



THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF SPIRITUALISM.

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

No. 237.—VOL. V.]

LONDON, OCTOBER 16, 1874.

[DOUBLE SHEET—PRICE 1½d.

MRS. CORA L. V. TAPPAN ON "THE DEVIL."

On Sunday evening last Mrs. Cora L. V. Tappan gave the second of the three inspirational discourses which she has been engaged to deliver at the Grand Concert Hall, West Street, Brighton, in the presence of a large and attentive congregation, which filled the whole of the area of the building and the greater part of the large gallery. The chair was taken by Mr. John Bray, the honorary secretary of the Brighton Spiritualists' Society; the audience included Mr. and Mrs. J. N. Tiedman Marthese, Miss Marthese, Mr. and Mrs. Collen, Mrs. Strawbridge (Norwood), and other well-known Spiritualists. A voluntary, performed by Mr. W. Devin on the organ, opened the meeting, and was followed by Hymn 7 from the "Spiritual Lyre," "Let one loud song of praise arise," after which Mrs. Tappan delivered the subjoined invocation:—

Our Father! Thou Infinite Spirit! Thou everlasting source of light and life! Thou whom men call God, but whose divine and perfect soul we cannot fathom! we only know that Thou art perfect, divine; that Thy light and life fill the universe; that Thou art the source of every good and perfect gift; that Thy laws govern and Thy mind directs the universe. We praise Thee, O God. Before whatever shrine human hearts may bow, within whatever temple they may present their orisons of praise, Thou, God, seest the soul; Thou understandest the thoughts; Thou dost comprehend the innermost secrets of the mind, and seest whether they be of joy or of sorrow. Thy presence and Thy power inspires, uplifts, and strengthens. O Thou living God! to Thee we turn as to a kindly and indulgent parent, knowing that in the weakness, imperfection, and darkness of human life, Thou art the strength, the perfection, and the glory; knowing that if humanity tramples and falls before the weight of material oppression, Thy Spirit can strengthen, Thine arm uplift; knowing that if storms assail and sorrows threaten the soul, Thou, Lord, canst bid the waves "Peace, be still!" and uplift the troubled spirit to Thee. We praise Thee for life, with its good and perfect gifts—for all that the past has given to humanity, of science, of knowledge, of wisdom, for their use. We do praise Thee for the successive gifts of inspiration, the gracious benediction of Thy soul to man, keeping for ever alive the fervours of the spirit, kindling anew the flames on the altars of old, and making the heart of man the shrine of the living and glorified spirit. O God, let us turn to Thee, let us seek Thy aid and strength; the abiding love of Thy spirit, that fades not not even though time, and sense, and all things in nature fade; and the soul of man, with winged thought of immortality, mounts to Thee, and upon the wings of life for ever and for ever abides. O God, kindle within us the flame of Thine inspiration; make the shrine of Thy devotion the human heart; let us build a temple—even the temple of humanity—wherein Thy spirit may find perpetual devotion and worship; and oh, let us join our voices and hearts with those that sing Thy praises, free and disenthralled from time and sense—the spirits of wise and good ones made perfect, the angels that for ever and for ever praise Thee in peace and words of lovingkindness!

The audience were then invited by the chairman to choose their subject, pieces of paper being handed round and afterwards collected, and one of the audience asked to draw out from a hat three of the papers, from which the subject was to be selected. The subject which obtained the greatest show of hands was "Why does not God Kill the Devil?" and upon this Mrs. Tappan delivered the following oration:—

"WHY DOES NOT GOD KILL THE DEVIL?"

The questioner—and, in this instance, the audience seem to participate in whatever was in the mind of the questioner—is

either profane or he supposes that we know more of the intentions and purposes of the Infinite than humanity does to-day. The whole question, or at least one important feature of the theological questions of to-day, hinges upon this subject. First, as to the purposes of the Infinite; secondly, as to the existence of the personality called Satan or Devil; thirdly, as to the purposes of his creation.

It is well to know that even in the theological world there are strong differences of opinion concerning the existence of the personality called Satan; and it is also well known that outside the theological world the feeling is becoming stronger and stronger each day that the chief Satanic personality which human beings have to fear is to be found within themselves. If the questioner be really in earnest in asking "Why God does not kill this personality," we would state that were He to do so, He would be under the necessity of destroying the personality of ninety-nine hundredths of the human family. You are aware that in a theological sense the chief and distinguishing features of Satan's existence have derived their lofty, poetic, and imaginative character from Milton, and that the present Christian world is as much indebted to the poet for its high and exalted idea concerning Satan as it is indebted to modern thought for the dispersing of the idea of the form into the principle of evil.

But, of course, in order to do justice to this subject, we must consider who Satan is. You are aware of the accounts given by theologians of the personality and history of this distinguished individual, and you are aware that he occupies one of the most important places in the economy of the creative mind. It is said that an angel in heaven, dwelling with the hosts of angels, was tempted to raise a rebellion against the most High; that for his presumption he was hurled from this high estate and changed into Satan, who represents now the kingdom of moral darkness. There is a tradition so similar to this in the ancient mythologies, that it is well for us to refer to the symbol in order that you may understand the derivation of the words "Satan," "Devil," the "Great Dragon," the "Great Serpent," and all other names that are applied to his Satanic majesty. In Egypt, when it was customary, as it now is, to keep watch upon the rise of the Nile, the most sacred of all beasts and created things was the serpent, inasmuch as the serpent represented subtlety, power; and it was believed that among the chiefest of earthly gods the serpent held primal sway. The sacred asp was believed to embody or symbolise immortality—in this, that it represented the subtle principle of life, or the fervour of life; and therefore, when the Egyptians slew a serpent, it was believed to be a direct offence against the mind of Deity. You will remember that, according to the precession of the equinoxes, at the time the ancient shepherds kept watch over their flocks by night, the sun by the winter solstice would be entered the constellation of the Great Dragon; and that constellation being supposed to hold sway over the destinies of the earth, it was believed that the Great Dragon symbolised the power of evil or of darkness. Hence it was customary among the patriarchal nations and pastoral peoples to believe that these signs of the zodiac represented certain distinct deific qualities, and that when the sun was swallowed up by the Great Dragon in the winter solstice, it was in reality a personal deity, antagonistic to man, and supposed to control the powers of winter and of darkness. Hence the ancients, to propitiate the rule of this deity of darkness, offered sacrifices, and gave to the untoward deity far more praise and devotion than to the god of light. So among the Brahmins, the threefold deity, namely, Brahma, Vishnu, and Shiva, the latter being the deity of destruction; and it is a singular fact that there are more temples dedicated to Shiva than to either Brahma or Vishnu, and that the power of evil or

destruction is more frequently implored and sought to be propitiated than the Creator or the Preserver of the universe.

It is also known that among the nations of the East the symbol of the serpent has sometimes been the symbol not only of immortality itself, but of wonderful powers and creative ability, and that, changing the aspect it wore among the Egyptians and among the Indians, the Hebrews and their descendants considered the serpent to be a symbol of evil, because it would not answer for the Mosaic law to incorporate the serpent-worship of the Egyptians into the worship of the Jehovah of the Hebrews. But in some form or other, and in some manner or other, this serpent-symbol crept into the Talmud, and is believed in as a symbol alternately of power and darkness, of good and of evil; two distinct qualities—of intelligence and of destruction. Some two hundred or more different names are used to symbolise this power of evil or subtlety under the form of the Great Dragon, the Great Serpent, the Serpent Satan, the Haal, Beelzebub, and hosts of other names. He figures in connection with all the nations of the East; and it is said, in the account given in the Book of Genesis, that of all the beasts of the field the serpent was the most subtle, and that Satan in the form of a serpent tempted the first parents.

Now, this is introducing directly the symbolism of Egypt and Assyria, and is bringing or incorporating into the religious doctrine of the Hebrews that which some of those nations in their primal worship alternately feared and revered. That it is intended, and was intended, as a symbol, we leave for theologians and scholars to decide; but it is known that within the Church there are distinctive differences of opinion as to what constitutes the exact and distinctive personality of Satan, or in what form it presented itself to the first parents of humanity.

If we are to believe the theological record we must of necessity believe that the Deity, from the beginning of creation, knew that this angel whom he had made would wage war against Him, would stir up rebellion amongst the hosts of heaven, and would fall in the attempt; but it so chances that again mythology steps in with the fable of the mythical Prometheus, of whom somewhat of the same history is given as of the Satan of the Hebrew religion. Prometheus presumed to draw fire from heaven, and for this he was bound to the rocks; and the history or allegory goes very far to support the idea of a Satanic rebellion against the Deity in heaven, that Satan was plunged into Hades, there to reign and rule—whether as Pluto or Satan, whether as a demon of darkness or a king over the empires of darkness, it does not matter. The primal question is, Did God create Satan? and if, creating Satan, he permitted the angel that he had made to fall, and who in heaven could scarcely have been tempted by any pre-existent evil, He knew from the beginning that this angel would so fall, would be changed into a demon of darkness, would in reality tempt the human family, and cause all this destruction, would gain sway and empire, and would finally occupy the ambiguous position in the theological world that he does to-day, alternately dividing the fear, the awe, and the scorn of mankind, and holding such a subtle force and sway over the human imagination that no previous being and no subsequent existence has been able effectually to blot out—we say, that admitting the existence of the personality of Satan, we must primarily consider the Deity Himself knew all this, that He planned his existence, that He arranged the temptation, that He knew mankind would fall, that He intended this for some special and distinctive purpose; and that special and distinctive purpose remains yet an insoluble mystery in the mind of the Infinite Himself.

It is said there is a tradition in the early Roman Catholic Church that at the time when Christ descended to the grave, during the period his body was in the sepulchre, he preached to the spirits that were in prison, that he actually met and wrestled with the foe of humanity and slew him. And the early fathers of the Church believe, according to this tradition, that that is why the Church itself offers to all salvation—that Christ really slew Satan. Certain it is that he has been slain many and many a time; in many an intellectual contest, and in many a survey of ancient history, this same existence has made his appearance and been fought and vanquished by the intellectual power of the 19th century. Certain it is that the Reformation, kindling anew, not only the fervours of faith, but some of the fires of bigotry, attached to this personality such superior powers and wonderful intelligence and sway over mankind that the Reformation itself became not only an absolute kindling of the fires of faith, but a rekindling also of the spirit of fear and terror.

We know that among the ancients and heathen, as we are accustomed to call them, that the power which represents fear, which degenerates into the slavish worship of material elements, which takes from the winds and waves, and from the fire itself, the symbols of divinity, calls upon man to offer sacrifices of human life, which makes the Hindoo mother plunge her babe into the Ganges that it may gain favour with the gods, which causes the sacrifices known to the religions of the East—we know that the primal and moving impulse is the power of fear.

We know that of all propensities that attach themselves to humanity, that enslave, and degrade, and oppress the world, a slavish and blind fear is the worst. Yet still we find incorporated, not only into the Hebrew worship, but into the Christian religion, the distinctive and unqualified element that is so condemned among the heathen, and that forms, perhaps, a portion of the most abject servitude of the world.

If this devil or this Satan be really and distinctly a creation of the Divine mind, then it naturally and must inevitably become a subject of the most serious consideration and import to all devout worshippers and believers, and Satan himself must be so significant

and important a figure before the imagination of the young and old, as almost to eclipse the power of approaching the Divine and Infinite Mind. But again we draw a parallel.

You will remember that outside the gates of Jerusalem there was the ancient gehenna or burning-pit, in which was plunged all unclean things, and where perpetual fires were kept burning. You will remember that in mythology, Hades, or the infernal regions, was a place of perpetual fire, a burning that never ended. You will remember that the Plutonian regions are themselves the regions of darkness alternately in flame; and you will remember that the being presiding there, Pluto himself, derives his destructive character from the idea of the position of the god Jupiter or the ancient deity of the heathen countries.

Now wherein Lucifer, son of the morning, who had fallen from heaven because of his presumption, differs from the Satan of the theologians, we are unable to determine. But certain it is that the story of a fallen star that went out of heaven while the shepherds were watching, and appeared no more, became the foundation for the fable of Pluto, and of the Plutonian regions. Certain it is that this idea being incorporated into the ancient form of the Hebrew religion has been at last revived in a two-fold, nay, three-fold power, and becomes the alternating fear which sways with love the Christian worship of to-day. Amongst or in the early ages or epochs of the world you are well aware that man had not vanquished the material elements, that he did not understand the meaning of lightning, that the pathway of the winds was unknown to him, and the rising and falling of the tides were a perpetual mystery. You will remember that the earthquake was regarded as the warning voice of God, and the winter season was supposed to be under the reign and empire of deities antagonistic to man; that disease and pestilence and wars and crimes were all attributed to these untoward deities. The men of science had not been abroad. We know now that lightning is but the power of natural elements in commotion; we know now that the forces that cause the voice of thunder are not the wrath of deity, but the rising of vapours, the assemblage and the action of atoms one with another; we know that the earthquake's yawning mouth is not a warning from deity, nor from the Plutonian regions; we know the earthquake is rather the safety-valve of the great engine of material creation, that thus expends its superfluous power; we know that wars with all their devastating power and destruction are not caused by untoward deities, but by the selfishness and ambition of man; we know that pestilence, following quickly in the wake of war, is not the visitation of an antagonistic deity, but the result of a lack of proper sanitary measures, and when the sanitary commission go abroad pestilence ceases. We know that science has solved the mysteries of plagues, of those evils that were supposed to be direct visitations from evil or good deities, and that there is a law in nature, and that that law is distinctive and final—that where pestilence is there is mortality, and that cleanliness is the god that usurps the place of the untoward deity of disease in modern thought; we know that famine is not the result of the untoward deities that hide in the fastnesses of the mountains or in the hidden sources of the mines, but is the result always of a lack of proper fertilisation, or of untoward seasons, the laws and changes of which are known to modern science; we know that irrigation makes the desert places fertile, that drainage relieves land of its superabundant moisture, and fertilisers give to barren space an abundance of harvests. This is man's conquest—the result of the beneficent laws of Deity—not over a demon, not over Satan, that sits behind the Great Dragon and drowns the sun in its power, but over the elements of matter itself, that, swayed by intellect, are governed and controlled, and are powerful. We also know that the time may be coming—nay, perhaps it now is—when, in the moral as in the material world, those tempests of crime, those singular earthquakes and ebullitions of human passion, those sweeping and devastating pestilences that sway cities and govern mankind, are to be known and understood by some subtle system of moral law; and that if there be fitting sanitary means to prevent pestilence in crowded cities, there may come a time when fitting spiritual and sanitary measures may also meet and vanquish this unseen power of evil; that natural laws, morally mean the responsibility that human beings owe to the Deity as natural laws, physically mean the responsibilities that men owe to life and heaven; and that when it shall be understood that there is no longer a demon or a Satanic agency in tempests or in whirlwinds, it will also come to be generally understood that there is no individual Satanic agency in the individual crime, or in the general crime of communities, but only a lack of that proper sanitary and moral discipline that makes evil the subject of that which is good.

