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HOW I CAME TO STUDY SPIRITUAL PHENOMENA.

A CHAPTER OF AUTOBIOGRAPHY.—By ROBERT DALE OWEN.

(From the "Atlantic Monthly," November.)

It was a quarter of a century after the time when I had shocked the Orthodoxy of New York by preaching Secularism, and had dreamed dreams, and published them, of national industrial schools that were to dissipate poverty and to regenerate a superstitious world. I had been representative in the State Legislature, member of Congress, delegate to the Constitutional Convention of Indiana; and had finally been appointed to represent my adopted country at a foreign court.

During all that period, though my thoughts had been chiefly engrossed by public affairs, they had turned from time to time to religion; and the theoretical opinions of earlier years had insensibly undergone some change. I had gradually reached the conclusion that our consciousness enables us to conceive of a great Originating Mind; that such a Supreme Intelligence must be benevolent, and that it would be well for man if he could obtain certain proof of a life to come. Then I began to hope that there might be such proof; though, so far, I had failed to find it in historical documents, sacred or profane.

I had been two years and a half resident in picturesque and standstill Naples, where, except to the privileged foreigner, all spiritual studies were forbidden. I had heard of the "Rochester Knockings," wondering what supreme folly would come up next; and though, in passing through London on the way to Italy, my good father, recently convinced that spiritual manifestations were a reality, had taken me to two or three sittings, I saw nothing there to change my opinion that it was all imposture or self-delusion.

Then it was—in my fifty-fifth year, at about the same age when Swedenborg turned from science to Spiritualism—that there came to me by what men are wont to call chance, one of those experiences, trivial at first sight, which sometimes suffice to change the whole tenor of a life.

I was spending a quiet evening at the house of the Russian minister, M. Kakoschkin. Someone spoke of automatic writing, whereby one could obtain answers to questions, to which the reply was unknown to the writer. It was proposed to test this; and, as the wife of the Tuscan minister, a bright and cultivated English lady, who happened to be present, expressed incredulity, she was asked to put some question, the answer to which she was certain that no one present knew. Having consulted in the ante-room with her husband, she asked, referring to three large gold-headed pins that fastened her dress in front, "Who gave me these three gold pins?"

After a time the hand of one of the ladies present, one who had barely heard of Spiritualism, and was much prejudiced against it, wrote, in a strange, cramped hand, the words, "The one that gives you a maid and cook"—the last two words being written backwards.*

Everyone thought the answer quite irrelevant, till the lady, whose question had called forth this strange reply, after carefully examining the paper, turned pale, and confessed that it was not only relevant but strictly true. The pins had been given to her by her cousin Elizabeth, then living in Florence; and that lady, at her request, had recently sent to her from that city two servants, namely, a lady's maid, who had been in her service ten days, and a cook, who had arrived two days before.

It is a strange, soul-stirring emotion—and one which, till of late years, few persons have ever known—the feeling which, like a lightning-flash, comes over an earnest and hopeful mind when it has the first glimpse of the possibility that there may be experimental evidence of another world. I sat for hours that evening in silent reflection; and, ere I slept, I had registered in my heart a vow, since religiously kept, that I would not rest or falter till I had proved this possibility to be a probability, or a certainty, or a delusion. At last—at last (that was my

exultant thought) I may be approaching a phenomenal solution of the world's most momentous, most mysterious problem!

Feeling thus, it amazed me to observe with what light indifference the other assistants at this astounding experience looked upon the matter. They went away wondering, perplexed indeed; but wonder and perplexity appeared to fade out without practical result in a week or two. I doubt whether, after the lapse of a month, any of them adverted to the incident at all, except, perhaps, in the way of relating to incredulous listeners of a winter evening that very odd coincidence about three gold-headed pins and a maid and cook. A numerous class of men, illogical or indifferent, seem incapable of realising the relative importance of new and unexpected things as they come to light.

Was it a chance coincidence? As soon as I had satisfied myself, past all doubt, that everything had occurred in good faith, that query suggested itself. If the written answer had been "Elizabeth," such a solution might have been accepted; since, among a dozen of the most common female names, that of Elizabeth would probably be included; and if so, the chances against a correct answer were only twelve to one. But who or what was it that went out of its way to give such a roundabout answer to a simple question? How incredible, how difficult even to imagine that any agency other than a thinking entity could have selected so unexpected a form of reply! And if there was an external intelligence involved, how intensely interesting the field of inquiry thus disclosed!

Excited but unconvinced, I went to work in good earnest, devoting my entire leisure to the study that had opened before me. We had, of course, no professional mediums; nor, though I found among our acquaintances three ladies and two gentlemen who had more or less of the mediumistic gift—the lady who had written at the Russian minister's having the most—were any of them of much force; not approaching in power others whom I had met since. And, all inexperienced, we had to grope our way.

However, in sixteen months I had held two hundred sittings, of which I kept a minute and scrupulous record, extending over more than a thousand foolscap pages. These I bound up in three volumes, labelled "Personal Observations"; and at the close of each I entered a careful digest of the evidence obtained, and a summary of apparent results.

The first volume was devoted chiefly to experiments in automatic writing, in reply to mental questions.* The result, satisfactory in some respects, was a puzzle to me in others.

I verified the reality of the phenomenon so far as this, that, out of seventy-three mental questions, one-half of the answers (37) were strictly relevant; while of the remainder, one-third (12) were doubtful, and two-thirds (24) were irrelevant; irrelevant answers being most frequent in dull, wet weather.

The questions put usually referred to the phenomena themselves and their character. The replies, many of them ingenious and some philosophical, were adverse to the spiritual hypothesis, as witness these extracts:—

"The phenomena of table-moving, rapping, and the like are not supernatural, not spiritual; they are electrical and magnetic. . . . Involuntary writing is a phenomenon growing out of magnetic affinity, and similar in character to somnambulism; it exhibits the electrical action of mind on mind. . . . There is in certain individuals such a wonderful electric and magnetic force, and so peculiar a combination of elements, that in their presence inexplicable results occur. But we must not therefore suppose that we can hold communion with the spirits of the departed, for such power does not belong to man."

Soon after getting this reply I learned, through Mr. Kinney, formerly our minister to Turin, and through Powers the sculptor, that they had verified the phenomena of unmistakable spirit-hands, musical instruments when suspended in the air played on without visible agency,

* For fac-simile of writing and other particulars, see "Debatable Land between this World and the Next," pp. 282-286.

* These questions were written out, usually before the sitting began, folded up and laid on the table, with the simple request: "Please answer this written question." To ensure a pertinent reply, I had, as a general rule, to keep my mind fixed on the substance of the question, until the table began to move.

communications from deceased relatives, and the like. Reciting these allegations in one of my (mental) questions, and asking an explanation, I got nothing more satisfactory than this:—

"It is not possible now to know whence come these phenomena. . . . But we cannot communicate with the spirit-world. To push inquiries in that direction is unavailing, and productive of confusion without utility."

The question called up by this phenomenon was, "What intelligence gave these replies?" All the more important answers were obtained through a lady of an ordinary, practical turn of mind, to whose cast of thought philosophical inquiry was absolutely foreign. Yet through her there came to me such allegations as these:—

Q. (mental). Is it of any consequence in what language I write out my questions, even if it be in a language which the person who answers does not understand?—A. Coming to a knowledge of the distinction between the positive state and that which is partial only, in the one it is probable that the language is not material, in the other, unless the magnetiser's thought be in a language known, there may be only confused results.

Q. (mental). What is the difference between the positive state and that which is partial only?—A. It is not the same influence. The concentration of magnetic force which is used for the one is not requisite for the other. The ordinary individuality is lost in one, while in the other both powers act at once.

When I conversed with the writer on such subjects as these, in her normal condition, I found that they were not only without interest, but quite unintelligible to her. But I knew it was claimed by writers on vital magnetism that, under magnetic influence, the patient often obtains clearer perceptions and higher knowledge. I had read what one of the most modest and cautious of these writers has said, namely: "The *sonnambule* acquires new perceptions, furnished by interior organs; and the succession of these perceptions constitutes a new life, differing from that which we habitually enjoy; in that new life come to light phases of knowledge other than those which our ordinary sensations convey to us."*

I concluded that this might be the true explanation; and that the answers I received might be due to the action of the writer's mind, in what Andrew Jackson Davis calls its "superior condition." Whether the writer's own ideas were occasionally mixed in I sought to ascertain, asking:

Q. (mental). Are the opinions which you have expressed in writing in part the opinions of your ordinary individuality?—A. It is so to a certain extent.

As the lady who wrote was an utter sceptic in the spiritual theory, I set down the opinion expressed that communion with the spirits of the departed was impossible, as due to that state of unbelief.

Thus, after sixty sittings, running through three months and a half, I had made but little progress toward the solution of the great problem. I was the rather disposed to set down what I had witnessed so far as merely a mesmeric phenomenon, because an intimate and valued friend and colleague, the Viscount de St. Amaro, then Brazilian Minister at the Neapolitan court, had brought to my notice many of the wonders of what has been called animal magnetism, together with cognate subjects of study.

As these opened on me I found it expedient to enlarge my sphere of research, and to consult the best professional works on physiology, especially in its connection with mental phenomenon; on psychology in general, on sleep, on hallucination, on insanity, on the mental epidemics of Europe and America; together with treatises on the imponderables, including Reichenbach's curious observations, and the records of interesting researches then recently made in Prussia, in Italy, in England, and elsewhere, in connection with the influence of human electricity on the nervous system and muscular tissues.

I collected, too, from London and Paris, the most noted works containing narratives of apparitions, hauntings, second sight, presentiments, and the like, and toiled through formidable piles of chaff to reach a few gleanings of sound grain.

Gradually I reached the conclusion that what had been regarded by many as new and unexampled phenomena are but modern phases of what has always existed; and I finally became convinced that for a proper understanding of much that had perplexed the public mind under the name of spiritual manifestations, historical research should precede every other inquiry; that we ought to look throughout the past for classes of phenomena, and seek to arrange these, each in its proper niche.

Nor meanwhile did I neglect my "Personal Observations." In the second volume of these I find recorded the results of fifty sittings, running through five months. These were chiefly devoted to the obtaining of communications through table-tipping, and occasionally by means of raps. And here I came upon certain manifestations, often (as at the Russian minister's) incidental and at first blush unimportant, yet, when more closely scrutinised, of startling and suggestive character.

Take this one as example. August 23, 1856, we had a sitting at the house of an English physician resident in Naples, all present being English or American, yet familiar with the Italian language. The table was boisterous and unmanageable, tilting violently from side to side. At the word of command it waltzed, beat time to the polka, went into the next room, returned, and would hardly remain still. Unable to get any communication, we asked, "Is there anyone in the circle who ought to go out?"—A. Sophia Iggulden.

She left the table accordingly, and as soon as she did so the manifestations were quiet.

Q. Why did you object to Miss Iggulden?—A. She is antipatico his sima.

Here I remarked that it was spelling nonsense. Soon after, we suspended our sitting. Later in the evening a lady who was present for the first time at a spiritual seance, looking over my minutes, said, "I understand that sentence; it means, 'She is antipaticissima t—,' and the *t* is probably the beginning of another word."

When the table was then asked to complete the sentence it did so, thus, "She is antipaticissima to-night."

It was quite accidentally that we discovered the meaning here; but

* *Traité du Somnambulisme*, by Bertrand, Member of the Faculty of Medicine in Paris; Paris, 1828; pp. 489, 470.

once discovered it was unmistakable. The Italian word *antipatico*, of which the above is the superlative, feminine gender, is much in use, corresponding to "not sympathetic;" so that the meaning was, "She is very unsympathetic to-night."

It was evident that such an answer, thus obtained, could not be explained on the theory of the reflection of ideas, or that of expectant attention; to us all it was utterly unexpected.

Again, October 19, 1856, at a sitting in my own parlour, present the medium, Mrs. Owen, and myself. The evening before an alleged spirit, purporting to be a deceased sister of the medium, named Maria, had announced herself, and had promised to return this evening. Her sister (the medium), beginning to have faith in the spiritual theory, asked, when the table began to move, "What spirit is here to-night?"

Myself (sceptical). Oh, don't put it in that way. Ask what force moves the table.

Medium (persisting). Please tell us your name.

Of course we all expected the name Maria; instead of which we got

"Do fo." and when we asked if that was right, he answered, "Yes."

The medium was much disappointed, and I said, "That can't be right. There's no name beginning Do; but let us see what it will say."

It went on to spell *r e e s*, and then the word *speaks*. It had spelled as far as *s p e* before any of us had the least idea what was coming. Then suddenly it flashed on me; I had said, "Ask what force moves the table." And the table replied by another question: "Do forces speak?"

I stood self-convicted; forces do not speak; I had been properly rebuked for asking an absurd question. But who, thus tersely, thus logically, was showing up its absurdity? What intelligence had undertaken thus to reason the matter with me? reminding me that if a mere force moved the table, it was ridiculous to ask it a question or to expect an answer. I gave it up, for there was not a word to say in reply.

Yet again, November 1, 1856; place and assistants the same as before; spelling steady and regular.

The name Maria announced. The medium, taking it for granted that it was her sister, asked several questions, but got no reply. Then Mrs. Owen spoke, and obtained several answers. The medium was surprised and hurt at this apparent preference. Conjecturing that she might be misled, I asked, "Is it Maria N—?" (the sister's name?)—A. No.

Myself. What name, then?—A. W—.

Myself. Was that your married name?—No; it was F—.

A lady intimately known to us more than thirty years ago at New Harmony, but since deceased. As a test I asked her (mentally) what was her favourite song—thinking of "Fairy-like Music," which I had often heard her sing. But the reply was, "Long, Long Ago;" and then Mrs. Owen and I both recalled the fact that that was her chief favourite. Then I put this mental question, "But was there not another song that you used often to sing at our house?"

No reply for a time. In the interval occurred the following conversation:—

Mrs. Owen. Poor Maria! How much she suffered in life!

Medium. Was she unhappily married?

Mrs. Owen. Very unhappily. She was of a warm, frank, impulsive disposition; while he was cold and bitter. He treated her with great and persistent cruelty.

Medium. How did she happen to marry such a man?

Mrs. Owen. They had only known each other about a month, but Maria was to blame in that affair.

Shortly after came five raps (the conventional call for the alphabet), and there was spelled out, "*Feeling drives pride away*."

Mrs. Owen asked whether that was a reply to my mental question or to her remark, and got for answer, "Remark."

The reply itself (very unexpected, since I was looking for the name of a song) puzzled me, till Mrs. Owen recalled, what I had partially forgotten, the circumstances of Maria's marriage, as follows:—

When Mr. F— first came to New Harmony, he lodged at the house of Maria's father, seemed much pleased with the daughter, asked her in marriage, and was accepted. A day or two, however, before that set for the nuptials, he wished to break off the match, alleging that he did not love Maria as much as he ought to make her his wife. But she, doubtless much attached to him (as she proved afterwards by a life's devotion), held him to his engagement, saying she was sure John would love her when she came to be his wife. So the marriage took place on the day appointed.

It was with reference to all this that Mrs. Owen had remarked, "Maria was to blame in that affair." Then how touching at once, and appropriate the apology, "*Feeling drives pride away*."

