



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

SPIRITUALISM.

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AMONGST THE LANCASHIRE SPIRITUALISTS.

A distinction must be made between Lancashire and such large centres of population as Manchester and Liverpool. These vast towns are situated in Lancashire, it is true, but their peculiar constitution and connection with the whole civilised world differentiate them from Lancashire proper and bestow upon them a special importance of their own. Manchester and Liverpool are indeed counties in themselves, and when spoken of in regard to Spiritualism or in any other respect they must be considered apart from the county in which they are situated, and so must the county assert its own right to separate treatment. This is particularly true in respect to Spiritualism. The movement as carried on in these large towns has no relationship whatever to Lancashire Spiritualism, and a knowledge of the movement in the one place would not throw any light upon the state of the cause in the others. Having seen and described the movement in Manchester and Liverpool, we were anxious to witness its working in the county, and so looked forward with considerable pleasure to a long-standing engagement which we had to spend a Sunday in Oldham, and meet the active workers in the cause located in the district; accordingly the series of meetings was arranged which has been announced in these columns for two weeks, and we started from London at such a time as we thought would ensure us enjoying the privilege of a social cup of tea with the Oldham friends and their neighbours on Saturday evening. It would appear, however, that contingencies and disappointments do not exist alone in spiritual manifestations and the mysteries of the spirit-circle. Such material and factarian things as railway trains are, in the Lancashire district, quite as uncertain as the performances of the most undeveloped medium, and if it be urged that there is a want of definiteness and congruity in the teachings of spirits respecting the spirit-world, there is very much more discrepancy between the figures on a railway timetable and the actual performance of the trains. Of all the inappropriate names in railway terminology surely that of Guide Bridge is the most palpable. The hopes elicited by the guidance fondly anticipated are of a cruelly ironical description. Why not rectify matters somewhat by renaming it Mis-Guide Bridge? At this unprotected point the main line trains to and from Manchester come to a general misunderstanding with all the local trains, and a constant scene of disappointment and delay is the result. To be so near Godley Junction, Guide Bridge is a most ungodly place as regards inter-communication and the comfort of passengers. The London train got delayed amongst the Derbyshire hills, and arrived at Guide Bridge long after the local train to Oldham had started. A weary hour had to be spent in waiting for the next train, long overdue, and we arrived at our destination two hours behind time, and after a protracted journey of eight hours. Of course the tea meeting was ended, and much more had been accomplished. The provisions had been contributed by liberal friends with the view of helping the debt which encumbers the society. Sufficient guests did not come forward, so that many baskets full of fragments remained after all had been satisfied. These commissariat stores Mr. Kershaw sold on the spot by public auction, so that full value was obtained to the fund and to the purchasers. Thus the entertainment in the early part of the evening had been of a very varied description, and when we made our appearance shouldering our ammunition, for our cabman did not know where the Temperance Seminary was situated, and so we left him to his ignorance and found the

place for ourselves, Mr. Kershaw was presiding over a meeting of about 150 persons, and Mr. Fitton and his three little girls were singing a hymn in a very pleasing manner, in which they had been instructed by spirit-influence. We retired for a few moments to refresh ourselves from the fragments of the feast, which was very acceptable after a twelve-hours' fast, and did all we could to forget our chafing journey and get into somewhat of a spiritual frame of mind.

THE SOCIAL MEETING.

When we went upon the platform we found it fully occupied by the local supporters of the cause. Mr. Johnson of Hyde was in the act of addressing the audience, and Mr. Wood of Halifax occupied another prominent place. The meeting consisted of those who toil and spin, but who are not on that account the less anxious to know the truth and live by its light. Several friends from a distance were present, and the utmost attention was paid to everything that transpired. Mr. Johnson warmly urged the necessity of a practical Spiritualism which will influence men's lives morally and liberate their minds intellectually.

Mr. Quarumby described what he witnessed at a seance with Mr. Tom Eves at Rochdale a few months ago.

Mr. Smith, an Oldham friend, gave an outline of his experiences. His first introduction to the subject was through the writing mediumship of Mr. Kershaw's son. The lad wrote in two distinct forms of handwriting. He showed these to a friend who was a judge of such matters, who decided that the lad could not perform such a feat unaided. This led them to personal investigation. Only a slight trembling and shaking were produced at first. Then an illiterate person was entranced, and recited a very good original poem, which rather astonished them, and from that they persevered with their sittings till now they were favoured with materialised spirit-forms. A Methodist friend said he would not risk the peace of his soul for these things, but the speaker said he had now found peace, for there was no devil to dread, and the end of it all was to teach a man, however low in the social scale, that he was as good as a lord, and that the people had a right to the land.

Mr. Sykes said he had been connected with the Church for a long time, and he was rather startled by a spirit, through Mr. Wood, stating that he (the spirit) had conversed with Christ in the spirit-world. Mrs. Illingworth's four controls of different kinds convinced him that there was something in it. Then, at a circle to which he went with Mr. Quarumby, he saw table movements of a very remarkable character, and at another time he saw a table move with a man on the top of it. He had not yet felt or seen a spirit, but had been influenced at the circle in a very peculiar way, which gave him the sensation of being elevated from the floor.

Miss Crowther, a little girl, gave a recitation, and Mr. Cook recited in an able manner "An Epistle to a Brother Poet," which embodied a very good sketch of character.

The deputation from London then made some remarks, which had been dignified in the announcements as a "Lecture" on "What are Spiritualists Aiming at?" Had it not been to keep faith with this announcement, our services might well have been dispensed with, as there was plenty of talent to occupy the time profitably. We, however, proceeded to show that Spiritualists aimed at improving the individual and social condition of man in this life, to reduce immortality to a scientific fact, to comfort the mourner, invoke spirit-aid, and raise men's souls to God.

Mr. Wood was then controlled by a spirit, who spoke in the Yorkshire dialect, and sang some verses in a very amusing and pleasing manner.

The hour was by this time getting late, but on Mr. Burns being requested to make some phrenological delineations to diversify the proceedings, he readily consented to do so, and a few gentlemen were hit off with remarkable correctness. Mr. Fitton and his daughters sang several pieces during the evening in good taste, and were heartily applauded. The meeting seemed to give those who attended it much satisfaction.

Sunday was a dull, wet day, and the leaden skies and humid streets did not invite abroad very early to the conference at the Temperance Hall. Ultimately a good number of earnest Spiritualists assembled, some being from other towns in the neighbourhood.

THE CONFERENCE.

Mr. Johnson of Hyde was voted to the chair, and he introduced the business before the meeting by observing that the object was to lead to a better method of working the cause. He had been at several conferences and meetings with Mr. Burns, and always profited by his remarks. The work was not equally distributed, some did too much, and some too little. Spiritualists should not count the cost in undertaking any work, but ask whether it would lead to good being done. Men had often been martyrs for a truth of far less importance than Spiritualism. It was capable of bringing about a mighty reform in politics and in man's lives. At present they might be regarded as fools and infidels, but the time would come when they would be honoured for the stand they now took. He called upon all to speak their mind freely.

Mr. Fitton said many were not satisfied as to the cause of the phenomena, and desired some information on the psychical force theory.

Mr. Smith urged the consideration of the question, as to whether there should be local, national, or universal organisations that the evils of former organisations might be avoided. By a trades union, with which he was connected, the men had been very much improved. It may be objected, that when men get power they use it for tyrannical purposes, but should we, therefore, avoid education because some men use it to control and oppress others? He liked union; and when a man declared himself a Spiritualist, that was the man for him, for few men dared to show that they had a mind of their own.

Mr. Quarby spoke of the spread of truth, and thought a man must first believe in truth, and have it demonstrated to his own mind before he could enforce it on others. Many, who said they were Spiritualists, did not fully realise the truth of what was brought before them. True association was the uniting men of similar views and objects. Why was there bickering amongst Spiritualists? Because they were men influenced by various ideas, men just beginning to see little sparks of truth; they clash together, and the real work fell on a few. This had occurred in their own association. It was not formed on a true harmonious basis; they must prove truth for themselves, and have confidence in each other; how, otherwise, could outsiders believe in them? There had been too much counting the cost. Mr. Kershaw's plan was different to that, and he had succeeded well. The formation of the association had put an end to it all. The experience of the old and the enthusiasm of the young do well to work together, but there had been too much cautiousness in their work, and when a committee met, much talking was used to decide whether it would be best to print five or ten bills. He wanted to see a large circle formed for the development of ideas, where they might blend their thoughts and come to a better understanding with each other. This would form the basis for an association, which should be personal, practical, and local, each one doing what he could for the spread of truth.

Mr. Burns then addressed the meeting, and reminded those present that as Spiritualists they must at all times go back to first principles, which would afford them light to regulate all their operations in harmony. Ideas or spiritual principles were the basis of all things, and when the idea was lost sight of the thing became dead and cumbersome. When nature made a new man it did not take the new spiritual idea or individuality and put it into an old body that had been used for a previous idea or individuality. Nature placed the new spiritual principle in such conditions that it could derive a new combination of elements to form a new body to suit its particular purpose. In like manner he advocated that each new plan or purpose should have a fresh committee to work it, and that when an idea had been worked out by a committee it should dissolve and not remain in a dead and purposeless state. It was these standing defunct committees which were the obstructors of the work of the spirit. The new wine could not be poured into these old bottles. The general result of such associations was that inspiration and the power of the spirit were wholly substituted by human devices of a very selfish and shortsighted character. The grand object of Spiritualism was to develop individuality, and favour the introduction of fresh inspirations, but the forms of association common amongst mankind put a stop to this spiritual work, and the various churches, societies, and political systems were raised up to crush the liberty of the individual and obscure the newly-discovered light of truth. At present men associated on physical or external considerations, and not spiritually, hence there was combination without union. As this was to some extent an experience meeting, and as Spiritualists preferred facts to theories, the speaker ventured to offer some facts from his own experience respecting the matter under consideration. He was in unity of action with thousands who never saw his face nor heard his voice, and who did not even know of the existence of each other, and yet they were all working harmoniously together for the accomplishment of identical results. Indeed, strange as it would seem, many were working with him who misunderstood him, misrepresented him, and even hated him. This was because they did not work with J. Burns personally, but with the idea with which he worked, and availed themselves of the machinery and agencies that he laboured to establish and sustain. Their union was spiritual, not individual or personal. This was spiritual organisation, or rather, he would say, co-operation in a free and unfettered manner by those who approved of any idea being carried out. We must get our ideas of organisation from the spirit-world as well as our other teachings in connection with the subject, and we must leave our minds free to receive the spirit's teaching. Two years ago he was in conversation with a spirit, and he said, "I feel that the question of organisation will soon be a great one amongst Spiritualists. Teach me, good spirit, the truth in this important matter." The spirit replied, "Work on at what is necessary for the present, and as it is required needful light will be afforded." He now says that the spirit-world had solved the problem of organisation through the operations of the Spiritual Institution, of which he did not claim in any sense to be the originator. It was all the work of the

spirit, and it had served the cause of the spirit's mission in a most signal manner, and gone through vicissitudes and withstood difficulties that no humanly designed affair would have dared to face, even backed by riches and talent. The spirits from time to time gave out ideas and plans, either through the officers of the Institution or the servants of the spirits in other places. These plans were promulgated to the people at large, and every man took them up or left them alone as it seemed to him best. Thus there never had been any quarrelling in the Spiritual Institution, and all its plans had succeeded, sustained by free co-operation stimulated by the spiritual freedom and inspiration of all.

Mr. Sutcliffe (Rochdale) regarded physical sciences as the best means of promulgating Spiritualism. More of this kind of mediumship was required, and when a physical medium was found he should be carefully developed and encouraged to help the cause. It was wrong to suppose that low spirits were engaged in producing physical phenomena. From such spirits he had heard the most sublime teachings, even if they did not affect great names. He contested this with the bombast sometimes uttered by spirits through trance mediums who gave themselves great names. Unless such spirits stood the strictest scrutiny their story should not be believed. He would do all he could to open up new ground with first-class mediums. He made it a principle never to propose a man who went to work in a new field, but would rather help anyone. Some thought money could be made by promoting Spiritualism, but that was a mistake; but if, by judicious management, the cause could be cleared, it is all the better. He thought this kind of work was better than to waste time wrangling with committees. Go on, he said, and open all the meetings possible, and never stop to ask what any society thinks of it. Mr. Kershaw, in this way, had done more than any man in Lancashire. By quiet individual working, some of the best society in Rochdale was now anxious to look into Spiritualism, and many had already attended sittings. All he wanted was good mediums, and if he had twenty on his list he could engage them one after another. He could get plenty of backing up, and this was what Spiritualism had done in Rochdale in a quiet way, and without any controlling body.

Mr. Kershaw approved of Mr. Sutcliffe's remarks, and said he was glad to attend any meetings, by whomsoever got up. He had an idea of opening at Todmorden, but at once gave way and supported Mr. Sutcliffe when he knew that that gentleman was making arrangements. They had a society at Oldham which was not very harmonious. Mr. Kershaw proceeded to trace his early acquaintance with Spiritualism, how he journeyed into Yorkshire to hear Mr. Burns, and then resolved on testing the matter for himself. Though they had contradictions, yet he was convinced at his own circle. He believed in what he had seen personally, and was able to defend it. He then touched upon the formation of the society, and had said at its commencement that it would not succeed, because it was not founded on harmony, but in opposition to himself. Yet he was anxious to work with the society or with anyone, and so came in and was made president. He complained that others who were also officers did not take their share of the work. If he could not work with the society in Oldham he would open meetings elsewhere. He had his eye on Stockport and Mossley. He hoped the tea meeting of the previous evening would aid the society to get out of debt, and that soon it would be free and unfettered.

Mr. Smith thought the plan of forming a new committee for each idea or purpose would break up the society. He knew that there was a demand for information on the subject in Stockport. Mr. Smith then commented on the great good which would result from Spiritualists living according to their principles. It would convince when all other arguments failed. His wife was opposed to Spiritualism in theory, but when it was opposed she defended it, for she said it had produced a good effect on his mode of life.

Mr. Sykes said he was placed on the committee when he was yet an inquirer. There was a debt on the society which might be easily removed if all the members took their purse and put down a sum of 5s. or less. Spiritualism had gone down in the town since the association was formed. The members of the committee did not attend the committee meetings, and the interest flagged.

Mr. Johnson spoke of the very unsuccessful nature of society efforts, and did not know a single temperance committee that held together. When three teetotallers met they were sure to quarrel. Had it not been for his free-thought views he would have been a Methodist. He then gave some particulars derived from what he had learned from his family as to John Wesley, who, he said, had no plan of association, and was not a Wesleyan-Methodist, but a clergyman of the Church of England to the last, and often preached in their pulpits. John Wesley's mission was a protest against the fox-hunting, drinking habits of his time, and the class meeting, in which a matured and spiritually-minded person was appointed leader was an after-thought, or a necessity occasioned by the desire which his followers had to meet together. [These remarks were made in allusion to a passage in Mr. Burns's address, in which he stated that in principle he was a Methodist, and felt a deep spiritual sympathy with John Wesley, who he believed was a prime mover in the present work of Spiritualism. By Methodist, Mr. Burns did not mean the theological or personal views of John Wesley, or of any sect who might regard themselves as his followers. Methodism was an effort to make all men teachers and missionaries to each other, and instead of leaving it all to the parson, each individual was stimulated to preach, read the Scriptures, visit the sick, and in other ways forward the work of religion in an independent manner. While this free method of working lasted, the movement prospered, but now it was far otherwise. The Methodists laid aside inspiration and self-reliance, and like other priesthoods studied dry books of divinity, culled sermons therefrom, which they learned off like a schoolboy, and repeat without any spiritual fire. Methodism had served its day, it was a stage in the work, but true Methodism was Spiritualism, which would not have been possible had it not been for the preparatory movement instituted by John Wesley, who was himself a medium.] Mr. Johnson proceeded to say that circles or groups of Spiritualists should, like links in a chain, co-operate together to make a tour for a lecturer in a district, and in all ways help each other. Some men were not adapted to work together, and so it was better for them to be apart. He once thought mediums should work under a regular plan, but his spirit-friends would not submit to it; they wanted to have some

control in the matter, and thus convinced him that they knew better than those in the flesh did where he had better go to labour. Mr. Johnson confounded by warning Spiritualists against popish interference, and speaking of the power which spirits had in purifying men's habits. They had caused him to abandon the use of tobacco.