We know that, when such crimes as murder sweep over a community, there is somewhere at the bottom of it a lack of moral training. We may trace such crimes to the hot-beds of sin in civilised cities and countries of civilisation. We know that, if there was as specific a method for renovating and improving men's moral natures as there is for renovating and improving their physical natures, those things would cease; not because Satan would be bodily slain, but because the evils that afflict humanity would be known and understood and probed to their root, and the tree, if poisonous, would be cut down and uprooted for ever. We know there is a popular opinion growing abroad that it is not so much this unseen Satan that men have to fear, lurking in corners and standing in streets, as the unseen moral causes themselves that prompt the crime. And as the lighted taper drives away the ghosts from the room of the sleeping child, so the lighted torch of true civilisation drives this Satan back again into

the ages whence he came, leaving only man, God, and nature, each to become reconciled to the other. We believe that, with the full and complete sifting of this subject, it will be found that human nature, anxious to escape the responsibility of violating moral law, would fain find a safety-valve or a scape-goat in this same Satanic being. We believe if it were truly known and understood, that the anxiety of all mankind not to be responsible for individual acts and feelings or impressions lies at the whole basis and fabric of the foundation of this theological spectre that has haunted the ages. Consider the tendency of causing a child to believe from the hour of birth that it has no good, and if it has a good in force that there is an evil being constantly on the alert to destroy that good. The demoralising effect of such a theory unchecked would be sufficient to lose the souls of the whole human family. (Applause.)

This doctrine is parallel to the idea which the parent instils in the mind of the child, when he or she says, "You have no mind; I can make nothing of you; you are idiotic." And just as surely as this idea is perpetually impressed upon it, the child ceases to strive. There is no opportunity for advancing; and in nine cases out of ten, in ninety-nine cases out of one hundred, the results fulfil the prophecy of the parent. So, if you teach mankind that between themselves and an overruling Deity is placed this singular Satanic being, who may at all times intervene between God and man, snatching souls away at the very hour of triumph, who tries all manner of devices, who seeks every possible opportunity, and is permitted to tempt mankind, while there is no adequate and prompting influence to good, we say this of itself, if believed in, would drive mankind to the very abyss from which it affects to warn him; but that mankind does not believe it, that it does not form a cardinal and instinctive point of human faith, that in every possible way they reject it by their reason even if their fear stirs within them, that by all possibilities of demonstration they prove their unbelief by their running steadfastly and continually in the face of this very being, whom they suppose to be the tempter—ay, if it were—then Satan would share the omnipotence of the throne of God, and hold sway over more souls than Christ himself. If it were true, we might look to the Plutonian regions to find the millions upon millions of souls that have gone out of earthly life without even a chance of the small grain of faith upon which they are promised to rise to heaven.

But if Christ, the Mediator, did not slay Satan personally when He descended into the grave, the reason, the love, the devotedness of His life slew him, and slays him everywhere. If mankind are to build their faith and their hope of immortality on the fabric of the fear instead of the reverence of God, then let us go back to the Mosaic dispensation, let us take the law of Moses, and let us be content with that; but if instead, we are to have the religion of love, let us sift all these probabilities to their very foundation, and if Satan be really the mythical character which we have shown him to be to-night, let it be known, understood, and taught, so that the rising generation may not fear any other evils than those that spring up within their own souls.

We have said that, according to our view, the parallel between the mythical Satan and that of theology is perfect and entire; but if this parallel were wanting, it seems a singular fact that Christianity was obliged to wait until the Reformation for this figure to become so apparent, and that Christian countries were obliged to wait for Milton to enforce the distinctive personality of Satan upon the minds of the youth of the country before he could take fitting shape and form to sway and govern the world. It is a singular fact that less was said about Satan in the first ten hundred years of Christianity than has been said alone since the Reformation. It is a singular fact that to-day less and less is being said about him, that as a personality you hear little of him, that in doctrinal sermons he is not referred to, that by common consent the common voice of humanity seeks not to recognise the personality of Satan, but puts him farther away in the form of allegory or some abstruse and unknown manner, and thereby makes of him less and less an individual.

There are only two questions, therefore, for the human mind to decide between; either, that God did create Satan for the special and distinctive purpose known to Himself—to tempt man, to be permitted to tempt him, to lead him through all the avenues of vice and crime and sin, for the especial purpose of showing more fully the specified plan of salvation; that he has a personal existence, sharing the power of the Infinite, and holding sway over humanity to the extent that he claims he does, or else Satan has no personal existence! If the former proposition be true, it is very evident why God does not slay him, since for the especial purposes of his creation, Satan is obliged to go on tempting and deluding humanity. If the latter proposition be true, there is nothing to slay. The fears, the blindness, the errors of mankind are to be met and combated one by one, not in the form of a mythical personage, but in the form of the actual law itself. Is there a murder? Then it is not to be attributed to Satan, but to the particular law of crime itself, wherein it is possible for men to be born with a propensity to kill. Is there theft abroad in the land? It is to be the subject of minute moral investigation, wherein the laws of kleptomania and stealing are to be made the subjects of human investigation. Is there crime of various kinds? Then it is subject also to distinctive moral law, and wheresoever a crime is found there it will be known that some law of man's moral nature has been violated, just as it is emphatically known that where disease exists, there physical laws have been violated. The enlightenment of to-day has gone thus far to build its asylums, its hospitals, its places of refuge, its wonderful systems of sanitary measures for the prevention and extinction of disease. Let us take

the additional step, and the moral one. Are there those that are morally blind? Let us go back to the foundation of that crime, and find out in whose family, in what generation, that particular moral obliquity originated. There is a generic cause of that crime somewhere; and if we ferret out that cause, we find the cure. Let us have hospitals for the curing of the morally blind; let us have asylums for the benefit of the morally deaf and infirm. Let us have grand spiritual infirmaries for those who are not strong enough to walk the streets alone without being tempted. Let us have grand systems of moral and spiritual instruction, whereby those that are born with naturally weak and frail dispositions in any one direction may be strengthened and uplifted. The time is rapidly coming when theologians, instead of the obtruse subjects that occupy their attention now, will be making inquiries into these, the necessary subjects of moral investigation, and when man's spiritual nature will be as much the subject of instruction and scrutiny as the physical nature and the physical sciences that occupy the world to-day, and when primarily it will be found that neither God nor Satan are distinctly or directly responsible for the evils that affect humanity, but that these evils are the result of a morbid, moral condition, the lack of knowledge of moral law, and when that knowledge comes, the ignorance and the crime shall cease.

If man really believed that Satan himself were primarily responsible for the ills that afflict humanity—if murder, and theft, and rapine, and plunder, were distinctly traceable to this mythological personage—then Christian government and Christian civilisation would be a farce; for here is a criminal punished for what he is not responsible, here is a murderer put to death in the eye of the law for that which Satan has performed, and here is a Christian community combining to make laws where God has forstalled them, and made the being that has caused those evils. We say this inconsistency could not abide under a Christian government and in a Christian country. But when we lose hold of the personality of Satan, when we are content to leave Satan in the age of mythological darkness, or in the prison where Christ slew him, or in the depths of that mysterious region whence he came, we then have the individual himself, the individual humanity only to deal with; and we assure the questioner, and all interested in this subject, that the spectacle of God slaying Satan is going on every day in the world—that wherever a crime is conquered, wherever a temptation is resisted, wherever enlightenment takes the place of ignorance, wherever science in its legitimate sphere usurps the place of victory and prejudice, wherever true and spiritual religion takes hold of the heart and possession of the mind, wherever fervid aspiration for truth rises in the form of prayer, wherever an individual assists his fallen brother, wherever the word of charity is spoken to the one that is erring,—there is God vanquishing Satan. Wherever in your individual hearts and minds you gain victory over any selfishness, or pride, or folly, wherever the mind of to-day gives place to the enlightenment and distinctive power of to-morrow, there will God be wrestling with Satan. Nay, bring it home still more. Wherever a pet foible or folly lurks within the individual mind, and a petty sense of pride or vain emotion is found, if they shall be vanquished, there is God slaying Satan. Wherever human pride, wherever human bigotry and fear are vanquished by the enlightenment of a broad humanity, a system of philosophy that includes all within the scope of humanity, there God is busily at work, fighting in the vanguard, and slaying individually and severally all the evils of humanity. Science is the great right arm with which God in the nineteenth century wipes out of existence the petty fables and fears of past ages; religion is the great heart and brain of Deity, with which God intends—theologians to the contrary notwithstanding—effectually and finally to slay Satan, in whatever form he may abide in the world. Religion—that crowning glory, that uplifting life, that exalted faith, that universal prayer that rises up from the great heart of humanity, and claims exemption through science, through government, through knowledge, through society, through a distinctive and specific system of spiritual instruction, from all the evils that the past has entailed upon the world; religion, that in its loftiest and noblest sense crowns and glorifies the human soul, placing man side by side with the angels, and bathing his brow in the fervour of heavenly light. Whoso walks in this atmosphere is not afraid of Satan. Whoso breathes this life and hallows his conduct by it, knows that there is no lurking evil behind his door; he has been there; he knows that God fills every place of the entire universe, and God alone; and that by His love and His workings, and in the manifold ways of an exalted and sublime philosophy, a faith that shall not suffer diminution nor be abated, the world shall be disenthralled, saved utterly and absolutely from the power of Satan.

The usual invitation to the audience to put what questions they might desire to the speaker was not responded to, and another hymn, "Part in peace! is day before us?" (No. 84, "Spiritual Lyre"), having been sung, Mrs. Tappan delivered the following impromptu poem on "The Angels at the Sepulchre," which was selected in the same way as the subject for address:—

THE ANGELS AT THE SEPULCHRE.

By the sepulchre of Christ, the lowly One,
Came the women to weep and to pray,
He had gone out from their midst, the glorified One,
And it was now the third sad day,
When, lo! by the grave the angels appear,
Clad in wonderful array.
Who had rolled the stone from the door of the tomb?
The angels—none but they.

By the grave of life, where all men sit
And weep, as on that sad day,
Behold an angel unseen hath been there
And rolled the stone away
Of doubt and of fear and of darkened dread,
The angel of terror, the grief for the dead.

By the graves of the loved whom ye have lost,
That ye mourn with bitter tears,
Where ye plant the violets to bloom
Through all the succeeding years,
Behold an angel with magic mien
Sits there your tears to wait;
For the stone that hath rolled between
You and your lost is a gate
Of delight and of rapture, that's open now
All the way to the furthestmost space,
Where your lambs are gathered within the fold,
Neath the light of God's shining face.

Ah! the Master is buried for more than three days,
In many a human place,
And the earth is longing to know his ways,
And be filled with his loving grace.
Oh! plant the lilies upon the grave,
And water them with your tears,
For the lilies of life your soul shall save;
And through all the rolling years
Ye shall see that the angels of God with new love
Stand for ever beside the tomb
And point to the risen life far above,
And illumine the earth from its gloom.
The angel of light and the angel of peace,
And the angel that smiles from God's throne,
Shall bring to your spirits the subtle release,
And the Master shall call you his own.

A collection was made at the close to defray the expenses of the services.

CREMATION.

(Subject chosen by the audience at the close of Mrs. Tappan's address in Brighton, Sunday evening, October 4th.)

Outside of the gates of Jerusalem
There was a pit in the olden time—
Gehenna—wherein the wicked were burnt,
Their bodies consumed by the flame,
And they lived not—none heard of their name.

The prophets of old said the time must come
When the earth with a fearful fire
Shall be consumed, when no earthly home
Shall escape, and God's dreadful ire
Shall kindle the flame, destroy with the flood
Of his wrath so dreadful and dire.

The Christian must bury the body,
Because at the Judgment-day,
The forms are to rise and appear again
In beautiful angel array.
But the fires outside of the city's gate
Are said for the souls of men to wait;
And so, instead of the body's control,
The fire that now burns shall consume the soul.

Perhaps as the ages go round,
And God's love through the spirit of truth
Comes again, that the word of past youth
And its meaning shall soon be found,
And its prophecies made more plain;
And if it shall be that the spirit of love
Shall finally save all the souls,
We may well be content
That the bodies shall burn;
So that God's love the spirit controls.

So let the time come that outside the gates
Of each city all filth is consumed
By the fire Prometheus stole once from heaven,
So that souls may at last have resumed
Their perfect and wonted and holier place
Within God's great temple beneath his kind face.

MR. CALDWELL gave his first seance at the Spiritual Institution on Friday evening. There was a moderate attendance. Some good tests were given. The second seance takes place to-night at eight o'clock. Admission, 1s. each person.

MAGNETIC ATTRACTION.—To the Editor.—Sir,—An elderly person is often accustomed to sit near another thirty years younger, causing much depression and weakness to accrue to that one from (it is considered) drawing upon the magnetic vitality of the younger. Can any of your readers say how this is to be prevented when obliged to be near each other? Would a small magnet on the person of the younger be of service?—Yours, &c., P. S. September 5, 1874.

MORE MIRACLES AT LOURDES.—Miracles are being reported at Lourdes, which continues to be thronged with pilgrims. The *Gazette du Midi* states that last week a girl named Cavrigrac was carried to the shrine in a dying state, but had no sooner touched the holy water than she rose up perfectly well. Another girl, who had been dumb for seven years, commenced singing as soon as she reached the grotto. At Marseilles, moreover, the nuns have marched in procession to an altar in one of the churches, which is dedicated to our Lady of Lourdes, to express their gratitude for the miraculous cure of one of their number, who had suffered for twenty months from an apparently incurable malady.—*Newspaper paragraph.*

ANCIENT RECORDS AND MODERN PERVERSIONS.

Those who have had patience to follow my past reasoning will have seen that I consider myself as waging war, not against the Bible, but against some unseen power of mischief that has pressed that venerable book into a service the very reverse of that for which it was designed. It is so; and I now proceed to drag to light the two agents, Jew and Gentile, by whom the very fountain of truth has been converted into deadly poison.

The first perversion was introduced by that body of men to whom the Master said, "Ye have made the word of God of none effect through your traditions" (Matt. xv. 6).

This "tradition of the elders" (*παρὰδοσις τῶν πρεσβυτέρων*), handed down from the angel Metraton through the seventy elders to the later Pharisees, and esteemed by them far beyond the written word, was the inspiration of the Talmud, the omnipresent opponent of Jesus and the immortal foe to Spiritualism, even up to the present day. The Old Testament never hints at the existence of a "devil." There is a serpent (*חָמָא*) in Genesis, who creeps on his belly and eats dust; an adversary (*יָצֵר*), who was one of the "sons of God;" and a Lucifer, son of the morning, emblem of the fallen King of Babylon; but no devil. That disagreeable personage, with Ashtaroth and Moloch, Gabriel and Uriel, and all the rest of them, saw the light in the later Jewish writings, and the Apostles show in every line how deeply the rabbinical gloss had blinded their understandings. But they were honest men, and all their early training could not lead them wilfully to misrepresent the facts, so striking in the early Greek, so perverted in our doubly imperfect translation—doubly imperfect because the gross Eastern superstitions, born of the same source as that which produced the "Arabian Nights," were to be again distorted by professors of a superstition handed down by our Norse forefathers, and fostered by a king who wrote "Demonologie," and sat upon an English bench (never so prostituted before) condemning thousands of innocent men and women to death for the imaginary crime of witchcraft. We shudder at those fearful trials now, but so thoroughly have the "tradition of the elders" and the heaven of silly King Jamie sunk into our minds, that when the pure text in its original simplicity lies before us, we scarcely can read it, save "through a glass, darkly"—a misty compound of the authorised version and the Church Catechism.

I dare not hope that my weak voice can weigh against such deep-rooted prejudice, when I declare, and challenge proof to the contrary, that throughout the Testaments, Old and New, Greek and Hebrew, the following words never once occur: devil, angel, spirit, soul, witch, eternity, hell. That our translators have been justified in rendering the words as they have done, in many cases, I freely admit; but I charge them with having made a further and most unwarrantable use of that privilege, in making that Bible many of us love and reverence so much speak the lying precepts of a degrading superstition, and fulminate unrighteous menaces against those who obey its own mandate, plainly expressed and often reiterated.

