



SPIRITUALISM.

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Spiritual Cosmology.

PART I.—DYNAMICS.

GENESIS OF THOUGHT.

MRS. TAPPAN'S ORATION AT CAVENTISH ROOMS,
SUNDAY EVENING, NOV. 8TH, 1874.

INVOCATION.

Infinite Spirit, Our Father and Our God, Thou who, from the past unto the future eternity art the same, whose life is all life, whose thought is all mind; Thou that art the only life and the only mind, we turn to Thee in praise. Our meditations and our thoughts go outward and inward to Thee. As the outward universe expresses Thy law, so the inner life expresses Thy soul, and we hold converse with Thee in the stars above, in the earth beneath, and in the thoughts and sympathies of our mind. Let us become more and more nearly like Thee. Let us more and more discover, by the laws which Thou hast made, and with which Thou dost govern the universe, that we are as one with Thee, our thought and mind expressing in the finite degree that which Thou dost express in the infinite. O Thou God of life, we turn to Thee as to an inexhaustible fountain, whence issuing the life and the beginning and the end are for ever. We turn to Thee as to a central light, whence all light proceeds, and round which our souls, like atoms or smallest satellites revolve. O God, we turn to Thee as to an infinite soul, knowing that within Thy pulsations all life abides, and that worlds and systems, and the universe itself, seem as a fragment compared to Thee and Thine infinite purpose. We aspire to all truth, we seek for all knowledge, we strive to gain all wisdom; but chiefly let us clothe ourselves with the garment of humility, that we may receive the light that cometh only from Thee, nor angels nor archangels have other speech than that which is clothed upon with the whiteness of divine submission.

Q. 1. Are vital functions, from the first moment of independent life, operations of volition.—A. Vital functions, from the beginning of animated life, are the result of volition.

Q. 2. Is that which is accustomed always voluntary? If not, accustomed will is involuntary will, which is absurd. If it is, then nothing is involuntary, and the term "voluntary" is unnecessary.—A. The questioner is afflicted with too much logic. That which is accustomed will may be termed involuntary, but if the questioner were present at, or had read the last lecture, he or she will know that we stated that the terms "voluntary" and "involuntary" are relative terms, and are only employed for convenience, but that "volition" is a term which may not only be applied to all those functions usually supposed to be voluntary, but to a multitude of other functions, and we assert to all the functions supposed to be involuntary.

Q. 3. Is the primal volition always beneficent? Cannot it be at once for the welfare of the world and of the highest development of the individual?—A. The primal volition is always beneficent, since the word "primal" itself conveys the idea of beneficence. That which subsequently ensues, counteracting the primal volition, may not be beneficent, or may seem from its relative position to other circumstances not to be beneficent; but the volitions of nature, always primally considered, are beneficent. We must explain that many persons never have a primal volition, that that which they may suppose to be so is, after all, the result of secondary action, and in such cases those persons never have a beneficent volition. All primary volitions are really beneficent.

Q. 4. Is there scientific authority for the statement, "It is believed that there is an inner respiration as there is an inner circu-

lation to the human system?" If so, what is the nature of such a recognised physiological function?—A. Here again the questioner branches off. We made a statement as a matter of illustration. Of course, it would be impossible to follow any particular branch referred to to its ultimate; but we will state that all scientific men are aware that this respiration referred to as inner respiration must occur before the child sees life, and must take place during the time, be it of long or short duration, when a person is immersed beneath the water, and that an experiment has absolutely been tried by a physician upon the person of his own child, to show that by cultivation the child could remain, when six months old, beneath the water fifteen minutes and then be restored. The nature of this inner respiration corresponds to the nature of the internal circulation. The blood and other portions of the human system, other fluids holding in solution certain amounts of oxygen, hydrogen, and other properties of the atmosphere,—these are all appropriated by this inner process of respiration.

ADDRESS.

The subject to-night is the genesis of thought. Those who were present last Sunday will remember that we took the audience to the point of volition, that being the point where the mind or thought acts upon the substances or particles that compose human vitality. The chief point of discussion in the scientific world is where this thought begins, if thought be really a primal substance, or if it be in itself a result of which the primal substance lies still more remotely concerned. We stated last Sunday evening that volition is the highest word to express the point of contact of the human soul with matter, and that volition really expresses every function that is performed according to law by the human mind upon the physical organism. The genesis of thought, therefore, must refer to the particular nature, formation, and origin of thought, whether it be simply an impulse given to matter or whether it be a primal substance; and if it be an impulse given to matter, the varieties of thought that exist are not in reality primal elements of mind, but only various expressions of one element. As, for instance, it is known in science that the various colours are not in themselves primal, but only supposed to be produced by the greater or less degree of rapidity with which light passes from atom to atom, and that there is no colour in reality in light itself as a primal element, but colour is produced by vibration, so thought, as it is supposed to be, exists in various directions, and performs various functions through volition; but when we affirmed in a previous discourse that electricity, heat, magnetism, colour, sound, are all but vibrations upon the atoms of matter, and are not in themselves substances or elements, that prepared the way for an announcement which we now will make, that thought is not a substance as thought, but is a vibration of different degrees of density or rapidity upon the nervous, magnetic, and psychic forces of the human system, and that there is but one primal element of mind, of which that which you call thought is but the expression or vibration. It would be well for you to remember this as a proposition, for we shall refer to it repeatedly, and now shall proceed to elaborate it.

You say that you have a thought of good or a thought of evil. The primal impulse to which we refer in the mind may be neither of these, but simply a primal impulse of existence, and the thought of good or the thought of evil depends entirely upon the nature of the vibration made upon the nervous and psychic structure. For instance, an act of charity wherein you administer to the suffering is said to be prompted by a thought of goodness. It may be prompted by nothing of the kind. There is a complicated machinery connected with that thought, of which the primal impulse

may not have been any more prompted by goodness than the primal impulse to take your dinner. I will illustrate. You have witnessed suffering; that suffering produces pain. You are not desirous of experiencing pain. As the result of that wish to protect yourself against experiencing pain, you give to the sufferer. In reality of course the act produces good; so does the act produce good that prompts you to appease the hunger that is consuming you. You bestow a word of unkindness upon a person. That is said to emanate from a wrong impulse; it may not have emanated from anything of the kind. The impulse in its primal nature may have been good, but before the vibration reaches expression it has to pass through either perverted atoms or atoms that have been through long habit accustomed to rough expressions, and the unkind word is no more a primal impulse than the deed of goodness is a primal impulse with nine-tenths of humanity. Sift this matter a little more closely. You have a thought which you say is entirely and absolutely new, and yet that thought when reduced to its primal elements, like all substances in nature, has been used millions of times; but the vibration that produced its expression may take new shape and colour, just as two artists can present the same scene in different hues and clothing, retaining meanwhile the original outlines of the landscape. We therefore, define the genesis of thought as thought, as being that particular point where the primal soul, coming in contact with the human organism, radiates and expresses itself in rays, all of which may fall upon the outward world or expression with quite a different colouring from the primal impulse that produced them. You cannot judge of the innate quality of soul itself by these vibrations or expressions, and the word employed in moral philosophy called "charity" may, in a philosophical sense, be employed to cover the multitude of sins which are the expression, not of primal impulses, but of secondary impulses of thought, that intervene between you and the original purpose of the mind. A sensitive organisation, having very little will-power at its command, may have every impulse as pure and perfect as all impulses of souls must be; and yet, in coming in contact with other wills and volitions each day, the first thought will be perverted to the extent of the performance of one or two or more acts of weakness, or of what might be termed supineness, without any primal intention in the mind or thought of the person. We state that thought begins where the soul as a primal element comes in contact with the external volition or will, and disperses itself according to the avenues through which it may be transmitted, and that as these avenues are more or less accustomed to do the primal bidding of the primal soul, so will the outward expression be more or less correct; but as these avenues are not accustomed, but are generally swayed by other interventions, so every human light presents fragments like the colours of the rainbow broken in pieces, not like the hues of perfect prism, in their natural order and radiation.

The genesis of life, according to science, may be with the beginning of the germ, but the genesis of thought must antedate the germ of existence or there can be no adequate expression of that thought. As the germ that holds the oak tree must contain in embryo all possibilities of that oak, so the germ that holds the finite spirit must contain all possibilities of that spirit. It is as idle to date the beginning of thought, or the expression of it, as it is to date the beginning of the oak tree from the time when its leaves first put forth their foliage. Thought, in its expression, is one thing, but in its genesis it is soul itself. Therefore life, action, volition, all expression of mind in the natural world, must have its origin in the primal intent of the spirit, but that primal intention, acting upon matter, can only so far express itself as matter can express spirit, and for ever the imperfections which are visible in humanity must be traceable to the difference between matter and spirit. We call matter the inertia of the universe, we call spirit the motion of the universe, or motor power; when these two combine the *vis animus* of life is created. Whenever the germ of human existence is created the *vis animus* previously existing takes its shape and form in outward matter, and all possibilities of the man are contained in the infantile germ. All possibilities of the human race are within the children of the race, and whatever impulse, power, genius, imperfection, is expressed, these are contained or are expressed in the formation of the germ itself; but this has no more to do, as I have previously stated, with soul, than has matter in its most imperfect expression to do with the primordial soul of existence, which is God. The body of man is no more the man than the instrument which is made under the supervision, sometimes, of the musician is the musician. Even if it be his creation it still does not express him, nor all there is of him, and the mistake which the world of science makes is that they strive to find the man merely in the expression of him, and the mistake which each individual makes in judging one of the other is that he tries to find the thought in the most external expression of it; whereas the true student observes the most external manifestations of nature, and having found once the clue, traces these, if possible, to their very secret sources. So if a man express an ambiguous thought or an erratic action, or commit a crime, or perform an immoral deed, straightway society says, "That is the man!" instead of endeavouring, by the slow and sure process of scientific discovery, to find out by what process the primal thought has been warped in this expression. The majority of utterances and thoughts in the world are therefore but fragmentary because of this lack of knowledge of tracing the thought to its primal source, and the majority of human actions are fragmentary because of this lack of tracing them to a primal will. But whenever a gigantic mind has made one purpose the aim and object of its existence, bending all influences to that one end, you may have seen an illustration of

what we mean by primal will. Napoleon, perverted if you please, but still a gigantic illustration, centered all thought and all action and all power upon the one aim, the primal aim of his existence, and whatever demerit—which was just as large as the nature of the man was gigantic—whatever demerit there may be in the expression, the will itself and the exact fulfilling of it was the perfect and proper way of existence. Take another illustration, that of Socrates, and you have a will just as positive, just as accustomed to power, just as great in its control, but having vanquished a larger empire—namely, itself; and having thus vanquished every expression of thought and feeling and impulse, the Socrates of history stands out as a gigantic instance of a well intent and with a primal purpose to do the one thing, namely, the pursuit and attainment of truth. We take these instances as familiar, but there are others perhaps still more striking, and we state that within the primal germ of these men's lives were held the very power and force of which they were the expression. These lives are not accidents; individual's lives are not accidents, but are in conformity to a certain series of laws connected with the genesis of mankind upon earth known from the beginning marked out as the most direct pathway, and expressing in the varieties of human thought the various functions and purposes of which this primal genesis is capable. The study, therefore, of human thought becomes not a question of morals, not a question of theology, not a question of jurisprudence, but a question of science, of anthropology, wherein it is no more a subject of praise or blame than if a man be born blind or deaf, or if he have lameness or physical deformity. Each one of these defects must always be traceable to the imperfect manner in which the spirit had control of the external atoms or molecular formation, and each one of these mental or moral defects represents mankind in the embryonic state of which gigantic intellects, geniuses, and saviours are prophecies of what mankind may become. Just as in the forests there are typical trees, and as in every stratum of life there is a safe and certain type always preserved, so in mankind the soul of creation takes good care that there is an exact expression of the highest thought. But the genesis of each soul in its external occupancy is not always so favourable, and before these lectures close you will know what are the laws under which the soul expresses itself in outward form in the most perfect manner, and under what circumstances with the highest souls, as they are termed, though there is no difference primarily in souls, the highest expression of human life is possible. Meanwhile, we must deal with these fragmentary portions of mankind as presented to us, and each individual present here will consider that without personality he or she is aware that the soul imperfectly expresses itself through the organism at his or her command, and that there must be a reason for this is just as clear as that there must be a reason for the obscuring of the rays of light when clouds intervene between you and the sun.

In order, therefore, to understand what we mean by the true genesis of thought, suppose the soul to be the centre from which emanate, as from the sun, rays of light. The centre is not necessarily within the human body. The soul does not necessarily occupy the human form, but it is convenient for science to suppose that it does so. The central point of action is undoubtedly the central point of nervous convergence. But the soul itself may no more occupy that than a man must necessarily always occupy his house, or that he must necessarily always wear the same coat. But while this body is under his control, and is animated by his spirit, and is the subject of his will, and has grown as the result of that control and will, his central point of action is within that body, and is upon the atmosphere that surrounds that body; and while the physical man expresses to your outward senses all that is known in science of man, spiritual science has revealed that the physical man is only the centre from which radiates physical aura, just as the soul is the centre from which spiritual aura radiates. The physical man really occupies as much space as the influence of his physical organism will extend, and that space differs in degree, in intensity, in quality, and in power, in accordance with the greater or less degree of physical health, of nervous activity, of magnetic force, and the exercise of this volition. England may be under the control of one will at one time, and all the land may be pervaded—the literature, the mechanism of government, the schemes of finance, the influence of foreign affairs—by the particles that emanate from that one individual man while he is closeted in his library. England may be under the control of contending wills, and these produce generally wars and conflicts, or battles of words, which are equally efficacious, while the individual forms which express these wills and thoughts is occupying but the ordinary space of humanity. We have known whole communities, as in times of mob violence, to be swayed and governed by a subtle, magnetic poison, which is simply a certain degree of activity and of depolarisation among the magnetic particles. You take any number of persons and introduce a word, or even an element without a word, of discord, and you will find that this room will perceptibly become agitated, and that the thoughts and minds of the persons within this room will invariably come in contact and in conflict with one another. There are some persons that by their mere presence produce this antagonism not only upon one, but upon many individuals, and if you were a seer you would see that every ultimate atom of magnetic or electric life is depolarised in the persons over whom this person or will has sway; in other words, that instead of controlling the forces and powers of your own system, and the rays that emanate from your own central sun, you are governed and controlled by rays that emanate from another more potent than yours; and when such a power enters a society, enters a community, enters a crowd, there is always a

greater or less degree of excitement, and that excitement is the result of the lack of concentration or polarisation of these particles.