Mr. Rowcroft (Hyde) thought mediums should go out in bands and hold meetings where they could sustain each other and influence the people with more power. Speakers could command a better audience in other towns than in their own. He was temperance secretary when Mr. Morgan came to Hyde to lecture on Spiritualism. He thought the lecture would be against it. He attended, got introduced to the subject, and had been a medium since.

Mr. Wood (Halifax) was asked to speak, but he has no talent in that way in his normal state. He reluctantly said he had been devoted to the spirits' work for some time, but he wished some other person had the job.

Mr. Hilton (Hollinwood) had an idea that union was strength. If a society were inefficient it was because of the defective state of its constituent elements. Intelligence and love would produce a pure action of wisdom in life. He worked in the circle sometimes five nights in the week in addition to his daily toil.

Mr. Wood was now entranced, and his control said very beautifully that the blending of minds was like the green meadow adorned with lilies, buttercups, thistles, and roses. They might want all to be roses, and might not elect to be thistles, but all were of a like importance, and had their mission to perform. Men should give to each other the fruits of their knowledge. If Spiritualism be a fact, then spread it abroad, that men may live purely and comfortably by its teachings. Spiritualism was a greater discovery than steam or telegraphy. The work of missionaries should be facilitated. The spirit regarded the matter as very simple, only requiring a desire to do good on the part of the worker for Spiritualism.

Mr. Burns begged to say a few words in conclusion, particularly as to the desirability of holding such conferences as frequently as possible; some had differed in details, yet they had all agreed in spirit. It had been hinted at by some of the speakers that remarks had been offered unfavourable to a plan of unity. This he failed to see. Unity had been recommended by all, himself in particular, but the question was as to the basis of unity, so as to ensure a true form of association, and not a fictitious one which would lead to inharmony and the enslavement of man's mind and action. He did not expect his views to be taken up all at once, for, like all spiritual ideas, they were opposed to the current plans of society. True spiritual organisation would remove all political and social evils, but it could not cure all at once. He recommended every man to follow the light he had and form such societies of a local or general character as seemed to him best. Then when all the plans of association were placed on trial side by side, it would be seen which was best, and argument would become unnecessary.

This brought the conference to a close, but there was more desire to make speeches than at any other part of the morning, but as the time had expired, the little meeting reluctantly separated, seemingly well pleased with the work it had done.

THE SUNDAY MEETINGS.

In the afternoon the Temperance Hall was not full by any means. The meeting was thin, but great attention was paid to the discourse. The heavy state of the weather was not calculated to invite people out, and no doubt it kept many at home who had a distance to travel. Mr. Kershaw conducted the service and Mr. Bancroft, inspirational medium, gave an invocation under influence. Our topic was "How to Communicate with the Spirit-world; or, Every Man his own Medium," and we endeavoured to explain the *modus operandi* of mediumship, and to demonstrate the reasonableness of the assumption that spirits do communicate.

In the evening a very good meeting assembled, and a high degree of interest was manifested. Mr. Kershaw again conducted the meeting, and Mr. Quarby spoke an invocation and closing benediction. We delivered a discourse on "The Plan of Salvation According to the Gospel of Spiritualism." It was a commentary on, or exposition of, the fourth chapter of first Timothy. Every man with the help of God is his own saviour, and can aid others in saving themselves. And the "old wives' fables" are the superstitious mysteries taught in the churches. The "seducing spirits" in the "latter days" were disposed of. The people entered heartily into the aims of the speaker. It appeared more than ever evident to us that true Spiritualism is a direct attack on the popular religion of the time. The principles of Spiritualism now are the same as they have always been, and whenever Spiritualism crops out in the Bible or other ancient book, it adopts the same course as that indicated in the chapter of Timothy to which allusion has been made. It seems to be either a deliberate lie or an error of ignorance to call Jesus a Christian, or the founder of the Christian religion, or, indeed, that the Bible is a Christian text-book. The superstition called Christianity existed thousands of years before the time of Jesus, and it was to supplant it that he laboured. Christianity, indeed, is that now present form of superstition which has been handed down to us from the superstitious of the past, and it does not in any one particular agree with the inspirational teachings of any part of the Bible. This is a matter which must be forced on the attention of the people. If the energies of Spiritualism were pointed in this direction it would soon become the regenerator and the religion of the civilised world. There are indeed but few Spiritualists amongst Spiritualists. In many instances, it is either a trade in wonders, a belief in anecdotes, a talk on topics, or a newspaper speculation for the publication of incidents and occurrences at a profit. True Spiritualism is a religious question, and is most positive in its power to assert

truth and expose error. The souls of men are being largely ruined at the present day through the prevalence of the scandalous falsehoods which are being preached in churches as religion. These theological lies hide up the real source of human evil and suffering, and thus perpetuate sin and misery.

The Oldham Spiritualists are as yet young in the cause, but they are old enough in intellect to be able to appreciate with singleness of purpose the utterance of truth. They are all men who, however humble their position, have made some sacrifice for Spiritualism. They have as yet none of the "influential" members of society amongst them, and hence do not require to compromise with conventional makeshifts for an honest declaration of belief. They have no parsons amongst them, thank God, and so the bread of heaven is not so likely to be polluted with the leaven of the Pharisees. As yet the forces are but ill-disciplined, and fail to pull in unison. The individualising process which has cut them away from old associations has as yet prevented them from forming new ones on a solid basis. This is not to be wondered at; when the light of truth reveals the fact that men's opinions are a mass of conventional folly it has a tendency for the time being to create distrust in the neighbour. The isolated soul trusts in God alone, but soon he meets with others who entertain a similar trust, and though they do not lean upon each other, they both lean on God and co-operate together to carry out those works which this divine trust inspires. This is spiritual organisation, and few there be who know it as yet, but it is one of the lessons which the spirit-world has got to teach us.

About two years ago Mr. Kershaw commenced the work of Spiritualism in Oldham single-handed; he continued an effective series of movements for eighteen months. A few months ago his brethren decided rather abruptly on forming a society and managing the movement in a constitutional manner. According to confessions from all sides this matter was not managed with much deference to Mr. Kershaw's feelings, nor with deep acknowledgment of the sacrifices he had made, and the great amount of work he had done. From the statements made at the conference it will be seen that the society has been a failure. After having rather slighted Mr. Kershaw they at last elected him president. Now, why not have allowed him to remain president? Circumstances made him so because he was the first man to move in the cause. Ability made him so because his energy, tact, and liberality placed him in the front when few would have dared to take such a position. He did not need to be elected president, he was elected to that position by spiritual fitness and the dispensation of Providence. Here is a hint to ambitious organisers: when a man is found doing a good work for Spiritualism single-handed, rally round him and give him needful help, and bring in all the help and helpers you can. This is organisation, and will endure and be a blessing, because it is unselfish and according to the system of nature. Let us as Spiritualists get rid of that formality by which we elect men by show of hands. Why don't you elect a poet or a trance-medium by that means? Because you cannot bestow upon them the necessary endowments by such a silly ceremony.

Neither can you constitute a man a president or a secretary by a show of hands. These officers are endowed by natural capability, and always gravitate to their true place without your self-sufficient and stupid election process. All these man-made organisations are bad, are enslaving, and contrary to the development of man, the peace of society, and the inspiration of the spirit. They will all fail. They have all failed already, or are failing; while the spiritual works, undertaken by those that are elected of the spirit, endure, produce fruits of goodness and of progress, and increase in power and usefulness every day. Surely a word to the wise is enough. He who hath ears to hear let him hear.

On our way from Oldham, we called at Hyde, and saw, in his own house at home, Mr. Johnson, the popular trance-medium. The hospitality of Mrs. Johnson was a pleasant episode in our toilsome raid. After smelling ink in the printing-office which Mr. Johnson superintends, we called on a few of the local friends. Mr. Rowcroft joined us, and we looked in on a gentleman, whose name did not transpire, but whose kindly presence penetrated deeper than vocal sounds.

The hat-factory was invaded, presided over by Mr. Ogden, whose pen sometimes contributes to our columns. There we saw in process of manufacture the means by which the outside of the human head is protected and adorned, and it seems to be a much more certain process than repairing the inside works. We gathered some important facts as to the sizes of heads in different countries, and in the various counties of our own country.

We then looked in on Mr. Jackson, medium, whose career was described in these columns some time ago. It was now getting very dark, and rather soaked with the rainy day, we took our seat in the train for London. King's Cross was reached about 10.30, and after a night's sleep we were rather pleased to find that a bad cold had not been our recompense, but that the dregs of weariness was the only bonus which we inherited for travelling 400 miles and giving four discourses on the question of Spiritualism.

DR. INMAN, M.R.C.S., a well-known advocate of temperance, has lately been giving his mind to spirits. He is now a professed believer in them. It is never too late to mend.—Walker.

MRS. CORA L. V. TAPPAN AT CAVENDISH ROOMS.

Address by Mrs. Tappan, delivered on Sunday evening last, at the Cavendish Rooms, Mortimer Street, London.

INVOCATION.

Our Father! Thou Infinite Soul! Thou Light amid the darkness! Thou Divine and perfect Spirit! Not with the names that men adore Thee, not with the utterances of the tongue that goeth forth like cloud and smoke, but with the incense offerings of the spirit, with the flower and the blossom and the fruits of spiritual life we would come before Thee, laying our offerings upon the shrine of Thy life, even as life itself is an offering upon the shrine of Thy life. We would praise Thee, not alone in word, which is the expression of our thought, but in thought, which is the expression of spirit, and in spirit, which is all there is of life. Let us feel that Thou dost infuse Thy life within us, that our hearts and minds are made one with Thee; that the truth, and the inspiration, and the knowledge, and the wisdom that abound in the great universal soul has become part of our souls; that we have drunk of the fountain of the life which cannot be quenched; that we are filled with the light of the sun which may not fade because it is eternal; that all of time, and sense, and mere materiality shall serve but as instruments in Thy divine hands, and that our souls shall so mould, and shape, and direct the substance with which they are brought in contact, that our spirits shall gleam forth triumphantly. Oh, let that abiding soul, that living presence, that exalting faith, that uplifting love so be ours, that all the thought, and all the inspiration may clothe itself in the whiteness of good deeds, and the earth blossom, and the waste places grow beautiful wherever human feet may tread. Even as Thou hast pointed out to the intellect of man the methods of redeeming wildernesses and deserts, so point out to the spirit of man those subtle laws whereby the wildernesses of human life may become beautiful, and deserts and dreary places of the world may seem to blossom as the rose, and the heart of each individual that has some arid waste or some desolate place or chamber may be illumined by somewhat of life and of love, until there shall be no more dreary places in all the hearts of Thy children. Be Thy presence, and fire, and life upon us: let us drink for ever from this fountain; let us gaze earnestly upon the highest truth, striving evermore to attain it; and be Thy voice and power the voice and power within our souls for evermore. Amen.

DISCOURSE.

To the student of spiritual science, whether it be the study of Spiritualism in its modern aspect, or whether it be the study of spiritual science as connected with all time past in the revelation of the prophets, there are ever-recurring questions which, as soon as the fact of spiritual existence is established in the mind, become the unceasing questions of the intellect and of the spirit. Because modern thought, or the majority of art-minds in modern thought, do not accept the existence of the identified human spirit as a fact is no reason that those who do accept it shall require to have the continued proof of it; and because modern thought is so tenacious, and science with uplifted hand bids the mind forbear the pursuit of this subject, is no reason why those who do pursue it, and have the daring to venture beyond the supposed boundary of matter into the region of spirit, should not endeavour to receive and understand a solution of the ever-recurring problems that connect themselves with the question of the human spirit. Now, it is an established fact in the world, that there is a method of communion between the spiritual and the material worlds. It is an established fact that this method of communion, while appearing in a more scientific and philosophical manner at the present day, is notwithstanding a continuation of the same kind of manifestations that have occurred in every age: and it is an established fact that there is sufficient testimony in the world, apart from modern Spiritualism, to prove or disprove any other science, and that modern Spiritualism has furnished sufficient proof to establish all other sciences put together. Yet in the face of these facts, and in the presence of the multitude of witnesses who, of their own knowledge, are aware of this other world, the scientific tendencies of to-day are all in the opposite direction, and unfortunately the theological tendencies have likewise been in the opposite direction, producing two counter currents, against which the student of spiritual thought must firmly, steadily, and continuously combat. Whosoever has successfully combated this question has established the basis of spiritual life within his or her consciousness, has made himself or herself aware of the absolute and undeniable fact of spiritual existence, is prepared for what we are to say during the coming lesson. Whoever has not so established this fact, who is still in doubt and questioning whether there be or be not an existence of the spirit and an immortality, will not perhaps find food for mind, or thought, or spirit in what we are to say. We deem it just to those who are here and those who shall come to make this much of an explanation.

Spiritualism in its modern sense is a tree that, having obtained a sufficient growth, is now bearing fruit, and you who are of this fruit are to illustrate what we have to say. You who are its products, whose thoughts have, for ten, fifteen, or twenty years, or for a less period of time—perhaps as many months—distinctively and consecutively fixed the points in connection with modern Spiritualism, arranged your own relation to these points, and become aware of them in your spiritual natures—you are asking the questions to which we shall frequently refer. These questions belong to the fruitage of the spiritual tree; they are the part of the ripening vineyard of spiritual thought, and they, more than all

things else, concern the world more than the facts, more than mere scientific dogmas, and more than the connecting means whereby these truths have been brought to the world. Certain things must have been revealed by Spiritualism. The compilation of facts from phenomena has been the work of most of its investigators and those who have thought to elaborate its truths; but the compilation of truths has now arrived: the time has now come when we must sum up in some degree what Spiritualism can reveal concerning the spiritual nature of man and its relation to the physical body, what the relations of human life are to this great unseen, yet palpable world, that seems to be doing all the work of life invisibly, while man arrogates to his poor frame all the visible labour that is performed in the world. The mechanism of the frame has been studied, anthropology, anatomy, physiology—everything that pertains to the frame of man has been the careful study of science for centuries; but science stops with protoplasm, confesses she can go no farther, asks you into the subtle region of unknown thought, and thus leaves you on the very verge of the abyss into which, if you plunge, she does not tell you whither you are going. If protoplasm be confessedly the termination of physical science; then spiritual science knows where to begin, then the exact point of the investigations of the human spirit in connection with this subject is fixed. You are to know and comprehend in its most intimate and innate nature what it is that is meant by protoplasm, and what is meant by that something which lies beyond protoplasm which science dare not tell you. You are to fasten and fix the mere mechanism of scientific detail, leaving it just where it should be, in its proper place, and from that you are to measure spiritual anthropology.