These two falsifiers, the Rabbin and King James, so like in their useless learning and ponderous foolishness, so unlike in all else, have so explained away and spiritualised the strong Hebrew language, that it is difficult now to recognise in the denunciations of the major prophets threats and promises adapted to the circumstances and limited understanding of an ignorant and semi-barbarism. It would have been useless for Isaiah or Ezekiel to talk to their contemporaries the language of that pure monotheism which ages of culture have scarcely made intelligible to ourselves. To them the unpronounceable *יהוה* was but the name of their national god, much superior to Dagon, god of the Philistines, or Nisroch, god of Assyria, and jealous of comparison with them, but still differing from them only in degree. To a god so regarded, fidelity had to be ensured by complete isolation in custom, clothing, food, raiment, and mode of worship from other nations, and it is from the mandates intended and calculated to produce this effect that our ignorant forefathers, full of the superstitions of Scythia and Scandinavia, produced the astounding theology which yet disgraces large portions of the Christian church. The civilisation which, traceable in its advance through the writings of the later prophets, reached its highest point under the Roman supremacy, forbade the Jews any longer to consider these beings gods, while a slavish adherence to the letter of the Scriptures prevented them regarding them as mere symbolical representations, and they were, therefore, reduced to the subordinate rank of devils, just as in a later time the Church of Rome taught its children to assign the attributes of the harmless god, Pan, to the prince of darkness, an eternal protest of bigotry and superstition against that divine attribute of man which sees God in Nature—for *omnia plena Jovis*—the true *Pan*-theism.

If you will permit me, Sir, I will endeavour in a future paper to show that Spiritualism, imperfectly understood by the Jewish Church, was systematically taught by Christ and his apostles, and formed the very bond of union of the primitive Church.

ΔΙΚΑΙΟΤΗΡ.

A WONDERFUL TEST.—To the Editor.—Sir,—Will you kindly insert the following in the *MEDIUM AND DAYBREAK*? On the 5th of April last myself and a few friends had a sitting with Mr. Webster, who is a very remarkable test medium. "Zoud" (Mr. Webster's Indian spirit-guide) told me of a brother who is in Australia, and of whom our family has not heard for over fourteen years. The spirit said he was living and doing well, also gave an outline of his adventures. Strange to say, father received a letter from him last week which fully corroborated the spirit's statement.—A SPIRITUALIST.

COMPLIMENTARY BENEFIT SOIREE TO MR. J. J. MORSE
AT THE CO-OPERATIVE INSTITUTE IN HONOUR OF HIS
VISIT TO THE UNITED STATES OF AMERICA.

Thursday night was another red-letter night to the cause of Spiritualism in England. On entering the hall, we found it a most beautiful and convenient place for lectures, and an educational institute, and the friends of Spiritualism would do well to make good use of it when not required by the Institute.

Tea was served up in the gallery, and the tables showed a sample of the good things of the material life, and the smiles of Mrs. Maltby, as she received the various and numerous visitors on entering; making all feel at home at once. We were armed with the authority and cards of the Spiritual and other Institutions, but thought we could hear, see, and learn more if we paid our money and kept our cards in our pocket. When tea was over, many friendly groups were formed in the body of the hall. The platform was beautifully decorated by choice plants and flowers, and did great credit to the decorators.

Mr. Thomas Everitt took the chair; on his right was Dr. Sexton, M.A., LL.D., &c., &c.; on his left was Mr. J. J. Morse, the complimentary guest. We also noticed many of the prominent Spiritualists. The body of the hall displayed a most highly-respectable and intelligent company. The programme of the evening was well selected, the music being good and appropriate, the Misses Maltby opening the musical part with the beautiful overture, "Le Cheval de Bronze," followed by a song from Mr. Claxton, after which Mdme. Schneegans gave "When the Elves of Morn do Pass," for which she received a very hearty encore. Master Smith, a sweet-faced youth, then gave us the "Blue Bells of Scotland" on the violin with variations, and piano accompaniment.

The speaking was equally pleasing. The chairman read a prepared speech, giving the history of the movement, showing God's power, and the littleness of man in trying to stop or hold back the cause of truth. This was Mr. Morse's fifth annual soiree. He had been a most willing instrument of the spirits, and had suffered many privations and gone through many difficulties. He was first brought out at Mr. Burns's, who reported the beautiful utterances of his guides in the MEDIUM. His first engagement with Mr. Burns was 15s. per week,* which he held up to 1872, in which year the Liverpool Society engaged him, from which time his worldly prosperity had gradually improved. In 1872 he got £88; in 1873 £150; and up to this date, 1874, he had received £108, and concluded by wishing every success and kind greeting to Mr. Morse, and that the angel-world would attend him in his new undertaking.

Dr. Sexton was the next speaker, and was received by many rounds of welcome. He, Dr. Sexton, had just returned from Scotland in order to be present at the soiree. He knew they would excuse him making a long speech, for after seeing such a beautiful musical mediumistic programme he felt that it would be a great relief to him if he had a good, kind spirit to put the thoughts into his head of what he should say. If he spoke to them of philosophy, they knew as much as he did. If he spoke of the moral question of Spiritualism, they knew also of that; and if he spoke of the progress of the cause, they were well up in that. Then there was Professor Tyndall's address; why everybody knew of that. He had been in the far north amongst the pitmen. They, too, knew of Professor Tyndall's address, and would have him talk about it. He could with pleasure tell them of the progress of the north, where he had in former times, when amongst the secular body, had his largest audiences. He found that now Spiritualism was at the top of all. Mr. G. J. Holyoake was speaking the same night in a small room. He (the Doctor) had one of the largest halls, full to overflowing. "One of my old secular friends," said the Doctor, "has been brought over to Spiritualism, and has nearly brought over the whole of the secular party." Wherever the Doctor went he found that Mr. Morse had prepared the way, and had done much good. His zeal had been untiring, and he had come to that meeting for the sole purpose of showing his approbation; and he offered Mr. Morse the right-hand of fellowship, and his most cordial greeting. At the conclusion of the address the audience cheered most enthusiastically.

Mrs. C. L. V. Tappan was now led upon the platform by Mr. Morse, and here, as elsewhere, it was plain she was a great favourite. She said it was like two occasions welded into one, both worlds taking part in the rejoicing over advancement gained. It was a great pleasure, as well as a duty, to encourage mediums, who require all our sympathy. We should ever remember that the two worlds are united by the medium. We might as well expect a telegraph without a wire as a message without a medium, and the greatest help, after the wants of the body had been attended to, was sympathy. Cut off this, and you cut off the greatest help you can give to the medium. The voice of both worlds were heard to-night. It has been said that America sent Spiritualism to England. It was called a Yankee notion, but it must now be known that it was pretty equally shared. Last year England sent over one of her best representatives in Gerald Massey. This year she sends another. Then, again, America was more noted for her phenomenal Spiritualism, and England for the scientific and philosophic. Long lists of great names can now be written, who have made rapid strides. With us to-night we had Doctor Sexton, and all together was binding the two worlds in one. We would say, then, give the mediums all the love you can; send them your heartfelt and kind greeting, as shall be sufficient for the purpose. The Americans are always ready to receive a stranger, ever welcome with mind and heart. Bear in mind also the nature of the peculiar subject, and the extraordinary support your cause requires to overcome the vast theological and sectarian differences, so that Spiritualists can ill afford to quarrel among themselves. They can ill afford to be split up into sections, for above all classes of mind the Spiritualist ought to be the first to shrink from anything which has a tendency to divide man from his brother. Knowing, as he must, that his future happiness will depend upon his life here, and that the human mind is

* Mr. Burns never "engaged" Mr. Morse in a mediumistic capacity. Mr. Morse reaped the full benefit of his seances, with the exception of a small allowance for the room, which was not exacted on all occasions. Mr. Morse was engaged simply as a shopman, and his extremely delicate health during a great portion of that time caused him to be often absent from business, which the elastic arrangements permitted by Mr. Burns made possible.—Ed. M.

varied as humanity, Spiritualists can ill afford to pass away the time in bickering. We pray that the serpent shall be put beneath the soil and buried. Each medium serves the purpose for which they are called, and all individual gifts must do all, everything, to serve the truth. Everyone is chosen to fulfil his or her mission, though there be no smile, only that of the angels. If our brother's gifts had been one thousand-fold less he would equally have deserved the reward, for the angels have done all, without money and without price. We bid him God-speed, and that he may have strength to withstand all the buffetings which may be against him." Mrs. Tappan retired amidst the plaudits of the meeting.

The chairman now came forward to perform a very pleasing duty, which was to present Mr. Morse a beautiful purse, containing £16, the surplus of the evening's entertainment. Mr. Morse received the gift with much emotion and thankfulness. He read his remarks on the past, present, and future, which were well received, particularly the part where he stated he had been accused of trying to swim in two boats, and thus serve two parties. He beautifully stated that he had no party. The truth alone was his master, and to serve the truth he would endeavour to swim in all the boats, however numerous.

Mr. Shorter could do no more than repeat the sentiments which had been well said by the previous speakers. He could most heartily join in the kindest greeting and good wishes to Mr. Morse, and concluded his well chosen remarks by repeating a poem on the "World of Soul."

The guides of Mr. Morse then spoke through him, thanking the friends for the support which they had so liberally given their medium. Mrs. Maltby they particularly desired to thank, as her kind labours had been great and arduous. They concluded by thanking all, stating that they too were only the servants of higher powers than their own, and that in spirit-life there was no farwell, but one continued life of progress.

Being a stranger we entered into intercourse with the various groups in converse sweet, and found the greatest harmony. Mrs. Maltby was indefatigable in her labours to make all feel at home. The conversation of the various groups turned upon the need of something being done to bring about a better understanding, and more united labour amongst all connected with the cause. One gentleman we heard say, had come to the conclusion that he would not support any speaker, paper, or writer which used personalities, and that all papers containing such should be placed in the "burning fiery furnace," which he thought would prevent them doing more mischief. (*) All felt, as the guides of Mrs. Tappan had said, that it was time for the hatchet to be buried, never to be dug up again. Else what is the use of our boasted superiority over the sects. That this may be the case is the prayer of your representative and correspondent.

[We venture to submit to this unknown censor that he had better refrain from making personal allusions if he intends to influence others in the direction which his words imply but which his act denies. Example is better than precept. The remark to which this note (*) is appended is a personal attack upon every paper which is attached to this movement, and however much others may deserve censure, we fling the hated imputation back into the mouth or mouths from which they came, be they never so many. In our journalistic labours we opine that we have simply done our duty, however distasteful it may have been to ourselves. We have formed no factions, nor can we put an end to factions by placing our neck under the heel of faction-formers. An honest, truth-loving worker in God's vineyard cares as little for "factions" and "hatchets" as he does for the strutting "support" of the purse-proud. If we are to have "hatchets" at all, let us have them in the hands of foemen, with all of whom we dare to deal; but the boldest warrior may be wounded by an edge-tool bid in the dark amidst the rubbish over which he treads in his onward course.—Ed. M.]

EXTRAORDINARY SEANCES AT PLYMOUTH, &c.

To the Editor.—Dear Sir,—The Rev. Dr. Monck has been among us for ten days holding light seances, &c. On Sunday evening week he gave us an inspirational discourse, which was characterised by great logical power, breadth of knowledge, and beauty of language. We were all charmed, and there was but one wish, viz., that the lecture had been as long again as it was. But Dr. Monck, before being controlled, had requested me to ask his guides to conclude after they had occupied a stated time, as they frequently go on talking for three hours at a stretch, which greatly fatigues their medium.

Dr. Monck began to speak the moment the audience had chosen his subject, which was, "The Nature and Powers of the Spirit-body, and the effect produced on it by death taking place in infancy, old age, and through disease," &c., &c. After this control we held a seance by gaslight. Soon we heard loud raps on the table, which were given under the hands of people desiring that test, and in exact imitation of the raps given by each sitter with his or her knuckles. Several striking communications, supplying most satisfactory tests, were given through the raps. The room began next to shake very considerably, and the windows of the house rattled with much violence; in fact, the whole edifice was shaken as if by a young earthquake. This phenomenon being somewhat alarming to the ladies, and producing the precise symptoms of seasickness, it was stopped by our invisible friends at our request. Before doing so, however, we asked them, as a test, to shake the place powerfully several times, giving on each occasion the number of distinct shakes named by us, which they did with surprising precision. Dr. Monck saw several spirits, and described them so accurately that we were able to identify them. One in particular, standing by my wife, he described so clearly, that she at once recognised her departed mother. A materialised hand was seen several times to come out from under the table, towards the top, pushing and grasping the cloth as it came forward. All this, Mr. Editor, was witnessed in bright gaslight, in a room which the medium had not previously entered. Several unmistakable spirit-touches were also felt.

Dr. Monck was now entranced, and in this state he gave us some perfectly marvellous tests. He described a spirit whom he declared to be the wife of a leading and highly-respectable inhabitant of Plymouth, who was present, and who recognised her instantly, by the name and description given. He then described and gave the names of the father, mother, grandmother, three aunts, first wife, and three children of this gentleman. The late wife asked, "Is old Lee still sexton of Ashburton

Church, where my body is buried?" Mr. W. said this was, to him, a convincing test, as Lee is the name of the sexton, and his wife really was buried in Ashburton, which is forty miles from this town, and the fact was known to none in the room besides himself. His wife then said she would go to his residence and bring him something. In a few seconds she returned, and he felt two sleeve-links, belonging to his late wife, placed in his bosom. No being in the flesh could have done this, as we could see each other's movements.

Another spirit was now described, with the remark, "He calls himself 'Thomas F.', of Kensington, and says he is very wretched through having cheated Mr. W. out of £600 by means of a spurious deed." Mr. W. explained the whole circumstance, which was correct in the most minute detail.

The controlling spirit told me my Christian name, which I am sure the medium did not know. He then asked me to turn down the light on the stairs, but we were not in total darkness, as the window faces the gas-lit street, and it was, moreover, a bright moonlight evening. The medium was instantly levitated and put on my wife's shoulders. The spirit of a brother-in-law of a member of our circle (his guardian, in fact) was now announced to be present, and trying to produce a light, which eventually was seen by all the circle. It was the size of a large tumbler. The gas being now turned up, and the medium awakened, we had more raps as loud as any hammer could produce. An accordion was held with the key part down, and we could all see the bellows expanding and contracting as some of the notes sounded. The accordion was then thoroughly collapsed by some unseen power, and my wife was asked to try and pull out the bellows; but though she grasped the keyboard tightly, and pulled with all her strength, she did not succeed; but directly she let go the instrument, the bellows fell and contracted, and the notes sounded as before, while she knelt beside it. The accordion was then tied up in a pillow-case, having first been tied up so that the bellows could not be inflated, and the notes were sounded loudly close to the ears of some of the sitters. Every test asked for was allowed, and Dr. Monck invited us to search him to see if he had any machinery about him. The search was made, but with no results. I have attended several of Dr. Monck's seances in this locality, and at each he has positively insisted on being searched; the result of which has been that scepticism was invariably silenced.

The accordion is an ordinary one. Dr. Monck accidentally left it at my house, and I took the liberty of taking it to pieces, and found it contained nothing besides—wind.

The Doctor sat at our Royal Hotel with several gentlemen who had no faith in Spiritualism. A name was given in direct writing, much to their amazement, and one of them recognised it as the name of his brother in Australia, and said, "I wrote him a letter a few weeks ago, can you tell me the subject of it?" The reply came at once—"An important letter about property," which was right.

The experiences of Mr. W. (before alluded to) with Dr. Monck is the table-talk of the town, as Mr. W. was a confirmed materialist, and is now an enthusiastic Spiritualist, and much he deprecates Dr. Monck's stay has been so short.