It would be difficult, in the same number of words, to reply more pertinently, or probably more truly, to the imputation in question.

I think that brief sentence converted Mrs. Owen—a woman of strong logical mind—to the spiritual theory. It staggered my life-long scepticism. I could not but think of poor Maria as actually making to us, from her home in another world, this excuse for a natural weakness; and I recalled those tender words, spoken of a far greater sinner than she, "To her shall much be forgiven, because she loved much."

I think I should have surrendered my unbelief, as my wife did, seeing that I was wholly unable, on the apneumatic theory, to explain the sudden and startling presentation of these four words, but for the fact that, shortly before, we had received through the table, and purporting to come from three several spirits, detailed information touching the death of two friends of the medium, every word of which proved false. And in that case we had tried the (alleged) communicating spirits by asking sundry test questions, which were correctly answered; the true answers, however, all being known to us. It had not then occurred to me that spirits from the other world might deceive, as so many men and women do here; and that while some communications, truly spiritual, might be a mere giving back to us of what had been read in our own minds, others might be strictly truthful and wholly independent of our thoughts or knowledge.

But there was something more to come, appealing to the heart as well as to the reason.

I have already, at the close of my last paper, spoken of Violet, and of my grief at her early death. When I first began to receive, through the table, communications purporting to come from the spirits of the

deceased, the thought did cross my mind that if those who once took an interest in us were able still to commune with us from another world, Violet's spirit, of all others, might announce itself to me; but when month after month passed without sign, I had quite ceased to expect it, or even to dwell on such a possibility. Great was my surprise and my emotion, when, at last, the silence was broken.

The place and persons were the same as in the last two examples. The name of Violet was suddenly spelled out. When my astonishment had somewhat subsided, I asked mentally with what intent a name so well remembered had been announced.

A. "Gave pro—"

There the spelling stopped. Invitations to proceed were unavailing. At last it occurred to me to ask: "Are the letters *pro* correct?"—A.

"No."

Q. "Is the word 'gave' correct?"—A. "Yes."

"Then," said I, "please begin the word after 'gave' over again;" whereupon it spelled out:

"Gave a written promise to remember you even after death."

Few will be able to realise the feelings which came over me as these words slowly connected themselves. If there were one memento of my youth valued above all others, it was a letter written by Violet in the prospect of death, and containing, to the very words, the promise which now, after half a lifetime, came back to me from beyond the bourne. I have the letter still, but it has never been seen by anyone else.

Though many results similar to this have been obtained by others, few reach the public. It needs, as prompting motive to overcome a natural reluctance, the earnest wish by such disclosure to serve truth and benefit mankind.

The circumstances were peculiar. What came was utterly unforeseen. When long-slumbering associations were called up by the sudden appearance of a name, it was in response to no thought or will or hope of mine. And if not traceable to me, it was still less so to either of the others. They knew nothing of my question, for it was mentally propounded; nor of the letter, not even that it existed.

Let us take note of this also. When, at the first attempt to reply to my question, the unlooked-for sentence had been partly spelled out—"Gave *pro*"—it did not occur to me that the unfinished word might be "promise;" and it did suggest itself that the reference might be to the pledge made to me, long years before, by Violet. Observe what happened. The letters *pro* were declared to be incorrect; and I remember well my surprise and disappointment as I erased them. But how was that surprise increased when I found that the correction had been insisted on only to make way for a fuller and more definite wording. It is certain that my mind could have had nothing to do in working out this result. If a spirit-hand had visibly appeared, had erased the three letters, had inserted the word "written," and had then completed the sentence, it would have been more wonderful, certainly; but would the evidence have been more perfect that some occult will was at work to bring about all this?

The above incidents impressed me deeply, yet it needed strong additional evidence, cumulative throughout after years and elsewhere recorded,* thoroughly to assure me that it was Violet who had given me this proof of her identity. At the close of the minutes of the sitting, part of which I have here given, I find recorded this scruple:—

"There is, however, in such results as the above, no proof of an occult intelligence which can distinguish and repeat to us *things not in our minds*; but further experiments may disclose a greater power than has yet shown itself." It was some years, however, before this occurred.

[Concluded in our next.]

DR. SEXTON'S ORATION ON STUART MILL'S NEW BOOK.

The announcement made by us last week crowded Doughty Hall on Sunday evening without any other form of announcement. The result proved that Dr. Sexton is, without doubt, one of the greatest favourites at the present time occupying the platform of Spiritualism. The quality of the audience was equal to its quantity, and the measure of gratification was in keeping with both. Mr. Alsop conducted the service, and introduced Dr. Sexton. The oration was given in the Doctor's best style, and we regret that we can present only a mere outline of the arguments adduced. The oration opened as follows:—

The name of Stuart Mill is tolerably familiar to most Englishmen. During his lifetime he wrote works upon a great variety of subjects, and occupied so conspicuous a position in the world of thought, that by some of his followers he was spoken of as the greatest thinker of the age. No doubt there are many persons who would hesitate to admit his right to such a title, and I am one of the number, but no one doubts that he was a man of great ability and profound thought, and as such entitled to be heard upon the great questions which agitate men's minds, particularly at the present time. Since the publication of his autobiography, a considerable amount of interest has been felt with regard to his theological opinions, always suspected to be of an extremely sceptical character; and the appearance of the present volume, in which it had been stated those opinions would be definitely expressed, was looked forward to with a great amount of anxiety. Mr. Mill was known to have been brought up apart altogether from any kind of religious influence. His father was not only a disbeliever in religion, but a bitter opponent of every kind of opinion that savoured of the supernatural, looking upon the popular faith of his day as "the greatest enemy of morality," and holding that "the *ne plus ultra* of wickedness is embodied in what is commonly presented to mankind as the creed of Christianity." The son was therefore brought up entirely without any religious belief, and in later life the whole tendency of his writings was in the direction of

scepticism. Still he never spoke out boldly on the subject during his lifetime, and men were naturally anxious to learn his exact position in relation to the great questions of God, Human Immortality, and Christianity. Within the last few days these speculations have been set at rest by the publication of the volume on which I have to speak to you to-night. The book consists of three essays, on Nature, the Utility of Religion, and Theism. The first two of these were written between the years 1850 and 1858, and the last one between the years 1868 and 1870. It is difficult to understand why two essays, written sixteen years ago, should have remained unpublished during the author's lifetime. We are told in the Preface by Miss Taylor, his step-daughter, that he was in the habit of keeping his manuscripts by him for a great length of time for the purpose of revision, but it could hardly be necessary to delay the publication of a book sixteen years for such a purpose. On the other hand, there are not wanting ill-natured people who will maintain that the reason the essays were not sent to press during his lifetime was the fear of the odium which usually attaches to the expression of heretical views. I confess that I see no ground for this latter theory, since we all know that Stuart Mill was a bold and courageous man, who never hesitated to publicly express his sympathy with unpopular movements and men of extreme opinions.

The three essays do not form the consecutive chapters of a book, and it is difficult to deal with them in a lecture in the order in which they are given. The first one he devoted to Nature, not, however, to the phenomena of the physical universe and the lessons to be learned from the great laws which we find operating on all around us, but simply to the question as to how far a system of morals can be obtained from the sum-total of phenomena, usually designated by the term "nature," arriving at the conclusion that no moral law can be therein discovered. He examines two meanings which may attach to the word: 1. Where it includes all that exists, and in which, therefore, everything that is done, moral or immoral, must be in accordance with nature; and 2. Where it is limited to what would occur apart from human intervention, in which case to accept it as a guide he holds to be irrational and immoral. It may be sufficient to say here that the mental powers of man, including conscience and his moral faculties, which are as certainly a part of nature as the movement of a world, the rolling of the waves of the ocean, the occurrence of an earthquake, or the phenomena of a thunderstorm, are completely ignored. The second essay is devoted to the Utility of Religion—that is, to an inquiry not as to how far religion is true, but as to whether it is useful, using that word in the utilitarian sense. It is tolerably well known that Mr. Mill was the greatest apostle that has appeared of what is called the Utilitarian philosophy, founded by Jeremy Bentham, which, while aiming professedly to secure what it is pleased to call the greatest happiness of the greatest number, estimates moral actions by their effects upon society, and seeks to reduce the great question of ethics to a Rule-of-Three sum. Most of you know that I have an utter abhorrence of this same Utilitarianism, believing it to be most pernicious in its effects upon society. Man is not a piece of clockwork to be wound up and regulated day by day with an amount of certainty as to his actions and the results springing from them, but a being whose highest and noblest deeds have ever sprung from passion, conscience, imagination, enthusiasm, and religion, impulses which set completely at defiance all calculation as to their results. Reduce him to a mere reasoning creature, blot out imagination, overthrow religion, hurl the ideal from the lofty pedestal upon which it has been elevated for ages, banish enthusiasm, and ignore conscience, and you have a human calculating machine, and not a man. Moreover, any system of morals which is based upon the results of human actions is an impossibility, because no one can tell what the consequences of an act will be until after the act itself has been performed; whereas the guide which man wants is one which shall point out to him what is right and what is wrong before the act has been committed. "The greatest good of the greatest number" is a grandiloquent phrase, full of lofty pretension, but analysed, becomes the veriest twaddle that was ever put upon paper. How can you ascertain what is likely to be beneficial to the greatest number or will result in the greatest good to any? and could you arrive with certainty at such a conclusion, the act might nevertheless be highly immoral and pernicious in the extreme. The men who have moved the masses, who have stirred the innermost depths of the human soul, who have achieved the most beneficial result to society, who have effected the greatest reforms, social, political, or religious, have been men who did not sit down before they commenced action to work out a calculus of probabilities, but who, acting upon conscience moved by enthusiasm, and with a pure and lofty ideal before their minds, threw themselves earnestly into the battle, doing what they believed to be right, and leaving the consequences to take care of themselves. Utilitarianism being thoroughly false as a guiding principle for man, it is a matter of very little importance what is its estimate of religion, and the conclusions arrived at, therefore, in the essay under consideration, be they what they may, are of no value. Mr. Mill, however, after examining religion, arrives at a somewhat curious result. He seems to hold that in the past religion has played a most important and a most valuable part in the moulding of human society. The teachings of Christ he holds

* In "The Debatable Land," pp. 437-450.

in the very highest esteem, and does not hesitate to admit that we owe to them very much of our present moral status. In the past a belief in the supernatural has been productive of a vast amount of good, and religion, on the whole, has achieved a most satisfactory result, even tested by Utilitarianism. What, then, is to be done with it? What should we expect would be the proposal regarding it by an author who recognises in it so much good, and who ascribes to it such high moral excellence? You will be surprised when I tell you that he considers it to have done its work and to be no longer required. It has played its part, and may now be allowed quietly to die out. We have climbed to civilisation's heights by the aid of religion; by its means we have elevated ourselves into a moral position which without it we should probably never have reached, and that done, there is nothing left but to kick away with contempt the ladder by which we ascended, and enjoy without molestation what we have thus gained. To say the very least of it, this is ungrateful. As religion has done so much for us, it can hardly be wise to dispense with its assistance, even if we had reached the highest perfection which it enjoins, which, I need hardly say, is very far from being the case. We have not yet outgrown Christianity nor reached a condition in which we can afford to dispense with the belief in the supernatural, which is admitted to have done so much good in the past. The lessons taught with divine authority in Palestine 1800 years ago are as potent for good to-day as they were when they first fell from the lips of the great teacher of Nazareth. The immense advantage of religion is that it presents before the minds of men an ideal so lofty that it can never be thoroughly reached, and whatever heights of excellence and purity mankind may attain to there is still that before them which calls out to them to come up yet higher. And such a system can never be outgrown while humanity remains.

Mr. Mill admits that religion is pretty nearly universal among mankind, and gives the most curious reasons for this that it has ever been our good fortune to come across. 1. The enormous influence of authority on the human mind; and the tendency of mankind to accept everything for truth which they are told. But they have often been told, in tolerably strong language, that religion is a delusion, worship a mockery, a belief in the supernatural the result of ignorance or insanity or both. How has not this authority produced its effect? To talk of religion springing from the influence of authority is absurd, since we demand to know how the authority came on that side and not on the other. 2. Early education is put down as a cause of religion being general. But the same remarks will apply to this: Whence came the education, and how came it to be enlisted in favour of religion at first? 3. The power of public opinion causes religion to be accepted. This is ten times more absurd than the others, and coming from a logician of Mr. Mill's standing, is puzzling in the extreme. To say that people are generally religious because popular opinion is on that side is only another way of saying they are religious because they are. Why is popular opinion on the side of religion? Why, because the majority of people believe in it. And why should the majority of people believe in religion? Why, because they are influenced by popular opinion. This is arguing in a circle with a vengeance, and presents a very pretty specimen of logic, as coming from a leading logician whom his disciples proudly call the greatest thinker of the age. No, Mr. Mill, the reason that religion has prevailed in all ages and all countries is because the feeling from which it springs is deeply rooted in universal humanity. Belief in the supernatural has always existed, because the operation of the supernatural has always been felt. And that which has remained firm and unshaken, amidst the convulsions of society—the overthrow of institutions that had stood for ages, the crumbling into decay of mighty empires, the decline of philosophy, the downfall of art, the ebb and flow of the great tide of civilisation—is less than ever likely to be shaken now when the supernatural is daily manifested in our midst, and an influx of the spiritual is experienced, such as has not been felt and seen for many centuries. Religion fades not, nor decays, but shines to-day on the heart of humanity like the sun in its noonday splendour, illuminating the world with its beams.

The next essay is devoted to Theism, and comprises the various kinds of argument adduced in favour of the existence of God, a chapter on the attributes of Deity, one on Immortality, one on revelation, and a final one on the general result.

The Doctor dwelt at great length on each of these subjects, and discussed the argument for a first cause, the argument from the general consent of mankind, the argument from consciousness, and what is usually called the design argument. He explained the nature of the argument *a priori*, as expounded and elaborated by Mr. Gillespie, and stated that he considered this so conclusive that it admitted of no possible reply. Mr. Mill had not referred to it; and in the chapter devoted to a first cause, which professed to deal with the *a priori* argument, the reasoning was really of an *a posteriori* character. He discussed at considerable length the doctrine of immortality in the light of modern Spiritualism, the facts of which Mr. Mill had completely ignored. One passage in Mr. Mill's book he considered to have a most important bearing upon this question, as it dealt particularly with the value of the evidence of the senses in reference to unusual or even supernatural events. The following is the passage:—

To put the most extreme case. Suppose that I actually saw and heard a being, either of the human form, or of some form previously unknown to me, commanding a world to exist, and a new world actually starting into existence and commencing a movement through space at his command. There can be no doubt that this evidence would convert the creation of worlds from a speculation into a fact of experience. It may be said, I could not know that so singular an appearance was anything more than a hallucination of my senses. True; but the same doubt exists at first respecting every unsuspected and surprising fact which comes to light in our physical researches. That our senses have been deceived is a possibility which has to be met and dealt with; and we do deal with it by several means. If we repeat the experiment, and again with the same result; if, at the time of the observation, the impressions of our senses are in all other respects the same as usual, rendering the supposition of their being morbidly affected in this one particular extremely improbable; above all, if other people's senses confirm the testimony of our own, we conclude, with reason, that we may trust our senses. Indeed, our senses are all that we have to trust to. We depend on them for the ultimate premises even of our reasonings. There is no other appeal against their decision than an appeal from the senses without precautions to the senses with all due precautions. When the evidence on which an opinion rests is equal to that upon which the whole conduct and safety of our lives are founded, we need ask no further. Objections which apply equally to all evidence are valid against none. They only prove abstract fallibility.