It is proposed in the forthcoming series of lectures to mark out three successive stages of instruction or of suggestion, for all true instruction is suggestive. We do not apologise to you for presuming to do this; either the spiritual world knows something, or it knows nothing. Either those who profess to explain spiritual truths are qualified, or they are not qualified, by their training. We will leave you to judge from the past and from what we shall say whether we are qualified or not. But we will state to you that the first of the three series will be a series of essays by Dr. Benjamin Rush, formerly of Philadelphia, whose investigations in connection with the human frame, as controlled by the human spirit, have been continuous since his entrance into the spirit-life nearly a century ago, and that he will lay down the basis of his instruction by commencing where *materia medica* leaves off, that he will explain his theories concerning all those subtle, magnetic, and electric laws that affect human power, that control and govern human thought and action, that in a large and influential degree affect human morality and spirituality, and point out the result of his investigations. Following his addresses will be the next two steps of intellectual and spiritual progress which will, in due time, be made known; but our object to-night is to point out to those who are present that Spiritualism is a true, a spiritual life, planting its roots and fibres in each human spirit, working out its province and branching into individual life and ripening to fruition. But individual thought is in reality all that there is in human life; and just in proportion as this vital truth is nourished and sustained, in proportion as its branches are trained, so will be its fruition. Its relation to general human society is so specially and distinctively the relation to individuals in human society that what we hope and what we expect from Spiritualism is that it will so individually remodel and so personally elevate and uplift the individual as to make the results to society in the aggregate such an absolute and positive gain that it shall be visible, perhaps not in a quarter of a century, but certainly in a half or full century of time. This is the meaning of all essential spiritual instruction, that it does not and cannot mean any especial corporeal associated body without the associated body of the individual souls of which it is composed, and hence all thought connecting Spiritualism with or making it in any way or manner a church or dispensation, or anything that belong to a distinctive associated body is a fallacy, unless each individual member of the body shall be especially and distinctively prepared, and the growth of the spirit of all be primal. There is no church and no spirituality in the world but that which is primal, and the primal growth of all religion depends on its amount of spirituality. This is the meaning, and the entire meaning, of the words religion, church, and spirituality in the world. As a science the phenomena of the whole are rapidly fulfilling their purpose, have wrought their work, perhaps, to many minds who are present; and that spiritual work being wrought, let us continue, or else the life rapidly fades away, and the mere intellectualism of the term remains, which might be called Spiritualism, but which would have no spirit in it. But we wish all who are present to understand that the foundation and basis of a life is to be treated, not, perhaps, in its scientific or technical sense, although there will be a certain point where a reference to the technicalities of science will be necessary to lead you across this supposed impassable barrier, but it will be the object to show that the supposed intermediate chain, or whatever you are pleased to term it, between the known and the unknown is not such, that there is no such chain, and that the gradual gradations from one stage of life to another are all embodied in the full and creative power of Deity; that there is no conflict between mind and matter—between spirit and body, between God and nature; that there is no necessity for an intermediate link; that all are parts, and may be shown to be parts of a sublime and perfective whole of which the innermost part is soul and the outermost is the expression of matter in material forms. These gradations of life or gradations of expression con-

stitute all there is in the seeming differences between the different qualities of thought. For instance, there are supposed to be separate faculties in the human mind of love, of benevolence, of kindness, of charity, all resembling one another, yet differing; whereas the truth is there is but one faculty of which these are the different varied hues corresponding to the colours or rays of light, and that the primal faculty irradiates itself in these various directions and seems to have separate forms, and that even the opposites of benevolence, goodness, charity, and kindness, such as hatred and envy and malice, will be shown not to belong to opposite traits or qualities, of mind, but to be the same qualities of mind under the adverse or perverse conditions. These subjects bear upon human spirituality, upon the great mental world, and upon questions of material thought; and are just as much the objects of scientific study and scrutiny as are the bearing of the rays of light or the different combinations of separate atoms in matter; and when it becomes known under what circumstances a human thought or the vibration of a human spirit will profess hatred and envy, and under what circumstances it will produce goodness and charity, the problem is solved, and you can as easily adjust its methods as you can the window-blind in order to make the room light or dark to please yourselves.

When it becomes known that there is no insuperable or impassable barrier between physical qualities and the knowledge of them, and the mental and moral qualities and the knowledge of them, and when it becomes known that every one of those special spiritual attributes have a primal centre and a primal source whence they derive their spontaneous action and their central motive, just as the body receives its vital action from the heart and its motor power from the nervous centres, it will be seen how the spiritual nature of man can be made a study, and how this study can be as thoroughly and concisely pursued as the knowledge of the physical laws, and that while an expression of sentiment in the direction of aspiration and prayer is useful and lofty, and while inspiration is to them as the perfume of a flower, it still remains a matter of fact that it can become known in what way prayer is useful and aspiration is valuable, and the several degrees and measures wherein an aspiration with a certain degree of strength results in a distinctive action, and an aspiration with a certain degree of feebleness results in a failure. It can become known that the several vibrations of the mind and spirit tend to actuate our brain, or that the force and quality of thought given to the brain makes up the amount of the power with which an aspiration may rule and extend itself; and when it becomes known that a certain quality is feeble in the brain, and that there is not sufficient power to lead to a sufficient number of vibrations, then the mind can be directed to that particular channel, and the power increased. It can also be explained and known that those laws, seemingly intricate, are and may be the result of careful analysis, as establishing a pure and firm basis of spiritual science in the world, as there is now a firm basis of mathematical science; and as mathematics are the keystone in the archway of all sciences, affording the numbers, measurements, and solutions of all difficult problems, bringing vast distances near, measuring rays of light and deciding their power and intensity, revealing to the student the perfection of the angles of light; so Spiritualism, in its highest signification, is the keystone in the archway of spiritual and moral science, solving those difficult problems of human life that puzzle an infinite number of brains, and bringing them all within the telescopic range of the power of spiritual truth. When we consider the vast amount of what we may term nonsense that is abroad in the world concerning the impossibilities of probing the causes of crime, and the impossibilities of finding out the secret spring of motive to human action, the impossibilities of instituting great moral or spiritual reforms, because of the hidden ways of Providence, we must bear in mind that those who make these statements forget that there is no place in the vast universe so secret that, with constant endeavour and knocking at the door, you may not gain admittance; and if spiritual science is pursued as tenaciously, as carefully, and as candidly as physical science has been, there is no mystery in solving the relations between man's spirit and the Divine, and between man's spirit and its expression in human form. The vital point of life must be changed; the centre is now made the circumference; we must reverse this—point our spiritual telescopes in opposite directions to those in which the material ones are pointed; we must have microscopes in the inverse way; we must solve those problems by different methods. These methods are available; they are within the reach of every individual mind; they belong to the inverse action of the mind with which you examine and retrospectively measure your own thoughts each day. There is no difficulty for each individual judging himself or herself. The only difficulty is they will not make known their judgment. Every person is aware of his or her shortcomings; the individual conscience always justly estimates itself, but this individual conscience does not always lead the individual to make known these facts. Whenever there is a harsh judgment pronounced against one in the world, the individual against whom it is pronounced knows whether it is just or unjust, and there is no deceiving this introspective vision of the individual human mind; but weakness, or folly, or pride, or some other lack of strength prevents it from being known. Nor, perhaps, is it always desirable it shall be known, but that it shall be known to the individual is an especial act of the creative power, and that it is known you have but to refer to your own consciousness to testify. This measurement of one's self when cultivated becomes a just measurement of all spirits. By the same law of impartiality, and often-

times the same tenderness or the same harshness with which you introspectively and retrospectively judge your own minds, you can introspectively judge of your spirits, and when you analyse the vibrations of your thought by the process hereafter to be shown, you will find it will be possible for you to gauge the exact amount of mental and moral power and force within your own mind, and to discover in what condition and under what circumstances your own spirit and mind can best unfold the higher qualities and best attributes; and by so doing you will be careful to regard the individuality of others and know under what circumstances they can best unfold their qualities.

The difficulty with all these problems is that each individual is constantly encroaching upon every other individual; that the mind, instead of measuring its own capacity, judging of itself and striving to gain its highest and best uses, is endeavouring for ever to encroach upon the territory of other minds, upon other mental provinces, and in so doing all the jargon of the world is produced; and one evil result of it is that our moral obliquity or our social crime is set down to the inscrutable ways of Divine Providence, whereas it should be set down to the ignorance of the laws that control one mind or another. Why, it is only about a century ago that the science of chemistry adopted that wonderful element or property of oxygen as a portion of its highest life. Before that it was none the less a portion, but the amount of power and the purposes it fulfilled were not estimated. Since then other chemical elements have been introduced, other properties discovered, that form almost as effectual instruments in the diffusion of life as oxygen itself. Now, without this technical knowledge, the world would have gone on blindly, and perhaps been the victim of the evil results of the preponderance of these elements. Morally, the world is in the same condition. The great discoverer of moral influence and atmospheres must announce him or herself; the proportions of those moral and spiritual atmospheres must be made known. It must be discovered in what degree and proportion certain kinds of thought can be properly administered to the human mind; in what degree or proportion they are valuable or useful; why they are so; under what amount and kind of pressure the brain acts, and under what amount of pressure it ceases to act.

These are all solvable problems, and each day you are the victims of some unknown spiritual elements, of mental influences around you, producing dullness of comprehension, dullness of perception, a lack of power, an enfeebling of the intellect, impairing the judgment or dwarfing it, making that which was right yesterday seem wrong to-day, without any adequate cause; all of which are the result of a greater or less preponderance of certain kinds of spiritual atmosphere. These may be carefully weighed and measured. There are scales furnished by the spiritual organisation of each individual, which, if heeded, can justly weigh and measure every thought, every mental atmosphere, every spiritual substance with which you come in contact, and make you aware whether you shall appropriate them or not to your uses. This great regenerating and vivifying influence becomes, when perverted, the scene and source of untold injuries.

Medical science has endeavoured to discover the cause of insanity in monomania, in the various deviations of the mind from its usual orbit. The only permanent solution of these problems rests with the knowledge of spiritual laws and influences. All persons are made measurably, and, for a space of time perhaps, wholly insane—monomaniacs—their minds unbalanced by untoward presences. By "untoward" we mean not necessarily evil or perverted, but those that are not adapted, which cannot be appropriated, which do not belong to the individual, which give too much strain upon the faculties or comprehension, which, in fact, cannot be assimilated; and when this is the case, then of course there must be some mental or moral obliquity as the result. Yet all of these causes or laws lie within that supposed region of the unknowable, or are to be traced in general terms to some imperfection of the physical organism, or to some of the more subtle processes of the human mind and existence. We desire, therefore, to bring before you such a succession of thought on those subjects, in regular series, as shall make you aware that this theme, in its fullest comprehension, means the direct tracing of the laws of mind and matter to their ultimate sources of action, and that whereas science pauses with the action and with the results, this causes you to enter into the kingdom of the sources of action; and it will be found that each impulse, not only of the human mind, but of the human body, may be directly traceable to the special causes and sources of spiritual impulse, and, when this becomes known, that underlying element of light, that primal and unfolding power which is beneath, above, and beyond, and within everything, shall no longer escape the vision, the consciousness, or the comprehension of man. These impulses, chiefly and essentially, have each their separate and distinctive branches of gradations, but primarily they are all centred in the one word "spirit," and primarily the universe centres in the one word "God," as the Spirit of the universe; and, whatever science may say, or however much the material mind may be blinded by its external measurements, or by its processes of external reason, where it fails and falters it is itself dissatisfied, and where it most defies the spiritual it is most regretful afterwards. And this long uplifting of the voice in prayer, this great world kneeling at the foot of some spiritual altar or shrine, with uplifted hands imploring for more light, is a typical picture of the world to-day, that clings to the physical basis of life as the drowning man clings to the anchor, which only drags him farther down, while the great spiritual basis, the buoy that would uplift and save lies floating upon the surface beside him.

To impart to this giant intellect of to-day a soul, to give to this stupendous body its spirit, to awaken and arouse and make the world alive is the object of the spirit-world. Whatever soul does this—makes the individual alive and aware, makes the consciousness alive and aware—has, in itself, the solution of these problems.

As a perpetual cultivation of the musical sense makes the ear acute and the sensation very critical, so that discord jars upon the nerves while the uneducated ear is not aware of it; as education in art trains the eye to the discovery of a landscape which the eye, blind to art, would never see, and to appreciate colouring and form and tone, which would be lost on the uninitiated; as the training of the faculties in any direction make you aware of that which nature has already spread out before you; so the culture of this spiritual faculty of perception and sensation makes you alive and aware of the unseen hosts and ministering powers, of the attendant and guardian souls and powers that are within your own nature, with which you are girt about and environed, of all these wonderful properties of spiritual life, to which, if you are not educated, you are as one blind, the universe is a void and empty space studded with stars, and the earth is only an expression of an aggregation of atoms. But if you will cultivate and train your senses in this direction you will find yourself conscious, not only of physical atmospheres that are sometimes poisonous and sometimes delightful, but of mental and spiritual atmospheres, their quality and their state, whether they are medicinal and healthful, or otherwise, whether they belong to you or no; you will be conscious of that vast peopled space that fills all the interstices between the stars, even as life fills all the space between atoms; that wonderful space beyond, that seems dark and dreary and unpeopled, will become filled with the infinitesimal vibrations of mind and thought, attuned with the perfect accord of the innermost spirit of life, and you shall so become aware of each separate vibration of thought that all will unite and become as a mighty wave of harmony or discord to your spiritual senses; and as one blended harmony is made up of many tones, so the blended thoughts of your minds, like blended voices, would become one expression of harmony and thought and feeling, and make up the understanding and comprehension of what is meant by the harmony and praise that rolls with its undulations, even to the uppermost spheres of spiritual existence. Wave after wave, and vibration after vibration, the myriad sounds in the grand cathedral rise up, and no human thought can measure the extent of those undulations of sound. They go on and on, until the waves of air pulsate and throb as with many wings round and round, until you imagine that the angel-choirs catch up the strain and it vibrates again and again. More subtle than this sound is thought; and as one human soul in accord is powerful like the voice of an angel, so many human souls in accord become like a choir of angels or like a multitude attuned to one purpose and one spirit, and there is no discord on the earth mighty enough to overthrow them, no power mighty enough to destroy that harmony which rolls upward and outward, and vibrates through all the intermediate spiritual spaces until the uppermost sphere of the spiritual life is gained and reached.

Mrs. Tappan concluded by giving the following poem.

The world, like a troubled dreamer asleep,
With fold upon fold of mystical airs
Entwined around it, for ever doth keep
Her secrets and sorrows made unawares:

And the mists that shape themselves have arisen
From her own heart in its cloudy repose;
And they form a cloud betwixt her and heaven,
Whereat the gates of her life will uncloze.

For a ray from the sun of the innermost heart—
That heart that pulsates with her heart in kin—
Will shine out upon her, giving a start
From the slumber and a vibrant, sweet din.

For behold all the mists that enshroud her sweet form
Are but prophecies of the true light that shall come,
When risen from darkness the clouds are made warm
By the ray that illumines yon glorious dome.

The mountain peaks glisten beneath the bright ray
Of the sun that can never more pierce earth's low night;
So the highest in thought must possess most alway
Of that which is known by God's angels of light.

Be sure that ye climb up the mountains of truth;
Be sure that the mists of the valley hide not
The great starry worlds full of life and of youth,
Wherein God shines; and splendour that never forgot
To illumine the world from the first primal day,
Delights in unfolding its radiant ray.

Each heart like the world's must slumber apace,
Enshrouded in mists that arise from its face;
But ineffable glory and God's perfect grace
Shining out on the mountain will ever control
The uttermost heights of the thought of each soul.

O Spirit of Light and Spirit of Love,
Revealed to each heart, and vibrant in space,
We lean on thy promise, we look far above,
We behold God as we see Him face unto face.

Mr. JOHN CHAPMAN is giving phrenological seances at Farnworth Street Lecture Room, Liverpool. Phrenology should be universally studied in connection with Spiritualism.

DR. MONOK ON THE INFIDELITY OF PROTESTANTISM.

