



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

SPIRITUALISM.

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A WORD TO WORKING-MEN FROM A WORKING-MAN.

Who is not a working-man? Some people have thought that the idle find life the heaviest burden. The soul has a pilgrimage of its own which cannot be arrested, and the duties of life are simply pleasing ceremonies which are introduced by a kind Providence to break the monotony of the journey through eternity from which no soul can turn aside. All are working-men, but the true worker is he who occupies his faculties with that which most nearly accords with his own spiritual happiness and the welfare of others.

The term working-man is technically applied to him who toils certain hours a day and receives in recompense a stated wage. His going and coming are accurately denoted by the sound of the factory bell, and his pay is determined by the faithfulness with which he attends to the bidding of this clanging monitor. This working-man is in some respects the happiest creature in existence, and what are to him inflexible restrictions and regarded as oppressive, are rules of method and regularity which all classes of society would be the better for. There are thousands so feeble in spirit that they would not task themselves if circumstances did not do it for them. And what society requires is that all be tasked equally alike, and thus have some aid to the working out of their salvation. The greatest slave, and perhaps in the end the greatest gainer, is he who is all but crushed with the weight of work which he is called upon to perform for society. Our public men, and those who are forced into a leading position, cannot leave off when the bell rings or the buzzer blows, but early and late, when necessity determines, their brains are at work, be it Sunday or Saturday. Working-men have been able to make such arrangements as have much mitigated their position, but no such amelioration has as yet been devised for reformers and the teachers of advanced truths.

Thousands of persons in all positions of society have perused the Prospectus of the Progressive Literature Publication Fund; a few have become depositors, and of great advantage has their timely help been. Not one adverse criticism on the scheme has been offered, so that it would appear to be faultless. Some have made excuses for not being able to take part in its operation, and in particular a passage in the letter of a "Working-Man" may be quoted:—

I deeply sympathise with you in your work at the Spiritual Institution, and would rejoice to assist you with the sinews of war, and also to attend your phrenological and other seances, but I am literally unable to do so. When the stern necessities of life are obtained, contributions to trade union, friendly society, and temperance society are paid, and my little mite given to cases of my poor companion's distress, never refused by me, I am emptied out as it were and powerless to do any more. Lately you sent me a prospectus of your plan for publishing progressive literature. I should dearly like to co-operate with you, but I cannot, I am powerless. I write thus because you are a man I love and respect, and because any apparent neglect on my part proceeds from my own heavily handicapped condition, and not from selfishness or want of sympathy.

This passage expresses the position of thousands of the friends of Spiritualism, who are disheartened in the work of human progress because of their inability to contribute sums of money to carry on the "cause." No good cause should be made to depend on money, but on goodness; and the spiritual cause should certainly not depend on money nor aught worldly, but on the power of the spirit in those who have accepted the spirits' mission. This is true in fact. The great work of

modern Spiritualism, which in a quarter of a century has overwhelmed the whole civilised world like a mighty wave, has not been pushed on by money, but by the irrepressible power of the spirit. The human instruments who have acted on the mundane plane have been humble men and women, neither wealthy nor honoured by leaders of public opinion. Rich patrons, titled helpers, and academical dignitaries who have entered the ranks have been few, and yet the spiritual movement has swallowed up thousands of such, and their wealth, rank, and learned degrees have been dissolved into impalpable vapour by that divine solvent of human distinctions, the power of the spirit.

To the Spiritualist, who relies on spirit—truth—God, and not on pounds, shillings, and pence, it sounds something like impiety to turn a deaf ear to the inner voice, and all the time eagerly listen for a word of adulation from the West End, the patronage of a bishop, or the eleemosynary donation of a millionaire. Rather worldly Spiritualism that, which requires that the spirit be supplied with a list of patrons and a pocketful of money before it can enlighten a human mind or save a suffering soul!

The mines whence the wealth is to be dug to sustain the spirits' mission, are not "located" in any mountain veins on earth, are not reported in any "Mining Journals," nor their shares quoted in any financial organ. The mines from which the wealth is derived that promotes Spiritualism are situated in "the kingdom of heaven," which is "within you." This rich inheritance cannot be entailed or bound over to the eldest son. All are free to it alike, and it is their own fault if they fail to cultivate its fertile plains and work its rich deposits of precious metal. In short, the man of soul, who knows a little truth and loves humanity, can be of use in the work of human redemption, even if he be as poor as a church mouse.

When I was a young man, "just out of my time," I migrated to a strange country, and was deprived of all my old associations save one—I remained a member of the Scottish Temperance League. In due course, that body issued a number of prize tales on temperance, which they offered to their members at trade price per dozen, with the recommendation that they should use efforts to secure subscribers amongst their friends. I desired to try and aid the objects of the cause of which I was an adherent, but I had no friends. I was a stranger amongst those who had no sympathy with my opinions, and my income being only 14s. per week, and my hours of work from 6 a.m. till 6 p.m., and all night as well in frosty weather, I had no claim upon the attention of cultivated society, nor time to avail myself of social intercourse. Temperance literature was at that time even more despised than spiritual literature is now. But, whatever the difficulties may have been, I was fortunate in overcoming them. Indeed, I do not remember that I had the slightest difficulty; for in a few weeks I had obtained subscribers for ten dozen of "The Burnish Family," by Mrs. Balfour. Afterwards I had no trouble in getting orders for dozens of subsequent works; and thus, without spending a penny, or having a penny to spend, I was enabled to do a good and lasting work for temperance. I opened a list of subscribers, offered the book at the price I paid for it, set forth the merits of the work as best I could; and all classes, from the clergyman and doctor to the maid-of-all-work and stable-boy, readily put their name on my list, and when the books were delivered, paid for them, and felt I had done them a favour in placing such a pleasant and good book in their hands.

The Progressive Literature Publication Fund is a scheme for

enabling all, be they rich or poor, to help on the cause of Spiritualism in a way peculiarly practical and efficacious. I know that an intelligent working-man has greater social influence in a matter of this kind than a person has in a more conventional position in society. No one expects the working-man to give a book; and, conversely, it may be said that no one expects the middle-class man to sell a book or invite his neighbour to join him in a subscription, unless it be some art distribution, in which the stakes are much higher than common humanity can grapple with. The working-man, then, is the practical actor in this movement, and he can do for the enlightenment of humanity that which cannot be accomplished by all the professors in our midst.

I wish all my brother working-men and women would take up this matter. I am about to issue subscription cards, to collect names for another edition of the Memorial work of Judge Edmonds. Now that the book has been seen, it may be sold in thousands. Mr. Wallace's book is also nearly ready, and it will be wanted by every intelligent-minded person in the land. Mr. Crookes's work is just about finished, and then comes the great work of Professor Hare, Mrs. Tappan's Oration, Dr. Sexton's "Reply to Tyndall," "Will-Ability," by Dr. Hands; and a succession of able works, which can do much to give the public a true idea of our principles.

Many working-men would like to have copies of these rare works for their own library. "But we cannot afford it," they say. "The books are so very dear that they are quite beyond our reach." The co-operative system of the Progressive Literature Publication Fund puts an end to all this kind of thing. Look at the Dialectical Report and at the Memorial Edition and see what can be done by co-operation. The more readers the working-man secures the cheaper he makes the book to himself. In cases where it is impossible for a family to pay down 1s. 6d. or 3s. 6d. for a book all at once, a club may be formed into which 1d. or more per week may be paid, and when any book comes out that is wanted the poor man who can only afford a penny a week for standard literature can have it just as cheap as the rich man who can pay down cash for 1,000 copies. I do not ask working-men to rob their families to sustain my plans, but I say this to them: if you want books—and I know many of you do—co-operate with me and you shall have them at one-third of the price you would be called upon to pay otherwise.

Some think it is necessary to pay down much money for the education of the public in a new truth. This is a mistake. With a little wise management it may be done almost without money at all. The work of the reformer should be to help men to help themselves, and not do the work of salvation for them. It would be ill-spent money to employ £1,000 to print a stock of books to be distributed amongst the various classes of society, but if 1,000 men and women resolved on finding subscribers for £1 worth of books each, then the work would be done. It would cost nothing, and it would do an immense deal more good. If a man buy a book he values it, but if it be thrust upon him he is sick of it from the first, and never esteems it.

It will be seen, that if a poor man cannot give money he can work and save money which is far better. In all commercial operations, such as printing and publishing, a certain amount of capital is required. That would be easily got if the working section did their part. A monied individual will put a few pounds into a cause which he sees is in a thriving condition, but if he find that his money is being depended on all the time, he will pull his purse strings, and wisely too. Money is useful, but must not be made to do the work of the spirit—of energy for the cause of truth.

The Spiritual Institution is a consociation in which all can work to advantage. The man of money can employ his wealth to better advantage therein than he can anywhere else for the promotion of Spiritualism. The working, practical reformer, has advantages held out to him by the Spiritual Institution which are not afforded elsewhere. The worker is supplied with tools and facilities which enable him to turn his energies to profitable account.

We are all working men spiritually. Each human soul has bestowed upon it certain talents which must be used and improved or life becomes a bitter reproach. Spiritualism is a new market in which the talents of man may be turned to account and increased in value by being used. One man can form a circle, another of the human brotherhood may be a medium, others lecturers, writers, officers of practical work; many can use their silent individual influence, and all can do something to promote the happiness of others, and develop those divine instincts which in their action give us a foretaste of heaven.

When we work for the good of others we are doing more to promote our own interests spiritually than those of the objects of our solicitation. Never be weary in well-doing, for we cannot do good without getting good.

J. BURNS.

Spiritual Institution, 15, Southampton Row, W.C.

T. CARTER, 35, Old Street, a few months ago, sent us a communication respecting a "spiritual telegraph" which he had devised. We have just come across the communication. It seems to be the same kind of thing as "Pine's Spiritual Telegraph," which has been so long known in America.

Spiritual Cosmology.

PART I.—DYNAMICS.

ORATION BY MRS. TAPPAN AT CAVENDISH ROOMS,
SUNDAY EVENING, OCT. 31st, 1874.

INVOCATION.

Our Father, who art in heaven, Infinite Soul of the universe, divine and perfect Spirit, whose presence, like an all-pervading fire, filleth the universe; whose thought, like a quickened flame, pervades each atom and hath endowed it with life; Thou Primal Soul, to whom we turn with all the consciousness that we possess, seeking to grasp Thine infinitude, striving to understand the mysteries of Thy wondrous powers; O Spirit of Life, Thou that art made manifest in every leaf and flower and blade of grass; Thou that hath tinted the wings of the insect with manifold rays of light, and made the laws whereby the stars are set in their places and the universe is filled with light; O God, we praise Thee! Through every atom and fibre of our beings we know the life of Thy spirit dwells; through all of thought and intelligence that possesses us, we know that Thy soul is the source; wherever Mind abides, there Thou art; wherever Life is, there is mind; and all the universe were void without the fullness of this Spirit, which is All. God, Life, Immensity, whatever term men choose to denominate Thee, still within and around us, the presence of Thine over-shadowing soul, the stimulus of Thy living thought, the power of Thine inevitable love fills, uplifts, pervades us utterly. We praise Thee with heart and thought; we lay, even as the morning does its offerings of light, all our offerings of love upon the altar of Thy soul; and even as the universe and the earth grew radiant with the pulsations of life, and glad beneath the kindling rays, so do our souls leap up with joy when the light of Thy divine presence and the fullness of Thy wisdom possess us. Father of Love, may we perceive Thy power and praise! may we understand Thy Spirit, and turn to Thee as to the primal, central Sun around which all souls like orbs of light revolve, responsive evermore to Thy great power!

Before the regular address for the evening commences, we will answer any questions that may have been handed in according to last Sunday evening's proposal. If the chairman has received any touching upon last Sunday's address, they will be answered first.

The CHAIRMAN: I have one. "Do spirits after leaving the body become acquainted with facts which have occurred in their own families antecedent to their leaving such body, of which they were not at the time cognisant?"

Answer.—We can scarcely associate this question with last Sunday's address, since it was a subject relative to general principles connected with the human spirit, embodied and disembodied. But, for the information of the questioner, we will state that spirits become sometimes familiar, after leaving the body, with things that have occurred antecedent to their leaving, that they were not aware of; but that this depends entirely upon the degree of sympathy between the departed spirit and the family, as all spirits are not in sympathy with their immediate families, as you are perhaps aware; and that, in proportion to this sympathy, so is the spirit enabled to perceive their thoughts, and any occurrences that might have been concealed from them. We will also state that, after the present address, subjects may be written during the week by those present, and handed in to be answered previous to the next Sunday's lecture; but we will respectfully suggest that those subjects shall have some bearing upon the lecture itself, and not upon the general question of Spiritualism.

"Dr. Rush," then having assumed control of the medium, delivered the following:—

ADDRESS.

Friends,—Since the discovery of electricity, and its adaptation to the machinery of science, vast strides have been taken in the various processes of discovering and developing what is known in science as the vital principle, or the physical basis of life. With the discovery of electricity, my friend Dr. Franklin hoped to solve the long-vexed problem; but not only did he become aware before his departure to spirit-life, but it also has become confirmed since then, that what he supposed to be a vital element is, in reality, only a force, or an expression of force, and that the substance considered to be electricity is only another expression of motion, and that certain stages of motion in physical life may be named electricity—that there is, in reality, no such substance or element in the universe, and that between atoms or particles of matter, where electricity is generated, there only is required a certain degree and kind of motion to evolve that particular force or power known as electric. With this discovery he, of course, abandoned the thought that electricity, as such, affords the clue to the essentially vital principle of life. Since that time you are aware, doubtless, those of you who are familiar with these branches of human thought, that three separate propositions have been made known in the world of science concerning the vital element of life. One proposition is that which is now adopted by the scientific medical world, for convenience, under the name of protoplasm—the essential vitalising element of the nerve-structure of the human system; that this exists within the outer covering, or spiral cord, that encircles the nerve; and that protoplasm means the exact movement and combination of chemical properties which will conduct vitality along those wires, if we may call them such, known as the nerves; and that, under various combinations, proto-

plasm constitutes the basis of the nerve-structure of animal life, and of its properties of diffusing life throughout the entire human system. Another theory, and not essentially antagonistic to this, but in quite a different direction, is a theory of motion. You will recollect that it is not many years since the author of the "Vestiges of Creation" declared the possibility of spontaneous creation among atoms by certain combinations, and that an insect was actually produced under the strongest possible tests, showing that there was no germ, or there was supposed to be no germ, in existence before; and that this experiment by Mr. Crosse went far to show to the scientific world that creation is not of necessity confined to the especial qualification of germ-existence.

Dr. Meissner, of Berlin, carrying forward these investigations with his pupil, Dr. Faraday, astonished the scientific world not many years ago by proclaiming the discovery of the vital principle; that this vital principle had been by him not only discovered, but reduced to so palpable an element or material as to be made subject to the laws of ordinary experiment; and that in the presence of the President and members of the Royal Academy at Berlin he actually tested this fine white powder that he had extracted from the vital elements of nature by placing it within a glass globe from which all atmospheric air that it was possible to exclude had been excluded; that this fine white powder upon being violently shaken appeared as a chaotic mass; that it at last assumed the appearance of light, being in reality the creation of solar light; that as the atoms again took different motion, the result of the motion that he had given, there appeared a distinctive centre of light, around which also revolved certain other portions that at the beginning had been separated one from the other; and finally, that this experiment satisfied him, as published in his memoir, that the vital principle, the entire *vis animus* of the universe could be distinctly and separately traced, and God made palpable and mind made apparent to the human senses. Following the Doctor a little further, you will remember that he almost satirically claims to have discovered the quality of separate orders of the affections. For instance, the *amor patriæ* was supposed to be a gold-coloured substance; the *amor virginis* a pure white powder; and the depth of theological anathema he reduced to a substance of pitchy blackness. Whatever of satire there may have been in these names given to different substances and qualities of thought, the Doctor undoubtedly hit upon the truth more nearly than even he imagined.

