.  
"I fully believe in Spiritualism, and I could not be a true member of the Church if I had any doubt of it."—Cardinal Wiseman.  
"May I ask any of your readers, who can give me authenticated cases of recognised spirit-photos, to kindly aid me in the preparation of a chapter on that subject?"—M. A. (Oxon.)

To the Editor.—Dear Sir,—I have read with more than ordinary pleasure the article which appears in this month's *Human Nature*, by "M. A." (Oxon); also that in the MEDIUM of Friday last, from the same correspondent. As one "of your readers," I have pleasure in contributing a "mite" to the "chapter" which he contemplates preparing, and particularly as the case to which I shall refer has been duly "authenticated."

Permit me, then, without further preliminary, to inform you that the photograph I sent you of myself, about the middle of last month, and which you kindly transmitted to Mr. Buguet at Paris, has been returned, in addition to which there are six other photographs of my late brother, Tom, who was killed instantaneously by falling from a window, August 12th, 1853. The packet was received on Friday morning, the 4th instant, but I must confess that I did not recognise my brother as he was immediately before the accident, consequently we (myself and our medium) resolved to sit at night and consult our spirit-guides. We did so about 10 o'clock p.m., and had no sooner got seated at the table, in full gaslight, than my spirit-brother appeared in the large mirror, just as he is in the photographs received, the medium, who was still in his normal state, being very much frightened by the sudden apparition. He was, however, immediately controlled, and spoke as follows, which I reported phonographically:—

"Sept. 4, 1874.

"This (the photograph that I had laid upon the table previously) is the picture of your brother if he had been living on earth now, and not as he was thirty years ago; not as he is in the spirit-world, but as he would have been if he had passed through the troubles, irksome cares, and anxieties of this life up to the present—thanks to the guides of Buguet for having been able to invest that countenance with its natural or earth-like appearance. You may know that a man of thirty will be greatly changed at fifty, his own relatives and friends being hardly able to recognise him. In this case, however, you may recognise him. The spirit is a stranger to us, we not having seen him before, so we have gathered this information from other sources."

Immediately on this spirit relinquishing control, the medium was taken possession of by another of our spirit-friends, who in earth-life was called "James Richmond." He was born a few hundreds of yards from here, on what is called "Gallows Hill," and died at 101 years of age. This spirit spoke as follows: "We told him (my spirit-brother 'Tom') not to show himself so terribly sudden, silly beggar. But you see that some of these spirits are in such a hurry to get done what they have to do that they would frighten almost anybody."

I may mention that my spirit-brother "Tom," who is nearly always present with me, promised long before I sent you my *carte de visite* that he would appear upon the plate, and he certainly has to my entire satisfaction. Indeed, of all the spirit-photographs that I have seen, none have been so free from anything repulsive as this of my brother, and the more I examine it, the more am I convinced that the photograph is genuine. In a word, many who knew my brother during his life in the flesh will recognise his "picture" by the singularly benignant countenance with which it is invested. He always appeared in a meditative mood.

If then, the "picture" be really and truly what it professes, that is, neither what he was "thirty years ago," nor as "he is now in the spirit-world," but as he would have been "at fifty years of age," I think I shall be justified in regarding the production as a marvel in spirit-photography.—I remain, dear sir, yours fraternally,  
E. FOSTER.

50, Friargate, Preston, Sept. 15th, 1874.

[When the photograph was received by us from Paris we looked at it and were struck with the decided family resemblance plainly discernable between our correspondent's portrait and that of his brother in spirit-life.—Ed.]

### NEW WORK BY MR. WALLACE.

The announcement will be received with pleasure that a volume is about to appear, containing Mr. Wallace's contributions to the literature of Spiritualism, including his last performance—the articles in the *Fortnightly Review*, which have made that magazine famous in places where it was quite unknown a few months ago. From advertisement it will be perceived that the most liberal arrangements have been offered to the friends of the cause to make the new work of use in their hands. We hope the generous terms will be eagerly accepted.

"The proof Palpable of Immortality" is to be the title of a new work by Epes Sargent, which he is preparing for publication during this autumn. Contributions by the same author are appearing weekly in the *Banner of Light* at present.

ASHMAN'S NEW BOOK.—The *Bedfordshire Times* gives nearly a column of kindly criticism and quotation. The system is pretty fully described, and the results shown. It is pleasing to observe that the Press takes such a deep interest in the question of healing by manipulation.

MR. COGMAN'S quarterly tea-meeting will be held at his Institution, 16, St. Peter's Road, Mile End, on Sunday, September 27. Tea on table at 5 o'clock; tickets, one shilling each. An interesting meeting will be held after tea, at which various mediums and well-known Spiritualists are expected to take part.

A CLINGER FOR "ORTHODOXY."—Little Kitty is only six years old, and she asks, "I say, Regy, how did my mamma get out of the coffin to go in heaven, after they sewed the lid tight, and buried the coffin deep down, and covered it all over?" Submitted to "Orthodoxy" for an explanation.—J. REGINALD OWEN.

DR. MAURICE DAVIES, author of "Unorthodox London" is forming engagements to deliver his lecture, "The Pros and Cons of Spiritualism; a Narrative of Experiences." He lectures in Scotland early in November, and would take a few places en route. For terms, address 44, Netherwood Road, West Kensington Park, W.



Hymns to be sung at the  
**SUNDAY EVENING SERVICES FOR SPIRITUALISTS,**

at  
**MARYLEBONE MUSIC HALL,**

High Street, Marylebone, on

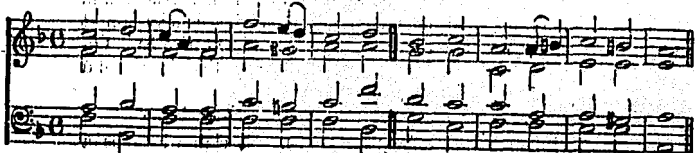
**SUNDAY EVENING SEPTEMBER 20, 1874,**

On which occasion Dr. SEXTON will give a **COMPLIMENTARY LECTURE** on behalf of the funds. Subject—"Objections to Spiritualism Stated and Answered." Metropolitan Spiritualists are earnestly invited to attend and sustain Dr. Sexton and the Committee in their effort to promote the cause of Spiritualism in London. A collection will be made at the close. The service commences at 7 o'clock; doors open at 6.30.

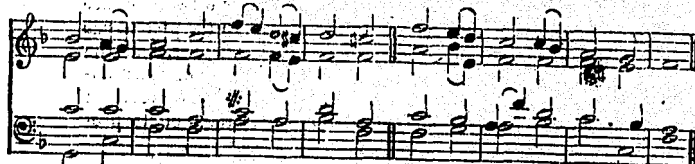
**HYMN 12, "Spiritual Lyre."**

**MOSCOW.**

8737.37.



Guide me, O thou great Je - ho - vah! Pil - grim thro' this bar - ren land;  
I am weak, but thou art migh - ty, Hold me with thy pow'r - ful hand



Bread of hea - ven! Bread of hea - ven! Feed me till I want no more

2 Open now the crystal fountain  
Whence the healing streams do flow;  
Let the fiery cloudy pillar,  
Lead me all my journey through;  
Strong deliverer!  
Be thou still my strength and shield.

**HYMN 69, "Spiritual Lyre."**

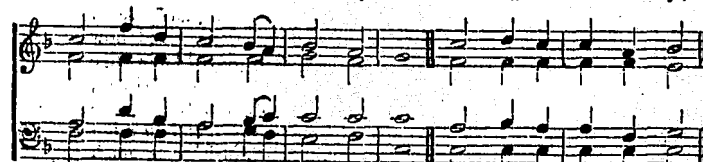
668.668.