Mr. M. Theobald of Lewisham occupied the chair and made a few remarks. The portions of Scripture read were 1 Cor. xii. and John xx. verses 24 to 31. The following report, compiled from imperfect notes, is a brief outline of Dr. Monok's lecture:—

The subject on which we are to deliver a brief address is "The Infidelity of Protestantism with regard to Spiritual gifts and their exercise." The Protestant is the only church, Christian or otherwise, which rejects "the faith of miracles." "The Bible, and the Bible alone, is the religion of Protestants" is the parrot cry tossed from lip to lip among its adherents, the truth and sincerity of which they attempt to demonstrate by acting in direct opposition to its teachings with regard to spiritual gifts. With such passages as that in 1 Cor. xii., which is the heaven-born charter of Spiritualism, and declares that these gifts are bestowed by the Holy Spirit without stint on all men, they either ignore these truths or coolly explain them away, their pet theory being that spiritual gifts were confined to the apostles, or at most to their immediate followers in the primitive Church. And these religionists who are so fond of meeting us with their "To the law and to the testimony," are dumb when we demand their Scriptural authority for such limitation; and when they are told that these gifts still abide with men, and are to be seen in marvellous operation at their very doors, they not only decline to investigate them, but refuse to accept the testimony borne concerning them by innumerable men of character and position who declare that they have frequently witnessed their exercise, and crucially tested their reality. But what can we expect? Protestantism contains much truth, but it is not Christianity pure and simple. We protest against Protestantism so far as it diverges from Christian truth. Concerning spiritual gifts it is an infidel Church, a mere parody on pure Christianity, a distortion of the reality. Protestants pride themselves on having shaken off the bonds of Rome and escaped from the intolerance of the Papacy. They claim for themselves the right to think for themselves, and, may I not add, pretty generally they exercise the right of refusing to concede the same privilege to those who differ from them. In this they are at least as intolerant as Rome, but far more inconsistent. It is a mistake to suppose that the Roman pontiff is the only sample of the genus, for there are Protestant popes in crowds, and if I must submit to a pope at all, commend me to the Pope of Rome rather than the popes of Protestantism. The theology of the system is imbued with its intolerant spirit. It is Procrustean; either you must conform to its requirements or be treated much the same as "a heathen man and a stranger." At the Reformation, instead of thought and faith being set at liberty, they simply exchanged masters, and are as much in bonds now as before. Human one-sided dogmas were the instruments of torture by which the leaders of Protestantism sought to cripple the feet of thought, as the Chinese compress and cripple the feet of their women; and ever since, thought, within the Protestant sphere, has only been able to hobble without making much progress. Human creeds were the shears with which they clipped the wings of heaven-soaring faith, and Protestantism itself was the cage in which they immured that bird of Paradise. And so all who conform to these narrow, cramping creeds are termed orthodox, while those who use the Protestant (?) privilege of liberty of thought and conscience are called heterodox. I question whether four-fifths of the Protestants of this day could clearly define the two words, they resemble King George, who, on his accession to the throne, did not know the difference between orthodoxy and heterodoxy, and was thus enlightened by one of his courtiers:—"Your Majesty, orthodoxy is Your Majesty's doxy, and heterodoxy is other peoples' doxy," an explanation more remarkable for its brevity than its perspicuity. And yet these very men who are in such a fog as to the meaning of their own creeds have the effrontery to term those persons sceptics who differ from them, and understand what they believe. But even here you have a proof of their ignorance. The word sceptic is used as a term of reproach, whereas in its original and only proper application and meaning it indicates a man of disciplined and well-balanced mind, a man who takes nothing for granted, but investigates for himself. Derived from the Greek *skeptēin*, it just means a man who "weighs" facts in the evenly-balanced scales of his mind. Well, we accept the name, and glory in it. Those who reject Spiritualism, or any other phase of many-sided truth, without investigation are sceptics, according to the vulgar meaning attached to the word. They shut the gates of the temple of truth with a sneer, and are content to grope in darkness of their own making.

The infidelity of Protestants with regard to the continuance of spiritual gifts is mainly traceable to their blind devotion to imperfect, stagnant, unprogressive creeds. No such creeds existing in other departments of human knowledge; men have gone far ahead of their ancestors in art, science, &c., but in the matter of religion Protestants are conservatives, and bind themselves not to think or believe outside the narrow circle of those creeds which were dictated by their partially-enlightened forefathers. Hence every man who strikes at these unprogressive creeds, delivers a blow in the cause of truth, becomes the champion of enthralled humanity, and deserves well at its hands.

Let it be understood that we condemn no creed as utterly untrue. All contain some elements of truth, however homœopathic they may be; but while we recognise and pay homage to those

elements of truth we cannot shut our eyes to the fact that like little veins of gold they are imbedded in much error, and that it is only owing to their presence operating like preserving salt that the whole mass of these creeds has not become entirely rotten and corrupt. What we object to is the finality of these creeds; their assumed infallibility. They affect infallibility though confessedly the handiwork of fallible men. Hence they foster intolerance, stultify real piety, lead to persecution, and so are a terrible power in priestly hands. They are also objectionable because, being based on credulity and not knowledge, they are nursing mothers to ignorance, pregnant with superstition, and fruitful in bigotry and fanaticism. When ignorance is the parent of devotion, that devotion is spurious and dangerous. Many a Protestant does not know what he believes; all he knows is that he is a Protestant, reminding one of the countryman who, being asked, "What is your creed—what do you believe?" replied, "I believe what the Church believes." "Yes; but what does the Church believe?" "Oh, it believes what I believe." "Well, what do you both believe?" To which the profound answer was returned, "Why, we both believe the same thing, to be sure." Ask any ordinary church or chapel-goer what he believes, and the chances are greatly in favour of his giving you a similarly instructive reply. Having mingled as a minister with so-called Christian people for many years, I speak "that which I do know." Such creeds are to be deprecated, because they destroy charity and engender exclusiveness, bitterness, and strife. They have divided the Protestant Church into a crowd of discordant sects, and raised high and massive walls between the various sections of men who profess to be brethren, and to have in common "One Lord, one faith, one baptism." It is true of any one of those sects that if you cannot correctly pronounce their creedal shibboleth you must be consigned to the cold quarters of contemptuous isolation here, and probably to unpleasantly warm quarters which are supposed to exist in the hereafter. These creeds are obstructive of mental progress. All is cut and dried for you, and you must swallow the pill without inquiring as to its ingredients, surrendering will, judgment, and conscience to these blind leaders of the blind who undertake to lead you out of the ditch, and faithfully execute their trust by leading you deeper into the mire. You must not, or at least need not, think for yourself while there are duly authorised individuals to think for you. You may rebel, like Galileo, and your mind rising up in its integrity may indignantly exclaim, "Nevertheless, the world does move! There is truth beyond the pale of the creeds!" but if you are politic, you will prudently say this in an undertone to yourself, or you will suddenly find your ticket taken for Coventry. Sirs, there was an inspired utterance engraved on the forefront of the temple of the old Delphic oracle,— "Man, know thyself;" and it is none the less worthy of your study for having originally crowned the brow of what is called a heathen fane. Men have done mighty things in probing the earth for its secrets, and searching the flaming Scriptures of the skies for their treasures of wisdom, but they have neglected man's greatest study next to the study of his God, the study of himself. What are you? Whence came you? Whither are you going? These are the questions that stand clamouring for satisfaction at the door of thought. Orthodoxy cannot answer them except with a "peradventure," whereas the mind wants proof, demonstration. And when Spiritualism steps in to fill up the gap, and prove to you by its startling array of facts that these questions may be intelligently answered through its revelations, then the pulpit trembles and quakes for fear, and the shout goes up, "Great is Diana of the Ephesians!" and those other cries, "It is unscriptural!" "It is imposition!" "It is impossible!" and "It is blasphemy!" "You must not think and investigate for yourselves, and must therefore remain in abject ignorance of God's greatest, noblest work—yourself." Thus creedal Protestantism sets its heavy heel on mind, and it grows up dwarfed, weakly, sickly.

But it is only fair to admit that many Protestant ministers do think outside the circle of their creeds; but, alas! they are bound down by church and chapel "trust deeds," according to the provisions of which they must either preach nothing inconsistent with the dogmas therein laid down, or resign their pastorates. This is, doubtless, very hard where these preachers, with their wives and families, are utterly dependent on their positions for daily bread; but though this much should be conceded, yet the inconsistency of the thing cannot be denied; and it proves our position, that creeds are repressive of intelligence, while they foster a questionable morality. And, under the circumstances, I can understand how the minister of a certain aristocratic congregation in Bristol recently admitted to one of his members, that he believed "there really was something in Spiritualism," adding, "but the more I believe it, the more I will oppose it." The unfortunate man is burdened with a trust deed, orthodox, watchful church officers, and a salary of nearly £500 a year! But the case is different with another gentleman—a shining light of Protestantism. I allude to the Rev. C. H. Spurgeon, under whose ministry I sat for some time when a student. Ever and anon, consciously or unconsciously, he utters words that any advanced Spiritualist might utter. I have heard him apostrophise the spirits of the departed from his rostrum. I have heard him express his inclination to believe that the deceased friends of his hearers might be hovering in the Metropolitan Tabernacle, witnessing his earnest appeals to his audience. I have been curious enough to collect a number of quotations from his published sermons, which savour strongly of a settled belief in spirit-intercourse, and the abiding character of spiritual gifts in the world. And yet I hear (I have not

seen it, not being in the habit of wasting money); that in a recent number of his monthly periodical, the rev. gentleman, in hurling his thunders against Spiritualism, says, "he once had a respectable opinion of the devil; but he had sunk considerably in his estimation" (alas! poor Satan!); "since he had come to the conclusion that he was mean enough to have anything to do with the idiotic Spiritualists." Oh, the rarity of Christian charity! We are idiots because we differ from Rev. C. H. Spurgeon, though having earnestly investigated for ourselves phenomena which, probably, he is only acquainted with from hearsay. It would be interesting to know whether he has ever attended a seance. If he has, he must know that idiots do not abound there more than in Baptist churches, and that several of these Spiritualist idiots are members of his own church. If he has not attended seances, I want to be told how he knows the devil conducts them. I really do not know what many orthodox ministers would do without that fabled devil. If he were not believed in pretty generally among their flocks, methinks "Othello's occupation would be gone," and nothing would be left to numbers of these excellent men but to preach to empty benches, or—to emigrate. It may not be uninteresting to you to hear that, on my next visit to town, I propose to lecture on "Mr. Spurgeon's Idiotic Devil."

The fact is, friends, that Protestants generally, clothed in the strait-waistcoats of their creeds, oppose Spiritualism because it is in advance of those creeds, and calculated to scatter them like husks to the winds. It is fashionable and polite for the ministers to decry what they do not understand; and their people, deeming it a religious duty to take the cue from the lips of their pastors, ignorantly join in the hue and cry. When one of the Georges was approaching an inland town in state, the mayor met him outside the gates, and began to read a long address. It ran thus: "May it please your Majesty, we have not fired off a salute to welcome your Majesty; we have nineteen reasons for not doing so. The first is, that we haven't got any cannon—" "Oh!" said the king, interrupting him, "that will suffice, Mr. Mayor. Having given us your first reason, we can dispense with hearing the other eighteen." So most of our Protestant opponents have a long array of very misty objections to urge against Spiritualism, but as soon as they open their mouths we discover that the principal objection is that they are totally ignorant of the whole thing—they haven't any cannon—and it is a saving of valuable time to assure them that it is unnecessary to spend their breath over the other eighteen objections. They don't know the facts, and don't want to know them. That is generally the secret of their animus against Spiritualism. And so the creeds of Protestantism, by affecting infallibility, building on credulity, destroying charity, impeding the growth of independent thought, and thus fostering ignorance, vanity, selfishness, intolerance, and bigotry, have engendered that infidelity with regard to spiritual truths which opposes the progress of the Gospel, renders the labours of its preachers comparatively of no effect, and repels from their folds tens of thousands who, mistaking this distortion of Christianity for Christianity itself, treat it as a myth.

The lecturer proceeded to trace the origin of this Protestant infidelity to the Reformation, when Luther, disgusted by the many simulated miracles palmed off on the world by the Papacy as *bona fide* miracles, raised his indignant protest against all modern spiritual wonders. In his blind but honest zeal he made no distinction between the true and the false, but condemned both alike in his sweeping denunciations. Then the Church of Rome, pretending that Protestantism was a new Church, demanded miracles as its divine attestations. Luther replied that Protestantism was the primitive faith, and needed no other credentials than those given in the miracles of Christ its founder. He felt that, to admit the continuance of miracles would be to play into the hands of the foe. Hence it became a Protestant dogma, that miracles ceased with the Apostles, and the whole superstructure of the system, largely resting on this dogma, it would have been fatal to it to do other than deny modern spiritual gifts and wonders. To maintain this position, the Protestant Church had not only to shut its eyes to facts, give the lie to all history, and deal in the most glaring sophistry, but had also the task of wresting the plain declarations of Scripture to suit its unnatural theory. After analysing some of the principal texts urged against Spiritualism, the lecturer showed that when fairly interpreted they were the strongest proofs of Spiritualism; and in conclusion stated his belief, that until the "faith of miracles" again took root in the churches, its pulpits would continue to be powerless in dealing with that intelligent and wide-spread materialism which had become one of the most pronounced characteristics of the nineteenth century.

To the Editor.—Sir,—Dogmas of Christian faith, the result of human intellectual interpretations, are one thing; and religion, upon which is based the higher motives of habits of life to form character, with its future blessings, is another thing. As it is conviction, and not the mere exercise of the will, which engenders belief, and as it is the love and practice of good which will redeem from the love and power of evil, and enable us to work out our salvation from sin, may it not be a mistake to seek, as Christians do, to enforce a belief in theological creeds, or anything outside ourselves, as absolutely necessary to such salvation?

All honour to Mr. J. B. Stovin for his munificent donation to the Spiritual Institution, Southampton Row; may other wealthy Spiritualists be in like manner disposed! Rich people of the churches often give liberally in support of their institutions.

Spiritualists, being indebted to the Spiritual Institution more than they are apt to imagine, are more interested in its prosperity than many of them conjecture.—Yours, &c., &c. X. Y.

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.
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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.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 30, 1874.

INSTITUTION WEEK.

Hospital Sunday and Hospital Saturday have resulted in great and genuine successes. The British public, when its chords of sympathy are judiciously touched, never fail nobly to respond to appeals for help and assistance.

It is the success of these great enterprises that encourage us to hope that the movement now organised, viz., a special collection for furthering and advancing the objects more immediately in connection with the Spiritual Institution, will meet with the hearty response and cordial co-operation of every Spiritualist within the three kingdoms. It is proposed to call this movement "Institution Week." It will commence on Sunday, the 6th of December, and terminate on Saturday, the 12th of December next, in order to embrace the meetings of Spiritualists throughout one entire week, and give everyone an opportunity of contributing their mite to the cause.

It has been a standing reproach against Spiritualists that they lack that vitality and energy of purpose so essential to success. Let this stigma be for ever removed from our doors, by demonstrating to carping critics that there is an entire absence of the "fossil" element in our composition, and that Spiritualists, like other mortals, can, when needed, set their hands and hearts upon the achievement of any great and worthy object. The best possible proof to adduce that this is so will be a thorough determination to bring this movement to a splendid and successful issue.

Let our friends at once set to work by making the movement as widely known and as popular as possible. Communications should be addressed to the honorary secretary—Mr. Thomson, 8, Brunswick Crescent, Coldharbour Lane, Camberwell, London.

DR. MONCK'S SECOND DISCOURSE AT DOUGHTY HALL.

Will be given on Sunday evening at seven o'clock. The subject is a continuation of that of last Sunday, and the title is "The Bible versus Protestantism." We congratulate the public on the very much improved advocacy of Dr. Monck. His matter and manner are both greatly in advance of his early discourses, and no doubt the hall will be again crowded on Sunday evening. We hear that there is some likelihood of Dr. Monck giving some lectures on the "Idiotic Devil" which disturbs the holy repose of Mr. Spurgeon. We would be glad to see this course brought about, but the difficulty is to find a suitable hall for week-night evenings. Perhaps some suggestions will be advanced. We hear of very good manifestations being obtained at Dr. Monck's seances. On a recent evening he sat at Mrs. Makdougall Gregory's, and gave the names of many spirits. We have been asked to get up a subscription seance at the Spiritual Institution, tickets 5s. each. It is probable that it will be held some evening next week, but the Doctor's engagements will not as yet permit of the date being fixed. We cannot promise to accept all who may apply to be present at this seance.

The Doughty Hall is at 14, Bedford Row, Holborn. Service at seven o'clock. Admission free. A voluntary collection to defray expenses.

THE MEMORIAL EDITION.