The third theory to which we shall refer is the atomic theory now especially in vogue, and the subject of special experiment in the scientific world. We will now recapitulate these three: the theory of a special vital force, the theory of motion among atoms, (the theory of atomic motion), as being the causes of all the results in nature,—and the theory of medical science, the protoplasm. You will recollect also, that another element has crept into science, in the form of a subtle and semi-transcendent theory under the various names and appellations of psychometry, clairvoyance, mental auras, magnetism and electricity as applied to human beings, mesmerism and all those semi-mental sciences for which the actual physical man of science has no particular recognition and no special solution. The latest and nearest approach to connecting the physical science with the world of mind is the announcement of a force called psychic force, which, being a particularly fine term as applied to something of which there is as yet no practical knowledge in the world, expresses very much the same that electricity did one hundred years ago. Everything that cannot be accounted for in the ordinary methods of science is now considered to be performed by psychic force, whatever that may be. One hundred years ago, or half a century ago even, everything that could not be accounted for was electric, or bordering upon electricity. There yet remains to be evolved either the perfection of Dr. Meissner's theory and that of Professor Faraday, or the perfection in experiment of any one of the especial theories of science. Protoplasm means, of course, that which it claims to mean, but it by no means satisfies the student who wishes to know by what means protoplasm is acted upon by mind, and in what way this mental force is generated; that, after all, is not expressed by the word which science has adopted. Nor is Dr. Meissner's theory any more satisfactory. If you reduce Deity to a small white powder, you cannot therefore tell under what circumstances and by what means this white powder first came into existence, and why, being so reduced, it acts and specifically governs the entire universe with absolute and incontrovertible laws. Nor does he attempt to show, nor has the world of science taken up his experiments to show, in what way this vital element, being admitted to have been discovered, succeeds in creating a physical body, in endowing it with thought and intelligence, and in making that intelligence detect the expressive and peculiar substance of which the Doctor claims to have discovered the only solution.

The truth is that that world into which science cannot enter, which forms the basis of life, that world of pure spirit and pure vitality has not been approached, and these are but the outermost expressions of spirit which science considers to be finalities, and to represent the vital principle. Science herself admits, and the whole world of modern thought says, "Beyond this we cannot go." Now, exactly fitting this condition, adapted to this state of mind that is in the world, and crowning it as a dome crowns a temple, comes spiritual science. The basis of life physically having been laid, the corner-stones having been founded in the essentially external elements of nature, the completion of this edifice remains with the discovery of spiritual science and spiritual principles. Where protoplasm leaves off, psychic force begins, which of course you know means the force of the soul, and directly from that point

even to spirit itself the student may be able to trace the several steps of spiritual progress, and of the source of life in the world. The plant and tree and flower are none the less the subjects of this special creation and creative principle, and the thought that is in man is but the incarnation of the thought that is in all the universe below him; and therefore, with the consent of Mr. Crookes and Serjeant Cox, we will borrow this word "psychic force," not as the ultimatum of science, but as the beginning of the alphabet of spiritual science. You will take your first departure from protoplasm or nerve force into psychic or spiritual force, which directly connects the nerve force with the vital action of the brain and the essential properties of the spirit. We must employ, for the sake of convenience, two terms that are not to be used in the usual signification, we mean magnetic and electric. Whatever is known in the world of science as the meaning of those two terms, as applied to a special metallic property, and as applied to special properties connected with the magnetic forces of the earth, we mean not that, but vital magnetism, vital electricity; and for the want of better words in the scientific vocabulary we shall employ these terms. The physical basis of life that psychic force represents is divided into two expressions, magnetic and electric. These represent two kinds of motions in the particles of matter, that make up not only the substance of the earth but the substance in a finer degree of organised bodies and of humanity. Earth itself is subject to the expressions of these two forces; and whatever mineral substance there is in the earth, and in the solution of those minerals which is the sea, we will call magnetic; and whatever there is in space, aside from the atmospheric air engendered by the earth, which is represented in oxygen, hydrogen, and carbon, we will term electric. For two parts of the magnetic power of the earth, space, which is electric, provides one part. These magnetic and electric parts act together. Whenever they do not, agitations ensue, and the various discoveries in the world of science, and especially in the magnetic and electric world, have not sufficed to answer these questions. Why is it that under some circumstances the needle deviates thirty, forty, or fifty degrees from the magnetic or pole star? Why is it that for a succession of years the needle so deviates in one direction, and then for a succession of years deviates in another direction? Why is it that in mid-ocean, without any perceptible altering cause of the magnetic currents, the needle deviates to such an extent as to drive the mariner many leagues from his intended journey? And why is it that, in certain agitated states of the atmosphere, and along certain currents of the sea, there is sufficient magnetic agitation and deviation to entirely destroy the power of calculation by the ordinary methods? These questions have not been successfully answered. The answer rests with the solution of the different currents of the earth, the magnetic representing that which is generated upon the earth and in the sea, the electric representing the contact between the earth and space. Therefore, whenever this contact is disturbed by winds or tides, or wherever the declension of the earth as expressed in the precession of equinoxes prevents the regular magnetic currents, or wherever there is by any cause within the earth or beneath the earth's surface, a disturbing element of magnetic power coming constantly to the surface, that prevents the regular reception of the one particle of electric to the two parts of magnetic force.

The earth itself is a magnet. Within the earth magnetic points, caves, vast hoarded stores of magnetic force abide. Electricity, in the sense that we employ it, exists in the atmosphere beyond the earth. The coming in contact of these two causes all the atmospheric commotion, all the commotion upon sea, the changes of tides, the fluctuations in temperature, the various degrees and disturbances of magnetic and electric forces.

In applying these terms to what is called the vital principle, we will state that wherever two atoms of magnetic force are generated in the human system to one of the electric there is pure vitality, and that each of these is expressed simply and primarily by the word motion; that heat, light, electricity, all these varieties of expression are not primal but secondary; that there is no light, there is no heat, there is no electricity, there is no magnetism, but only motion in various degrees and stages, and that motion uniformly and invariably must be represented by the two points which we have termed magnetic (i.e. substance), and one of pure space, which we have termed electric.

Now we will state that, from the beginning, which is called chaos, up to the present degree of created life upon the earth's surface, all expressions of life are the results of these combinations, and that the atomic structures, the molecules, the various expressions of life in their most primal state as discovered by science, are in themselves but expressions of motion, and that the elements, so called, in the atmosphere which are considered primal, as causes are not primal, but only secondary as the results of the forces that we have named, and that there is no such thing in the universe as primal elements in the extent and number which science has declared; that chemistry, constantly discovering new primates and dividing and sub-dividing the old primal-elements into infinitesimally small elements, has yet to discover that all these divisions represent but certain stages of motion between the ultimate atoms of matter, and that each ultimate atom of matter is endowed with the exact proportions of life that we have stated—two points of magnetic and one of electric, which always contain the vital principle, as it is termed, and that this vital principle does not differ in rock, tree, animal life, or man, but it only differs in its combinations and expressions, and that man epitomising this vital principle is as the rounded sphere compared to a portion of it, and, epitomising

this vital expression, his is the complete and perfect globe of which all lesser expressions are fragments.

We have asked you, therefore, into this particular method of reasoning that we may illustrate the application of it especially to human life. All human beings are divided into what would be termed (always remembering as a matter of convenience) magnetic or electric, possessing more or less of the one or the other element. The purely-balanced and healthful human being contains always in the exact proportion stated—two particles of this magnetic to one of the electric force. Along the line of the nerves where protoplasm leaves off this vitalising element in small atoms exists, and the power that is generated in the nerve-cells to perform the action of the brain is associated always with the power in the exact proportion that we have stated of this atomic vital fluid. The brain itself is no more the seat of generating this force than every other part of the human frame, but is the especial machine which this force employs to express certain qualities of thought, all of which in the world of thought are just as much the result of motion as are the various vital forces the result of atomic motion; the exact amount of motion among the atoms thus generated constitutes the exact amount of vital and mental power. The soul itself being a separate substance in the universe—that spirit being the vital element—employs these primal atoms as its ultimate expression, and these atoms shape their courses, adapt themselves and are adapted to all forms of expression in nature by what we have stated, namely—motion, motion, motion. The one primal basis of physical life must not pause with the atom combination that we have stated, but each one of these atoms in their separate and individual capacity contains a certain portion of the Divine life itself—a certain proportion of spirit acting within and upon it, and without that the combinations of life could not possibly exist. The illustrations of science by attempting to combine vitalised atoms with atoms that are not vitalised, to illustrate living molecules by molecules that are dead, are a fallacy, and cause the scientific mind to substitute the expression for the cause of life, the forces for the vitalising element, the form for the spirit.

We will also ask you now to lay aside temporarily the method of scientific expression to which we have referred, and come with us to the innermost structure of brain and nerve and nerve-cells. There will always be found to be a difficulty in any experiment connected with vital organisms, from the fact that vital organisms, except in the lowest states, cannot be reached by experiment. Human beings, in the full exercise of all their nervous and mental power, cannot be made the subject of scientific investigations; nor are there as yet instruments or methods discovered whereby the living brain and the living nerve-fluid can be analysed. But you may take two persons of opposite temperaments, and we can sufficiently indicate the temperaments by description. You will take a person who may be called, in modern anthropology or phrenology, of a dark, bilious, nervous temperament, usually having dark hair and eyes, a considerable amount of nervous energy, and a bilious diathesis. Then take another person, the opposite in temperament, not sanguine, but light and pale, with little seeming vitality. You will place these two persons opposite each other, at a distance of from one to two or three, or even ten feet, without any intervening person. You will request them to note carefully their sensations; and you will find, if they describe them carefully, that the person of dark, bilious, rather heavy temperament, will feel, after the lapse of five or ten minutes, an enlivening and lightening of the brain; that the weak, but mentally-active person will feel a refulgence of physical life stimulating the forces of the nervous system. You will find this to be so exact and so accurate, if there are no intervening persons or objects, that an entire change will take place in the mental condition of the two persons. There will also be another indication—that heat, which is said to be a primal element by some, and by others the result of motion—an added amount of vital heat will be engendered. Now, could you have the actual knowledge, you would discover that between these two persons actual atoms had passed—one magnetic, having two points, the other electric, having but one point of presentation; and that these, circulating, not through the nerves themselves, but through the accompanying aura that surrounds the nerves, had, without any physical contact, or without any conscious movement of the atoms of the atmosphere, diffused themselves one to another. Take all persons in life, and they belong in degree to the temperaments to which we have referred; and always by adapting the states of society or of contiguity to these laws, you will find, by gradual experiment, that the law to which we refer of vital electricity and vital magnetism will be evolved or developed. Baron von Reichenbach, through the clairvoyants under his control, discovered these properties or auras surrounding individuals; and Professor Buchanan, in his psychometry, has discovered the subtle law by which this soul-element is evolved. These laws are just as distinct and just as capable of being understood as the laws that connect and govern the magnetic needle with the pole of the magnet or with the pole-star, and far more so, since, as we have pointed out, these are not known except under certain conditions; and the fluctuations of the poles and of the magnet from the pole are not even now understood in practical electricity, for the telegraph-wires are interfered with daily, and operators are puzzled by the freaks of the very force that is considered the servant of man.

This vital electricity and magnetism, as we state, is a degree of motion in the particles that compose the subtle element called soul or psychic force, and that psychic force being one expression of the motion, this magnetic and electric vital force is another expression of the motion. Upon the equal combination of these particles

depends the health of the entire human family. Wherever there is not the requisite amount of one or the other there is disease. With the exception of those kinds of disease that are to be found in animalcules, and various orders of contagious diseases that shall be referred to hereafter, all so-called nervous diseases that are the result of debility and prostration, including neuralgia and all the variety of complaints that seem to aggravate humanity, mostly are the results of a lack of balance between these two forces; certain temperaments requiring and generating more of the electric vital force, and certain temperaments requiring and generating more of the magnetic vital force, and wherever this is the case we shall state hereafter in other discourses the methods to be adopted to restore the proper circulation. In every instance, so far as has been tried under the guidance of the speaker, this has succeeded. You will bear in mind that these experiments have been going on quietly and privately ever since the advent of modern Spiritualism, which is twenty-five years, and unconsciously to the world even before that time.

My friend "Dr. Franklin" and myself, associating the idea of vital electricity and magnetism together, have experimented largely in physical seances in all places where manifestations occur, to the extent of producing, first, the experiment or expression that shall determine what the vital force really is, and then the expression of it as to representing the human form by atomic creation, to which we shall refer in future discourses. The semblances of human forms produced at those seances where materialisation takes place, are exactly in accordance with the laws of motion and atomic relation referred to in this discourse, and the health and circulation of the persons present varies exactly in proportion as these vital elements are withdrawn from them, or are imparted to them under the necessary pressure of the creation of these forces, and so far from spiritual manifestations being unscientific and incapable of solution, it has been distinctly proved by the venerable chairman of this meeting, by several that are in this room, whose testimony has been given to the world, that each step in the experiments of physical manifestations connected with Spiritualism has revealed a scientific process, that it is not the province of science always to leap to the primal cause before it states an effect, and that if this were the case all the knowledge of the scientific world to-day would be suppressed because they are waiting now for the primal cause which confessedly is not arrived at. But the manifestations connected with Spiritualism have been so far scientific that every step has been marked by those connected with the experiments in a scientific way as evolving a new force, some new principle, and some new power; and each force, principle and power has been intimately connected with the vital magnetic and electric forces surrounding human beings. The atmosphere surrounding human beings contains all that is requisite to make the semblance of the human beings; and within the vital atmosphere that human beings breathe there must be a certain portion of that vital life which constitutes humanity, and which makes up the semblance of humanity, which is, after all, all that you are; for the form which you boast of as being material and solidified, if reduced by Dr. Meissner's process, could be held within the palm of your hand, and the form which is visible to you as a spirit-form contains precisely the same vital elements, except in a temporary instead of a permanent degree; and as the spirit or spirits so experimenting can create and can dissolve by atomic combinations those forms, so your spirit, in a more continuous degree, creates and dissolves your bodies by its action upon them; and whenever the mind is possessed of a consuming thought or an intent desire it has a palpably destructive or a palpably creative power upon the physical system. You can, by thought, grow thin and pale; and you can, by proper thought, grow in rotundity and beauty and expression; and the amount of vitalising life within you, and of the next force to which I shall refer in the next address, constitute the amount of tenacity with which you cling to the external body.

I will recapitulate now—because in all these points I wish to be distinctly understood, and I avoid any expressions or terms that may lead to confusion—first, that the next step from the scientific basis of life is psychic force, well conceived and adapted to the expression in the most external manner that it is possible of the soul force of man; that the motion or permanent expression of this psychic force is in two degrees, or in two combinations of atomic life, vital magnetism and vital electricity accompanying always the nervous action, and causing it always as nervous action sometimes causes muscular action, the latter sometimes exists without the former, the result of this psycho-magnetic and electric action, as the circulation of the blood depends upon this nervous action, but sometimes takes place without it, as the result of this psycho-electric and magnetic force; and that, tracing the laws of life, the next state towards the spirit will be volition, or what is will-power.