The Doctor sat with the family of a gentleman at Saltash, and there the tests and phenomena were tenfold more marvellous than ever. The spirits of a number of the crew of the vessel in which he sailed thirty years ago made their presence known to him with many interesting details. Notably the boatswain came and materialised himself so completely that several were allowed to touch him freely. The colour of his clothes differed entirely from those of the medium, and he wore a blue pea-jacket, rough to the touch, such as sailors wear. He piped up all hands with the boatswain's whistle, which had a peculiarity in it which Mr. S. identified, as well as his gruff sailor's voice. This boatswain said, "Don't you remember, we had a gale which carried away our foresail off the Cape of Good Hope? And don't you remember the captain taught you navigation? What a mistake you made in taking the sun's declination. You added the figures instead of subtracting them, thinking you were north of the sun, while you were to the south."

The whole of this was distinctly remembered by Mr. S., who carried on a long and interesting conversation of this kind with the materialised spirit. A portion of the will of another was produced in the precise handwriting of deceased. The luminous forms of two babies clothed in long shining robes were seen, and their names correctly given to their mother, who was present. The beautiful luminous form of a lady was seen floating high up in the air while the medium was between two of the circle. The room was not dark during the seance, though the lights were down during a portion of it, and even then each person in the circle was visible.

Mr. S. was a staunch materialist, but is now a staunch Spiritualist. A short time since the mediumistic faculty became developed in his son, and in the daughter of a friend who sits with them. Dr. Monck held several seances with this family, and several with Mr. W., and it is right to state they were held for the love of the truth, no money reward being asked or accepted. Dr. Monck had staggering test communications from friends in the spirit-world in every seance which he held in those towns, and as he came a perfect stranger to all of us, and those tests commenced the same hour he arrived here, and continued in one uninterrupted flow of surprises, conviction could hardly fail to result from his labours. Indeed, his visit has promoted a wide-spread excitement concerning Spiritualism, and we believe a considerable impetus has been given to the cause here.—Believe me, dear Sir, yours truly,

October 13th, 1874.

S. WYATT.

Dr. SIMMS, author of "Nature's Revelations of Character," writes from Marseilles.

We have received for notice a pamphlet entitled "France: Republic, Monarchy, or Empire? Principal Features of the French Character: Immorality, Vanity, and Ignorance. A greater Fall Inevitable! A Nationality Threatened with Extinction. Bad Institutions, Pretenders in View. Conclusion." London: W. Richards, 7, Tachbrook Street, S.W. Price 1d. We need add little to this voluminous title. It is evidently the work of a Frenchman, and gives a great deal of information on national institutions in very little compass. The author's detestation of the fashionable vices may be read with advantage by others besides Frenchmen. The tract may be obtained at our office.

A TRANCE MEDIUM AT NORTHAMPTON.

Northampton boasts a very large number of Spiritualists and several good local mediums. The most prominent among the latter is undoubtedly Mrs. Blunt. She is a speaking medium, and by the concurrent testimony of all, bids fair to make one of the best of this description before the public. Her mediumship dates but a year back, and yet the improvement she has made is astonishing. Her guides, we understand, complain that she does not yield herself up to them sufficiently, or they would be able to do much better with her. The following is a discourse delivered by her before a number of Spiritualists at the house of Mr. Richards, on the evening of Sunday week last:—

"We come with the still small voice of eventide. How mysterious are those words of eventide! How, then, does man return to his solitary places for meditations and thought? Dear friends, I am not come to make a speech to you, but simply to make a few introductory remarks. I am come to ask you to look on Spiritualism as I know it is. We are a host of bright spirits continually hovering round and about you. Do not look upon us as far remote from you, and bow down and worship us, and pray to us as Catholic priests do to their saints. No; never fall down to us. We are your brothers, your sisters; we have been here, and have taken part in the pains and trials of life; therefore we know your weaknesses and distresses. Do not bow down to us. Bow to no being like yourselves. Bow to no man on earth, nor to any sect or party. Esteem everyone according to his desert, but bow down to or worship no man. We feel this ourselves. We do not want you to bow down and worship us, nor to offer your prayers to us. We do not want you to confide in our power. We wish you to look upon us only as the imperfect instruments of the perfect and eternal deity. We are ambassadors sent to clear away the rubbish that has gathered around many sects and parties. We bear many special messages. The world is groping in darkness, and needs us. Long since, before I left the earth, I perceived this necessity, and I see it all the more now. Different men of the different sections of your church look upon each other as enemies—as being the only ones destined for salvation. True, this idea does not prevail to the extent it did—for instance, before printing was carried to the extent it is. Before that time men never saw the sacred book. Now they see it, and some study it, and greater light begins to be cast on the ways of God than formerly. But there is still need of much more light; and it is to supply this need that we, the inhabitants of another world, once of your world, come to you—come to you to-night. Will you receive us? Will you receive our messages? It is high time you had extra light. Dear friends, I have not come to-night, nor has my friend come to-night, to give you a profound scientific lecture; if you want this there are spirits who can oblige you. What we come to speak about is the great Master, He of whom you have been taught from infancy. Do you think he is a created God? No, no! He is the great Uncreated. No created spirit is like unto him. What I want to say to you is this: Do not trifle with this affair, it is not trifling matter; do not rush into it thoughtlessly; do not think it is for amusement; it is a serious matter—a matter of the most serious moment. We come for your good, to help you to seek the light, to enable you to reach the goal of truth. We cannot bear your responsibilities; we do not pretend to act for you, to think for you, or to lighten you of any of your burthens; but we can enable you to bear your burthens and responsibilities better. This we can and will do, if you will allow us. But more than this; it is our desire to give you that you can live by, die by, and endure for ever by. Say what you will, this is the most important matter in the world. Some said, 'Leave religion till you are going to die.' This is wrong; that is a great mistake. We are always dying, and the dead time of our past lives is as important in the eye of the great Judge as that which is to come. We shall be—we are judged by the sumtotal of the hours of our lives, and not by the last hour. This leaving of religion to the last hour is a mistake—a mistake which I have come to rectify. You cannot be—it is impossible for you to be washed white all at once, in the twinkling of an eye, after living in sin all the days of your life. How many revel in sin from youth to age! How many, besmudged and besmeared from head to foot, who never think a good thought, or act a good deed, fancy that, at the last hour, when death begins to creep about their hoary locks, they can be made clean and freed from all stain? This is an awful mistake, and one which those who come over here are finding out to their unutterable sorrow every day, and every hour of the day. Free yourselves from this error; know that no hour is unfruitful for either joy or woe. I am going to unfold to you the great book of God." The control then gave an exposition of the hidden meaning of the history of Cain and Abel. "They had both transgressed against God, and they both saw the necessity of sacrifice. Cain brought a blood-offering, which was not acceptable in the eyes of God, whereas Abel brought an offering of the fruits of the earth, which was acceptable to God. This made Cain jealous, and he accordingly, in a fit of anger, slew his brother. It was this offering of bloody sacrifice which prepared his mind for the dread deed he committed. And so it was now: we made our minds ready for all bloody deeds by the sacrificing of innocent animal life. This ought to be done away with. God did not want a bloody sacrifice from Cain. What he wanted from him he wanted from us—the sacrifice of a pure heart and a righteous spirit. Abel admired his God for the flowers and fruits of the earth he had prepared for the enjoyment and sustenance of man, and he thought that nothing could be more acceptable to God than a presentation of these offerings to him. But Cain's heart was not sufficiently pure and elevated to appreciate this thought. He fancied pain, blood would be acceptable in the sight of God. But he was mistaken. God was pleased with Abel's offering, and displeased with Cain's. God wanted the same from us. When the first fruits of the earth—doves, pigeons, &c.—were taken of old into the temple, they were not originally sent there to be sold. It was an after-thought to make the temple a mart. In the first instance, all these things were taken there as tithes of their substance, and were for the sustenance of the priests and for distribution amongst the poor. As such they were sacrifices—offerings to the all-wise God. And what sacrifice could be more pleasing to God than the offerings of a pure and benevolent heart of its substance for those who had not the wherewithal for life? Nothing, surely, could be more pleasing. But afterwards, when the people became less pure, they

lost sight of the original meaning of these offerings, and so the temple was turned into a very market, so that Jesus had to turn all the buyers and sellers out, in order to purify the temple. We wanted the same chastening-rod now; for places of worship—so-called—had been perverted from their original purpose, and were become places of vanity, hypocrisy, and all-selfishness. Men joined this or that church or chapel because it was respectable to belong to some sect or party, and because a trade connection could thus be made, and because it was the means of getting on. This would have to be done away with, for it was highly displeasing to God. It was to show the evil of this thing that the spirits were now coming to the earth with their messages and revelations. A change was about to take place; great things were about to happen; a new era was about to commence; and all these things were to be brought about through the agency of the spirits."

SPIRITUALISM IN NORTH WALES.

It gives me great pleasure to inform your readers that we in North Wales are not short of the revelations which are being made in these latter days through the means of Spiritualism. Leaving aside the numerous private family circles, we refer more especially to those held in the house of that most diligent investigator and observer, H. J. Hughes, Esq., Carnarvon. He has spared neither time nor money to enable him to give the subject a thorough and satisfactory scrutiny; and his arduous labours have been crowned with success, inasmuch as in his residence proofs of the truths of Spiritualism have been obtained. He is assisted at his circles, amongst others, by a very talented young woman, who is possessed of a varied mediumship, viz., clairvoyant trance, writing, and tilting. Very remarkable things have been given through her during the last four years, which are far too numerous to be noticed here. There are gentlemen of position in England who have witnessed many of the phenomena referred to, and who can bear testimony to what is written here. Providing you give permission to their appearance, we mean to send you occasionally some of the communications received through her, and endeavour to translate those written in Welsh. The Welsh people generally are very religious, and in great part members of their respective denominations, consequently their children are brought up in the sound of systematic religion, the peculiar doctrine and membership of the sect they are connected with becoming, as it were, hereditary. Attached to the doctrines of these denominations is a prevalent idea that all communication with the world of spirits ceased with the Apostles. Their disbelief in such possibility goes even to hatred of those professing it. They have indulged so in this conduct, that even if a man assert he had seen an apparition, or anything other than material, he would have all the population pouring upon him the most awful sarcasm, denouncing him as a nervous, superstitious person, bordering on, if not actually, a sorcerer.

To this prejudice is to be attributed the slow progress of Spiritualism in North Wales; and the privacy of the circles are also to be accounted for because of the slander one subjects himself to in professing it, which, if more publicly held, and boldly defended, would naturally tend to more general investigation of it.

E. DAVIES.

SPIRITUALISM AMONG THE DALES.

To the Editor.—Dear Sir,—The public are well aware from the contents of your columns and those of the Newcastle papers of the many spiritual manifestations being enacted on the banks of the "Coaly Tyne." But it is not so widely known that up among the romantic hills which guide the early course of the yet limpid river the spiritual seance is, without parade or sensation, in many families a regular festival of devotion, instruction, and comfort. I had the extreme pleasure of being present at one of these seances, and I send you a brief account of it as an item of record of the movement throughout the country.

The religious feeling in these parts is very strong, and nothing that has reference to spiritual things is regarded with indifference. Mediums are plentiful, and hence there is scarcely an old house or bridge but has its haunting ghost, and mediumistic experience is every day subjectively interpreted as the special workings of Divine influence, and a "conversion" effected. The result is that Spiritualism is regarded with strong feelings, and a belief in it is common, and assumes a truly spiritual caste, as the communications are either very implicitly relied on, or are set down to the agency of his spiritual highness the devil. The latter class of Spiritualists, unfortunately in the majority, are very bitter towards the former, so that it requires a little heroism to try the spirits, and hold fast to them even when they prove to be good.

On the evening on which I attended, the sun was sinking in glory behind the western hills as I approached the house. Around the door clustered near a dozen people who form the usual circle, several of them shining lights of the Wesleyan body. Some of them were rather a subdued, earnest aspect, like a man at a funeral, or a pew-opener. We were soon seated in the darkened dining-room. I, being a stranger, was not allowed to join the circle, but sat apart with one or two others. They are very particular not to invite strangers, or, indeed, make changes of any kind without asking the advice of the attending spirits. There was total darkness, and a total absence of any "test." The circle simply sat around the table with their hands on it, and waited till the medium was entranced. When this had been accomplished, the medium in a slow, reverend voice, prayed repeatedly, asked the circle to sing particular hymns, gave short exhortations, and answered questions. The spirit who presides purports to be the poet Cowper, and certainly, the whole tenor of his communications bore out the belief that it was so. There is great purity and elevation of thought in all he says, with an almost overwhelming amount of devout reverence. After a time I was invited to join the circle, and a poem was dictated which had previously been promised. A candle was lighted, and the light shaded from the medium. The poem which I append was then slowly and distinctly dictated, and was written down, line about, by another gentleman and myself. When it was finished, we read over our copy, and had it corrected and punctuated by the still entranced medium. These seances are of the right sort; everybody trusts his neighbour, and there is neither cheating nor special provision to prevent it. The great test is the tenor of the whole thing, which no one with the right feeling can mistake. For myself, I spent a most pleasant and profitable evening. The atmosphere of the room felt laden with a holy influence, to which the praying of the

medium and the singing of the circle seemed the audible voice. But I must not trespass further, but give the poem:—

THE RETURN OF THE VANISHED ONES.

From these bright spheres which lie afar beyond the bounds of earth,
When the day is done and dying gives to the night its birth,
Then down through ethereal space and the liquid plains of air,
Those whom the world thought vanished and lost to the haunts of men repair.

Vanished and lost did they seem, to the eyes of mortals blinded
By sin and passion and grief and care, too heavy and earthly-minded;
And silent and voiceless they seemed anon to the ears so dull of hearing;
And the shadow of death hath it grown so great it hath filled men's
souls with fearing?

Ah! beauty and brightness to mortals rare live on the other side
Of the change ye fear, and the death ye dread it doth not all divide;
For over the border of change and death is a life that liveth on,
And they live, and move, and think, and love, whom ye said to the grave
had gone—

A land of silence—a land of night—these are of earth's creation;
A land of voice, a land of light, is the spirit's destination:
Harmonies ever, dull stillness never in those bright spheres are ringing,
And a speech and language than earth's more pure its revelations bringing.
And down to mortals embodied in care, embodied in doubt and fear,
The dwellers of those distant spheres in the calm still hours appear,
To the eyes of men by an inner sight the discerning of spirits they lend,
And ears that were closed to the voice of the dead to the voice of the
living attend;

And mortal lips attuned and framed to the words that fall from heaven,
An eloquence of immortal tongues is by inspiration given;
And the soul entranced in mighty thought glows with a hallowed fire,
While wrapt in the clouds of a world beyond the hearts of men aspire.
Few are the wise who with ear and heart listen for spirit's call;
Few are the pure, the loving, the true, and the secret is not for all.
Harmony comes of the true and the pure, and life and strength by the
loving.

And these shall last though the earth shall fail—they shall last while the
ages are moving.

—Yours truly,

B.D.

SUNDAY SERVICES AT THE WEST END.

Dear Editor,—The late services were commenced by a few earnest workers in the cause, in hopes of satisfying the public, who were apparently anxious to hear something on the subject. The committee were also anxious for Dr. Sexton to appear on the platform again in connection with Spiritualism. These meetings have been instrumental in keeping Spiritualists together, in bringing large crowds of strangers to listen, some having become interested in the subject sufficiently to cause them to inquire for themselves, to such an extent, that some evenings after the discourse we have had many anxiously asking for information and desirous of sitting at seances; few have left the hall ridiculing after having heard the masterly perorations of the learned Doctor. These meetings gave the Doctor the opportunity of replying to Professor Tyndall's Belfast address. Dr. Sexton lectured five times, Mr. Burns twice, Mr. Jones and Mr. Russell once each. There is now a deficiency of £5 18s. 6d. due to the treasurer, as shown in the balance sheet, to be paid by somebody; if any friends are willing to assist us, we shall be happy to hear from them.—Yours truly,

C. WHITE.

37, Wyndham Street, Brynaston Square, W.