The Doctor concluded, after speaking for an hour and a half, an eloquent peroration with the following lines of Pope's:—

All are but parts of one stupendous whole,
Whose body nature is, and God the soul;
That changed through all, and yet in all the same;
Great in the earth as in the ethereal frame,
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full as perfect in a hair as heart;
As full as perfect in vile man that mourns
As the rapt seraph that adores and burns;
To Him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all.

EDITORIAL RAMBLES.—NORTHAMPTONSHIRE.

Our first visit to Northampton was during Dr. Newton's sojourn in this country. He made an appointment to heal at Northampton, but was unable to do so on account of indisposition, caused by want of opportunity to exercise the healing power, which produced a kind of surfeit and high fever. We went down on the Saturday, accompanied by Mr. Morse, to apologise for Dr. Newton's absence. In the evening, a large audience assembled in the lecture-room of the Mechanics' Institute, presided over by Mr. Councillor Manfield. We gave a lecture on Spiritualism, which was well received. On the following day (Sunday) a series of public meetings was held in the Temperance Hall. Mr. Morse spoke, under the influence of his spirit-guides, at one of the meetings. It was an excellent discourse, and the first trance-address he gave out of London, as far as we can remember. The meetings produced a favourable effect.

On the following week we again proceeded to Northampton, on that occasion happily accompanied by Dr. Newton. Another lecture was given at the Mechanics' Institution, and Dr. Newton healed on Sunday at the Temperance Hall. Many striking cures were effected, some of which remain to this day, though for years they had been considered desperate. Dr. Newton's visit, and the attendant services did much to promote Spiritualism in Northampton.

Mrs. Hardinge also lectured in the town during her last visit to England, and golden memories yet remain of her personal attributes. Some time ago we delivered three lectures for the Mechanics' Institute, one of which was on Spiritualism. Quite recently Dr. Sexton gave two lectures which were highly successful. These seem to be the chief foreign aids to the cause which the town has received.

As a representative man, Sir Charles Isham, Bart., of Lamport Hall, stands at the head of Northamptonshire Spiritualists. He is universally regarded as a gentleman of great intelligence and goodness of disposition. These qualities give his example and opinion great weight.

His recent testimony on the spirit-forms, through the mediumship of Miss Showers, was quoted into the *Mercury*, and followed up by correspondence to that paper direct from Sir Charles. This created quite a sensation through the entire county and adjoining parts, and did more to convince the public of the nature and reality of these extraordinary phenomena than many lectures would have done. Sir Charles Isham is a bright example of the triumphs for truth to be won by moral courage. Many of our titled and influential friends hide their light under a bushel of ignoble expediency. Sir Charles takes the opposite course, and we have no hesitation in saying that he stands higher in public estimation than those selfish people who hide behind mean subterfuges. His noble example has had a decided moral influence on many others, and the Nicodemians of the county have been somewhat strengthened by his bold and consistent conduct.

In the town of Northampton there are a number of mediums, and many circles have been held. An address through Mrs. Blunt was reported in these columns recently. Mrs. Nelson has also been alluded to. Miss Derby is not a stranger to our readers. Mr. Ward is a medium known to many. Mrs. Knight is devoted to the cause in the way of circles, and Mrs. Robinson and Mr. Hillyard both sustain their share of work. Indeed, Mr. Hillyard introduced Spiritualism to the town some years ago.

On Saturday evening we had a sitting with Mrs. Nelson. She is a trance-medium, through whom various spirits communicate in a very pleasing manner. There is a good influence in the circle.

On Sunday afternoon a conference of local Spiritualists was held at the Mechanics' Hall. About fifty persons attended; Dr. Blunt presided. He introduced the business by speaking of the importance of the subject and the astonishing facts connected therewith. It was just as rational

to deny material existence as to ignore the facts of Spiritualism. Even one fact established the truth as well as a thousand. The Doctor concluded by calling on us to make a few remarks, which we did, chiefly to the effect that Spiritualism meant an increase to the spiritual identity or individuality of all its disciples, and that each had a personal work to do for himself and others which left all free to think and act according to their peculiar circumstances. We urged a consideration of practical measures and co-operation, but the discussion took rather a doctrinal course. Mr. Smith commenced by agreeing with our remarks, and claimed liberty of speech and freedom to all to act from their individual standpoint. All should have an opportunity to investigate. He was well convinced of Spiritualism, and was not afraid to face any man. He would not join in holding Sunday services, but would attend his usual place of Sunday meeting.

Mrs. Knight alluded to a movement with which she coupled the name of Mr. Stovin. Good had been done by it, as circles had been held in a room for some time. She was convinced of the truth of Spiritualism, and also that it might be turned to good or evil purposes.

Dr. Blunt tried to move the conference off the doctrinal track. They might have different views of worship, but could they not meet occasionally as Spiritualists? If the meetings were held on Sunday afternoon, it would not infringe on any one's church-time.

Mr. Smedley said he found some theology in all spirit-teaching, as each man had spirits in accordance with his own particular views, he therefore despaired of Spiritualists meeting in an organisation in harmony. The churches did not interpret Scripture truthfully. He saw the beauty of contemplating the continued existence of those passed away from earth, but he desired to ask Mr. Burns or anyone present as to what Spiritualism would lead to, and what criterion of truth could be offered.

We, in reply, pointed out that the spirit-world was our guide in many matters which were often overlooked. Through one medium spirits of all kinds of opinion would frequently communicate one after the other, and why not imitate that example, and let all speak their views of truth without contention? We had held meetings for years, and had received the services of speakers of all shades of opinion and degrees of knowledge, and yet no difficulty had ever arisen.

After some more conversation on rather abstruse matters,

Mr. Cheshire observed that sectarian feeling was the great obstacle in Northampton. If we did to each other as we desired to be done to, it would be better than to dictate creeds and dogmas. All had different views of truth. Circles had been cut up by this sectarianism. They should go to circles to hear what their spirit-friends had got to say. Mr. Cheshire concluded by narrating cases of healing. In one instance the patient had been mesmerised even by the person who cured him, but no progress could be made till the person operated under spirit-influence.

Mr. Jones thought all should be allowed to speak without comment.

Mr. Rowton advocated the establishment of a Sunday meeting to which there could be invited those who desired information on Spiritualism.

The meeting now turned to the discussion of such questions as universal restitution; when Mrs. Robinson was entranced and the controlling spirit said he had been 400 years in the spirit-world. For 100 years of that time he had been in darkness, but by the aid of Jesus he had been brought into a better state. In families on earth he had heard the Scriptures read, and he was now quite orthodox. An instance of spirits coming to earth to learn theology, a course which many sitters at circles evidently seek to accomplish.

Mr. Darlow described his experiences of God's love, and dwelt more particularly on theological matters. Dr. Blunt suggested the formation of a committee to commence practical work. He longed to see Spiritualism carried on apart from religious differences and personal opinions.

Mr. Darlow proposed and Mr. Rowton seconded the formation of a committee. The proposition was carried unanimously. Seven gentlemen were then elected to take preliminary steps.

In the evening we discoursed on Spiritualism to about 150 persons, as the event had not been much published abroad. Our remarks were of a general character. Spiritualism is questioned by four classes—the religious, the scientific, the commercial, and the sensual. We had read Matt. vi. chapter, and based our remarks on the last verse but one—"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." We defined religion as those considerations relating to man's spiritual destiny. Science discusses man's physical conditions. Commerce is based upon utility, and the sensual man was the seeker after enjoyment. We took occasion to show that science or knowledge of man's physical conditions was necessary to enable men to be religious and carry out their destiny. The last two classes—the utilitarian and the sensualist—were met by the words of the text, for unless men had spiritual enlightenment and a regard for their destiny as pointed out by religion all the other things in life were a mockery and a delusion, and there was neither use nor beauty in life.

Spiritualism has scarcely come to the practical stage in Northampton. Some of the friends are cumbered about many things rather than devoted to the pure unfettered truth. This will all wear off, and the meetings of Sunday will help in the matter. Conferences are of great service, but unfortunately the man with the theological Shibboleth is apt to be most loquacious, and airs his crotchets, while the radical thinker modestly adheres to the subject and keeps his individual views to himself. It is probable that the first step of the Northampton friends will be to invite Mrs. Tappan to visit the town and give a series of orations.

A few weeks ago we visited Rushden, about sixteen miles from Northampton. Spiritualism is further advanced there than in the county town intellectually, but mediumship is not so well developed. When we first visited Rushden we had to lecture in an orchard, but now the Temperance Hall was crowded twice with highly-attentive audiences. Our lectures were not on Spiritualism, but we made them serve the cause equally well, and were pleased to observe that a manifest curiosity was exhibited in respect to our allusions to Spiritualism.

We may conclude this "Ramble" by stating that we gave the first lecture on Spiritualism in Sheffield on Wednesday week. Some years

ago we gave a course of lectures on physiology and practical hygiene to the Band of Hope Union. Of late years we have been anxious to see Sheffield opened up to Spiritualism. A few weeks ago, on our way from Yorkshire, we called on Mr. G. Dawson, phrenologist, which led to the Mechanics' Institute getting up a meeting for us in a room at Albert Hall. Mr. Oighton, vice-president, presided. There was a very good and highly-attentive audience. The lecture took well. A society has been formed, mediums are being developed, circles are held, and phenomena obtained. We hope to visit Sheffield again soon.

WITH MR. TOM EVES.

I have received from Coniston an account of another seance held at the house which was the scene of the interesting manifestations recorded in your journal a few weeks ago. My friend Mr. S. writes me that the affair was entirely satisfactory to all present. Two or three gentlemen not in regular attendance at the circle had been invited, but were hindered from putting in an appearance, so that in the end a pleasant company of ten sat down, the chief portion being members of the family, and all being on the best terms with each other, and in thorough harmony with the medium. Under these favourable conditions everything seems to have gone on successfully. Mr. Eves was speedily entranced, and directions given that he should take his seat within the temporary curtain arrangement which had been fixed up to do duty as a cabinet; and presently "Robert Smith" was out amongst the sitters—a visible materialised spirit-form. "Robert" exhibits himself less frequently than "George Holt," the better-known of Mr. Eves's guides, and on this occasion he appears to have come out well. Mr. S. says, "Robert" showed himself first to me, and I must say I got a very good sight of him. I could discern his features very distinctly. He has a fine black beard, and had a turban on his head. He showed himself distinctly to all in the room in turn." Afterwards came "George Holt," the complete opposite in appearance to "Robert," and the statement goes on to say that all the sitters were again fortunate in obtaining a distinct view (we must except one whose eyesight is imperfect). "George" was then asked to afford his friends a nearer view of his strange lamp, and he complied with all good grace, touching the faces of all with the light, and giving to some of them smart little taps on the body with his hand. "George" then announced that "Rachel" was about to assist in the proceedings, and "in course of a minute or two, both 'George' and 'Rachel' were showing their lamps at one time. 'George's' was similar in appearance to what he showed us at the first seance we had with Tom—a fine soft light. 'Rachel's' was smaller and brilliant, something resembling the evening star in a clear sky; it was really beautiful to look upon." Later in the evening "George" favoured his friends by singing a very old-fashioned humorous song, which he said he had learned from his mother some two hundred years ago. He then directed that as soon as he relinquished control, the medium and company should again form in circle at the table as the "Doctor" desired to say something to them. "So, to finish up, the 'Doctor' came and had a little chat with us (giving medical advice suitable to the requirements of some then present), and I never knew him to be so pleasant and full of conversation as he was on Friday evening. Everyone in the circle was pleased in the extreme with all that had been seen and heard."

Whilst writing, I may as well say we had a seance at the same house some three weeks back. Although the manifestations were throughout the evening somewhat slow, it is worth being recorded on account of a sort of "test" which was then imposed upon the medium. When, after a long delay, the signal was given by faint, undecided raps, that Mr. Eves should enter the cabinet, it was agreed upon that we should do what we could to secure him. Mr. Eves, as is his manner, expressed entire willingness to submit to anything. Before handing him over to the two gentlemen to whom the task had been deputed of fastening the cords, I put into action an idea which had occurred to me during the day, and which I had not up to that moment mentioned to anybody. To Mr. Eves the notion was a novelty. With a needle and some good thread I sewed what I suppose is called a "gather" in each of his coat wristbands, so making the cloth fit closely round his wrists. With the assistance of one of the ladies present, I did the same with his coat sleeves above the elbows, taking in all the slack of the cloth and passing the stitches, as well as we could judge, through both coat and shirt. The edges of the coat were then sewn together in front, close under the chin and across the breast. Finally, we stitched the loops of his boots firmly to his trousers. In this state he took his seat behind the curtain, and was corded to the chair. We then extinguished the lights and awaited the result, the medium joining in our conversation, and growing impatient at the slowness of the proceedings. It seemed impossible that he could move either hand or foot, and he several times expressed a wish that he might pass into the trance state, if only that he might so escape the sensation of discomfort. He was at length controlled by "George Holt," who seemed in a quiet mood, and not much inclined to raise our hopes of a livelier entertainment; nor could we ascertain from him the reason of the difficulty we had evidently been labouring under from the very first.

After a time we obtained some reward for our endeavours to be patient, for an indistinct luminous appearance presented itself on our side of the thick curtain. I was in hopes this would develop itself into the usual spirit-form, and make a further advance towards the sitters, but after remaining visible to all or most of us for perhaps half a minute, it faded away and we had nothing before us but darkness again. The voice of "Carter," one of Mr. Eves's guides, was now heard from behind the curtain calling upon us to come quickly and let go some of the cords with which the medium had been bound. As the case seemed urgent, we hastily struck a light (by "Carter's" permission), and found Mr. Eves in a state of unconsciousness and leaning heavily on one side; the cords on that side being in this way further tightened, the circulation had become impeded in his right arm. We released him from this fix by cutting the strings as promptly as we could, and whilst we did so Mr. Eves appeared to return partly to his normal condition, and spoke about a strange feeling in his arm. We put ourselves in darkness again and continued the seance; "George Holt" resuming the control, evidently did what he could to make himself visible, coming forward from the cabinet with his lamp. Only a few of the sitters, however, were able to affirm that they obtained a good view of his features, &c.

What seemed strange to us when all was over was that the medium

could not in the least recollect the interval during which we had approached him with a light and released him. "George" had informed us that this would be the case. So far as the test is concerned, some value, I think, may fairly be attached to the event on the strength of the hazy, luminous appearance which we had seen whilst the medium's bonds were all firm. There was unmistakably something in front of the curtain, though what that something was we could not clearly discern. At the conclusion all our stitching was found to be intact, and the medium, in attempting to leave his place in the cabinet, narrowly escaped falling, owing to his ankles being still corded to the heavy rush-bottomed chair. I would submit my notion of needle and thread to your investigating readers. It seems a ready means of testing the genuineness of the mediumship where that is in question. In addition to what was done at Coniston, I would have the medium's hands placed at his sides, so that his coat sleeves might be sewn to his trousers. Avoid cords, and use a strap (passed under the arms) to secure the medium to the chair. That important individual may then lean in any direction without much chance of injuring himself whilst in the trance condition. His clothes being so connected throughout and all of a piece with himself, he would scarcely be able to change his garments and put on a turban and perhaps a long beard and a totally different face to his own.