**ASCALON.**

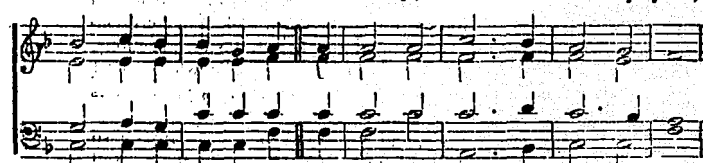
*joyful.*



Lo, in the gold - en sky, We an - gel - forms de - cry;



Ce - les - tial hosts de - scend to - day; The friends of ear - ly years,



From their ex - alt - ed spheres, Walk with us on our earth - ly way.

2 No more we sigh and mourn  
O'er loved and loving gone;  
They throng around the path we go:  
They bless us in our home,  
Are with us when we roam,  
Our conflicts and our triumphs know.

3 The grave hath lost its dread,  
To us there are no dead,  
But all do live and love as one;  
Our doubt and fears depart,  
In each and every heart  
The holy will of God is done.

4 Thanks, grateful thanks, we raise  
To him who crowns our days  
With blessings numberless and free;  
In one united band,  
As brothers, hand in hand,  
Henceforth mankind in joy shall be.

**HYMN 54, "Spiritual Lyre." Tune—Old Hundredth.**

PRAISE God, from whom all blessings flow;  
Praise him all creatures here below;  
Praise him, ye angels round his throne,  
Praise God, the high and holy one.

Our friends in Newcastle and district may save themselves much trouble and expense in postage if they will give all orders for our publications to Mr. Blake, 49, Grainger Street. He keeps a good stock, and in addition has parcels from London daily.

Mr. HERNE has returned to London, and his seances at the Spiritual Institution will go on as usual, commencing on Monday evening.

**ST. PAUL AND THE APOCALYPSE.**

To the Editor.—Dear Sir,—I have read with great pleasure and attention your extracts from the work which you so justly term the greatest production of the century. I need scarcely explain that I mean the "Book of God." As I have not yet had the opportunity of studying the book itself, I feel that I am at a great disadvantage in writing on the subject. However, I doubt not but that all true Spiritualists will agree with me in the sentiment that the claims of truth should be paramount to every other consideration, and that no base dread of the suspicions of plagiarism, which may possibly arise should my theory have been already anticipated, ought to deter me from giving utterance to an idea which may possibly advance the world one step nearer to that goal which the most spiritualistic of modern poets calls the

"One far-off divine event.

To which the whole creation moves."

In reading the Epistle of Saint Paul to the Romans (I say "saint," for although I have little sympathy with his doctrines I have the highest admiration for the man), I was much struck with the following passage—

Ἡ γὰρ ἀποκαλύψις τῆς κτίσεως τὴν ἀποκαλύψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται.—Rom. viii. 19.

This passage is rendered in the authorised version, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." I scarcely need point out to your readers that the word ἀποκάλυψις, here rendered "manifestation," is the same word as that which forms the title of the portion of the "Book of God" contained in our Scriptures, and which both there and in other parts of the Bible is rendered "revelation." The inference is obvious that the reference is to the aforesaid book, which was not yet revealed to the whole world; but to which it is by no means improbable that Paul, versed as he was in all the learning of the Rabbis, had had access. This is the most obvious explanation, and I think that no reasonable man will deny that the interpretation implied by the authorised version, and adopted, I must confess, by the majority of commentators, is forced and unnatural in the highest degree.

Should, however, any doubt remain, it will be at once set at rest by referring to the previous verse, which runs as follows: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The γὰρ at the beginning of the 19th verse shows that it refers back to the 18th; I see no other way in which this connection can be explained than by supposing that "the glory" (δόξα) of the 18th verse means the glory described in the book of Revelation.

So far I have dealt with facts: I will now proceed to a conjecture which, though not absolutely certain, appears to me in the highest degree probable. Your readers will observe that the book of Revelation is here called Ἡ ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ. When we consider that in uncial MSS. there is no division between the words, and that the form ω was not introduced till the time of Adrian, but that in ancient times omega and omicron were represented by the same symbol (i.e. o), it will appear highly probable that the phrase τῶν υἱῶν τοῦ Θεοῦ is a corruption for τοῦ Ἰωάν τοῦ θεολόγου of Joan the Divine. If we write τοῦ Ἰωάν TOYIOAN we shall see how easily the Y got transferred to the IOAN, which then with the omission merely of the A read YION or υἱῶν. Some ignorant copyist not understanding TO YION added a N, and the reading stood as we have it now, τῶν υἱῶν. The corruption of θεολόγου into θεοῦ is explained still more simply. In old MSS., perhaps, the word θεολόγου was written θεοῦ, like ἀνὴρ for ἀνθρώπων. So it is easy enough to see how the mistake may have arisen.

I must apologise humbly for trespassing so far on your valuable space, my only excuse being the very great importance of my subject.—I remain, yours truly,

C. T. S. H.

**MR. BURNS AT LIVERPOOL.**

Mr. Burns will pay an honorary visit from the Spiritual Institution to the Spiritualists of Liverpool, of every class and combination, on Sunday, September 20, and address the meetings at Islington Assembly Rooms on the afternoon of the same day at three and seven o'clock. Messages for Mr. Burns may be left at Wall's Temperance Hotel, but he cannot receive visitors except by appointment. Subject for the afternoon: "Spiritualism in harmony with the known laws of nature," a reply to those who reject the phenomena on the ground that they are impossible. In the evening a reply will be given to the question, "What has the devil got to do with it?" dedicated to those who ascribe Spiritualism to Satanic origin.

We hear of wonderful phenomena which are occurring at a developing circle near the City Road. Announcements respecting the formation of this circle were made in our columns a few weeks ago.

Mrs. TAPPAN AT BRIGHTON.—On Sunday evening, October 4th, Mrs. Cora L. V. Tappan, trance medium, will deliver an address under the influence of her spirit-guides, at the Grand Concert Hall, West Street. Doors open at 6.30; service to commence at 7 o'clock. Admission free. Reserved seats 2s.6d. and 1s.; to be obtained beforehand of Mr. Bray, 82, St. James Street, Brighton.

**Co-operative Institute, Oct. 8, 1874.**

## MR. MORSE ON PROFESSOR TYNDALL'S BELFAST ADDRESS

Mr. James J. Morse, I.O.G.T., who is described as an "unconceited trance medium," and who, it may be remembered, delivered a spiritualistic oration in Broad Street Assembly Rooms in the early part of the present year, paid a second visit to Brighton last evening, and gave another oration for the benefit of its inhabitants at the Royal Pavilion. Only some eighty or a hundred persons, however, availed themselves of the opportunity of being present, the King's Apartments proving quite sufficient for their accommodation, though had the weather been less unpropitious a much larger number would doubtless have assembled. The affair was taken by Mr. Robert Cooper, of Eastbourne, who briefly explained the conditions under which Mr. Morse spoke, remarking that the only evidence he could lay before the audience of the supernatural nature of the discourses they were about to listen to was the fact that Mr. Morse was an uneducated man; and that he frequently spoke without having any previous knowledge of the subject upon which he was about to speak. This was not the case, however, in this instance, for at his (Mr. Cooper's) request the "spirit-guide" of the medium would give them a review of Professor Tyndall's Belfast address.

After a brief and impressive invocation to the Deity, Mr. Morse, whose entrance into the trance state could not, on this occasion, be followed, proceeded to deliver his oration, which was given with excellent rhetorical effect, and in which there was not a hitch observable throughout, the pauses which were made being made for effect rather than to gain time for the production and arrangement of ideas. In its earlier parts the address was much too abstruse, and the language employed too diffuse to be easily followed; it fell rather flat, and several of the audience, giving up all hope of understanding it, left the room. Towards the close, however, the speaker was evidently more in accord with the sympathy of his hearers, and elicited frequent marks of approval; his description of the origin of life was animated, picturesque, and well sustained.