Now the thought of a man to produce riotous proceedings in a crowd will communicate itself to those who are under his control, even if he do not express it, and one word will be sufficient to arouse and kindle the flame of riot. A well-regulated community, as it is termed, is where every individual is under the control of his or her own volition, subject always to a consideration of the rights and privileges of others. But wheresoever this is held by extraneous or external power, through the result of fear, there is always danger of riot and outbreak. France, when governed by a later Napoleon, could not be said to be law-abiding, with bayonets bristling at every corner; France, when under the control of the most violent riot, could not be said to be in a less tranquil state than even when subject to fear; but fear is so palpable an action among the atoms that control and govern humanity, that its vibration causes a visible diminution of the power and individuality of each person. Those who cannot be governed by well-regulated knowledge are obliged to be governed by fear, fear being simply that quality or degree of motion in the particles which causes them all to yield and bend naturally to the individual centre, and remain quiet instead of active. There are various kinds of tumults in the particles of matter that you call thought, whereby fear and anger, hatred and love, kindness and unkindness, are expressed.

We will use a few illustrations, and remember we are not now speaking of sentiments merely, but of actual expressions of atomic life and vibration upon the nervous forces of the human system. Fear produces a physical result. What is it? A withdrawal of all the circulation from the surface generally; a diminution of the quality and colour of the corpuscles of the blood; a diminution of the vibration of the nervous fluids until there is an actual shrinking or decrease in size of each individual globule and each individual nervous fibre, and each individual corpuscle of blood. This fear, therefore, is merely a concentration of all the atoms around the central point of life, to the end of endeavouring to protect life itself, for where there is outward danger, the inner structure, or the vital structure must be preserved. Anger has a very different effect upon different persons. If persons are of magnetic temperament you will discover the same pallor of countenance, the same expression as in fear, excepting that there is also an aggressive expression, a concentration of power to the intent of revenge. If a person be of an electric temperament you will discover that anger produces suffusion, all the particles come to the surface; and if to the electric temperament be added the vital temperament of sanguine life, they will find that the expression of anger is immediate, that the blood, the nervous particles, the electric particles, if you could see them, like those from a cat, will fly off and strive to take immediate action upon the object of anger. In these instances there is in reality no difference in the quality of anger itself, but only in the vibration, in its effects upon the different forces and atoms of the nervous and vital structure. But fear is so baleful an element in the human mind that we may term it the mental and moral poison of humanity. Whoso begins the government of children with fear begins with depolarising the vital functions of that child. The bane of strength physically is that it always exercises itself over that which is weaker. Grown-up men and women, having in charge animals that from their nature are weaker, animals that from their mental power are weaker, children that are helpless and feeble, persons of any denomination exercising that merely by the right of possessing strength, represent a degree of moral turpitude that no other crime can ever express. The fear which is engendered in childhood by physical obedience is the bane of that child's moral and mental strength. Begin with this kind of control, and the life is warped and perverted, for the soul has not the power to direct the particles and atoms of nervous force against will and anger and physical force combined.

The whole philosophy of that kind of civilisation which makes the might the right of the world, paralyses the moral and mental functions of the world. The nursery is the place to begin the exercise of the right kind of control, and the nursery is the place where many individuals receive the death-blow of the motor power of their existence. Sensitive, shrinking children fail to express the thought that is in them, will not act and cannot act through fear, and go through life hesitating, shrinking, the fragments of the human beings that were intended. And not only is this the case in the nursery, pardon if I say it is the case before existence.

The two powers of originating thought in the mind that shall ultimate in action are contained within the words "encouragement" and "suppression." Wherever you find a human mind, you will find there the power of expression depends precisely upon the primal amount of encouragement or suppression that has been given. And fear, anger, physical force, everything that turns the thought back upon itself, is suppression; while sympathy, encouragement, words of wisdom, turn the thought outward, and allow it to unfold. This principle is clearly understood in the culture of plants, and in the perfection of animals. It would be a singular horticulturist indeed who would take the tenderest plants and subject them to the severest treatment, pounding them with stones and exposing them to the cold air, when they require a warm atmosphere and the encouragement and training of skilled hands. So also, he whose interests prompt him to study the best cultivation of animals does not think of treating the young horse, or the young cow, or the young lamb, as many persons treat their children. But these are to be converted into money, while the others are only human beings.

The thought that shapes itself into human action at the point of

departure from the vital centre, is a complete molecule of life. By coming in contact with matter, which is always a point, the molecule is divided. By that division, its form, colour, shape, intensity, are determined, and upon the consecutive and direct action of these two portions of the molecule depends the perfect and consecutive fulfilment of the thought. They must go together; they must be finally joined together in the completion of the thought, or in its expression externally. As to the substance of soul and its nature, you will of course consider that that belongs to a different branch of the subject. Be it sufficient to announce that thought does not exist as a primal essence, but as a vibration of soul-power upon the organs of volition, and upon the function which is known as the human will.

IMPROMPTU POEM.

A flower once grew by a garden wall,
Where the mosses and lichens were found,
Where the damp, dark vapours, and worms did crawl,
And the dank, dark air all around.

And a kindly thought that was passing by
Said, "Poor flower, growing so low,
Where the nettles and noisome weeds are found,
Instead of life and beauty below."

So a kindly hand, with a kindly heart
Lying near its vital springs,
Transplanted the flower from the garden wall,
'Mid many glittering things;

'Mid roses and lilies of stately mien,
And wonderful tropical flowers,
And said, "Now will my treasure be seen
To blossom in suitable bowers."

But—the strangest thing that ever you saw—
The flower refused to grow;
And amid the lilies stately and tall
The wall-flower would not blow.

Then back again by the garden wall,
Where the vapours were damp and low,
The kindly hand transplanted the flower,
And at last it again did blow.

Remember, if souls amid noisome things,
Nettles, and rankest weeds, best grow,
Then behold the secret springs of their life
Their own thought best doth know.

If ye have wall-flowers, they must be
Where the moisture nurses them so;
If ye have lilies and roses abroad,
They have their own place to grow.

So accept the vapours, the darkness of earth,
The noisome weeds and all,
Since out of the whole comes the primal truth,
And the thought that is purest of all.

MRS. TAPPAN AT BIRMINGHAM.

We have received several letters, and seen some Birmingham friends, respecting Mrs. Tappan's late visit and two discourses in the Temperance Hall. The expenses were met, and to the profit of the cause much good was done. The results have been so satisfactory as to give rise to a movement to have another visit from Mrs. Tappan before Christmas. The *Morning News* gave a long report. We cut the following from the report in the *Gazette* of November 11:—

"The second subject was chosen, and accordingly the lady, who was supposed to be under inspiration, proceeded to deliver a very concise, well-worded, and exhaustive lecture on the proof of the existence of soul, from the well-worn theories of the universal belief in its existence—from the veriest savages to the most profound philosophers, and verifying its existence 'apart from the body,' from the divine record of our Lord's Transfiguration and the Apocalypse. Upon the subject of the lecture time and space fail us to enter into more fully. It must suffice to say that the lady handled her subject logically, and with a force that weighed considerably with the large audience. Her powers were further displayed in the very successful manner in which she met several questions that were put to her. Perhaps, however, the greatest success was the 'impromptu poem' at the conclusion, which fairly 'brought down the house.' A subject was here invited to be named, and a number of wild titles were suggested, but the one that took most with the audience was the last, suggested by a gentleman in the gallery, who, on the question being put to him whether he was a Spiritualist, said he was not generally recognised as such. Without taking the sense of the audience on the question of preference, Mrs. Tappan started off with the following:—'Give us more Light.'"

MRS. TAPPAN AT BATHAM.—On Tuesday evening Mrs. Tappan gave a lecture under arrangements of a semi-private nature in this Kentish village, which in a very favourable manner introduced Spiritualism to the inhabitants for the first time. The audience was, under the circumstances, numerous and influential. A Congregational minister chose as the subject of discourse the "Darwinian Theory," which Mrs. Tappan's guides treated in a masterly style. The proceedings gave great satisfaction.

A new superstition has sprung up in Dorsetshire. A correspondent of *Pulman's Weekly News*, in limping doggerel, attempted to persuade Spiritualists that his ignorant notions were to be followed rather than the facts of Spiritualism. This was the call to a newspaper war, which raged for four weeks. The editor said he had a better use for his space, and "Investigator" replied to "Hobgoblin" (the "poetical" contributor) with a parting shot. Pulman's district is evidently not yet sufficiently advanced to permit of a public discussion of Spiritualism with advantage.

HOW I CAME TO STUDY SPIRITUAL PHENOMENA.

A CHAPTER OF AUTOBIOGRAPHY.—By ROBERT DALE OWEN.

(From the "Atlantic Monthly," November.)

(Concluded from last No.)

Leaving out a few sittings, as to which I had doubts whether the results were fairly obtained, the character of the sittings for communications through the table recorded in this volume was, as nearly as they could be classified, as follows:—

Serious, 30; Frivolous, 3; False, 3; Boisterous, 2; Total, 38.

One example of profanity—the only one throughout my experience of eighteen years—occurred Oct. 11, 1856; and for that I was prepared. For, two months before, the Baroness Suokow, of Bavaria, then on a visit to Naples, and having brought a letter of introduction to me, related to me some of her spiritual experience; this among the rest: On one occasion, while sitting in a circle with several young ladies of rank, cultivated and refined, the table gave some answer so evidently absurd that one of them said, "That's not true!" whereupon the table, by the alphabet, spelled out such shocking oaths that the ladies, ashamed and terrified, broke up the sitting. The character and demeanour of the baroness, stamped with German earnestness, and with a touch of enthusiasm, was to me sufficient voucher for this narrative.

Our experience was similar. At our private circle a (alleged) spirit, assuming to be Mrs. Owen's mother, made several replies so irrelevant and inconsequent that Mrs. Owen said, "You have been deceiving us all the time. You are not my mother."

Whereupon there came this: "Mary lies, dam you" (thus spelled).

I may add, as to the sittings classified as "frivolous" and "boisterous," that these occurred, as a rule, when the assistants were numerous and were chiefly young people, or others, who had come together for an evening's amusement.

In summing up, at the close of this volume, I find my conclusions, so far, thus recorded:

"As to the great questions touching the alleged agency of spirits in framing communications through involuntary writing, or through the table, I regard it, after eight months' experiments, as still undecided, either in the affirmative or negative. If the proofs for are numerous and striking, the difficulties against are serious and unexplained."

Of these difficulties the chief were: false intelligence given; occasional failure, by tests, to detect a spirit afterward discovered to have assumed a false name; occasional giving back of our own ideas, even when these proved afterward incorrect; but chiefly the failure to communicate anything not known to us at the time, and of which we afterward verified the truth.

But if, on the one hand, I withheld assent from the spiritual theory until further investigation; on the other, my reason rejected the speculations which were put forward, in those days, to disparage the phenomena, or to sustain the pneumatic hypothesis. Of these the most accredited were by two French authors of repute, the Marquis de Mirville and the Count de Gasparin. They attracted much attention, and obtained a wide circulation. Both writers admitted the reality of the phenomena, as I did; both traced them to the agency of a mysterious fluid; but at that point their conclusions diverged.

De Mirville, a Roman Catholic, admitted an ultramundane agency, but asserted that, except when under ecclesiastical sanction, and within the limits of one privileged church, these "fluidic manifestations" (as he called them) were demoniac only. As I never believed in the doctrine of human depravity, so neither could my mind admit the idea that if, under cosmical law, there was influx or intervention from another world, such influence could be accursed in its nature, be controlled by a vagrant devil, seeking whom he might devour.

De Gasparin, on the contrary, rejected all intermundane agency, as cause; assenting to a theory which had previously been set forth by Mon. De Mousseaux, and thus expressed: "That spirit which you have the generosity to attribute to the table is nothing more than your own spirit replying to your own questions. The act is accomplished by the operation of a fluid, which escapes from you, which moves the table unconsciously to you, and which governs it in conformity with your sentiments."

I took pains to make clear to myself the objections to this opinion; and these I recorded at the close of the manuscript volume from which I have been abstracting. As they have never been published, I here produce them.

"Let us look narrowly to this theory, and examine what it is that it takes for granted. First, a fluid escapes from our bodies and enters the table; and when we will or request the table to move, *that fluid moves it*.

"I do not assert that, so far, the theory is necessarily incorrect. But yet this of itself would be wonderful, beyond any natural phenomenon with which I am acquainted. What other example have we, in the whole circle of physical experiments ever made by man, of the human will passing out of the living frame of which it determines so mysteriously the movements, and acting on an inert, inanimate mass, which it causes to obey each varying command that may be given?"

"The advocates of this theory remind us, in explanation, that every day—each moment almost—we transmit motion to external inanimate matter by mechanical action; then why not in some other way? Mechanical action is not the only mode of action in the world; caloric expands bodies; the loadstone draws towards itself the distant iron.

"But the analogy does not hold good. If the fluid, passing from our bodies into the table, uniformly caused it (let us suppose) to split into pieces; or if, in every case, it acted so as to produce rotary or oscillatory motion, then, indeed, we might liken its action to that of heat or mineral magnetism, as being determinate and consonant. But, on the contrary, its manifestations are as various as the commands of human caprices can issue. I bid the table to lift the leg next to me, it lifts it; the opposite leg, it obeys. I request it to beat polka time or dance a jig; it conforms, with efforts grotesque and ludicrous, to each requirement. Did the command of any mortal creature ever cause the thermometer to rise one degree beyond the point to which the temperature pervading the atmosphere had contracted or expanded it? Could the combined will of thousands determine the action of the

magnet in a direction at right angles to a straight line drawn from the iron to itself?

"But, secondly, supposing it possible to explain these phenomena on physical principles, we have but touched the threshold of the mystery, disposing of but the first and least difficulty. Others far greater are yet to be met.

"A fluid (according to De Gasparin), passing from our bodies into inert matter, not only moves that matter at our bidding, but, from its inanimate abode, it enters into intellectual correspondence with us; it answers with pertinence our various questions; it joins in the conversation, and replies, assentingly or dissentingly, to incidental remarks made (as I suppose we must express it) in its hearing. Sometimes, even, it comments on these remarks. Its conversation, though at times carried on with apparent hesitation, as if under the difficulty of a novel attempt, is, in a general way, reasonable and consistent, seldom exhibiting contradictions.

"Let us consider what all this involves. Do we engage in conversation with a fluid? Does one portion of ourselves talk to another portion, and receive an answer from it? Is the nervous fluid (if it be a nervous fluid) endowed with intelligence? And does that portion of this intelligent fluid which has passed out of our bodies to lodge in the table, comment upon what the portion which remains within us thinks and says?

"And yet even this is not the entire case. A second instalment of difficulties remains to be encountered still.

"The fluid gives many indications of being an independent entity. Like any living thing; it shows personal preferences; and, still more strange, it exhibits changeable moods. Usually quiet and earnest, it is yet sometimes boisterous and rollicking; to-day, frivolous or petulant, to-morrow, mischievous or abusive. And these moods do not uniformly correspond to the state of mind of the assistants.

"More extraordinary yet is the fact that the replies given by this fluid, and the comments and suggestions made by it, are frequently far from being echoes of the opinions or expectations of the questioners. It makes, unexpected to all present, original suggestions, and these of a rational character. It sometimes calls up from the recesses where they have slumbered for half a lifetime the secret images of the past, and presents these to us in a sudden and startling manner. Occasionally, even, the answers and allegations are contrary to the expectations or belief of the individuals from whose persons the fluid is alleged to have gone out.