S. PRIDE.

8, Grampian Road, Liverpool.

DR. MONCK'S SEANCE AT THE SPIRITUAL INSTITUTION.

We regret that arrangements were not made to report in a special manner the seance given by Dr. Monck on Wednesday evening of last week. The following account is from notes supplied by Mr. Poole, and amplified by a member of our staff; and though we do not present them as exhaustive, they may be relied on as authentic as far as they go.

The seance was, in the first instance, suggested by a gentleman who desired to introduce a number of friends; but, unfortunately, Wednesday-evening (the only date at Dr. Monck's disposal) was preoccupied by that gentleman, so that he could not attend nor introduce his party. Notwithstanding this circumstance, and the fact that the seance was not advertised, about twenty well-known London Spiritualists were present, including Mrs. Makdougall Gregory, at whose residence the Doctor has lately given a series of extraordinary seances. Sir John Metcalfe was also present.

Two tables were used, one about 6ft. by 3ft., the other 3ft. by 3ft. They were placed close together, forming a long table, which was then covered with the table-cloth belonging to the large table. The sitters, who, with three or four exceptions, were entire strangers to Dr. Monck, then formed a circle round the table, Dr. Monck sitting at the head. Five or six persons were unable to sit close up to the tables, so were requested by Dr. Monck to place their hands on the backs of the chairs of the persons in front of them.

No manifestations occurred for about twenty minutes, which time the Doctor utilised by giving a short address.

He expressed a fear that the numbers present were too great to admit of fluent phenomena, and he hoped that no person would take umbrage if he or she was requested to leave the circle by direction of the controlling spirit. He was firmly resolved to sit only in the light, not caring to risk his reputation by the many uncertainties of a dark seance; not that he deprecated dark seances, for he believed that class of mediums to be as genuine as any other, but he felt that the smallest evidence in the light was to many people far more convincing and satisfactory than greater marvels that occur in the dark.

A few gentle raps were then heard near the centre of the table, and gradually increased in rapidity and loudness. Some simple questions were put by Dr. Monck and one or two others, and answers obtained by raps. The spirit was Dr. Monck's guide, who gives the name of "Sam Wheeler," and we believe was known to the Doctor in earth-life. Raps were produced under the hands of sitters, at their request, as well as in imitation of their test raps.

As a good test of the genuineness of the raps, Dr. Monck requested two persons near him to press his forehead down to the table, when raps occurred even better than before.

An accordion was then produced, which Dr. Monck held between forefinger and thumb at the side of the table, while his wrist was plainly visible to all, and the notes being fairly sounded, and the bellows vigorously moved, while several others were allowed to see both his hand and the instrument at the same time. Two persons, who saw the bellows in motion, described a hand as of bluish flame grasping the keyboard below and moving it up and down, both the Doctor's hands being in full view at the time. The spirit having collapsed the bellows, Mrs. Gregory was allowed to kneel down, and fairly grasping the keyboard brass rail, tried with all her strength to expand the bellows, but could not move it in the least. But it moved of its own accord, and played the moment she ceased to touch it.

An excellent test in direct spirit-writing was then given. A cloth was placed, one end on the end of the table near the Doctor, the other end of the cloth being placed on his chest and each shoulder, while one hand was in full view. A piece of paper was marked by a gentleman, a sceptic present, for the purpose of identification, which with a pencil Dr. Monck held in his other hand, stretched out the full length of his arm away from himself, and equally distant from the table, where it was seen upholding the cloth until a second hand was observed pushing and moving under the cloth towards his covered hand, on reaching which the writing was instantly produced, and pencil and paper thrown on the floor. This test admitted of no possible chance of fraud, there being sitters close to the Doctor on either side, and he being unable to rest his hand on a solid body. Moreover, he was engaged in conversation the whole time.

A still further excellent test was given with the accordion. Being tied round securely in several knots with a handkerchief, it was handed to Dr. Monck, and began to play directly it was placed under the cloth. A bag was then provided by one of the sitters, into which the tied accordion was placed, and the bag tied securely round the top. Dr. Monck rested the instrument on the shoulders of several sitters, and allowed them to touch the keyboard and manipulate the keys. The notes they touched were loudly sounded, several in succession, repeatedly

varied, the accordion being handed to the sitters for examination even while the notes were sounding, thus preventing the notion that a second instrument was used. Dr. Monck was partly covered with a cloth whilst giving this test, and immediately the cloth was removed requested and insisted on being searched carefully by a stranger to himself, so that the test was really, as Dr. Sexton originally described it, "the most marvellous and satisfactory he had ever known or heard of."

One interesting feature of the seance was the vibration (as if electric) of the tables, and producing in sitters a sensation as of electricity. Some felt a vibration of the floor, and likened it to the effect produced by a heavily-laden waggon passing. Some had their chair shaken by the influence, whilst others were untouched. One person experienced a feeling of sea-sickness in consequence, and likened it to the peculiar motion produced by a screw steamship. A few spirit-touches were also given.

The table-cloth, at one end, was raised to a height of five or six inches. One person testified to seeing a spirit-hand causing this, and described the shape of hand, &c. Every one, Dr. Monck included, had their hands on the table at the time. Dr. Monck said he felt the influence being taken from him very much, and so greatly was he affected that he, to our mind imprudently, made a grasp at the spirit-hand two or three times, when it disappeared, and the seance terminated, having lasted two and a half hours. We forgot to mention that Dr. Monck was entranced a portion of the time, and gave some wonderful tests to different sitters, which space will not allow us to enumerate. He described the appearance of a departed brother of a lady present, which she and a friend with her declared was minutely accurate. He also spoke of a strong light shining down on the head of a stranger present; whereupon that gentleman acknowledged he had felt the influence nearly all the evening, but had not spoken of it, as he wished to ascertain if the Doctor would notice it. Dr. Monck also gave a description of this gentleman's mother, who was present from the spirit-world. The value of Dr. Monck's light seances cannot be over-estimated. They are calculated to bring many otherwise invincible sceptics to an acknowledgment of spiritual truths more than any other agency. Sceptics are continually clamouring for light seances, declaring that we love darkness, and fear the light, a charge which can be no longer sustained.

MORE EXTRAORDINARY PHENOMENA.

(To the Editor of the "Daily Chronicle.")

Sir,—I beg your insertion of the following brief sketch of a seance which took place in Newcastle-on-Tyne. For reasons which will probably be obvious to most of your readers I neither give time, place, nor the names of those who were present. I am prepared, however, to give corroborative evidence of the facts about to be described to any respectable person who has not already and without examination made up his mind that the whole of the alleged phenomena of Spiritualism are a piece of clever legerdemain. There were present three ladies, seven gentlemen, and the medium. The seance consisted of two sittings, the first being a dark seance in which phenomena occurred that under the circumstances neither legerdemain nor known natural laws will account for. It is not necessary, however, that I should at present record them, but I desire to introduce your readers to a description of the light seance which followed, when we sat for the materialisation of psychic forms. The closet used as a cabinet was carefully searched, and the medium entered the closet, which was screened by dark curtains. The light was turned down, but sufficient light was left to enable us to see everything in the room quite distinctly. In about six or eight minutes a small white figure presented itself from the cabinet, showed its black hands and feet, spread out its white flowing raiment, pattered on the floor with its feet, bowed to the sitters, and picked up from the floor a set of beads that were thrown to it. It retired, and re-emerged from the closet, coming so far out as to reach a chair that stood about four feet from the entrance to the cabinet, drew the chair towards the cabinet, and within view of all who were present placed its little black hand upon the piece of paper which lay on the chair, and with a pencil drew an outline form of its left hand on the paper. I asked it to write its name on the paper, and it immediately wrote. What it did write I at the time could not distinguish. It then held out the paper as if desirous of presenting it to someone present. Several said, "Do you wish to present it to me?" and received in reply negative shakes of the head. I said, "Do you desire to present it to me?" the figure indicated assent. I went forward to the figure, took from it the paper which it held rather firmly, and I then asked it to touch my hand; it immediately placed its fingers on my hand; the hand was small like a child: eight years of age, and warm.

I noted particularly that the arm to which the hand that touched me was attached was very slender and straight—I could see this by the mode in which the white drapery fell from it.* The figure did not exceed three feet nine inches in height, and the medium is upwards of five feet. Another figure about the height of the medium presented itself very slightly from the edge of the curtains which screened the closet, and speedily retired. In a few minutes the medium was disentranced, and the seance terminated.

I have no more doubt of the reality and genuineness of these phenomena than I have of my own existence.

Since I last forwarded a communication to your pages I have attended several seances in which phenomena of a most remarkable character have taken place. I have sat with several mediums—both professional and non-professional—and would have recorded the proceedings which took place at some of them, but I am not disposed to place respectable ladies and gentlemen in the position of being cruelly misrepresented and maligned by editors and writers who know literally nothing of the subject on which they dogmatise so positively.

* The slenderness of the arm reminded me of a phenomenon that I saw at a seance held in the county of Durham. A tall female figure, 5 feet 4½ inches high, walked about the room (the medium's height was exactly 5 feet). I felt her hand and naked feet, and she lay down on the floor of the room before me, within a yard of my feet. I observed that the white dress which covered the to all appearance living body sank almost close to the floor, as though in reality there were no body in it. It becomes a question for consideration whether the forms which we see materialised at seances are entirely materialised, or whether those portions only are materialised that are presented unclothed, such as the hands, feet, and face. [Mr. Barkas gives a full account of this seance with Miss Fancutt, Bishop Auckland, in *Human Nature* for this month. It is a remarkable report.—ED. M.]

I have now in my possession the paper in which the small "psychic" drew an outline of its hand, and the writing on the paper is Olsey Claxton, I am, &c.,
T. P. BARKAS.
Newcastle-on-Tyne, September 27, 1874.

A PHRENOLOGICAL SEANCE AND SOMETHING MORE.

On Tuesday evening Mr. Burns opened his phrenological seance by an address on the centripetal and centrifugal temperaments, with the cerebral and physiological conditions on which they depend. It was demonstrated that certain forms of brain were adapted to exercise a controlling influence in society. Some persons gave off a feeding, sustaining influence, and left those whom they assisted free. Others, again, enslaved and dragged down the objects of their control. The subject was then considered in a hygienic and moral light. Healing and educating influences were radiated by some, but the power was limited by compatibility of temperament on the part of those operated upon. What was medicine to one was poison to another in this respect.

Mr. Burns then introduced Mr. Page, who was accompanied by Mr. Cogman. Mr. Page was soon controlled by an Indian medicine man, and commenced to manipulate several persons present. Mr. Burns came in for the first treatment. The operations of the controlled medium were singularly illustrative of the lecture. The brain forces of the patients were carefully assimilated with their generative or vegetative forces, and when necessary the operator introduced one or other of these elements from his medium's person. The spirit drew some magnetism from the patient's body by the hand of the medium, which he carried to the medium's forehead and thence to the part of the medium's body which represented the seat of disorder in the patient. The same course was then traced on the patient's body, and manipulations were employed to dissipate the morbid influence from stomach, heart, liver, or lumbar region. Those operated on testified to the fact that the spirit went direct to the seat of uneasiness in each case, and the results were described as beneficial. The spirit spoke frequently in an unknown tongue, and another spirit replied through Mr. Cogman in a similar manner, the interpretations being also frequently given. Mr. Cogman said he had made the acquaintance of Mr. Page only a few days ago; that he had operated on himself and others with very favourable results, and that he regarded him as the most useful healer he had ever met.

Mr. Chapman, a young man who came to London on Monday, with an introduction from the Spiritualists of Peterboro' was then controlled in the trance by his spirit-guides. Mr. Chapman had been previously manipulated vigorously by Mr. Page. The first control was in the Yorkshire dialect, the spirit giving the name of "Jack Tomlinson." He spoke in a humorous, good-natured manner, and altogether the control was very characteristic. The other control was by a spirit who gave the name of "John Bunyan," not the famous dreamer, but an unknown individual who lived on the South Coast nearly a century ago. This spirit gave an address of a very sensible kind.

Both Mr. Page and Mr. Chapman are willing to devote their mediumistic talents to the service of investigators or the afflicted. Mr. Chapman comes with the highest recommendations testifying to the numerous satisfactory tests which may be obtained through his mediumship.

The evening's entertainment was highly gratifying to a full attendance. Mr. Burns made a series of phrenological examinations afterwards, which were strikingly accurate. This ability to read character possessed by Mr. Burns is beginning to be regarded as one of the most remarkable gifts at present being exercised amongst us. He calls it phrenology; but who can say what it is?

The phrenological seances are held every Tuesday evening, at 15, Southampton Row, at 8 o'clock. Admission, 1s. Private examinations are given by appointment.

A TEMPERANCE PUBLIC-HOUSE.

To the Editor.—Sir,—You have published a former letter of mine in regard to a cheap Turkish Bath; suffer me now to address your readers in reference to that great curse of the present day, drunkenness, as it exists amongst our working brothers and sisters. I think nearly all will agree with me that at the commencement of a drunkard's career (i.e. amongst the labouring class), cold, and want of home comforts, probably conduce more to drive him to the public-house than any real love for the drink itself. At the commencement, I say, this is so; the poor fellow has been toiling all day in the wet, and comes home to a scanty meal possibly, and a miserable fire, in many instances, perhaps, already surrounded by damp clothes—if he should be fortunate enough to have any beside those already on his person—and he, as a matter of course, feels cold and chilly. Now, where is he to dry and warm himself? The public-house affords the only place where he can do so; the drink assists in this also, and the man as naturally becomes a drunkard in time—unless he possesses an amount of moral courage which few, alas, can boast of—as another person catches a fever if he lives continually in an atmosphere that is conducive to the same. Now then for the cure. Why should not we erect our public-house at every corner (Government ought to do this, and would save millions now spent upon hospitals and prisons if they were to do so), where a man could dry and warm himself speedily (for herein lies the secret), by paying a halfpenny, say, for the privilege? For two pounds a room may be fitted up on the principle of the Turkish Bath, which would dry 20 persons at a time in ten minutes; and as soon as they were dry there would be no fear of their remaining, for the place would literally be too hot to hold them, and they would be glad to make room for others. If, in addition to this, another room were provided, and a cup of hot coffee supplied for a penny, say, would not many prefer this who now have only the public-house to go to. And what an opportunity it would afford, to those who wished to do so, for giving short lectures and so on to the people. Why, Sir, the thing would become self-supporting in no time; for besides cab-drivers and others of that class, there are numbers of those still better off, who, when wet from having been overtaken by an unexpected storm, would gladly run into such places and dry themselves. If in the future it should be decided to add another room to this one, a cheap and most efficient Turkish bath might be established for the prevention and cure of disease. Will any kind brother or sister find two pounds and guarantee the rent of a

room for the purpose? If so, I will start a public-house of this kind (which I should hope requires no license) within a week if possible. I am so confoundedly poor myself that I really have not the money, or I would do it at my own risk. If there be any willing to assist me in carrying out this experiment, I shall be glad to hear from them at once, and I remain, yours very faithfully,
T. L. HENLY.
15, Devonshire Terrace, Pembroke Square, Notting Hill, W.