Seeing that the address occupied exactly an hour and a half, and that the exigencies of space are pressing upon us, it is entirely out of the question our attempting to give a report of it; at best, we can only indicate the line of argument adopted by the speaker. He commenced by referring to the fact that two classes are now striving for supremacy—theologians and scientists, and that from neither of them can absolute truth be expected, since neither of them are perfect samples of humanity. Before, however, entering upon the discussion of the atomic theory, Darwinism, and the theory of life—the principal subjects dealt with in the Professor's address—it was necessary, he said, that they should have some idea where the world came from. There were two theories on that the globe was created by a miracle out of nothing; the other that it is the legitimate unfolding of an adequate precursor—in other words, that it is an off-shoot of the sun, this theory being known as the nebular hypothesis, which hypothesis, as being the most rational, he was inclined to favour.

Coming to the atomic theory, he dilated upon it at some length, intimating his belief in the continuity of a vital flood of life rather than the ordinary and generally received theory of atomic forces. As promulgated by Professor Tyndall, to whose culture and courage he bore willing testimony, the atomic theory left them far off from the real solution of the problem; it had no provision for the transmission of life from organic to inorganic matter; it took no adequate cognizance of the wonderful centre of all things, the Deity, whose potentiality is everywhere present. Next, turning to the theory of evolution as stated by Darwin, he amplified upon it, and showed that there was more truth in the epigram, "From mud to monkey, from monkey to man," than most people supposed. Unless they accepted the doctrine of special creation—which was utterly opposed to science—they were bound to accept the continual progress of nature throughout all time. His belief was that the first forms of life were most simple, and that gradually, and from various causes, the species improved, culminating at last in man—the most perfect of living organisms. There was nothing derogatory that he could see in such a supposition. In the opinion of some the menad was the original form of life, and that the vital principle within it, working ever onwards and upwards, upwards and onwards, had resulted in humanity, with which came the first dawn of immortality. This unbroken continuity, this everlasting progression from the centre of evolution, was the missing link in the Professor's chain; not a very wonderful one, it was true, but still a very useful one.

By some it was hoped that the strife between science and religion would soon cease; in his judgment, a vain hope. Properly speaking, the war had only just commenced, and the fighting which had taken place was of a very mild character compared with what was to come.

The origin of life was next touched upon; and in his treatment of this portion of the subject the speaker was by far the most successful; his remarks at times bore the stamp of true eloquence, and evoked very decided marks of approbation. In treating of this the speaker necessarily went over some of the ground he had previously traversed. But the pictures he brought before the mind were far more vivid and realistic, and made a much deeper impression. In vigorous and forcible language he described the origin of the universe, the first appearance of life, its multiplication in its various forms, its progression and advancement until it reached to man; how that after death it ascends into higher and more spiritual regions, and at last is absorbed in the atmosphere which surrounds the Deity.

These were the teachings of Spiritualism—not Spiritualism in its lower forms of table-rapping and so forth—but Spiritualism such as appealed to the higher instincts of man; and which he vigorously defended from the attacks which had been made against it. Had Professor Tyndall given as much time to the patient investigation of Spiritualism as he had to other subjects, he would, he was sure, have come to a very different opinion respecting it. In conclusion the speaker intimated his readiness to answer any question that might be put to him—although reminding the audience that the hour was already quite late enough—and also availing themselves of the privilege, the meeting, after a few more remarks, was brought to an end. *Brighton Daily News*, September 12, 1874.

Letters from a town in Carnarvonshire state that Spiritualism makes progress, though much opposed by the local ministers.

## PLYMOUTH.—SPIRITUALISM AND ITS CRITICS.

The announcement that Mr. David H. Wilson, M.A., LL.M. (Oxon.), would lecture on "Criticism hostile to the spiritual theory set forth and refuted" was sufficient to crowd the Mechanics' Institute last evening with an audience evidently eager to listen to the subject. The lecturer obtained, on the whole, a very patient hearing; although his address lasted two hours; but when it came to asking questions there was considerable confusion, and when it came to a dozen in the hall putting interrogations, and another dozen in the gallery warmly asking for explanations, and heatedly denouncing some of the theories advanced, the chairman thought it prudent to abruptly declare the meeting closed.

The Rev. J. F. Collett, Unitarian minister, Devonport, was the chairman, and in the introductory address stated that though a non-spiritualist, he was of opinion that every theory advanced for the moral or intellectual benefit of man should receive the careful study of every intelligent man. And as Spiritualism was exerting a great influence, every thoughtful man should give it his best attention. Having read all the books on the subject within his reach, and tested it by all the means at his command, he was convinced as an honest man that Spiritualism was not what its advocates claimed it to be. On behalf of the lecturer, he asked an attentive hearing, that in the end truth might be possessed and error rejected.

Mr. Wilson's lecture is reported at great length. Extracts:—

Modern Spiritualism had lofty pretensions. It claimed to be a science demonstrating to man the existence of his spiritual nature, its relation to its surroundings, the laws of its healthy maintenance, its development, and destiny. It claimed to be a peacemaker between science and religion—a means of binding one to the other. In the present age of materialism, when the immortality of the soul, miracles, and the efficacy of prayer was deemed beneath man's enlightenment, Spiritualism was certain of opposition. And yet religion ought to regard it as its ally because of its facts, and science for the method of its procedure.

The question was, Are these phenomena trustworthy? If they are, then God did allow them, and there was an end of the matter. His subject naturally resolved itself into the question, Is the spiritual theory a rational deduction from the evidence of Spiritualism? He should set before them that it was, and that the hostile explanations offered are one and all inadequate to the purpose.

The so-called *exposés* of spiritual manifestations were worthless, because the conjurer would not submit to the same conditions as the medium. Besides, proficiency in the conjurer's art was only acquired by a most laborious training, and could it be supposed that that proficiency was obtained by little children and others of no training?

Even if electricity had aught to do with producing the phenomena, it could have nothing to do with the subject-matter, and afforded no clue to its origin. It was Dr. Brewster's opinion that electricity in no way accounted for these manifestations.

The Spiritualists affirmed that there was a natural world and a spiritual world, that there was a natural man and a spiritual man; that in this natural world the natural and the spiritual man was united, that death was the not whereby the spirit was separated from the physical body, and that after such a separation the spirit exists in the spiritual world, and under certain conditions might visit and hold communion with those in the flesh. This position rested entirely on manifestations. And how were they to be tested? The spirits that appeared displayed knowledge foreign to those present, narrated facts that could not be known to them, displayed characteristics at variance with the disposition of the interrogators, expressed opinions diametrically opposed to them, and in a few cases revealed future events. Then why should not a spirit be as much believed as a person in the flesh? But how did they know they were the spirits of the dead? They knew that, because the spirits identified themselves with people who were known to be dead, took up a conversation where death broke it off, represented the habits, tastes, affections, and character of those who were dead, and displayed knowledge that only the individual they profess to be could possess. This process was analogous to judging of causes by their effects.

The spirits could talk audibly, and write, and sometimes appear so that their faces could be scrutinised, and walk about the room—and become tangible.

As to whether the spirits producing these manifestations were evil, all he said was that he would learn that from the Prince of Darkness himself. It might be said that the spirits were devils in disguise, but he was content to judge of trees by their fruit, and on that principle he judged the spirits.

If people did not believe in Spiritualistic manifestations, how could they believe in the prophets and scribes of the Bible? Coming to the use of Spiritualism, he said the phenomena were facts, and interesting as such, but it was impossible in the infancy of a science to fully calculate its uses. With the growth of Spiritualism he believed the world would return that familiar communion with the spirit-land once, according to the Bible, enjoyed by people on earth. Spiritualism was the greatest of all sciences, for it dealt with the highest of all studies—man—demonstrating the existence of his spiritual nature, unfolding the laws of its being here, and pointing to its immortal destiny. It would further demonstrate God's good will to all mankind, change man's faith into knowledge, superstition into science, hope into fact, darkness into faith, and would render diaphanous, nay even rent the veil between this world and the next. *Western Daily Mercury*, Sept. 11.

