



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

SPIRITUALISM.

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

No. 243.—VOL. V.]

LONDON, NOVEMBER 27, 1874.

[DOUBLE SHEET—PRICE 1½d.]



BIG EAGLE.

RELEASE OF AN INDIAN CHIEF THROUGH SPIRIT-INFLUENCE.

The *Banner of Light* of Feb. 14 quotes from the Chicago *Illustrated Journal* an article by the Rev. H. N. Powers, and a portrait in illustration thereof, which we give on our first page. As the result of long and grievous abuses, the Indians, in 1862, massacred upwards of 1000 white persons in Minnesota. The military retaliation was severe, thirty-eight were hung, and nearly three hundred were transported to a military station near Davenport, Iowa, where they were kept in partial confinement. Little Crow, deserted by his warriors, was killed some time afterwards. Some of the prisoners were said to have the rudiments of an English education, and, as a general thing, were exemplary in their lives. Mr. Powers, in the course of his narrative, says:—

In the course of time they were allowed a good many liberties, and it was no uncommon thing to see squads of them bathing or fishing in the river, under the guardianship of two or three soldiers. On one occasion they were visited by some of their distant friends, one of whom a prominent young chief, whose name I have forgotten, was the most magnificent specimen of the Indian race I ever saw. Happening to meet him for the first time alone, he extended his hand with the grace of a prince and the cordiality of a brother, and saluted me in his native tongue. I shall never forget his appearance. My youthful ideal of the red man was satisfied. He was as splendid as a young Apollo. Among the captives was a chief called Big Eagle, about whom the interest of the present article centres. This Indian was of robust frame, rather heavy and severe countenance, and of dignified manners. His natural capacity was good, with some strong traits of character, and his behaviour at the post was grave and becoming.

My object in this paper is simply to relate a singular incident of history, which, though curious in itself, gets a peculiar interest from its connection with President Lincoln and his family. The circumstance was the relief of this chief, Big Eagle, from prison through alleged spiritualistic influences. Whatever meaning the phenomena of Spiritualism may have to others, in my view, though unsolved, they have no more supernatural character than magnetism or gravitation.

The chief actor in the affair that I am about to describe was Geo. S. C. Dow, Esq., for many years a prominent lawyer and highly-esteemed citizen of Davenport, whom I knew intimately, and whose friendship I have enjoyed since 1858. Memoranda of the circumstances were taken at the time of the occurrence, from Mr. Dow's statement to me personally, and the same gentleman has lately furnished me with additional notes on the subject, from which material I compile my narrative. I may state here that the picture of Big Eagle, on the first page of the journal, is engraved from a photograph in the possession of W. A. Remington, Esq., formerly of Davenport, but now of Geneseo, in this State.

During an interview of Mr. Dow with Mrs. Conant, at her house in Boston, in the fall of 1864, when a small company were present who were interested in spiritualistic manifestations, suddenly a message, purporting to be from the spirit of Little Crow, the deceased leader of the Sioux, came through Mrs. Conant, stating in substance that the release of Big Eagle from confinement would promote the pacification of his tribe; that the interests of both the white man and the red would be thus effectually served, and that it was useless for the Indians to contend against the powerful armies of the United States. "Wet your powder, throw away your scalping knives, and live in peace with the white man," was a specimen of the messages that "Little Crow" wished the imprisoned chieftain to bear to his people. It was further announced, at the time, that the spirit of Willie Lincoln was present—"Willie" had not long been dead—and that he believed great good would be effected by the liberation of Big Eagle, and would direct the efforts that might be put forth for this end. The request for some one to act accordingly was urged so strongly that Mr. Dow was deeply impressed with his personal duty in the matter, and being from Davenport, where the chief was confined, volunteered to be of any service in the case he could, although he had not known before then even of Big Eagle's existence. The point made was not to save one Indian from a miserable fate, but to promote the good of both nations.

Mr. Dow was then directed by "Willie" through Mrs. Conant, to go to Mr. Charles H. Foster, of New York, who would furnish him with a letter upon the subject from him ("Willie") to Mrs. Lincoln that would be effectual. It is only just to state that the mission on which Mr. Dow entered was not one agreeable to his taste, nor likely to conduce to his advantage. In fact, it was both inconvenient and expensive, and at the outset had little to encourage hopes of success. Still it must be confessed that his feelings were enlisted by the almost pathetic plea to which he had listened, and his curiosity was excited by the singular means that were evidently to be employed in the conduct of his errand, though his judgment taught him that the whole matter would strike a cool observer. On reaching New York, Mr. Dow introduced himself to Mr. Foster by saying, "I am the person who is to take a letter from 'Willie Lincoln' to his mother," stating nothing about the object of the letter, nor the events that led to the application for it. Foster replied, "This is strange; I have been trying to write one to her for some time," and, sitting down, at once wrote what purported to be a letter from "Willie" to his mother, making certain interesting statements, and begging her, in his own affectionate way, to intercede with the President for Big Eagle's release, and insisting upon its expediency. Before this visit was ended, an event occurred which I relate in the next words of Mr. Dow himself: "After Foster had written and handed me the letter, and as I was about to leave the room, he said, 'Perhaps there is somebody who would like to talk with you,' when immediately there were tremendous raps upon the underside of the table some six feet from us. He said 'Yes,' and rolled back the cuff of his coat and, exposing his upper wrist, there appeared in blood-red letters the initials A. M. D., an inch or more in length; these remained for several seconds, and then faded out. I inquired, 'Who is A. M. D.?' when he replied, 'It is not a good morning for this kind of manifestation, but let us see what he will write.' Sitting down at the table, he wrote off hurriedly, Albert Marshall Dow, and, handing me the paper, said,

"That is the person." I told him that I had a brother of that name who died in California in 1853."