Nov. 11, 1874.

P.S. There is no danger whatever in drying yourself by this process.

MAN AT WAR ABOUT HIMSELF.

Bacon very truly says that knowledge must always be democratic—that whatever may be best in politics the progress of knowledge must ever be democratic; in fact, the mind itself is democratic as depending on observation and induction, and as in a representative assembly taking counsel with itself and decided by a majority or more powerful influence. Societies and associations are all very well for local purposes, but a national association, and particularly arrogating to itself articles of faith, as in another national church, can only produce mischief and disunion. Spiritualism should be perfectly free in action, free as the republic of letters is free. Man is not yet wise enough about himself for combination and for laying down the law in councils and assemblies; for Spiritualism will not prevent bigotry and intolerance any more than Christianity with a national church here in England, scattered in fragments, with no chance of future agreement. Even the geologists could hardly keep together; and the phrenologists, when in an evil hour they thought to surprise the world by founding a national association, at once began disputing, and got into cliques, and dissolved at the second yearly assembling. And there are the anthropologists, now split into three parties, and neither doing any efficient work. The mesmerists never formed a society, and have fared much better in consequence; nay, the association is condemned at the outset by there being a large and influential party opposed to it. Hence Spiritualism will fall into the like confusion, as is now exhibited in the political arena by Spain and France, with national assemblies not supported by the communities. But I fear the mischief is done; but the enemies of the Church are within its own household, and not with the sceptics.

AN OLD OBSERVER.

MRS. BULLOCK AT GOSWELL HALL.

On Sunday evening there was a large and attentive assembly, who chose as a subject "The Existence of a Future State." The spirit said man required to know more of what he really is in this life. The spirituality of manhood at the present time is just dawning or bursting forth. Man is beginning to analyse his true nature and character, and he says, I find there is a law governing the members of my body, and, moreover, that there are two laws or two natures—that of the material or mortal nature, and that of the spiritual or immortal nature. This inner nature was described as the influence which animates the body during earth-life, and survives the event of physical dissolution. The continued existence of this inner man is proved by facts.

In the spirit-world all have their own individuality and their own speciality, even as in this life. He who is lazy here, will lack energy there. The existence of the soul in the spirit-world may indeed be very superior to the existence of the soul in this life, provided you have lived the life for the very purpose for which you were called into existence here. If you have worked faithfully, if you have indeed done that which was lawful and right before God and man, you need not fear for the future, no matter what your opinions, creeds, or beliefs may be here; it is for the well-doing that you will reap your pure and true reward in your spirit-home above.

Beloved friends, do not forget that when you pass on into the spiritual state that you take with you your knowledge, your feeling that you are real.

It is true, false communications are sometimes given, but even false communications prove the undeniable fact of the life beyond, and if you desire to have all truthful communications from the spirit-world, be truthful yourselves. Do not blame those who give you false communications, but teach them the truth, not by words, but by acting the truth yourselves. You need not receive what we have said on this occasion respecting spirit-communication, but investigate it and prove it for yourselves.

At the close a few common-place questions were easily disposed of by Mrs. Bullock, after which Mr. Haxby (the chairman) announced that the *soirée* for the benefit of this lady would take place at the hall on Thursday evening, the 26th inst.

DECISION OF THE MANCHESTER SPIRITUALISTS.

To the Editor.—Dear Sir,—In reply to the letter of Mr. William Jackson in last week's MEDIUM, I am requested to state that, at a meeting of the committee of the Manchester Association of Spiritualists, held on Sunday last, it was decided by a considerable majority that "We do not feel called upon to take any active part in the proposed discussion between Dr. Sexton and Mr. Charles Watt."

We, as Spiritualists, have nothing to do with the discussion of either Secularism or Christianity—i.e., according to the orthodox interpretation of the latter—but rather to promulgate the pure teachings of Spiritualism, which we have found to be superior to either.—Yours truly,
RICHARD FITTON.

34, Walnut Street, November 9, 1874.

[We hope Dr. Sexton may be heard in Manchester on Spiritualism on independent grounds. He is at present in a frame of mind and vigour of spirit enabling him to defend the cause in a very effectual manner.—Ed. M.]

THE Food and Fuel Reformer, price 2d. weekly, is rather a smart-looking journal, and appears at an opportune season of the year. It occupies a field of great importance, and the first number opens with commendable earnestness. All booksellers supply it. Office, 420, Strand, W.C.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
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All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 13, 1874.

INSTITUTION WEEK.

It has been asked whether we expect subscriptions varying from half a guinea to a guinea in favour of the special objects set forth in our previous programme. Let it be at once stated, to all whom it doth or may concern, that our main object in setting on foot this laudable and praiseworthy movement was more especially to enable *everyone* to contribute their mite, however small, ranging from the modest penny to the useful shilling; but affluent brethren may understand that we have no objection to stand as long as they may please under the golden shower; and donations of this description will be most thankfully received from those whose bounteous stores are ever open for the propagation of our great and glorious principles.

It was last week announced that Mr. C. E. Williams had most generously proffered his services for a special seance, and others were then invited to follow his praiseworthy example. The precedent thus set we are glad to say is being well followed up. Messrs. Peck and Sadler, the well-known mediums of Cardiff, have kindly offered to give a special public seance on the 12th of December next, the further particulars of which will be duly announced. In a letter to the honorary secretary, these gentlemen observe, "We will do our best to make it a great success." It is just this feeling we so strongly desire to see emulated by every Spiritualist, as by so doing the movement cannot be otherwise than successful.

We received a kindly note from Mr. Kilburn, of Bishop Auckland, who likewise proffers his assistance, and adds, "The object has long had my warmest sympathy."

Mr. Hudson, the well-known spirit-photographer, has also offered his services in a way that will tend considerably to the wellbeing of the movement.

"Scribo," whose facile pen has many a time and oft enriched these pages, and whose last contribution was the Life, &c., of Miss Lottie Fowler, has consented to deliver, at the Spiritual Institution, a lecture entitled "Life on the Press," as delivered by him before the London Press Association. From what we have heard of this lecture, it may be confidently predicted that it contains morsels fit for the palate of an Archbishop of Toledo.

It is also proposed that one evening in the Institution Week shall be set apart for a *soirée*, to be held either at the Institution or at the Doughty Hall. This will introduce a pleasing and interesting feature in the programme. Any of our lady friends who will take this especial feature under their fostering care will confer a favour.

We wish to announce that, at the request of many friends, the movement will commence on Sunday, the 6th of December, and terminate on Sunday, the 13th of December, in order to embrace two Sundays.

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

Cheques may be crossed Union Bank of London, and post-office orders made payable to Mr. Thomson, Branch-office, Camberwell New Road.

We learn that Dr. Sexton will shortly give to the world in the form of a pamphlet his reasons for discontinuing the use of alcoholic drinks. We feel sure that our readers will look forward with interest to the appearance of the publication, as it is likely to contain valuable matter, both of a scientific and of a spiritual character.

A MANCHESTER SPIRITUALIST is anxious for the new issue of "The Memorial Edition of Judge Edmond's Works" to be proceeded with that he may present twenty copies to the Manchester libraries. He thinks there has not been many copies of the Memorial Edition circulated in Manchester, and probably our friends there may determine to go into united action to distribute a few hundred copies in that district. We solicit our friends to send us distinct orders as early as possible that we may know how many to print.

A NEW SPEAKER AT DOUGHTY HALL.

On Sunday evening, a discourse will be delivered by Mr. James Brevitt, on "Jesus in his relations to Humanity, Mythology, and Christianity." Various contributions from the pen of Mr. Brevitt have appeared in the MEDIUM, so that he is not unknown to the Spiritualists of London. We might more particularly refer to his recent paper on "Spiritualism and the Vices of Society," which attracted so much attention. From the tone of that paper it will be perceived that its author is a man of ability and reformatory tendencies. He is also well informed on historical and theological matters, and his discourse on Sunday may be anticipated as an intellectual treat.

The free-gospel platform will be represented in more ways than one next Sunday. The subject is one that will receive free and unreserved treatment, and the speaker is a working-man, "self-made," and a representative of the people at large. A "free" gospel must be free in its distribution, free in its choice of topics and their treatment, and free in the unreserved way in which all classes may herald its glad tidings from independent stand-points. We hope the new speaker will be welcomed by a good audience.

The meetings are held at Doughty Hall, 14, Bedford Row, Holborn, on Sunday evenings, at 7 o'clock. Admission free.

MRS. BULLOCK'S SOIREE.

It is elsewhere announced that Mr. Haxby intends to get up a *soirée* for Mrs. Bullock at Goswell Hall, on Thursday evening, the 28th inst. No one deserves better to receive honour and substantial recompense than Mrs. Bullock. For many months she has sustained an increasingly successful series of Sunday meetings, and has received for her labours neither fee nor reward. We hope the Hall will be filled to overflowing, and that the tickets will be sold at such a price that there will be a handsome balance to present to the guest of the evening. We hear that the services of various entertainers have been proffered, that the proceedings of the evening may be of an interesting and diversified kind. This is an instance for the performance of noble acts by the noble, and munificent acts by the wealthy. We hear that the Doughty Hall *soirée* has been postponed, to prevent the close proximity of Mrs. Bullock's meeting.

MR. MORSE IN AMERICA.

Mr. Peebles writes to the *Banner of Light*:—"J. J. Morse, English lecturer on Spiritualism, who lately arrived here from England, looks hale and healthy, and is ready for work. He goes to Baltimore on Friday for a month's engagement. December he lectures in Philadelphia, Pa. He reports the star of Spiritualism rising zenithward in the Old World. Mr. Morse speaks in the trance, permitting questions after the lecture."

BENEFICENT SPIRITUALISM.

To the Editor.—Dear Sir,—Last Sunday I received a visit from Mr. Towns, who said that he could not resist coming to me. He became entranced, when his guide said that he knew of many female Spiritualists who were suffering from pulmonary and other internal complaints, and that he would suggest that an announcement be put in this journal to the effect that any ladies who were Spiritualists, and might be so affected, were invited to come on Sunday mornings from half-past ten to eleven o'clock to this institution, in order to be examined by himself, as he would arrange to be there with his medium at that time. He would then direct me how to treat them. This is the message as I received it. All I have to add is, that I shall be perfectly ready and willing to co-operate with this benevolent spirit if any lady will think proper to avail herself of the proffered service.—Your sincerely,

JOSEPH ASHMAN.

Psychopathic Institution, 524, Marylebone Road, Nov. 10.

An edition of Mrs. Tappan's orations in a collected form is expected soon.

MISS KEEVES will deliver a lecture under spirit-control, at Goswell Hall, on Sunday the 22nd instant.

MISS BICKELL is obliged to "A Stranger" for certain suggested alteration in a line of "Sunshine." The amended reading is much preferable.

BOARDING-SCHOOL.—As distinguished from Board Schools, a very expensive establishment. The name alludes to the use of the black-board in ladies' schools, and the black-board in boys' schools, and the cupboard (as a place of confinement) in infant schools.—Walker.

DR. COLLYER (from America) gave his double lecture on the Anæsthetic Discovery, and a Philosophical Explanation of Spiritualism, at the Pavilion, Brighton, on November 2nd, to an audience of fifty-three persons, including reporters and attendants. There was a great deal Collyer, and very little of anything else in the lecture.—Walker.

NOTTINGHAM.—Dr. Sexton will deliver an oration on Monday Evening, Nov. 16, at Mechanics' Hall, Burton Street. Subject: "God and Immortality: What has Spiritualism to say upon the Subject?" To commence at 8 o'clock. Front seats, 2s.; second, 1s.; back, 6d. We hope our Nottingham friends will have a grand result from their effort.

THE CAPE OF GOOD HOPE.—There has been instituted at Cape Town, South Africa, a Progressive Library and Spiritual Institution. A collection of books is being made, and a weekly newspaper, the *Cape Spiritualist and Family Medium*, is being established. Mr. Hutchinson, who has undertaken all this good work, was induced to do so from having read in "Seed Corn," No. 7, that there was no organ of the cause in South Africa. We have received a copy of a pamphlet, entitled, "A Defence of Spiritualism," quoted from Mr. Wallace and other writers. It gives a good deal of information. It is interesting as the commencement of a literature of Spiritualism at the Cape.

MR. BURNS'S VISITS.

HALIFAX.—Mr. Burns will give a phrenological entertainment on Saturday evening, November 21st, and two discourses on Spiritualism, on Sunday, November 22nd.

BISHOP AUCKLAND.—The visit will be postponed till Sunday, December 6th. Mr. Burns finds it necessary to have a Sunday's rest at home between these distant journeys.

LEEDS will be visited on a convenient Sunday, probably December 18th or 20th.

Places desiring visits should write in advance, that proper arrangements may be entered into.

DR. MONCK'S SEANCES.

The crowds that flock to Dr. Monck's seances at the Spiritual Institution are so large that the proceedings were somewhat obstructed on Wednesday evening. We think Dr. Monck should settle in London for a time, and give frequent seances to select parties. It is probable that he will give a seance at 15, Southampton Row again on Wednesday evening, if sufficient names are received on or before Monday, but on no account will visitors be admitted who have not taken tickets in advance, so as to strictly limit and select the attendance.

SINE CURE.

He walks about with a noiseless tread,
And low he bends his head;
His humble glance
He makes askance.
His coat buttoned up, tho' its thread is bare,
He slithers along with a fidgetty air,
As tho' he were used to better fare.
Bright is his hat with unnatural shine,
His worn-out shoes are fastened with twine,
Thank Heaven! the feet are his—not mine!
Timidly shy,
He passes you by
Mute as a ghost, with the wolf in his eye;
He eyes you with dread,
As tho' you had said:
"Poor devil! he's dying for want of bread!"

Look at his colourless, careworn face,
And lo! there you may trace,
Pitifully true,
"I've nothing to do!"
The same old story repeated again:
Like the Teacher, despised and rejected of men,
He wanders about to seek a den!

Is't the soul in penance for evil done?
Or the rest from a race too quickly run?
Or the afterpiece of some "excellent fun"?
Christians will "fear,"
With un pitying leer,
"Twas all brought about by his fondness of beer!"
Perhaps so; but then
I would ask you again:
Is't the fault of the man, or the fault of MEN?

43, Cobden Street, Everton.

J. REGINALD OWEN.

VAUXHALL.—E. W. W., 15, Southampton Row, desires to know if there are any circles in Vauxhall, or investigators desirous of forming a circle.

THE soiree to Mrs. Bullock will take place at Goswell Hall on Thursday Evening, Nov. 26. Tickets 1s. each, or five for 2s. 6d. We think it would be better if there were a 2s. 6d. ticket, and a 1s. ticket, which is surely cheap enough.

MISS CHANDOS will open her class for imparting a thorough practical knowledge in Electro-biology and Mesmerism to gentlemen, on Friday, November 20th, 1874, at 8 o'clock, at 15, Southampton Row, Holborn, London. Terms: One guinea for six lessons. Class nights—Mondays and Fridays. For further information concerning private instruction, &c., Address, Vale Cottage, Merryvale Street, Balham, Surrey.