In closing, friends, allow me to say that I have, in the course of the century nearly of existence in spirit-life, acted specifically upon the atoms connected with human organism for the express purpose of giving this knowledge to the world, and that each new thought that has been given to me is, of course, shared by many spirits who may or may not have expressed it through or to other mediums; and that, while not claiming these as expressly my own, it belongs to the sphere of spirits, who are making the vital and electrical experiments connected with your world to-day, and associated with all that is known in the phenomena of modern Spiritualism, even to the uttermost of inspiration and thought. And so far as my province goes, I shall take you to the end of the

vital question connected with physical life; and then I know of other spirits who will take you into the realms of higher spiritual thought, where, if I have been, I have not had time to remain, because of the great world that is groaning in physical pain, asking for a healer.

IMPROMPTU POEM.

There came a ray from the primal sun,
And it fell on a barren place;
No seed was there to welcome it,
No germ to give it grace;
So the desert parched beneath its light,
And was an arid space.

There was a germ hidden far away,
Where the ray of light could not come,
And it waited many a weary hour,
In that dark and dreary home;
And it waited with untold longing
For the ray that did not come.

At last there came from the earth beneath
The giant earthquake's throes,
And God's force burst in twain the sheath
That imprisoned the germ below;
And then, smiling up to greet the sun,
The wonderful flower did blow.

There is a ray that hath waited long,
Gleaming down from the utmost height,
Where the angels of God with many a song,
Bask beneath its golden light;
And it shot straight down to the desert earth,
Finding only a weary space,
An arid wilderness of gloom,
And no upturned longing face.

But away in the heart of the slumbering earth
The germ was waiting there,
With longing arms extending forth,
Amid silent, voiceless prayer,
Till at last some giant earthquake of war,
Or some breath of passion wild,
Released it from its prison vault;
And then, like a longing child,
It drank the sunbeam, and lo! the earth
Became as a garden mild.

The fair flower of truth has blossomed so
After many a weary year;
There are waiting wildernesses below,
And many a heart with a tear,
That longeth the sunlight to know.
Oh, when will the hand cleave the rock in twain
That bindeth the fair germs so?

DR. MONCK'S SECOND LECTURE.

Doughty Hall was well filled on Sunday evening, and great attention was paid to the speaker's utterances. Mr. Burns gave out the hymns and read the last chapter of Revelations. Dr. Monck gave a very suitable invocation, and proceeded with his discourse, of which the following is a much-condensed abstract:—

The Bible, it is said, is the corner-stone of Protestantism. This, however, is an assertion easier made than proved. Judging from the divisions, strife, and confusion noticeable in the Protestant camp, it would seem either that the Bible is a very accommodating corner-stone, or that Protestants generally make pretensions which are unsustained by facts. A large number of sects range themselves under the Protestant standard, all claiming vociferously to be right, and to have built themselves up according to the strict scriptural pattern. If this were so, we might legitimately expect to see something like cohesion and unanimity. There would be a unity of spirit, design, and practice among them. But these sects are all arrayed against one another, each claiming infallibility for itself, and practically disowning and excommunicating all sects differing from it in any degree. It is fair to inquire why these sects, which profess to derive their inspiration and existence from the same Bible should manifest so many points of difference? Why should the Arminian Protestant be hostile to the Calvinistic Protestant, the Trinitarian to the Unitarian, the Episcopalian to the Dissenter, and *vice versa*? Consider, also, the contradictory dogmas which are all declared to have a scriptural origin. With one class it is believed that Christ is bodily present in the elements of the memorial supper, while another with equal certainty affirms that Christ is only spiritually present. With some immersion is declared to be the only scriptural mode of baptism, while another is confident that sprinkling, and a third that pouring is the only Bible mode of administration. Some assert that Christ is divine, is God, and others contend that he is but human. Election is preached by one division, and universal salvation by another. On the one hand faith is alone declared to be essential to salvation, and on the other we are assured that works alone are sufficient. Now why such wide differences if all derive their inspiration from one book? And yet for the most part they all profess to hold the Bible to be infallible. The fact is, sirs, that each sect construes the Scriptures to suit its own dogmas, and their own interpretation of it is the only thing they hold to be infallible. The utterances of the book are wrested to suit their own views, and yet, forsooth, they deny us the right of interpreting it for ourselves according to our light in the matter of Spiritualism. Any theory may be sustained by an appeal to the Bible, if, as is usual, isolated texts are pressed into its service. I know a good man, one of Mr. Spurgeon's elders, who was afflicted with an abscess, and having read of a certain Jewish king who, under a similar infliction, applied a poultice of figs, he imitated his example, and, as a consequence, aggravated his symptoms. I am reminded of one who appeared desirous of proving that suicide is scriptural, and, to do so,

preached from these two detached texts: "And Judas went out and hanged himself," the second text being, "Go thou and do likewise." Perhaps he was troubled with disagreeable deacons, and anyhow he thought the "happy dispatch" a scriptural as well as a Japanese custom. You will say he was very ignorant, but a similar ignorance is at the bottom of many Protestant doctrines, and is accountable for the blind opposition with which Spiritualism, which is a truly scriptural system, is generally met by these religionists. They admit that the Bible recognises the fact of spirit-intercourse, but assert that it alludes solely to intercourse with evil spirits, which it forbids. It would nevertheless be easy to prove that the Scriptures say nothing of the kind. The prohibition given by Moses against holding intercourse with spirits is their strong point, but if Moses simply intended to prohibit intercourse with good as well as bad spirits, why did he himself infringe his own law by having communion with them? An apostle says that Moses received the law "by the ministration of angels," and, inasmuch as Bible-writers use the words "men" and "angels" as synonymous terms, the designation "angel" must, generally at least, have indicated a human disembodied spirit. Our opponents should be consistent, and tell us the meaning of such texts as these: "Are they not all ministering spirits," &c., "The angel of the Lord encampeth round them that fear him," and "He shall give his angels charge over thee," &c. To admit that evil spirits are allowed to range and rage among us, while good spirits are denied the same privilege, is very like arraigning the wisdom, goodness, and justice of God. As Mr. S. O. Hall says, "Who could tolerate life if he believed himself given over exclusively to the influence of evil; evil which good has no power to counterbalance; nay, that by the decree of God, good was absolutely withheld from all interference with the operations of evil."

The fact is the Jews were prohibited from practising the dark arts of their heathen neighbours for procuring spiritual intercourse, not because intercourse with good spirits was wrong, for they had legitimate means of such intercourse in the Urim and Thummim, &c., but because the heathen around sought evil spirits by the practice of inhuman, degrading rites, and employed this intercourse as an adjunct to the grossest idolatry.

Protestants charge us with being necromancers, wizards, &c. We repudiate the charge. They do not understand the ill words they fling at us. If you refer to independent authorities (Protestant, not Spiritualist), you will find that they give such explanations of these terms as render it impossible that they can in any way apply to us. Webster, for example, says a "necromancer" is one "who professes to call up the dead by means of incantations, &c." I have yet to learn that Spiritualists employ incantations, and I am not aware that they call up the dead. Bishop Hay says, "Witchcraft and sorcery signify the being in compact with wicked spirits." So far from this being true of us, we have no "compact" even with good spirits. Those who wish you to misunderstand us will assure you that we are guilty of these malpractices, but if you demand their proofs you will discover by their silence the weakness of their charges.

After examining certain passages of Scripture which are ignorantly alleged to discountenance Spiritualism, and proving that they really presented evidence in its favour, thus proving that in this matter Protestantism is at variance with its own "corner-stone," the Bible, Dr. Monck concluded with a peroration, a part of which we here give:—

Spiritualism will yet be proved to be the great pacifier, spreading the "field of the cloth of gold" whereon the contending hosts of God's divided human family may meet, and, piling arms, bury for ever the war-hatchet, and live together in peace, fulfilling the will of the great All-Father, who, by his angel ambassadors, is even now "preaching peace" to those that are near and to those that are afar off. It is the radiant herald of the eternal spirit inviting the wandering members of the one divine family to a feast of fat things full of marrow, and loudly proclaiming the long-expected dawn of this poor distracted world's millennial glory, which enraptured seers in their ecstasy foresaw and predicted—that magnificent day towards which all other days have pointed as unerringly as the magnetic needle to its pole, and towards which all mundane events have unanimously converged. Spiritualism is ushering in that day of jubilee of which poets have sung in glowing numbers, and on which orators have dwelt with the spell of their eloquence—that day for which good men prayed, sighing as they prayed, "How long, O Lord, how long? Lord, tarry not, but come!" It announces and is swiftly preparing the way for the advent of that day of universal deliverance from ignorance and superstition, which, by the lurid glare of blazing faggots, martyrs foresaw with prophetic eye, and hailed in the far distance as the jubilee of an error-stricken, priest-ridden world. Ah! sirs, we thank God that we live in the dawning light of that great day of emancipation, the invincible banner of which was held amid the horrid darkness of superstition and tyranny by our noble forefathers, who bathed the sacred thing in their tears, and handed it down to us baptised in their heroic blood. And happy are we if, as devout ministers consecrated by no earthly chrism, we are at last found serving at the sublime altars of that victorious Spiritualism over which ere long it shall triumphantly wave.

At the close Mr. Burns thanked Dr. Monck for coming from Bristol and helping the Free Gospel meetings, for what many would consider very inadequate expenses. His form of advocacy was regarded by the speaker as eminently fitted to introduce the subject to those in the churches. Dr. Monck's position in respect to Spiritualism was a sign of the times. As a minister he viewed the cause from the ministerial position, and expounded it from the ordinary pulpit text-book. This was significant of the gradual change which was coming over the public in respect to Spiritualism. The meeting concluded in the usual manner.

ERRATA.—In article entitled, "Spiritualism and the Vices of Society," in MEDIUM of last week, page 696, towards bottom of first column, instead of "influences his passions" read "inflames his passions." In the concluding paragraph read, "and Spiritualists are singing the same song, and we are all dreaming; the 'Martyrdom of Man' is not yet finished."

THE GREAT IMPORTANCE OF LITTLE THINGS.

Who would have thought that the coral insect were the founder of continents; that the wing of a gnat contributes to purify the air; that a dew-drop, trembling on the petal of a daisy, kissed by the sun to vapour, swells the storm-clouds, and adds to their power? What great events from trivial causes spring! Was the avalanche in its infancy a snow-flake? The mighty oak, monarch of the forest and king of the woods, but an acorn? Was the conflagration but a spark? This mighty river, rolling grandly to the ocean, but a rill? Was the hurricane cradled in a sigh, and the deluge in a tear? The winds blow and the waters flow, and inscrutable are the causes, and microscopic and minute, that work these results. Is one moment bigger than another, or one atom weightier than another? No; each in its primordial state is equal; and yet eternity is but an extension of this, and immensity an agglomeration of that. Age and bulk are simply additions of fractional elements, perfect in themselves in their degree; and the adult is only the youth repeated—the wrappings of circumstances around the same central fact. The rose reposes in the bud; the chiseled image in the unquarried mass; the future hero in the ancestor yet unborn. So the small virtue practised in the now, has seeds of untold usefulness in the far-off then; and the small weakness to-day indulged has promise for to-morrow of development to giant mischief; for there is growth in everything where there is life; and stagnation—no not even in death, for that bath process in corruption and decay. What stupidity were it then to despise the seed-corn when it has a potential harvest lodged within it! What nonsense to cry down small beginnings because we fail, blind bats that we are, to ken the philanthropic end! What suicides or fratricides to crush an incipient grace in us or in our brother-man because it wanteth some consistency of age to perfect it; and what barbarity and vandalism and ruthless, senseless, ill-conditioned, crass contrariness, cruelty, and want of charity, to trample on the primrose because it is not the rhododendron! The child is father of the man; and in patience we should study life in the bud, that we may have prophetic discernment of the flower, and encourage it in its development. The pulse of the ages throbs in the young, and the vital force of the centuries is stored in the heart-beat of our children; and God and good angels mark them special favourites and mediums oftentimes of the golden life to come, present with us now through their magnetic influence and lovely innocence, which latter should be ours to possess, and throughout life retain.—*From a Sermon by the Rev. Thos. Colley, in the Parish Church, Portsmouth.*

GOSWELL HALL.

On Sunday evening last Mrs. Bullock again occupied the platform, the subject of the lecture being entitled, "The Celestial Heaven."

Commencing her lecture, Mrs. Bullock said, To-night it is our pleasant duty to speak to you on the subject that you have selected in your own version entitled "The Celestial Heaven." Doubtless it will be well for us, in the first place, in order to clear away the mists that obscure the visions of many that are living in the present day with regard to the future heaven and the future state of existence, so that you may thereby more readily perceive what is meant by the "Celestial Heaven." The heavens that has been presented to mankind for ages past and gone has indeed been one past their own comprehension, seeing that it has been said to be in the immediate presence of God, where all is beauty and holiness and joy; but the place of existence for souls that are not in a state to enter this particular heaven in the spirit-world must of necessity (according as mankind is being taught) be cast into the regions of outer darkness, where there is weeping and wailing and gnashing of teeth for ever and for ever. How far, beloved friends, you may consider this to stand with the judgment and reason of mankind as they stand at the present day you may draw your own particular inference. Be that as it may, we say this has been the particular creed that is being taught to humanity, and hence man thinks there is one heaven, one earth, and one hell, into which all the wicked must be cast. Only consider, friends, for a moment, and reflect. If this be true, that only the good, the pure, and holy can enter that heaven, all those who have strayed from the way of truth and purity, who have indeed sinned against the light of the glorious Gospel, must be ushered into an eternity of outer darkness. Only think just for one brief moment, and examine your own souls, and what would you say? "Am I prepared to enter this world of light, or am I destined to that place of darkness, where light will never appear?" Look into your own hearts, beloved friends, and what will you find? Ah, look, and you must assuredly find that there have been times and seasons when you have indeed erred and strayed from the way of truth and goodness, and the result is that you must (according to the teachings of the present day) ultimately depart into that terrible place called hell, shut out from all light and knowledge, when once you have passed the portals of death. Why, we would say if this were indeed the truth, all men who live your material state of existence must eventually go to that place of darkness where hope never reaches (according to the teachings of the present day). But, thanks be to our God, who is love, who willeth not the death of any one, but rather that all come to the light and knowledge of his glorious truth whilst in this their material state of existence, this is not so. Oh, no. Who could reach that purer climate under such teachings as these? Who would be prepared to enter that state where sin is unknown, where death never enters, where pain is annihilated? Ah, and who, moreover, is prepared to enter that perfect, pure, and holy state? Who. List awhile! Ask yourselves, beloved friends, Am I prepared to enter that world if I were called? If my eyes have indeed been opened to realise spiritual truths? If I know that there is no death? If, indeed, I can realise that there is a heaven beyond to which all are fast hastening—what is the result? Have I not partaken of some iniquity? Have I not erred in my earthly duties? Yes. Then how can I dare to enter that world of spirits, that celestial heaven where God the Infinite Spirit reigns? Reflect, friends, on these particular points as you pass on your way, your journey through this life. This, beloved friends, is what is being taught in the present day, and has been taught for generations past, and hence men in this your day stand in darkness, stand in error, live actually in a state of spiritual ignorance concerning these important truths.

Whilst many of the present day argue strongly there is no life beyond, they must eventually come to this one point of belief, viz., that there is

a life beyond this material one, and not only a life beyond, but it is the exact counterpart of this life they now live; and if you think, friends, whilst contemplating on the celestial heaven, that you are prepared to enter that heaven, remember what the great medium said when describing it, that there was one game in not having on the wedding garment. He did not feel happy. No; it was not his sphere. No; it was not heaven to him. No. So, beloved friends, we would say, that unless you are prepared with the wedding garment, the robe of truth here, you will not easily enter into the celestial city. You must prepare your garments here in order that you may realise what the spiritual heaven is.