On reaching Washington, Mr. Dow sent the letter to Mrs. Lincoln, and the interview which he asked was immediately granted. This meeting was described to me as deeply affecting; and to narrate all its incidents would be an invasion of the sacred privacy of the maternal heart which had been so grievously smitten. Willie Lincoln was a fair, bright boy, very winning in his manners, and of a most engaging disposition. His nature, indeed, had just that flower-like sweetness which steals into one's affections, and makes one better and happier. Thousands who now remember his sunny face and gentle ways shed tears when he passed away. While he was a great favourite generally, it is no wonder that he was such a light and joy in the family, and that the life of the parents was so tenderly bound up in his own. His death was a terrible blow to them, and the wound of their bereavement was still fresh and sore when Mr. Dow came to Washington. Mrs. Lincoln told him that she had been expecting to hear from "Willie" for some time, and expressed a strong desire that his wishes respecting Big Eagle's liberation should be carried out. The conversation, which was deeply interesting, lasted for more than half an hour, and Mr. Dow retired with the assurance that Mrs. Lincoln would lay the whole matter before her husband, and use her influence in behalf of the proposed measure. But it was necessary for Mr. Dow to see the President himself. For a private citizen to get a conference with the President at that time was not easy, and to approach him with a request to liberate a condemned Sioux warrior would seem simply a piece of folly. It was just before the Presidential election. There was great excitement throughout the country, and the government was crowded with business. Mr. Lincoln himself was pressed down by manifold cares and labours, and harassed almost to death by public interests of great moment, and by constant engagements. Nevertheless, an interview was granted Mr. Dow, at which the President showed that he had been put in possession of the matter of "Willie's" letter. In discussing the subject, while he seemed struggling with suppressed emotion, it was clear that he sought conscientiously to do his duty. His inquiries were pertinent and searching, but all the while it was plain that the memory of his dear boy was working at his great, strong heart. Finally, the last point on which he wished to be quite satisfied was concerning Mr. Dow's responsible character and standing. Ample evidence on this score was afforded him by a letter which Mr. Dow bore from the Hon. Hannibal Hamlin, the Vice-President. The interview terminated as Mr. Dow had hoped. The President gave him an order, written hastily with lead pencil on a slip of paper, for the release of the Indian chief, and the same day met him again, by appointment, for further explanations. This order, though expressing Mr. Lincoln's wishes, owing to its informality, was not obeyed. After some delay, another was procured on the strength of the first, through the military department at Washington. This original special order lies before me now, as I write. It is a printed form, with the subscription to Capt. Vanderverter, and what follows written in red ink. I copy the document, which belongs to Mr. Jas. Thompson, of Davenport:

"Special Order No. 430.

"WAR DEPARTMENT,
"ADJUTANT GENERAL'S OFFICE,
"WASHINGTON, Dec. 3rd, 1864.

"Big Eagle, an Indian now in confinement at Davenport, Iowa, will, upon the receipt of this order, be immediately released from confinement and set at liberty.

"By order of the President of the United States.

"Official: "E. D. TOWNSEND, Ass't. Adj't. Gen.

"E. D. TOWNSEND, Ass't. Adj't. Gen.

"CAPT. JAMES VANDERVERTER, Com'y Sub. Vols.

"Through Com'g Gen'l, Washington, D. C."

This identical order Mr. Dow sent to James Thompson, Esq., a well-known and highly-respected citizen of Davenport, and also a friend of mine, who was conversant with all the proceedings thus far in the case, with the request that he should see to the execution of it. Mr. Thompson, at once presented the document to Capt. Judd, commandant of the prison, who declined to obey it without further instructions, treating the bearer as if he were the victim of some delusion. A remark of the Captain, that "they were not accustomed to obey spirits, whether their orders came through adjutant generals or anybody else," will show how Mr. Thompson's application was received at the prison. It happened that the sentry on guard that day was a Spiritualist, and hearing the conversation—which from all accounts was pretty spicy—between the Captain and Mr. Thompson, gave the latter an opportunity to converse with Big Eagle through an interpreter, so that the Chief had the pleasure of hearing what had been done for him. Mr. Dow was notified at Washington of this failure, and immediately proceeded to work up the matter, though with considerable difficulty, to a successful issue. Some sort of red tape had been the hindrance, and when certain technical objections were settled between the Federal authority and that of the State where the convict was sentenced, the way was clear. So, upon Mr. Dow's arrival in Davenport, he, in company with his friend Thompson, on applying at the Post McClellan, had the pleasure, after a little delay, of seeing Big Eagle set at liberty.

Mr. Dow had not communicated with Mrs. Conant or any of her friends the news of his success; in fact, the operations connected with the matter which had commanded his services for several weeks had been kept a profound secret; but on the very day that the order for the release of Big Eagle was carried out, Mrs. Conant wrote a letter, purporting to be from "Little Crow," congratulating Mr. Dow on the issue of his efforts, and thanking him for his labours. Mr. Dow states, also, that when he called on Mrs. Conant, at his next visit to Boston, the spirit of Little Crow, as she affirmed, made her get down on her knees and express the gratitude he felt for the good that had been accomplished by the liberation of his brother chief. It is worthy of note that the effect of Big Eagle's release did seem beneficial, and there is reason to believe that he used a wholesome and restraining influence among his people.

REMARKS BY THE EDITOR OF THE "BANNER OF LIGHT."

We make the following lengthy extract from a leading article in the *Banner* on the peculiar circumstances attending the chief's escape:—

It is our object at present to give, to greater length—by way of illustration rather than controversy—some portions of the story which are but briefly hinted at by Mr. Powers. After rapidly sketching the occurrence of, and after feeling concerning the Minnesota massacre, through which cause the Sioux fell under the hand of governmental correction, the writer goes on to state that "during an interview of Mr. Dow with Mrs. Conant, at her house in Boston," &c., certain things took place, of which occurrences and their preparatory circumstances we propose to speak more in detail: Little Crow was an under-chief of the Sioux nation—Big Eagle being his superior—and was well known in life as a bold, reckless, daring warrior, but destitute of that foresight which Nature bestows in a great degree upon her red children. Intemperance—a vice which his white brother had taught him—wasted the fire of his physical frame, and clouded his faculties. Through his persuasions, backed by the fiery zeal of the young warriors, the sage counsels of Big Eagle were overruled, and the tribe precipitated itself in slaughter upon the defenceless settlers, only to feel in turn the firm hand of national authority. Big Eagle and many of his people became prisoners, but Little Crow paid justly the forfeit of his deeds with his life. Awakening to consciousness after his physical decease, his spirit at once became cognizant of the bitter fruits which his kindred were eating from the trees which his deeds had planted on earth, and he felt an earnest desire to undo, to some degree at least, the wrong he had accomplished. To that end he began to look closely at the condition of his nation, and to seek for some mortal instrument through whom he could bring to bear his desires in such a way that they would take on the coveted form of works. Big Eagle, sublime even in the captivity to which his (Little Crow's) hot-headedness had been chiefly instrumental in consigning him, first met his conscience-stricken gaze, and he determined, not only for the purpose of doing justice to that warrior, but also for the assistance of his people by the good results which would flow to them directly through the calmer counsels of the Superior Chief, to obtain his release. His search for an impressive or mediumistic subject among men upon whom he could act was rewarded in the person of G. C. S. Dow, Esq., a well-known lawyer of Davenport, Iowa, to a spot near which place the Sioux prisoners had been removed for safe keeping. Mr. Dow suddenly found himself strongly impressed to visit Boston, and undertook the journey in obedience to the mysterious mandate. Arriving in this city he proceeded to the *Banner of Light* Office, then situated at 158, Washington Street, and entering our sanctum said he had come, but for what reason he knew not, and he would like to be informed. On the same day in which he reached Boston, Mrs. J. H. Conant, medium of the *Banner of Light* Public Free Circles, who was at her residence, felt an indescribable impulse to take a car for the office. This somewhat astonished her as it was not circle day, and she was at a loss to account for the call, but she at once started in acquiescence, arriving at the book-store, one flight beneath the editorial room, some fifteen minutes before Mr. Dow entered the building.