BALANCE SHEET OF SUNDAY SERVICES HELD AT THE WEST END.

EXPENSES.			RECEIPTS.		
	£.	s. d.		£.	s. d.
Hire of Hall, 9 times	18	18 0	Sale of tickets and Collec-	22	1 0
Dr. Sexton	8	8 0	tions		
Printing	8	6 6	DONATIONS—		
Advertising in <i>Spiritual-</i>			Mr. J. King	0	4 6
<i>ist, Marylebone Mercu-</i>			„ Highland	0	10 6
<i>ry, and the Indicator</i>	1	13 6	„ Taylor	0	5 0
Lecturers' travelling ex-			„ Brevitt	0	10 0
penses	0	5 0	„ Whitley	1	0 0
Postage	2	2 0	„ Botting	2	2 0
Stationery, &c.	0	1 6	The British National	1	1 0
			Per Mr. Burns—		
			Mr. Cotter	1	0 0
			„ Greck	1	0 0
			Mrs. Strawbridge	1	1 0
			„ Gregory	1	0 0
			Dr. Smith	0	10 0
			Mr. Ashman	0	5 0
			„ Wainwright	0	5 0
			„ Tebb	1	1 0
			Total receipts	£33	16 0
			Due to treasurer	5	18 6
Total expenses	£30	14 6		£30	14 6

TODMORDEN.—Mr. W. Johnson will give two trance addresses in Sobriety Hall, on Sunday, October 18, at 2.30 and 6.30 p.m. Admission, 3d.; gallery, 6d.

RECEIVED, "Fifteen Cardinal Principles of Democracy, for the consideration of the toiling people of this 'benighted Empire of Great Britain and Ireland.' Approved and published as the result of several meetings of the British Democratic Convention. Reported by Thomas Mooney, Hon. Sec. London: Charles Watts, price 6d." This work illustrates a "platform of democratic principles" for amending the English Constitution; codifying the laws; disestablishing the House of Lords, church and landlords; abolishing customs, pension list, and national debt, and in general giving the land to the people and teaching them how to utilize it. Those who are attracted by political plans should certainly invest in this work.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5½d. " £1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week, per 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, OCTOBER 16, 1874.

A FREE GOSPEL OF SPIRITUALISM.

OPENING OF THE NEW SERIES OF SUNDAY MEETINGS.

The meetings will be free, for there will be no toll at the door, no compromise with Mammon that admittance to the shrine of Truth may be gained. They will be free in so far that there will be no distinctions observed between those who pay and those who do not pay, those who are rich and those who are poor. First-comers will have choice of seats, but the man of free and generous spirit will not strive to seize the best places. Let the aged, the infirm, and the sensitive have such preference.

The gospel of truth will be free, for no impediments will be placed in its course. There is truth everywhere, for God is everywhere—truth in China, India, Judea, Egypt, Europe, America, and their literary productions. There is truth in every man, for God is in every man—truth in Moses and David, Isaiah and Ezekiel, Jesus and John, Peter and Paul, Socrates and Plato, Confucius and Mohammed, Luther and Loyola, Kardec and Aksakof, Davis and Harris, Peables and Tuttle, Morse and Sexton, Tappan and Harding, Enmore Jones and J. Burns. There is truth in every department of the universe, for God made them all—truth in geology and physics, chemistry and mathematics, astronomy and mental science, in the sphere of forms and in the sphere of forces. There is truth in all ages and nations, for God's spirit is the life of them all. There is truth in the past and in the present, and in every state and section of society which have existed at all times. The power of spirit is universal, without it nought would exist; it is the teacher on the natural plane and on the spiritual plane. The central principle, the highest thought of all men, sects, and utterances, is truth; let us have these, but it is not necessary to court the undue expressions of personal opinion and denominational differences. We want the spirit, the inner life of all, not the outer, the body, which is temporal and perishes. The spiritual meeting is not a cemetery for the decayed husks of the spirit, but a garner in which the living seed is stored and distributed.

These meetings will be free insofar that a dominant class of teachers will not be conspicuous therein. The religious systems are burdened with the yoke of a reverend class, who are elevated to places of superiority which correspondingly degrade all who do not belong to their order. This privileged class organise themselves into trades' unions, and act concertedly, to maintain a pre-eminence over the people. They must be humoured; they must be fêted, honoured, petted, and well paid. Is there not a danger of the same evil creeping into Spiritualism? and, if so, is there any protection from it? If Spiritualists as far as possible do their own thinking and preaching, there will be less danger of a professional class springing up to enslave their minds and prey upon their vitals. In the forthcoming series the financial difficulty will not be important. What is wanted from the friends of the cause is kindly co-operation without money responsibility. An administrative committee are required to carry out the necessary details and secure an audience. A choir is in course of formation, speakers of various kinds have volunteered their services, and the inevitable funds are being proffered.

The Doughty Hall is situated in Bedford Row, on the east side, directly opposite the end of Princes Street, which leads to Red Lion Square. Bedford Row can be approached from Holborn by Brownlow Street, Hand Court, or Featherstone Buildings. The Hall was built for masonic purposes; it is quaint in construction and is beautifully ornamented; its name implies association with the famous Tichborne estate, and on its site once stood the residence of the celebrated Dr. Abernethy. What is wanted is a hall built specially for the use of Spiritualism. We threw out the idea years ago, and it has been talked of repeatedly. Is the time not nearly arrived when such a hall, a free home for the assemblies of Spiritualists, like the Spiritual Institution in other respects, can become a possibility in London. They have arranged it at Sowerby Bridge, and, through the munificence of Mr. Weatherhead, at Keighley.

The service will commence at 7 o'clock, doors open at 6.30. All are invited, and it is hoped the opening meeting will be composed more particularly of the friends of Spiritualism.

THE PHRENOLOGY AND PHYSIOLOGY OF POLITICAL PARTIES.

On Tuesday evening next, Mr. Burns will introduce at his phrenological seance, a temperamental explanation of the causes which lead individuals to associate with the various political parties. The leaders will be used as illustrations, viz., Disraeli, Gladstone, Dilke, and Bradlaugh.

On Tuesday evening last, the rooms were well filled, and much interest was manifested in a discourse on the spiritual faculties. Some extraordinary delineations of character were given. The meetings commence at 8 o'clock. Admission, 1s. each person.

MRS. TAPPAN AT BRIGHTON.

These orations must be effecting an untold amount of good. The spacious hall is crowded, and the discourses are copiously reported in nearly all the local newspapers. The *soirée* was very interesting, and the seances of Messrs. Bastian and Taylor were singularly opportune. There must be some gracious soul at Brighton to provide all these happily-conceived agencies for the promotion of the cause. Fortunately, the various parts of the social machine work harmoniously at Brighton, and the beneficence of the wealthy is amply responded to by the devotion and industry of those who are able to aid the work in other ways.

MR. BURNS AT OLDHAM.

Saturday, October 24. Social gathering. Tea on table at 4.30. During the evening Mr. Burns will deliver an address on "What are the Spiritualists aiming at?"

Sunday, October 25, at 10 o'clock. Conference of local Spiritualists. All Spiritualists in the district are invited to attend.

At 3 o'clock, a Discourse by Mr. Burns on "How do Spiritualists communicate with the Spirit World? or, Every Man his own Medium."

At 6.30 Mr. Burns will give a discourse on "The Plan of Salvation according to the Gospel of Spiritualism."

Further particulars may be obtained from Mr. Thomas Kershaw, 6, High Street, Oldham.

Mrs. OLIVE announces her intention of commencing a series of public seances at the Spiritual Institution on Monday afternoons at 3 o'clock. Admission 2s. 6d.

THE MEMORIAL EDITION of the miscellaneous works of Judge Edmonds is being rapidly distributed, and the book gives universal satisfaction. The editions will soon be out of print. The editions respectively sell freely at 2s. and 3s. 6d., being more than double what they cost to subscribers.

MESSRS. BASTIAN AND TAYLOR left London for the Hague on Tuesday morning. Letters for them should be addressed, care of A. J. Riko, Esq., 71, Mollen Straat, The Hague, Holland. Spiritualists on the continent, who desire to investigate physical and test phenomena, should apply at once to Messrs. Bastian and Taylor, who will probably make a tour further south.

Dr. MONCK, who has been fully engaged for the last four or five months holding light seances, delivering inspirational discourses, &c., in Birmingham, Bristol, Bridgwater, Plymouth, &c., informs us that he is prepared to receive a few more invitations for lectures and seances to fill up the few open dates in his list for the present season. Where societies are in poor circumstances, he is willing to make expenses fit their limited means, and where *really necessary*, to labour *without requiring any fee*. His address is 14, Wells Terrace, Totterdown, Bristol.

INSPIRED ORATION

BY

MRS. CORA L. V. TAPPAN,

AT THE

GRAND CONCERT HALL, WEST ST., BRIGHTON,
SUNDAY, OCTOBER, 18th, 1874.

Doors open at 6.30; Service to commence at 7 o'clock. Admission free. Reserved Seats, 2s. 6d. and 1s.

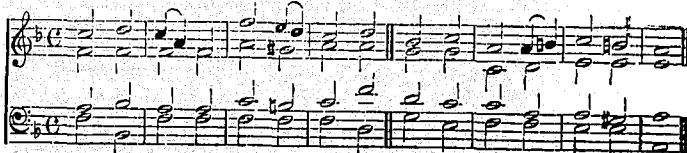
ORDER OF SERVICE.

Introductory Voluntary. *Cherubini.*

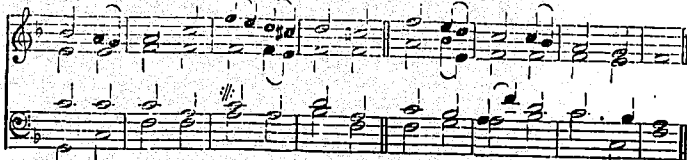
HYMN 12 in the "SPIRITUAL LYRE."

MOSCOW.

875737.



{ Guide me, O thou great Je - ho - vah! Pil - grim thro' this bar - ren land; }
{ I am weak, but thou art might - y, Hold me with thy pow'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.

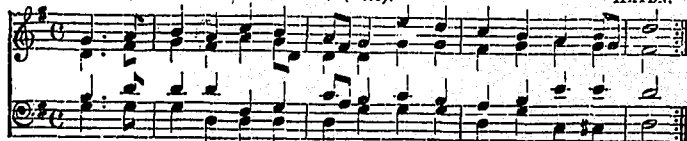
INVOCATION.

HYMN, No. 80 in the "SPIRITUAL LYRE."

AUSTRIA.

S. 7. (dble).

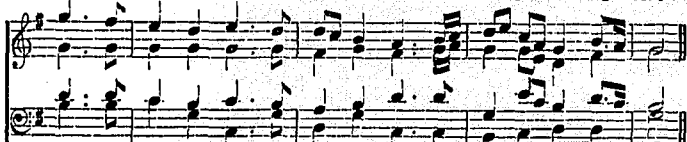
HAYDN.



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



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



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

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

Ave Verum. Nyren.

ORATION.

SUBJECT TO BE CHOSEN BY THE AUDIENCE.

HYMN, No. 79 in the "SPIRITUAL LYRE."

S. 7, D.

TRIVOLI
Gently.

{ Lo! the day of rest de-clin-eth, Ga-ther fast the shades of night;
Yet the sun that ev-er shin-eth, Fills our souls with heav'n-ly light. }



While, thine ear of love ad-dress-ing, Thus our part-ing hymn we sing,



Fa-ther, with thine ev'-ning bless-ing Rest we safe be-neath thy wing.

Offertorium—Romberg.

IMPROMPTU POEM.

SUBJECT TO BE CHOSEN BY THE AUDIENCE.

March—Mozart.

A verbatim report of the oration will appear in the MEDIUM for
Oct 23th, and may be had of Mr. John Bray, 82, St. James Street.

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

DEDICATION SERVICE.

Sunday Evening, October 18, at 7 o'clock. Doors open at 6.30.

Organist—Miss D'Arcy.

ORDER OF SERVICE.

Soft Voluntary—Extemporised.

HYMN No. 48 in the "SPIRITUAL LYRE."

ROCKINGHAM.

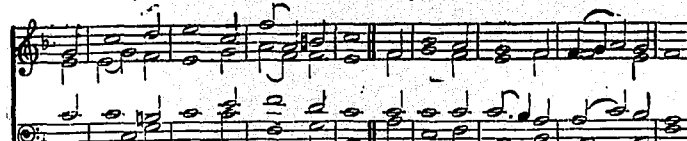
L. M.

DR. MILLER, 1787.

Moderate.



O thou, to whom in an-ient time, The lyre of Hebrew bards were strung,



Whom kings a-dor'd in songs sublime, And prophets praised with glowing tongue.

2 Now not on Zion's height alone
Thy favoured worshipper might dwell;
Nor where, at sultry noon, thy Son
Sat weary by the patriarch's well.

3 From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven and find acceptance there.

4. To thee shall age with snowy hair,
And strength and beauty bend the knee,
And childhood lip, with reverent air,
Its praises and its prayers to thee.

READING OF SCRIPTURE.

HYMN No. 125 in the "SPIRITUAL LYRE." Tune—"All Saints."

Let monumental pillars rise,

In majesty sublime—

Their lofty columns shall decay,

Before the touch of time!

But mind, enlightened and refined,

Shall soar beyond the sky,

And heavenly sciences explore,

Though time itself should die!

This temple now we dedicate

To Truth's supreme control—

To virtue and progressive thought,

The riches of the soul!

A nobler monument we raise,

Than costly marble pile—

A beacon light to lead the way

From ignorance and guile.

INVOCATION.

HYMN, No. 80 in the "SPIRITUAL LYRE." Tune—"Austria."

(Music and words in opposite column.)

DISCOURSE DEDICATORY.

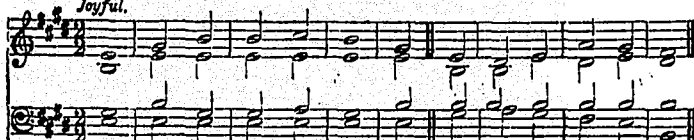
HYMN No. 122 in the "SPIRITUAL LYRE."

MISSIONARY.

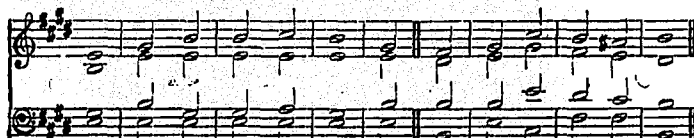
Joyful.

7, 6, 1, 6, 7, 6, 7, 6.

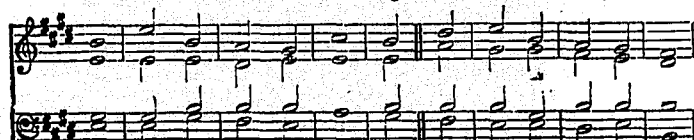
DR. LOWELL MASON.



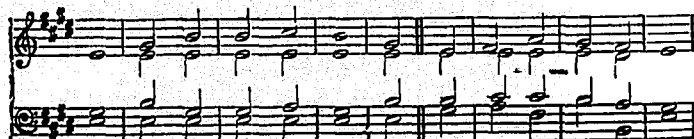
The morn-ing light is break-ing, The shad-ows dis-ap-pear;



The sons of earth are wak-ing From dark-ness, doubt, and fear.