"It does more yet. The fluid within the table originates an argument with the fluid within us, objecting to a chance expression which the other has employed. On another occasion, instead of replying, as we expected, to a question asked, it goes out of its way to defend the individual whom it impersonates against an unfavourable opinion casually expressed by one of the assistants; thus, as it were, reproving for undue severity that bodily portion of the fluid of which, but an hour before, it had been a constituent part.

"Then here is not only a duality of intelligence caused by the alleged division into two portions (the internal and the external) of the nervous fluid of the human system, but there is not even harmony between the two. Not only does the external portion rummaging in the store-house of the mind drag forth unlooked-for thoughts and recollections, but it still more evidently exhibits the attributes of a distinct reflecting existence. It takes that portion of itself from which it has recently parted by surprise. It begins a controversy with it. It conveys a reproof to it. Finally, one portion of this dualised fluid occasionally tells the other portion of it what that other portion knows to be a lie!

"Where, in all human experience, within the entire range of natural science, have we hitherto encountered phenomena bearing any analogy to these?"

It seems to me, as I copy this argument, that I had already obtained what should have sufficed to convince me of the reality of an outside thinking entity, not mundane; a conviction which virtually involves the spiritual theory. The recollection of the fact that I still held back, awaiting further evidence, has taught me charity for persistent doubters who must have proof on proof ere they can believe. I think my hesitation was chiefly produced by this, that I had not yet become reconciled to the idea that in the next phase of existence there are the same varieties of intelligence and of power as we find in this world; and, that, there as here, success in a novel experiment is achieved only by practice and persevering effort.

But I had already abandoned one error; seeing clearly that, whatever else this phenomenon might be, it was not a reflex of one's own opinions.

It needs not, and might be tedious, to go through my third volume of observations. They corroborate substantially former results, with a few further proofs toward the spiritual theory added. Of these last one or two may be worth citing; the first touching that difficult question, identification of spirits.

Jan. 21, 1857, at a private circle, my brother William, who died in 1842, unexpectedly announced himself. He had lived with us, being a widower, during the last few years of his life, and thus Mrs. Owen was intimately acquainted with his habitual feelings. She asked, "If this is really you, William, will you spell out something to assure us of it?"

—A. *I am cured: death cured me.*

Mrs. Owen. I do believe it is William himself.

For five or six years before his death, William was a cruel martyr to dyspepsia; he suffered cruelly, and the care of his health was his constant and absorbing thought. If spirits, when they return to earth, recur to what were their ruling passions and hopes ere they left the body, Mrs. Owen might well accept this congratulatory statement touching an escape from daily suffering to perfect health, as one of the strongest tests which her brother-in-law could have given in proof of his personal identity.

July 9, 1857, again our own circle. We had ascertained by repeated experiments that while the table could spell out any word which I thought of, it never in any instance seemed able to read a word in Mrs. Owen's mind; and, if urged to persevere in the attempt, would reply, "All dark," or "No light," or employ some similar expression. On one occasion she had thought of the word "soap," and it declared, as usual, that it could see nothing. Then Mrs. Owen said, "I'll go into

my bed-chamber and touch what I thought of." She did so, the room being quite dark; then returned and asked, "What did I touch?"—A. No.

Mrs. Owen. Its going to spell "no light," I said, "Let us make sure of it. Please go on;" and it spelled *see*. I urged it in vain to finish the word; I could get nothing more. "Is that all?" I asked. "Yes." "Does it mean that you cannot see?" "No." Then first it occurred to me that it had spelled the word *nose*.

When I suggested this, Mrs. Owen, after reflecting a little, burst into a hearty laugh, and asked, "What did I touch it with?"—A. Soap.

Thereupon she explained to us that when she entered the dark room, groping about, she had laid her hand upon a cake of scented soap and smelled it, and that she distinctly recollected (but not until the table recalled the fact) that she *did* touch her nose with it. After telling us this she relapsed into thoughtful gravity. "The thing," she exclaimed at last, "must have followed me in the dark and seen everything I did!"

The Rev. Mr. Godfrey, an English clergyman, experimenting in table-moving, recognised the *Thing* as we did; but he, somewhat hastily, concluded that it was Satan himself. The reason he assigns for this belief is that his table remained stationary as often as he laid the Bible on it, but went on moving under any other book. The experiment may have been suggested to him by a perusal of St. Anthony's biography, in which we read that the devil appeared to him as "a spirit, very tall, with a great show, who vanished at the Saviour's name." As the reverend gentleman's work, then recently published, had obtained a notice from *The London Quarterly Review*, we decided to spend a few minutes in verifying or disproving his theory. Having put a volume of Tennyson's poems on the table, we asked for three tips, and got them. When we replaced this book by the Bible, the tips came just as freely. A second time we placed Tennyson on the table, and asked to have it shaken; the table obeyed. Again we replaced it by the Bible, and the table was shaken as distinctly as before.

So our table, unlike Mr. Godfrey's, exhibited no inkling of the diabolical.

I find the sittings in this volume thus classified:

Serious, apparently truthful, and exhibiting good feeling, 75; frivolous, 3; during which false intelligence was communicated, 11; in which a spirit evinced revengeful sentiments, 1. Total sittings, 90.

Thus five-sixths of our sittings were of a serious and satisfactory character; a considerable improvement on last volume.

Also, I found recorded that, out of more than two hundred mental questions (216), ninety-three per cent. (202) received strictly relevant answers; a very satisfactory proportion. These were important, not only as experiments in thought-reading, but as enabling me to eliminate all expectation except my own, as influence in determining or modifying the replies.

The above may suffice as a sketch of my early studies in this field, then little explored. The point of progress which I had reached is indicated by a document recorded at the close of my third volume, and which I here produce.

SUGGESTED THEORY.

"A theory for which I have not yet found sufficient proof, but which harmonises with the phenomena, so far as observed, is the following:—

"1. There is a phase of life after the death-change in which identity is retained; the same diversity of character being exhibited among spirits, as here on earth among men.

"2. Under certain conditions the spirits of the dead have the power to communicate with the living.

"3. Spirits when in communication with earth, have the power of moving considerable weights and of producing certain sounds; also the power of reading in the minds of some men and women, but perhaps not of all. They experience many difficulties in communicating; and partly because of this, but partly also for other reasons, their communications are often uncertain and unreliable.

"4. Spirits communicate more readily when the communications happen to coincide with the thoughts or expectations of the questioner; yet they do, in many instances, declare what is unthought of and unexpected to those to whom the communications are made.

"5. One of the conditions of spirit-communication is the presence of one or more of a class of persons peculiarly gifted, and who are usually called mediums.

"6. This communion occurs, not through any suspension of the laws of nature, but in accordance with certain constant laws, with the operations of which we are very imperfectly acquainted."

To this document I find appended the following:—

"NOTE.—Under the above theory all the chief phenomena we have observed find ready explanation. I have heard of no anti-spiritual hypothesis of which the same can be said. It remains to be seen whether further experiments will confirm or disprove this theory; or whether any other theory can be suggested, involving less of the marvel than the above, yet adequate to the explanation of the phenomena in question."

No further than this, and with hesitation, had I made my way after two hundred sittings, running through sixteen months! Yet I have heard certain persons—cautious and sensible in other things—unscrupulously assume, as the result of a few weeks' experience, that they had probed this matter to the bottom, and ascertained, beyond possible doubt, that it was all mere imposture or delusion!

I propose, in my next paper, briefly to set forth some general results from my spiritual experience; proposing simply to state these, and to glance at their connection with civilisation and cosmical progress, not to argue their truth. The arguments for and against modern Spiritualism swell to volumes, and can be found elsewhere.

ROBERT DALE OWEN.

A READER of the *MEDIUM* sends us litho portraits of Messrs. Moody and Sankey, issued with the *Bee* of April 14, with the request that Mr. Burns give a phrenological delineation of these gentlemen. The portraits appear to be caricatures. If we are furnished with photographic likenesses, phrenological delineations may be given.

DR. MONCK'S SEANCES AT MRS. MACKDOUGALL GREGORY'S.

We have frequently alluded to the success which has attended these *réunions*, and we now have the means of giving publicity to a special report, communicated by Mrs. Gregory herself, and hence it may be regarded as strictly authentic.

"The Rev. Dr. Monck has given several *light seances* at my residence, in the presence both of Spiritualists and sceptics, ladies and gentlemen whose education and position in society qualified them for a calm and accurate investigation of the phenomena. My guests have been very favourably impressed, not only with the definite and pronounced character of the manifestations, and the correctness of the test communications, but also with Dr. Monck's candour and courtesy, he having always afforded every facility for investigation, and readily permitted the application of most rigid tests. I may add, that he has insisted on tests which we did not require, such as being *searched* after the occurrence of physical phenomena. On a recent occasion, when luminous spirit-hands and faces were observed, to prevent misapprehension, Dr. Monck was carefully searched, at his own urgent request, by my guest, Sir John Metcalfe. I need not say how much pleasure and satisfaction it affords me to sit with a medium who, like Dr. Monck, is perfectly reliable. I cordially endorse the hope expressed by you in the *MEDIUM*, that he may be induced to settle in London, where undoubtedly a most successful and useful career awaits him.

I will briefly allude to a few of the test communications given in my house through his mediumship, in addition to the usual interesting physical manifestations with which readers of the *MEDIUM* were recently made acquainted in your report of his seance at the Spiritual Institution. Miss K., who was a total stranger to Dr. Monck, was correctly informed by him of the name and description of an aunt of hers who passed away some years since. At dinner one day, when none of us were expecting phenomena, he gave the names of no less than twenty-five persons, who were related to my guests or their personal friends in the earth-life. He saw their forms, and described some of them, in each instance the spirit being identified by his descriptions. Mr. J., a gentleman well-known as a Spiritualist, who had not seen Dr. Monck for more than a year, was informed by him of the minute details of an event which till then had remained a profound secret. My own mother was seen and carefully described by him as of a certain age, &c., her maiden name likewise being given. Facts and incidents connected with myself, and which occurred in England, France, and Germany many years ago, were given with all the precision of an eye-witness. For example, I was told that Sir Walter Scott was present, and desired me to be informed (as a test) that he had appeared to me some twenty years since at Dieppe, and acquainted me with his relationship to my family. This was strictly true, though up to that moment it had long been absent from my memory. Mrs. Ramsay's son, who died in India, and her daughter, who passed away in childhood, were described to their entire satisfaction. Particulars were given to a gentleman concerning a document which had caused him anxiety, but which he had not alluded to in our presence. A gentleman whom Dr. Monck had never seen till that occasion had several excellent tests. The names of several members of his family were given, and he was reminded that his father had resided in Delhi, where his residence was looted and burnt during the mutiny. He was likewise told that his father gave him a gold repeater watch, and a *Napoleonic* ring, but was informed that the watch in his pocket and the ring he then wore were not the ones alluded to. Sir John's father's spirit enquired whether his private papers contained in the *painted Bareilly boxes* had been destroyed according to his request. Sir John Metcalfe remembered the papers, the painted Bareilly boxes, and the request. He asked if the spirit knew his son, when the reply was given. "How is Charles?" which was the correct name. I could give you a large number of equally striking facts, but these must suffice for the present. As you have most properly observed, those who object to Spiritualism on the pretext that it loves the darkness and fears the light, can no longer maintain that objection, in face of the fact that there is within easy reach of them a gentleman who courts the *light*, and invites the closest scrutiny from all honest sceptics."

PHYSICAL PHILOSOPHERS AND SPIRITUALISM.

Now that the attention of *savans* to the investigation of Spiritualism has at length been obtained it may be interesting to revert to some of their doings in the past. Mr. Howitt has observed that the clergy, the journalists, and the scientists, have always opposed the nascent truth of the time. How true is this of Spiritualism! Years ago the Harvard professors signalled themselves by discovering that the raps that took place in the presence of Miss Fox were produced by her toe-joint. After this they nearly smothered the Davenport by igniting some phosphorus in the cabinet in order to discover the trick. Our English professors do not come out much better. Professor Huxley once provoked a well-known medium to calling him a fool to his face for asserting that she produced the raps by some of the bones in her foot, saying, "I would not believe it unless I examined every bone in her body." Prior to this Professor Faraday explained table-turning to his own satisfaction, and that of the multitude, by attributing it to involuntary muscular action; and, subsequently, in a lecture on the subject stigmatised Spiritualists as being "ignorant of their ignorance" for asserting that tables moved in the way they reported them to do. In consequence of this, endeavours were made to get him to witness the manifestations, and arrangements were accordingly made for him to attend a seance of Mr. Home's. Before going, however, he sent to Mr. Home for a programme of what was to take place; and when he was told that, as it was uncertain what would take place, he could not have a programme, he declined to attend, alleging that unless he knew what he was going to witness he could not provide himself with the requisite apparatus to test the matter. The proposed seance, therefore, never came off.

Soon after I became acquainted with Spiritualism, which was in

the year 1862, I met with a pamphlet by an Irish clergyman named Nangle. The pamphlet adduced strong arguments in favour of the reality of the phenomena, but asserted them to be diabolical. In the pamphlet occurred the following paragraph, which I marked and sent to Professor Faraday, and requested him to state whether he still held the same opinions in reference to the alleged movements of tables. In due course the pamphlet was returned with the passages I have italicised underlined, and three notes of admiration after the word "Spiritualism":—

The learned Professor supposes that this (the motion of tables) may be accounted for by involuntary muscular action on the part of those who have placed their hands upon the table; but had he considered the well-attested fact connected with the phenomenon, such as raising heavy tables into the air, he would have said that the effect cannot be explained by the cause which he assigns for it. How could the muscular action of hands placed upon a table raise it into the air? If the table were only pressed from a higher to a lower position, or from one side of the room to another, the motion might be accounted for in the way Mr. Faraday supposes, but it is evident to every man of common sense that the action of hands placed upon a table must press it down, and would hinder instead of help its rising above the floor. But while the Professor fails to assign an adequate cause for even this phenomenon of Spiritualism, he leaves the principal phenomena without any explanation whatever; we mean those in which there is not only a manifestation of power, but of intelligence.

In due course the following reply was received:—

Royal Institution, Jan. 31st, 1863.

SIR,—My opinion is in no way changed in character, but greatly strengthened. Nobody has ever been able to show me the effect, therefore I have no occasion to show a cause. I do not believe those who say they have seen it. I doubt their competency to examine facts and evidence of facts, and think their statements as of no value for the cause of science and simple truth. When they can lift a table into the air in the presence of parties adverse to them in opinion, and can subject what they think can be done to strict and cross-examination, then it may be worth while to think about the cause.—Very truly yours,

Mr. Cooper.

M. FARADAY.

Some months after this I made some experiments with a table which proved, to my own satisfaction and that of others, that muscular force, either voluntary or involuntary, had nothing to do with the motions we observed, for that the table was so weighted that it could not be moved by the strongest effort in a natural way. I sent a detailed account of my experiments to Professor Faraday, stating as well that on one or two occasions I had seen a table move without any contact at all. My letter brought forth the following reply:—

The Green, Hampton Court, Sept. 25th, 1863.