The subscribers' copies have now been distributed, and the edition bound in cloth is quite out of print. Now that the book has been seen, the demand for it is greater than ever. If all did their best, many thousands might be circulated. Should this step be taken, it will be needful to go to press at once with a new edition. Those who intend to take part in this effort should write at once and enclose a cash deposit. We supply these books on the principle of co-operation, and each purchaser should put down his share of the capital necessary before the work is begun. As it is, we have all the worry, and after deducting delay, our friends have all the advantage.

THE SUNDAY MEETINGS.

We may repeat the programme of five Sunday meetings which we announced last week. They were all highly successful. Mrs. Tappan had a good meeting at Cavendish Rooms, Mortimer Street. Dr. Monck's audience was large, influential, and attentive. Mrs. Bullock had her full complement of hearers. Mrs. Treadwell's meeting was a very good one; and as for Mr. Oogman, his institution is always crowded on a Sunday evening. Long may these meetings all continue well patronised, and find imitators in other parts of London!

MRS. TAPPAN'S BRIGHTON LECTURES.

These lectures have produced results of the most gratifying kind. They were listened to by audiences numbering not less than 1,000 persons each time, composed, for the most part, of visitors, so that the glad tidings must have been scattered over many parts of the world. The local press reported the proceedings at great length, which would very much extend the auditory, while there was sold at the meetings over 1,000 copies of the MEDIUM. If Spiritualists could make similar arrangements in other places, and utilise Mrs. Tappan's powers in the manner in which they can be of greatest value, the cause would be very much promoted. Walker, a new satirical and critical journal, published by Mr. Bray, says:—

"The fair lady spoke for almost one hour, and in the course of her address dealt some heavy blows to Professors Tyndall and Huxley, Mr. Spencer, and especially Darwin, whom she well-nigh demolished by the force of her arguments. We regret that we cannot notice the subject at greater length, but are pleased to hear that a verbatim report of the lecture will be published in the MEDIUM AND DAYBREAK for next Saturday, which may be had of Mr. Bray."

We thank our contemporary for his kind allusion to our columns.

GERALD MASSEY will lecture on "Why am I a Spiritualist?" at the Literary Institution, Greenwich, On Tuesday next, November 3rd. The committee chose the subject.

MR. FAUCITT'S CIRCLE, WALDRON STREET, BISHOP AUCKLAND.—We are informed, that on several occasions during recent seances held for spirit materialisations at this circle, that while the materialized figure appeared outside the cabinet, several persons sitting in the circle were permitted to enter the cabinet and feel the medium (Miss Faucitt) who was reclining in the trance condition on a mattress therein. Mr. Hull, of Bishop Auckland; Mr. Brown, of Howden; Mr. Vickers; Mrs. Faucitt and others are named as having been permitted. We shall give particulars next week.

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,
AT
DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—Miss D'Arcy.

ORDER OF SERVICE.

Sunday Evening, November 1, at 7 o'clock. Doors open at 6.30.

Soft Voluntary—Battiste.

HYMN No. 25 in the "SPIRITUAL LYRE."

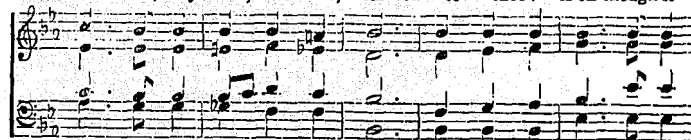
ASPIRATION.

6.4.6.4.6.6.4.

J. D. W.



Near-er, my God, to thee, near-er to thee! E'en though it



be a cross that rais-eth me; Still 'all my song shall be,—



Near-er, my God, to thee, Near-er, my God, to thee, Near-er to thee!

- | | |
|---|--|
| 2 Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone:
Yet in my dreams I'd be
Nearer, my God, to thee,
Nearer to thee! | 4 Then with my waking thoughts,
Bright with thy praise,
Out of my stony griefs,
Bethels I'll raise;
So by my woes to be
Nearer, my God, to thee,
Nearer to thee! |
| 3 There let the way appear,
Steps unto heaven;
All that thou sendest me,
In mercy given;
Angels to beckon me
Nearer, my God, to thee,
Nearer to thee! | 5 Or if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly;
Still all my song shall be,—
Nearer, my God, to thee,
Nearer to thee. |

READING OF SCRIPTURE.

HYMN No. 56 in the "SPIRITUAL LYRE." Tune—"Christchurch."

- 1 Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trambles in the breast.
- 2 Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

INVOCATION.

HYMN No. 93 in the "SPIRITUAL LYRE."

STARLIGHT.

65.

T. FOWNES.



Hand in hand with an - gels, thro' the world we go; Brighter eyes are

on us than we blind ones know: Ten-d'r'er voi - ces cheer us

than we deaf will own; Ne - ver, walk - ing heav'nward, can we walk a - lone.

- 2 Hand in hand with angels; some are out of sight,
Leading us, unknowing, into paths of light;
Some soft hands are covered from our mortal grasp,
Soul in soul to hold us with a firmer clasp.
- 3 Hand in hand with angels, walking every day,
How the chain may brighten none of us can say;
Yet it doubtless reaches from earth's lowest one
To the loftiest seraph standing near the throne.
- 4 Hand in hand with angels, ever let us go;
Clinging to the strong ones, drawing up the slow.
One electric love-chord, thrilling all with fire,
Soar we through vast ages, higher—ever higher.

Discourse by Rev. Dr. MONCK, on "The Bible v. Protestantism."

HYMN, No. 12 in the "SPIRITUAL LYRE."

HELMSLEY.

8.7.8.7.4.7.



Guide me, O thou great Je - ho - vah! Pilgrim thro' this bar - ren land:

I am weak, but thou art might - y, Hold me with thy pow'r - ful hand:

Bread of heaven! Bread of heaven! 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.

MARCH—Battiste.

A voluntary contribution to defray expenses.

A NOVEL PRESENT.—Kind friends furnish us with many things for the prosecution of work besides money subscriptions. It gives us pleasure to publicly acknowledge a very useful article donated to us by Mr. Maorone, printer and stereotyper, 12, Dixon Street, Glasgow. It is a flexible india-rubber stamp for speedily and neatly imprinting on all smooth surfaces the card of the Spiritual Institution. This stamp is made by a process for which Mr. Maorone holds the patent. He first sets up the matter in ordinary type, and takes a stereo cast from it in india-rubber. The printing surface thus obtained is so durable as to last for years, and so little liable to damage that it may be beaten against the corner of a table and yet receive no injury. Every office and place of business should be supplied with these valuable stamps.

SAVE ME FROM MY FRIENDS.

To the Editor.—Dear Sir,—The injudicious conduct of some Spiritualists with respect to mediums is often painfully apparent in the reports frequently appearing in those periodicals representing our movement. As it frequently happens, when a circle is formed, that one or more members are found to possess mediumistic power, he or she becomes entranced, and in that state gives expression to thoughts and ideas, it may be, far above the capacity of the medium in the normal state. And to the members of the circle, and friends visiting such circle, it may be that much useful information is given, and conviction of the truth of the spiritual philosophy brought home to the minds of many. So far good. But when members of said circles venture to bring their mediums before the public, subjected, it may be, to adverse influences, and this matter, though it may be good, yet delivered with all the inaccuracies peculiar to the mediums, and the friends, it may be, carried away by feelings of admiration for the medium, rush into print, giving highly coloured reports of the wonderful gifts employed by so-and-so, thus attracting the attention of readers, many of whom are not Spiritualists, to the oracle—and what happens? Why just this—that an honest man or woman, and a good medium under favourable circumstances, is placed in a false position, often made a laughing-stock of, and themselves and the cause they advocate turned into ridicule. With you, Sir, I think the true sympathiser with the mediums, and their best friends, are those who try to protect them from the kindness which killeth, and to throw around them the sanctity of that privacy which is more conducive to their development than the undue prominence given to them prematurely. I am well aware that several of our best known, and in some respects successful mediums are uneducated; but I think I speak the truth when I say that this is the exception and not the rule. And in this conviction permit me to say that Spiritualists would do well to consider the subject of an educational institution for the normal improvement or development of mediums in humble life, where advanced age does not form a barrier. Those of your readers who have listened to some of our less educated mediums must have come to the conclusion that, had their intellectual powers been cultivated, their utterances must have been effectual in a much higher degree.

And, before closing, let me say, that if our friends, who are favoured with communications of a high order, would, as opportunity occurs, send to our periodicals a few of these utterances, many might be benefited, and the medium saved a great deal of heart-burning.—Yours, &c.

DELVER.

TRUTH.

Truth sits enshrined within her radiant bower,
Watching the stars, that change with every hour;
And in her hand she holds a lamp, whose light
Burns with a steady lustre, clear and bright;
Where'er it falls, the darkness turns to day,
And treasures new spring forth with every ray.
Around her form are flowers of varied hue,
From richest crimson to the deepest blue,
Blending their odours with those blossoms white,
Which are of spotless purity the type.
Beneath her feet a stream of water goes,
Fresh as the source whence its pure crystal flows;
And priceless pearls within its depths are stored,
For all who seek the never-failing board,
And which, when found, will lead to lasting peace,
Within those realms where blessings never cease.

London.

EMMA C. BICKELL.

AN EXPRESSION OF THANKS.

Mr. Burns.—Dear Sir,—It was with most sincere pleasure that I was apprised of our friend Mr. Stovin's gift to me, but more so on account of the good it would do to the Spiritual Institution. I must tell you, that owing to illness I was obliged to give up our circle, the consequence was I could not forward a subscription to the Institution, but my spirit-friends have been at work. I beg you will kindly allow me, through the MEDIUM, to thank Mr. Stovin for his very handsome present of books, which include others besides the £5 worth from the Institution, which I shall highly prize. There is a great spirit of inquiry into Spiritualism at Northampton, various mediums are being developed; what is wanted most is a Sunday service to which all the friends might come and exchange thoughts. Overcrowding circles are very injurious to the mediums, as well as unsuccessful in other ways. We want more circles forming, in order that other mediums may be brought forward, and the truth will spread, and knowledge increase. You have our best wishes for your very earnest efforts put forth, and as you are under the direction of the spirits you must succeed. God bless you and Mrs. B. with every needful good, and though we are humble in circumstances, yet we will do all we can for you, and hold you up by our prayers and sympathies.—Believe us, yours faithfully,

M. & G. NELSON.

Duke Street, Northampton, Oct., 27th, 1874.

"Tis ours to claim the heritage each man possesses, latent or developed, of prophetic power. Not the forecasting of events to come, or, by any means, authoritatively declaring what shall be; but, in the free denunciation of what is that's wrong, and intuitions of what is right, and stern inflexibility to bend to no man's humour, or minor matters, or bleat a cowering truth with craven heart, in a minor key. We do say, that if not a prophet it will be ours to speak as one. The priest is out of date, but the prophet, long and urgently needed, has yet a part to play in the councils of humanity. His words have yet to roll in thunder tones through the nations, and wake the echoes of the golden past, and set the iron present, and the silver of the golden ages yet to come, reverberating with the harmony of angels—once more in companionship with man—borrowed from the melody of heaven. It is the prophet's work and the teacher's, for the two are one, to listen for the voice of God in the perfume of flowers and the hum of bees; in the rush of the cataract, and the impact of war; in the clang of the foundry, and noise of the streets, and roar of vast cities. It is the prophet's work to read God's commands in the stones, and the brooks, and the trees, and scan his high will in the stars, and what he learns 'tis his to speak.—From a Sermon by the Rev. Thos. Colley, in the Parish Church, Portsmouth.

THE SUNDAY SERVICES AT CLEVELAND HALL.

To the Editor, Sir.—On Sunday evening I wended my way to see the debut of a new medium as a platform lecturer at Cleveland Hall, Mrs. Treadwell. Considering the fact that there were five meetings that evening, I was not prepared to see more than a very small audience. In this, however, I was deceived, for I should estimate there was a good 150 persons present, very quiet and orderly in their demeanour, and good behaviour was kept by the audience throughout, there being an absence of that disagreeable element walking noisily out before the conclusion of the service. Unlike other meetings I have attended, the medium was almost immediately controlled on her arrival on the platform; although I could not observe any of the phenomena of entrancement that I have seen in connection with Mrs. Tappan, Miss Keeses, Mrs. Bullock, Mr. Morse, &c. Mr. Cannell in a few words opened the meeting, explaining that the medium was not responsible for her utterances, as it would be a spirit speaking through her organism. The hymns were selected from the "London Hymn Book," a chapter was read from John's Gospel, giving the account of Nicodemus, the Jewish ruler, coming to Jesus by night; and this formed the subject of the discourse by Mrs. Treadwell. If it were not for the fact that she stood with eyes closed and declared herself to be a servant of the spirits, one would have hardly thought it different from an ordinary religious meeting. The teachings were most decidedly Christian, quite different, in fact, to any spiritual meeting I have ever taken part in before. The sum of it all was Christian Universalism. Nicodemus came by night; he was afraid of men knowing he was looking after something new in religion. He had better have come in the light,—God's power does not choose darkness for its display. The control enforced the idea that all men, without exception, must, either in this world, or the next, be born again of the spirit. Mankind must come out of the darkness of creeds into the light. Without the light and life of Christ we can do nothing. Spirits leaving this life in a state of moral darkness remain so till the light of God dawns in their minds, when all sooner or later say, "I will arise and go to my Father." As sight is to the blind, so will the light of Christ be to the spirit. Why can bad men become better? They come into the light, and they themselves shine and reflect the light, the light of love. It is not the blood but the love of Christ that saves. A man builds his own mansion,—it may be a beautiful edifice of golden bricks, with his good deeds shining from each one; or it might be a dark and sombre dungeon. Be careful how you build. The spirit who has performed good deeds on earth, at death passes through the spheres of darkness up to its bright mansion. The dark spirits could not exist there; the light would be painful to them. God was not a being of terror. When his Son came forth as a public character at his baptism, the spirit phenomenally appearing as a dove—emblem of gentleness, smiled upon the beholders. Our God is a gentle, tender, thoughtful Father. The love of God cleanseth us from all sin. Jesus never worked at any time of himself; at all times he was the medium through which God worked. As Christ said, "Roll away the stone from the grave of Lazarus," preparatory to the exercise of the great power of raising the dead, so are God's mediums now to roll away the stone from men's minds and hearts, that the power of God may be made manifest. Man has his work to do; God will of a certainty do his. The control again strongly asserted that it was not the blood but the love of Christ that saveth man. Men now-a-days were like Nicodemus of old, bound down in creeds and fanaticism, and only coming to seek truth stealthily by night. Let one and all say, "I will arise, and go to my Father."

The singing was very good indeed, far more animated and unanimous than is general at spiritual gatherings. WATCHMAN.

Another correspondent sends us a report, in which the following remarks occur:—

"Mr. Cannell wishes it to be understood that the attempts which have of late years been made to form a spiritual church have failed, from the simple fact that the mediums employed have all been under the influence of low guides—that they are all under the dominion of filthy lucre—the slaves of a clique, &c.; that the spirits who manifest at his circle include the names of 'Moses' and 'Elias,' 'Jonah,' 'Peter,' 'Paul,' and—and—the 'Nazarene,' so that at last we have got the church founded by Jesus and his Apostles, and those who fail to see, eye to eye, with Mr. Cannell, are told they cannot 'enter the kingdom.'"

"As a Spiritualist plain and simple, I left the hall sighing to hear once more the teachings of our 'low' spirits, who tell us that the good God loves all his children, that our happiness hereafter does not depend upon the acceptance of any special dogma, but that, 'inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

A PSYCHOPATHIC INSTITUTION.

By DR. MAURICE DAVIES.

[Written for the Sun.]