It is not a case of necessity that you should leave this material state in order to realise what heaven is. What did the great medium say, and his disciples like unto him: Ah! if thou doest the works that I do; if ye take up your cross manfully, and fight under the glorious banner of truth as I have done, what shall ye receive but that peace, even that kingdom of heaven within, even in this material life. Yes, dear friends, think not that you must pass the boundaries of this life in order to realise heaven. No, not so. Heaven is here. Oh, that individuals realised it, the result would be, yes, the glorious light, the glorious gospel of truth, would be shining brightly amongst humanity, and the glorious result would speedily be that all mankind would hear the still small voice of truth whispering, all unseen, "Yes, Heaven is here."

Mrs. Bullock continued speaking on the subject for about an hour, the audience paying great attention. At the conclusion some questions were replied to. The meeting closed with another hymn from the "Spiritual Lyre."

R. A. N.

Mr. Haxby, who occupied the chair, gave notice that next Sunday evening the audience would have to select the subject for the lecture. It has been arranged that the soirée to be given on Mrs. Bullock's behalf will be held at Goswell Hall on Thursday evening, the 26th instant. Ladies and gentlemen willing to assist on that occasion may communicate with Mr. Haxby, 8, Sandall Road, N.W.

KING SOLOMON AND SPIRIT-PHOTOGRAPHY.

"There is nothing new under the sun." So said the wise king. Did not that speech relate more to the fair sex than to science? True, he built the temple, and left on record an account of the wonderful manifestations that occurred therein, but the question arises did he or did he not understand photography, or was he so engrossed with the cares of his wives, concubines, and his numerous progeny that he could not find time to write his experiences in that noble art? Not being a Solomon, and abhorring free love, and thinking one wife enough at a time, I have noted down something new to me, viz., some experiences in spirit-photography.

First.—Two years ago I was one of six persons appointed by the spirits to attend at a respectable photographer's in the metropolis to try experiments in hopes of obtaining the spirit-photos. We soon got into confusion and our party was broken up. The conditions the spirits dictated were not complied with, but I did not think the affair as complete a failure as might have been expected under the circumstances, for on several of the negatives were seen appearances that I could not account for in the ordinary way. After that I sat for my portrait to various photographers in different parts of the country, frequently being unsuccessful in obtaining spirit-pictures.

Secondly, sitting for a well-known photographer, at Edinburgh, five aerial figures made their appearance on the negatives; the same familiar faces appeared again and again, both on ferrotype and glass if we were alone, but never if the third person was present. My friend recognised his father, mother, and brother; the other two represented little children. He had buried two children. The features of those figures, although thin, were plainly delineated. On showing one of those ferrotypes to a young lady, she ran to her mother, exclaiming "O ma, Mr. Wallace has got a spirit-photograph," which caused considerable discussion. I asked her how many faces she saw; "Five besides yours" was her reply. I obtained prints from some of those negatives, and judge of my surprise a few days after to find that the spirit-forms had faded away both from the print and ferrotypes, leaving my shadow as perfect as ever. I still possess several of those pictures, both prints and ferrotypes, but the spirit-picture has never returned. I saw all those plates cleaned, and afterwards developed, so that there was no possibility of any trickery being practised, had not the character of the photographer precluded all possibility of any suspicion of that kind.

Thirdly, photographing Mrs. W., a second figure made its appearance on the plate, which greatly resembled a departed relation. Some persons exclaimed "Accident," others said "That figure never came there by accident, it could only have appeared there by design." We will pass that by.

Fourthly, calling on Mr. Hudson I sat for my portrait, and the second figure was visible on the negative, but aerial, and did not print well.

Fifthly, February 22, 1874, before leaving my bed a spirit came to me, and in answer to questions stated that she was a sister of mine that had departed this life twenty-five years ago. I asked her if she would favour me with her likeness if I called on friend Parks in the afternoon. She said she would. Mr. Parks is an amateur photographer who obtains spirit-forms on his pictures. He does not receive any money for his photographic productions; so you see it is purely a labour of love. As it is an hour's ride by rail to his residence, I arranged with the spirit what train I should travel by, and arriving accordingly I sat for my likeness in the open air in a little back yard. It was raining a little at the time, and on the plate being developed a figure resembling my sister appeared on my left as if looking me in the face. It is twenty-six years since I last saw her, but the more I look at this likeness the more I am convinced it is my sister, and the dress exactly corresponding to the one she wore the last time I saw her; my family and friends that knew her have the same impression. I did not acquaint Mr. Parks with any of the above particulars until the sitting was over.

Sixthly, I sat several times to a respectable photographer in South Wales, and obtained two nicely-executed photos, each containing a spirit-form, the spirit on both plates was covered with a mantle which falls in graceful folds across my likeness.

Seventhly, photographing a lady one day we were pleased to observe on

the negative several thin spirit-forms. I repeated the operations, taking five different negatives with similar results. The lady and her friends thought they could recognise one of the figures, but they were so thin that they would not print.

Eighty, visiting a friend a few days since, he being an amateur photographer, I sat again for my likeness, and on the plate being developed we were delighted to see the form of a man clothed in a long flowing robe, the folds falling across my picture similar to what I had seen on other spirit-photographs. I have observed that the spirit-figures do not always appear on the plate when first developed, but sometimes show on the plate being redeveloped before fixing, but never by intensification after fixing. I know not if this corresponds to the experience of other persons. I have no authority to give the names of other persons concerned in the above experiments,

105, Carlton Road, Kentish Town.

W. WALLACE.

SPIRITUALISTIC MEETINGS.

In June last I issued a post card stating that in the autumn the second series of public meetings at Gower Street Rooms would be held, to be followed by public meetings throughout London.

In July I had to attack the declared "principles and purposes" of that silly-willie thing called "The British National Association" because repugnant to the progress past, present, and future of Spiritualism.

In August the Association got up what it called "conferences," at which only a few persons were present, the majority not members. The "conferences" were at Gower Street Rooms, where the 1873 public meetings had been held, and the 1874 meetings were to be held. At once it was obvious that the autumn public meetings in September and October could not take place there without a serious misunderstanding. They therefore were postponed.

The non-holding of these meetings is to be regretted, as the newspapers (daily and weekly) frankly gave fair reports of the 1873 meetings, and were prepared to attend those of 1874. Some of them were misled in August, thinking the "conferences" were they.

I find that the assault delivered against the Association in July has done its work. That the "only basis" on which the future of the Association was to be built, has been carted away. The committee no longer claim the right to ignore all past phenomena, and to be the witnesses and endorsers of all future phenomena, as the only phenomena Spiritualists were to accept as true. They have agreed to the new basis of being all things to all men, so that they receive the subscriptions, and talk big about council and vice-presidents, and, by way of change, vice-presidents and council; though we know that about nine-tenths of those persons know as little of the goings-on as I do. The principal work done and to be done would seem to be the "soirée" dodge, for the benefit of young lads and lasses, with a sprinkling of old ones spiritualistically inclined, to drink tea, eat buns, and "do the amiable," say once a month.

The police-office word, "affiliation" cases, seems to be so disliked by Spiritualists that it is to be sent to the right-about, and "Alliance" is to be the whistle-note to entice local associations throughout the country.

The utter incompetency of the four to five persons, who call themselves "The Council," to guide the Spiritualists of Britain is evidenced, even in officially getting up Mr. Morse's late lecture at a loss of eight pounds. Mr. Morse's so-called spirit-guides are point blank antagonistic to Christianity on the platform. Knowing that modern spiritualistic phenomena in America, and in England, were developed and made public through Christian families—knowing Spiritualism was cradled and tended by members of Christian churches—knowing that the leading spiritualistic writers in England accept the New Testament as their guide-book; I cannot but point out the want of tact, and the little chance they can have of banding the thousands of Spiritualists, whose hearts beat as warmly for their common Christianity, as they do for their common Spiritualism.

The Association Committee tell us that they muster in Great Britain some 190 members, out of the thousands of Spiritualists in and out of the churches. What a miserable account of empty boxes! Nay more, there is almost a total absence on their fringe list, of the men who, under a higher power, are stirring the nation from its deistical lethargy.

The begging box has gone round, and brought up some £190, which has all gone but about £32, which one of the "Council" (What a big name!) advises should be put in a bank, so that the Association may get interest. How interesting! I hear that another begging raid is being made on the members, to guarantee about three pounds a week for three years certain, to the advertisement collector to the *Spiritualist*. That money is also to be raised for rooms and offices, to conduct the extraordinary work to arise from the pressure on the British National atom now heaving in a back parlour in Gower Street. J. ENMORE JONES.

Enmore Park, S.E.

A FALSE COMPARISON.

A trance address is all very well, but, after all, must be judged of by those who are awake, and with their senses about them, viz.: Morse's address on "National Organisation," at the Beethoven Rooms, was not, I think, deserving of the applause it obtained. A house does not grow out of materials "cast about in disorder," but arises from a "final cause," or design or provision of the structure in every particular, and the materials are placed in order by the clerk of the works, as most convenient to the builders proceeding with the work. Now, Spiritualism, as an investigation, has no design or final end in view, or ought not, but has to organise by degrees, the form and end of which no man can foresee. Man must work in private, and report in public by means of the press. The association has been again likened to the Royal Society, to which there is no manner of resemblance; besides, the only use of the Royal Society now is to distinguish men of note with the envied "F.R.S." Originally it was the one scientific society; now the distribution of labour has produced fifty different societies, and the original and central society is rather a hindrance than otherwise, as Spiritualists have reason to know; but the very spirit of Spiritualism is perfect freedom of individual

action. It is a many-minded movement, and will not submit to be bound down by presidents and councils: it is far too large a matter for that. The chief uses of scientific societies are to give respectability or dignity to the science, for very little comes of the debates; or, as with the Royal Institution, to give instruction; or, as with the British Association, to popularise science in the provinces. But Spiritualism has no need of such adventitious efforts and supports. It is becoming popular enough; and there is no lack of lecturers, each taking his own course, as it should be. The society is certain to fall to pieces, or to get into cliques, or else become a dominant party, unfavourable to free action and free influence in effecting the divine phenomena, and starts with a show of affixed code or religion, a first step most fatal to progress. Besides, it begins by causing a great division in the party, and in the name of the nation, assuming the half to be the whole, instead of leaving the matter in the international form of its natural growth. Mr. Morse's house-building comparison was simply nonsense; but when men and women are bent on building a "Folly," any argument is acceptable, be it logical or not, but nothing is so dangerous as the argument by analogy. History shows how the inspired can be one-sided, and the advocate, whether with poet or priest.

H. G. ATKINSON.

TESTIMONY OF AN AMERICAN INVESTIGATOR.

From the *Capital*, of Washington, a paper edited by Mr. Don Piatt, who was convinced of the truth of Spiritualism, through the mediumship of Mrs. Hollis, we cut the following article:—

SPIRITUALISM.—In reply to an article on "Spiritualism" in *Frank Leslie's Illustrated Newspaper*, a gentleman writes: "I have no inconvenient nerves; I am not given to exalted spasms, and have but one healthy set of brains with which I do all my own thinking and believing, &c. In relation to unexplained phenomena, alleged to be supernatural, neither Professor Tyndall nor Professor Crookes, although in direct opposition to each other, can think or believe for me any more than they can do my breathing or satisfy my hunger by eating my dinner. In this region of research, speculation or simple theories are not worth a button. When I went to investigate the subject, I asked for a 'ghost,' or some physical manifestation palpably beyond the reach of human agency, and upon this basis, and on various occasions in broad daylight, I tested the mediumistic powers of Dr. Henry Slade, of this city, with the following results: I have entered his rooms at ten o'clock in the forenoon, with my wife, and while we three were seated apart, I saw a hand, not belonging to any visible being, take a handkerchief from my wife's lap and disappear with it instantly. It was subsequently returned in a manner quite as mysterious. I have seen a similar detached hand abstracting the watch from my pocket, and subsequently bearing away some private papers from me, which it placed in my wife's possession; all of which were restored to me again through the same agency. I heard and saw a common accordion playing 'The Last Rose of Summer,' when the keys rose and fell without the intervention of any visible agent; and I have seen material substances moved and carried through the air without human contact. I have taken a common schoolboy's slate into my sole possession, and, after a scrap of pencil had been placed on it, and while I held it firmly, and apart from every soul present, it was written on by some unseen power—every stroke being felt by me, and heard as distinctly as if I had made it myself.

"I have cleaned a large double slate, with hinges, which on being closed, with a similar scrap of pencil placed inside, was laid on a table in full view, and which was filled on both the inner sides to overflowing, with a philosophic communication in a fine, bold hand, and with the lines so straight and wonderfully equidistant as to create additional amazement, were such possible. During the time that this communication was being written, no hand approached the slate; and the noise made by the pencil in writing, dotting the i's and crossing the t's, &c, was heard distinctly to the very last letter—at the termination of which it was found, when the slate was opened; the upper side having evidently been written on first. I have seen materialised forms representing those whom I knew to have been dead for years, and have had questions answered in my ear by voices out of the empty space at my side, which could not have emanated from any one present, inasmuch as the questions were mental, and the answers impossible to any mundane intelligence outside my own family. Now, your readers may think just as they please about all this; but if they should, as they ought to do, question my truthfulness, or the soundness of my judgment, all I can say is, let them investigate for themselves, as I have done for myself, and form whatever opinions they choose in the premises. It will, however, be well that the manner of their hostility to these few simple facts, should they indulge in any, be somewhat guarded; as, no matter how incredulous they may be, I can produce forty reputable gentlemen, embracing scientists, bankers, lawyers, doctors, merchants, soldiers, philosophers, statesmen, authors, and even editors, who will swear that I have stated nothing more than they themselves have witnessed, with the same medium, under test conditions."

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

This society will hold its next monthly social meeting at above address on Monday, Nov. 9th, when it is hoped every member will be present. Investigators and friends desirous of joining the association are cordially invited to attend. Subscription: 1s. per quarter, for which valuable and interesting works on Spiritualism are lent to read. Two weekly subscription seances are held at these rooms on Tuesday and Friday evenings at 8 o'clock, admission 6d. and 3d. (See advertisement.) A discussion class on Wednesday evenings; all friends, whether Spiritualists or not, are invited to take part in these friendly meetings. The object of the Committee, and of the members generally, is to spread abroad on every hand the great and precious truths of Spiritualism. We unite and labour for this purpose, and earnestly hope for the co-operation of all who are solicitous for their fellow-men to obtain a knowledge of spirit-life and spirit-communion.

CHARLES J. HUNT, Hon. Sec.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " " 4d. " 17s. 4d.
Three " " " 5½d. " £1 3s. 10d.
Four copies and upwards, in one wrapper, post free, 1½d. each per week, per 6s. 6d. per year.

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 6, 1874.

THE MEMORIAL EDITION.

We have not dared to enter into particulars respecting the appearance of our issue of the "Letters and Tracts on Spiritualism," by Judge Edmonds, because of the difficulty in meeting the demand, and it would only have caused irritation to have descanted on the merits of a work which was not in the hands of subscribers.

Now, we think, all have been supplied, and the edition, on fine paper and bound in cloth, has been entirely exhausted. Some of the paper-bound edition yet remain, as the cloth copies have been by far the most popular. The bound edition is really a handsome book; it is on fine toned paper, which gives the volume a rich appearance without increasing it in bulk; for if a coarse thick paper had been used, the volume would have been much larger, but not so artistic in appearance. The fact that the plates have been made at various times, and are in many instances much worn, militated against the efforts of the printer to make good work; but we think much credit is due for the successful manner in which these difficulties have been overcome.