SIR,—I hasten to acknowledge your letter, for I freely admit my belief that you are perfectly sincere and truthful in your account and experiments; nevertheless, I refer you to my former letter for my answer now.

Your observation that you have the greatest confidence in your colleagues makes me smile when I call to mind certain investigations that have come to my knowledge in former cases.

I do not doubt your competency to check the facts if you are willing to work with an unbiased mind; but I decline to enter into the matter.—Very truly yours,

R. Cooper, Esq.

M. FARADAY.

I may also mention that when the Davenports were in England Professor Faraday was invited to attend one of their seances. His reply declining the invitation was as characteristic as the above letters, and will be found in my little book, entitled "Spiritual Experiences."*

ROBERT COOPER.

FATHER IGNATIUS AND HIS BUMPS.

The ecentric priest who styles himself "Father Ignatius" has concentrated a fresh interest upon himself by declaring that he has personal and palpable communion with spirits. About two years ago he called at the Spiritual Institution for the purpose of inspecting spirit-photographs, in which he appeared to be greatly interested, and his manner in respect thereto was that of a spiritualistic enthusiast. We differed, however, on theological grounds. In defence of his views he said the religious power possessed by him was capable of subduing persons of the most ferocious and sinful disposition. We promptly remarked that it was a great pity such a talent should lie idle, for within five minutes' walk, in the St. Giles district, there were many who would be benefited individually as well as society by being operated upon. The reply of the "Father" was certainly funny. He said he already had work in hand, for he was preparing to go down to the Hall of Science and enter into discussion with his friend Mr. Bradlaugh. Some discussions certainly did come off at that time, but we have not heard that the ferocity and sinfulness of the *habitués* of the Hall of Science have been quelled in consequence, or that they stood specially in need of becoming the subjects of the wonderful saving power of the holy "Father."

Ignatius is a great favourite at Brighton and elsewhere, as a man of his warmth and enthusiasm must be, however peculiar his doctrines or costume. In the *Brighton Examiner* "Damocles," after a long introduction, says:—

"I like him for his Honesty, admire him for his valor, and revere him for his Devotedness to the good work, & Wish him Well; but at times I can scarcely Help Lauging at him—he Looks such an Oddity, with his Bare Head and Sandalled Feet and quaint Garments—his Way-worn Features—his Mediumistic Eyes. I always fancied he was a Medium, and was not surprised to hear him say last Sunday that he held communications with the Dead. Sum'whot recently I took Partickler Notis

* "Spiritual Experiences; including Seven Months with the Brothers Davenport," published some years ago at 2s. 6d. Offered as a premium volume with *Human Nature*, Dec. 1873, for 1s.; post free, 1s. 11d. "Spiritual Experiences" and *Human Nature* together 1s. 8d. It is a good book to place in the hands of investigators.

of his hed. I find that he wares it shaved on the crown 2 the extent of about 6 inches Diameter, with a narrow Border of Hair Round about. When Newly shaved, the Crown of his hed and the soles of his feet are much of a Muchness for Smoothness. It is a Cool idea 2 have the hed shaved, but a Cooler one 2 walk about the Earth without an Artifishul Covering for it. A Man has 2 B very Dexterus with a Razor B4 he can Shave his own hed with Safety. The Monks, I beleave, operate on each other. The Custom of Shaving the Hed was Establishd by St. Benedict himself. He was whot ye shoold call a Frennologist, & Practised the Science ages B4 Gall and Spurzeim ware Born, or Burns Drem of. Frennology is thawt by sum 2 B a Modern Discovery, but I have Shone it 2 have Ben known 2 the Anghunt Monk. St. Benedict was a Man of grate Bumps himself. B4 admitting anyone to the Order he had his hed Shaved (I dont mean his Own hed, but that of the other party), so that he Mite carelessly scrutinize his Frennological Bumps. After making the Xamination, he cood Reckon up the man 2 a Ha'penny, & Delt with him accordingly. A grate many Kandidates for the Order, after having thare heds shaved, had 2 go about thare Bizness. It is thare4 No Wonder that the Order of St. Benedict has becum so illustua. It is impossible for a Fool 2 get in2 it, as the Razor test is one 2 meny for him. There are Not meny men in the Present Day who wood care about submitting 2 such a Test of thare kwolifications. If some of them once xposed thare Bumps, thare friends wood fly in all Direckshons, thare Employers wood sack them, and the Policemen wood "Run them in" on Suppishun! It is a mercy for sum of us that Nature has Given us a Pretty thick Covering of hair for our skulls—it's Better for us than Money; tho we may not think so. The cleanly-shaved hed of Ignatius is as convenyent for Study as a Plaster Bust, & the Different Organs or Bumps may B seen at a Glance. Taking the hed as a Hole, it is a credit 2 him, & wood B a credit 2 eny Man who had it Screwed on Right. A man with such a hed need not fear 2 have it shaved. The Bumps lie very close 2gether, and there are a Good Meny of them. The Bump of Venerashun is Conspicuous—Benevolence & Consienshouisness (I can't spell that one) is largely Deyvelop—Sublimity & Ideality are Prominent—Firmness & Imitashun full—Langwey very strong. Thus cood I pass from one Bump 2 another—from Size 2 Wait, & from Tune 2 Time, but space will Not Permit; & furthermore, I have no wish to interfere with the Bizness of the Professhunal Frennologist who Gets his Living By Taking off Heds."

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

To the Editor.—Dear Sir,—A letter appeared in your last issue, in which the writer, who gives the signature of "E. W. Wallace," pretty freely and unceremoniously criticises the members and their doings at their late monthly social meeting. I hardly know whether to deal with your correspondent's censorious epistle in a serious or a humorous tone. My friends tell me my special failing is being too serious, but I think it will cost an effort to be so on the present occasion, notwithstanding my predilection to that state of mind.

In the first place, let me assure "E. W. W." that no notice whatever would be taken of his effusion if it was not to correct any false impressions, &c., that might be made on the minds of many of your readers, who know nothing of the officers and members of this Association. Our critic quotes from the advertisement, "The object of the Committee, &c." Does he suppose we are not in earnest, and did not mean what we said? And is he so "puffed up" in his own conceit as to what we ought or ought not to do at our meetings—so intent in pulling out the "mote" in the eyes of his brethren, that he is unable to discover the huge "beam" in his own?

Then he asks, "Is it consistent for Spiritualists at their meetings to sing music-hall songs?" I suppose Mr. W. has had some experience, &c., in the music-hall department. As I have not been in one of those temples of instruction since "E. W. W." was a little boy, I confess my ignorance as to what are the nature and character of the songs sung there, only as I obtain information through such mediums as our young friend, &c. If the committee or the members of the Association had been consulted as to what songs should have been sung, probably they might not have chosen those selected by our stranger friends. Yet I cannot doubt they had the effect for which they were intended; they made us laugh; even the most grave amongst us could not help laughing heartily, and we felt all the better for it. Perhaps "E. W. W." is so accustomed to hear these comic rehearsals that he can listen without a muscle of his face being moved.

He says that one of the songs was "accompanied by a elog dance." Now, really, this is too bad; a reader might very naturally infer that the Association kept "clogs" on the premises, or that the young man brought them in his pocket; nothing of the kind, Sir. I believe our friend had very neat, gentlemanly boots, small feet, and a noble bearing withal, and his movements were effected most gracefully with a "light fantastic toe."

Who asked our censor whether the meeting was a "free and easy"? Surely everyone present must have known it was "free"; not a farthing was asked for. As to its being "easy," each friend seemed perfectly at ease, if we except "E. W. W.," and if he had only just whispered in the ear of the chairman that he felt uneasy, no doubt he could at once have been relieved, but before and after his recitation he appeared to enjoy it all amazingly!

Next we are instructed to purchase a "little book" of "Caesell's" in order to become more efficient, &c., in our readings. Accept our thanks, "E. W. W.," we will do our best to improve. Please attend our next social meeting and judge of our progress.

Again he says, "One piece was more fit to be read at a Sunday-school," &c., and another "piece would suit a Roman-Catholic audience." Your readers will at once see that we had a variety at least. Be of good cheer, friend Wallace; with a few more lessons from yourself and a little instruction from "Caesell" we shall have become perfect indeed!

My letter, Sir, is longer than I intended it to be, and, as I was afraid, I have not been so serious as I ought to have been.

In conclusion, let me give a word of advice to Mr. Wallace, who, I am sure, means well. The next time he attends any meeting of his brother Spiritualists, if there are things said and done of which he does

not approve, let him communicate privately with some of the officers of the society—especially if he thinks any wrong could be made right—without rushing into print.—Yours truly,
November 17, 1874. CHAS. J. HUNT, Hon. Sec.

THE MARYLEBONE MONTHLY MEETINGS.

Mr. Editor.—Dear Sir,—“I never come across an old head on young shoulders,” says Charles Dickens, “but I feel an uncontrollable desire to knock it off.” It is with some such feelings that every one who reads a letter in last week's *MEDIUM*, from Mr. E. W. Wallace, whether he was present or not, rises from its perusal.

Your correspondent, next time he attempts to report a meeting and its proceedings, would do well to make notes of what actually takes place at the time, or possibly it might so happen that on the journey home the ideas he had so carefully collected would become sadly confused, thereby rendering it impossible for him to make a correct statement of events.

The evening in question commenced with a selection of music, performed on the piano by Miss D'Arcy. An invited friend was asked to sing next, when it was put to the meeting whether they had any objection to a comic song, well knowing that some might object. The unanimous answer was—“Oh, let's have something lively!” Accordingly, “The Rooky Road to Dublin,” accompanied, not by a clog dance, but with a step at the end of each verse in ordinary walking boots.

These meetings are for harmony, not for proselytism; they are indeed free-and-easy's, in the words of Mr. Burns, and very beneficial.

Your correspondent, who so kindly advises us to purchase a little book on how to read in public and private, is ignorant of the fact that nothing is mastered except by repeated attempts, which he will have himself to make before he will get out of the sing-song way in which he rendered his Temperance recitation.

The programme which offended the ears of this great critic, and which called forward these words—“Not one piece did I hear that could, by any stretch of the imagination, be connected with Spiritualism,” was as follows:—“The Rooky Road to Dublin,” song; Mr. C. White gave a reading on “Home,” by Josiah Condor; also a reading entitled “The Sewing Bird,” a poor work-girl, wherein it is shown how man occupies the place where woman should be—eminently progressive; Mr. Paul gave a reading from Longfellow, entitled “King Robert of Sicily”; Mr. Hunt a recitation, “The Maiden's Vesper Prayer”; Mr. Tilbey a reading, the subject being a discussion between a Spiritualist and Materialist on the existence of God; also gave a song composed for the “Fun Almanac” many years ago, entitled the “Sad Sequel”; Master Bowes sang “The Harp that once through Tara's Halls”; Mr. Wallace gave a Temperance recitation, far from spiritualistic; Miss D'Arcy sang “She wore a Wreath of Roses” (which was no doubt wrong at such a meeting), and also “Are the Children at Home”; Mr. Friehold sang a German song in good style, and gave a reading from Gerald Massey, with the following refrain—

“For the world is full of beauty
As other worlds above,
And if we did our duty
It might be full of Love.”

The members and friends thoroughly enjoyed themselves, and hope in the future to have the presence of Miss D'Arcy, Mr. Hervey, and the Editor of this paper at our monthly social meetings, so that he will be able to judge for himself as to how far we have degraded Spiritualism by singing a few innocent, mirth-provoking songs.

Would it not have been more in accordance with the grand teachings of Spiritualism if, without blazoning the faults of others to the world, he had there at the time openly condemned the conduct of the meeting? It would have been received with due respect.

The Marylebone Association of Spiritualists have yet to learn that they have failed in propagating the grand truths of Spiritualism. With the funds at their command, they have done as much as many would, placed in the same position. Hoping this truthful statement will find a place in your valuable paper, we, as the persons concerned, remain, equally yours fraternally in the cause of truth and progress,

GEORGE F. TILBEY, WILLIAM DRAKE,
WILLIAM MOORE, HENRY R. PAUL,
CHARLES WHITE, F. FRIEHOLD.

Blandford Street, W.

BASTIAN AND TAYLOR IN HOLLAND.

We make the following extracts from a letter recently received from Mr. Taylor:—

“We are still meeting with splendid success in our work of spreading the truths of Spiritualism, and have given seances at Utrecht, Arnheim, Leyden, Delft, and Rotterdam, besides many here.

“Last Tuesday the society ‘Oramase’ gave us a complimentary supper in token of their good will towards us and their appreciation of our services among them, and I must say it was a very enjoyable affair. All present partook unsparingly of the bountiful provision for the physical man, while congenial conversation, interspersed with wit and humour, went on, making it a very ‘feast of reason and flow of soul.’

“We have made many friends since our coming here, and liking the country and its climate very much, I am afraid we shall not care to leave when the time comes for us to do so, which is not yet.

“To-morrow we go to Amsterdam, where we expect to stay about a week, then returning we give a few more seances here, after which we go to Arnheim again.

“After satisfying the interest in Holland, we will then go to Brussels, where quite a number of seances are engaged for.

“Leaving there we will then go on with our intended tour through France back to London.

“I have not said anything about the wonderful and strong manifestations we have had at the various seances.”

Messrs. Bastian and Taylor may be addressed, care of A. J. Riko, Esq., 71, Molenstraat, The Hague.

“T. C.” who had not an opportunity to ask Mrs. Tappan at Birmingham last week, wants to know if spirits require to breathe oxygen to maintain their system, and if so how is it that animal life is extinct soon after breathing ceases? Can any one oblige him with an answer?

THE DIVINE WORD.*

Swift from the burning throne of heavenly love,
Flew one bright ray,
Piercing with quivering light the golden shades
Of endless day;
Filling angelic minds with pristine fire,
Prompting to action, aspirations higher
Than yet had been unfolded to their eyes,
Still veiled by God's impenetrable guise;
Through these descending into other spheres,
Where, in the form of some great truth, appears
The fiery dart;
Quick'ning to life the new-awakened thought,
Struggling to 'scape the trammels that long sought
To bind the white-winged bird a slave to earth,
Whose soil was sown with germs that gave it birth;
To lower circles still where man receives
Impressions only from the things he sees—
Where outward substances perform the part
Of raising heavenward the wand'rer's heart—
Where, through the trees, the shrubs, the blooming flowers,
The rippling lakes, and never-fading bowers,
The loving Father seeks to draw their souls,
And lead the mind to brighter, happier goals.
Descending yet, the quenchless spark goes on
Towards material plains,
Across the Lethean flood, unseen by all,
Pervading nature with its mystic thrall,
Kindling to fuller life her treasured store
Of blooming verdure and metallic ore,
Progressing ever in the wondrous earth
That links eternally God, man, and earth.

London.

EMMA C. BICKELL.