A SMALL BALANCE DUE.—Mr. Editor.—The committee who carried out the late Sunday Evening Services at the Music Hall, Marylebone, gratefully acknowledge the sum of £2 2s. from an Old Spiritualist, and 5s. from W. H. Harrison, leaving a deficiency still of £3 11s. 6d. Any assistance towards reducing that deficiency will be gratefully received by your obedient servant, C. WHITE, Wyndham St., Bryanstone Square, W.

BRIGHTON.—A discussion on the belief of Spiritualists is going forward in the Brighton papers. Mr. Bray says the facts of Spiritualism are better authenticated than those of the Bible, and thereupon the goody folks come forward, with holy zeal, to push the Bible down the throats of Spiritualists, or abuse them with the most choice anathema. What a glorious thing is Christianity, how officiously generous! Dr. Sexton is expected to lecture at Town Hall, Brighton, on November 23rd.

MRS. TAPPAN'S SPELLING.—On the occasion of Mrs. Tappan's visit to Bolton, she got into discussion with a Swedenborgian, which was the occasion of her writing a letter to the local papers. The editor pointed out three instances of mis-spelling occurring in that letter. A copy of the same was sent to ourselves and appeared in the MEDIUM. We have just found the manuscript, and have looked at the words said to be mis-spelt. The word "diligent" has in the first instance been spelt with two l's, but the pen has again passed over them and made them one. "Vertebrata," another of the disputed words, we find to be correctly spelled in our MS. The remaining word "chief" has evidently the letters "ie" transposed. Thus it appears that Mrs. Tappan spelled correctly in the letter addressed to the MEDIUM, except in one word; and even the best of writers will make a slip of the pen, such was evidently the case in two of the words, and why not in the third?

Spiritual Cosmology.

PART I.—DYNAMICS.

ORATION BY MRS. TAPPAN AT CAVENDISH ROOMS,
SUNDAY EVENING, NOV. 8TH, 1874.

INVOCATION.

Our Father, Thou Infinite Soul; Thou divine and perfect Spirit; Thou that from a past into a future eternity knowest all things, whose spirit is supreme, whose knowledge abideth for ever, whose laws are unchangeable; Thou that lightest the firmament with Thy glory; Thou that art within the human spirit like a lamp amid the darkness of time; Thou great abiding strength; we turn to Thee with thanksgiving and praise, and upon the altar of Thy love lay all our offerings of devotion. Even as the stars, radiant with glory, lay their offerings of light upon Thy universe; even as the earth, teeming with plenty, brings to the shrine of Thy Being all its offerings of abundance; so would we from within our souls gather together the treasures, the ripened sheaves of thought, the glowing harvest of praise, and lay it upon the altar of Thy love. Whatever abides with our spirits Thou knowest. Whatever thought the human mind possesses Thou hast foreseen and fathomed it; and every deed and word of human life shapes itself to perfection or imperfection according as Thy light burns brightly or dimly within the spirit. Oh, may it burn brightly, consuming all unworthiness and dross, burning up all that is of the lowlier earth, and making man the representation of Thy spirit! May it burn brightly, illumining the chambers of the human mind, until knowledge, understanding, and wisdom shall take the place of ignorance and darkness! May it burn brightly, until all hatred, malice, and envy shall be consumed, and only love, peace, and harmony prevail for evermore among the children of the earth!

QUESTIONS AND ANSWERS.

Q. 1. A reader of last week's lecture is much puzzled by the definition given of protoplasm—"the essential vitalising element of the nerve structure of the human system which 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 in another place: "Along the line of the nerves where protoplasm leaves off this vitalising element (magnetic and electric) begins." Protoplasm, as defined by the leading scientific authorities, is a semi-fluid lining filled with a limpid liquid, a colourless corpuscle scattered throughout the whole framework of the body, and subject to contraction, dilatation, and many changes of form. Some of the lowest forms of life are even said to be entirely formed of protoplasm. The questioner would submit to the lecturer that protoplasm is therefore by no means confined to nerves, but permeates the whole body, and is contained in every drop of blood in the form of colourless corpuscles, and that therefore the sentence that the vitalising element begins where protoplasm leaves off is not clearly to be understood. The questioner can surmise a meaning, but would esteem it a favour if it could be explained.

Q. 2.—Was not a mistake made in the definition of protoplasm ascribed to Professor Huxley in the last lecture? His definition is that white corpuscles, as seen mixed with the blood of man and all other animals, are the physical basis of life; and that man, in common with all animal and vegetable organisms, is simply a multiple of such units, hence he designates it as protoplasm.—A. The last questioner certainly misapprehended us if he considered that we stated that protoplasm as defined by Professor Huxley was represented in the discourse, since we do not recollect having referred to that gentleman's name in that connection. In our definition of protoplasm we referred to its relation to the nervous system, being well aware that it is distributed throughout the entire human system, and that it is, as defined by science, a "semi-fluid substance without colour." But we stated also that as protoplasm is defined by scientific authority as the physical basis of life, and as its chief action is concentrated in the nervous system, of course we referred to the nervous system as being the final expression of vital life. Where this protoplasm leaves off in distributing vital life, we stated that the electric and magnetic fluids of the human system, or (to use a term which we considered more appropriate) "psychic force," begin, being well aware that not only along the nervous centres, but also in bodies where nerves are not found, as we stated in the last lecture, there exists protoplasm; the nerves not being necessarily the conductor, but where the nerves exist this vitalising element acts as the conducting element of life. We, of course, referred to the next stage or to the next department of life as relating to the human psychological organisation, and commenced our basis of analysis where science leaves its definition of vital life—namely, in protoplasm. This, however, as we stated, is but the most external expression of life, of which the next stage is psychic force; the electric and magnetic fluid referred to in last Sunday's discourse belong to the next stage connecting the body with the human spirit. This evening's discourse will throw light more upon what is meant by this vitalising element.

Q. 3. Does the lecturer consider every atom of the universe, both organic and inorganic, as science terms them, to be vitalised? This question is asked with reference to the statement that "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." Plants, according to the

present belief of science, take up vitalised atoms in the form of carbonic acid, water, and ammonia.—A. We do not recognise the statement of science that there are any inorganic atoms, or that there is any essential difference between an inorganic and an organic atom, since both organic and inorganic substances, so-called in nature, are made up of atoms. We desire to state that science is at fault in this respect, that it attempts to show that there may be inorganic atoms, and that therefore there may be vitalised life emanating from these, which of course is a great mistake, as there cannot be vitalised life emanating from any other source than vitalised life. Every ultimate atom in the universe we consider to be vitalised; and those expressions of atoms referred to are not essential atoms, but only negative conditions of matter, as in ammonia and other substances that seem to be inorganic, but are not in reality inorganic. Every particle that can be taken up and distributed through organic substances contains within itself some portion of the life principle.

Q. 4. What is the date of Dr. Meissner's experiment before the Academy of Berlin, and in what publication can any detailed account of it be found?—A. We believe that the date of the experiment was as early as 1851 or 1852. The account of it will be found in Dr. Meissner's memoir, by his pupil Dr. Faraday.

Q. 5. When speaking of electricity and magnetism as being only forces, what is the precise meaning attached to the term "forces"?

A. The precise meaning attached to the word "force" is not a property or element in itself, but a relation or negative condition of matter as the result of motion; therefore, when we referred to electricity, magnetism, heat, light, as being forces merely, we referred to them as being only expressions of atoms in different degrees of motion. The only primal force in the universe is motion itself.

Q. 6. How can the ratio of two parts of vital magnetism and one part of vital electricity be determined between essentially incompatible forces—forces not possessing a common measure or standard of unity, quantity, or intensity?—A. The questioner assumes those things. He assumes that they do not possess the requisites of quantity, and that there cannot be an adequate measure. Of course it is not to be determined by any existing method in the scientific world; but the vital standard itself determines it; and wherever the experiments can be carefully followed out it will be found that it is in fact a discovery which we ourselves avow, that two portions of vital magnetism are equal to one portion of vital electricity, and that this can be determined by sensitives, clairvoyants, psychometers, mediums, spirits, and eventually by adequate scientific instruments so finely balanced as to determine the exact amount of vital electricity and magnetism existing between individuals or within the human frame. Besides that, we stated distinctly that "electric" and "magnetic" are only terms; that they are not intended to refer to ultimate substances; that the ultimate substance might be one of which these two are only different forms of expression, seemingly opposed but in reality the same, as magnetism and electricity are the results of the same element acting under different conditions.

Q. 7. You speak of particles of matter having two points—one magnetic and one electric: how are these points situated?—

Q. 8. If vital electricity and vital magnetism are but modes of motion, what is meant by the interchange of actual electric atoms and actual magnetic atoms having one and two points of presentation respectively?—A. All matter is but an expression of motion. We stated that whatever is considered as an ultimate particle of matter has never been seen by human analysis, vision, or even thought. We stated that the vital expression of matter was represented by two points of magnetic and one of electric life, and that these are mutually interchanged and passed from one system to another. We stated, however, that the magnetic having two points, and the electric one point, produced the exact quantity and measure of vitalised life. When referring to general matter we stated the same, that the ultimate atoms shape themselves either in two magnetic points or one electric point, the two magnetic points making two sides, of which the third point, when united with them, makes the triangle, or rather the magnetic points being the two poles of the magnet, shaped exactly in accordance with the rules that govern the shape of the magnet, and the third point being the electric, which unites the magnetic current producing vitalised life. When referring to these in connection with human beings we stated that it was only the result of motion, and a term. We meant by this that the vital magnetism and electricity do not remain. After having united they have fulfilled their office and cease to exist. They are not ultimate particles of matter, but only matter assuming that shape for a single instant, and myriads of these magnetic and electric particles are generated within each second of time, and within every human system, either magnetic or electric; consequently they are not permanent particles of matter, but only expressions of matter in motion.

Q. 9. If the expressions "vital electricity" and "vital magnetism" represent only kinds of motion in the particles of matter, of which terrestrial substances provide the magnetic, how can pure space that is not matter provide the electric?

Q. 10. You spoke of electric forces coming from pure space: will you kindly explain what you mean by pure space?—I suppose you do not mean a perfect vacuum.—A. Certainly not; there is no such thing in the universe. That which is termed pure space, and what we mean by pure space, is all that portion of the universe that lies beyond the immediate atmosphere of every planet in that universe. The pure space outside of the earth begins where the atmosphere

of the earth leaves off. Of course by pure space we do not mean vacuum; but we mean the pure vital atmosphere that exists unconnected with any world, or sun, or satellite, and the intermixture of space with the substance of which the earth is composed constitutes the atmosphere, being also the result of motion. Wherever that space, or one atom which is a point, penetrates, there vitalised life begins whenever that one atom is connected with the substance of the earth.

Q. 11. When a message is transmitted by an electric cable, what is it that moves; is it the particles of wire themselves, or is it an ethereal fluid interpenetrating ordinary matter and moving in and along the wire?—A. The questioner cannot understand electricity very well, or he would not ask the question. The wire becomes first charged with electricity, as it is termed, then it is ready to transmit the message. If you will place a row of bricks, or tiles one after the other, and give the first one nearest you a slight jar, you will find that the last one will fall over, leaving the others standing; that is motion transmitted without causing the others to be disturbed. It certainly is not the particles of the wire that have moved or changed their places, but the wire being porous or fibrous to the electric force or fluids, these atoms thoroughly permeated, the one desiring to send the message produces a certain kind of motion, and that acts immediately upon the other end by the same process that the jarring of the row of tiles causes the last one to fall. The particles that vibrate are the electric particles, and not the atoms of the wire.

Q. 12. Does the seer see the electric point as a point of discharge? A. The seer sees the point where the electric and magnetic particles meet, as the point of discharge; the electric particle is not visible by itself, neither the magnetic, but when the two meet the discharge takes place, producing the vital spark which the seer may discover.

ADDRESS.

For the benefit of those disposed to be critical in connection with the scientific statements we have made, we wish to say that every point referred to, so far as science itself is concerned, is admitted by the world of science; that the points referred to that are not admitted by the world of science are of course given upon our own authority, and are to be tested by future experiments. But all scientific advancement is made by taking one step beyond that which experimental science has already admitted, and no theory in connection with science, with the human system, with the circulation of the blood, with any of the vital elements, was ever received when it was first announced.

Our present discourse relates to what is known as the Will Power: what is it? in what way does it act upon the human system? and what is its relation to the vital fluid previously referred to? According to the spiritual hypothesis, the will of the human spirit constitutes its identity. It is the one expression of consciousness and power. Within this one word is embodied all that can possibly make up the individual action of the human spirit upon matter. We prefer to employ the word "Volition." Science declares that there are voluntary and involuntary actions of nerves, muscles, and various portions of the human system. We know by experiment that the so-called involuntary actions may become more or less voluntary. An ordinary person, with only the usual amount of will-power, is negative, is the recipient of every injury, hurt, or other aggressive action of matter or of other persons upon the system. The acrobat is the embodiment of vitalised will. There is no nerve, muscle, fibre of his being that by careful training does not come to be almost wholly under his control. Where other persons suffer from being beaten, he does not suffer because of the effort of will. Where the nerves of other persons are exposed to any danger, his nerves are under subjection of his will. By constant tension, straining, and what is known in mental law as balance, he preserves the equilibrium of his vital forces to the extent of protecting and preserving every portion of his frame by his own will. All persons who are more or less accustomed to appear publicly are aware that by a process of will-power the face, the circulation of the blood, the nerves themselves become gradually subjected to the will, and while an uninitiated person is aware of painful suffusion of the face, and of nervous twitchings and trepidation, the skilled and careful speaker or orator is perfectly aware that no nerve will betray and no tide of blood rush to the face while that will retains its mastery. Experiments have been tried by scientific men to show that what is commonly called respiration may also be brought to an almost indefinite extent under the control of the will; that while it is absolutely necessary for the distribution of the vitalising fluid that a certain amount of atmosphere shall be inhaled and exhaled, many persons by long practice can remain under water for perhaps ten, fifteen, twenty minutes, or half-an-hour; and it is believed that there is an inner respiration as there is an inner circulation to the human system, which might preserve life to a continued extent if it were carefully cultivated. It is known that the emotions of the mind, voluntary and involuntary as they are termed, affect the circulation of the blood, affect of course the distribution of the nervous fluids, affect by the subtle law called the psychic force the fluids to which we have referred as the magnetic and electric, and must ultimately affect, not only the nerve structure but the muscular structure of the human frame itself. But what we desire to call your attention to is the fact that those operations of nature within the human frame that are most usual and ordinary are not, therefore, involuntary, but that they are the result of an accustomed will, and of the simple process of the will when it first takes possession of the vitalised machinery. The unusual operations called voluntary are the result of the special

action of the will under circumstances requiring special action, and if it were necessary nearly all the functions of the human system could be made subject to the human will in the usual voluntary sense. By carefully watching the peculiar sensations of your bodies, and cultivating absolute control over the nervous, mental, and vital systems, you can gradually protect yourselves from the encroachments of disease, expel disease when it fastens itself upon the system, change the circulation of the blood, change the distribution of the blood, of the vital fluids, and do all by what is termed a voluntary process. This being shown to be the case, it must also be a process connected with the will, though seemingly involuntary, and causes the distribution of the vital fluids through every part of the human body. While the will acts thus rapidly and seemingly involuntarily, it is but the succession and repetition of its continued acts that makes it seem involuntary, just as habit repeated causes you to do at certain hours of the day without seeming consciousness that which at first requires a special action of the will—just as the trained pianist from long culture performs involuntarily that which at first required the utmost exercise of his will to perform, just as the acrobat after a time does almost involuntarily that which at first required the utmost tension of thought to develop and cultivate. In other words, the terms voluntary and involuntary action, as far as the mind and the vitalising elements in their distribution are concerned, are simply relative, and all the functions of the human body may be subject to human volition, either the volition of the individual or the volition of some other individual possessing greater exercise of will-power, and what is commonly known as mesmerism, psychology, and all influence of one mind and one person over another, is but the exercise of a greater degree of this voluntary action upon the vital elements of the mind and of the body. *Voulant*, or willing, clearly is the essential requisite of perfect life. Whosoever lives without willing every day that each department of his physical being and mental being shall be kept in order neglects some part of his vital structure and invites disease; but whoever, by clear willing, distributes the vital forces at his command in equal degree throughout the entire fabric of the human system, thereby invites health, and causes the maintenance of what is known as vital equilibrium.