The binding is in fine cloth of mixed colours. The ornamental lettering on the back and side is interspersed with ornaments in gold and colour. On the side, in a lower panel, surrounded with floral devices, is the hour-glass, the emblem of time, or the earth-plane of existence; on the upper panel, separated from the lower by the word "Spiritualism," are a laurel wreath, accompanied by the pipe of praise, and the olive branch, the emblems of spiritual life and triumph over death. The whole get-up of the work is exceedingly appropriate, and it is one of the most handsome and attractive volumes that could possibly be imagined.

It contains much more matter than the American edition. An introductory chapter gives an account of Judge Edmonds's life and death, and of the testimonial sent to him from London. Then comes Mrs. Tappan's two orations given at Cleveland Hall, which are very valuable. The "Tracts and Letters" themselves are extended with matter purposely sent by Judge Edmonds just before his decease, and the whole is corrected and amended by the author's own hand. At the end is given a message from the Judge, and an account of his funeral. The work thus extends to upwards of 360 pages, and this, handsomely bound and sold at 1s. 6d. to subscribers for four copies, is certainly a marvel of cheapness. It was the wish of the author that the book should be sold cheaply to the people, and most assuredly the Spiritual Institution has faithfully and honestly carried out this request of the departed.

The Memorial Edition has given universal satisfaction, and has already done much to advance the cause. People who are not Spiritualists read it eagerly. Many copies have been given to friends by the adherents to Spiritualism, and a great number of copies are being lent about amongst inquiring neighbours.

Now that the book has been seen, the demand for subscription privileges is great, and it will be necessary to go to press at once with a re-issue. We want to know how many will be required, and hence urge friends to lose no time in sending in their orders, with cash. One copy, post free, 2s.; or four copies, carriage extra, 6s., bound in cloth. If a systematic canvass were made, thousands of copies might be sold, and the cause promoted in such a way as could not be effected by any other means. The book is one which suits all and offends none, and is thus adapted for universal circulation and general usefulness. The edition in paper covers contains every word in the other edition. The wrapper is illustrated with the portrait of Judge Edmonds, which gives it an attractive appearance. Of these copies a double quantity was produced, so that they are yet on sale; 2s. each, post free.

Some remarks have been made as to the delay in bringing out this work. That is easily explained. To do so required a large sum of ready money, which it was impossible for us to find. The production of this work has not been a private business speculation of our own, but a public work, in which we are simply the agent. Why, then, should we be made capitalist in such an undertaking? If £100 be required to be found to do such a work, why should it have to come out of one pocket, for we do not reap any usury to

pay for capital? Let us have a little more brotherhood in Spiritualism, and let each man bear his share in the burden and the work, and then there will be no need to grumble at delay, and no one will be harassed. In all books brought out by subscription, the cash is expected to accompany the order, to be used in producing the book.

THE FREE CIRCULATION OF THE "MEDIUM."

Thousands of copies of the MEDIUM are circulated gratuitously every year, at our own expense, and also through the liberality of the many friends of the movement. It is felt that the MEDIUM is a fit representative of Spiritualism, and gives to the inquirer a view of its principles, and also a faithful insight into the practical working of the cause. Thousands of inquirers have been brought into Spiritualism through the agency of the MEDIUM, and everyone hears it frequently said—"I first became acquainted with the subject by coming across a copy of the MEDIUM," or words to that effect, when an inquirer gives an account of how he got a first introduction to Spiritualism. On the circulation of the MEDIUM we have just received the following letter:—

In an article (page 649) of the MEDIUM AND DAYBREAK headed "Mediums Wanted for Ireland" occurs the words, "A supply of copies may be obtained gratis." If from your office, I should be only too happy to avail myself of such a privilege. Hitherto I have had such a large circulation for my copy among outsiders that, desiring to preserve the consecutive numbers for my own benefit, I have had to get another supply. I have sorely felt the want of gratis copies, as unbelievers will not buy, and I think if I can only get them to read mine they might be led to inquire into Spiritualism. Might not a club be formed for the purpose of procuring copies for gratis distribution at reduced rates by each member guaranteeing to take weekly a certain number of copies? I beg to offer this as a suggestion, and hope it may be taken up. I have the honour to remain
A TRUTHSEEKER.

For the information of our correspondent, and many others, we state that at all times surplus copies of the MEDIUM may be obtained for placing in the hands of inquirers, but at present we have no fund for the disposal of current numbers gratuitously. We have seriously considered the propriety of reducing the price of the MEDIUM to one penny per week, and have introduced the question personally to some hundreds of Spiritualists, and the suggestion has met with universal approval. We find that the MEDIUM has not one-fourth of the circulation it might have if all Spiritualists did what they could to promote its sale. We find that the efficiency of the cause is exactly measured by the eagerness with which the MEDIUM is circulated, and in the coming year we intend to institute an agitation for more universal attention to this highly important matter. To do so requires no risk, no fresh steps to be taken, no expenditure. All that is necessary is a little more systematic work, and no work can bring in a better harvest for Spiritualism. If our friends will help us, and work for the MEDIUM as if it were their own bantling, which indeed it is, then we would at Christmas reduce the price to

ONE PENNY PER WEEK,

and continue printing it the same size as it is at present. We do not intend to lose by this step—it need not cost a farthing of money. If we can double our circulation, we can produce the paper at 1d. at the same relative cost as we do now at 1½d. All that is wanted is for each reader to get another; but we feel certain that there are readers who could get twenty more at 1d. per week. We also urge the suggestion of our correspondent, that a fund be formed, and a movement set on foot, to circulate say 1000 copies gratis weekly. For £100 guaranteed we would give freely 1000 copies of the MEDIUM weekly for a whole year. Perhaps some good soul will put down the £100, and then we shall want say 100 distributors, who could take on an average ten copies weekly for extending into new hands. Perhaps the best plan would be for as many volunteers as possible to come forward and say what they could distribute weekly, and another army to come forward and say how much cash they can give. The system would be, however, liable to abuse, as the paper might get into the hands of individuals who would sell them and appropriate the proceeds. Without being thus misapplied there is a wide field for honest work, and it is a work which has been done to a great extent already. Who is going to try to make the MEDIUM 1d. next year?

A COMFORTABLE FAMILY PARTY OF LONDON SPIRITUALISTS.

Everybody is yearning for a free-and-easy, refined, enjoyable, and social *r union* of the friends of Spiritualism. The Doughty Hall is such a quaint place, and the ante-room is so commodious for the refreshment department, that the ladies—bless them!—begin to wonder how they would look in these cushioned thrones of the Knights Templars, and the gentlemen standing on the lower step helping them to nice things. Well, they seem to think it must be done, and they are eager that some undaunted soul should "propose" the matter and ask that the happy day be named. Now it is proposed, and we hope all who are inclined to participate and help to make the evening an enjoyable one, will meet at the musical practice on Wednesday Evening, at the Spiritual Institution, and talk the details over,—when it is to be, what price the tickets, what refreshments, who is to preside, who shall sing and play, speechify and recite, and who will take all the trouble, and be content to receive as payment whatever grumbling may occur as an inevitable necessity. Somebody can suggest a means of disposing of the surplus funds.

DR. SEXTON'S REPLY TO PROFESSOR TYNDALL.

This work is now ready, and the copies are being distributed to subscribers. It appears in two forms—in paper wrapper, published at 1s., and in handsome cloth, published at 2s. 6d. To subscribers the prices are, for the paper covers 6s. per dozen, and for the cloth binding 12s. per dozen. The work has already done a great deal of good, and has enjoyed an extensive circulation through the *MEDIUM*. We have also received many orders for it in a separate form, and feel sure that when the book is seen many will desire to avail themselves of the low price per dozen.

The subscription list will be kept open for a few days longer that intending purchasers may send in their orders.

DR. SEXTON AT DOUGHTY HALL.

A REVIEW OF J. S. MILL'S NEW BOOK.

Dr. Sexton will open his winter campaign by giving a helping hand to the Free Gospel Series, at Doughty Hall, on Sunday Evening. As usual, the Doctor has got something new in his budget, and it will be instructive to all to hear his "Critical Examination of J. Stuart Mill's recent work on Religion." We need not urge London Spiritualists to attend, as, no doubt, the hall will be crowded, but we would warn all who desire a good seat to be present in time as the accommodation is strictly limited.

The Doughty Hall is at 14, Bedford Row, Holborn. Service at 7. Admission free.

DR. MONCK'S SEANCE AT THE SPIRITUAL INSTITUTION.

On Wednesday evening Dr. Monck gave one of the most remarkable seances at the Spiritual Institution which has been seen in this country. It was all done in the light. Tests were given plentifully. Spirit-hands were seen to act, and a variety of things took place of the most convincing kind. Dr. Monck ought to be kept in London, and at the rate of engagements he is now receiving it is not likely he can leave it soon. We shall give an account of the seance next week. The proceeds, £3 10s., were entirely devoted to a suffering family. If sufficient names are obtained by Monday, Dr. Monck will give another seance on Wednesday evening. Tickets, 5s. each.

SUNSHINE.

Peeping in at open doors,
Dancing on the nursery floors,
Lighting up the children's hair
With a golden halo rare;
Gilding o'en the broken toy
With a tiny sunbeam coy;
Laughing at the blooming flowers
Flooding brightly summer bowers;
Peeping at the birdie's nest
In the maple's leafy crest;
Answering with a pleasant look
Kindly welcome from the brook;
Lying hotly on the meads,
Drying up the dewy beads;
Shining equally the same
On the lady and the dame,
On the mansion's stately halls,
And the cottager's bare walls;
Making light the darkest place
With a glorious veil of grace;—
Thus the sunbeams daily pour
On the earth their golden store,
Gladdening all things with their love,
Drawn from ceaseless wells above.

London.

EMMA C. BICKELL.

THE STEAM-SHIP AND FACTORY SHAFT-COUPLING COMPANY, LIMITED.

It is undoubtedly refreshing in these days of joint-stock enterprise to find that a long-felt public want has been recognised, and is now to be utilised through those means. The want we allude to is that of some simple but efficacious means to be adopted for remedying accidents that more frequently occur at sea than any others, and more likely to lead to disastrous and costly results, viz., the breakage of screw or paddle shafts. This desirable end it would now seem is in a fair way to be carried out, thanks to the above-named company, who, in bringing this to a successful issue, will deserve not only the thanks of the civilised world, but also the gratitude of those who intend to become shareholders, as we cannot but think that in addition to its absolute requirement by all vessels using steam-power, it must undoubtedly prove a highly remunerative investment.

On perusing the list of directors, we are struck by both the standing and practical experience of the gentlemen who compose it, as it is evident that this is not one of those mushroom boards we are unhappily too much accustomed to, but one that clearly understands the nature of the work to be done by the company, and, as such, to carry it out, with a desire to benefit both the marine service and the shareholders. It is also a matter for congratulation that they will be materially assisted in their undertaking by so careful and experienced an engineer as Mr. Cromwell Varley, as there can be no question but that his ability and energy will largely aid in making the company a success. Taking these facts into consideration, and also that those who become shareholders will not only probably reap a rich pecuniary return for their investment, but also have the satisfaction of knowing that to a certain degree they will afford substantial support to Mr. Plimsoll's humane efforts, there should be no doubt as to the ultimate success of the company.—*Joint Stock Companies' Journal*.

INSTITUTION WEEK.

The announcement, made last week, of an organised movement upon the "Hospital-Sunday" principle, for funds in aid of the Spiritual Institution, has been received with such a large amount of favour and cordial offers of support that lead us to indulge in the most sanguine expectations as to the final result of the movement, and which will do more to dissipate the charge brought against Spiritualists, as being the most inert set of human beings under the sun, than volumes of talk. The movement is taking a decided hold upon the good feeling and benevolence of all shades and distinctions of Spiritualists, and will eventually result in much good to the general cause.

Inquiries are being made as to how it is proposed to carry out the design. The matter is simplicity itself. In every town, city, or village where Spiritualists have an abiding-place, there it is proposed that some leading mind take the initiative, by constituting himself or herself the appointed local leader, and keeping the subject-matter of the movement well before their friends until the time arrives for decisive action. This may be done, either by a personal canvass, or by bringing the subject prominently forward at the usual weekly gatherings or seances. Important aid can likewise be rendered by mediums kindly consenting to give a special seance, and publicly notifying the fact.

It is with much pleasure we announce that Mr. C. E. Williams, of "John-King" celebrity, has, in the most generous manner, volunteered to give a special seance in aid of the movement. Our friends who are endowed with the great gift of mediumship, cannot do better than emulate the example of Mr. Williams; and if all are actuated by his kindly feeling, success to the movement is certain.

Look at the immeasurable power exerted by members of various religious denominations in favour of certain pet projects, and the success that attends their efforts. Missionary enterprises are inaugurated, colleges founded, asylums and schools built, and a host of other charitable and laudable designs carried out successfully from sheer determination to succeed. Let Spiritualists, one and all, put forth their combined strength in favour of this movement, and it will ever after be a red-letter week in their calendar.

All communications to be addressed to the hon. sec., Mr. Thomson, 8, Brunswick Crescent, Coldharbour Lane, Camberwell, London.

MR. BURNS AT NORTHAMPTON.

Mr. Burns will visit the Spiritualists of Northampton on Saturday (to-morrow) and on Sunday, Nov. 8, attend a conference of local Spiritualists at the Mechanics' Institute in the afternoon, and in the evening give a public lecture in the same hall. It is hoped the friends of Spiritualism in the locality will come out freely to the conference and see what they can do to sustain each other and promote the cause. Also use their personal efforts to get a good audience for the evening.

A COMFORTABLE HOME.

Mr. Editor,—Will you allow me to use your columns to inform those of your readers who may be looking out for comfortable apartments in the country, that I can direct them to some where they may enjoy all the comforts of home at a moderate cost. I have lodged in the house myself, and was never made more comfortable. The villa is semi-detached, with fields and lovely scenery all round, and the air is most salubrious. It is situated near two stations on the London and Brighton Railway, about twenty minutes' ride from town. Trains to and fro every few minutes.

The tenant of the house is highly respectable, and known to Mrs. Gregory and myself. I will be pleased to furnish name and address. 15, Southampton Row, High Holborn. F. W. MONCK.

GERALD MASSEY had a full audience at Greenwich on Tuesday evening, but the speaker's definitions were so straightforward that he was not allowed to finish his lecture. We hope Gerald Massey will get a hearing elsewhere.

"STRANGE STORY."—The correspondent who, some few weeks past supplied this to us, states he heard the story about two years ago in Dublin, and recently had it confirmed, with some additions, by the captain and mate of the screw steamer "Star," trading from Dublin to Liverpool. This may be a further clue to the full investigation of circumstances.

MR. BURNS left London late on Wednesday afternoon, delivered a lecture on Spiritualism at the Mechanics' Institute at Sheffield, and was home again by 4 o'clock on Thursday morning to go on with the printing of the *MEDIUM*. It was the first lecture on Spiritualism in Sheffield, and a great success. The speaker got his railway fare, and the balance is placed to account in the ledger of the inner kingdom.

SCIENTIFIC DOGMATISM.—Lately we charged Professor Tyndall with being a scientific dogmatist, in the same sense as the persecutors of Galileo were theological dogmatists. As a parallel thought, we find James Martineau saying: "The exclusive pretension, long set up by theology, to dominate the whole field of knowledge, seems now to have simply passed over to the material sciences." This spirit of dogma—born of self-sufficiency and intellectual narrowness, and producing the appropriate fruits of scorn and intolerance—may be expected to exhibit the same repulsive features in all ages. History, too, may be expected to repeat itself in this as in other matters. The theologians were so blind that they could see nothing but worry and disturbance in Galileo's tubes and glasses; and Professor Tyndall is hardly to be blamed if he can see no more in tilting tables and spirit-photographs. But there is a curious irony of fate in its selection of a distinguished physicist of our own day to dance unconsciously to the same tune as the persecutors of Galileo unconsciously danced to three centuries ago. One would never have anticipated that the dogmatic spirit had been driven from the camp of theology, only to find a home in the camp of science.