Not being aware of her presence in the book-store—it being a day on which no circle was held—we still yielded to a strong impression which we felt that Mr. D. had been brought to our city for a spiritual purpose, and therefore visited the counting-room to ascertain whether or not our impressions were correct. On descending the stairway for the purpose, we were surprised to see Mrs. Conant seated at Mr. White's desk, in conversation with him concerning the strange and unexpected manner by which she had been led to make the present visit. On sight of Mr. Dow she became suddenly entranced, and led the party—consisting of Messrs. White, Dow and ourself—to the public circle room opposite. Upon taking seats at the table, the influence controlling her, claiming to be the spirit of Little Crow, proceeded to give great credit to Mr. Dow for the manner in which he had heeded his impressions. The spirit "Sioux" then made known the purpose for which he had been instrumental in bringing Mr. D. to Boston, viz., that he might be placed *en rapport* with Mrs. Conant, thus giving "Little Crow" an opportunity to speak with him upon the matter of his desires, which were that he (Mr. Dow) would interest himself in the release from custody of Big Eagle. He desired Mr. D. to return to Davenport, see Big Eagle, speak words of kindness to him (of course through an interpreter), and obtain from him a promise—as a basis for further operations—to the "Great Father" in Washington, that if he were released he would keep the peace in the future, and use his influence as a pacificator with his people. "Little Crow" further stated that he would go with Mr. Dow when he returned, be with him when he met Big Eagle, and should that warrior, filled with bitter memories of his subordinate's action, refuse to listen to his words, he would, if Mr. D. would take the chief's hand, influence Big Eagle to such an extent as to impress him that the Great Spirit was speaking with him; for the Indians, unlike the white man, personify all intelligences manifesting as the *Manitou*, instead of ascribing individuality to each.

Mr. Dow returned to his home, was allowed an interview with Big Eagle, and was at once met by a refusal on the part of that chief to listen to any word from "Little Crow." "Ugh! Little Crow bad Indian! Me no believe," was the summary manner in which he felt to dispose of the matter; but on Mr. D.'s taking his hand the Indian felt a peculiar shock, which he recognised as the signal of assent on the part of the Superior Power to the giving of the promise which "Little Crow" required as the next step to approaching the Great Father, and he obeyed. Mr. Dow then returned to Boston, and had another sitting with Mrs. Conant, whereat "Little Crow" desired him to go to Washington and see President Lincoln, assuring him that he should lose nothing in a pecuniary point of view by the journey, and that he ("Crow") would accompany him. "Willie," the spirit-son of Mr. Lincoln, also came at this second seance, and directed Mr. Dow to call at the residence of Charles H. Foster, test medium, in New York City, where he ("Willie") would give him a letter endorsing his mission to take to his mother in Washington. Mr. Dow's visit to Foster was very successful, and is detailed in a manner which is substantially correct by Mr. Powers, with the exception that so far from the mission being distasteful to Mr. D., it was one in which he entered heartily, led by his spiritual faith to believe that the best results would surely flow therefrom.

The impression made by the letter upon Mrs. Lincoln was great, and she used all the influence she could bring to bear to induce the President to affirmatively meet its requests regarding the captive chief. Mr. Lin-

coln (who is well known to have been strongly mediumistic, and who was worked upon by the presence of his son in spirit) was strongly moved; nevertheless, as the writer says, great difficulty supervened in Mr. Dow's securing a meeting with him. Finally, he found the President at the grounds of the Soldiers' Home, 14th street, where, attired in a Cincinnatus-like costume of "shirt-sleeves," he was endeavouring to escape awhile the cares of State by a brief season of manual exercise. Mr. Lincoln, after the scene so well depicted by Mr. Powers, in which "Willie" himself, and not "the memory of his dear boy," worked at the father's "great, strong heart," gave to Mr. Dow a pencilled order for the release of Big Eagle, which, as Mr. Powers states, was, on the return of that gentleman to Davenport, refused acceptance by the military commander, through reason of its informality. Somewhat indignant at the disobedience manifested on the part of the resident "powers that be" towards the plainly-stated wishes of the President, Mr. Dow addressed a letter to "Little Crow" for further instructions, and forwarded the same to Mrs. Conant, in Boston. That spirit, on controlling her, directed Mr. Dow to write to Mr. Lincoln, stating the fate of his order; whereupon the regular command given in the text of Mr. P.'s story was issued by the President, and, after various contortions of the "red-tape serpent," Big Eagle was, in obedience to its requisitions, set at liberty. The concluding portion of Mr. Power's narrative is, in its details, true to the letter, and the measure proved to be of good to all parties concerned.

We have given the above facts, some to supply missing links to the chain of the story, and others to remove false impressions, the conveying of which in the majority of cases is, we are sure, not the result of intention on the part of Mr. Powers. We should not have given this extended account of the case were there not many in the ranks of Spiritualism who, filled with the want of the spirit of brotherly and sisterly love, have been accustomed on various occasions to accuse us of unduly elevating the usefulness of Mrs. Conant before the world. She has laboured long, earnestly, and self-sacrificingly for the cause, and so far from deserving the arrows of unfriendly criticism, merits all due credit for what she may be instrumental in accomplishing for good, as well as kind words and magnetic waves of sympathy to cheer the tedious and painful hours of that continued state of mental and physical exhaustion which is superinduced by the peculiar character of her spiritualistic labours.

The reader will find further light as to "Little Crow's" part in the above-related transaction, in his message delivered at the Indian seance held through the organism of Mrs. Conant on the 25th of January last, at the Public Free Circle Room, and published in advance in the *Banner of Light* of January 31st—where "Father De Smet," "Moke-ta-va-ta," and "White Antelope" joined their protest in spirit with his against the general treatment of the Indian question by the white men.

RED LEAF AND HIS BAND.

Many additional cases of direct influence upon the aboriginal tribes in the far West, by the spirit Indians who have come into *rapport* with Mrs. Conant and her (to us invisible) guides, could be related in this connection, in proof of the humanising work which she is made the instrument of accomplishing, but we will cite but one more at present.

The Cheyenne Indians had been for some time suffering from want of game on their reservation, and through the failure of Government to afford them supplies, famine in its darkest form sat an unwelcome guest at their council fires. Maddened by a sense of their wrongs, a body of warriors held a council to determine what course should be pursued to ameliorate the condition of their people. In the face of multiplied disasters, Red Leaf, the chief, decided to yield to the demands of his braves, and endeavour, by retaliation, to obtain supplies. To that end a party proceeded, under the leadership of Red Leaf, to the track of the Northern Pacific Railway, where they secreted themselves and awaited the approach of a train which was soon due, their intention being to force off a rail, throw the cars from the track, and plunder the passengers and freight. But while this cloud of danger hovered alike over the unconscious heads of the railroad pilgrims and the frenzied ones of the Cheyenne warriors, it was turned aside, as the lightning is disarmed by the tiny rod, through the instrumentality of earthly mediumship. The spirit-Indians could see nothing but destruction for their brothers in the form, should such a course be pursued by them, and this view was shared by many spirits who in physical life inhabited bodies of the white race, but whose sympathies were always with the much-persecuted red man. Therefore much anxiety was evolved among them, and as a natural result, and in obedience to the laws of magnetic attraction, "Woone-a-noo-ket" (thespirit-daughter of Red Leaf), who had frequently entranced Mrs. Conant, "Sa-goye-wa-tha," "Moke-ta-va-ta," and many others who had learned through Mrs. C.'s powers the path of return to earth-life, drifted into *rapport* with this medium, and made their presence known by brief but expressive words indicative of their wish to avert the step. "Woone-a-noo-ket," a spirit who frequently controlled Mrs. C., was despatched by the invisible band gathered at her residence to visit the belligerent braves, and, if possible, allay their fury by an appeal to their reason. Forth she started, full of animation and love of her mission; on nearing the Indian lodges she found a girl and boy at play; the girl she at once entranced, and demanded that the boy should lead the little one to the council just being held.