The hu-man mind en-shroud-ed In su-per-sti-tion's night,



In mys-ter-ies be-cloud-ed, De-holds the dawning light.

2 A still, small voice addressing,

Awakes the sleeping mind,

E'er evermore progressing,

It seeks for joys refined.

That voice from spheres supernal,

Comes down the world to bless,

And tells of life eternal,

And bids it onward press.

3 The light of truth now spreading

O'er error's darkened day,

Tells to the sad, the dreading,

There is a better day.

To those, who, long in sadness,

Have looked for joys to come,

That light proclaims with gladness

A brighter, better home.

4 Bright angels hover o'er us.

The welcome news to bring,

Of better scenes before us,

In rapturous joy they sing.

Earth's millions, from their sadness,

Awake with joy and love;

And, filled with peace and gladness,

Look to their home above.

REMARKS BY VARIOUS SPEAKERS.

Hymn 79 in the "Spiritual Lyre.—Words and Music opposite.

MARCH OF THE ISRAELITES.

A voluntary contribution to defray expenses.

A NEW ELEMENT OF HELP.

THE PROGRESSIVE LITERATURE PUBLICATION FUND.

Deposits begin to drop in with encouraging regularity, and the friends of Spiritualism hail the scheme as a boon, being a means by which they can secure the best works plentifully at a merely nominal cost, and thus personally, and without let or hindrance, promote Spiritualism quietly and in the most economical and effective manner. But the poor as well as the rich welcome this plan of publication. The working man on his 18s. a-week has an intellect

as well as his wealthy neighbour with an income of £1,000 per week. The poor man has hitherto been somewhat debarred from participating in the riches of rare literature. Spiritualistic works have been particularly costly, but since the Spiritual Institution commenced its beneficent work tracts that formerly sold at 6d. have been reprinted at 1d., and books costing nearly £1 have been improved and reduced to a few shillings. The working man has been starved intellectually and spiritually, except in those ways supplied by the already-popular literature of the day. What Chambers, Cassell, and others have so nobly done for literature in general, the Spiritual Institution bids fair to do for that department so distinctively known as "Progressive." The work undertaken by the Institution is all the more important and arduous because it deals with subjects that are quite unpopular, but which, nevertheless, appertain to the highest interests of mankind. William and Robert Chambers commenced life by working their way, assisted only by such worldly goods as they could stow away in a small box, which is now the most honoured object in the museum which the brothers bestowed upon their native town of Peebles. John Cassell was an artisan, who engaged himself in the work of Temperance, and feeling the want of information in himself and the masses generally, set himself to work and founded the famous house which now bears his name. John Cassell has left the earth sphere, but his name is inscribed upon millions of pages which have lent light to the minds of mankind in all parts of the world where the English language is spoken.

The Spiritual Institution in its construction has had for its human instrument one who has fought the battle of life throughout shoulder to shoulder with the eminent educators who have just been named. The Institution is, however, distinguished by a wider sympathy for human needs than either of the other establishments. Its mode of working is also different, combining the proprietary with the co-operative systems. Cheap as popular literature has become, the Spiritual Institution has already issued works which compete with almost anything that has yet appeared in point of cheapness and neatness of execution. At the same time it must be remembered that the demand for the progressive literature is not by any means so great as that of the popular kind. This disadvantage under which the Institution labours renders its services all the more praiseworthy.

We have been asked whether sums may be paid in to the Progressive Literature Deposit Fund, to remain at the rate of interest named in the prospectus, viz., 6 per cent. per annum, and be withdrawable again in the form of cash. To this question, which has been received from various directions, we reply that the prime object of the scheme is to supply Spiritualists with literature at the lowest possible rate on co-operative principles, that is, by the consumer contributing the capital necessary to produce the goods required by him. This is as near as can be genuine co-operation, and absolves the purchaser from paying interest on capital in any form whatsoever. If we pay 6 per cent. to depositors who do not require goods, we must charge that 6 per cent. to those to whom we supply goods manufactured from the cash thus obtained. But we have two departments, so to speak, or methods of publication: the cost-price system to depositors and the general system to the public. We are ready, then, to receive from depositors sums of money to this fund to remain in our hands at an annual interest of 6 per cent. This interest may be paid in cash as it comes due, or it may be placed to the credit of private account for publications or aught else required from our establishment. For the principal we will give a promissory note, duly stamped, payable at such a time after demand as the extent of the deposit may determine. Thus any person who has a small sum to invest at a good interest, and in a safe mode, and one which is not a "speculation," may deposit with us £5, £20, £50, or £100, more or less to be withdrawable at one month, three months, or six months' notice, according to arrangement in each case. This department will not at all interfere with the system of supplying works at the lowest possible cost to those who are *bona fide* co-operative depositors, while it will enable us to send into the market a steady supply of books, for which a fair return is certain to be obtained. In this way Spiritualists may help themselves and help the cause at the same time.

Of the safety of this course to the depositor there can be no doubt, and the more generally it is adopted the safer and surer it becomes. With this assistance we could do far more business, and thus increase profits, and be able to supply goods at a lower price. We know many of our friends who have lost thousands of pounds in financial speculations, but we never yet met with one who lost a farthing by or through the Spiritual Institution. All along, through a career of difficulty that the stoutest heart and the heaviest pocket would not have dared to undertake, the Spiritual Institution has met all its engagements in the most honourable manner, and paved a broad way to a position of the most substantial kind, in the benefits of which it invites all to participate. This successful and onward course no mortal mind had any idea of at the beginning. The plans were not laid by the human instrument which carried them out. All was conceived and systematised by those in the higher realm, who have the destinies of this movement in their care and keeping. The only qualities which the human executive added were, unflinching faith in the inspiring powers, honesty towards men, integrity in his transactions, and tireless industry. Stage by stage, as the work grew, the necessary plans were communicated; till now there is placed before the friends of Spiritualism, for their acceptance, the provisions embraced in the Prospectus of the Progressive Literature Publication Fund.

A SEANCE IN FULL DAYLIGHT.

To the Editor.—Sir,—On a summer evening a few years ago, two friends took tea with us, after which we went up into my drawing-room, the time being then about six o'clock, and the day being bright, it was, of course, full daylight.

One of the friends is a spirit-medium; neither of them had ever been in the house before, seeing that it had only recently been erected, and they were strangers to the town. Since they entered the house not for a moment had they been left alone, so that the arrangement of any apparatus wherewith to perform any acts of deception in relation to what follows is entirely out of the question.

We seated ourselves—our friend, and my wife on one side of the room, and myself and the medium on the other. Between us, and so placed, as, while being completely in view of all of us, it was not at any point within three feet of anyone, was an ordinary walnut sofa-table, which had been in my possession for five years previously. There being no cloth, hanging leaves, or any other obstruction, the whole of the table, top, stalks, and feet, were visible. Sitting as above stated, our conversation being on the subject of Spiritualism, in which all joined with earnest interest, to my amazement I observed the table, in the full daylight, and no one within a yard of it, move. For the moment, doubting my own senses, I did not name what I had seen, when again—and this time in a way to dispel all doubt—it moved several inches.

Calling the attention of my wife and friends to the occurrence, I addressed the table thus:—"Will you be good enough to move again?" It thereupon distinctly moved several inches.

"If an intelligence is the mover of the table, will you please to slide it from right to left?" It immediately did so.

"Will you now reverse the motion?" This was at once done.

"Will you raise the left-hand end of the table? Will you raise the right-hand end?" both requests being responded to.

Considering the attendant circumstances, the full daylight, and the intelligence displayed, this is one of the most conclusive physical manifestations which has come under my notice, and is, I trust, deserving of publication.

My friends were Mr. Thomas Everett and his wife, the latter being the medium.—Yours truly, N. KILBURN, JUN.

Bishop Auckland, October 11, 1874.

THE FIRST SPIRITUAL CHRISTENING.*

On Thursday evening, October 8, at the residence of Mr. Philip Davies, Secretary of the Farnworth Street (Liverpool) Spiritual Sessions, one of the most novel, beautiful, and impressive scenes took place ever recorded in the history of modern Spiritualism. Mr. Davies, who is an earnest and zealous Spiritualist of the *magnus corde* type, and a fine trance-medium, had been told some months before by the spirit-guides of Mrs. Ohlsen, the celebrated trance and test-medium, the precise time that his son would be born, and high-toned medial powers were foretold for the child. "A little present on paper" was also promised some months ago. Two days previous to the birth of the child your reporter, who is a normal medium, wrote a short poetical greeting in anticipation of the angel's visit, in the presence of Mr. and Mrs. Davies and friends. As the last line in this poem was very much after the manner of Pope, it was thought by the friends present that it was the production of that illustrious spirit, but at a subsequent private session the spirit-guides of Mrs. Ohlsen claimed it as their own effusion. Paterfamilias was very proud of the poem, and said he would carefully keep it as a heirloom, a kind of materialised blessing. He had entirely done with "orthodox" (*sic*) galimatias twaddle, and would leave the "christening" or consecration of his son entirely in the hands of those spirit-friends whom he so much revered. Accordingly, on the above-mentioned evening a select party of friends assembled to take part in the novel proceeding. Mr. and Mrs. Ohlsen, Mr. and Mrs. Chadwick, Mr. Henry Morris, William Lyons, Esq., and Mr. Reginald Owen. A circle was formed round the sitting-room table, several spiritual songs were sung, Mrs. Davies occupying the central position, with the babe in her arms. There was no light save that of the flint fire, which gave to the scene that peculiar grace so beautifully pictured in Longfellow's hymn, in which he says,

"Shadows dance on the parlour walls."

After a devout prayer from the gentle "Robina," and afterwards some pleasant conversation with the good spirits who came to congratulate the parents, "Lydia," whilom of Thyatira, took control of the medium (Mrs. Ohlsen), and majestically advanced to Mrs. Davies's seat. After her usual dignified and kindly greeting, she placed the right hand of the mother upon the child's head, then on that the right hand of the father, then that of your reporter, and each member of the circle in like manner. With upturned face "Lydia" then invoked the outpouring of the divine influence upon the child in such an earnest ecstasy that a perceptible thrill ran through the listening group. After the invocation she thanked the great Spirit of light and life for having bestowed on the assembled few strength and courage to break through the pale of error and dare to do and think for themselves. That event had been witnessed by thousands of rejoicing spirits, and had been recorded in heaven as the latest step added to the ladder of progression. In future years, when the great world shall have become more spiritualised, Philip Alexander Davies shall be pointed out in pride as the first one on modern record who was brought into the world and "christened" by the spirits. "Philip Alexander Davies, may the blessing of the loving All-father brood o'er thee throughout thine earthly pilgrimage, making thee a servant and saviour of the people. Amen, and so may it be." Thus ended this earnest and sacred consecration. Proud, indeed, are the hearts of the parents at the important honour conferred upon them. Strange to say, little Philip Alexander Davies never once moved a single muscle during the somewhat long ceremony, but soon after it was over showed evident signs of lively satisfaction. After the breaking up of the circle the following memorial card, printed at the Spiritual Institution (neat goffered cards) was addressed to the Spiritualist friends of Mr. and Mrs. Davies:—

* Why call it "christening."—Ed. M.

"To PHILIP ALEXANDER DAVIES.

"Given inspirationally by Mrs. Ohlsen's spirit-guides, through J. Reginald Owen, in anticipation of the child's birth, August 28, 1874.

"Welcome, sweet infant, to this 'vale of tears';
Joyous and happy be thy future years;
God give thee health of body and of mind,
And talents, too, to bless all human kind.
Angels be with thee, guarding o'er thy way,
And guiding thee into a brighter day.
Oh, welcome to this infant school of God,
And may'st thou learn without the heavy rod!
And when thine education is complete,
May Heaven send to thee a mission meet;
In honoured age, oh, calmly end thy days,
Thy dirge the music of a nation's praise!

"With MR. PHILIP DAVIES'S compliments.

"Liverpool, Oct. 4, 1874."

Faithful and God-feeling Spiritualists, who can perceive the meaning of the God-plan life, are dissenting from the meaningless customs of unthinking conventionality. Spiritual funerals have become established, so will cremation, let us hope; spiritual "christening" has now been begun; when shall we originate, or rather revive, spiritual marriages? What great and advanced mind will undertake as its mission the vitally important subject of marriage reform? J. REGINALD OWEN.

43, Cobden Street, Everton, Liverpool.

SPIRITUALISTIC SOIREE AT BRIGHTON.

A social and friendly meeting of those interested in the cause of Spiritualism was held in the King's Apartments at the Royal Pavilion, Brighton, last evening, at which between sixty and seventy ladies and gentlemen were present. The greater part of these were professed believers in Spiritualism; but there were others who had not yet identified themselves with the cause, and who can only in fairness be described as investigators—not "investigators" in the ordinary sense of the word, but who it may be presumed have made up their minds to give a patient, careful, and candid examination to the subject before coming to a conclusion upon it. Among the company present were the Hon. Hugh Rowley, Mr. and Mrs. J. N. Tiedman-Marthese, Miss Marthese, Captain and Mrs. Weatherley, Captain Sandeman, Dr. and Mrs. Hanson, Mr. and Mrs. Henry Collen, Mr. Martin Tupper (the author of "Proverbial Philosophy"), Mr. Cole, Mr. F. Prince, Signor Conti, Mr. and Mrs. Williams, Mr. and Mrs. John Bray, Mr. William Gill, &c. Mrs. Cora L. V. Tappan, and Messrs. Bastian and Taylor, the American mediums, were also present, and, as will hereafter be seen, took a prominent part in the proceedings.

The first part of the evening was devoted to conversation and friendly intercourse, abundant topics for this being furnished in the Spiritualistic books and pamphlets, but more particularly the "spirit-photographs," and specimens of "spirit artistic work," which were scattered about the table. Of pencil drawings there were a large number, said to have been drawn through the mediumship of a Miss Pery, and, without expressing an opinion as to their spiritual authorship, it must be confessed that they are singular in the extreme, and entirely different from the drawings in pencil that are usually met with. They are a curious combination of leaves and flowers, with human faces and forms interwoven; some of them, when looked into, are found to contain a vast number of features of various kinds. But besides these were others which appealed more directly to the mind; there were a number of heads exhibited by Mr. Henry Collen, a retired gentleman, who in his early days was a miniature painter, and who declares these heads to have been drawn by him "under the influence of Salvator Rosa and Vandyke." The picture which is attributed to the agency of the former artist is a fine head of the Saviour, which wholly differs from those usually drawn. It is far more massive and masculine in its proportions, and possesses a power and character quite different from what is usually the case. Vandyke's "agency" takes the form of angels' heads, of which some good specimens are shown.

The proceedings were diversified by some agreeable singing by Signor Conti and Mrs. A. W. Roe, Mr. W. Devin presiding at the pianoforte. Later on, Messrs. Bastian and Taylor held two seances in the southern room, some seventeen or eighteen persons constituting the sitting on each occasion.

At the first of these, at which the writer was present, the "manifestations were similar to those which are described to have taken place at the former visit of these gentlemen to Brighton, the guitar being strummed and floated over the heads of the sitters, hands and other parts of the person being touched by "the spirits," and small articles, such as a ring and a pocket-handkerchief, being taken from one sitter to another. "Spirit-voices," too, were heard, and Mr. Taylor spoke of spirits being present, which he described, though whether they were recognised by their friends did not transpire.