WONDERFUL MANIFESTATIONS AT BISHOP AUCKLAND.

To the Editor.—Sir.—On Monday night last we, the undersigned, attended the circle held at Mr. Faucitt's, Clyde Terrace, Bishop Auckland, when the following phenomena took place:—

There were present nine persons, the medium, Miss Annie Faucitt, included. We, the sitters, commenced by singing, and in about ten or fifteen minutes we all saw dim forms flitting about the room, and near the cabinet, then there came the form of a tall and graceful figure robed in white, but lovely indeed to look upon. She walked towards Mr. Faucitt, with whom she shook hands, patted his forehead and cheek, then to Mrs. Faucitt, doing somewhat the same, then to the next sitter, Mrs. Faucitt's daughter, then to Tom Faucitt, then to myself, and after apparently making a somewhat minute examination of me, patted my head and cheek, and then shook me cordially by the hand. I may say that the hand was long, boney, and cold, and altogether different to that of the mediums. She then passed to Mr. Thomas Brown, of Howdon-le-Wear, patted him and shook hands, then to Mrs. and Miss Gordon, then crossing the room to Mr. and Mrs. Faucitt, embraced and kissed them in a way most wonderful. The spirit went to a table and wrote, "Keep the conditions." This figure was somewhat taller than Miss Faucitt.

The next spirit that came was different altogether, being taller and having a more rounded form; she wore no covering on her head, and consequently her features and hair were visible to all; had a pretty face and long flowing hair; her robes were much longer than the other, and judging as best we could, the train would be at least three feet from the body; it was draped in white, and had on, apparently, a great deal more than the first one. She stroked all of us on the forehead, and in a pleasant manner pulled my beard; the hand was warmer, softer, and larger than the previous one.

The next spirit was in colour a black one, and less in stature than the other two. She passed across the room to a recess, and took therefrom a tambourine, which she played in a very wonderful manner. Apparently fatigued, she sat down on the floor and continued to play the tambourine to the tunes which we sang, "The Keel Row" and "Johnny Comes Marching Home." She showed us her black hands, arms, and legs.

In the course of a little time, "Valeena" controlled the medium, with whom we had a lively chat. She told us "that the little fool would not come out, as she wished the strangers to shake hands with the medium while she was in the room and visible to all the sitters." But in due course, this most convincing proof of the genuineness of the phenomena took place; for while each of us (Mr. Brown and myself) shook the hand of the medium, the little spirit appeared in the room. It was the spirit of a child about three years old, and stood near to Mr. and Mrs. Faucitt while this took place.

Thus ended one of the most wonderful seances it has ever been our good fortune or pleasure to attend, and to Mr. and Mrs. Faucitt and family hereby tender our most heartfelt thanks.—We are, dear Sir, yours obediently,

Bishop Auckland.

I hereby certify that I witnessed the above facts, as stated by Mr. Hull.—Yours respectfully,

THOMAS BROWN.

Howdon-le-Wear, vid Darlington.

MANIFESTATIONS AT BIRMINGHAM.

To the Editor.—Dear Sir.—Having recently had very wonderful manifestations of spirit-power through the mediumship of Mrs. Groom, who with rare generosity and kindness of heart has given up two evenings per week to sit as medium at our two open circles (Wednesday and Sunday), I thought an account of a circle held in our rooms on Friday last, 23rd inst., would not be uninteresting to at least some of your readers.

There were present a company of nine persons, beside the medium, including such well-known workers as Messrs. Franklin, Hill, Huskisson, Valter, Groom, and our secretary, who arranged themselves round our usual seance-table, which soon evinced unmistakable signs of life and intelligence, answering our queries as we put them, also giving us directions as to the placing of the sitters, so as to sit in harmonious relation to each other. After singing our old and time-honoured hymn, "Let the lower lights be burning," we were requested to turn out the light; not, however, before we had all been searched, and each one joined hands, to prevent, if possible, the question which is continually being put to us by unbelievers, Are you sure that no one did it themselves? This is a thing (joining of hands) which we always do at our dark seances. After another hymn had been sung, the medium, as is usually the case when anything great takes place, was shaken very much, as were also Messrs. Huskisson and Valter; it was not, however, for long. Immediately we were told that a light was wanted, which had no sooner been struck than we found a few small flowers on the table, looking as fresh as if only just gathered, with their leaves not at all crushed or in any way disturbed (as would have been the case if the sitters had brought them concealed), and in every respect bearing out the theory that they had been brought by our friends now in spirit-life.

After an interval of about five minutes the gas was again put out, the sitters observing the same rules as before about touching hands. We were indulging in another hymn, when the bell was taken up some distance from the table, and kept time very correctly to the tune we were singing. A tambourine which was on the table was then played, being taken round to each sitter, hitting them on the head with it, and answering questions. The tubes were next heard in commotion on the table, two persons sitting opposite being hit at the same time with them. The tambourine was next heard outside the circle, and afterwards being asked if they would try and tap the ceiling with it, answered, "Yes," but whether for want of power, or from some other unexplained cause, it was not done, notwithstanding the fact that it went very high. Spirit-hands were next felt—as many as four or five different hands being materialised at the same time. I may mention here that as "Mr. Hawkes" and "John King" are the controlling spirits at our circle, their hands were the most felt, but two children's hands were placed on many of the sitters, stroking them, as if they fully appreciated being able once more to communicate with their friends.

"John King" next spoke in the direct voice, giving us his name thus, "John"—"King," also favouring us with instructions as to future sittings. "Mr. Hawkes" took the next opportunity of speaking to us; some of the sitters who were old friends of his recognising his voice, &c. After a few more minor manifestations, our sitting closed with our singing the new version of the doxology, all attenders at the seance being most gratified with the marvels and wonders they had witnessed, praising in their hearts that One who permits them once more to commune with their friends who have passed beyond that dreaded portal of death, and are now enjoying the fruits of their labours here in that land of love and spirit-gladdness beyond.—I am, Sir, yours truly,

A MEMBER OF THE CIRCLE.

[The version of the doxology alluded to will be found in connection with the music in another part of the paper.—Ed. M.]

MRS. OLIVE'S MEDIUMSHIP.

To the Editor.—Dear Sir,—Will you grant me a small space in your esteemed paper to say a few words about Mrs. Olive and her mediumship, which we have always found exceedingly truthful? We have frequently had the pleasure of conversing with our own friends and relations in the spirit-land. "Dr. Forbes," her principal medical control, has been our family doctor for two years, and has prescribed, not only for ourselves, but many friends, and all have derived great benefit from his advice and magnetism. "Sunshine," a little Indian spirit, has given me many valuable tests, and advice on business matters, which have often proved of great service to me. "Hambo," who was an excellent medium when on earth, says that his work now is to assist in developing mediumship in others, and he is generally very successful. Friends wishing to investigate Spiritualism cannot do better than attend some of Mrs. Olive's seances, although the private ones are always more satisfactory.—I remain, dear Sir, yours truly,

8, Hanover Place.

ARTHUR MALTEBY.

MESSRS. PECK AND SADLER'S SEANCES.

We have received a variety of reports from Captain Hudson and others, and cut the following from a local paper:—

SPIRITUALISM.—WHAT I SAW AT CANTON.

To the Editor of the "SOUTH WALES DAILY NEWS."

Sir,—Any intelligent opposer of Spiritualism must at least admit that it is spreading like wildfire. The fact that theology meets it by babbling of the devil, and that science until recently refused to investigate it, has in no manner deterred people from earnestly looking for evidence of an existence beyond the grave. By invitation, I and some friends went to the above place one night, was introduced to Captain Hudson and Mr. Caney, of Swansea, several ladies, and a number of respectable and intelligent-looking persons, and who appeared quite sharp enough not to be duped. In our conversation before the seance commenced, in reference to some remarks about being deceived, it was observed by a very influential Spiritualist, "Look here, we are nearly all Spiritualists here to-night, and it is not at all likely we are come here to deceive each other. We have assisted to develop the medium from table-tipping to what you will see to-night, and we shortly expect, at least it is promised, that they will materialise themselves, and show themselves bodily as they were on earth-life, and we likewise expect that much of what you will see to-night will eventually be done in the light." I said that the great objection with inquirers was in consequence of the seance being in the dark. They frankly admitted the reasonableness of the objection, but said that they were bound by the same law as the photographers in developing their pictures. After the circle had been formed, which would be too voluminous to go into in detail, the command to put out the light was given, together with a request to sing "Home, sweet home," when almost immediately the instruments, consisting of two guitars, piano, tambourine, and concertina began floating about the room, almost simultaneously creating a fearful discordant din. I should have said that the two mediums, Messrs. Peck and Sadler, were previously entranced, and sat on two chairs apparently helpless; but distinctly above this din was heard a strange spirit-voice calling the sitters by name, holding a continued and animated conversation on various topics, and cracking jokes with the ladies, touching the sitters all round with the instruments, and sometimes with the hand, which appeared as tangible and warm as any living material hand.

"Home, sweet home," was again vocalised, but this time the spirit called "Richard" requested the audience to take the pitch from him with the accordion, which was done, and we were accompanied by him with the accordion. Being myself a musician, and a pretty fair judge of music, I must say it was the most elaborate and beautiful accompaniment I ever heard, and I was sorry when it terminated. A light was then called for, and we found one of the mediums tied up in such a way with ropes, that it would have occupied anyone for fifteen or twenty minutes to untie him. The circle were invited to examine or untie him if they thought proper, but it was agreed that he was to be left in that state, and the lights again put out. The same phenomena again occurred, and we were told to look out for spirit-lights, and in a few minutes brilliant and beautiful lights were floating around the room and over the heads of the still-entranced mediums. These, with a hearty "Good night and God bless you," terminated the seance. These seances are held nightly, I understand, and at the moderate charge of one shilling. If now I am asked where all this is to end, what is to come of it in case familiar converse with visitors from the other world shall continue to be permitted here, I reply that that is not our affair. We have to deal for the present with facts, not with results from facts.—Yours, &c.,

MARMION.

Captain Hudson reports as follows a seance which took place on October 23:—

At eight p.m. a circle as usual was formed; mediums, Peck and Sadler. Several ladies and gentlemen were present. Then altogether, before joining a circle or putting the lights out, the spirit-guides were consulted as to the proceedings of the evening. When the room was darkened, immediately the instruments began to play. "Richard," the physical spirit, talked to us all, inquiring after our health and happi-

ness. The mediums joined hands with us, and were soon entranced. The spirits sang and talked with their own voices most sweetly. Then appeared most brilliant spirit-lights in various parts of the room. "Richard," the spirit, at the same time sprinkling us with a sweet perfume. The scent-bottle was given to me by a spirit. The room was lighted up again. The table had been lifted over my head and placed behind me with its feet up. This was done without any noise, or anyone knowing it had been done. The spirits, before the lights were out, had wished us all good night, and said "God bless you." Several other things were done, which I need not repeat. The seance ended to the satisfaction of all present.

DR. HITCHMAN ON PROFESSOR TYNDALL'S SPIRITUALISM AND MATERIALISM.

Last Sunday afternoon and evening, Dr. William Hitchman, delivered two scientific and philosophical addresses in the Islington Assembly Rooms, on behalf of the Liverpool Psychological Society, under the respective titles of "Professor Tyndall's Materialism" and "Professor Tyndall's Spiritualism." There was a large and attentive audience on both occasions. As a matter of course the celebrated address of the President of the British Association for the Advancement of Science, at Belfast, came in for a goodly share of critical dissection at the hands of the doctor, who is himself no novice in dealing with the spiritual, mental, and physical constitution of mankind, having been for many years a well-known lecturer on metaphysics in various institutions here and elsewhere, as well as on anthropology, zoology, and the natural history of men, animals, and plants, especially at the Anthropological Society. The lecture on "Materialism" was delivered in a scientific manner rather than a polemical spirit; albeit the lecturer evidently wanted to hurt, as well as hit, the opponents of that spiritual philosophy, ancient or modern, which maintains the existence in man of an immortal "something," called spirit, soul, or mind. There is no more identity of nature, said the lecturer, between molecular motion and human thought than there is between the taps of an electric telegraph machine and the mechanical pulsations of the lover's heart, or the broad catholic-inspiring thought of reason—soaring, as it were, on angel-wings to heaven, and entering the eternal protest of the intellect against the identity of two sets of conceptions as adequate or equivalent representations of spirit, mind, and matter. Law rules spiritual phenomena quite as much as physical phenomena, and the impartial mind is just as free from the possibility of error in Spiritualism as it is in materialism, when it elicits by a vigorous logic that spiritual truth which underlies each group of material facts presented to human senses. Controverting the statements of Professor Tyndall, step by step, throughout the chief principles of organic science, he strongly maintained the spirituality of man, both for time and eternity.

Dr. Tyndall and his friend Dr. Huxley might visit the glaciers of Switzerland again, and again, and he thanked them heartily for their joint opinions of their structure and motion, or the physical basis of human life; their investigations on the truths of natural history, the polarity of diamagnetic force, the beautiful researches, especially on the magnets, optic properties of crystals, and the relation of magnetism and diamagnetism to molecular arrangements in general; the action of aqueous vapour upon radiant heat, that checks the flow of terrestrial warmth into infinite space, and thus renders this our planet the third in order from the chief star, at present inhabitable for men, animals, and plants. But when he publishes a new edition of his work on "Sound," let him remember there is a mode of motion elsewhere—in materialised spirit-forms, &c.—of which he has now neither an adequate nor sound philosophical experience. Demonstrations of modern spiritualism were not discoverable by the mere operation of individual thought, but were dependent entirely on that force, or faculty, which was everywhere existent as life immortal in the universe of spirit, and though there never had been a true parallelogram, circle, or triangle, in a world of molar molecules, which ends in the infinite azure of materialism, the truths now demonstrated by the science of spiritualism would retain their evidence and certainty for ever and ever.—*Daily Post*.

APPARITIONS.—The *Lancet*, in a recent notice of the Rev. B. W. Savile's work upon apparitions, published by Longman and Co., observes that it is unfortunate that it has been so much the fashion among scientific men—for even science has its fashions—to relegate without ceremony and without inquiry all tales of apparitions to the domain of superstition. Something more might be done than has hitherto been attempted, to place upon a rational foundation a subject which has in all ages of the world excited the curiosity and interest of a large portion of mankind. The work observes that in the case narrated, where two or more persons do the same thing, illusion would be insufficient as an explanation of the mysterious appearances.

ANTI-VACCINATION CONFERENCE AT BIRMINGHAM.—A report has been issued by Mr. C. Gillett, Woodgreen, Banbury, from which we extract the following paragraph:—"Above 100 delegates met at the Conference. We noted one or more from Newcastle, Leeds, Sheffield, Keighley, Dewsbury, Lincolnshire, Leicester, Lancashire, Stockport, London, Hampshire, Devon, Oxon, and two or three from Birmingham. Papers were read by Professor Newman, Rev. W. Hume-Rothery, C. Gillett, and Colonel Clinton; also a letter from John Bright, M.P., expressing his doubts as to the wisdom of compulsion, and condemning as monstrous the law which imposes repeated fines, and saying it ought to be repealed. A good deal of time was then occupied with the question of the manner of forming the League, and it was finally concluded by a unanimous vote to call the League now instituted the National A. C. V. L., and to request the Leagues already existing to co-operate with this central one. Officers were then elected, viz.:—President, the Rev. W. Hume-Rothery; Treasurer, C. Gillett, Banbury; W. Young, of London, to be requested to act as Secretary, in conjunction with Mrs. Hume-Rothery and Mrs. R. B. Gibbs. The question of a periodical was left to the Executive Committee, but at present it was advised that an occasional Report be considered sufficient. To assist in the payment of fines was also left to their discretion, and a sub-committee having been appointed to draw up rules, &c., which will be printed and circulated to correspondents, the Conference closed at about 6.30."