The boy was ignorant of the place, the warriors having secreted themselves, but the spirit controlling the girl led the way, and on arriving at the spot bade the boy go forward and tell Red Leaf that "the Great Spirit" (after the fashion of the Indians concerning spirit-communion, to which we have referred above) wished to converse with him. Red Leaf was at once seized with the conviction that something of an unusual character attended the case, as great precautions had been used to secrete the party, and yet the boy had found it without trouble. He therefore informed the warriors that he would go for a space, to meet the messenger. He was at once informed by the spirit controlling the girl that it was the wish of the Great Spirit that himself and his band should desist from the deed they were about to perform, as the result would be of no particular advantage to them, but the consequences would descend upon the Indians everywhere with tenfold crushing power. Red Leaf was much moved, and returning to the band, said—"Great Spirit say No!" The warriors then marched back slowly to their starving people, hoping that help would yet reach them, and "Woone-a-noo-ket" returned

to the residence of Mrs. Conant, bringing the news (through the lips of that medium) that the danger was averted, and that the train had passed the threatened point in safety. Herein was a practical work accomplished in the cause of humanity which is deserving of the highest commendation; and cannot fail of eliciting such on the spirit-side of life; however its recital may affect ordinary dwellers on the physical plane of existence.

"MODERN SPIRITUALISM;

THAT IT IS IN ACCORDANCE WITH SCIENCE AND PHILOSOPHY, AND IS A NECESSITY OF THE PRESENT TIME."

A PAPER READ BEFORE A DEBATING SOCIETY, IN A NORTH-OF-ENGLAND TOWN, BY A GENTLEMAN, WHO, THOUGH NOT A SPIRITUALIST, HAS BEEN STRONGLY IMPRESSED BY THE MASS OF EVIDENCE IN ITS FAVOUR.

Believing as I do that we are here as calm and dispassionate seekers for truth, rather than as subjects for the exhibition or reception of mere feelings or emotions, however admirable such feelings may be in their proper sphere, I will not here attempt any eloquent exordium or introduction of the subject, but will content myself with at once proceeding to state my case, a case which in my opinion, is supported and strengthened by a mass of evidence of the most satisfactory and conclusive character.

At the outset I propose to enumerate the different classes of mind with regard to their attitude towards Spiritualism, and for this purpose I will divide them into four classes, viz.:-

- 1st. Orthodox Christians;
- 2nd. Spiritualists proper;
- 3rd. Materialists, or total unbelievers;
- 4th. Persons who have not yet made up their minds on the subject.

The first class (ORTHODOX CHRISTIANS) I claim as Spiritualists, they doubtless believing in the after-existence and identity of the spirit; but as a class, denying and strongly combating the theory that spirits (disembodied) either can or do communicate with spirits (embodied).

The second class (SPIRITUALISTS PROPER) are, as I need hardly say, believers in all the so-called phenomena of modern Spiritualism, and are by no means so despicable a class as is ordinarily supposed; for though they may to some considerable extent consist of credulous, weak, and uneducated persons, yet they also range under their banner men and women of the utmost culture and refinement, and often those who have asserted their claim, and made good their right, to take first rank as philosophers, men of science, literature, &c. I may mention amongst many others, Alfred Wallace, F.R.S., the distinguished naturalist; William Crookes, the discoverer of the metal thallium and editor of the *Quarterly Journal of Science*; Cromwell Varley, of renown in connection with electricity and telegraphy; Judge Edmonds, the Hon. Robert Dale Owen, and William Howitt.

The third class (MATERIALISTS). This large and influential class are widely spread throughout civilisation, and, at any rate previous to the advent of modern Spiritualism, were rapidly increasing in numbers. As secularists they have their recognised leaders and a somewhat powerful organisation. I believe I am correct in asserting that materialists have no belief in an after-life in the ordinary acceptance of the term. It is, however, asserted by Dr. Sexton that Spiritualism has been largely recruited from the ranks of the materialists, he himself being among the number of converts. Many of the leaders in the scientific world, including Tyndall, Huxley, H. G. Atkinson and others, are materialists. Charles Bradlaugh is the reputed leader of the secularists' party, a position which was shared by Dr. Sexton previous to his acceptance of the spiritualistic theory.

The fourth class consists of PERSONS WHO HAVE NOT YET MADE UP THEIR MINDS. Probably this class contains the largest number of thinking minds at the present time. I will not, however, trouble you with any further remarks of my own on this numerous and powerful class, but rather ask you to listen to the following passage from Lord Lytton's novel, "A Strange Story." "Do you believe," asked the female attendant, of Margrave, "in what you seek?" "I have no belief," was the answer. "True science has none; true science questions all things, and takes nothing on credit. It knows but three states of mind, denial, conviction, and the vast interval between the two, which is not belief, but the suspension of judgment."

Mr. Wallace says, that this passage accurately describes the phases through which his mind passed in regard to this subject; and it seems to me also accurately to describe the class of which I am speaking.

I shall now endeavour, as briefly as possible, to give representative instances of the phenomena, but may here state by the way, that many persons, while acknowledging the genuineness of the phenomena, object to the assertion that they are produced by spirits. Charles Bray, the writer of an excellent work on "Force, and its Mental Correlates," says he would be quite content if people would consent to say *spirit* instead of *spirits*.

Modern Spiritualism dates from March, 1848, and the first recognised medium was Miss Kate Fox, who resided in the village of Hydesville, New York. That spiritualistic manifestations should have arisen, and generally speaking, be more pre-

valent in America than in Europe, is, I think, to some extent explained by the drier atmosphere that prevails there, and which Bray says has a tendency to produce an undue preponderance of the nervous system. Mr. Wallace, writing in the *Fortnightly Review*, page 635, says, relative to the earliest manifestation through Miss Fox—"It is worthy of remark, the very first modern spiritualistic manifestation was subjected to the test of unlimited examination, and that though all were utter sceptics, no one could discover any cause for the noises which continued, though with less violence, when all the children had left the house. Nothing is more common than the remark that it is absurd and illogical to impute noises of which we cannot discover the cause, to the agency of spirits. So it undoubtedly is, when the noises are merely noises; but is it so illogical when these noises turn out to be signals; and signals which spell out a fact, which fact, though wholly unknown to all present, turns out to be true? Yet on this very first occasion, twenty-six years ago, the signals declared that a murdered man was buried in the cellar of the house; it indicated the exact spot under which the body lay; and upon digging there, considerable portions of a human skeleton were found. Yet more; the name of the murdered man was given, and it was ascertained that such a person had visited that very house, and had disappeared five years before, and had never been heard of since. The signals further declared that the murdered man was the signaller."