ATHENÆUM, GOWER STREET.—There was an excellent meeting on Sunday evening, and Mr. Russell's address was listened to with great attention. Before and after the close of the service some spirit-drawings and photographs were shown to the audience. The last meeting will be held in the Athenæum next Sunday evening, when Mrs. Bullock will give the address. In consequence of the Athenæum being engaged for the winter months by the Advanced Unitarian Discussion Class, arrangements have been made to continue Mrs. Bullock's meetings at the Goswell Hall, 86, Goswell Road, on and after the 27th instant, and a series of subjects have been chosen for the first six lectures and will be found in another column.



A DIVINING ROD SEANCE.

A long report of a seance at Barrow, at which the messages were spelt out by the rod held by the medium pointing at the letters of the alphabet, appears in the *Barrow Daily Times*. We give an extract:—  
 "Then the following beautiful prayer was spelt out, every name of the Deity being given especially slow as a token of extreme reverence—all other words being spelt so rapidly that it was only just possible to write them in long hand: 'Almighty, Eternal, Everlasting, Soul of souls, God of gods, Light of light, we come unto Thee; we worship Thee, we praise Thee. Thou art the Soul of souls, because it is of Thee our souls are formed. We would therefore desire to give unto Thee our souls, for Thee to keep and hold. We would that our souls might love Thee more and more. Thou art composed of love. Do thou give our souls much of Thy love to enable us to come very near Thee, and to show the love we have to Thee by extending our love to our fellow-men; for by so doing we are aspiring to Thee. Oh, do Thou ever be near to us, to guide, help, and assist us in all temptations and trials by which we may be assailed; for if Thou art with us to assist us we need fear no danger. Therefore, do Thou be ever near to us, and endow us with thy arms of love. Amen.' After a few seconds the controlling power went on rapidly saying, 'The love God shows to you is far beyond your comprehension. It is infinite, and has been from the beginning, and will continue for ever. Every day, every hour, and even every second, He is showing his great love to you: It is He that made you. It is He that hath watched over you and taken care of you until the present time, and it is He who will watch over you until you are called upon to leave your earthly body and to put on the spiritual; you will then join us, and enter into one unending life, and which is for ever. Oh! do you try and avail yourselves of the many privileges and blessings you have, that when you join us here you may have no reason to regret for time mis-spent. May God ever bless you; good night.'  
 The remainder of the messages were of the same pious kind, with the exception of some from low spirits who endeavoured to interrupt the proceedings.

**PHRENOLOGY AND PHYSIOLOGY.**—By reference to our advertising columns it will be seen that Professor R. B. D. Wells and Mrs. Wells continue their lectures on mental science and the human system. Those who have not listened to these lectures ought to avail themselves of this opportunity of becoming acquainted with the science of mind in all its bearings. Every afternoon at three o'clock Mrs. Wells dissects and describes first-class models of the human system to ladies only. Those who have seen these models dissected, and heard them described, declare that they have thereby become better acquainted with themselves in one hour than by a prolonged study of books. Mr. Wells gives three lectures per week to mixed audiences, and three to gentlemen only. These lectures are also of a highly interesting and instructive character. During each day Mr. Wells gives private phrenological examinations and physiological consultations. He is credited with being an expert phrenologist, and thoroughly acquainted with the subjects he professes to teach and apply. We hear that he is treating a great number of persons for physical maladies, and that he has been wonderfully successful in bringing about important cures. We are glad to hear that he is being well patronised, and we should advise both residents and visitors to avail themselves of his services. We understand that during the winter Mr. Wells will lecture in some of the principal cities and towns, and return to Scarborough next Whitsuntide with the intention of remaining during the season. —*Scarborough Express*.

**CASTING OUT DEVILS IN INDIA.**—The *Comatic Telegraph* gives an account of a recent case of exorcism:—"Casting out devils in India is extensively practised by the natives. We were present a few weeks ago at an exercise of exorcism. The possessed was a young woman of about sixteen, hale and hearty in appearance, and withal very good-looking, as is the expression applied to native women. She was much excited as she accompanied or rather preceded her exorcist, and broke out occasionally into singing and dancing, with an energy and manner which showed that she had no self-control. The party which went with her stopped at a tree on the way, when the exorcist desired her to halt. His command instantly brought her prostrate before him, and she rolled on the ground in violent contortions; but her father objected to fixing the demon to that tree, and accordingly the exorcist addressed the patient in a tone of sternness to rise and go on further. She did so, and with a running dance to the sound of the tantom, and Pujari's hand-drum, she rushed along, seemingly unconscious of all around her. They halted then under a Palmyra tree, in a desert place, near the foot of a hillock, where the poor girl was desired to balance herself gracefully to the music of the priest's hand-drum, and approached the tree. She did so, and embraced it with a tremor, the effect of compulsion, rather than free will. The exorcist went through a few strophes of incantatory singing; next taking a few locks of her hair and knotting them together, he fastened the bunch to the tree by a nail; and then, holding a live cock in one hand over her head, with the other he cut its throat and shed its blood freely over the stooping, trembling girl. He then cut off her hair, and thus freed her from her fastening to the tree. The blood-stained bunch of hair thus left behind, it is said, detains the devil also, and that he, or a legion thus exorcised, will haunt the tree till he or they shall choose to take possession of another unfortunate. The girl seemed now weak and exhausted, and could hardly walk forward with a steady pace. She was held by one of the male assistants of the priests, and conducted to a tank, where she was bathed, in her clothes, and came out of her own accord, hardly yet in her right mind. But the scene was not yet over. The Pujari broke a cocoa-nut, and after placing it over the smoke of incense for a little while, he lifted the smoking censor to her, with the usual incantatory music and singing. She again gradually lost her consciousness, and swayed to and fro with wild and dishevelled locks. The exorcist demanded of her to tell her demoniacal name. She sharply turned upon him, and with a scream uttered her name. He then inquired how many devils had possessed her, to which she replied, 'Five.' 'Have they all taken their departure?' he asked. 'Yes,' was the reply; and immediately she ran along, dancing frantically, while the party ran after her to her house, where, after other devilish ceremonies, she recovered consciousness, and the following day was married."

MEDIUMSHIP AT NEWCASTLE.

Dear Mr. Editor,—I am glad to say our mediums are now in very good power, but there is a shyness with strangers, and we can get very indifferent manifestations in a mixed company. Evidently the little innocent children who control or entrance Misses Wood and Fairlamb have seen it necessary to be very cautious, and have had their confidence in mortals much shaken; and further, they, as ourselves, do not like to be doubted. I had a circle at my house last night, and "Pockyhunter," the little Hindoo spirit controlling Miss Wood, gave some answers to questions which would be a credit to some of our divines. On Sunday I was at a circle, when "Sissy" (controlling Miss Fairlamb) came out of the cabinet for at least half an hour, showed her black breast and hands, and partially her face. She was very active in various ways, and shook hands with two old Spiritualists, and kissed their hands. The materialisation of these little children is indeed "proof palpable," and would disarm any sceptic who sought for the truth. Serjeant Cox might try and pay us a visit. Will you kindly quote the following extract from *Figaro Programme*, to show the tendency of the Press, and to extend the utterance of such fair and honourable sentiments.—Dear Sir, yours truly, J. HARE.

**"SPIRITUALISM.**—With all due deference to the wits, we submit that it is time to stop insulting the Spiritualists; for a score of years their faith has endured the ordeal of ridicule with pretty constant augmentation of numbers and respectability in its following. If human testimony counts for much, these people have got hold of certain truths, which, based upon phenomena so far supernatural as that they transcend all natural laws with which as yet we are acquainted, are not likely to yield. Indeed, if anything can be proven by weight of testimony, we must concede them to have made out their case; and in making this concession we need not count too much upon the qualifying fact that the existence of ghosts has in its support an equally heavy balance of evidence, for it has yet to be shown that there are no ghosts—whatever these may be pleased to be. But the truth is, that human testimony of whatever cumulative weight can prove nothing; we count it proof in default of better evidence, but it convinces no one but him who offers it and him in accordance with whose mental bias it is offered. But if only one part in a thousand is true of what is asserted by men whose word could put a rope about the neck of a fellow-man in any court of England, the Spiritualists have ascertained a fact beside which all other facts are idle lumber—have demonstrated what all the religious and philosophical systems of the world have only surmised—namely, that the dead live. For our part, we do not believe they have made any such momentous discovery; but they do, and one in every ten of them has better qualified himself to give an opinion in the matter than one in every ten thousand of those who believe as we do. Anyhow, he who discusses without examination should have the grace to deliver judgment without malice."