SPIRIT-FORMS IN AMERICA.—Mr. Peebles writes a noble sympathetic letter breathing love to all friends in Britain, kindled afresh by the arrival of Mr. Morse. We give an extract which will be read with pleasure. “I visited the Eddy mediums last week, and was astonished at the marvels I saw. During the two evenings seventeen different spirits materialised themselves and walked out of the cabinet on the rostrum. Most of them were recognised by some one present. No two were dressed alike. Several of them conversed with their earth-friends; conversed in French, German, and Russian, and yet the Eddy brothers are plain ignorant farmer-boys. These spirits sometimes vanish before your eyes. It is marvellous! Sceptics, with hardly any exception, are at once converted; but the orthodox say it is the ‘devil’ transforming himself into visible images.”

“MRS. TAPPAN'S IMPROMPTU POEMS.”—We have received a rather pedantic letter from W. F., Birmingham, on the topic quoted above. He says, “Mrs. Tappan, or her guides, are at home with prose, for, although there were at least three distinct grammatical errors in her first address, the language of the lectures were usually both correct and choice.” Only three grammatical errors in an hour's talk! Who will submit to a similar ordeal, and expect to come off with better grace? He further says, “No one enjoyed more than I did the two admirable discourses delivered by this lady. Whether as regards the matter they contain or the manner in which they were delivered, it has seldom been my pleasure to listen to anything finer or fresher.” Now, it seems rather paltry to stickle at “three distinct grammatical errors,” when it is quite probable “W. F.” would not converse for five minutes without we thirty perpetrations of bad grammar; and when at the same time have “correct and choice” language, and “matter and manner” of such an enjoyable kind. The world is not in a state of chaos so much from lack of grammar as from absence of sound “matter” (truth) and good “manner” (morals). Rather, it would appear, a superabundance of “grammar” leads to an oversight of “matter,” and a disregard for “manner.” As to Mrs. Tappan's poems, many of them have appeared in the *MEDIUM*, and our readers can form their own opinion. No one has issued any dogma as to their quality, and it is not on that score that they have been reported and published. In each case the circumstances under which they were given have been stated, and as such the series of reports embody a valuable collection of psychological phenomena such as has never been equalled, perhaps, in the history of literature. Indeed, the file of the *MEDIUM* for the past thirteen months presents a series of seances, so to speak, the results of which are certainly such as could not have been credited had not these and similar facts forced themselves on the public attention. The poems are not all equally meritorious; but where would have been the honesty of the performance if the more unsuccessful instances had been suppressed? The grandeur of a poem depends much on the subject; and the poet, more particularly the mediumistic poet, is much influenced by surroundings. Taking these conditions into account we dare acknowledge our high admiration for Mrs. Tappan's impromptu talent, notwithstanding the ridicule of our correspondent; “Hesperia,” which was wholly impromptu, but delivered under conditions selected by the spirit-authors, is indeed a performance fit to be a national epic. “Songs from the Summerland,” ready for publication, is a volume containing many gems, some of which have appeared in the *MEDIUM*, and some in *Human Nature*. Going no farther back than our last issue, the poem there printed embodies a comprehensive grasp of philosophical conception which, as an expression of spiritual truth, may weigh more than the ocean of mythical twaddle in which is mirrored a “Paradise Lost.” These impromptu poems, read with a view to expressing their deep spiritual meaning, have a poetical power, and something more, which the cantering jingle of the “Scanners” and the lollipop sentiment of conventional rhymsters can never hope to attain. Who knows but Spiritualism has to give, as with other new things, a new poetical manner to which insipid minds have to be attuned before they can vibrate with the divine harmonies thus evoked.

* These inspirational lines were written some time ago, and were left over last week.—ED. M.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " " 5d. " £1 8s. 10d.
Four copies and upwards, in one wrapper, post free, 1d. each per week, per 6s. 6d. per year.

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 20, 1874.

INSTITUTION WEEK.

The time for decisive action on the part of our friends, in connection with this movement, is now rapidly approaching. It will be remembered that Institution Week commences on the 6th prox., and terminates on the 13th, so that if the arrangements of our provincial friends are yet incomplete, the sooner they finally settle their programme the better. Delay in all matters, whether business or matrimony, is dangerous, and doubly so in a movement of this description. It would be exceedingly vexatious to find that several would-be contributors had been lost for want of a little energy and pushing on the part of our friends, and we trust this will not occur in the present case.

There are hundreds of well-wishers to this movement, who are brimming over with benevolence and charity, but who require a gentle tilt from some judicious friend to set the stream flowing towards the doors of the Spiritual Institution. Will someone give the required tilt, and so perform a double act of kindness at one and the same time?

Brother Burns has most kindly offered to give his services during Institution Week in phrenological examinations, at the modest fee of two shillings and sixpence, and we trust that many will avail themselves of his valuable services. It will be a splendid opportunity to those who have a vast amount of goodness stowed away, and who don't know how to develop it; our learned brother will soon put them in the right direction in this respect. Mr. Chapman, trance medium, of Peterboro', has likewise volunteered to give a public seance in aid of the funds, further particulars of which will be announced in due course.

All communications to be addressed to the honorary secretary, Mr. Thompson, 8, Brunswick Crescent, Cold Harbour Lane, Camberwell, London. Post-office orders may be made payable at the Branch Office, Camberwell New Road, and cheques crossed Union Bank of London.

MRS. BULLOCK'S SOIREE.

The following ladies and gentlemen have promised to assist at Mrs. Bullock's soiree, at Goswell Hall, 86, Goswell Road, E.C., on Thursday evening, the 26th inst.:—Miss Egar, Miss Keeves, Miss Barber, Miss Sparey, Mrs. Demmon, Mr. Wallace of Kingston, Mr. James Burns, Mr. Barber, Mr. Hawkins, Mr. Demmon, and others. The soiree is in connection with Mrs. Bullock's Sunday Evening Services, and it is hoped that friends will come forward and endeavour to make this evening a very enjoyable one, and the entertainment a great success in every respect.

The chair will be taken at seven p.m. by Mr. Barber. Tickets have been issued at 1s. each, and may be obtained of Mr. James Burns, Mr. John W. Haxby, and of Mrs. Bullock, and also at the Hall.

A NEW CATALOGUE FOR THE PROGRESSIVE LIBRARY.

NOTICE TO READERS.

For some time the want of a complete catalogue of works in the Progressive Library has been vexatiously felt, both by readers and the manager. Many times the task has been attempted, but was found too formidable to proceed with under the circumstances. To make a proper catalogue requires not only considerable time and ingenuity, but a large sum of money to print it. After all, it seems to have been easier to collect a few thousand volumes than to produce a well-arranged catalogue of them. Now an earnest effort is being made, and the readers are kindly solicited to render their aid by returning for a few days the books in their possession. This course is absolutely necessary to render the operation complete. The books will only be retained for a few days, and when returned a catalogue will accompany them, which will afford gratification to every lover of progressive literature. Readers by attending to this notice will save the library department both trouble and expense.

SUBSCRIBE FOR THE BANNER OF LIGHT.

Now is the time for British Spiritualists to make the needful arrangements to secure the *Banner of Light* regularly during 1875. It is not generally known that the *Banner* can be had per post weekly as easily as the *Medium* or any other British journal. For some years we have sent out to the *Banner* office a long list of subscribers. Last year our friends were so dilatory that the list went out late, so that some of the subscriptions do not terminate till some time after January 1st. To those who are already subscribers, a personal notice will be sent; and all the remarks we shall make on the present occasion is that this year we intend to send out the names received weekly, so that late comers will not delay those who may be more prompt. Every Spiritualist should see the *Banner*. To secure this advantage, it is not necessary that each person subscribe for a copy for his own use. One copy, by judicious circulation from house to house, might serve a whole neighbourhood, circle, or society. To secure the *Banner*, all that is necessary is to send us 15s., with the proper address, and in due course it will arrive from the office in Boston weekly, as published, as regularly as the days of the week come round.

Our American brothers give great prominence to European Spiritualism, and aid in the circulation of our periodicals. Our space prevents us from quoting largely from American sources, but we endeavour to reciprocate by inducing our readers to take in the *Banner*, and get American news at first hand.

Make up your mind to forward 15s. for the *Banner of Light* for 1875. Post-office orders in favour of "J. Burus," should be drawn on "High Holborn," and should be received at 15, Southampton Row, during the first week in December.

DR. MONCK'S SEANCES AT THE SPIRITUAL INSTITUTION.

On Wednesday evening the numbers were strictly limited. Sufficient tickets were taken up days in advance, and the unsuccessful candidates arranged for private seances. The attendance was, therefore, select, and the phenomena satisfactory. Next week we shall give particulars. Dr. Monck will give another seance at the Spiritual Institution on Wednesday evening. The attendance will again be strictly limited, and tickets must be taken before the evening of the seance, price 5s. each.

ANOTHER LADY LECTURER.

At Doughty Hall on Sunday evening Mrs. J. W. Jackson will give a lecture on the "Origin of Evil." It will be observed by all that Mrs. Jackson is widow of our lamented friend the late J. W. Jackson, the distinguished anthropologist and psychologist who fell a martyr to the severe tasks which he undertook, and the cold ways of the world. His mantle seems to have fallen on the bereaved lady, for she displays a degree of intellectual ability well worthy of her late partner. A few months ago, in compliance with a request communicated anonymously, Mrs. Jackson wrote for *Human Nature* a review of a poem, entitled, "The Celestial Drama." That article was characterised by Lady Gaithness as evincing "remarkable talent." The gentleman who made the request was so delighted that he desired Mrs. Jackson to write further on the subject of "Evil," ordering a sum of money to be paid to her on account of that work. She has just completed her task, and will give an essay on the subject on Sunday evening at Doughty Hall. We understand that Mrs. Jackson has prepared a number of lectures, and is ready to comply with invitations to deliver them in London and the provinces. We hope there will be a nice meeting on Sunday evening to welcome Mrs. Jackson to the public platform.

Doughty Hall is at 14, Bedford Row, Holborn. Doors open at 6.30, service at 7 o'clock. Admission free.

DR. MONCK'S ARRANGEMENTS IN LONDON.

Numerous friends who have attended Dr. Monck's seances have urged him to settle in London. We understand he is likely to comply with this suggestion, and take seance-rooms in Bedford Square, or some other locality near the Spiritual Institution, with the view of holding regular weekly seances and receiving investigators for private seances. Dr. Monck is now engaged giving seances at private houses, which are much appreciated. Friends desirous of securing his services should address him, 25, West Square, St. George's Road, Southwark.

EMMA HARDINGE is said to be about to visit this country. She will receive a warm welcome.

To those interested in spirit-photography we may mention that Mr. Hudson has been very successful of late in this particular phase of mediumship. Our country friends when paying a visit to the metropolis would do well to give Mr. Hudson a look in. He has ever a ready welcome for Spiritualists. His studio is within a stone's throw of Notting Hill Gate (Metropolitan) Station.

MR. BREVITT'S DISCOURSE ON JESUS.—The bad weather had a deterrent effect on those who desired to attend meetings on Sunday evening. Doughty Hall was decidedly thin. The speaker was also unknown to fame, and the subject is one which few have the moral muscle to grapple with. It was Mr. Brevitt's first public appearance, and he laboured under the effects of a bad cold which had kept him in bed most of the day. In his anxiety to do justice to the subject, he had incorporated far too much matter, so that his remarks extended to undue length; but a deep impression was made that the effort was a work of great erudition and industry. Next week we shall give an abstract of the discourse, and hope to present more of such matter in the future.

A STATEMENT ABOUT MONEY.

I have a word to say on money matters, and I may just as well say it now. There are those who help me to meet expenses, and there are those who do not. The former class have no unkind criticisms against me in respect to my receiving funds from co-workers, but feel a pleasure in putting their hand to the plough, and rejoice greatly when a new helper turns up. Those who give nothing sometimes say very uncomplimentary things about this money affair, and even some labour to prevent Spiritualists from subscribing to my library and periodicals. I do not find fault with this; I simply state a fact. Like every public man, I must consent to be abused and misrepresented, as part of the recompense, and the "envying and grieving" of one party throws into relief the generous conduct of the opposite side.

To all I have to explain, that my affairs naturally divide into three departments, which are wholly distinct.

First, Professional. By my individual earnings, in hard cash, received for work of various kinds done at odd times, overtime, and any time when opportunity offers, I have maintained myself and family since I first entered on the work of Spiritualism. The pressure of public duty has many times caused me to refuse profitable appointments, because my time and energies were pre-engaged. The cause first; self second. Thus I have not lived on the public, but public work has taken many a hard and painful service out of me. No, your servant J. Burns never was a dependant upon bounty, but rather is, and has been, a bounteous worker.

Second, Business. As bookseller, printer, publisher, and librarian, I have for the last twelve years tried to establish myself. I commenced quite penniless it is true, but I was favourably known in almost every town in the three kingdoms, and I from long experience thoroughly understood my duties. For the first three years I did but little public work, was in receipt of a good salary, and consequently flourished. But upon the whole I have not made the progress in business that I ought to have done, and this is attributable to the fact that my energies and slender resources have been absorbed by public measures and agencies. The movement encroached upon me so that it forced its claims, and the requirements of extending business had to be attended to when they could. Not one farthing of public money has ever gone into my business. If I have invited co-operation in business matters I have done so in a business manner, and offered substantial recompense for any aid in that way. Though I have not extended business much after twelve years' toil, yet I have succeeded in all I have put my hand to, and acted on the sound spiritual principle of trying to give a penny's worth for a penny. It is, indeed, a great pity that circumstances should have prevented the full development of the business department, as it is just as important in the promotion of Spiritualism as the most direct missionary work. The purely business schemes which I have carried out have been so successful as to astonish every one, and have done an incalculable amount of good to the cause of Spiritualism. I have often wondered that the friends of the movement have been so short-sighted as not to come forward in a body and sustain my purely business operations on a reciprocal basis. It has surprised me that our rich, influential and wise brothers should stand by and see a penniless lad struggle for the establishment of a popular and respectable literature of Spiritualism, and succeed too, while they seem afraid he get hold of a shilling of their precious coin which goes in thousands of pounds yearly in bogus shares and bubble speculations. Alas! the greed of undeserved gain is a much stronger passion than the love of truth or its application to the welfare of humanity. But the Progressive Literature Publication Fund has been instituted, and it may be a means of leading to combined action on the part of those who love to get a return for their investments. I can tell you all from bitter experience, that it is hard, lonely work to toil on for years with a heavy burden up a steep hill, and all the sympathy you get is a sordid suspicion that you will tumble down and cause the onlooker to lose the balance of his unexpired subscription. It needs a power within of a stronger kind than the love of money and a trust which leaves the patronage of men in the shade.