Although the case I have just quoted seems to have been the first in which intelligence was actually recognised, there have been in all times placed upon record numbers of cases where unaccountable noises have been heard, and also occasionally unaccountable things seen. Notably the disturbances of the Monpeison family, and in that of the father of John Wesley in the 17th and 18th centuries. Much more ancient is the Biblical narrative of the "Witch of Endor," wherein the spirit of Samuel is recorded to have talked with Saul. The hand-writing on the wall at Belshazzar's feast, and many other instances might be quoted from the same source. Socrates asserted that he had a familiar spirit which advised him on all important occasions. Cassandra, of Troy, was said to hear the voices of the gods; she foretold the destruction of Troy and warned her countrymen of the stratagem of the wooden horse. The oracle of Delphos was famed throughout the whole world, and was founded 1200 years before the Christian era. Dodona was still more ancient, dating back B.C. 1558. So infallible were the predictions of these oracles considered that it became an adage, "As true as a response from the tripod." The truthfulness of these oracles may be disputed, but they are as well authenticated as any portion of ancient history. So startlingly accurate were some of their responses, that a noted historian, unable to account for them in any other manner, refers them to the agency of the devil. The life and death of Jesus Christ is also remarkable for many spiritual appearances. For instance, the spiritual seance, held by Christ and his disciples, at which Moses and Elias appeared, ordinarily called the Transfiguration. He is also said to have cured numbers of persons who were possessed by spirits, and at his death it is recorded that the bodies of many saints which slept arose.

Later on we hear of the supernatural "voices" of "Joan of Arc" advising and consoling her, and in whom she appears to have placed implicit confidence; and down to comparatively recent times there have never been wanting records of persons possessing peculiar and occult powers, witches, and the like. Possibly in the present day it may be both honourable and profitable to be known as a medium. I cannot, however, think that inducements of this kind prevailed in past times, when possessors of these strange powers were often compelled to undergo all the fiery and watery ordeals which cruel and terror-stricken ignorance could suggest.

I will now return to modern phenomena, and will quote considerably from Mr. Wallace's paper on page 636, *Fortnightly Review* for May and June, 1874. He says: "In 1851 some of the most intellectual men in New York—judges, senators, doctors, lawyers, merchants, clergymen, and authors—formed themselves into a society for investigation. In 1854 a second spiritual society was formed in New York. It had four judges and two physicians among its vice-presidents. A little later Professor Mapee, an eminent agricultural chemist, was led to investigate Spiritualism. He formed a circle of twelve friends, men of talent, and sceptics, who bound themselves to sit together weekly, with a medium, twenty times. They had nothing at all satisfactory the first eighteen meetings, but the last two sittings produced phenomena of so startling a character that the investigation was continued by the same circle for four years, and all became Spiritualists."

Experience has shown that no spiritual manifestation can be obtained save in the presence of at least one of those persons known as "mediums," a class of sensitives who have existed in all historic times, and who have been variously called "seers," "prophets," "inspired persons," "witches," &c. I am not aware if it has yet been determined what are the requirements of mediumship, but such persons seem to be possessed of either an intensified susceptibility, or else some other sense that the majority of human beings have not; as a rule they are magnetically negatives, and therefore are easily mesmerised, either by embodied, or, according to the Spiritualist theory, disembodied spirits, under whose control they then pass.

I will now give a short account of a few of the most cele-

brated mediums, and also of some of the most remarkable phenomena that has taken place in their presence.

Miss Katie Fox was the first, as I have already mentioned, and was discovered to possess this power at nine years of age, and it has continued with her till the present time, twenty-six years. Mr. Wallace writes: "At the very earliest stages of the movement, sceptic after sceptic, committee after committee, endeavoured to discover 'the trick,' but if it was a 'trick' this little girl baffled them all, and the proverbial acuteness of the Yankee was of no avail. In 1860, when Dr. Robert Chambers visited America, he suggested to his friend, Robert Dale Owen, the use of a balance to test the lifting power. They accordingly, without pre-arrangement with the medium, took with them a powerful steelyard and suspended from it a dining-table, weighing 121 pounds; then under a bright gaslight, the feet of the two mediums (Miss Fox and her sister) being both touched by the feet of the gentlemen, and the hands of all present being held over, but not touching, the table, it was made lighter or heavier at request, so as to weigh at one time only 60 pounds, at another 134 pounds. This experiment, be it remembered, was identical with one proposed by Faraday himself, as being conclusive."

Mr. Livermore, a well-known New York banker, was also from utter scepticism brought to believe in the genuineness of spiritual communion, through the appearance of materialised forms at Miss Fox's seances. Flowers, also, which soon melted away, were often brought by the spirits. Mr. Crookes (*Quarterly Journal of Science*, p. 91, 1874) vouches to having been present when several different messages were simultaneously given through Miss Fox, one being written automatically, another rapped out, and the whole time Miss Fox conversed freely with a third person on a subject totally different from either message. This writer also, in a most careful and exact manner, relates in the same journal that a handbell was brought from the library to the dining-room in his own house, although the doors, windows, and any other approach were closed. He also shows, by conclusive evidence, that the said bell was in the library within a few minutes of its being heard ringing in the dining-room, where the seance was being held with locked door.

Mr. D. D. Home is, as Mr. Wallace states, "perhaps the best known medium in the world." I had intended giving several cases occurring through his mediumship, but as time fails me I must only refer you to page 642, *Fortnightly Review*, 1874 (Mr. Wallace's article), for an account of a seance with Sir David Brewster and Lord Brougham, who declared they could give no explanation of the phenomena; and also to what is called the "fire test." This is a most extraordinary feature of Mr. Home's mediumship. In a state of trance he will take in his bare hands a glowing coal from the hottest part of the fire, and carry it round the room, so that anyone can test its reality. Being in some occult way able to prevent its usual action, he has placed lumps of red-hot coal in the hands and even on the heads of other persons present. Lord Lindsay, Mr. and Mrs. S. C. Hall, Mr. and Mrs. Thomas Everitt, and many others have attested to this. Mr. Crookes says there are at least 100 recorded cases of Mr. Home's rising from the floor, he himself having witnessed several of them. (See *Quarterly Journal of Science*, page 85, 1874.)