A SPIRIT-PHOTOGRAPH FROM MANCHESTER.

Dear Sir,—At the request of Mr. Charles Williamson, of No. 2, Wellington Street, Lower Ardwick, Manchester, I have sent you a copy of the first spirit-photograph taken in this city, through the mediumship of a little interesting girl of twelve years old, the daughter of the above gentleman, who has but recently begun to investigate Spiritualism by holding a circle at his own house for the benefit of himself and one or two friends. Some time last month they were told at one of these meetings to take the child to Mr. T. M. Waters, photographer, of 105, Hyde Road, when they should be rewarded with a spirit-photograph. They went accordingly on Saturday, October 3, at four p.m., but apparently without result. At their next meeting, however, they were informed by their guides that such was not the case; the artist had noticed a cloudy substance upon the negative, and, to avoid repetitions, had rubbed it off with his thumb. This information was confirmed on the following Saturday when they were told to go again, and when the artist was questioned he admitted having done so; but upon this occasion he was requested not to interfere with the picture at all, and the result was as you have it upon the carte enclosed.

We are told that other more important phases of spirit-photography through the same means may be expected.—Yours truly,
34, Walnut Street, November 2, 1874. RICHARD FITTON.

The spirit-likeness, we are informed, is a Dr. Nathan Pearson, Old Kent Road, London, and shall be glad to have this confirmed.

[This photograph is different from any we have seen; the face is very distinct in a cloudy substance over the left shoulder of the sitter. We are not in a position to judge of its genuineness, but will be glad to show it to anyone who chooses to call.—Ed. M.]

A LONDON MEDIUM AT NEWCASTLE.

Dear Mr. Editor,—Will you allow me a short space for the following facts? I have been a careful student of the phenomena of modern Spiritualism for some nine months, devouring its literature with an intense avidity, but never hitherto had the opportunity of ocular demonstration.

On Thursday evening last I went to the Freemasons' Hall, Newcastle, to ask admission. While waiting at the door, a strange gentleman also came up, and asked me if there was to be a seance that evening. I replied that there was, but doubted that either of us would gain admission, being strangers. My doubts were realised, since we were both informed that strangers would not be admitted, notwithstanding said gentleman presented his card (he having been a member of the Marylebone Association). He informed me that his name was Mr. J. T. Rhodes, and that he had just arrived in Newcastle that week. I was kindly invited to his apartments, unaware that he was mediumistic, when, after sitting for two or three minutes, conversing about various topics, my friend was suddenly controlled, his spirit-guides announcing their presence by three loud tilts on a small table near which we were seated. I immediately received some remarkable tests from a deceased sister, which impressed me in an extraordinary manner, as the medium did not then know my name or that I had a sister in the spirit-world. I then invited him to my house on the following day, when the manifestations were more marvellous still, consisting of tests from my deceased mother, which could not possibly be known to any but myself. I will not enter into details, but simply record these facts as the most powerful table manifestations I have yet witnessed. Also the gesticulations of the medium and the force and power with which he was used were sufficient to convince the most sceptical that there was an independent force and intelligence at work irrespective of the medium.—I am, Sir, yours faithfully, WILLIAM HORSLEY ROBINSON.

13, Grainger Street West, Newcastle, October 29, 1874.

A DEBATE AT MANCHESTER.

To the Editor.—Sir,—I have been requested to write to you as Editor of the *MEDIUM* by several gentlemen who have been appointed to act as a committee for Mr. Charles Watts, for the purpose of arranging a debate between himself and Dr. Sexton. They wish to inform the Spiritualists of Manchester that the reason the contemplated debate has not hitherto taken place is that Dr. Sexton up to the present time has not, he asserts, been able to appoint a committee to represent him in Manchester. He stated publicly last December that he would debate Spiritualism, secularism, and Christianity with Mr. Watts, and as the secularists of Manchester and district are desirous that the debate should take place, we (Mr. Watts's committee) wish to know if there are any Spiritualists in Manchester who will put Dr. Sexton forward as their advocate. If so, will they kindly correspond with me at 143, Parker Street, Bradford, near Manchester.—Yours, &c., WILLIAM JACKSON.

[Since we received the above letter we have seen Dr. Sexton; and he says that the reason why he has not been able to meet Mr. Watts has been because of the difficulty in finding a local committee. No doubt this letter will have the effect of calling out parties who will be able to make the necessary arrangements. Dr. Sexton is quite prepared for the discussion.—Ed. M.]

THE VEGETARIAN SOCIETY has had excellent annual meetings, and the cause appears to be endowed with renewed life. Our readers should take care to see the *Dietetic Reformer*, monthly, price 2d. It is a useful and instructive periodical.

The *Kensington News* thinks our notice of Dr. Davies's performance, at Chelsea, on the "Pros and Cons" of Spiritualism "intolerant." The clerical mind can "tolerate" anything and everything but the square, open truth. There is no "shibboleth" in Spiritualism, except an unreserved sacrifice of all selfish expediences for the truth. This "real genius of Spiritualism" is not to be found in any church representative. The world does not want "broad doctrines," but definite facts and purposes. Is it not written, "Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it?" Do not let us have cant about "breadth," which signifies accommodation to the prejudices of the ignorant, but the straight truth, which can be found only by those who enter by the "strait" gate.

TEA-PARTY AT HALIFAX.

Dear Editor,—I do not think you have had much news from the Halifax Psychological Society for some time; therefore I have taken the liberty of sending you a few lines respecting their last tea-party, which was held on Saturday, October 31. We had the company of Mrs. Barnes and Mrs. Scattergood, the former from Nottingham, the latter from Batley Carr; also friends from Dewsbury, Batley Carr, and other places, which, including a goodly company of our own members, made up a very pleasant party.

After tea, there was singing, speaking by Mrs. Barnes, reciting, reading, and a song. Then some of the friends gave their little experiences in Spiritualism, which continued till after nine o'clock, when the young folks had their turn, in the shape of dancing and general amusement.

On the following Sunday, Mrs. Barnes gave discourses to good audiences. She was ably seconded, in the evening, by Miss Longbottom, of Halifax (trance medium), and Mrs. Leach, of whose residence we are not informed. The society is earnest, healthy, and prosperous, all doing their utmost for the general weal.—Yours fraternally,
November 2, 1874.

TYPO.

MR. BURNS is expected to visit Halifax, and give a phrenological entertainment on Saturday evening, November 21, and two discourses on Sunday, November 22. Further particulars will be given next week. A conference of the friends in the locality should be arranged.

LIVERPOOL.—Dr. Sexton is engaged to lecture at the Concert Hall, Lord Nelson Street, on Thursday and Friday, November 19 and 20. Mr. John Priest will deliver two addresses in the Islington Rooms on Sunday next. Afternoon lecture, "The Creeds of Christendom"; evening, "The Prophet of Nazareth."

BISHOP AUCKLAND.—Mr. Thomas Everitt of London will give an address in the Town Hall on Sunday evening, and on the 29th instant Mr. Burns will attend a conference at the same place in the afternoon, and speak to a public meeting at night. He will also lecture on Monday evening, November 30.

THE SUNDAY LECTURE SOCIETY, St. George's Hall, Langham Place, commenced their course for the season on Sunday last. On Sunday afternoon, November 8th, 1874, at four o'clock precisely, Alex. V. W. Bickers, Esq., Lit. and Phil. Dr. (Foreign Corresponding Member of the Berlin Society for the Study of Living Languages) will lecture on "Some Phenomena in the Realm of Speech." Syllabus: Fallacies and popular superstitions concerning the origin and nature of human speech; among the Hebrews and ancient Greeks; in the Middle Ages; among the learned and linguists of our own times—The growth and development of language dependent upon natural laws, though influenced, in matters of detail, by external conditions of life—The so-called parts of speech: organism, functions, relationship—How adjectives grow into nouns—How the so-called common and proper nouns will interchange functions—How it is that not a single new word is now ever added to the general stock of language; and by what processes words may be selected for the performance of new or additional functions—The primary meaning of all words derived from concrete objects and facts only—Words diverging from the parent stock are apt to modify the primitive denotation both in degree and in kind; the laws of denotational development briefly considered—Summary.

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 8, at 7 o'clock. Doors open at 6.30.

Soft Voluntary.

Allegretto Con Moto—Mendelssohn.

HYMN No. 140 in the "SPIRITUAL LYRE." Tune—"Chester."
(Tune in another column.)

- | | |
|---|---|
| 1 Holy Spirit, kindly bless us,
As we meet in love to-night,
Let no earthly care oppress us,
May our souls be filled with light. | 2 Loving spirits hover o'er us,
Angels bright in truth's array,
Ope the path of life before us,
Lead us on to cloudless day. |
| 3 Let no jarring thought divide us,
Sweetest harmony be ours;
Wisdom's richest feast provide us,
As we pass these happy hours. | |

READING OF SCRIPTURE.

HYMN No. 76 in the "SPIRITUAL LYRE." Tune—"Alma."
(Words and Music in another column.)

INVOCATION.

HYMN No. 45 in the "SPIRITUAL LYRE." Tune—"Rockingham."
(Words and Music in another column.)

ORATION BY DR. SEXTON ON J. S. MILL'S NEW BOOK ON RELIGION.

Doxology. Tune—"Old Hundredth."

(Words and Music in another column.)

Voluntary—Maestoso Marcia.

A voluntary contribution to defray expenses.

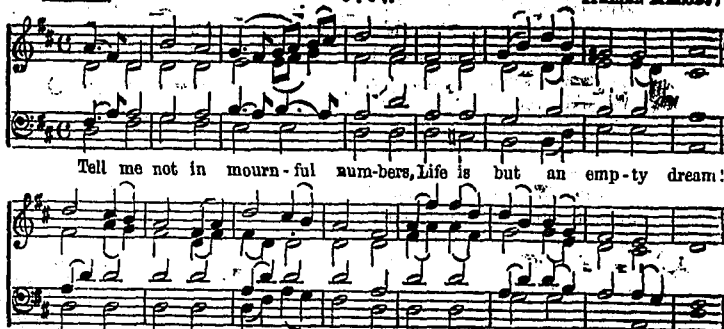
MRS. TAPPAN'S TWO ORATIONS,
TEMPERANCE HALL, TEMPLE STREET,
BIRMINGHAM,
WEDNESDAY EVENING, NOVEMBER 11.

HYMN No. 76 in the "SPIRITUAL LYRE."

ALMA.

8757.

ITALIAN MELODY.



Tell me not in mourn-ful num-bers, Life is but an emp-ty dream:



For the soul is dead that slum-bers, And things are not what they seem.

- | | |
|--|---|
| 2 Life is real—life is earnest;
And the grave is not its goal;
Dust thou art—to dust returnest—
Was not spoken of the soul. | 4 Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us,
Footsteps on the sands of time: |
| 3 Not enjoyment and not sorrow,
Is our destined end or way:
But to act that each to-morrow
Finds us nearer than to-day. | 5 Footsteps, that, perhaps, another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again. |

6 Let us, then, be up and doing;
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait.

INVOCATION.

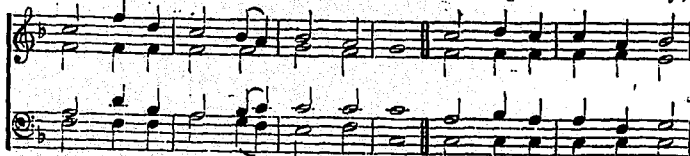
HYMN No. 69 in the "SPIRITUAL LYRE."

ASCALON.

668, 668.



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



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



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

- | | |
|---|--|
| 2 No more we sigh and mourn
O'er loved and loving gone;
They throng around the path we go;
They bless us in our home,
Are with us when we roam,
Our conflicts and our triumphs know. | 3 The grave hath lost its dread,
To us there are no dead,
But all do live and love as one;
Our doubts and fears depart,
In each and every heart
The holy will of God is done. |
|---|--|

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

ORATION BY MRS. TAPPAN.

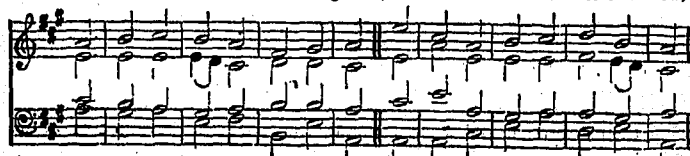
Doxology (New Version).

OLD 100th.

L.M.



Praise God from whom all blessings flow, Praise Him all creatures here be-low,



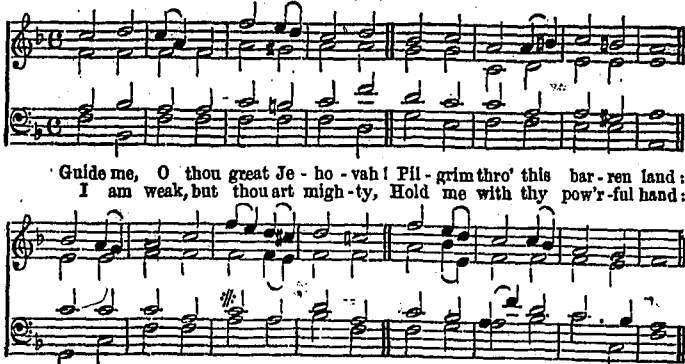
Praise Him ye Saints that dwell a-bove, Praise Him my Soul, for God is Love.

THURSDAY EVENING, NOVEMBER 12.

HYMN No. 12 in the "SPIRITUAL LYRE."

MOSCOW.

87.87.87.



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



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

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

INVOCATION.

HYMN No. 48 in the "SPIRITUAL LYRE."

ROCKINGHAM.

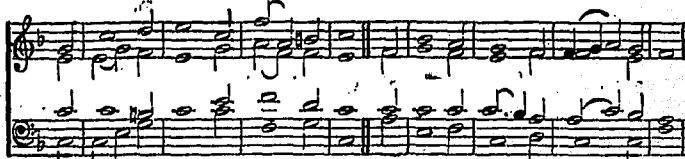
L. M.

DR. MILLER, 1787.

Moderate.



O Thou to whom in an - cient time, The lyres of He - brew bards were strung,



Whom kings a - dor'd in songs sub - lime, And prophets prais'd with glowing tongue!

2 Not now on Zion's height alone
Thy favoured worshipper may dwell;
Nor where, at sultry noon, thy Son
Sat weary by the patriarch's well.
3 From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven and find acceptance there.
4 To Thee shall age with snowy hair,
And strength and beauty bend the knee,
And childhood lip with reverent air,
Its praises and its prayers to Thee.

ORATION BY MRS. TAPPAN.

HYMN No. 84 in the "SPIRITUAL LYRE."

CHESTER.

8787.

From "MODERN HARP," by permission.



Part in peace! is day be - fore us? Praise his name for life and light;



Are the sha - dows length'n'ing o'er us? Bless his care who guards the night.

2 Part in peace! with deep thanksgiving,
Rendering as we homeward tread,
Gracious service to the living,
Tranquil mem'ry to the dead.
3 Part in peace! Such are the praises
God, our Maker, loveth best;
Such the worship that upraises
Human hearts to heavenly rest.