My third department is institutional, Spiritualism, the cause. I have worked this in a peculiar way. I did something myself, and, indeed, became the servant of many before I asked for aid. It is only three years since I have received much public help, and I have had to stoop to the necessity of making my own appeals. The only exceptions have been the kind act of Mr. Grant who three years ago offered £10 and £5, if ten and twenty others would subscribe the same amounts; and the Institution Week movement now on foot, and in which I have no hand whatever. I say after many years of toil and expenditure, these are the only instances of my brothers in the cause making a move to institute a combined effort to help me. But I do not think the appeal could better come from anyone than myself. And the reason is this: From the beginning I have been the largest subscriber to the institutional work of Spiritualism. In saying so I do not underrate the noble acts of others. I merely state a fact. The principal donations to the cause with which I am identified have never been published. Hundreds of pounds have been spent and no name nor amount has seen the light. It is only a small proportion of the money spent by the Spiritual Institution which has been subscribed by the public, who have reaped all the benefit. The chief subscribers have been private individuals, who acted from a pure desire to see the truth promoted. Of these givers I have been and am the chief. In cash drained from business, and in work done by myself and others, morning, noon, and night, I have been the chief substantial supporter of Spiritualism in this

country. This is not a boast, but an item in the list of acknowledgments, and it is not said to puff myself or to cast anyone into the shade, but it is simple truth, which no man or number of men can controvert. Such being the case, the appeal for help should come from myself. I head the list, and I call upon my co-believers and brother comrades in arms to follow my example. That is the true state of affairs, and when you put down your amount, be it large or small, you are not supporting me personally, feeding my family, or sustaining my business, but you are aiding one of the noblest movements that Providence ever promoted amongst men; and you have the satisfaction of knowing that your cash does more good than ten times the same amount invested in any institution at present acting in society.

Many more considerations might be added in this connection, and at another opportunity they may possibly be stated.

J. BURNS.

MR. BURNS'S VISITS.

HALIFAX.—Hall of Freedom, Back Lord Street, Lister Lane. Saturday, November 21st, Phrenological Entertainment at 8 o'clock. Admission 6d. Sunday, November 22nd, at 2.30, Lecture on "Spiritualism in Accordance with the Known Laws of Nature." At 6 o'clock, Lecture on "What has the devil got to do with it."

HASTINGS MUSIC HALL.—Friday, November 27th, at 8 o'clock.

BISHOP AUCKLAND TOWN HALL.—Sunday, December 6th, at 2, Conference. At 6 o'clock, Discourse on "The Plan of Salvation according to the Gospel of Spiritualism, Biblical and Modern," showing that spirit-teachings have been the same in all ages, and in how far they disagree with modern theology. Monday, December 7th, at Turkish Baths, at 8 o'clock, Lecture on "Health and Holiness, Cleanliness and Godliness." The spiritual significance of the body; its functions as related to humane conduct; bathing, dieting, exercise, and rest as conditions for spiritual development; true sensual enjoyment and pure morality go hand-in-hand; health and happiness for all.

MISS LOTTIE FOWLER'S MEDIUMSHIP.

To guide those who may desire to consult her, Miss Fowler begs it to be understood that she can only see *one sitter at a time*. This is a rule which cannot on any account be violated. The combination of influences which results from more than one sitter interferes with the exercise of the clairvoyant power, gives dissatisfaction to her visitors, and injures the health of the medium. It is of no use to send Miss Fowler looks of hair, photographs, or other articles to bring her *en rapport* with sitters at a distance. She can only be consulted personally. Miss Fowler cannot engage to answer letters, nor does she hold herself open to receive communications of that description. Lastly, she does not answer sealed letters, trace lost property, or pretend to foretell the future. She holds out no promise of results, and gives her sittings on the condition that she is paid for her time, but for no particular service. Whatever she may utter in the trance is entirely beyond her control, and while anxious that all who sit with her should receive satisfaction, her patrons must be content with such service as the conditions render possible. Miss Fowler's address is 21, Princes Street, Hanover Square, W. Fee, one guinea.

J. M. PEEBLES may be expected in England next summer. There will be open arms to receive him.

MRS. TREADWELL'S MEETINGS AT CLEVELAND HALL.—These have been discontinued. We have received a report at the last moment, too late for insertion. We gather from it that through Mrs. Treadwell it is hoped the apostles will be able to explain the records attributed to them.

The *Summerland Messenger* is a neatly printed periodical published at Brattleboro, Vermont T. P. James (Dickens's medium) editor. The fifth number before us contains a continuation of "the story of 'Humpback's Pilgrimage,' by the spirit-pen of 'Charles Dickens.'" It is announced that there will be published as a supplement commencing with the December number "Spirit-Dickens's new story, 'Life and Adventures of Bockley Wickheap.'"

The latest phase of mediumship is the production of pictures of faces by shaving pencil-lead on white paper, and putting the paper in a box. In a few moments the dust is used to form well-defined faces. A picture thus produced, as claimed, contains fifteen or twenty well-defined faces on a piece of pasteboard a half-inch wide by an inch long. The medium is a Mrs. Blanchard of New Ulm, Minnesota.—*Common Sense*.

The "Celtic" bids fair to become a spiritual ship. It took out Mr. Morse to New York. On the return journey it brought to Liverpool a package of literature for the Spiritual Institution, and in its trip out again this week it carries Mr. R. Cooper of Eastbourne, who has gone on a tour in America. In the first place, Mr. Cooper will steer for Mr. Morse, and then look round him in other directions. Mr. Cooper will find many warm friends in the States, and no man from this side deserves better to be recognised in the most hearty manner by our American brothers.

MRS. EVERITT AT BISHOP AUCKLAND.—This lady's extraordinary mediumship, which has done so much for Spiritualism, is yet fruitful as ever to instruct all earnest inquirers. The Bishop Auckland papers are giving long reports of what has been witnessed by members of their staff at circles held at the house of Mr. F. Everitt. Delicious perfumes were obtained, the tubes were carried all round the room, spirit-lights seen, the sitters touched, and long conversations with the direct voice held in the dark. In addition, remarkable raps and table-movings took place in the light. The reporters give their account in serious and respectful style, showing that they were thoroughly convinced of the truth of what they recorded. These reports will have been read by thousands, and a general conviction must have been made that spirits do communicate. Mrs. Everitt and her spirit-friends are an independent spiritual institution in themselves, dispensing with all extraneous aids.

MR. HAWKES'S ANNIVERSARY SEANCE.—EXTRAORDINARY PHENOMENA.

On Sunday last, the anniversary of the passing away of Mr. B. Hawkes, of Birmingham, a commemorative seance was held at the Midland Spiritual Institute, 58, Suffolk Street, which proved the most successful ever held in Birmingham.

At the seance held the week previous, "Mr. Hawkes," in the direct voice, reminded the sitters that the following Sunday would be the anniversary of his birth in spirit-life, and promised to do his utmost on that occasion to furnish incontrovertible proofs of his identity.

In order to enhance the probabilities of a successful seance, it was resolved that "outsiders" should be excluded, and none but members of the Institute admitted; consequently many Spiritualists were disappointed, as, not being members, they could not gain admittance; but the wisdom of this step was fully borne out by the good conditions, and, consequently, reliable phenomena that were obtained.

By seven o'clock about twenty-one or twenty-two members were assembled, including the president, J. Lones, Esq., Mr. Huskisson, vice-president, the secretary, Mr. and Mrs. Franklin, Mr. and Mrs. Sunderland, Mr. and Mrs. Groom, Mr. Hill, and the élite of the Birmingham Spiritualists generally.

A guitar was suspended from the ceiling by a rope being passed from one side of the room to the other, handbell and paper tube were placed on the table, round which were grouped the sitters in a double circle. Mr. Franklin then, in a few appropriate terms, stated that the usual searching would not be carried out that evening, as searching implied doubt, and he thought those present, in the absence of the sceptical element, were willing to trust to each other's honesty.

Under strict test conditions (the two circles joining hands, and the gas being extinguished) the usual phenomena at once commenced, every sifter in the inner circle having flowers thrown over him or placed between his fingers by invisible hands. The table tilted violently, the bell rose in the air and kept time to the singing, while loud chords were struck on the guitar. After the flowers had been removed and the gas again extinguished, Mr. Franklin gave out the hymn, "When the hours of day are numbered"; no sooner was the tune commenced than his mouth was filled with sweets; this of course produced great merriment; the next instant showers of sweets fell on the table. After a few minutes' silence the tube whisked round and round the circle, evidently to gather "force" for the direct voice (as that generally follows). All were now expectantly waiting to hear the familiar voice of "Mr. Hawkes," but instead of his well-known intonations came a rough, loud voice, vulgar and forcible. This, we were informed, was "Tom," a nautical spirit, who has now sailed his last voyage. His remarks were very trite and characteristic, in which "skipper," "middy," "poop," "salt-water," "lubber," and other sailor epithets were plentifully used. He announced that a "piccaninny" was waiting to speak, the said "piccaninny" being Mr. and Mrs. Franklin's little daughter Lucy. An infantile voice then spoke through the tube—"Mamma, papa;" Mr. and Mrs. Franklin responded. "Sing pretty," said the little voice; accordingly "Annie Lisle" was sung, the guitar twanging the while. "Mamma, papa," said the gentle voice again, "wish 'Mr. Hawkes' many happy returns of the day;" this was most heartily done. After a few sentences more from little "Lucy," "Tom" again shouted through the tubes to change the sitters.

Those composing the outer circle now took their places at the inner one and *vice versa*. In a few minutes the remodelled circle was lavishly besprinkled with delicious perfumes; this phase of manifestation was repeated at intervals during the evening. The tube now flew round the circle again, and in breathless silence the spirit-voice was awaited. With perfect articulation and pronunciation, dispelling by its exactness all thoughts of simulation, came the voice of "Mr. Hawkes." The majority of the sitters being old friends, well knowing the peculiar voice possessed by friend Hawkes when on earth, recognised it instantly.

The president of the Institute, Jabez Lones, Esq., an intimate acquaintance of friend Hawkes, had some years ago propounded a question to him. "Mr. Hawkes" having replied, said, "If I pass away first and communicate with you, ask that same question, and I will give you the same answer." Mr. Lones therefore put the question, and received the very answer promised. The test was complete. "Mr. Hawkes" for the space of near an hour, carried on an animated conversation with the whole of the circle, giving innumerable tests, yet no tests were asked. As an instance, he spoke eulogistically of the mediumship of Mr. Russell (trance), referring to seances he had attended with him in earth-life, and particularly to a seance held the previous evening, when the medium was absent. He spoke in high terms of the late visit of Mrs. Tappan, and urged the committee to obtain her services again. He described his home in spirit-land, the physical features of the landscape, the fruits and flowers, the joys of loving companionship, and said that he was inexpressibly happy, and only one thing troubled him, that was his survivor's bitter hostility to Spiritualism; he spoke touchingly of the way in which his valued books on Spiritualism, &c., were burnt, saying to Mr. Lones, "Jabez, I did think that they would have saved the *Medium*; the last paper I had in my hand on earth;" he described also the spirit-guides of all present, spoke familiarly to his old friend Mr. Franklin, and asked us to look on that day as his birthday.

After he had ceased speaking, materialised hands came round the circle, shaking hands, fondling, and caressing; this phase of the phenomena is very startling to strangers, and one gentleman became much agitated, and it was feared he would faint; he ultimately recovered, however. More direct speaking followed from "Lucy Franklin," and "Tom," and the singing of the "Doxology" from the "Spiritual Lyre," brought this most successful seance to a close.

CHURWELL PSYCHOLOGICAL SOCIETY.—The members of the above Society have the pleasure to announce that they have engaged Mrs. Butterfield of Morley to give two inspirational addresses in the Co-operative Hall, Churwell, on Sunday, November 15th, 1874. Service in the afternoon at half-past two; subject, "The Teaching of Jesus compared with Modern Spiritualism." In the evening at six o'clock; subject, "Total Abstinence from all Intoxicating Liquors physically, morally, and spiritually considered."

TO INVESTIGATORS OF THE PHYSICAL PHENOMENA.

Messrs. Peck and Sadler desire us to state that they intend shortly to make a tour in the north of England and Scotland for the purpose of giving seances. The nature of their mediumship has been made known in our columns, but we have before us a note received some time ago from Mr. J. Hulbert, 23, High Street, Merthyr Tydfil, which may appear opportunely in this place. Mr. Hulbert, alluding to Messrs. Peck and Sadler, says:—

"These gentlemen have just concluded an engagement here extending over four nights—three public seances for investigators, and one of a more private nature, consisting for the most part of Spiritualists. To give a detailed account of all the phenomena that took place would require more space than you would be disposed to allow. Yet an outline of the last night's proceedings may not be uninteresting, being of such an astounding nature. The instruments, five or six in number, were placed on the floor, and the mediums securely tied at the end of the room. In a few minutes we had a lively time of it; the instruments were floated about in all directions, some manipulated by spirit-hands; several spirits spoke through the mediums, and 'Richard,' who is now becoming familiar to your readers, spoke at intervals in an unmistakable manner in the direct voice. When the light was put on a curious spectacle presented itself. There was a liberal distribution of candlesticks, coffee-pots, dish-covers, and other culinary articles, one remarkable feature in the case being an ornament fetched from the remote end of another room, separated by two closed doors and a passage, a real and palpable hand being felt placing it in the hand of a sifter. When manifestations of such a marvellous character occur through mediums so young (one of them being only eighteen), we may safely predict for them a brilliant career. Such an evening as I have described of spirit-presence and power affords more pleasure to the spiritual philosopher than volumes of hazy speculations about a future life. The mediums are honest young men, anxious to spread the truth, and not greedy of gain."

In our rambles we frequently hear investigators and Spiritualists asking how they can "see something." We think we may safely recommend all who require the services of physical mediums to secure a visit from these representatives of the work in Wales. To save expenses, letters should be addressed to them at once; that a continuous tour may be arranged. The address is 126, Cowbridge Road, Canton, Cardiff.

THE INVASION OF LANCASHIRE.

This is not so much of a joke as may at first sight appear. Town after town is being attacked by the spiritual forces under the command of Mr. Sutcliffe, of Rochdale. Todmorden has been won after repeated engagements, all of which were victorious. Mr. B. Wood, trance-medium, is the form of ordnance in use, and in the accomplishment of his task he appears to do good execution. Mr. Sutcliffe writes:—"We held two public meetings in the Town Hall, Accrington, on Sunday, when Mr. Wood gave two addresses. Owing to the very unfavourable weather it proved a loss financially. The audiences seem desirous of further light upon the subject. Next Sunday we hold forth at Haslingden, for which I enclose you a handbill. Last week we had 12,000 of these for two places." The handbill is a sermon in itself. It gives on the lower half the motto from the spiritual almanack, citations from Gerald Massey and Dr. Hitchman, the names of the Dialectical Society's committee, and the results of their investigation; and at the bottom it is stated that inquirers may obtain full information at the Spiritual Institution. This last notice has caused us to receive a small shower of applications from Accrington, already showing that the shots fired by Mr. Wood, have taken good effect.

Mr. Sutcliffe also enclosed 10s., with the request that we would send him per return a parcel of back numbers of the *Medium*, "As I find they are the best 'seed corn' to distribute amongst people unacquainted with Spiritualism." We sent a good bundle, and hereby announce that the gratuitous distribution department is carried on with more vigour than ever it was, and that all who go on a spiritual campaign may have such supplies of ammunition gratis as our magazine can afford.