Mr. Wallace relates a personal experience with Mrs. Guppy (Miss Nichol). While being held by both hands at a dark seance, she was lifted, seated on her chair, on to the table round which the circle was arranged. He says: "Miss Nichol was very stout and heavy, and to get her chair on the table and get on it herself under the circumstances appeared to me physically impossible." Through the mediumship of Mrs. Everitt of Hendon many very remarkable and beautiful occurrences have taken place, such as spirit-lights, perfumes breathed or wafted round the apartments, and the spirit-voice; also what is known as "direct writing," that is, writing executed without human intervention, and whereby an incredible number of words, in the form of an intelligent message, are written in two or three seconds of time. Then one might fill a volume with the doings of the Davenport Brothers, whose good name conjurers like Maskelyne and Cooke, Dobler, Lynn, &c., have traded on; these men, however, in turn have met with their match in Dr. Sexton, whose *exposé* of their assertions is now published in the form of a cheap pamphlet. I may as well here state that almost all physical phenomena is supposed to be produced by spirits of a much lower order than the majority of men and women around us.

Numberless cases might, if necessary, be added, but what have been given are vouched for by people of the most reliable integrity, and if there is any value at all in evidence they must be accepted as having actually occurred. I am aware of the extreme difficulty that must always exist in believing things so extraordinary as the facts I have just related, on any testimony; indeed, many of you might be inclined to disbelieve the evidence even of your own senses, and conclude that these things were only subjective rather than objective. That great reasoner, Thomas Paine, argued that there could not possibly be a revelation to more than one person at a time, because, so soon as he told it to another that other would very properly answer, "I have only your word for it." This argument applies with great force to Spiritualism; but Spiritualists reply that you can all of you obtain most convincing "revelations" of Spiritualism if you will spare the time and take the trouble. I have often

heard it objected, "Well, I never saw or heard anything of the kind, and so I don't believe it at all; Spiritualists are all cheats, and you a great fool to allow yourself to be duped by them." Well, I also have never seen or heard anything that was satisfactory to myself, for the very same reason, viz., that I have never honestly tried. Several of our scientific men have given accounts of seances that were failures; and from this have gone on to argue that the whole thing was nonsense. Several other men of science, equally reputable, have, however, related accounts of seances that were not failures, and have come to an entirely opposite conclusion; and even if it were proved that nine out of ten seances were failures, and the tenth was successful, that would be quite enough for my purpose. Mr. Wallace reminds these men that a theory is only answered when answered at its best; and unbelievers (in my experience) certainly never give themselves a chance of answering Spiritualism at its best.

Now, it is undoubtedly true that these manifestations take place most easily under certain favourable circumstances, one of which is that there should be some amount of sympathy, or harmony, among the sitters. Well, the men alluded to come violently prejudiced against the terrible heresy, and quite ready to grasp eagerly at anything that will throw discredit upon it; they will no doubt often question at once anything that may occur, and so excite an angry feeling, which will be very unfavourable to the pursuit of either this or any other form of knowledge. Another reason is, that the medium being extremely sensitive will be at once aware of this hostile influence, and thus be thrown into a condition which has always been found inimical to manifestations. I can illustrate this from my own professional art (music). No artist ever performs his best unless he receives an answering sympathy from at least a portion of his audience. I can personally vouch for this, my own little bit of "sacred fire" being very easily damped. Now, I wish to be perfectly understood here. I by no means believe that all the so-called phenomena of Spiritualism are genuine. At dark seances, especially, there is much room for imposture, and also so much temptation, that it will be very difficult to persuade me to attach much importance to them; fortunately, however, Spiritualism does not depend on dark seances for proof; in fact, nearly all the wonderful cases related by Mr. Crookes occurred in the light, and when viewed in its character and magnitude the phalanx of evidence in favour of the reality of the phenomena and the truth of Spiritualism becomes overwhelming.

I shall now more particularly endeavour to prove—1st, that the phenomena produced at seances is objective; 2nd, that there is evidence of intelligence at work outside the human beings present; 3rd, that the intelligence is actually that of disembodied men and women who once lived on earth.

The first case I shall name undoubtedly proves the two first propositions—viz., that the phenomena are real, and that intelligence accompanied the occurrence. I have also the advantage in this case, that the phenomena occurred in the house of a near relation of mine, and that I can rely on the accuracy and integrity of the evidence. The house alluded to had only recently been erected, neither the medium nor her husband had ever been within the doors previous to the evening of the seance, they were never left alone for a moment from entering, and thus all theories of trickery are untenable. Being seated in the drawing-room, my brother-in-law and the medium on one side of the room, my sister and the husband of the medium on the other, a sofa-table, three feet six inches by one foot nine inches, resting on two legs and four claws, without cloth, hanging leaves, or drawers, or anything to obstruct the sight or for concealment, was observed by my brother to move. At this first movement, for a moment supposing he might be mistaken, he made no remark, when again it moved several inches, and this time my sister also, on being appealed to, said both the movements had been observed by her. My brother then addressed the table, asked if it would move again, which it did. Then that it would move to the right, then to left; afterwards that it would raise first the left end, then the right, all of which requests were intelligently and promptly complied with. *These movements took place in broad daylight, and no one present was within three feet of the table.* The medium was Mrs. Everitt of Hendon (at that time of London).

The next case is related by Mr. Crookes:—"A lady was writing automatically by means of the planchette. I was trying to devise a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchette, as it always does, insisted that although it was moved by the hand and arm of the lady, the intelligence was that of an invisible being who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence, 'Can you see the contents of this room?' 'Yes,' wrote the planchette. 'Can you see to read this newspaper?' (it was out of sight of the medium) said I, putting my finger on a copy of the *Times* which was on a table behind me, but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly, and with great difficulty, the word 'however' was written. I turned round and saw that the word 'however' was covered by the tip of my finger."

These, with the cases related earlier in this paper, are con-

clusive proof of the reality of, and intelligence other than of the human beings present, displayed in these manifestations.

I now pass on to give a case, or two showing that the intelligence is none other than that of those departed from amongst us. Many more, equally conclusive and reliable, are on record, but the limits ascribed to me do not admit of their narration.

The first is a case of spirit-photography, and is quoted from a monthly magazine called *Human Nature* (Burns, London). The article is written by an Oxford M.A., who does not, however, give his name. I will pass round a copy of the photograph contained in the magazine named, while I read the account, which is vouched for by Mrs. Fitzgerald, a well-known and trusted London Spiritualist. The account is narrated in a letter addressed to Mrs. Fitzgerald for publication, thus:—"I have never been in the company of Mr. Hudson (the photographer), and he knew neither my name nor anything about me. One evening sitting at the table with my daughter (a medium), the only other person present being my other daughter, I received a communication from my deceased father, as I had often done for months past. He said, 'Go to Hudson's, and I will show myself.' We then agreed that we must ask a test for identification, in case the likeness was imperfect.