Reading my *Figaro* the other day—as I hope I need not state it is my custom devoutly to do—I came upon the following passage in the review of a book called "Psychopathy: or, The True Healing Art. By Joseph Ashman. London: Burns, Southampton Row. We have not the pleasure of being personally acquainted with Joseph Ashman, and we fear that the loss is ours. Judging him through the medium of his book, he must, indeed, be a *rara avis*. . . The one great thing," it went on to say, "that Joseph Ashman wants the world to know is, that he cures disease by very simple means. And all that the world wants to know from Joseph Ashman is, Are these cures real—are his statements facts? Why, then, does not Joseph content himself with his facts? He has plenty of them. Here is one:—Seeing one day a cabman with a swollen face standing by a police-court ready to prosecute a man who had assaulted him, I asked if, on condition I healed him, he would forgive his adversary. He replied that he would, and we accordingly got into his cab together. Bringing out the magnetised *curry*, I told him to look at it, and at the same time made a few motions over the swelling with my hand. I then left him feeling much better, and returned in an hour's time, when I found him taking a glass of beer with his antagonist, whom he had forgiven."

Now, as the one pursuit and end of my present existence is the discovery of *rara aves*, I need not say I at once took up the clue herein afforded, and went in pursuit of Joseph Ashman. I found not only him but his institution, for Mr. Ashman does not work single-handed. It is in the Marylebone Road, almost opposite the Yorkshire Stingo; and is most modest and unpretending in its outward semblance, being situated in one of those semi-rustic houses so indicative of suburban London, down an overstocked garden into which you enter by means of a blistered iron gate, painted violently green, and swinging heavily on its hinges. Down a vista of decrepid dahlias, one sped to the portal alongside which was a trio of bell-handles, one above the other, showing that the Psychopathic Institution did not occupy the whole even of that modest domicile. I always approach these manifold bells with considerable diffidence, conscious that I must inevitably ring the wrong one; so, on this occasion, I rang none at all, but knocked a faint double knock on the knocker by way of compromise—very faint, indeed, lest I should disturb any patients who were being "psychopathised." While I waited I had leisure to observe that hidden among the dahlias, and thatched over as it were with a superannuated costermonger's barrow, was a double perambulator, which set me calculating the probabilities of Mr. Ashman being a family man.

The door was opened before I had settled the point to my own mental satisfaction by a short cheery-looking man, with long, straight flaxen hair flowing down over the shoulders of his black frock-coat, a beard a few shades lighter, and a merry twinkling eye, which looked more sympathetic than psychopathic, and I should think was calculated to do patients good directly if lighted on them. He looked as much as to ask whether I was psychopathically wrong, when I informed him that I had not come as a patient, but simply to inspect his institution if he would permit me. The permission was at once accorded. "We are hard at work," he said, as he ushered me into the front parlour; "but come in and see what we are about."

A man who looked like a respectable artisan was sitting at the table; and a second, in his shirt sleeves, was astride of a chair in what appeared to be rather an idiotic ride-a-dock-horse-to-Banbury-Cross fashion, and Mr. Ashman was pinching him and prodding him as butchers do fat animals at the Smithfield Show.

"That there gentleman," said Mr. Ashman, in a broad provincial dialect, "couldn't get astride that chair when he came here half-an-hour ago. How d'ye feel now, sir?"

"Feel as though I should like to race somebody twenty rods for five pounds aside," answered the patient, getting up and walking about the room as if it were a new sensation. He had been brought, it appeared, to Mr. Ashman by his friend, who was sitting at the table, and who was an old psychopathic patient. He assured me he had suffered from rheumatism for twenty years, and was completely disabled without his stick until he came into that room half-an-hour since. He walked up and down stickless and incessantly as the carnivora at the Zoo all the time he was telling me.

"Would you mind putting your ear to this man's back, sir?" said Mr. Ashman to me. I did so; and when he bent, his back-bone seemed to go off with a lot of little cracks like the fog-signals of a railway. "That there old rusty hinge we mean to grease." And away he went psychopathising him again. When he was done, Mr. Ashman explained to me learnedly, and with copious illustrations from anatomical plates, his theory of this disease, which was his favourite one for treatment, because it yielded rapidly. Paralysis and that class of disease are much slower. He had succeeded in acute rheumatism, and also in calculus. "I like fat men—fighting men to heal," he said. "I leave the delicate ones to others." The sturdy little psychopathist looked healthy enough to heal a sick rhinoceros.

While he was lecturing me his hands were not idle. I should think they seldom were. He was pouring salad oil from a flask on to flannel to give to the other man who was sitting at the table and had approached convalescence from a chronic disease after one or two visits, and who used this oiled flannel to keep up the influence. Both the men seemed perfectly genuine; and the rheumatic gentleman, when he left, pronounced the effect of his psychopathising miraculous. The fee was five shillings. "I shan't charge you nothin' for the flannel," he said to No. 2. I began to take quite a fancy to Joseph Ashman, and thanked *Figaro* inwardly for directing me to the institution.

A working woman who was next in the little row of patients assembled in the back room, came in with her wrists bound up in bits of flannel, and her hands looking puffed and glazy. She, too, had lost the use of them for six years, she told me, and had been pronounced incurable by the doctors. This was her fourth visit to Mr. Ashman: "Take up the chair, me'am," he said to his patient; and she did carry it in rather a wobbly fashion across the room. "Now the other hand," and she did it with the other hand. "Now show the gentleman how you did it when you came to me. She's rather hard o' hearin'," he explained to me; but after one or two repetitions the poor old body comprehended, and carried it in her crooked elbow. "Now I'll call my assistant," he said, and summoned a ruddy red-bearded man, who looked as though he might have just come in from a brisk country walk. "When these cases require a good deal of rubbing, I let my assistants do the preliminary work, and then come in as the Healing Medium myself." The rubbers, he informed me, like the medium, must be qualified, not only physically but morally. Benevolence was the great requisite; and certainly both these men seemed running over with it, if looks meant anything. When Joseph Ashman took his turn, working the poor old patient's stiff wrists, and pulling her fingers till they cracked, like children playing "sweethearts," she never winced, but actually seemed to like it, and trotted off well satisfied with her fourth instalment of good health.

The next rubber who was introduced to me was not such a ruddy man, being, in fact, somewhat saturnine in appearance; but I could quite understand that he was, as he described himself, brimful of electricity. His chevelure was like that on the little man we stick on the conductor of an electrical machine and make each particular hair stand on end like quills upon the fretful porcupine.

I could not for the life of me see the difference between this treatment and simple mesmerism, except that it was much more rapid in its effects than any magnetic treatment I have ever witnessed. Indeed, I frankly confess I do not understand it now, though Mr. Ashman made

me accept one of his little books on Psychopathic Healing, and told me I should see the distinction when I had read it. I must be very dense; for I have read it diligently through, and still fail to trace the distinction.

The man made a great impression on me. I felt he was just one of those who would carry life into a sick room, and communicate vital power—supposing it to be communicable—from the dumpy fingers of his fat soft hand. The perambulator did not belie him. Numbers of pretty black-eyed children were running about, and there was a Mrs. Ashman somewhere among the poor patients in the back room. All the children came to me except the eldest boy who, his father told me in a mysterious tone, had suffered some indignity at the hands of my cloth, and dreaded a parson ever after. I believe my injudicious brother had set him a long task (perhaps his Duty to his Neighbour), and the poor lad was always afraid he should be dropped down upon to "say it." Mr. Ashman's book is a little bewildering to an outsider who fails to distinguish the two vital forces. He says:—"It is much rarer to find a high development of a temperament in which the psychical element prevails than in which it is well blended with the vital-magnetic, or than in which the latter excels. In nearly all popular public men there is a blending of the two. We see it well exemplified in John Bright, Spurgeon, and others. This is the secret of their drawing, magnetic power. It is the secret, too, of many a physician's success: his genial magnetism cures when his medicine is useless, although, of course, he does not know it. As is the difference between these two forces, so is the difference in the method of their employment for the purpose of cure." However, when I left, I promised—and I mean to keep my vow—that, if ever I am unfortunate enough to find my vertebrae creaking like "an old hinge," I will come to Mr. Ashman and have it greased. The remark in his book as to the success of medicine depending on the qualities of him who administered it was, we may recollect, confirmed at the last meeting of the British Association in Belfast.

Joseph Ashman has had a chequered history. He has dwelt in the tents of the Mormons; has been one of the Peculiar People. In early life he was in service in the country, where his master used to flog him until, to use his own expression, he nearly out him in two. His earliest patients were cattle. "For a healer," he said, "give me a man as can clean a window or scrub a floor. Christ Himself when He chose those who were to be healers as well as preachers, chose fishermen, fine, deep-chested men, depend upon it, sir," and he rapped upon his own sonorous lungs until they reverberated. He was certainly blessed with a superabundance of good health, and looked benevolent enough to impart all his surplus stock to anybody who wanted it.—*The Sun*.

THE BIBLE WITCH.

To the Editor.—Dear Sir,—As, in last week's MEDIUM (Oct. 23rd), "Investigator asks for the true meaning of 'witch' 'familiar spirit,' &c., in the Septuagint, the following explanation of a text (Isaiah xix. 3) may perhaps interest him and some of your readers. It is taken from a work entitled "Texts from the Holy Bible explained by the help of the Ancient Monuments," by Samuel Sharpe.

A wood-cut engraving is given of four Egyptian priests and priestesses (from a Roman bas-relief in Bartoli's "Admiranda"), upon which the writer makes the following comments:—

"The first is the serpent-charmer, called in the Hebrew a 'whisperer' from their custom of speaking to the serpent in an undertone. She carries the serpent coiled round her left arm.

"The second, the scribe, who carries a book-roll, from which he is reading aloud. He has feathers in his cap, from which he is also named a 'pterophorus.'

"The third is the prophet, or fortune-teller. He carries a large jar, or speaking-bottle. He is a ventriloquist, and he pretends that the bottle, which is supposed to contain a familiar spirit, answers the questions of those that consult it as to the future, while in reality he speaks without moving his lips.

"The fourth is the singer, or musician. She carries the systrum, or tinkling-rod.

"Of these priests, the serpent-charmer and the owner of the familiar spirit are mentioned in our text, and called in the Hebrew the 'whisperer' and the 'speaking bottle.' These speaking bottles are more particularly mentioned in 1 Samuel xxviii., when Saul very properly wishes to drive their owners out of the land as impostors, but afterwards goes to Endor to consult one himself."

Referring to the woman of Endor, the same author, in another work recently published by him, entitled "Short Notes to accompany a Revised Translation of the Hebrew Scriptures," has the following remarks:—

"1 Samuel xxviii. 3. 'Saul had put away the speaking bottles and the wizards.' The owner of the bottle is said in the Septuagint to be a ventriloquist and a fortune-teller. Such persons often caused great mischief by their influence over the people's minds.

"Verse 12. 'When the woman saw Samuel.' She pretends that she sees him rise from the dead.

"Verse 15. 'Samuel said to Saul, Why hast thou disturbed me?' A voice speaks, perhaps, as if it came from the bottle."

The foregoing are the explanations of a biblical student somewhat eminent for his extended knowledge of the history and literature of the Egyptians and Hebrews, and as such I give it. I hazard no opinion as to the correctness of his views. The woman of Endor may have been a pretender, or she may not. Doubtless, in matters spiritual as material, the counterfeit as well as the genuine coin is to be found. Men of integrity, in the commercial activities of life, frequently come across men who pretend to be honest, but who prove to be knaves. They do not, however, jump to the unjust and false inference that honest men are not to be found. Feeling sure they exist, they wait to know them, and when found, hail them as their compeers, and have pleasure in transacting business with them. With men whose honesty they know to be pretended, they desire to have no dealings.

In religious and spiritual concerns, many persons do not appear to act on this principle. They seem to think if they can prove the woman of Endor—or any other person claiming spiritual power—to be an

impostor, it necessarily invalidates the claim of its possession by any other person. They forget that the religious faith which they may hold dear probably received birth in the world by means of spiritual manifestations, through human mediums, and that impurity may have been imparted to it by the channels through which it has flowed ere it has reached them.

It is the duty of truth-loving Spiritualists unflinchingly to separate, the real from the counterfeit, whether found in the Bible, or out of it, if they desire their teachings to uplift and bless mankind.—Yours, &c., J. J. CLEPHAN.

MRS. BULLOCK AT GOSWELL HALL.

On Sunday evening a lecture on "the Utility of Spiritualism" was delivered by Mrs. Bullock under the influence of her spirit-guides, at the above Hall, to a good company of intelligent minds, every seat in the Hall being occupied. Mr. Haxby presided, and, after reading a chapter from the Bible, introduced the medium, and asked the spirit-guides to give the lecture. A hymn was sung from the "Spiritual Lyre," and Mrs. Bullock in the trance state rose, and for some moments engaged in prayer, after which she went on to say, "To-night we shall slightly alter the subject, and instead of speaking on the unity of spiritual truths, we will say 'the Utility of Spiritual Truths.'" Mrs. Bullock continued to speak on the subject in a pleasing manner, and referred to time and experience in teaching spiritual truths to the human race, how that knowledge had grown, and how that it would ever continue to progress in ages to come, &c. The audience throughout the lecture (which occupied upwards of an hour) were deeply impressed.

Mr. Barber, who was on the platform, kindly (and as requested by the spirit-guides) said a few words to the assembly on Spiritualism. After a few questions the meeting closed with another hymn from the "Spiritual Lyre." Next Sunday evening the subject for the address as selected is "the Celestial Heaven." Admission free. A collection will be made at the doors to defray the expenses of the Hall.

Mr. Haxby hopes before Christmas to get up a soirée on Mrs. Bullock's behalf, she having given all the lectures free of charge. Ladies and gentlemen willing to take part in such an undertaking may communicate with Mr. Haxby, 8, Sandall Road, Camden Town, N.W.

BASTIAN AND TAYLOR IN HOLLAND.

Brother Burns.—It is with pleasure we write to inform you of the good time and splendid success we are having here in the land of the Dutch. On our arrival we had a cordial welcome from our co-worker in the cause, brother A. J. Riko, and introduced by him to the Spiritualists, have found in them friends who do all in their power to make our stay with them agreeable, and I must say with all due deference to our Anglo-Saxon brothers, that the Dutch as a people are ahead of them in courtesy and hospitality to strangers, and friendly sympathy for mediums.

Beginning our work by giving a seance to the Society Oromase, the evening of our arrival, we have given seances every evening except one at different houses with usually good manifestations and general satisfaction.

Last Tuesday at a seance in the house of one of the aristocracy, we had the honour of having among the sitters His Royal Highness the Crown Prince of Holland, along with his brother, Prince Alexander, and others of the nobility. The manifestations were very good, in fact, the spirits seemed to be in their glory, and demonstrated their presence very palpably in both the darkness and the light. At the close of the seance the company all expressed themselves very much pleased and satisfied with the extraordinary results.

We have also had among our patrons physicians, professors, and other scientific persons, and may have set them at their wit's end to account for the peculiar demonstrations of power. To-morrow we go to Arnheim to stay a few days and give some seances, returning to stay here a week or two longer to satisfy the great interest created.

We will write you again as to our route, we having not decided as to where we will go, looking for letters from parties at Brussels. Until then, with kind regards to all friends, we remain, yours, &c.,

BASTIAN AND TAYLOR.

The Hague, Holland, October 24, 1874.

MRS. OLIVE AT THE SPIRITUAL INSTITUTION.

"Sunshine" was in full force this afternoon. A circle of earnest investigators, prompted by a sincere love of truth, rendered the conditions good, and the spirit was able to exercise her clairvoyant powers very successfully. She saw and described earth-friends of the sitters, far away in the distant lands of India and America, and cheered and helped with her advice others who stood much in need of the sunshine she always scatters so liberally around her. She made a curious suggestion, which may be of use to others, as well as those to whom it was given. Two friends were recommended to sit together for the development of spiritual sight. This, however, was impracticable, owing to their living in widely different parts of England; so she suggested that, though apart in body, they should agree to sit regularly at a certain time, when she would be able to come and help them all the same, as distance made no difference to the spirit, and she could take the different influences, and mix them together just as well as if they were literally in the same room. "Hambo" was in a satirical humour, poking fun at everyone, at the same time delighted to find some new mediums amongst his audience. "Dr. Forbes" was in request for his medical advice,—and here we give a statement of his, made privately to the writer, about the use of soda, a very common remedy for acidity, &c. He said, that as a spirit, considering the injudicious way in which it was so often resorted to, and seeing the effect it had on the constitution, he looked upon it as absolute poison, and strongly condemned its use.