N.B.—No danger of explosion during transit; warranted not to ignite till it meets the eye of an intelligent person.

MESMERISM AND SPIRITUALISM.

To the Editor.—Dear Sir,—On the 26th and 27th of October, a lady and gentleman demonstrated a number of the facts of mesmerism to large audiences, in the Village School Room, Seghill. As Mr. Morse, our respected medium, has delivered addresses in the trance state from the same platform, it has naturally excited in the minds of some thoughtful persons an inquiry as to whether the alleged spiritual trance might not be explained by the mesmeric trance, without the intervention of spirits.

We would be glad if any of your readers would give us the benefit of their experiences in relation to the following questions:—

1. Can a man mesmerise himself?
2. Admitting that he can, can he act intelligently without an external operator?
3. How can we determine when a person is in either a mesmeric, or a spiritual trance?
4. How can we distinguish between the action of the mind of the subject and action of the mind of the operator in either case?
5. Is there a fluid or force of any kind that passes from the operator to the subject producing in either the mesmeric or spiritual trance?
6. Who are considered the best authors in the English language on the subject of mesmerism, and what are the prices of their respective works, and where can they be purchased?

It is hoped you have readers versed in these things, who can afford a short answer to each of these questions, simply for the pleasure of imparting knowledge.—I am, dear sir, yours respectfully,

Seghill, October 29th, 1874.

GEORGE FORSTER.

TYNEDALE SPIRITUALISM: Being a record of extraordinary and well attested phenomena which are taking place on Tynedale, is the title of a series of articles which have been appearing for some time in the *Tarrow Guardian*.

PROSPECTUS. PROGRESSIVE LITERATURE PUBLICATION FUND.

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

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

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

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

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

I.—As to Production.

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

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

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

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

II.—Distribution.

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

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

Plan Proposed to Depositors.

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

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

- 1st.—To supply dealers with stock on the lowest terms.
- 2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.
- 3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.
- 4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.
- 5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.
- 6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.
- 7th.—These advantages are offered to foreigners as well as to residents in the British Islands.
- 8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.
- 9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.
- 10th.—Depositors may take out the balance due to them in any kind of books and publications, British and Foreign; in printing of books or handbills; in stationery of all kinds; in subscriptions to periodicals, or towards other objects; or in any goods or line of business advertised by the general business department of the Spiritual Institution.

Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. "The Memorial Edition of the 'Letters and Tracts' by Judge Edmonds" was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price, or at any reduction therefrom which may seem expedient to themselves.

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

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

J. CROSS (MOSES GATE).—We have received your letter but had not time to read it. We wish you were so well employed that you had not time to write.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, 6, BLANDFORD STREET, BAKER STREET, W.—A discussion will take place at above address as follows:—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.

"CENSOR" writes castigating a contemporary for publishing a scurrilous attack on Spiritualism and Spiritualists purporting to be the confessions of ex-Spiritualists, which we alluded to as having appeared in *Signs of the Times*. Our correspondent says that the offending paper has refused to insert letters on the matter. We have received various letters on the occurrence, but refuse insertion to them all. The proper place for expostulation is in the columns where the act was committed. To discuss it in the MEDIUM would only be to aggravate the act. There is much venom in some persons against prominent workers, and a loud course of defence on our part would serve the purpose of these reptiles exactly. Let all such and their offspring die for want of breath. The vile remarks have been copied into a number of newspapers. Take no notice of them.

VINELAND, NEW JERSEY, U.S.

The following statement is being circulated in this country by the "Vineland Emigration Agency," 12, Southampton Street, Covent Garden, London, W.C.:-

"The West New Jersey Association held its Sixty-Third Annual Meeting on Tuesday, the 22nd September, 1874, at Vineland. Many will read with interest an account of the somewhat remarkable place in which the meeting was held, and for which we are indebted to the Rev. P. B. Russell. He writes as follows:-

"This beautiful rural settlement, thirty-four miles south by east of Philadelphia, about midway between the Delaware and the Atlantic, contains about 12,000 inhabitants. It is but twelve years from the wilderness. Fourteen years ago C. K. Landis, Esq., purchased 32,000 acres, a little north of the City of Milville, on the West Jersey Railroad, which runs through the land. It was called Vineland from the fact that grapes grew wild on a large portion of the estate. Mr. Landis had it surveyed and laid out, with a central city plot, one mile square. He then advertised the plots for sale, and represented the locality as a place of fruits and flowers, where invalids would find health, and all comers cheap, pleasant, and happy homes, raising fruit for the Philadelphia and New York markets. This pleasant, thriving town is the result. The city plot contains a population of about 4,000, and it has the appearance of a thrifty New England village. The rest of the people are scattered around on small fruit farms, of from five to forty acres each. They raise berries, peaches, pears, sweet potatoes, and grapes for market; but grapes are the great crop. They have from 2,000 to 3,000 acres of vineyards, and last year they had about 800 tons of delicious grapes, mostly *Concord*, for market. It is now vintage with them, and tons of this precious fruit are daily shipped to Philadelphia, New York, and Boston.

"The central village is very pleasant, and even beautiful. The streets are broad, hard, straight, and lined on either side with shady trees, grass plots, and flower-gardens, dwellings, stores, churches, &c., all on a stipulated line of twenty feet from the street. There are a number of fine brick blocks, and about forty stores of various kinds. There is a bank, a savings bank, three printing-presses, and five weekly papers. There is likewise considerable manufacturing carried on. Shoes, buttons, gloves, doors, sashes, blinds, and the best of flour are made in Vineland. There are over twenty free graded schools, conducted on the New England plan, and among them a high school, in which students of both sexes can fit for college. Vineland is known and distinguished as a model township on temperance. There are no tipping shops. Even the hotels have dry bars, and furnish no intoxicating beverages. A local option law was, by the management of the founder, incorporated into the charter, and once a year the question of license or no license is submitted to the ballot, and in no case have the "rummies" polled more than fourteen voters for dram-shops. Think of this, and beat it who can! Ten thousand inhabitants, and less than fourteen voters for dram-shops! The result is that order, quiet, and prosperity reign in Vineland.

"There are in all fourteen churches. Six on the city plot, and five outside, are Church edifices; the Baptists are well represented by two. The central church, with a membership of 277, is a fine brick sanctuary of about 800 sittings, and under the efficient lead of Rev. N. B. Randall, with the blessing of God, they keep the banner of salvation by the blood of the Lamb floating on the outer wall. The Baptists now have the largest and best house in the place. There is another Baptist church in South Vineland of forty-five members, under the overseership of the Rev. P. R. Russell. They have a comfortable chapel, all paid for.

"The people of Vineland, like all pioneers in the wilderness, have had much hard, self-denying work to perform in rearing their new homes, and bringing on their vineyards and fruit-farms to profitable fruitage. Some became disheartened, and turned back from the land of promise, and gave an evil report. But wonders have been performed, and success has been achieved. It is a marvel to all beholders when they look over the track and see the fine residences, schoolhouses, churches, mills, shops, brick blocks, fields, orchards, and vineyards, and learn that all this has been accomplished by new comers in twelve years. Every year extends the settlement and the area of cultivation, and brings more and more trees and vines into bearing.

"Among the settlers of Vineland there are not a few gentlemen of culture and means, who are there, not for fruit-raising, but for a pleasant, healthy home, in a mild climate, away from the rough, cold winters of the north, and the miasmas of the south and west. About three-fourths of the people are said to be from New England."—*Philadelphia Baptist*, 1st October, 1874.

[The religious status is taken from the Baptist standpoint, and is very incomplete. Vineland has notoriously a spiritualistic community, and we have heard of more than one congregation of these religious reformers who dispense with the "blood of the Lamb" in more senses than one, as many of them are vegetarians.—Ed. M.]

PROMOTERS of missions to the heathen will be scandalised to learn that there are some among the heathen who consider themselves qualified to return the compliment. An enterprising Chinaman and follower of Confucius, by name Wong Chin Foo, has already commenced the arduous undertaking of Confucianising the United States, and has selected Boston as the starting-point of his ministry. Mr. Foo has a very mean opinion of the morality of the western nations, and is ardent in his desire to improve their spiritual state. He points with pride to the condition of his own country, in which, among a densely-crowded population of over 400,000,000, there are, he says, fewer murders than in the sparsely-peopled territory of the United States, with only its 40,000,000; and he contrasts the simplicity and kindness of the Chinese with the "cruelty, barbarity, and greediness" of Europeans and Americans. This marked superiority in conduct among his own countrymen he attributes entirely to the elevating influence of the teaching of Confucius, which "raised China from a low and disturbed condition, and gave her so many centuries of brilliant peace." But it is not our immorality only over which this benevolent Chinaman mourns; he is distressed also at the poverty of our ethical ideal, which he thinks sadly wanting in repose, in gravity, and in completeness.—*South London Press*.

AN EXPERIMENT FOR THE CURIOUS.

A correspondent sends us the following communication, which we place before our readers without comment:-

A common door-key may be tied between the leaves of a book (say 8vo size) with the ring standing out at right angles with the two ends of the book. If this ring is supported by the tips of the index fingers of two persons sitting opposite to each other, the book will sway for a moment or two, and then the key and book will twist itself off the ends of the fingers and fall. The only mode of accounting for this phenomena is that the articles become spiritualised.

The Chinese have a method of spiritualising tables, which has been practised from the days of Laou-tse, five or six centuries B.C. The directions given are—Place a couple of chop-sticks at right angles across a bowl filled with water, and upon these the table turned upside down. Four children are then to be called in, and to each a leg is to be assigned, on which one hand is lightly laid, while the other takes the free hand of its companion, thus forming a circle or chain. Then the medium incants—

"Heaven entreat heaven for power,
Earth entreat earth for power:
Left, green dragon turn to the left;
Right, green dragon turn to the right.

If you fail I will call Yellow Ling, Duke of Space, to bring his horse-whip till you scamper right and left."

Soon the table begins to heave with motion, and then becomes revolutionary, carrying the lads along with increased velocity until wheeled off the axis.

Dr. McGowan tried the experiment and succeeded, though there was no water in the bowl, no incantation, and the boys did not join hands.

The experiment I would propose is this. Insulate a table by placing its legs on glass saltcellars, or any other non-conductors, and let the person wishing to be mesmerised or spiritualised lie on it with feet uncovered. Then four persons may each touch or hold a hand or foot with one hand, and with the other form the chain as just described.

The result may be mischievous or beneficial. A bulky man was placed in the centre of a mesmerising circle with their fingers touching him. After a time he began irresistibly to revolve. He felt ill after the experiment and was forced to go to bed. A person having mesmerised a girl of eighteen, produced rigidity of the arm, and was not able to remove it. After ten days she was taken to a mesmeriser, who put her in a circle of eight persons holding hands, including those of the patient. The use of the arm began in five minutes, and the cure was complete in twenty. A comatose patient, whom his mesmeriser by no passes could rouse, was recovered by being placed as one in a circle of his anxious companions. I could mention several other instances illustrating the superior power of mesmerism when performed in chains or circles.

ODDS AND ENDS.

WILLING AND DOING.—Every day and hour should be sacred, and no right work is profane. The outcome of right motives, though it may be mere straw in itself, is, to the actor, from those motives, sacred. The habit of so acting is the great thing to form in the first place; excellence and superiority of work is sure to follow in time. God blesses the effort to work out good intentions. Evil motives and their results are the only things that can be truly called profane. Nevertheless, one must not forget that, although the motives may be right, the actions founded on them may be altogether mistaken. It is not enough to will to do good; one must strive hard by every means in one's power to find out *how* to do it. Intuition may be trusted where there is no time or opportunity for thought, but it will not do, in our present state, to trust to that entirely. Whatever it may be hereafter, it is not here our one sense, and, even were it so, it would have, like all other faculties, to be carefully, prayerfully, and industriously cultivated. Light and truth must be sought for through the exercise and sympathetic training of every faculty of the mind and spirit; nor must the body, the instrument through which we here manifest, be neglected. Let us use every effort to do and think rightly, and experience will prove to us the truth of the old proverb, "God helps those who help themselves." He does not help the sluggard, the one who prays with the mouth only. Man must pray with his whole soul, his whole faculties of body and mind. God has given us each work to do, and though ever ready to help, guide, and second all our efforts, He will not do the work for us. To do so would be to reduce us to mere machines. To a man with a sound mind in a sound body, exercise, whether mental or physical, is a positive pleasure. The end of such exercise is not merely the covering of a certain amount of ground, or the acquisition of certain items of knowledge, but the bracing and strengthening of the bodily muscles and of the mental faculties involved in such exercise. True mental rest is not idleness, but rumination, in "chewing the cud" of knowledge, in leisurely assimilating our newly-acquired stores, and co-ordinating them with our previous stock. Any conscious mental strain here is often more hurtful than useful. Calmly thinking and turning over the subject in one's mind is the best way of digesting newly-acquired knowledge, and a very good plan—good for mind and body—is to take a long walk on it. H. M.

Bath, Nov., 1874.

An interesting pen-and-ink duel is now in progress in the columns of *The Spy*, an American paper, between Robert Dale Owen and the editor, touching the genuineness of the "Katie King" materialised spirit-form, and the accuracy of "Katie's" account of her early childhood, as given through the mediumship of Dr. Child. Mr. Owen, of course, supports the theory, and maintains that inaccuracies of time and place do not invalidate his position. The editor, however, declares the story to be a clumsy deception, giving the recorded history of Henry Morgan's operations while in earth-life, which decidedly militates against "Katie's" story, and maintaining that even materialised spirits must submit to the power of facts. We hope to keep our readers informed from time to time as to the progress of this discussion.

The Spiritual Review.

RE-ISSUE OF HIGGINS'S ANACALYPHSIS. In sixteen parts. Price, 2s. 6d. each. Part I. is now ready. Published by J. Burns, 15, Southampton Row, London, W.C.

In reproducing the Anacalypsis for the benefit of students upon subjects somewhat beyond the ordinary range of thought, it has been thought well to say a few words by way of explanation. The book has so long been out of print, and commands so extraordinary a price, that no apology is necessary for its re-appearance.

Since the days in which its author wrote, many discoveries of an archaeological and philological nature have been made, all tending to confirm the general conclusions of the author. But it was thought more honest to reprint the book as it stood, than, as might easily have been done, overlay it with comments obtained from later authorities. As the general progress of scholars has been so great, and is so easily attainable at a comparatively small cost, this seemed to form no part of the design.

Mr. Godfrey Higgins, who also wrote an erudite and exhaustive treatise concerning the lithal monuments of Great Britain and Gaul, was in his own day regarded with distrust and dismay by the narrow schools of his contemporaries. While, however, his labours were of a character very little understood in his own time, the world of literature has slowly but surely moved towards the standpoint he assumed, and, therefore, his book will not now be likely to encounter the dire opposition which then gave it a distinguished place as a proscribed volume, fit to be read by no true inquirer into truth. It now is re-issued in the same interests that prompted its production.