I told my daughters I should ask the test mentally. They agreed; and bending my head down close to the table I mentally requested that if my father's spirit came to be photographed he would appear in a peculiar head-dress which he wore in the later days of his earth-life. My daughter laughed outright to see the energetic tilts of acquiescence from the table to my silent requests. In a few days we went to London, no one but my daughters, yourself, and your daughter-in-law, who was to accompany us to Hudson's, being aware of the object of my journey. The test was still a secret confined to myself. As I travelled with my daughter (not the medium) she begged me to tell her the test, as if it should be granted, sceptics might fancy it an afterthought. I therefore whispered it to her. On our arrival she left me, and I did not see her till we met at the train in the evening. I went to your house, and you and I went to Mr. Hudson's, your daughter-in-law not arriving till the first sitting was over. You and I never left Mr. Hudson's elbow till the plate, which we marked, was perfectly ready in the camera, we having watched minutely the whole process. When Mr. Hudson placed the negative freshly developed before us, a distinct portrait appeared behind my own sitting figure. Your daughter-in-law, who had joined us, on seeing it exclaimed, 'Why, what is that on his head? It must be a black velvet cap.' And so it was, tassel and all, with my father's marked features below. This cap was my mental test, which was only known to my daughter, who was far away."

My next case is from Mr. Coleman's evidence before the Dialectical Society, as follows:—"A conversion was made by me of Mr. Wason, an old friend of mine, who expressed his surprise that a man of my practical experience should give in to such a delusion as Spiritualism. This was in London, where Mr. C., an engineer by profession, was residing; he was, I knew, a good medium, and Mr. Wason, with a friend of his, a well-known London barrister, accompanied me to Mr. C.'s rooms. During our sitting a message came to Mr. Wason, purporting to be from an old friend of his. The spirit gave his name (an uncommon one), said he lived in Bristol, died in London, and had held the situation of cashier in a bank; and then in very earnest and well-chosen language exhorted his old friend to abandon his materialistic views. Mr. Wason, who was much affected, recognised the man, admitted the truth of every statement, and said that the tone of the message was precisely such as his friend had been accustomed to address to him when they resided together at Bristol twenty-five years before."

My last case is from the *MEDIUM* newspaper of July 10th, 1874, the writer being Mr. W. P. Adshead of Belper. The facts are these:—"Two months ago, at our usual weekly trance-seance, Mrs. Wigley, the medium, was controlled by a strange spirit, who could not speak through her. I questioned the spirit, and said, 'Have you been here before?' A shake of the head for 'No.' 'Do you know anyone here?' A nod for 'Yes.' 'Will you point the medium's hand to the person you know?' Her hand was immediately pointed towards me. I said, 'Are you a relative of mine?' The medium's head was nodded. I was puzzled, and had not the slightest conception who it was. I said, 'As you cannot speak, will you kindly communicate what you have to say by writing?' and placed a paper and pencil before the medium. The medium immediately took the pencil and wrote 'I am your brother James; I have been passed away forty years; mother brought me here, and she told me you were my brother.' "After this seance I told my wife of the communication I had received. She said, 'It is not correct, as you never had a brother James.' I mentioned the matter to my brother George, who resides in Derby, and who is several years younger than myself. He could not understand it, as he was not aware we ever had a brother named James. This same brother George being in the North of England a short time afterwards, made it his business to consult the family register, which is in the possession of a relative there, and found that a brother James was born forty-three years ago, and was three years old when he died. So that when the medium's hand wrote, 'I am your brother James,' not only can I say she did not know that such an individual had ever lived, but I can go further, and say that I should as soon have expected

the spirits of King Solomon or Julius Cæsar to control the medium on that occasion as that of my brother James, for it is many many months, if not years, since not only anything connected with his brief career, but his very name, had been present to my mind."

With this case I close my evidence. Volumes might be filled with attestations of a yet more varied and conclusive character, but what I have cited are, I submit, enough, faithfully to sustain my position—viz., that the phenomena are real and objective; that intelligence outside the circle is at work; and that this intelligence is none other than that of the spirits of men, who at some former period walked this earth, and, like ourselves, participated in the hopes and fears, joys and sorrows, which ever cling to life's initial stage. I shall now proceed to state my general position, and as briefly as possible.

The theories and discoveries of scientific men, more especially during the last thirty years, have led the majority of thinking men towards materialistic views. I am of opinion that on the whole this is in the right direction, and that the mistakes materialism has made are more sins of omission than of commission. Materialism has almost ignored the emotional part of our nature, and thereby led to the conclusion that our individuality will cease with our lives. For many years I was among the number of those who looked with little or no hope to any after-existence. I could see no analogy for it; there were plenty for succession, but none whatever for resurrection, or as I prefer to say, for individual progression. I therefore endeavoured to be as philosophical as I knew how, and say, "If I cease to exist, and consequently know nothing, it could not matter."

As I grew older all this became increasingly unsatisfactory, and I often pondered in this strain—"Of what use is it my trying to educate and expand my mind, when every day only brings nearer my entire dissolution or annihilation?"

The oft-repeated arguments that everywhere men believed in a future state, and also the universal hope for it, had very little weight with me. I only thought again and again that "the wish was father to the thought," and still I believed that as my body would be resolved into its constituent elements, and so go to form other bodies, so it would be of my spirit, if I possessed such a thing.

Still, there must have been a time when the savage who saw his comrade perish in exactly the same manner as the animals that he slew with his own bow and spear, perceived that they became inanimate masses of flesh, presenting the same symptoms when dying and aspect after death. No circumstance indicated the future to the rude mind. Yet, standing there beside the lifeless corpses of his fellows, he worked out the grandest problem which can engage the mind of man,—his own eternal existence.

Now there must have been a time in the remote ages when this was not believed in—when man was too savage to receive or understand it. If so, then there must also have been a time, a definite time, when he was enlightened. How else could he receive this knowledge, save by the voice of his immortal spirit? This spirit of man, when it became immortal, would then develop the consciousness of its great destiny. This appears to me to account for the fact that our earliest historical records almost always contain systems of theology, some of which are extremely curious and complicated. The researches of science supply us with an amount of evidence which renders it as certain as any such past condition of things can be ascertained that, from the earliest period of geologic and pre-geologic time, matter has undergone constant progression from the lower to the higher form; and I believe that even in its crudest condition it contained within itself the power to develop its ultimates.

Far in the dim vista of the past, at a time so remote that the mind of man fails to comprehend it, and can only faintly shadow forth its immensity by a mass of almost incomprehensible figures, when vapours and various gases were floating about in space, seeking, as it were, their chemical affinities, and were only beginning to come under the direct influence of that great law which from chaos was to produce perfection. Matter even then contained within it the means whereby would be perfected the highest form it could take—the spirit of man. It will be perceived from this that I consider the spirit to be formed of matter. Most emphatically yes. Something cannot originate from nothing; an infinitude of nothings is nothing still. Thus it would appear that there has been gradual progression, extending over vast periods of time, from the gaseous to the solid inorganic rocks, from the rock to organic life, ever ascending in perfection and developing more and more fitness and beauty, till it resulted in the formation of spirit, and spirit itself continued this progression until it at length became worthy of being immortal. The accredited utterances of "spirits" also assert that in an analogous manner the law of eternal progress never ends, the word is still on and ever on, and that, though many base spirits leave this earth every moment—spirits so corrupt that even ages may elapse ere they seek to climb higher—even for such as these there is no permanent retrogression, but that their progress is as sure and regular as progress has been in all time.