M. RIGGS'S ENTERTAINMENT.

Mr. Editor.—Sir,—As I am particularly interested in mesmerism, I paid a visit to M. Riggs's entertainment on Saturday last. He appears to be one of those unpretentious beings who can, and do, perform what they profess. He does not boast of ten languages, and call himself a doctor, but he has in reality delivered nine addresses on the sciences connected with man and human life. As I entered the hall he was concluding the magical part of his entertainment with Dr. Lynn's—I beg pardon, Mr. Simmons's feat called "spirit blood-writing," which, he did not forget to mention, "was not even an imitation of Spiritualism." He brought a name on each arm, and performed in a manner which Mr. Simmons might copy if he had a sleight-of-hand approaching M. Riggs's. Next he commenced what ordinary people would call the mesmeric part, but he explained that it was not mesmerism; nevertheless they are genuine phenomena. After the preliminaries, two young ladies were leaving the hall, when he called out, "Don't go away, for I shall bring you back." Sure enough they came back, and were forced upon his stage by his "will-power," I presume, for one struggled as though she had a cart-rope thrown around her; but they were very loving upon his stage, and sang at request.

Next he took a man who gave an address, stammering and stuttering as M. Riggs chose to point his finger. He then made him catleptic, put his head on one chair and feet on another, and sat upon his centre, saying he was rigid enough to bear the weight of three persons. Then came the wondrous part. By a wave of his hands the body descended gradually down to the floor, then ascended above level with the chairs, again illustrating the force of magnetism, or something more wonderful. The entertainment was highly interesting, and M. Riggs is one, destined to make a name, as he thoroughly understands his subject, having devoted years to its study.

W. G. SCOREY,  
 Medical Electrician and Magnetist.

51, Goldhawk Road, Shepherd's Bush, London, W.

MRS. TAPPAN AT BURY.

On Wednesday evening, September 9, Mrs. Tappan again visited Bury, and addressed a moderate audience in the Co-operative Hall. The subject chosen was, "The Future of all Religions: will there be only one, and what will it be?" The local papers report copiously. The church and state religion of modern time was assailed. Industrial benefactors were held in higher esteem than archbishops. Cobden, Bright, Peel, and Co-operation were eulogised, and it was implied that "Christianity" would be the worship of the future. This abundant recognition of local prejudices and partialities met with a hearty reception, and Mr. Slater, on behalf of the committee, wished to find a hall in which such sermons could be preached every Sunday. The proprietors of Bury halls will not let them for preaching purposes, being, all members of the regular preaching trades' union.

The *Liverpool Protestant Standard* rails out against the impiety and pretensions of Spiritualism, and as a substitute says, "Mothers, your departed little ones are safe in the arms of Jesus," &c. It would be impossible for Spiritualism to equal such assumption as this, which has neither scripture reason nor experience to support it. The person who can show the brazen face behind such gratuitous pretence as that can also spare a full share of abuse for all who dare to differ from him.

## MRS. TAPPAN AT ROCHDALE.

To the Editor.—Dear Sir,—The three lectures delivered here by Mrs. C. D. V. Tappan have been attended by large and very respectable audiences, and have passed off a nice success, and, I believe, with very beneficial results to the cause. The receipts covered all expenses, and left a small balance, which has been handed over to the Rochdale Infirmary Fund.

On the Monday evening Dr. Hayle of Rochdale occupied the chair, and whose presence was greeted with loud applause, it being, I believe, his first public appearance in the cause of Spiritualism; however, in the face of public odium, censure, criticism, and biased opinions, he spoke out unhesitatingly, manfully, and nobly for the (at present) unpopular truth. He declared before God that he never understood the Bible or New Testament before he became acquainted with Spiritualism. He believed Spiritualism to be a divine gift and a providential movement. He characterised the phenomena as a continuation of the spiritual gifts of ancient times, and he was satisfied if the work was of God the world could do nothing against it. The audience on each occasion had the privilege of choosing the subjects, which were handled in such a manner as to be a glorious intellectual treat, every one being compelled to admit the sublime eloquence displayed. Even the Rochdale press say Mrs. Tappan possesses considerable refinement, and is endowed with no ordinary degree of eloquence; indeed her words seem to flow on without the least effort on her part, while she delivers, for upwards of an hour, an oration which contains some really beautiful passages.—I remain, dear Sir, yours most respectfully,

JAMES SUTCLIFFE.

21, Elliott Street, Rochdale, September 15, 1874.

## SUNDAY EVENING MEETINGS AT OLD FORD.

To the Editor.—Sir,—We had a well-attended meeting at the Alpha Hall on Sunday evening, in furtherance of the object that you so kindly lectured for there on Thursday evening. Mr. Owen opened the proceedings of the evening by reciting some spiritual poems; after which Mr. Stephens gave a short lecture upon Spiritualism, and courted discussion, which was taken up by two gentlemen present. We had a warm, sensible, and animated discussion, which could not be finished, owing to want of time; so it was arranged that the discussion should be continued next Sunday evening at seven o'clock. Mr. Owen will open the debate, and from the intellectual bearing of the opposer, a profitable evening may be reckoned upon. The majority of the audience were strangers to me, and I think to Spiritualism, but inquirers. Please announce the meeting for next Sunday, at Alpha Hall, when I hope we shall have a good meeting, for I should think, in a populated neighbourhood like Bow and Old Ford, there surely must be many who would wish to inquire into the truth of Spiritualism. I might say at the conclusion of the discussion Miss Eager, the young lady whose head you so truthfully delineated on Thursday, was controlled, and delivered a very encouraging parting word. She spoke with great warmth and power, which, after a knowledge of nearly two years of her normal condition, I can say with truth she is unable, unless entranced, to do so. Thanking you for visit and lecture last Thursday, I am yours truly,

ARTHUR WHITBY.

18, Sutherland Road, Old Ford.

## A RELIGIOUS MOB.

The following paragraph was clipped from the *New York Daily Tribune*, of August 29th, 1874, and is another evidence of the low, materialistic condition of one of the most fashionable churches:—"Mr. Moulton was attacked by a religious mob last night, and only saved from injury by the activity of the police. We presume that Mr. Beecher's friends in their cooler moments will regret their unjustifiable and 'riotous conduct.' Moral.—Let no Spiritualist follow the example set by the members of Beecher's church; but let every Spiritualist so live, that at length the churches of the entire world, imitating the example, may rid themselves of materialism as the goose moults its feathers, and finally be brought up from animality to a knowledge and practice of the all-important truths of Spiritualism.—J. SIMS, M.D.

PHRENOLOGICAL LECTURE AT OLD FORD.—The meeting at the Alpha Hall, Roman Road, which took place on Thursday evening last, for the benefit of Mr. Emma, although not large, was in other respects a success. Mr. Burns, in his illustrations of the science of Phrenology, was both instructive and entertaining; the audience again and again testifying its satisfaction at the "palpable hits" made by the lecturer in his delineations of character. Messrs. Whitby, Allen, and Stephens acted as a committee to select subjects from the audience, all of whom, with one or two exceptions, were personally unknown to the lecturer. A cordial vote of thanks was tendered Mr. Burns for his kindness on the occasion, and it is but justice to that gentleman to say that, while he has improved the opportunity of many years' association with the Messrs. Fowler, of America, and has become an adept in the science of Phrenology, we consider that fact the least part of Mr. Burns's qualification to correctly delineate character.—SAMUEL OWEN.