The author was a man of benevolent and exalted nature, and the first to evince his love for suffering humanity by the abolition of the horrible system of treating the insane prevalent at the time he lived. It is necessary to insist upon the sincerity of his nature, as he has been held up as a monster of infidelity—the very exact contrary being the actual truth of the matter. He nowhere asks his readers to accept his conclusions without careful examination, and he often has softened what he had to say by generously avoiding points upon which contention might arise. It may be interesting to many to know that he was a distinguished member of the charitable order of the Freemasons, and highly regarded by his late Royal Highness the Duke of Sussex, uncle to her present Majesty. His ample fortune was spent in the pursuit of truth, in promoting the well-being of the deserving, protecting the unfortunate (as above stated), and acting in every way as became an honourable member of society, and an English country gentleman.

It is hoped that the foregoing remarks will sufficiently show how desirable the present undertaking really may be regarded, and that thousands of readers hitherto debarred from the perusal of the work may be gratified and instructed upon some of the most important subjects engaging the common attention of all thoughtful minds.

SPELLING REFORM.

The English language spelled as pronounced, with enlarged alphabet of forty letters, a letter for each distinct element in the language. A plea for a simple, consistent, and uniform method of spelling, by which foreigners and natives acquainted with the alphabet may be enabled to discriminate at sight the proper pronunciation of every word in the language; with specimen, &c. The difficulties of English orthography removed. By George Withers, author of "The Spelling Hindrance in Elementary Education and its Remedy," "Papers on Alphabetic and Spelling Reform," &c. London: Trübner.

Pitman's phonography has done much to diffuse amongst English-speaking communities the plan of spelling words as they are pronounced. Mr. Pitman has for many years printed periodicals partly in an alphabet containing a letter for each distinct sound in the language. Mr. Withers appears to be a pupil of Mr. Pitman. We have seen his name repeatedly in those periodicals devoted to spelling reform issued from the Phonetic Institute, Bath. In the work before us the author gives, in a few words, the merits of his system:—

"To print words as pronounced, by the aid of an extended alphabet, would greatly facilitate the acquisition of the power of reading, and consequently the education of children and illiterate adults, as well as tend to the reduction of dialects to one common standard, and further the diffusion of our language in foreign countries. To learn to read with words so printed would be merely to learn the alphabet, and to spell would be merely to analyse pronunciation. A child at school might be made a fluent reader in a few weeks. All uncertainty of pronunciation would vanish at the sight of a word, as in reading figures, and dictionaries of pronunciation would be superfluous."

Though we perceive nothing new in this work, we can recommend it as being exhaustive of the subject, and well got up in every way. We wonder how the publisher can afford to furnish such a large and handsome work for one-shilling.

BISHOP AUCKLAND.—Mr. Thomas Everitt of Hendon addressed a large audience in the Town Hall on Sunday night, the 8th inst., his remarks being based on a series of direct spirit-writings, given through the mediumship of Mrs. Everitt, on the "Truthfulness of the Christian Religion, and what the Spirits Teach concerning the Existence of Jesus Christ." These papers consist chiefly of the opinions and arguments of writers anterior to and contemporary with Jesus, and go to show that his miracles were real occurrences, although no parallel is recognised between these miracles and the phenomena of Spiritualism, the inference rather being that they were from a directly Deific source. The fact, however, that these writings were produced in an incredibly short space of time by invisible agencies presents a phenomena of unspeakable importance. The description of a seance at which some of the papers were given produced an evident impression on the audience. No views were expressed as to the divinity or otherwise of Jesus Christ. The lecture was, on the part of Mr. Everitt, a labour of love, as he does not accept any remuneration for such services.

NOTES OF MRS. OLIVE'S SEANCES AT THE SPIRITUAL INSTITUTION.

These seances are continued with increasing interest. Last Monday "Sunshine" was pre-eminently successful in her clairvoyant delineations; houses and lands, business and spirit-friends were equally clear, and she created quite a sensation by giving the correct age, to within a few days, of a person not then present, and which a gentleman confessed quite "staggered" him. "Hambo" also gave much pleasure by giving a name which no one before the seance had been able to remember; he said he had, while "Sunshine" was controlling; gone to Southampton and found it out for them. On the name being given it was at once recognised as being the correct one. "Dr. Forbes" in the glowing language peculiar to highly progressed spirits, which, when once heard, cannot fail to be appreciated, especially addressed those who were not yet Spiritualists, but investigating the subject, advising them to persevere and the truth would come home to them; they would find it not only a true consolation, but a true assistance in the development of their own spiritual lives.

MEDIUMSHIP IN THE AGE OF JESUS.

The end, however, was not reached until some years after the death of Jesus, in whose time there were many revolts against the Roman authority, the whole of which were caused by men who went about predicting that the time had arrived for Jehovah to appear for the redemption of his people. They were fanatics; but it was an age of fanaticism, not merely in Judea, but throughout the empire. The old theories had broken down, and men were everywhere inquiring for the new truth. The result was that "inspired teachers" abounded. Neander confesses that at this date the Roman empire, which still "comprised the East and the West, was full of men who wandered from country to country boasting of divine revelations and supernatural powers—men in whom, as is usual in such times of religious ferment, the self-deception of fanaticism was mixed with more or less of intentional fraud. For an instance we may mention Alexander of Abonoteichus, in Pontus, whose life Lucian has written with his usual satire, and who everywhere, from Pontus to Rome, found believers in his pretended arts of magic and soothsaying, and was revered and consulted as a prophet, even by the most exalted individuals. To a better class among these men belonged Apollonius of Tyana, so famous in the age of the Apostles." (Neander, Church History, vol. i., p. 41.) This man is represented by Philostratus as having wrought numerous and remarkable miracles, healing the sick and raising the dead, and as teaching a doctrine of moral life which was considerably in advance of the popular notions. John the Baptist was a man of the same class, considered as an itinerant preacher; but he taught the Essene doctrine; other teachers, less pure in their lives and aims, and less clear in their teaching, abounded in Judea.—From *Ideas of the Future Life in the Time of Jesus*.

LEAMINGTON.—The London correspondent of the *Chronicle* frequently treats its readers to some information on Spiritualism. In a recent issue a local correspondent remarks that "the fashionable and learned town" of Leamington has hitherto disregarded the important work of investigating Spiritualism, and offers to aid any who are willing to form a circle to unfold "the divinely scientific truths which Spiritualism contains."

THE *Banner of Light* announces that Miss Doten of Rochester, U.S., a medium of great power, was recently controlled by a spirit calling himself "Emanuel Swedenborg," who delivered a splendid oration mainly upon doctrinal points, and concluded by asserting that no spirit, however bad, was irretrievably lost. To those who may be desirous of following the utterances of this lady, we would mention that the paper above indicated can always be seen at the Progressive Library.

A HAUNTED HOUSE.—A gentleman sat up in a haunted house at Dublin with a great dog. It growled at first, its anger increased, and then it leaped at a particular part of the wall, then round and round the wall ran raging, and leaped again at the same place, then pawed at the door furiously. The gentleman let out the dog which rushed up stairs into the garret over the room below and leaped at the same part of the wall. The gentleman did not hear or see anything, but declared that he would not again undergo a similar night of watching. The dog was exhausted, and foamed so that his master feared that it would be necessary to shoot the dog in compassion.—*Southey*.

MRS. BULLOCK AT GOSWELL HALL.—The subject chosen by the audience on Sunday evening was "What was the Work of Spirits a Hundred Years Ago, and before Modern Spiritualism was known?" The answer was that the work of the spirits was seen in the literature issued since that time. Spirits always manifested. The miser and the murderer haunted the scene of their crimes, and the loving spirits the objects of their affection. Many sciences had sprung up during these 100 years which opened the mind of man to higher facts, and now the spirits were engaged in bringing about a restitution of those spiritual powers which man has lost by erroneous habits and ignorance. Miss Egar gave at the close a trance poem on the "Love of God." Miss Reeves, trance speaker, will deliver the address on Sunday next under the control of her spirit-guides. Admission, free.

FATHER IGNATIUS A MEDIUM.—On a recent Sunday Father Ignatius preached at Brighton. In the course of his remarks, which were eloquent, impressive, and attentively listened to, he asserted that it was only a trick of the devil in the present day to try and make people think it was superstitious to believe anything particular about the dead. If they were heard speaking of the apparitions of spirits, they were, he observed, laughed at as being deluded wretches or fanatics; but, notwithstanding this, he declared that he was in continual communication with the spirits of the departed; his conversation was in heaven, to employ the language of St. Paul as contained in the chapter read before the sermon—Phillipians iii. The spirits of the dead often spoke to him, and in far clearer tones than his hearers and he could speak. And if so-called Christians chose to deny the Bible by saying that communion with the dead was impossible, the devil would give them spiritual communion of another kind.—*Brighton Daily News*.

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

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

COMMITTEE:

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

A subscriber of £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 24s. 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.

BRIGHTON.—Nov. 23rd, Town Hall.

MANCHESTER.—Dec. 6th.

Dr. Sexton will visit 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.

DR. SEXTON AT NOTTINGHAM.

To the Editor.—Sir,—As announced in your last issue, the doctor gave his oration last night on "God and Immortality; What has Spiritualism to say upon the Subject?" I deeply regret having to inform you that the attendance was very small; no doubt largely owing to the extremely unfavourable weather, as it rained heavily all the afternoon and evening. The chairman, having been elected by the audience, after a few well-chosen remarks, introduced the doctor, who met with a hearty greeting. A few secularists were present, and appeared well pleased with the lecture. It was certainly a most eloquent and able one. The doctor in a very lucid manner stated some of the principal explanations (so-called) of our opponents, after which he criticised them most severely.

He gave the audience one or two instances of spirit-manifestation which occurred at his own house, that were really of a startling character, but which undoubtedly proved the existence of an intelligence present at the time, which was not that of anyone in the flesh then present.

His wonderful ability and tact in answering the questions submitted at the close were remarkable and highly entertaining. The fact of his visit being a failure financially is the only drawback to this being one of the most pleasurable events connected with Spiritualism which has taken place in Nottingham. Being all working people we can ill afford this loss, and should any of your readers feel desirous of assisting us with their mite, the writer will gratefully receive and acknowledge any donation. Hoping this noble worker will long live to expound the beautiful and consoling principles of our cause,—I remain, fraternally yours,
J. ASHWORTH.

72, Rowland Terrace, Heskey Street, Nottingham, Nov. 17, 1874.

MR. CHAPMAN OF PETERBORO'.

We have received communications speaking in the highest terms of praise of this gentleman's mediumistic powers. Want of space, however, prevents our giving them *in extenso*. It may, however, suffice to say that our esteemed correspondent "Ino," at whose house Mr. Chapman gave a private seance, speaks of him in unqualified praise. He says, "He is a medium that will develop into great power. At present the control seems better and more decided at private than at public circles. The control of 'Jack Tomlinson,' a type of the genuine and good old Yorkshire folk, was exceedingly good, there being a rich fund of humour and smart *repartee* running through the entire discourse that was keenly relished by all of us. It was indeed a genuine bit of 'Yorkshire relish.' The tests were very good, and in the majority of instances correct."

Let our Peterboro' friends look well after this medium. He is likely to develop into a star of considerable magnitude, and this sort of article just now is much wanted in the spiritual market.

CHARLES GRAY.—Similar remarks appeared in connection with the event at the time it occurred.

HASLINGDEN.—On Sunday Mr. G. Wood will give two trance addresses in the Public Hall at half-past two and six o'clock. Admission, 8d. and 6d.; a few reserved seats, 1s.

MR. MORSE has contributed an article on "Female Influence," in reference to the temperance cause, in the *Crusade*, a Good Templar organ for West Surrey. It is edited by Mr. E. T. Bennett, a well-known Spiritualist.

A LETTER FROM MR. MORSE.—In a note dated Baltimore, November 2, Mr. Morse says:—"After a tolerably pleasant passage, I arrived at New York on Monday last, October 28. Time, ten days, twenty-three hours and a half—an excellent run. I practically escaped seasickness. I met J. M. Peebles, and we had a pleasant time. I found he had procured me an engagement in this city, and consequently I left New York on Friday last. I met A. J. Davis, a real good soul, kind and genial." Amongst others, he met Colonel Tappan, Dr. Dumont C. Dake, a noted healer, and others. Mr. Morse spoke from the American platform on November 1 for the first time, and, from what he could learn, his guides had given great satisfaction. He goes to Philadelphia in December, and to Boston in January. Communications for him may be addressed, care of A. J. Davis, and Co., 24, East Fourth Street, New York.

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

FRIDAY, Nov. 20, Mr. Caldwell, Test Seance for Investigators, 1s.

SUNDAY, Nov. 22, Mrs. Jackson at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, Nov. 23, Mrs. Olive at 3. Admission, 2s. 6d.

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

TUESDAY, Nov. 24, Phrenological Seance by J. Burns, at 8. Admission, 1s.

WEDNESDAY, Nov. 25, Mr. Herne at 3. Admission, 2s. 6d.

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

THURSDAY, Nov. 26, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, Nov. 20, Mrs. Bullock, 64, Gloucester St., Queen Sq., at 8. Admission, 1s.

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

SATURDAY, Nov. 21, Mr. Williams. See advt.

SUNDAY, Nov. 22, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.

Miss Keeves at Goswell Hall, at 7.

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

MONDAY, Nov. 23, 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. 24, Mrs. Frisfold, Rapping and Clairvoyant Medium, at 6, Blandford Street, at 8. Admission 6d., to pay for the room.

WEDNESDAY, Nov. 25, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, Nov. 26, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

Mr. Williams. See advt.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, Nov. 21, 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. 22, KRIGHLEY, 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.

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

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

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

BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Wall 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.

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

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

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

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

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

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

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

GLASGOW. Public meeting, 6.30 p.m., at 104, Trongate.

HECKMONDWICK, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSBETT 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. 23, 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. 24, KRIGHLEY, 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. 25, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

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

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

THURSDAY, Nov. 26, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

FRIDAY, NOV. 21, LIVERPOOL. Weekly Conference and Trance-speaking, at the Liverpool Assembly Rooms, at 7.30 p.m. The Committee meet at 7. NOTTINGHAM, Churchgate, Low Pavement. Seance at 8 p.m.

MADAME CELLENT'S NEW SONGS.

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

MADAME GESTER, of Paris, SOMNAMBULIST by Birth, and very lucid, can be CONSULTED for all Diseases, Researches, &c., daily, at 529, Oxford Street, from 1 till 4, or at consulting parties' own place at any other hour, by appointment.—Very moderate charges.

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

ASTROLOGY.—PROFESSOR WILSON, the celebrated Astrologer, may be CONSULTED on the Events of Life at 103, CALEDONIAN ROAD, King's Cross.—Personal Consultations only from 2 to 9 p.m. Fee, 2s. 6d. Time of birth required.

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



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

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

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

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

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