The reason of illness in the world, aside from those malignant forms of disease that are aggressive and contagious, is chiefly to be found in the fact that the exercise of the will-power is either spasmodic, or that it is not in itself equivalent to the amount of force that requires distribution in the human system. Every atom of the substance to which we have referred, as being either magnetic or electric, turns to the will or central forces of the human body and human mind as its magnetic pole, and requires always to be kept in direct relation to that magnetic centre as the needle is to the pole; and whatever causes a depolarisation of these atoms, causing them to turn from the individual will or volition, produces disturbance in the human system, as the coming in contact with a superior will; as the meeting with persons ungenial, and whose vitalising element is antagonistic; as coming in contact with morbid or diseased human organisms; as having the feelings or emotions strongly affected by any horrible sight: all these tend to cause the particles, to which we have referred, as disturbing the vital fluids, to turn from the centre, which is the will; and this will, remember, is the centre of the action of the human spirit upon matter in the human frame, and upon its intensity and its balance of power depends the vital force of the physical body. By strong effort of will you can not only ward off disease, in the usual nervous kinds of negative disease, but can also prevent your bodies from receiving contagion; since every part and point of the vital fluid, while the power is strongly exercised, is drawn toward the centre, and therefore is not amenable to any outside influence. When you relax your will-power, these present themselves to the surface, and are amenable to whatever influence may come in contact with them; and of course, in very negative persons, or persons possessed of feeble will-power, or persons in whom the vibrations throughout the system are impaired by lack of proper cultivation of will-power, disease is always invited, and the power of the will itself becomes enfeebled. By will you will understand that we do not mean any particular quality of mind, so called; we do not mean anything which may be termed stubbornness, or which may have relation to that kind of firmness that is visible in some mental characteristics: we mean, in this instance, the vital centre or action of the spirit of man upon the physical body and upon matter; and wherever mind comes in contact with matter, to control it, direct it, organise it, or in any way affect it, it is by the exercise of volition or will. This may not have anything to do with the kind of mental characteristics which individuals possess; it may have nothing to do with the peculiar phases of intellectual character, but belong solely to the innermost essence of the action of mind upon matter; and by this force alone do we recognise what men denominate as the influence of law upon nature, as the manifestation and expression of the laws of nature in the universe. There is no law without an adequate cause of law, and wherever a cause of law exists, there must be something to correspond to mind or volition; and wherever manifestations of law take place in nature, there is a manifestation of volition, either remotely or indirectly; and as man expresses an accumulation of the laws of nature, and the epitome of the laws of nature, in his physical system, so in his spiritual being he expresses the epitome of the laws of the mind, and the conjunction of these represents the will-power. We say that no vital force is distributed throughout the human system without volition. We say that each specific atom of this vital force re-

quires volition to set it in motion, and to keep it in motion. We say that wherever one mind or one will controls another, it is the result of volition, and that that volition is directed either to the controlling of the individual, or to the gaining of some object that results in the control of the individual, as, for instance, the achievement of an argument, or the overcoming of a violent and angry crowd; or as to the results of the power of mind, as displayed in eloquence, in music, in poetry; that all these are but avenues for conveying the volition of the individual, and the action of that volition upon other individuals.

When Mesmer discovered what is called mesmerism, or magnetism, under the control of will, it was but the discovery of the vital points connected with the human system wherein one will could successfully control another to his benefit. For instance, the mesmerist, by guiding his will, and properly understanding the power at his command, distributes vital forces, the magnetic or electric force at his command, to the individual of whom he is thinking; but if he be not aware, and has not become possessed of the scientific relations of his will to other wills, he distributes his will-power, his volition, but sometimes does it to their harm, impairing their strength and taking from the efficiency of their volition. Every individual who willingly puts him or herself under the guidance of another mind, be it father, brother, friend, teacher, or instructor of any kind, becomes subject in the matter of instruction to the will or voluntary power of the teacher. Whosoever listens here to-night for the time being is or is not subject to the will of the speaker just in proportion to the amount of willingness, or what is known in mesmerism as passivity. The amount of willingness depends upon ~~the~~ conditions, — whether the vital electricity and magnetism is positive or negative to the speaker, whether the mind itself is positive or negative to the speaker, and whether the condition of the mind is voluntarily one of receptivity. If the will is so placed and so active as absolutely to refuse to listen, the mind does not receive an argument any more than the body receives any injury or benefit from outside contact. "As a man with strong will can go forth into the cold, and, by constantly and successfully combating it, prevent himself receiving its influence, so a man with a strong will can enter any mental atmosphere, can witness any phenomena in nature, and not receive them, for the simple reason that his will is all the time active, and being active he is not in a condition to receive another will, even though that be the will of what is termed unconscious nature—the laws of nature. There is in this, we consider, the key to all those subtle influences that belong not only to the existence and welfare and health of mankind, but to the immediate influence of one mind upon another, and to the actual contact of humanity with the world of spirits. Whatever your spirit can do, either consciously or unconsciously with your bodies, can be done to similar atoms by disembodied spirits when the laws are known. For instance, your will acting upon the vital forces of your body can produce certain semblances of motion, of action, of expression. A disembodied will acting upon your organism can produce precisely the same effects and results without the immediate link that exists between you and your own volition. Take those atoms of matter and those forces that exist around each individual that have been termed the aura of the physical organs, that are in reality the atmosphere of the human body, and you will find those subtle particles to which we refer are distributed in exact proportion to the amount of volition or involution that the individual possesses, and if the aura be not strong and be not forcible, it will be overcome and conquered by the auras of other individuals, and the seer may distinctly determine by the quality of this aura and the nature of its activity as to the degree of vital force or will-power that is contained within any individual organism. The seer may also determine the quantity of volition, its degree of healthful activity, the amount and kind of influence that the individual will have in society and upon others, and all that belongs to the supermundane, but in reality real existence of which the world knows so little. The truth is, that upon the action of the will and its specific and direct nature and influence depends the well-being of every individual in human society. You think a thought, and you say, "I have not told it. No one knows the nature of the thought that I have had within the secret recesses of my mind." But a vibration upon the air that surrounds you has been made; your will takes positive shape, and the individual towards whom the thought was made, or of whom the thought had existence, will just as surely feel it in some shape or degree as that the thought had existence. It says in olden book that a bird of the air will carry it. This is a figure of speech, for thoughts have wings, and the bird that carries it is the wing of your volition, and if it be a malignant thought, it takes shape in bodily form and pierces the soul to which it was sent. It is said that action must be upright, and all the laws of society are framed to the intent of good behaviour; but the man of God said that the thought must be right, the intent, the volition, or else the sin were already there. The will itself must be godly, it is said, and all this assumes that the will and the individual must represent a perfected state of the human organism to the extent that disease and illness of all kinds may be prevented,—a perfected state of the human mind to the extent that all forms of thought that affect mankind injuriously may be made subservient to the healthful action and control of volition.

The exorcising of evil spirits, the casting out of demons, the assuaging of disease, removing of leprosy, all are instances recorded of the power of this will under perfect guidance; and no case of healing, no case of the subjugation of an evil spirit, no case of the control of a nervous disorder, of epilepsy, or other kind of nervous affection, that has not been performed under mesmerism, spiritual

control, or Divine authority by the power of superior volition; and when we consider how intimately after all every one of the most extraneous and external forms of life is connected with the spirit, we shall find that those actions of life, and those diseases supposed to be entirely the result of untoward influences and circumstances, are really the results of a lack of balance in the will of the individual possessing them, and that when that balance is maintained and held to its maximum degree every one of these negative vices existing in society will cease to exist; that in reality the moral atmosphere of the community is affected by the physical atmosphere only in an inverse degree to that in which it is affected by the spiritual atmosphere, and that the crime and disease and various disorders in the world are not only to be traced to existing sanitary or insanitary causes, but to unacknowledged spiritual causes that are lying all around you, shaping themselves to your voluntary or so-called involuntary action, and ready to hold you in their grasp if you are unwary. The world of spiritual effects may be controlled in the exact degree that the will-power of the individual is able to possess entirely and perfectly the human frame and the mental organism, and in the degree that the will-power is not so able so society is affected, so the gradual encroachments of vice are encouraged, so the spread of intemperance and kindred evils may be directly traced; and wherever this will is strengthened there is the great moral lever of society.

Every individual has it within his or her power to try these experiments personally. Every individual possesses within him or herself the entire proof of what we have stated. Just in proportion as the first intent and volition of the mind upon any subject or in any degree is carried out and fulfilled, so does the mental structure and the physical body gain. Just in degree as the original and primal volition is thwarted and swayed by contact with other will or by other disturbing elements, so is mental or physical imperfection encouraged. We may be asked what we mean by primal volition. I will answer that every individual organism and every individual spirit in its primal thought and original volition contains the thought and volition that is most healthful and most conducive to the welfare of the world; but that the perversion of this primal thought, its becoming a secondary thought and yielding to the control of what is termed circumstance, makes up that which has baffled the intent of nature. The primal thought of every individual or the primal volition is to the intent of preserving in its integrity the physical being from all encroachments, the primal volition is preserving the individual free from all contact of contaminating atmospheres, mental or physical. The primal volition is to impart to others only that which will benefit. If every primal volition of the mind has been obeyed, there can be no secondary or perverted volition, and therefore no harm can be communicated to others. That which comes of the law of force among nations, that which comes of the law of encroachment in society, that which comes of the various irregularities that exist in the world, are secondary and not primary volitions. Every individual is primarily just because true to him or herself. Secondarily only is he or she unjust as the primal element becomes perverted, or dwarfed, or warped by contact with inharmonious and secondary elements. Society is made up chiefly not of primal volitions of the mind, but of secondary and sometimes even to the hundredth dilution of a volition which causes no special activity, but negation instead. Let every individual be aware that he or she is doing at every hour of the day some especial thing that is needed to be done, and all that exists in the social state and in the individual state of ennui or lack of aim in life will be found to be eradicated, since the individual and the demands of the individual, and of those with whom he or she may come in contact, will require every effort of his volition. Sometimes what we term the primal volition has existence in the mind, but owing to the vitiated nature of the avenues through which it communicates itself to the nerves and muscles of the body, the volition never takes shape in action. Hence you are always coming in contact with individuals who mean to do so and so but never do it, who wanted yesterday to perform such and such an act but never performed it, who had it in their mind last week to pay such and such a visit to a friend, the volition having its primal origin in the will, but the nerves, and the vital force, and the peculiar qualities that we have referred to as connecting the vital force with the will, had become vitiated by long disappointment and by gradual and constant lack of purpose, until the volition fades away before it takes the shape of action. In this way the will becomes vitiated. Never start to do a thing that is not necessary; never intend to do a thing unless you fulfil it. By this means you keep up the vital connection between the will and the executive organs of the human body; by this means you maintain the same relation to your physical systems that the acrobat does. In this degree, if it were a question of morality, he is more in accordance with the laws of nature than you are, since he deliberately, intentionally, and always fulfils to the utmost to what his mind or volition has trained his body to do. Never fail to do each day just the maximum amount of that which the will requires the body to do for the maintenance of the connection between the volition and the vital organs. If you fail then, to-morrow you can do less, another day still less, and the time comes when the thought is full of wonderful volition but the body refuses to execute it utterly. It has been said of procrastination that it is the "thief of time"; but an unfulfilled volition of will is the thief of vital energy. A walk intended for to-day will not be so efficacious to-morrow; the visit intended to-day to a sick friend has the disadvantage of postponement. The particular thing that the mind requires to

do, when the time comes in a well-arranged mind that it wishes to do it—the particular thing and the particular time has arrived; and if it is postponed at the time, the volition becomes weakened, and another time you may not do it so well. The will, the thought, the brain, the entire nervous structure, the muscles, are then obedient: but see what a waste there is here of vital energy! You have caused the distribution of certain properties through the cells of the system; you have created a certain amount of electric or magnetic force; you have made the nerves and muscles of the brain aware of your intention to do a certain thing; you have prepared beforehand the inner chambers or cells of the nerves; you have prepared beforehand the peculiar vitalising force that lies all along the structure of the brain; you have distributed this deed over your entire system, and then it is not performed. The thought has no fruition; the volition has not achieved its end: the energy is thereby weakened, and to-morrow that good deed will not shine out again with its wonted power. Remember this of good deeds. Assume the volition to be a well-regulated one. If Napoleon has a world to conquer, it is better that he shall carry that to its uttermost than that he shall leave the volition lying along the pathway of his life with the unfulfilled ambition, because the ambition that expends itself even in that unworthy direction has not the sin of sluggishness. It is better, we say, even in the sphere of the acrobat, that the entire volition shall be expended in that one direction than that it shall lie in broken fragments along the vital avenues of your lives, encumbering the highway that leads to true spiritual and mental advancement. Look within; you find the nerve structure, the vital force of the system, gradually depleted; you find the brain-energy leaving; you find all along the way of life in your mental career unfulfilled expectations, promises, ambitions, thoughts that have no fruition. Can you understand why it is? It is because the volition which prompted you to do a certain mental work or physical work at a certain time was postponed for that hana of existence which you call convenience or circumstance, until there never came a time for its fulfilment. Have a poem? write it now. Have a thought? express it now. A truth dawns upon you; do not wait until to-morrow, when you may shape it in better language; put it down. Is anything to be done? Do it; and then, between you or your volition, and the physical body which you control, there will be no lack of confidence or harmony. You want to make a speech; you get up and stammer. Why? Because all the speeches of all your lives have been waiting for expression. An idea wants to be uttered to-day; but you are in society, and it is impossible to utter ideas in society; you would be considered eccentric. Never mind; express the idea; and if it does no good it may not do any harm. All thoughts that are in themselves primal, as the result of volition, under the careful management and training of the superior mind, require expression through that volition; and when you accustom yourselves to speech, to action, to thought, in this manner, there will never be a faculty that will betray you, nor an hour when you will be at a loss what to do. Anything that is worth doing in life is worthy of the exact amount of volition that is required to do it perfectly; and doing that one thing perfectly, though it be the meanest office of life, as it is termed, is preparing the nervous structure and setting the house in order to do the greatest deeds of the world. Any imperfection of purpose is a disappointment to the primal thought, and the will gradually becomes lessened until it ceases to act. But do each day that which this primal volition commands in the most perfect manner at your control, and you will find gradually the vital energy, the nervous force, the electric power, the magnetic power assuming shape and form to do your bidding, and waiting, like attendants, to your slightest command.