THE TRADE OF TRICKERY FLAT, STALE, AND UNPROFITABLE.—Dear Editor,—Having heard that an entertainment would be given on Wednesday, the 9th, by "Anti-Spiritualist and Medea the Medium," otherwise Mr. and Mrs. Smith, at Marylebone Music Hall, High Street, Marylebone, I attended, in company with a few friends, Spiritualists. A committee of two were asked to go on the platform on behalf of the audience. One was Mr. George Sexton, jun. In one part of the entertainment he (Mr. Sexton) wished to secure Mrs. Smith's hand through a hole in the screen, when Anti-Spiritualist (or Mr. Smith) said, "I cannot allow that." "Why?" was asked. He answered, "I cannot," clearly showing that the whole thing was trickery, and admitting it to Mr. Sexton. Whereupon that gentleman said, "If you appear again, calling it mediumship, I will expose you." It was indeed a most slovenly attempt at passing off trickery for mediumship. I am, with Mr. Sexton, prepared to prove that it was trickery, and could, with the same or a similar screen, give the whole performance in a quicker and smarter manner. There were attempts at imitating Mr. Williams, Mr. Tom Eves, and Mrs. Fay.—Yours truly, Q. WURTS, 37, Wyndham Street, W.

## DR. SEXTON'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sept. 28th, "The Claims of Modern Spiritualism upon Public Attention." Sept. 29th, "How I became Converted from Scepticism to Spiritualism." Sept. 30th, "Spiritual Phenomena: Prof. Tyndall's British Association Address in relation to them."

BLUTH.—Oct. 1st, "Objections to Spiritualism stated and examined."

SKENHILL.—Oct. 2nd, "The Philosophy of Spiritualism, with Criticism of Adverse Theories."

Dr. Sexton will visit Lancashire in November, Yorkshire in December, and Scotland in January (1875). Applications for lectures should be made at once to Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London, S.E.

## MR. MORSE'S FAREWELL ENGAGEMENTS.

GLASGOW.—The Hall, 164, Trongate; evening at 8. Farewell benefit soirée, Friday, September 18th; to-night.

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.—Thursday, September 24th, Wades' Meeting Room, Bowling; evening at 8. Farewell lecture.

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, per White Star Line, s.s. Celtic. 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.

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

HALIFAX.—Mechanics' Hall, Sunday, September 27th, afternoon and evening, and Monday evening, September 28th.

BRIGHTON.—Grand Concert Hall, West Street, Sundays, October 4th, 11th, and 18th.

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

## SOWERBY BRIDGE LYCEUM APPOINTMENTS.

Saturday, September 26.—A tea party in celebration of the opening of the new Lyceum. An entertainment to consist of singing, recitations, &c., to follow. Tickets for the entertainment and tea, 9d. each.

Saturday, October 3.—Mr. James Burns of London will give a phrenological entertainment; also, he will examine some of the audience publicly, and give their traits of character. Persons will be selected if possible who have not seen Mr. Burns previously. Admission:—Front seats, 6d.; back seats, 3d.

On Sunday, October 4, Mr. Burns will give two lessons on "Man, know thyself" or kindred subjects. This being the monthly day, collection will be made at the close of each service.

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

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

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.

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

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

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

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

Lady Caithness, 46, Portland Place.

Mr. Burns, 15, Southampton Row.

Mr. Harrison, care of Mr. E. W. Allen, 11, Ave Maria Lane, E.C.

Mr. Coleman, 1, Bernard Villas, Upper Norwood.

Mr. Samuel Guppy, Morland Villas, Highbury Hill Park, Holloway.

Mr. Shorter, 23, Prince of Wales Road, Kentish Town Road.

Mr. Slater, 19, Leamington Road Villas, Westbourne Park, W.

Mr. Ivimey, 64, Seymour Street.

Mr. Doe, 171, Grainger Road, Bermondsey.

Mr. S. O. Hall, Avenue Villa, Holland Street, Kensington.

Mr. Wm. Gill, 145, Marine Parade, Brighton.

Mr. Thos. Farrall, Long Street, Sherbourne, Dorset.



## THE NEWCASTLE ASSOCIATION.

Mr. Editor.—Referring again to the state of the society at Newcastle-on-Tyne, we have pleasure in stating that a gentleman residing at Brighton and some at Bishop Auckland have responded to our appeal, and we have collected a fair amount locally, so that if a few more volunteers would come up it would place us in a more favourable financial position than before the legal costs fell upon us.

We hope that those who have means will remember the "Dark Lantern Seance," and recognise that the defence of the vexatious action was not merely a local duty by subscribing to the fund now being raised.

We wish also to call the attention of Spiritualists and others in this neighbourhood to the announcement that Mr. Morse will give his farewell lectures here on Sunday, the 20th, and Monday, the 21st inst. He will lecture at Byker, near Newcastle, on Tuesday evening, and we shall hold a farewell benefit soiree on Wednesday evening, when the "Strolling Player" will probably control Mr. Morse.

The Sunday meeting will commence at seven, Freemasons' Hall, Newgate Street; Monday, at eight; Tuesday, Byker, at eight; Wednesday, soiree at Freemasons' Hall, Newgate Street. Tea on the tables at seven o'clock, prompt.—On behalf of the committee, J. HARR.

## THE CLIMATE OF EDINBURGH.

Mr. Editor.—Dear Sir,—In reference to the letter of inquiry in last week's MEDIUM concerning the "climate of Edinburgh," I beg to say that it seems to me to be suitable enough for the growth of all of humanity except Spiritualists. I am inclined to think that it cannot be well adapted for their development, as I have not been able to find a specimen, although I have tried hard for the last twelve months. I may say, however, that I do not think it is owing to the foginess of the climate that the crop is so scarce, for I find that they have grown and multiplied abundantly in darker places. Take Newcastle for example. If I am mistaken as to the movement here, I shall be glad to be put right. Perhaps by giving this a corner you will help.—I am, Sir, yours most respectfully, WM. MAKINTOSH.

14, Drummond Street, Edinburgh, September 16, 1874.

TROWBRIDGE.—Mr. Allwood's experiments in electro-biology are described by the local gazette "as wonderful, and must be seen to be believed."

Dr. SIMS, author of "Nature's Revelations of Character," has just returned to London, after a lengthened scientific tour in Lapland. He leaves again soon for a short excursion in Spain and the south of France, for the purpose of physiognomical and ethnological observation. We may have the results of his travels in a course of lectures in the winter.

Mr. MORSE had a good meeting at Cleveland Hall on Sunday evening. It being his last Sunday meeting in London previous to his departure for America, the Spiritualists came out in good force. The subject was "Man: his Genesis and Destiny." Mr. Morse will be entertained at a farewell soiree before he leaves London, and a series of similar gatherings are announced for other towns.

It is said there is a butcher's daughter in the north of London who feeds and pets sheep before they are killed, that they may know an hour's enjoyment. This foolish ceremony looks something like mockery, for if the sheep were let alone it could feed itself. A few minutes' petting by a sentimental girl must be but poor pay for being butchered. Some people may possibly imagine that sheep are as great tondies as many human beings are.

CHEAP TURKISH BATH.—Fix a common iron stove (sheet iron will do) in the smallest room you have. Give it the quickest draught possible so that it may become red hot. Bore two holes through the top of the room door for ventilation, and the thing is complete. For further particulars (if required) apply to the Editor of MEDIUM.

THE Student's Journal and Hospital Gazette has an article on Mrs. Tappan's meetings at Cleveland Hall. Every statement made is tainted with mis-representation, more particularly in reporting the discourse. The hospital people should not allow their patients to go at large in such a shocking mental condition.

"In truth, the arguments of theologians to prove the inspiration (i.e., infallibility) of Matthew, Mark, and Luke are sometimes almost ludicrous. My lamented friend John Stirling has thus summed up Dr. Henderson's arguments about Mark: 'Mark was probably inspired, because he was an acquaintance of Peter, and because Dr. Henderson would be reviled by other Dissenters if he doubted it.'—From "Phases of Faith," by F. W. Newman.