October 26, 1874.

We have received many letters and tokens of congratulation in respect to Mr. Stovin's generous gift of £100 towards the cause of Spiritualism. We find there are many who sympathise deeply with our work who have little means of showing it. Their good wishes are none the less appreciated by us on that account.

SPIRITUALISM AND THE VICES OF SOCIETY.

To the Editor.—Dear Sir,—Amid the tumult and strife of modern society, and the claims of its thousand sects to the possession of as many specifics and plans of salvation, each of which is confidently declared by its votaries to be the grand panacea—the St. George who will destroy the dragon of ignorance, infidelity, immorality, and superstition, and restore poor humanity to its fabled pristine beauty—methinks that the philosophy of entire abstinence from narcotic stimulants, more especially from alcoholic drinks and tobacco, imperatively demands our most serious attention.

It is to Spiritualists that I now write, and from a humanitarian standpoint that I shall consider the subject.

Spiritualists are inclined to flatter themselves that the science and philosophy of modern Spiritualism will usher in a new era and regenerate humanity—that, like the Hindoo Christa, it will kill the serpent who has so long afflicted the world; but, as the serpent who opposed Christa had a thousand heads, even so has the spirit of man, the incarnation of God, a thousand terrible foes; and if we, as Spiritualists, fancy that humanity can be redeemed by the trampling under foot one or two heads of the monster—if we rest satisfied in wounding or tearing off the materialism and Saduceism of the age—we, maybe, are but dreaming pleasantly, and must have a bitter awakening.

Men may be thoroughly convinced that man is an immortal spirit, without that conviction being productive of any elevating effects; nay, that conviction may co-exist with the most terrible ignorance, superstition, and animalism. Spiritualists must take cognisance of all the forms of vice, discord, ignorance, and error, and must live (as far as each one can apprehend them) in accord with the immutable laws which produce in the human soul virtue, harmony, knowledge, health, and truth. And among the many vices, delusions, and unnatural habits which degrade and curse humanity, one stands forth prominent and appalling in the innumerable woes and the deep degradation which it inflicts upon man. I mean the old, barbarous, sensual, infatuating, and suicidal custom of drinking the various intoxicating compounds of alcohol; and under this sweeping condemnation I include the whole system in all its ramifications, from its commencement in the malt-house and distillery, to its sale in the splendid gin-palace and murky taproom, and its exhibition on the tables of the rich and proud, the bedsides of the sick, and the bacchanal altars and sacramental tables of Christian churches. This giant vice, ancient and venerable as it is, is essentially based upon human ignorance and sensualism. It arises from no natural or indicated need or want of the human soul, nor of its animal environment—the human body. Nature, whose laws, when learnt and understood, are so beautifully in harmony with man's entire constitution, and whose bounty so amply supplies all the real requirements of his existence, teaches man that he has no need of these narcotising alcoholic drinks, by the indisputable fact that, in all God's universe, she (the Dea Multi-mammæ of the ancients) has never produced one single particle of their essential operative principle, namely, alcohol or vinous spirit. Poisoning, narcotising, and stimulating plants she has produced in plenty, and the opium-eater or smoker may plead that his seductive poison is a natural production—that it grows; but the educator, vendor, and user of alcohol have not even such a specious excuse as this, but they must sacrilegiously and blasphemously take the golden grain and luscious grape, and other fruits which the mighty Alchemist of the Universe has formed, fashioned, and compounded in so beautiful a manner that man might eat thereof, and build up and support his fabric; and, by a destructive process, they change or transform God's beautiful food into a foul, deleterious, demoralising, and worse than brutalising poison.

It may be pleaded, that although these poisons are not produced naturally, yet, the fact of man possessing faculties which nature has given him, whereby he is able artificially to procure them, affords a legitimate excuse for their manufacture and use. This is the sophistical plea, that man has power and knowledge to make something, *ergo*, he ought to use that power, regardless of results. This would afford an excuse for all the atrocities in existence. Man is able to make gunpowder and construct all the deadly and horrible instruments of modern warfare, therefore, they ought to be made and used. What splendid productions of intellect they are! You covet your neighbour's territory; how pleasant it is to be able to batter down his cities and villages, blow his ships to pieces, and decimate his armies, and, by proving to him that you are stronger than he is, compel him to surrender that which has excited your lust and cupidity! And the motives for the production of the drunkard's drink, and the tyrant's tools, are nearly similar. Foul lusts and inhuman greed induce men to apply the human intellect to the construction of murderous instruments on the most scientific principles, and foolish and besotted men go forth and use them, and call the infernal work bravery, national glory, and patriotism. So brewers and distillers apply their scientific knowledge to the manufacture of an article more fatal to those that use it than are steel and gunpowder to the victims of kingly or national ambition. And this, in order that they may amass wealth, live in ease and luxury, and obtain power and personal influence; while others, who have inherited or acquired the depraved taste for these exciting drinks, will gratify their miserable selfishness and degrading passions though the horrible results are more palpable than the results of war.

But such arguments ought not to be needed in order to induce Spiritualists to abstain from the use of the fascinating cup or glass. To the man who knows that he will live on through the ages, that his heaven and his hell depend upon his moral and spiritual condition and character; to the man who knows that man's highest holiness consists in obedience to God's laws, and that the laws by which man's entire nature is governed are necessarily harmonious, no laboured argument should be required to convince him that a man-made article—which so brutalizes man's moral faculties, destroys his health, influences his passions, perverts his will and moral sense, and the use of which is economically, socially, politically, morally and spiritually a blunder and a curse to millions—is an article which he ought to abstain from for ever, and to make war upon with all his might. Let us not war alone against drunkenness; but let us educate ourselves and others that the drink itself is the efficient cause of the evils which result from its use; that the thing is man-made, and must be man-destroyed. It is useless to talk

about its abuse, it has no right to exist. Beef, mutton, labour and rest, the love of the sexes, and every article of food and drink, and every animal function of our bodies may be abused. But all these exist before man can use them, and can be safely, naturally and harmoniously used by man. But the drink has no existence before man gives it one; and in any quantity it is dangerous, unnatural, and inimical to man's entire nature and social well-being. Selfishness operates largely in inducing us to drink these stuffs; let us practise self-denial, and for the sake of the poor drunkard and his wife and children, let us abstain from the insidious poison. Let us not be influenced by the plea that the use of these drinks is ancient. So is every vice and abomination, delusion and lie, under the sun. One well-established, scientifically-demonstrated fact in morals or physics is of more value than all the old books in the world, and claims supreme authority over our consciences, in defiance of churches, traditions, bibles or customs in existence. To the rich and educated I would say, "abstain for love of souls," and set us, the poor and uneducated, an example of self-denial and self-control. To the toiling artisan I say, brother, let us cast off the reproach that we are drunkards; let us cease to tax ourselves millions annually by the purchase of beer, spirits, and tobacco, the use of which so cruelly enslaves, degrades, and binds around us the chains of social and political inferiority and bondage. Humanity's great heart is bleeding through the drink traffic in our midst. Spiritualists are not possessed of one hall in this city—the money cannot be raised—while at every few paces we take we see a gorgeous gin-palace, temple of Bacchus, whose worshippers ungrudgingly contribute millions yearly, in order that the priests, priestesses, and corybantes may be well supplied with gold and silver, meat and drink-offerings; and while these things are so, I scarcely ever hear the subject mentioned among us. We have no organisation for the promotion of temperance; in our literature the matter is little mentioned, and in our public gatherings the whole thing is practically ignored. We hear much of the life beyond this, of the garments we shall wear, and the manner in which we shall occupy ourselves, but very little of the fœtid dens of our cities, of the splendid drunkeries which abound, of the drunkard's doom, the tears of wife and widow, the deep degradation of our fallen sisters, of the pomp, pride, luxury, and selfishness of kings, priests, and aristocrats, and the crass ignorance and social and political degradation of the toiling millions, many of whom are sternly compelled to vegetate in slums in which the fine lady or gentleman would not suffer his dog, cat, or horse to remain for a single night. And we say that Spiritualism is going to regenerate humanity. It may, but when? When we regenerate ourselves—when we dream less, and work more.

The atheist says that he will reform humanity; the old Pagan Church of Rome is always on the eve of saving society; Protestantism is the saviour in prospect, and never in the present; and Spiritualists are singing the same song, and we are all dreaming the "Martyrdom of Man" is not yet finished; with bleeding feet and aching brow humanity must toil on in stern conformity with the laws of organic growth, and the millennium is yet far off. But we can all do something; if we can do no more, we can all abstain from the poison which so degrades millions of our brethren and sisters.

JAMES BREVITT.

53, Canterbury Road, Kilburn, N.W.

THE NATURE OF ATHEISM.

To the Editor.—Dear Sir,—In MEDIUM for September 25, page 616, is an extract from Bradlaugh's "Plea for Atheism," which reads as follows:—"An atheist does not say 'There is no God,' but he says, 'I know not what you mean by God.'" Now, at page 11 of this very pamphlet ("A Plea for Atheism") I read, "What can be understood by 'first cause?' To us the two words convey no meaning greater than would be conveyed by the phrase 'round triangle.' Cause and effect are correlative terms—each cause is the effect of some precedent, each effect the cause of its consequent. It is impossible to conceive existence terminated by a primal or initial cause."

Now, the most general definition possible of God is, "the first cause, from which everything proceeds." This defines what is meant by God, leaving his nature and attributes to be inquired into and defined afterwards. Since, then, Mr. Bradlaugh denies the existence of a "first cause," in his own expression, "each cause is the effect of some precedent," how can he say that "an atheist does not say there is no God"? When, again, he says, "It is impossible to conceive existence terminated by a primal or initial cause," I would ask him, can he conceive existence not terminated by a primal or initial cause? If he cannot, it is folly to object to the doctrine of the theist as incomprehensible, when the doctrine of the atheist is as incomprehensible; and if he can, we wish he would inform us by what process of reasoning his mind travelled backwards to the infinite regions of a past eternity, how long it took to get there, what it found when it was there, how long it has stayed there, what it did with itself when it arrived there, and whether it ever intends to come back again.

Ordinary mortals have hitherto been unable to conceive of a past eternity, and can only travel back to some fixed point, beyond which the mind fails to pass, and can only bow down in reverence before the Infinite and Eternal Being whose existence is as self-evident a truth as an axiom of Euclid, but whose nature and mode of existence the finite can never fully comprehend. If atheism can assist us here after all else has failed, let us have the light at once. At present, atheism seems to me to be a mere negation, and as such void of instruction; and there is no merit in ignorance.

I may add, in conclusion, that Mr. Bradlaugh's picture of what he calls "Christian theism," at page 22 of his tract, is only a gross caricature of the teachings of Christ. If Mr. Bradlaugh wishes to attack the man-made priests of error which the churches of Calvin, the Pope, and the devil have nourished, let him do so, and I for one will encourage him in the work; but I trust in the next edition of his tract he will cease to place the doctrines of devils into the lips of the Holy Jesus, and will publicly acknowledge the error he has committed in his former editions.—Believe me, yours very truly,

W. BERRIDGE, M.B. (Lond.)

4, Highbury New Park, N., Oct. 25, 1874.

OLDHAM.—Mrs. Scattergood will give two addresses in the Temperance Hall, Horsedgate Street, on Sunday, November 8.

FUNERAL OF A LYCEUM MEMBER.

Ann, Elizabeth, Gaukroger, aged 19 years, passed on to the summer-land last Wednesday morning, the 21st inst. at 11 o'clock. She was a member of the Lyceum, and had been since its commencement. She had not been in the best of health for some time, and when Mr. Burns visited us some little while ago, he remarked, when examining her, that she had a very cold hand, and that she was far from being well. She was struck down by disease of the heart, being only a few hours in sickness; she was very much respected by all the friends here, and twenty of the Lyceum scholars attended her funeral. After the minister had gone through his ceremony the choir sung the hymn on page 233 in "Spiritual Harp," called "Celestial Clime." Then Mr. A. D. Wilson read the funeral service from the "Lyceum Guide;" afterwards, Mr. E. Wood was entranced, and spoke to the assembly very appropriately, telling the people to look in the spirit-land for our departed sister, and not in the grave. Concluding the burial service, we sung the hymn on page 149 "Boylston." The procession then adjourned to the Lyceum, where a tea was prepared. After tea a circle was formed, and about two hours were spent very pleasantly in hearing words of comfort and of love from the fair ones above. Two of the members of the Lyceum saw our departed sister in full bloom, while the circle was proceeding; she appeared to those who saw her to be happy and cheerful, desiring her parents to weep no more for her, as she had got a beautiful home above. This is the most substantial consolation that we poor deluded Spiritualists know; that we shall live again, and that when we shake off the tenement of clay we shall live, and neither priest nor parson can rob us of our home in heaven, and that losing our sister only strengthens our hope to long to see the day when we shall be consigned to our home above, where we can have our rights and liberty, and unfurl our banner to the joy and peace of all on earth's plane. H. LORD.

o'lin Lane, Swerby Bridge, Oct. 23rd, 1874.

TO THE IDOLATERS OF "THE GREAT RADICAL LEADER AND SECULAR CHAMPION."

(Vide "Ajax," in *National Reformer* "Election Reports.")

True power does not in noise appear;
In bulk no force we find;
Nor are wild words, which crack the ear,
The leadership of mind:
Each man, in his degree, is great;
But here a difference lies—
Thus, Holyoake's a man of weight,
And Bradlaugh—one of size.

Oct. 20, 1874.

A. VERITY.

MISS GODFREY, the well-known medical clairvoyant and mesmeric healer, has lately changed her place of abode. Her address is now, Miss Godfrey, Curative Mesmerist and Rubber, 1, Robert Street, Hampstead Road. She can be seen only by appointment. Those who require the kind of service for which she has long been famous should communicate with her.

MASBORO'—Our circle is composed of twelve individuals, eight of them males and four females; the mediums consist of three writing mediums, four trance mediums, one clairvoyant, and one impressionable medium, nine in all. The guides say we are all mediums of one sort or another. We opened a circle to the public last Friday week. There is a collection made at the close of each meeting. It is the first that has been opened about here. The guides of one of our trance-mediums leave it to those present to choose the subject, viz., any text out of the Old or New Testaments for them to discourse on. It is opened to the public three times in the week.—W. SHARPE.

CANE EDUCATION.—AN EXTRACT FROM "STOKES ON MEMORY."—"In schools the panacea for want of ability is generally supposed to be increased application, which is a most egregious fallacy. Thus, often the brain that has least power is most worked, and the results are sad. The proper remedy is different application. From overlooking this fact, thousands of pounds, bestowed upon education, are annually wasted, many backs are daily made to smart, and many young hearts are hourly saddened. Too frequently the pupils are sufferers for life. The time which ought to be employed in healthful recreation, these poor little victims are often compelled to devote to extra study, till health ultimately gives way. Many good, willing children are despised and punished because they have bad memories."

MR. P. DAVIES, Liverpool, writes rather censoriously on our doubts as to "Burns" controlling in the case of uttering the sentence which we criticised two weeks ago. He wants to know why we doubt. We may say that many intelligent Spiritualists have spoken to us on the matter, and they all doubt. It is the business of "Burns" to give the evidence of his identity. The silly eulogy attributed to him is so unlike him that it affords evidence the very opposite to that of identity. Mr. Davies and his friends seem to be hurt at our doubt and its expression, for which we are sorry. This touchy approbative feeling is a great stumbling-block to free inquiry. We do not wish to wound the feelings of the good medium or any of her friends, but when a passage appears in a public journal it challenges the criticism of all, and we considered it our duty to take exception to the matter under discussion.