Mrs. TREADWELL's meeting at Cleveland Hall on Sunday evening was not so fully attended as on the previous evening. The Scripture appointed by the spirits to be read was a portion of the fourth chapter of the first Epistle of Peter. The controlling spirit did not mince matters, but spoke out boldly of those creatures of expediency who try to serve God and the world at the same time; whose lives are a practical denial of the Lord, while their lips profess to serve him. The meetings will be continued.

P.—The question with Spiritualists is not the truth of the Bible or the nature of Jesus; but, What is man? What is the truth concerning myself? Why am I here? What is my destiny, and how best shall I fulfil it? The mind of man has in all ages bothered itself with matters which did not concern it, and left unperformed those duties which would have been of the greatest gain. Spiritualism teaches the very opposite kind of conduct. Do you know how the streets in Jerusalem were kept clean?

THE HEADS OF POLITICAL PARTIES.

Under this quaint title, a pithy, humorous, and instructive lecture was delivered at the Lecture Room, Southampton Row, on Tuesday evening, by Mr. James Burns, the secretary of the Spiritual Institution. The lecture was phrenological, the photographs of the four leading politicians being used as the data upon which some erudite and interesting information was given. The cardinal principles of Mr. Burns's ideas of phrenology having been laid down and elucidated in previous addresses at the same place, he was sufficiently understood in advance to be relieved of any insinuation that a previous knowledge of these characters could have influenced his diagnosis of their phrenism. The peculiar development of brain in the respective heads of Messrs. Disraeli, Gladstone, Dilke, and Bradlaugh, tallied both with the general principles laid down in previous lectures, and with the known public and private peculiarities of these public men respectively. Mr. Disraeli was declared to be ingenious, lofty, original, aesthetic—a man who evolved from his inner consciousness a multitude of his best conclusions; while Mr. Gladstone, on the other hand, made his greatest "hits" by practically applying knowledge gained from without. Thus, we had Mr. Disraeli as a lofty genius, a man annoyed with details, one who would soar to deal with matters on a high scale, disdaining drudgery, and relying upon himself; while Mr. Gladstone would gather in rich supplies of learning, and turn to account other men's views and knowledge, and make great those things which in some people's hands would be small. The distinction between these two men was observable in their respective faculties being developed in different ways—Mr. Gladstone having the "perceptive range" very full (round the base of the brain), and Mr. Disraeli having the upper region towering high, his being reflective, and of a more spiritual character; indeed, the religion of the latter would always be of the more spiritual type, while that of Mr. Gladstone would run to formalities, such as Ritualism, &c. Sir Charles Dilke was pertinently described as a man bent on the achievement of what appeared to him to be right, regardless of the world or of any portion of it, and one who would be quite capable of retiring into private life when his ends were gained. It was further said that the organisation was such that Sir Charles's gradual development in a Conservative direction need not be a matter of surprise. Mr. Bradlaugh had his share of fair and sound treatment—one that his most ardent admirers could not condemn, nor his opponents cavil at. The great faculty of Mr. Bradlaugh to thrive on opposition was caustically, but not in an unfriendly manner, aptly described thus: "The greatest punishment you can inflict on such a man is to ignore him, to let him alone severely."—*South London Press*.

E. F., PECKHAM GROVE.—We have overlooked your communication. Hope your experiments have gone on progressively. Let us hear from you again.

"INVESTIGATOR" thinks the discussion on Bible definitions might be kept open with advantage, and that more of the matter supplied by Mr. Clephan would be acceptable. It may be that the public are being misled by untenable translations, and that clergymen patronise conjurers, which the Bible denounces, and anathematise Spiritualists, which the Bible upholds. It is probable that the Bible has been made to smell of the shop in which our translation was manufactured. The bibles of humanity should be edited by the representatives of humanity and not the apologists for a sect.

OBITUARY.—William Tweedie, of 337, Strand, London, departed this life at the age of 53, at Campden Hill, Kensington, on October 27. In early life he was associated with the Unitarian interest, after which he became very prominent in the Temperance movement, was honorary secretary of the National Temperance League, and founder of the well-known depot for Temperance works in the Strand. Of late years he devoted much time to Temperance Life Assurance and the Temperance Building Society. His publishing-office had a small beginning, but it was for many years a substantial rallying-point for the friends of Temperance and social progress. Mr. Tweedie was just the kind of man to institute such a worthy object. He was urbane, versatile, and so prudent as to avoid causes of disaffection amongst the important class for whom he acted. No estimate can be formed of the great good such an establishment can exercise over the destinies of thousands in a quarter of a century. Mr. Tweedie was instrumental, with others, in bringing the celebrated orator John B. Gough to this country, and in arranging his brilliant tours all over these islands. When Mr. Fowler, the eminent phrenologist, came to England, Mr. Tweedie was placed in the important position of agent for the American works of Fowler and Wells, and the publisher of the English editions. No better hands could have been entrusted with such an important task, and the firm yet continues to work these publications. At that time, and for some years previous, Mr. Burns, now of the Spiritual Institution, was in Mr. Tweedie's employ, and superintended the American department, and thus first came in contact with American progressive literature; and J. Burns is now doing for Spiritualism that which his former superior officer, W. Tweedie, did so well for Temperance. Mr. Tweedie's well-appointed and thrifty establishment gave for Temperance a local habitation and a respectable standing when the principle was scouted and disregarded on every side. Mr. Tweedie did not receive very generous treatment at the hands of all sections of the Temperance army. He was too practical and conservative to be carried away by the windy pretensions of hot-haste reformers, and adhered, along with such men as the veterans Joseph Livesey and Samuel Bowley, to the moral suasion and educational aspect of the question. In the Gough v. Lees action, he was the consistent and true friend of the injured orator. Mr. Tweedie suffered much by the obloquy of the malicious and the unscrupulous conduct of competitors; but he was at all times consistent and devoted to the principle, rather than carried here and there by inflated expediencies. For William Tweedie we shed the tear of sincere fraternal sympathy. We worked near to his spirit for years, and during our associated pilgrimage we encountered some of the most important incidents of life. Our first announcement of spiritual works was made from 337, Strand, and in Mr. Tweedie's name. May his ascended spirit reap the reward of his endeavours for the good of humanity while on earth, and may those left behind find consolation sufficient to their need!

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

There will be thirty-six lectures delivered on Sunday evenings, commencing October 25th, and ending in June next, divided into three courses of twelve lectures each, at the Cavendish Rooms, 71, Mortimer Street, Great Portland Street, London. Doors open at 6.30, to commence at 7 p.m.

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).

A subscriber of 25 will be entitled for the whole series to a reserved seat for himself and a friend. Tickets to admit one person for a course of twelve lectures only, will be issued at 2s. and 12s. each. There will be a limited number of 6d. seats.

Tickets to be obtained of the treasurer, Mr. Glynes, on application, enclosing post-office order. Single tickets will be sold at the doors. Persons desirous of obtaining seats should come early.

The hymns used in the service will be taken from the "Spiritual Lyre," sold at the doors.

Questions on each previous lecture, if handed to the Chairman in writing, will be answered on each night.

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."

NOTTINGHAM.—Nov. 16th.

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.

Dr. Sexton has revised Dr. Hare's celebrated work on Spiritualism, and some definite announcement respecting it may be looked for.

WILLIAM HARRISON RILEY announces a new series of his weekly paper, *The Herald and Helpmate*. It is now published by Curtice and Co., price one penny.

MR. ALLWOOD'S SERVICES.—We hear frequently of Mr. Allwood's lectures and experiments. A lady from Christchurch writes thus:—"At a private seance, at my house, Mr. Allwood was successful in giving an accurate phrenological description of the dispositions of two little boys, aged six and seven years; and also bioligised two out of three youths from the stables, so as to make a sceptical gentleman present confess that 'he now thought that there must be something in it.'"

MARLBOROUGH ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, 6, BLANDFORD STREET, BAKER STREET, W.—A discussion will take place at above address as follows:—On Wednesday, Nov. 11th, "Atheism; its Influence on Society," opened by Mr. Cain; Nov. 18th, "The Theological Devil" opened by Mr. Friehold; Nov. 25th, Readings from the Poets, &c.; Dec. 2nd, "Astrology: Is it True?" opened by Mr. T. W. Shearing; Dec. 9th, "Protestantism and Prostitution," opened by Mr. G. F. Tilby.—CHAS. HUNT, Hon. Sec.

We have received several copies of "Signs of the Times," the organ of Messrs. Moody and Sankey, the American revivalists. It is likewise the opponent of Spiritualism, and a very harmless one too. It gives "Confessions of Ex-Spiritualists," including Dr. Randolph and Dr. Hatch. Rascals will be rascals, whether they call themselves Spiritualists or not. It is pre-eminently rascally, however, for a rogue to roll the responsibility of his bad life off upon Spiritualism or any other scapegoat. We recommend all to take Spiritualism as they find it, and Messrs. Moody and Sankey ditto.

We have prepared the prospectus of *The National Food and Fuel Reformer* (Illustrated). Price Twopenny, Weekly. The first number to appear to-morrow. This periodical will deal with the primary necessities of our life—Food and Fuel, and its aim will be so to improve the supply and distribution of these as to bring within the reach of all classes invigorating and healthy food and comfortably-warmed dwellings. This periodical should be found in every household, as the information imparted will be of vital importance to all. To be had of all newsagents in town or country. 5s. 6d. six months, 2s. 9d. three months. Published at the offices of the "National Food and Fuel Reform Association," 420, Strand, London, W.C.

One of the objects of the "National Food and Fuel Reform Association," 420, Strand, London, is as follows:—

Furthering the production of good food by

(a) Promoting the establishment of agricultural colleges.

(b) Opening the columns of the society's journal to the discussion of all questions on the production of food.

(c) Furthering the reclamation of waste lands for the growth of food.

(d) Encouraging the improvement of the breed of our domestic animals, and

(e) The reclaiming of waste lands for pasturage.

(f) Promoting the importation of cattle and dead meat from abroad.

Dr. HANDB's new work on "The Will" is being looked forward to by all students of psychology with interest. It is original in design and comprehensive in treatment.

MADAME CELLINT'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, NOV. 6, Mr. Caldwell, Test Seance for Investigators, 1s.

SUNDAY, NOV. 8, Dr. Sexton at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, NOV. 9, Mrs. Olive at 8. Admission, 2s. 6d.

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

TUESDAY, NOV. 10, Phrenological Seance by J. Burns, at 8. Admission, 1s.

WEDNESDAY, NOV. 11, Mr. Herne at 8. Admission, 2s. 6d.

Musical Practice at 7. Dr. Monok's Seance at 8. Admission, 5s.

THURSDAY, NOV. 12, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, NOV. 6, 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, NOV. 7, Mr. Williams. See advt.

SUNDAY, NOV. 8, Mrs. Tappan at Cavendish Rooms, 71, 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. 9, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

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

Mrs. Friehold, Rapping and Clairvoyant Medium, at 6, Blandford Street, at 8. Admission 3d., to pay for the room.

Mr. Williams. See advt.

WEDNESDAY, NOV. 11, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, NOV. 12, 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, NOV. 7, 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. 8, 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.

BOWERBY 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 8 p.m. Hall Lane, 2 and 6 p.m.

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

BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hookley, 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 8. 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 AUCLAND, at Mr. Fancitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

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

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

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

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

LOUGHBOROUGH, Mrs. Gutteridge, Trance-medium, Dene's Yard, Flinfold Terrace, at 6 o'clock.

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

HECKMONDWICK, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

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

MONDAY, NOV. 9, BIRMINGHAM, 58, Suffolk Street, at 8.

CARDIFF, Messrs. Peck and Sadler's Seance at 126, Cowbridge Road Canton, at 8 o'clock, admission 1s.; also on Tuesday and Saturday evenings. On Thursday evening, 2s. 6d.

TUESDAY, NOV. 10, 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. 11, BOWLING, Spiritualists' Meeting Room, 6 p.m.

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

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

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

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

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

THURSDAY, NOV. 12, BOWLING, Hall Lane, 7.30 p.m.

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

NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Wair'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. 13, 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. E. H. GREEN, TRANCE-SPEAKER AND CLAIRVOYANT PHYSICIAN, having returned with her husband from the United States, where she has been very satisfactorily exercising her gift of mediumship in a public capacity, is now open to **SUNDAY ENGAGEMENTS** for Lecturing, holding Seances, &c. For medical diagnosis, state sex and age of patient. Prescriptions carefully compounded under spirit-control of "Professor Hare" and "Blackhawk." Mrs. Green will be glad to hear from all old Friends. Address—Marsh House, Brotherton, Ferry Bridge, Yorkshire.

TO INVESTIGATORS.—J. C. CALDWELL, MEDIUM for TEST COMMUNICATIONS, has been very successful in getting tests of identity from Spirit-Relatives and Friends in private circles. He is open to attend Investigators at their own residences. Terms, 5s. and expenses. Address—46, Thorne Road, South Lambeth Road, S.W.

CLAIRVOYANCE EXTRAORDINARY.—MADAME GESTER, from Paris, SOMNAMBULIST from birth, and very lucid for all cases of Diseases, Researches, &c., can be consulted daily, at 529, Oxford Street, from 2 till 5 p.m., or at her clients' own residence, in the morning, by appointment.

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THE "STURMBERG" PLANCHETTE may now be had in Three Sizes from nearly all respectable Fancy Dealers, or from J. Stormont, 59, Constitution Hill, Birmingham, who is now the sole manufacturer. Full size, for four hands, 4s. 4d. post free; second size, 2s. 9d. post free; third size, 1s. 9d. post free. Each complete in box with pentagraph wheels, pencil, and full directions.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, is at present in the United States on a lecturing tour. He will return to England on or about June next. Letters sent to annexed address will be forwarded to him in due course. Warwick Cottage, Old Ford Road, Bow, London, E.

DRAWING-ROOM FLOOR to Let, FURNISHED. FARES to City by Tram or Bus, 2d. Pleasantly situated. 10s. a week; references required. Further particulars on application to Mrs. BURNS, 15, Southampton Row, W.C.

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London: E. W. ALLEN, 11, Ave Maria Lane, and Stationers' Hall Court, E.C.; also published by the author at Bridgwater.

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

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

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

MRS. OLIVE, TRANCE-MEDIUM, 49, Belmont Street, Chalk Farm Road, N.W.—Mrs. Olive's specialties are, Test Communications, Medical, Business, and other Inquiries; also Healing by Spirit Mesmerism, and Remedies. Terms: 21s. for Private Seance. A Public Seance (admission 2s. 6d.) on Tuesday Evenings, at 7 p.m., at above address. Also a Public Seance at the Spiritual Institution, 15, Southampton Row, Holborn, on Mondays, at 3 p.m. Admission 2s. 6d.

SPECIFIC REMEDIES for NEURALGIA, SKIN DISEASES, COUGHS, DIARRHŒA, NERVOUS DEBILITY, &c. These medicines, and other applications, are of well-proved efficacy, having been prescribed for several years by Medical Spirits controlling Mrs. Olive, Trance Medium, and being in constant use with most satisfactory results. Particulars on application, by letter, to H. OLIVE, 49, Belmont Street, Chalk Farm Road, London, N.W.

MRS. WOODFORDE, TRANCE-MEDIUM AND MEDICAL MESMERIST, will give Sittings for Development, under Spirit-Control, in Writing, Drawing, Clairvoyance, or any form of Mediumship. Disorderly influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address—41, Bernard Street, Russell Square, W.C.

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

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

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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 23rd 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 4335. Of these 2538 belonged to Great Britain, and averaged 550 tons each. The number of Steamers built in Great Britain in 1873 amounted to 460, averaging 1167 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."

"21, 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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