Mrs. JACKSON'S LITERARY QUALIFICATIONS.—It is not generally known that the widow of the late J. W. Jackson is an able philosophical writer, as well as a clever novelist. A tale from her pen, entitled "Olympia Colonna," was published in *Human Nature* about two years ago, and last month there appeared in the same magazine a review, which has excited wide attention. As one of many opinions respecting it, we may refer to that of Lady Cathness, expressed in a recent letter. Her ladyship asks if the writer of the review of the "Origin of Evil" in last *Human Nature* be Mrs. J. W. Jackson, and adds, "Whoever she may be, she evinces remarkable talent." We hope soon to let our readers know something practically of Mrs. Jackson's powers.

CAN any readers of the MEDIUM give any information of a spirit named "Pickford," of low influence.—ROBERTUS.

P.S.—We understand Mr. Pine's work is published by Mr. E. W. Allan, 11, Ave Maria Lane, E.O.

B. C.—We have heard the same tale from other places. The party seems to make it his special business to slander one who was his friend in time of need and paved the way for him to a position of comparative independence. The slovenly and forgetful habits of the party no doubt led to much annoyance and caused some well-merited rebukes, but it must be a sterile soul which can bear no other fruit than a remembrance of needful correction, which never prevented the hand of the benefactor from doing its kindly work.

## BOYS' BRAINS.

A lady, one of Mr. Burns's pupils in phrenology, has had the following printed, and sent to the schoolmaster who teaches her boys:—

It is very necessary for schoolmasters to understand phrenology, because boys' heads are as different as their constitutions.

Boys may appear dull and stupid (like some of our great men at school), but it may not be their fault.

Some require encouragement, on account of having small hope. Some have small caution, and it may cost them much more effort than others in preventing carelessness. These things ought to be taken into consideration to prevent injustice.

Some boys have small number, and it would be impossible for such to do their sums so readily as those who have it large.

A gentleman was saying recently at a phrenological meeting that when a boy he could always do difficult sums more readily than simple addition. This was explained by his head being fuller in the mathematical part than in the organ of number.

With what facility some acquire languages, and what difficulty others have in mastering them!

A good phrenologist will be able to tell in what way memory will be strongest; whether in historical events, or dates, and so on.

Study the brain, and it will prove a great gain and blessing to both masters and pupils.

In a letter to a contemporary (the *Echo*) the Rev. Treaham Davies Gregg, D.D., says:—"Writers, both sacred and profane, have ever contemplated a time when the Golden Age should be restored, and when there should be no more sickness nor pain, neither any more death, for the former things should have passed away (Rev. xxi. 4). I never was a challenger, and so I do not challenge the clergy to disturb my positions, as I might well do, but I testify against them one and all, High Church, Broad Church, and Evangelical, that they are now every one, without exception, misleading the people; and that to their death. This is my plain testimony, and to this I will stand against the whole of them. If I speak not the truth my mouth can and should be stopped (Titus i. 11), as I during my public career stopped the mouth of every man who was either wholly or partially wrong. But truth will prevail by its native power (for it is from Heaven) though the whole world be against it, and be it ever so seemingly improbable."

LUDICROUS SCENE IN A PULPIT.—A South German paper relates the following:—"In a Bavarian town of the most pronounced Catholic orthodoxy, the priest preached lately against the Old Catholics; and related such horrible things about them that his pious hearers were literally horror-stricken at Old-Catholic impieties. At last the preacher cried out, 'The Old Catholics are so vile that they will all be cast into the pit; and if what I tell you is not true, may the devil take me now on the spot!' His excitement was terrible; and he so struck the fashion that the book fell from it. Not far from the pulpit there sat an American, who had a negro servant with him, to whom he beckoned to take the book up to the priest, who perhaps had never seen one of those sons of Ham in his life. The negro at once obeyed, and as he mounted the lowest of the pulpit steps the clergyman repeated his wish that the devil might come and take him if what he had said against the Old Catholics was not true. Although the negro went very softly the preacher heard his footsteps, and turning round saw a black object solemnly, steadily, and surely approaching him. He looked at him with terror, and believing that he would be the next instant collared by his Satanic Majesty, he cried out, with trembling voice, 'It is, after all, possible that there may be good people among the Old Catholics!' Turning then round to see if the object had disappeared, he saw it still steadily approaching. The perspiration burst out on his brow, and full of despair he called out, 'There are even many good people among the Old Catholics!' Thinking that this would suffice, he turned round, but what was his horror to find that the object was close at hand. Imagining himself in the very grasp of Beelzebub, turning partly to the negro and partly to the congregation, he cried out, 'May the devil come and take me if all the Old Catholics are not better than we are!' The terrified priest fainted from the fright, and it was only after some time that he recovered."

PSYCHOPATHY; OR, THE TRUE HEALING ART.—By JOSEPH ASHMAN.—Since the day of *Æsculapius* the "faculty," as they are styled, have been groping in the dark. They have searched through both the mineral and vegetable kingdom to seek a cure for all those "ills that flesh is heir to." From the barber-surgeon of the former time to the M.D. of the present, there is indeed a wide hiatus, yet somehow or other the true art of healing still remains an unsolved problem. We have tried blood-letting, *ad nauseam*, inoculation, now superseded by vaccination, to be doubtless in its turn ousted by some other *ation*. We have been scalded with hot water, chilled with cold, and par-boiled in hot air, and yet somehow or other all these various systems seem to tend to but one end, to prove to us their utter inefficacy to effect what they profess, viz., to effect a "perfect cure." It was then with no little interest we opened the pages of the above-styled pamphlet, with which the author has favoured us. As we read those erudite pages, replete with sound sense and observation, and above all free from technical jargon, we felt the more and more convinced that here finally we had discovered the *vis medicatrix nature*, consisting in the due distribution and proportion of two vital fluids which every man possesses in a greater or less degree. The one is magnetic in its nature, and acts simply on the corporeal organisation, the other is electric, whose centre of action is the brain whence it radiates as the medium of every emanation of the mind or thought. This purely physical electric fluid is what constitutes the mental life of man, the other, or the magnetic, his corporeal existence. Without these two vital fluids both body and mind perish, and it is to preserve them in their normal state—a state on which all health depends—that the learned author has laboured so successfully and so well. We conclude by commending the lecture of his book to all, to whom a *mens sana in corpore sano* has hitherto been an unknown blessing.—*Paddington Times*.

## TO THE SPIRITUALISTS OF LONDON.

*What is much wanted!—A Singing Class for Spiritualists only.*  
**ON FRIDAY EVENING, October 2nd, 1874,** the First and Introductory LESSON (on the Tonic Sol-fa method) will be given at the SPIRITUAL INSTITUTION, 15, Southampton Row, Holborn, with a view to commence the above Class. Teacher—Mr. JOHN GUMMER (Member of the Tonic Sol-fa College). Admission Free. Doors open at 8 p.m., commence at 8.15. Terms for the Course of 24 Lessons, with Music—ladies, 4s.; gentlemen, 5s.  
 N.B.—It is earnestly hoped that all those interested in the work will attend and support the project. Any information respecting the above can be had by applying to Mr. JAMES BURNS, 15, Southampton Row.

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**ELECTRO-THERAPEUTICS:** a New Method, by Dr. DESJARDIN. Translated by Dr. CHOMBLE, 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.

## INFORMATION FOR INVESTIGATORS.

- Rules for the Spirit-Circle.** By EMMA HARDINGE. 1d.  
**The Spirit-Circle and the Laws of Mediumship.** By EMMA HARDINGE. 1d.  
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**The Creed of the Spirits; or, the Influence of the Religion of Spiritualism.** By EMMA HARDINGE. 1d.  
**Mediums and Mediumship.** By T. HAZARD. 2d.  
**What Spiritualism has Taught.** By WILLIAM HOWITT. 1d.  
**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 Diastical Society. 5s.  
**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.

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## MIRACLES AND MODERN SPIRITUALISM.