To return for one moment to last Sunday's address. We connect the vital, magnetic, and electric force of the human system with what we named as the element of life, the distribution of force, and the creator of the motor power of human expression, namely, volition. All more extraneous terms are but different expressions of the force called motion between the ultimate atoms of matter. Will directs these forces and causes the performance of the functions of life. And here we may connect those minds that are present with the thought of the expression of spirit through material substances by this force called volition. The spirit of man embodied, and the spirit of man disembodied, just in proportion as he has this power, has control over the elements of matter; and the winged thought with which you will mount to the atmosphere of spiritual existences, and through which they come in contact with matter, and express to you the forms of spirit existence in matter—the one winged thought is VOLITION.

POEM.

In the beginning was the Word. What matchless power,
Shaping itself through chaos, with the dower
Of swiftest thought! Behold God in his place
Spake unto chaos face to face.

In the beginning: and worlds, by that mighty breath,
Blossomed in space from chaos and from death.
In the beginning: and the germ, sleeping all silently,
Became a flower with winged immortality.

The word: and lo! the atoms kindled
Into light; and light became a song. For song
Is law and harmony that sweeps along
In vortices through the spheres.
And lo! God, vibrant with eternal years,
Smote chaos with a song of Law.
Behold the Word, without a flaw,
Traced upon leaf, and tree, and star, and man.

One thought, one primal will, revealing God's great plan,
Creation. Even now, as then, ye stand within the space
Set apart, consecrate unto the grace
Of God's great word. Behold, it issues thence:
Each thought becomes a recompense,
And like creation in its cosmic sphere,
Ye hold creation in your thought. The tear,
The sigh, the moan,
Are but the echoes of that ante-natal groan.

In the beginning was the Word. By that power
The thought is shaped, the world is born, the flower;
And man, through the successive ages of his life,
Resonant with song, with care, with strife,
Is but the speech of that enkindling word
That pierces even as a pointed sword
The depths of matter. Lo! the primal thought,
How pure and white it is! Its rays are caught
Along the prismic pendants of your life,
Grown red and grey by human strife.
But even now as then
God speaks, and in the primal word
One sound of harmony is ever heard.

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

Soft Voluntary.

"Blessed are the Departed."—Spohr.

HYMN No. 1 in the "SPIRITUAL LYRE."

VIENNA.

8.7.8.7.8.7.8.7.

HAYDN.

Bold.

Far from mor-tal cares re-treat-ing, Sor-did hopes and fond de-sires,
Here our will-ing foot-steps meeting, Ev-ry heart to heav'n as-pires
From the fount of glo-ry beam-ing, Light ce-les-tial cheers our eyes;
Mer-cy from a-bove pro-claim-ing, Peace and par-don from the skies.

2 Who may share this great salvation? 3 Every stain of guilt abhorring,
Every pure and humble mind, Firm and bold in virtue's cause,
Every kindred tongue and nation, Still thy providence adoring,
From the dross of guilt refined; Faithful subjects to thy laws,
Blessings all around bestowing, Lord, with favour still attend us,
God withholds his care from none; Bless us with thy wondrous love;
Grace and mercy ever flowing Thou, our sun and shield, defend us;
From the fountain of his throne. All our hope is from above.

READING.

HYMN No. 39 in the "SPIRITUAL LYRE." Tune—"Bonn."

1 For all thy gifts we praise thee, Lord,
With lifted song and bended knee;
But now our thanks are chiefly poured
For those who taught us to be free.

2 For when the soul lay bound below
A heavy yoke of forms and creeds,
And none thy word of truth could know,
O'ergrown with tares and choked with weeds;

3 The monarch's sword, the prelate's pride,
The church's curse, the empire's ban,
By one poor monk were all defied,
Who never feared the face of man.

4 Half-battles were the words he said,
Each born of prayer, baptised in tears;
And routed by them, backward fled
The errors of a thousand years.

5 With lifted song and bended knee,
For all thy gifts we praise thee, Lord,
But chief for those who made us free,
The champions of thy holy word.

ADDRESS BY MR. JAMES BREVITT ON "JESUS."

HYMN No. 115 in the "SPIRITUAL LYRE." Tune—"Old Hundredth."

1 Though wandering in a stranger-land,
Though on the waste no altar stand,
Take comfort! thou art not alone,
While faith has marked thee for her own.

2 Wouldst thou a temple? look above,—
The heavens stretch over all in love;
A book? for thine evangel scan
The wondrous history of man.

3 And though no organ-peal be heard,
In harmony the winds are stirred;
And there the morning stars upraise
Their ancient songs of deathless praise.

Voluntary—Bourrée.

A voluntary contribution to defray expenses.

THE MARYLEBONE MONTHLY MEETING.

Mr. Editor.—Dear Sir,—I wish to draw your attention, and that of your readers, to the following facts:—In your issue of November 6, the hon. sec. of the Marylebone Association says:—"The object of the committee and the members generally is to spread abroad on every hand the great and precious truths of Spiritualism. We unite and labour for this purpose, &c." Now, sir, after reading the above, one would naturally expect to find the members at their meetings actuated by these feelings, earnestly and thoughtfully discussing the best method of making the public acquainted with the truths of spirit-communication, or at their social gatherings hear songs and readings in keeping with the character they profess. I ask you, is it consistent for Spiritualists at their meetings to sing music-hall songs? Are those songs likely to give strangers a good opinion of Spiritualism, or to "spread abroad its precious truths"? That you may see I do not ask these questions without grounds, I will give you the titles of two pieces that were sung at Blandford Street on Monday last. One was "The Rocky Road to Dublin," accompanied by a clog-dance, and the other was the one with this chorus—"Oh George, dear George, not just yet awhile, Mother says I mustn't." I protest against such things being carried on under the sacred name of Spiritualism. Let us be happy and merry if we like, but let us be "merry and wise." At the same time, the name of Spiritualism was scarcely mentioned during the whole of the evening, and the question was asked me, "Is this a free-and-easy or a spiritual meeting?" I would recommend the persons who read during the evening to purchase a little book, published by Messrs. Cassell, &c., "How to Read well in Public and Private." They would find there much instruction and information which they very much need. One piece that was read was more fit to be read at a Sunday School by one of the scholars, and another piece would suit a Roman Catholic audience. But not one piece did I hear that could by any stretch of the imagination be connected with Spiritualism. I and my friend left before the meeting ended, disappointed and pained to think that our cause had been so degraded. I am sorry to say the songs I have alluded to were received with much applause by the very same members who "wish to spread the precious truths of Spiritualism." Are these things likely to spread the truth, to teach man he is immortal, teach him to subdue the animal, and develop the spirit and God-like faculties he possesses, to benefit humanity, and spiritualise mankind? I am afraid if such are the means employed to teach humanity of the spirit-life and spirit-world, that instead of being elevated, mankind will sink still lower, and the spiritual powers be more than ever obscured. Surely our literature is not so limited that there are no pieces fit for readings or for singing. Hoping this will receive the attention of the officers of the Society, and thanking you for making room for this in your valuable paper, I am, Sir, yours fraternally in the cause of truth and progress,
Vauxhall, Nov. 10, 1874. E. W. WALLACE.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, 6, BLANDFORD STREET, BARER STREET, W.—A discussion will take place at above address as follows:—On Wednesday, Nov. 18th, "The Theological Devil," opened by Mr. Frisfold; 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.

BISHOP.—At chess, a terrible fellow to take, because he does not move straightforward, but slanting. In beverages, something excessively cool, but seducing. In ecclesiastical polity, a person who partakes of all these characteristics.

NOTE.—In holy writ bishops are associated with souls. We now say "the cure of souls," implying, perhaps, that *curates* now look after the souls, bishops being a portion of a legislative body. Bishops and Free-masons both wear aprons, and both are much given to public dinners. It is a cleanly habit to wear an apron at table.—Walker.

"MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM."—A very interesting social meeting of this Society took place on Monday, 9th inst., though not supported by its members as it ought to have been. Songs, readings, and recitations, were given by the following young friends—Miss D'Arcy, Master Bowes, Messrs. Harvey, Wallace, Paul, Tilby, White, and Frisfold. Miss D'Arcy and Mr. Harvey especially contributed to the enjoyment of the evening. The former at the piano-forte, and the gentleman by his amusing, innocent, cheerful, laugh-loving songs. Everyone seemed heartily to enjoy the hour of social greeting; and the only regret felt was, that there was not a larger attendance. No doubt there would have been had our friends, old and young, known that the entertainment would have been so good and so interesting.—CHAS. HUNT, Hon. Sec.

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. Honywood, 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 £5 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.

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, Mechanics' Lecture Hall, Burton Street.

BRIGHTON.—Nov. 23rd, Town Hall.

MANCHESTER.—To follow.

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

MRS. TAPPAN'S APPOINTMENTS.

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

A WORD OF EXPLANATION.

To the Editor.—Dear Sir,—In this month's number of the *Christian Spiritualist*, under the heading, "Leaves from the Editor's Notebook," there are a few sentences which I fear will have a tendency to mislead many of the friends in this and other localities who are not acquainted with the facts. Dr. Sexton was engaged to deliver three orations in Newcastle, Mr. T. P. Barkas taking all the responsibility in the case of loss. At the same time he kindly offered to the committee of the Newcastle Society the surplus, if any, for the benefit of the funds of that society. I need hardly state that the committee were very glad indeed of the very kind offer, and allow me here, on behalf of the committee, to thank that gentleman for his many acts of kindness towards them. The committee and members worked very heartily indeed to make the lectures a success; the result was that the large majority of the tickets issued were disposed of by the committee to the members and their friends; the committee also embraced every opportunity of advertising the lectures at Mrs. Tappan's and Mr. Morse's meetings, and, notwithstanding all the energy put forth, the lectures were financially a non-success. Dr. Sexton says, "There is, I believe, a Spiritual Society in Newcastle, but its members had little or nothing to do with my visit, the whole thing being planned and arranged, and all the responsibility taken by Mr. Barkas single-handed." Of course I cannot know all the doctor believes or disbelieves, but he must have known, if he has read the reports, &c., in the spiritual periodicals, that a society in Newcastle had an existence. I do not care to boast of what we have done, but I think—with all due deference to Mr. Barkas, who will, I am sure, take these remarks kindly—it will be admitted that "the movement owes its present flourishing condition" to the persevering and individual exertions of the members of the Newcastle Society, Mr. Barkas included, for I am glad to inform you he is also a member. Why the doctor should have written of the Newcastle people in the way he has done I am puzzled to know. Perhaps he will afford us an explanation.—Yours truly,

A MEMBER OF THE NEWCASTLE SOCIETY.

BISHOP AUCKLAND.—Dear Sir,—On Sunday evening last, the inhabitants of Bishop Auckland and district were favoured with an address in the Town Hall from Mr. Thomas Everitt, of London, who is on a visit here. His opening remarks were followed by a very exhaustive course of reasoning, showing most conclusively that the papers he was about to read were given in direct writing by intelligent beings, Newton, Locke, and Boyle; and certainly the way in which they handled the subject, which was bearing on the truthfulness of the Christian religion and the personal existence of Jesus Christ showed that the author or authors were persons of great learning and well qualified to deal with the subject. The audience, which was the largest ever addressed in Bishop Auckland on any subject bearing on Spiritualism, was very attentive, especially when the lecturer entered into any explanation as to the *modus operandi* of direct writing, his concluding remarks based upon these writings clearly proved the continued existence of man after he leaves this world. I hope Mr. Everitt will favour us with more of his experiences before he leaves the north; such addresses are calculated to do a great deal of good. I may remark that the presence of our esteemed friends has given quite an impetus to the cause. The collection made at the close, assisted very materially in defraying the expenses. Mr. Everitt gave his lecture free. Mr. Kilburn introduced the lecturer.—Yours, fraternally, JOSEPH GIBSON, Secretary.

THE NATIONAL PREACHING TRADES' UNION.—At a meeting of the "Liberation Society" held at Manchester last week, Mr. E. Miall (who was received with loud applause) read a paper on "The National Aspects of Disestablishment and Disendowment." In the course of his remarks Mr. Miall said:—"Looked at broadly, the church establishment had proved demoralising, irritant, and derisive. It divided the nation into two camps, and was prejudicial to both philanthropy and patriotism. It was also politically obstructive, standing doggedly in the way of improvement, and acting as a drag on the wheels of legislation. It set everybody by the ears, it filled the air with the noise of its quarrels, it inflamed all other differences, it poisoned the blood of society, and for these and other intellectual, social, and political disadvantages the people had to part with a revenue of at least five millions a year. Was it not high time to bring this aspect of the question perseveringly under the notice of the people?" Following him on the same subject, Mr. John Morley concluded as follows:—"Free trade was a great victory over prejudice and stupidity and unpatriotic selfishness, but free church will be a victory still greater and nobler. Free trade was the destruction of a pernicious material monopoly, the overthrow of protection in an article of food, but man does not live by bread alone, and free church will be the destruction of that still deadlier burden—protection in the things of the spirit."

J. CROSS (Moses Gate).—We have received two sheets written full of rather illegible characters which we have not had time to read. It is not only cruel to punish a stranger with such an amount of hard labour, but dishonest to attempt to rob a poor man of his precious time. If J. Cross would mind his own business he would have enough to do without troubling with anyone else.

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

FRIDAY, NOV. 13, Mr. Caldwell, Test Seance for Investigators, 1s.

SUNDAY, NOV. 15, Mr. Brevitt at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, NOV. 16, Mrs. Olive at 3. Admission, 2s. 6d.

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

TUESDAY, NOV. 17, Phrenological Seance by J. Burns, at 8. Admission, 1s.

WEDNESDAY, NOV. 18, Mr. Herne at 3. Admission, 2s. 6d.

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

THURSDAY, NOV. 19, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, NOV. 13, 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. 14, Mr. Williams. See advt.

SUNDAY, NOV. 15, 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. 16, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road Mile End Road, at 8 o'clock.

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

Mr. Williams. See advt.

TUESDAY, NOV. 17, Mrs. Friehold, Rapping and Clairvoyant Medium, at 6, Blandford Street, at 8. Admission 3d., to pay for the room.

WEDNESDAY, NOV. 18, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, NOV. 19, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Newarke 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. 14, 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. 15, 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.

ROWLEY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HECKMONDWIKE, service at 6.30 at Lower George Street.

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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. 16, 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. 17, 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. 13. **BOWLING, Spiritualists' Meeting Room, 8 p.m.**
OFFERT COMMON, at Mr. John Crane's, at 7-80.
BIRMINGHAM: Mildred Spiritual Institute, 59, 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, Dinkell St.
MORLEY, Hall of Progress, at 7 o'clock.
THURSDAY, NOV. 14, BOWLING, Hall Lane, 7-80 p.m.
BISHOP AUCLAND, at Mr. Fauditt'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. 20, 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.

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