LIVERPOOL.—A correspondent reports:—"Mrs. Butterfield gave two addresses in the Islington Rooms, on Sunday. In the evening the place was crowded in every part. The subject, 'If a man die shall he live again?' was well handled, and I confess that, notwithstanding the fact that I have heard many temperance lecturers, I never heard the liquor traffic so heartily denounced. The gin-palace, with its occupants, embodied and disembodied, were so graphically portrayed that every mind present must have been startled. The addresses produced an excellent effect, and a few such orations from our spirit-friends would produce a salutary effect on tippling Spiritualists." Another correspondent says:—"The interest in these meetings appears to increase week by week, and on this occasion the room was full to overflowing. Mrs. Butterfield is doing plenty of good, substantial work in the cause of Spiritualism, and is nowhere more welcome than among the Liverpudlians. The secretary of the Psychological Society of this town is at all times ready to give information to investigators."

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 2s. 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.

The hymns used are selected from the "Spiritual Lyre," which may be bought at the door.

DR. SEXTON'S APPOINTMENTS.

LEICESTER.—Temperance Hall, Nov. 10th, "How I became Converted from Scepticism to Spiritualism." Nov. 11th, "The Comparative Merits of Spiritualism and Secularism." Nov. 12th, "Critical Examination of Professor Tyndall's Address, delivered before the British Association at Belfast in August, 1874."

BOLTON.—Co-operative Hall, Nov. 15th (afternoon), "The Mission of Spiritualism; an Answer to the Question, *Cui Bono?*" Evening, "The Comparative Merits of Spiritualism and Secularism."

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.

A CARD.

Mr. Harrison Green, author of "Bird's-eye Glance of Spiritualism," having now returned from several years' public mediumship in the United States, is open to engagements in the lecture-field as a trance-speaker.

Will also be pleased to renew correspondence with his old co-labourers in the cause.

Address—Marsh House, Brotherton, Ferry Bridge, Yorkshire.

October 24, 1874.

SCRAPS FROM WALKER'S DICTIONARY.

ATHEIST.—Generally one who differs from the speaker; at the Congress, one who does not take off his hat to the curate.

AXIOM.—An assertion that no one can prove, but everyone is expected to believe. Those who disbelieve axioms are called heretics by one party; those who believe them are called fools by the other.

ADAM.—The forefather of the human race, according to Moses.

ATOM.—The forefather of the human race, according to Tyndall.

APR.—The forefather of the human race, according to Darwin.

MR. E. HARRISON GREEN AND MRS. GREEN have returned from America, and mean to devote themselves to the work of Spiritualism.

OWERBY BRIDGE PROGRESSIVE LYCEUM.—Mrs. Scattergood will speak on the afternoon and evening of Sunday, November 1st. There will be a collection at the close of each lecture.

M. RIGG, the fascinator, gives a series of mesmeric entertainments at the Working Men's Institute, Holloway Road, on Saturday evenings, November 7, 14, and 21. M. Rigg will be assisted by various artists.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—Dr. William Hitchman will deliver two scientific and philosophical addresses on Sunday next, November 1st. Afternoon at 3, "Dr. Tyndall's Materialism." Evening at 7, "Dr. Tyndall's Spiritualism." These lectures will comprise the logic, science, and reason of life.

THE Phrenological seances at the Spiritual Institution continue to be well attended on Tuesday evenings. The delineations are very striking. Mr. Burns's "Political Analysis" is expected to appear in print soon. On Tuesday evening he gave an address on "The Adaptations of the Mind," showing their use, and how they might be perverted to the result of an artificial life and the ruin of the character. Another phrenological seance will be given on Tuesday evening. Admission 1s. Time 8 o'clock.

ANENT "SPIRITUAL CHRISTENINGS," Mr. J. Oliffe, Ossett, writes to say that he had a child thus operated on a year ago by the spirit-friend "Dr. Taylor," through the mediumship of Mr. John Kitson. Mr. Oliffe kindly sends us a shilling that we may drink the child's health, with the hope that it may be a light to its surroundings. Our best wishes go with the little one in its life's pilgrimage; but we are impressed with the fact that thousands of the brightest of mankind have their heaven-bestowed light obscured by strong drinks. Hence we are of the testotal persuasion, and place the shilling to the funds of the Spiritual Institution, with thanks for the same.

The Spiritual Review.

THE TWO DISCOVERIES; OR, KEY TO PINE'S SPIRITUAL TELEGRAPH.
By CLEMENT PINE. London: E. W. Allen.

We have received a copy of this work for review, and hence notice it. We have not read a page of it, nor do we intend doing so. We have received a host of correspondence on the book, which amply satisfies our mind without further acquaintance with the performance. We cannot do better, in the way of a review, than quote the following letter received from a literary gentleman who has seen the work:—

"I have just waded through Clement Pine's book. I think the cause of truth and Spiritualism would have been the gainer if he had not published his 'Two Discoveries.' There is no doubt that Mr. Pine has been humbugged by some of the lower spirits in respect to his invention of a spiritual telegraph. There is really 'nothing in it' worth making public, as it would occur to any Spiritualist to construct such a simple contrivance for himself. A circular board, with the letters of the alphabet placed round the edge, and a pointer from the centre, and you have Pine's Spiritual Telegraph, No. 1, price £2 5s. The spirits have given Mr. Pine the following messages through it:—

"E. M. says, 'Your discoveries are exciting a most intense interest in the spirit-realm, so much so that nothing else interests any of the spirits.'

"John Pine, sen., says: 'But it is a fact, beyond the possibility of doubt, that it is an invention of far more importance than anything on record.'

"A. B. says: 'History furnishes no parallel to this invention.' And again, 'The spiritual telegraph is the only true mode for receiving reliable communications from your friends in spirit-life.'

"M. W. says: 'I do hope this telegraph will become universal, to enable the spirits to enlighten the inhabitants of earth.'

"The book is full of such testimonials from the spirit-world (?), and laudatory remarks about the machine and its inventor, with a considerable number of messages similar to the following:—

"March 28, E.M. I shall now describe a plant called rice. I am very fond of it. Some persons use it for puddings. I like it boiled, and use it as a vegetable. It is much larger than the rice plant of earth; so much so that it would measure 17 feet in height. It is so large that I should think it would fill a house on earth. The leaves are from 2 feet to 7 feet in diameter.

"March 29, E.M. I shall now describe a plant called Pie Plant. It is very similar to the rhubarb of the earth, but much larger. It is so large that it would measure 17 feet in diameter. I say it is truly grand and sublime. I am exceedingly fond of it. I am well acquainted with the names of the plants, and sometimes make a mistake in the name of a plant; but that does not impair the description of it."

"If Mr. Pine received such messages as these why did he not keep them to himself? Did he publish them merely to show what kind of messages could be got through his Spiritual Telegraph? There seems to be a great deal more invention in the book than there is in the machine."

The whole thing looks dreadfully like a "sell," and we think it to be no more than our duty to warn Spiritualists to keep their money in their pockets, and not squander it on trash. This sounds rather queer in view of the advertisement in another column, but as we hope to get paid for the latter, the revenue thus obtained will probably be the only benefit the cause of Spiritualism will derive from the book. As palliating circumstances it must be remembered that the author is an octogenarian, and has lived for a long time in America—if we mistake not, in the capacity of an editor.

NEWCASTLE SOCIETY FOR INVESTIGATING SPIRITUAL PHENOMENA,

FREEMASONS' OLD HALL, WEIR'S COURT, NEWGATE STREET, NEWCASTLE.

President, Mr. Wm. Armstrong; Vice-President, Mr. John Hare; Treasurer, Mr. John Miller; Secretary, Mr. F. Pickup.

We have received a statement of the treasurer's account, from which we extract the following totals:—

Dr.	£	s.	d.
To balance due for furniture, rent, fixtures, repairs, &c., &c.	34	7	0
LECTURE ACCOUNT.			
Amount paid	30	16	0
Less received	26	17	6
			3 18 6
Law charges in connection with defence of action in police courts	17	12	2
Less deducted by attorney	3	12	2
			14 0 0
Donation to Mr. Morse	10	0	0
			£62 5 6
Cr.	£	s.	d.
By special subscriptions	40	0	0
" special ditto for "J. J. Morse Testimonial"	6	14	0
" general subscriptions	15	11	6
			£62 5 6

The committee tender their warmest thanks to subscribers to the general and defence fund, and state that the society is now virtually out of debt, promised sums being equal to repay £5 borrowed from the Medium Fund.

Geo. FRANCIS TRAIN HEARD FROM.—He makes his head-quarters at Miller's Bath Hotel (New York). Robust in health, he lives in a chronic state of contentment; eats no meat, and takes two Turkish Baths per day. Says he has evolved beyond the masses, and is confident that he holds in his hand life and death, prosperity and misfortune. Believes in nothing but Train, Psychology, and Evolution, and "still is happy."—*American Correspondent of London Cosmopolitan.*

A WORKING MAN (Spiritualist) would be glad to hear of a circle in the neighbourhood of Battersea. He would assist in the formation of one, or an association for the earnest investigation of Spiritualism.—Address, Thos. Edwards, 81, Rolls Street, Lower Wandsworth Road, Battersea Park, S.W.

MADAME CELLINI'S NEW SONGS.

"Nature's Sympathy." "A charming song for mezzo soprano—of great pathos; decidedly vocal."—*Vide Queen.* Net 1s. 6d. post free.
"Go to Sleep, Baby Darling." Cradle Song. A chaste and beautiful melody. One of the happiest efforts of this composer. For soprano. Net 2s. post free for stamps. To be had direct from the composer, 20, Westbourne Park Road, W.

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

FRIDAY, OCT. 30, Mr. Caldwell, Test Seance for Investigators, 1s.

SUNDAY, NOV. 1, Dr. Monck at Doughty Hall, 14, Bedford Row, at 7.

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

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

TUESDAY, NOV. 3, Phrenological Seance by J. Burns, at 8. Admission, 1s.

WEDNESDAY, NOV. 4, Mr. Herne at 8. Admission, 2s. 6d.

Musical Practice at 8. Admission free.

THURSDAY, NOV. 5, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK,

FRIDAY, OCT. 30, Mrs. Bullock, 54, 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. 31, Mr. Williams. See advt.

SUNDAY, NOV. 1, Mrs. Tappan at Cavendish Rooms, Mortimer Street, at 7.

Mrs. Bullock at Goswell Hall, at 7.

Mrs. Treadwell at Cleveland Hall, at 7.

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

MONDAY, NOV. 2, 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, NOV. 4, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, NOV. 5, 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. 31, 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, NOV. 1, 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. Perke'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, Finfold Terrace, at 6 o'clock.

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

HECKMONDWICK, service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30.

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

MORLEY, Hall of Progress, at 6.30. Mrs. Butterfield and others.

MONDAY, NOV. 2, BIRMINGHAM. 58, Suffolk Street, at 8.

CARDIFF. Messrs. Peak 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, NOV. 3, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

STOCKTON. Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

WEDNESDAY, NOV. 4, 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. Perke'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.

MORLEY, Hall of Progress, at 7 o'clock.

THURSDAY, NOV. 5, BOWLING, Hall Lane, 7.30 p.m.

BISHOP AUCKLAND, at Mr. Fauditt's, Waldron Street, at 6 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, NOV. 6, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

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

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

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PROSPECTUS.

THIS Company has been formed to supply an urgent want which has long been felt by the Shipping and manufacturing interests, namely, the repair of broken shafts at sea and in factories.

The *Engineer* of 20th December, 1872, observes:—

"It is not a little remarkable that, notwithstanding all the ingenuity expended on the marine engine, no one has thought of devising some method of patching up a broken screw-shaft at sea."

The Invention consists of a coupling, which can be easily and expeditiously applied to fractured shafts, and which renders them as strong as they originally were.

That such an Invention was much required and will be largely taken advantage of cannot be doubted, for, on reference to Appendix No. 2, it will be seen that a large per centage of vessels become disabled, and many of them total wrecks, through the breakage of screw shafts and paddle shafts, thus causing serious loss, both of life and property.

After the machinery of a Steam vessel has broken down, it is well known that the charges for towage, &c., are enormous, in addition to which great losses are caused by the delay which takes place in consequence, and it is therefore of the utmost importance that every shipowner should provide himself with the means of enabling his vessels, in case of accident to their shafts, to resume their course without delay.

According to the returns of the "Bureau Veritas" (Appendix No. 3), 244 steamers of over 100 tons nett register were totally wrecked during the year 1872; and of these unquestionably a large per centage were disabled by broken shafts.

The *Glasgow Weekly Mail*, of 28th March, 1874, has the following upon the subject:—

"Why Steamships are Lost.—Among the numbers of first-class Steamships that have disappeared without leaving any record of their fate, I have little doubt that their loss is mainly attributable to their machinery becoming disabled, and the ships unmanageable and getting into the trough of the sea, and from their great length and difficulty of manœuvre, are unable to get out; and from their rolling, and too often from the shifting of bulk cargo, the vessel cannot right itself, and down she goes without leaving a trace behind.—"TIMES' CORRESPONDENT."

The number of merchant Steamers afloat in 1872 (vide Appendix No. 4), was no less than 4385. Of these 2538 belonged to Great Britain, and averaged 850 tons each. The number of Steamers built in Great Britain in 1873 amounted to 460, averaging 1187 tons each; the average dimensions increasing every year (vide Appendix No. 3), 4335 Steamers in 1872, plus 460 built in 1873, gives a total of 4795 Steamers in 1873, and of about 5260 in 1874.

In factories great numbers of hands are often thrown out of employment for a long time by the breakage of main driving shafts, and the loss inflicted upon owners and men by the stoppage of a mill in consequence is very severe. By employing one of this Company's Couplings a fractured shaft can be restored to work almost immediately.

It is proposed to make immediate arrangements for the manufacture of the

Company's Couplings, and the result of careful estimates of the cost of manufacturing them, and the price for which they can readily be sold (assuming that only 10 per cent. of the vessels afloat adopt them), is that the annual profits will yield a handsome per centage to the Shareholders on the nominal Capital.

In the estimates above referred to, no account has been taken of the number of Couplings which it is believed will be required in factories, mines, pumping works, and other undertakings, when once the Company is in a position to supply the demand.

An eminent naval authority, Sir James Anderson, formerly commander of the Steamship "Great Eastern," has written a letter (Appendix No. 5) approving of the Invention. "The plan," he observes, "is so simple and inexpensive that I should expect most Steamship owners will be willing to put them on board each Steamer as a valuable alternative in case of accident to the screw-shaft."

No promotion money beyond the cost of advertising and registration will be paid by the Company.

By agreements dated the 30th of May, 1874, and the 7th of October, 1874, respectively entered into between H. Aguilar, on behalf of the Company, on the one part, and Cromwell Fleetwood Varley on the other part, the Company have secured this valuable patent for the sum of £15,000 in cash, and £35,000 in fully paid up Shares of the Company.

Applications for Shares must be made, accompanied by the deposit of £1 per Share, to the Secretary, or Bankers of the Company. When a less number of Shares is allotted than that applied for, the balance of the deposit will be applied in payment of the sum payable on allotment, and where no allotment is made the deposit will be returned in full.

Prospectuses and Forms of Application for Shares can be obtained from the Brokers and Solicitors, and at the Temporary Offices of the Company, and a model of the Coupling can be seen at any time at the Offices of the Engineer, 2, Great Winchester Street Buildings, where the fullest explanation will be given.

The well-known Patent Agents, Carpmel and Co., have reported upon the validity of the Patent, and upon the value of the Invention. The following is an extract from their opinion:—

"I have also caused to be examined the specifications of all prior Patents of which the titles refer to the coupling of shafts. Nothing has been found to affect the validity of the above-mentioned Patent, nor indeed anything relating expressly to apparatus for coupling broken propeller shafts."

"In my opinion the Patent is good and valid, and the Invention appears to me to be valuable and well calculated to attain the object for which it is designed."

"WILLIAM CARPMAEL."

"24, Southampton Buildings, May 23rd, 1874."

The successful application of the coupling demonstrating clearly its practical value, has been several times shown on board the Steamer "Era" which is still remaining with her shaft secured by the Patent Coupling. Opinions of the Press, and a list of Casualties to Steamers from broken shafts, may be had at the Offices of the Company.

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