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This important work will soon appear in one handsome volume, to be published at 5s. Subscribers ordering one copy will be supplied at 3s. 6d. each (postage extra), or six copies for £1.  
 This, one of the most important scientific works which has yet appeared on behalf of Spiritualism, is about to be published by Mr. Burns, on a plan which places it entirely at the disposal of the friends of the movement at the lowest possible price. Immediate steps should be taken to give it the widest possible circulation.

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

MONDAY, SEPT. 21, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.  
 TUESDAY, SEPT. 22, Phrenological Seance by J. Burns, at 8. Admission, 1s.  
 WEDNESDAY, SEPT. 23, Mr. Herne at 8. Admission, 2s. 6d.  
 THURSDAY, SEPT. 24, Mr. Herne at 8. Admission, 2s. 6d.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, SEPT. 18, Mrs. Bullock, 54, Gloucester St., Queen Sq., at 8. Admittance, 1s.  
 Seances at 6, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver, Trance, Test, or Pantomimic Medium. Admission, 6d.  
 SUNDAY, SEPT. 20, 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. 21, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
 Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.  
 WEDNESDAY, SEPT. 23, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.  
 THURSDAY, SEPT. 24, Dalston Association of Inquirers into Spiritualism, 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. 19, 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. 20, 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.  
 SOWERBY 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, at 2.30 and 6 o'clock.  
 MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.  
 COWMS, at George Holdroyd's, at 6 p.m.  
 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 4 p.m.  
 BISHOP AUCKLAND, at Mr. Fauld's, Waldron Street, at 6 o'clock. Notice is required for 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 Inlington 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, Ridsdale 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, Dene's Yard, Pinfold Terrace, at 6 o'clock.  
 GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.  
 HECKMONDWICK, service at 6.30 at Lower George Street.  
 Developing Circle on Monday and Thursday, at 7.30.  
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.  
 MONDAY, SEPT. 21, BIRMINGHAM. 58, Suffolk Street, at 8.  
 CARDIFF. Messrs. Peck and Sadler's Seance at 126, Cowbridge Road, Canton, at 8 o'clock, admission 1s.; also on Tuesday and Saturday evenings. On Thursday evening, 2s. 6d.  
 TUESDAY, SEPT. 22, 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. 23, BOWLING, Spiritualists' Meeting Room, 6 p.m.  
 OSSETT COMMON, at Mr. John Crane's, at 7.30.  
 BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.  
 THURSDAY, SEPT. 24, BOWLING, Hall Lane, 7.30 p.m.  
 BISHOP AUCKLAND, at Mr. Fauld's, Waldron Street, at 8 o'clock. Notice is required for strangers.  
 NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.  
 BIRMINGHAM. Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.  
 BIRMINGHAM. Developing Circle, at 7, Hyde Road, Ladywood, at 7.45, by Miss Baker, assisted by a Clairvoyant and Trance-medium.  
 FRIDAY, SEPT. 25, LIVERPOOL, Weekly Conference and Trance-speaking, at the Inlington Assembly Rooms, at 8 p.m. The Committee meet at 7.  
 NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.



**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.

**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.

**MRS. BULLOCK, TRANCE-SPEAKER**, will deliver a LECTURE at the Athenaeum, George Street, Euston Road (near the Gower Street Station), on SUNDAY EVENING. Service at Seven o'clock; Seats Free. The subject may be chosen by the Audience.

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**MRS. BULLOCK (TRANCE SPEAKER)** will LECTURE on Sunday Evenings (commencing on the 27th September), at GOSWELL HALL, 86, Goswell Road, E.C.1.

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

Lectures on the following Subjects will be given by Mrs. Bullock, under the Influence of her Spirit-guides:—

**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.

September 27th, "Life's Ultimate; or, the Progress of the Soul in the Spirit-spheres."

**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.

October 4th, "Death Destroyed; or, Man's Eternal Career proved by Modern Spiritualism."

**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.

October 11th, "Nature, and the Laws of Nature; the Lesson of Life."

**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.

October 18th, "The Essence of the Spirit of God."

**PSYCHOPATHIC INSTITUTION FOR THE CURE OF DISEASES, 254, MARYLEBONE ROAD**. Efficient Healers in attendance from 9 a.m. till 9 p.m. Healers sent to all parts; terms moderate.

October 25th, "The Unity of Spiritual Truths."

**ELECTRO-MEDICAL INSTITUTION. DR. P. A. DESJARDIN**—Special Treatment for Chronic Maladies and those said to be incurable. An English lady is attached to the Institution for the application of Electro-Magnetism to Ladies. Consultations every day, from 11 to 3, at 43, Euston Road (opposite the St. Pancras Station), and from 3 to 6, at 3, Little Argyle Street, Regent Street; and at the latter place also, from 8 to 10 p.m., every Monday, Thursday, and Saturday.

November 1st, "The Celestial Heaven."

**MEDICAL-ELECTRIC-MAGNETIC INSTITUTION.** PROFESSOR SCOREY cures all Nerve and Muscular Cases. No consultation fee. Terms moderate, by arrangement. Lessons given: Clairvoyants and Mediums developed.—51, Goldhawk Road, Shepherd's Bush.

After this Course subjects for Lectures may be selected by the Audience. Doors open at 6.30, service at 7. Investigators and others desiring information may communicate with Mr. JOHN W. HAXBY, 8, Sandall Road, Camden Town, N.W.

**MESMERISM, ELECTRO-BIOLOGY, FASCINATION.** M. RIGG, Teacher of Mesmerism, &c., owing to private engagements, is able to give INSTRUCTIONS by post or appointment only. He will give information which his acquaintance with all classes of subjects have furnished him with, and which would be almost impossible to gain by private study. Pamphlet gratis, or by post one penny stamp.—Address, 17, Pakenham Street, King's Cross Road.

**ARRANGEMENTS** being made by the Metropolitan friends of Mr. J. J. MOORE to give him a Farewell Benefit Soirée, previous to his departure for America, in October next.

**MESSRS. PECK and SADLER, Trance and Physical Mediums**, are open to give SEANCES. Fee One Guinea. Otherwise by special arrangement. Messrs. PECK and SADLER hold Public Seances on Monday, Tuesday, Thursday, and Saturday Evenings, at Eight o'clock.—Address, 126, Cowbridge Road, Canton, Cardiff.

The meeting will be held in the Co-operative Institute (late Princess's Concert Rooms), 55, Grafton Street, Oxford Street, W., on THURSDAY EVENING, October 28th, 1874. The proceeds of the above Soirée will be presented to Mr. Moore, to assist him in the object he has in view.

**RAMSGATE**.—During her stay at the Sea-side, a Lady who is practising Healing-power with great success is open to ENGAGEMENTS to Treat the Sick.—Address, M. E. D., Post Office, Addington Street, Ramsgate.

The proceedings will be similar to those of last year's Soirée, which proved so highly attractive. Refreshments will be served during the early part of the evening, and Selections of Vocal and Instrumental Music, interspersed with a few Addresses, will occupy the remainder of the time.

**PURE VEGETABLE CHARCOAL, the NEW CURE** for INDIGESTION, BILIOUS and LIVER COMPLAINTS. Recipe for preparation and use, together with trial box of Concentrated Charcoal Digestion Pills, sent free on application.—Enclose stamped address to SECRETARY, Sanitary Carbon Co., Nottingham.

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**ASTROLOGY.—PROFESSOR WILSON, the celebrated Astrologer**, may be CONSULTED on the Events of Life at 108, CALEDONIAN ROAD, King's Cross.—Personal Consultations only from 2 to 9 p.m. Fee, 2s. 6d. Time of birth required.

Further particulars in future advertisements.

**QUESTIONS** on Courtship, Marriage, Speculations, Diseases, Employment, Journeys by Land or Sea, &c., Astrologically ANSWERED. Send exact date, time, and place of birth, sex, and 2s. 6d. in stamps, to PHILIP HAYDON, 8, Russell Place, Leeds, Yorks.

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