The proceedings closed with an "inspirational address" from Mrs. Tappan, in which the necessity of honest, careful, and scientific investigation was urged, and Spiritualism defended from some of the charges brought against it. A well-worded poem on "Peace," which subject was chosen by Mr. Martin Tupper, was subsequently given by the same lady, the company separating shortly after eleven o'clock. Light refreshments were supplied by Mr. E. Booth, East Street.—*Brighton Daily News*, October 13.

MRS. OHLSEN'S SESSIONS. LIVERPOOL.

Wednesday evening the 7th instant was the anniversary of this lady's mediumship. As no one seemed to be aware of the fact until the spirits declared it, and as the night was very wet and stormy, a very meagre though harmonious audience assembled. "Robert Burns" was the first control who said that he was present at Mr. Owen's lecture the previous week and was glad to observe Dr. Hitchman towering above all, a bright and shining light. He also gave us a poem in the Scottish dialect. "Lydia of Thyatira" next came and briefly reviewed the first twelve-month's work they had wrought through their medium, enumerating each strange control, briefly sketching the lives of the controller and ex-

pressing her own and her co-workers' satisfaction at the progress made. It had taken a lifetime to make Mrs. Ohlsen the medium she was. Here "Lydia" briefly alluded to the medium's early life and the abnormal mediumistic phenomena occurring by and through her. "Janet Alexander," a motherly auld wife, next treated the audience to some of her delectable Scotch humour, concluding by urging Mr. Owen to hope on and work on although persecution and pain had been his lot. Mr. Owen, then, in an appropriate speech, offered his heartfelt and grateful thanks for the noble work done by Mrs. Ohlsen at the bidding of her guides. He had worked hand in hand with the medium, and had been more than repaid by favours and blessings showered on him. "Dr. Warren," through Mr. Coates' mediumship, warmly seconded Mr. Owen, and said, all honour to the hand who came forward in God's name, facing the fierce tide of obloquy and boldly proclaim the truth. Mr. Chapman supported, and in the course of his neat speech said that Mrs. Ohlsen had stood her ground well, that the teachings of her controllers had made a very perceptible mark, and cut deep at the root of the theology of the day. Mr. Philip Davies said that he was more indebted to Mrs. Ohlsen and her guides than any-one present. In the bosom of his own family had he received favours, cures, tests, and prophecies. His most grateful thanks were tendered. "Robina," a sweet and saint-like spirit, then controlled the medium, and responded for the purpose of relieving the medium, who is very shy of speaking normally. On behalf of the entire band, "Robina" accepted the grateful feeling, which she said was sweet to them, but they had a sweeter and richer reward still; they knew that their duty had been performed. A benediction and the Doxology closed the meeting.

We earnestly commend this medium to the kindest sympathies of our Liverpool friends, for without sympathy all spiritual work is null and void. She has even worked in the cause without money and without price, but her reward will be greater than earthly treasures. Farnworth Street Services will do a noble work in Liverpool, all thanks to the promoters and workers, and promises to become a stronghold of spiritual love and union. The most important element—charity—is not wanting.

PHILIP DAVIES, Sec.

1, Balak Street, Kensington, Liverpool.

[We have the greatest sympathy for Mrs. Ohlsen, and would encourage her in her mission of love and disinterestedness. At the same time we have too much of the Burns element in us to suppose that glorious Robin came from the spirit-world to spread butter over the organ of approbateness. "Oor Rab" positively declines the soft impeachment.—Ed. M.]

THE CASE OF MR. THOMAS EMMS.

Dear Mr. Burns,—Through being much engaged of late, I have hardly found time to write you respecting above. I think it due to those friends who so generously came forward to delay doing so no longer. As treasurer of the money taken on the respective evenings, I hereby render my statement of the amount received and expended, which is as follows:—

Receipts at Phrenological Entertainment given by Mr. Burns, £ s. d.	
on Thursday, September 10	1 12 8
Ditto, on Sunday, Sept. 13	12 4
At Debate (<i>pro</i> and <i>con</i> , Messrs. Owen and Wigg)	7 0
Ditto (<i>con</i> and <i>pro</i> , Messrs. Anderson and Owen)	6 6
Received since from Messrs. Connor and Tempest for tickets	6 6
	3 5 0

Paid arrears of rent due up to 24th August	£2 0 0
Printing	0 8 0
Moving of furniture	0 3 0
	2 11 0

Handed over to Mrs. Emms 0 14 0

As Mr. Whitby, with a kindness as prompt as it was unsolicited, paid for the rent of the hall for the first two nights (September 10 and 13), as also being his share with Messrs. Connor, Stephens, Williams, and Smith in paying those of the 20th and 27th ult., has enabled Mr. Emms to clear off all arrears for rent due at his former residence. As one of the principal movers in this affair, and as such well knowing Mr. Emms's present circumstances, I need not offer, I am sure, an apology in calling attention to the fact that, as Mr. Emms's health has but slightly improved, he is still in an extremely weak state. His wife, although of a delicate constitution, being a medium, has, with a pertinacity that doubly does her honour, fought hard for some months past, as the bread-winner for the family; but still rent unpaid has accrued from the 24th of August, which debt she and her husband are anxious to see discharged, so as to prevent the same from becoming a heavier incubus than at present.

I can only add, and those who know this case must say likewise, that no one who assists in this instance will have any cause to regret having done so. But quite the reverse; for it is indeed helping those who try to the best of their ability to help themselves.—I am yours,

Hackney, October 14.

J. G. SMITH.

BISHOP AUCKLAND.—In your last issue of September 11, an announcement, authorised by the writer, appeared, stating that a series of seances, for the purpose of testing the genuineness of the materialisation of spirits had been commenced at Mr. Faucitt's. Up to the present time, seven such seances have been held. The phenomena presented have been of a most perplexing character. The fact that one of the figures appeared to be several inches taller than the medium, displaying bare feet, arms, and upper bust, that a hand-bell which was placed inside the cabinet was on one occasion rung while the figure was outside, are points presenting much difficulty to the sceptical mind. No proof, however, has as yet been obtained of the genuineness of the phenomena, and many of the observations made have been of a character to render the arrival at a settled opinion most difficult. Yet, remembering how, in the case of Miss Cook and others, these suspicious elements have all eventually been eliminated, there is every incentive to prosecute the inquiry, with the hope of arriving at an equally satisfactory result in this, as in the case alluded to.—N.K.

Answers to Investigators.

ARRESTED DEVELOPMENT.—"Truthseeker," in your last number, wishes to have the experience of others on the above subject. From my sixteen years' experience I have found that not one circle in twenty got further than the ordinary rudiments of Spiritualism. The same law seems to rule as pertains to other subjects of learning, few progressing farther than is barely sufficient for their present needs. If the worldly teacher could put the required knowledge into the minds of his pupils without the student labouring his or herself, no doubt but we should have more highly-developed men and women. So it seems to me is the development of those composing nearly the whole of our circles. There may be one or two in every circle who are most anxious to learn more, but most, like students of other subjects, seem to think that spirits ought to do all for them. Spirits no doubt can do a very great deal for us, but can only give in proportion to our capabilities to receive, together with the organisation of the medium through which they have to pass the knowledge. We must ever remember "that God's capacity to give to man is limited by man's capacity to receive. So the schoolmaster's capacity is limited to give to the schoolboy by the schoolboy's capacity to receive." We must increase our capacity by studying the works by which God has surrounded us, and we shall very soon have spirits near us who will carry forward the development or the education so well begun. How few of us study the actions and the reactions of material nature around us, and how few of us know that earth chemists have done a great work in classifying the elements of which the earth is composed, or of the wonderful combinations a few of these elements will produce! Let us study from "matter to spirit," and then we shall soon be able to see some of the difficulties which spirits have to contend with to work the human organism clothing the spirits of earth. If our own spirits find so much difficulty to work our own bodies, how much more difficulty will a strange spirit have in teaching or playing an instrument which the owner cannot play in tune? True, there are many undeveloped spirits in possession of circles, who themselves know very little of the difficulties of the unlimited classes of control, or of the particular control for which the medium is most suited, and until more thought is given to these subjects, we cannot progress as we ought, nor as the spirit-world would wish us. Think more, drink and smoke less, and practise more charity. Progress will then be sure.—SPIRITUOSO. Aug. 17, 1874.

Dear Mr. Editor,—I wish to offer a few remarks to the inquirer for his future guidance. In the first place I would recommend him to cease from sitting in any circle for two months, and attend to the following rules, viz., take a warm bath two or three times a week, taking every day ample supply of freshwater fish for his diet; it will afford serum to the brain. In addition to that he may take every evening the patient's dose of fresh-drawn cod-liver oil in new milk; it will tend to phosphorise the whole system, and place the inquirer in his native state again.—W. PERKES, Birmingham.

MR. REGINALD OWEN ON PRACTICAL PSYCHOLOGY.—On Tuesday evening last week, at the Lecture Room, Farnworth Street, Liverpool, Mr. Reginald Owen gave a lecture and seance on "Practical Psychology in its relation to Spiritualism." Dr. Hitchman, M.D., D.C.L., F.R.S., &c., occupied the chair, and read his beautiful poem, "The Sympathy of Souls," to a crowded and appreciative audience, who vociferously cheered as the learned Doctor concluded his masterly recital. Mr. Owen then, after a few complimentary remarks from the Doctor, came forward and delivered a very lucid and instructive lecture. Briefly glancing over the history of vital magnetism up to the present time, he gave an exhaustive and intelligent explanation of the nature of vital aura, or nerve force, with instructions how to prove its existence and attributes in a very simple manner. Selecting several strangers and friends from the audience, Mr. Owen then gave some striking phenomena, such as depriving his subjects of sight, memory, and volition; attracting them from a distance, controlling them to go through motions which they were unable to stop, and several others. Perhaps the most interesting of all was the cataleptic or rigid arm of a young lady sixteen years of age, which several gentlemen, after trying, pronounced to be as "stiff as a poker." The time was up before Mr. Owen got half through his remarkable lecture, and, after a few words of gratification from the Doctor, and the reading of the report of the Paris Academy on the importance of the subject of the lecture, the meeting was closed with thanks to Dr. Hitchman and Mr. Owen.

SPIRITUALISM has got into the penny almanacks. "Old Moore," taking his cue from the present, has the following "Predictions" in respect to Spiritualism in the future:—"Turning for awhile to matters of different character, we have reason to apprehend much trouble and disputation, resulting from that most extraordinary of modern delusions, 'Spiritualism.' The rapidity with which the belief in the spirit manifestations has spread, not only in this country, but upon the Continent and on the other side of the Atlantic, is truly wonderful. It is not only that there are thousands upon thousands of staunch believers in the theory, but that very many of those believers are men of position and reputation, of learning and natural intelligence. When we have men like Professor Crookes or Professor Varley telling us seriously that they have witnessed the phenomena of 'materialisation,' 'levitation of ponderable substances without any apparent means,' and the still more incredible manifestation of 'matter passing through matter,' we can hardly be surprised at any of the absurd and monstrous statements which are subscribed to by less acute observers, or less reliable witnesses. We anticipate that the coming year will witness a crisis in this new fanaticism; that some exposures of a startling character will be made, and that in spite of the efforts of interested persons to keep the delusion afloat, its gradual but certain decline will have commenced." These wonderful realisations are to occur in June and July, 1875. They look more like what has already taken place. It would have been decidedly convincing if "Old Moore" had sketched out the spiritualistic proclivities of the persons named ten years ago. It is easy to prophesy when these men have put their hands to the plough that they will not turn back.

SPIRIT-MUSIC.

To the Editor.—Sir,—I see through the columns of your valuable and widely-circulated paper, the *MEDIUM*, that you are ever ready to receive and publish the experiences of Spiritualists. I therefore venture to send you the account of a circumstance that occurred to me some years since, which you may like to insert in your paper. The idea that it helped to corroborate what Mr. W. Howitt says, in his "History of the Supernatural" (page 450), of those who hear spirit-music, has been a further inducement to me to send you the following, written as it occurred:—

Yesterday (Sunday), May 27th, 186—, I was walking up and down our garden-terrace walk, about 6.30 p.m., when I heard, apparently coming from our friend's study, which opened on his garden, close to ours, the most exquisite and harmonious sounds of music, with voices. I listened intently for some few minutes, supposing they might arise from practising in an adjacent church. No, certainly not; and it was not like that music. As these harmonious sounds continued, I heard distinctly said, "Angels are wafting his soul to heaven." Our friend, a clergyman, was extremely ill. It affected me deeply, but also gave me an indescribable feeling of peace and serenity. A month passed. On the 27th of June, between 3 and 4 o'clock a.m., I was awake by the same sort of heavenly music, which lasted only about three minutes, and a voice pronouncing distinctly the same words, viz., "Angels are wafting his soul to heaven." I was perfectly awake. I named the circumstance at the breakfast-table, and said, "Ah, our dear friend will pass away on a Friday morning, at or near 3 or 4 o'clock."

Our friend did pass away on a Friday morning about that time, on July 27th, just two months after I had heard the voices, &c.—Yours, &c., Brighton, Sept. 14, 1874. L. N.

C. C.—We do not see that we want to "defeat the materialists or atheists." They are a much more estimable class of people than the Hawarden parsons. It is "materialism" that supplies us with the necessities of life. Be thankful for God's gifts, and a truce to clap-trap.

AN OUTSPOKEN PARSON.—Dr. Maurice Davies, author of "Unorthodox London," seems to be giving some strong meat (according to the standard of "the establishment") to his congregation at St. John's, Great Marlborough Street. The following passage is from last Sunday evening's discourse on the text, "Prove all things" (1 Thessal., v. 21, 22):—"The second clause of the text, read in its proper sequence and connection with the former, puts this proving of a thing in the light, not of an obligation merely, but of a privilege. We do wrong to dissociate the two clauses; for there is no reason why we should not apply to sacred things the truth we know to hold good in secular matters—that the fair and careful examination of false theories tightens (if I may use a very expressive word) our grip on the true. You offer no premium upon ignorance in these lower planes of thought. You have no admiration there for a man of one idea. You like a man thoroughly to believe what he does believe. So, depend upon it, a man will not hold his creed less firmly, but the reverse, from having carried every clause of it, as it were, at the bayonet's point. Take a familiar illustration, much to the point. Would you say to a clergyman, or to any man whose intellectual powers fitted him for such inquiries, 'On no account look at the works of Colenso or Renan?' No, you are well aware that the fact of your doing so would make him think there was something unanswerable in those works. I have read F. W. Newman's chapter, where he argues against the moral perfection of Jesus. I have listened to the arguments of an anti-theist (not an atheist, mark you, who has been defined to be 'a reluctant doubter in the existence of a God,' but one who dogmatically denies such existence), and I felt my faith braced, not shaken, by so doing. I am by no means saying that all persons ought to engage in such inquiries. I believe they are far the happiest who conscientiously feel themselves exempt. But I do feel that in the days that are coming it will be necessary to have a large leavening of independent thought in the Church of England if she is to hold her own, and I know no simple subject it would be wise to taboo, at all events to her clergy. In fact, one can scarcely see how they can be sure of holding fast that which is good unless they have previously proved all things."

THE TUG OF WAR.—Mr. Editor,—In your issue, dated October 9, I find I am again misrepresented by Mr. G. R. Hinde. I trust you will therefore allow me a brief space to defend myself. I would refer your readers to the first sentence of my opening paragraph, August 21, page 529, in which I stated distinctly—"My subject is Spiritualism, and its National Conferences in England." In reviewing this matter I must necessarily refer to individuals and their doings, as part of this public matter; this I claim I had a perfect right to do, and I repudiate the inference, insinuation, or charge made by Mr. Hinde, that I was in any way reviewing the personal character of anyone. If Mr. Hinde has so placed himself relative to this matter, that he does not appear as he could wish, it is no fault of mine. It will be seen, then, that "our good Brother Richmond" has no cause between him and G. R. Hinde, to be settled by a majority vote of members. Facts, which have assumed a public or an historical character, cannot be dealt with in that way. Mr. Hinde says I "must desist" from hurling such charges as "over-zeal and charlatanism," "unthoughtful and unkind." Now, I did not hurl these at anyone, and Mr. Hinde was informed of this by me in private, before he wrote his letter charging me with doing so. He was told distinctly that the former is a quotation from a speech made by Mr. Coleman, and published in the *Spiritualist*, and which was intended by him to apply to the supporters of the Spiritual Institution. Therefore, in Mr. Hinde bringing this forward at this time, as a charge made against someone by me, I cannot view that he has done so unthoughtfully in this case. I simply hold he is culpable, and my efforts to heal his "infirmities in private" a failure. In my note, of September 18, page 595, of the *MEDIUM*, I used the terms "unthoughtful and unkind remarks" as the most charitable and kind that I could select; instead of saying, "You glaringly misrepresented me." I have not said Mrs. Butterfield did not represent "the Association" at Darlington. I said, in making the statement referred to by Mr. Joy, she represented the Hinde Brothers. In conclusion, I did not make any of these statements as charges against any one, but merely as patent historical matter, and therefore I could not withdraw any one thing of them if I would.—I remain, Yours truly, D. RICHMOND, 18, Chapel Street, Darlington.

RECEIVED WITH THANKS.

To THE EDITOR.—Dear Sir,—Permit me to acknowledge, through your columns, the following amounts subscribed towards the expenses of my late *soirées* by the under-mentioned friends; also let me, at the same time, tender them my sincere thanks for the same.—With many thanks for aid received from yourself, Sir, believe me, yours fraternally,
J. J. Monse.

	£	s.	d.
J. Tiedman-Martheze, Esq.	5	0	0
Arthur Maltby, Esq.	2	0	0
Alexander Calder, Esq.	1	1	0
Mr. Adshead	1	1	0
A Friend	1	1	0
Mr. Coleman	0	5	0
Mrs. Tebb	0	10	0
Mr. Ullmer	0	5	0
Mrs. Desmond Fitzgerald	0	5	0
A Friend	1	1	0
	£12	9	0

IS ASTROLOGY TRUE?

To the Editor.—Sir,—With reference to the query of "Fritz," in your Journal of 9th January, 1874, I can reply, decidedly, in the affirmative, after upwards of twenty years' experience; but I believe that predictors frequently exaggerate, and pretend to point out more than is possible. Many of Zadkiel's predictions, or, as he termed them, judgments, were erroneous, and his enormous self-esteem prevented him from acknowledging his mistakes. His works, however, and especially his "Horoscope," are useful. I should be glad to know upon what authority this author published his statement, that he had received through his crystal a special revelation from a spirit inhabiting the planet Jupiter. Why should Zadkiel have had a patent-right herein? and why should he allege that spiritual influence, "except through his" crystal, was of "a low order?"—Yours obediently,
CNR. COOKE.
London, September, 1874.

TORONTO.—Our agents, Maclean and Co., send us the *Daily Globe* of that city, containing a London letter on Spiritualism and "John King." As usual with the penny-a-liner, the whole affair is a scandalous misrepresentation.

MARRIAGE.—Mr. William Lobley, of Crook, was united in matrimony to a respected lady on Sunday, October 11. After the wedding ceremony, the party retired to the house of Mr. R. Faucitt to breakfast; afterwards Mr. and Mrs. Lobley were the guests of Mr. and Mrs. Briggs, of Cockfield. Mr. Lobley is well known in the cause of Spiritualism in the Bishop Auckland district.

ANTI-VACCINATION.—Dear Sir,—I should like to become a member of the Anti-vaccination Society. As I do not know where to apply, I shall feel greatly obliged to you if you can give me information sufficient. Do you think that the vaccinator could be prosecuted in any case where the vaccinated one suffered injury, and the cause was traceable to the vaccination and the vaccinator? I often meet with bad cases, one lately, in which the muscle of the child's arm was eaten away.—Yours faithfully,
G. E. MERRY, *Telegraph Street, Stafford*, Oct. 10, 1874.—P.S.—A good lecture in each large town on the above subject would do wonders. There is a general antipathy against vaccinators, although people receive so much schooling on the matter. [Apply to Mr. Young, 8, Neeld Terrace, Harrow Road, London, W.—ED. M.]

SPIRITUALISM IN DARLINGTON.—On Tuesday afternoon, the occasion of the quarterly meeting of the Darlington Spiritualistic Association, a gathering of a number of the Spiritualists of the district took place in Messrs. Hinde's brewery, Eastbourne, where the meetings of the association are held every Sunday, for the purpose of a conference. As, however, many persons were absent at the funeral of Mrs. Dixon, of Eastbourne, a Spiritualist, and others expected from neighbouring towns did not make an appearance, the meeting partook merely of a conversational character; but an interest was imparted to it by the presence of the celebrated Mr. Barkas of Newcastle. The advisability and means for forming a library in connection with the association was discussed, and it was complained that the committee of the Mechanics' Institute refused to admit spiritualistic literature into their library. In the evening a public tea was held, at which there was a large accession of visitors, and the provision made showed that Spiritualists, as well as mere materialistic people, know how to appreciate creature comforts. After tea the room was cleared for dancing, which, accompanied and interspersed with pianoforte performances, was kept up with great animation until morning.—*Local Newspaper*.

BLIND LEADERS.—A Scotch bishop has been preaching before Mr. Gladstone, and a lot of parsons at Hawarden. This is how he puts the "Supernatural," as he styles it:—"If there be no incarnation of the Divine Word then Christianity must be a lie, and if our Lord did not return from the grave our religion rested upon no solid basis, and if Christ be not risen and ascended on high he had not sent down the Holy Spirit. If these events did not take place there was an end of our belief, an end of faith, hope, and of the Christian religion. If they did take place then the absolute uniformity of nature was upset, and if that theory was upset in one case it was quite sufficient." Whatever Christianity may be in its dogmas and divine personages, it is thousands of years older than the reputed Christian Era, which a scholar like Mr. Gladstone must know, but we suppose he must listen to priestly twaddle "decently, and in order," according to his ideas of Ritualistic religion. This preacher sees no living divine spirit in the universe permeating all with its bright effulgence, but a childish trust on traditions, which to him may possibly be myths, or, as he puts it, "a lie." Such are thy gods, O Britain. Spiritual phenomena do not upset the order of nature, as this baby in mind seems to suppose. Nor is answer to prayer necessarily an act of God. Only fancy the silly idea of Jesus going up and sending "down the holy spirit" the same as if it had been shut up in a garret. We go into ecstasies over the ignorance of Hindoo priests, but the earth might be searched for a parallel to the silly brainless nonsense indulged in by Mr. Gladstone and his parsons.

A THIRD SERIES OF INSPIRATIONAL DISCOURSES BY MRS. CORA L. V. TAPPAN ON SUNDAY EVENINGS.

COMMITTEE:

Alexander Calder, Esq., The Elms, Putney Hill, S.W., Chairman.
N. Fabyan Dawe, Esq., Portman Chambers, Portman Square, W.
Dr. Gully, Bedford Hill, Balham, S.W.
Mrs. Honeywood, 52, Warwick Square, Pimlico, S.W.
Martin Smith, Esq., Heathlands, Wimbledon Common, S.W.
Thomas Slater, Esq., 136, Euston Road, N.W.
G. N. Strawbridge, Esq., Annandale, Upper Norwood, S.E.
Mrs. Strawbridge,
Webster Glynes, Esq., 4, Grays Inn Square, W.C. (Hon. Secretary and Treasurer).

The above ladies and gentlemen encouraged by the success which attended the two former courses of lectures last season by Mrs. Tappan, have formed themselves into a committee with power to add to their number, for engaging that lady for the whole of the coming season.

There will be thirty-six lectures, commencing on the 25th of October, and ending in June next, divided into courses of twelve each, which will be delivered on Sunday evenings at the Cavendish Rooms, Mortimer Street, Portland Place.

A subscriber of £5 for the whole series will be entitled to a reserved seat for himself and a friend. Tickets for a course of twelve lectures will be issued at 24s. and 12s. each.

There will be a limited number of 6d. tickets. All seats not claimed five minutes before the delivery of the address will be filled up if required.

Tickets to be obtained only of the Secretary and Treasurer on enclosing post-office order. Single tickets will be sold at the doors.

Persons intending to subscribe are requested to make early application for tickets.

DR. SEXTON'S APPOINTMENTS.

LEICESTER.—November 10th, 11th, and 12th.

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.

MRS. TAPPAN'S APPOINTMENTS.

BIRMINGHAM.—November 10th and 11th.

Mrs. Tappan can receive engagements for provincial towns between Sundays.—Address, Mrs. Tappan, 15, Southampton Row, London, W.C.

PROSPECTUS.

PROGRESSIVE LITERATURE PUBLICATION FUND.

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CHOICEST WORKS ON SPIRITUALISM AND PROGRESS
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For several years the most active promoters of the spiritual movement have aided the Progressive Library and Spiritual Institution in creating a popular literature on the subject by depositing to current account various sums of money, to be taken out, at a special price, in such useful works as might be issued from time to time. This system has been somewhat extended in the case of the "Dialectical Report"—a 15s. book which, when re-edited and pruned of redundant matter, was a better book than in the original form, and was sold to subscribers at one-sixth of the cost. By this plan nearly 3000 copies were put immediately into circulation—a work which could not have been effected in the old way by years of advertising and the expenditure of four times the money.

The "Memorial Edition of Judge Edmonds's Letters on Spiritualism" furnishes another example in which, on the subscription principle, each participator obtained one or more copies of a valuable work at less than half the price charged for the cheapest department of literature.

The "Researches" of Mr. Crookes are also being issued on the same plan, and when complete the work will be offered at about one-third of previous prices.

This plan has been so strikingly successful and has given such unmixed satisfaction that the most liberal friends of the movement have urged its more extended adoption.

In establishing the "Progressive Literature Publication Fund" two objects are held in view: I. The production, and, II. The distribution of valuable works of universal interest in such a manner that the expenditure of any given sum of money will produce the greatest result. To be successful in the economical production and diffusion of literature it must first be stated what items increase the price of books, and then means may be employed which will lessen expenses and secure cheap works. The first and inevitable item is the cost of producing the books; then there is the author's interest therein, or copyright; thirdly, interest on capital; fourthly, publisher's profit, or working expenses; fifthly, the cost of advertising; and sixthly, discounts to the retail trade. By the

principles of unity of interests and mutual co-operation now proposed these expenses may be reduced about one half.

I.—As to Production.

(a) *Cost of getting out a Book.*—This depends much on the number printed. Every depositor or prospective purchaser in obtaining other purchasers cheapens the book to himself. The manager, having a thorough knowledge of the printing and publishing business, can produce works as cheap as any house in the trade.

(b) *Copyright.*—The Progressive Library now holds the copyright of many valuable works; in other cases there is no copyright. Authors would be disposed to deal liberally under this arrangement, seeing that the profits go direct into the cause of Spiritualism, and not into the pocket of an individual who is anxious to make himself rich out of the work. By this plan the author might be more generously treated than in ordinary cases, as the other expenses would be less and the prospects of an extended circulation would be greater.

(c) *Capital.*—This is the screw that keeps down all truly progressive enterprises. By the present plan Spiritualists and others becoming depositors may hold the screw in their own hands. Every depositor is a proprietor without any further risk than the amount of his deposit, and the risk in that respect is nil, as the publishing department has lately been supplied with an augmentation of capital to cover all its usual engagements.

(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents, the cost of which may be included in "working expenses."

(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," by deposits on the following terms:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—If allowed to remain one month or upwards, interest will be allowed at the rate of 2½ per cent., or 6d. in the pound; three months or upwards, 5 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in works at the choice of the depositor at the subscription price. Clubs may be formed, the members of which by uniting the smallest subscription, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 10s. will not be subject to interest. This plan may be adopted:—

1st.—To supply dealers with stock on the lowest terms.

2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.

3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.

4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.

5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.

6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.

7th.—These advantages are offered to foreigners as well as to residents in the British Islands.

8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.

9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.

Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. "The Memorial Edition of the 'Letters and Tracts' by Judge Edmonds" was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth

edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price or at any reduction therefrom which may seem expedient to themselves.

The past workings and well-known character of the Progressive Library and Spiritual Institution is the best possible guarantee that full justice will be done in every transaction, while the best available works will be placed before depositors for their acceptance. No person will be compelled to accept any book of which he does not approve, or for which he has no use. The suggestions and wants of depositors will be at all times considered, as those works can alone be brought out for which capital is promptly deposited.

All communications should be addressed to Mr. J. Burns, Managing Representative, 15, Southampton Row, London, W.C.

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

FRIDAY, OCT. 16, Mr. Caldwell, Test Seance for Investigators, 1s.

SUNDAY, Oct. 18, Opening Service at Doughty Hall, 14, Bedford Row, at 7. Admission free.

MONDAY, Oct. 19, Mrs. Olive at 3. Admission, 2s. 6d.

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

TUESDAY, OCT. 20, Phrenological Seance by J. Burns, at 8. Admission, 1s.

WEDNESDAY, OCT. 21, Mr. Herne at 3. Admission, 2s. 6d.

Musical Practice at 8. Admission free.

THURSDAY, OCT. 22, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, OCT. 16, Mrs. Bullock, 64, Gloucester St., Queen Sq., at 8. Admission, 1s.

Seance at 6, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver. Trance, Test, or Pantomimic Medium. Admission, 6d.

SATURDAY, OCT. 17, Mr. Williams. See advt.

SUNDAY, OCT. 18, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

MONDAY, OCT. 19, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hocker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.

Mr. Williams. See advt.

WEDNESDAY, OCT. 21, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

THURSDAY, OCT. 22, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary. Mr. Williams. See advt.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, OCT. 17, 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, OCT. 18, 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.

BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6 o'clock, for members only.

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

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

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

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

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

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

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

DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, 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.

HECKMONDWIKE, 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, OCT. 19, 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, OCT. 20, KEIGHLEY, at the Lyceum. at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

STOCKTON. Meeting at 2, Silver Street, at 8.15.

WEDNESDAY, OCT. 21, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

Mr. Perks's, 312, Bridge Street, at half-past seven, for development.

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

THURSDAY, OCT. 22, BOWLING, Hall Lane, 7.30 p.m.

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

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

BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 8, by Miss Baker, a Clairvoyant and Trance-medium.

FRIDAY, OCT. 23, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

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

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

HUMAN IMMORTALITY PROVED BY FACTS. Being the Report of a

TWO NIGHTS' DEBATE ON "MODERN SPIRITUALISM,"

Between C. BRADLAUGH, Secularist and J. BURNS, Spiritualist.

Price 6d., post free, or 3s. per dozen post free.

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

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

FOR SALE, under extraordinary circumstances, a very valuable FREEHOLD ESTATE of 92,000 Acres of Land, situated in one of the best West Central States of America. £20,000 only required on inspection and approval. This property will realise double the cost price in twelve months.—For particulars inquire of Mr. WILSON, 103, Caledonian Road, King's Cross, London.

GOSWELL HALL.

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

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

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

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

November 1st. "The Celestial Heaven."

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.

MR. HUDSON, SPIRIT-PHOTOGRAPHER, 2, Kensington Park Road, Near Notting Hill Gate, W.

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