It has often been forcibly objected, that many men in old age become imbecile, and seem to lose their power of reasoning. This once seemed to me conclusive, but I can now easily see that it is quite impossible for the spirit to manifest itself pro-

perly through a diseased or decaying brain. The musician cannot display the beauties of his art through an inferior or worn-out instrument. The painter must fail to delight the eye with his charming imitations of nature if either his colours or canvas are faulty. So also in the case of a deteriorated brain, the spirit is still there, but is unable to act. The faculty of memory was another difficulty with me, it being practically unlimited in its capacity of retention, and yet the portion of the brain allotted to it must be extremely limited; and if it be true that all its facts are, so to speak, photographed on its tablets, and some of them seem to be stored away in almost forgotten corners of the brain, and are only recalled when some train of thought or some circumstance unexpectedly as it were stumbles on the forgotten treasure; yet, there it is, as fresh as ever, and there it must have been all the time. Now, if it is true, as physiologists tell us, that every part of the human body is renewed every few years, so that although some of you may have known myself say ten years ago, it is not at all the same person, physically speaking, who now addresses you. No, every part of him has changed, perhaps more than once, and yet he assures you that he has all the while preserved his identity, and feels most emphatically that he is the same person, and that the destruction of all that twelve stones of tissue has not at all affected his egotism. Now, of course, all this must be equally true of the brain as of the other parts of the body, and in the case of thinking people the destruction or combustion is said to be much more rapid than in the rest of the body. All the circumstances that occurred in childhood must again and again be impressed on the renewed brain, and we are all the time unconscious of the restamping process. If, however, as is my theory, the spirit is the real thinker, and only manifests itself through the brain, this difficulty is entirely done away with. At any rate this restamping process is less easy to believe in than the theory that memory is the result of the action of the spiritual element in our nature, which once matured, remains essentially the same during its connection with the body, the particles of which constantly change. I know quite well it may be asked here, How does the spirit retain these facts? and I confess that at present I am utterly unable to answer the question. I have before remarked that the spirit can only manifest itself by means of the organs of the body; it is, however, impossible, from the very nature of the case, to show "the soul" as one can an organ of the body nevertheless, an intelligent investigation of clairvoyance would go far to establish the fact, that the "spiritual" body can be seen by mortals who possess this occult power. How does the clairvoyant see and describe the internal organs of the human body and other physically hidden objects save by "spiritual" sight? This is a subject worthy of more respectful attention than has hitherto been accorded to it; indeed, mesmerism, in all its forms, is but a stepping-stone to the more profound and engrossing topic which engages our attention at this time.

I have endeavoured to show that Spiritualism is philosophical and scientific, inasmuch as it harmonises with the known facts whereon is based the theory of the gradual development of matter from its crudest to its highest condition, which highest form is the spirit of man; and that a similar progress goes on after death, till the idea becomes so vast that human intellect fails to grasp it.

I will now proceed to show that Spiritualism is also a necessity of the present time, and this I shall do in as brief a manner as possible.

I asserted in my introduction, that the tendency of thinkers at the present time is towards materialisation. This view will probably be ascribed to the fact that I was myself for so long a time materialistic. It is, however, only necessary to listen to the sermons and to read the works of modern divines, to become assured that their most dreaded opponent is this same materialism, which they are never weary of asserting, is "cold and unsatisfactory." Charles Bray somewhere rather angrily asks if they are "hot and happy?" Probably he did not think it necessary to ask if they are "satisfied"; seeing that their demeanour, when condemning to the dreadfully unphilosophical doom of eternal torment all who dare to differ from them, affords abundant proof in that direction.

I believe I am right also in stating that the majority of scientific men who elaborate the facts, and model the tone of mind in scientific circles, are as a class materialistic. It is also true that the teachings of the elder Owen, Stuart Mill, Holyoake, Bradlaugh, and others, have likewise widely disseminated materialistic views among our artisans, and that they are, and to a still greater extent were, materialists.

I have endeavoured to show by my own experience that materialism, by destroying the hope of individual progression beyond our short life here, does to a great extent damp the earnestness so necessary for the development of our powers to their fullest extent. After the generous period of youth is past, how common it is for many men to neglect altogether their intellectual culture; and thus lose to a great extent the benefit of their life's experience. It has been said that the sensual pleasures that last longest are those of eating and drinking, and how many do we see who only seem "to live to dine"; others dedicate all their energies towards amassing wealth, wishing probably to live in the memories of their children; for a short period at any rate, through the worldly benefits they leave behind them.

Now, at this period of extreme darkness, when the creeds that for centuries have satisfied the spiritual wants of mankind are no longer accepted with the blind unreasoning faith that characterised our forefathers—for I say to any of you gentlemen who may be orthodox to the religion of your family or country, that you would have been just as firm to another religion, had your father been a Mohammedan or Hindoo, or your country Turkey or India—I repeat, that at this time comes, like a new Gospel to us, this evidence of a happy and progressive life when we shall have done with our mortal bodies. Yes, Spiritualism comes with conclusive evidence of that continued existence which man has ever yearned for; not, as is the case with all the older theologies, in opposition to science, but in every sense in accordance with it; not overthrowing philosophy, but only enlarging and clearing its eternal field of vision.

"If a man die shall he live again?" has been the haunting perplexity of all deep thinkers. This, then, is the question which Spiritualism claims to solve, and it gives us more than a well-founded hope that when we shall be called upon to leave this body we can do so without doubt or fear, but with a glorious certainty that the spirit, untrammelled by its earthly dress, can soar to, and have a perfect knowledge of, those other wondrous worlds of which the human mind can now but speculate and wonder.

FUNERAL OF A SPIRITUALIST AT BRIGHTON.

Yesterday afternoon the remains of Mr. William Bone, a gentleman who had resided in Brighton for the last six or seven years, were committed to their final resting-place at the Extra-Mural Cemetery. As the deceased was a Spiritualist, and the funeral ceremony differed in several particulars from that ordinarily used, while it was the first of the kind which has taken place in this part of the country, a few words describing it may not be uninteresting to some of our readers.

To begin with, it may be noted that while the female mourners were arrayed in the sombre garments which conventionalism prescribes, the gentlemen were habited in a style which generally obtains at weddings rather than at funerals. They came out in violet neckties and kid gloves, and wore flowers in their coats; violet, it is understood, being the spiritualistic, as well as the ritualistic, mourning colour. Another point of resemblance between these two modern "isms" was to be found in the hearse, which was the new open car hearse which Messrs. Attree and Kenyon have had made during the past few months, and which has hitherto been principally used at ritualistic funerals. It is Gothic in style, and is elaborately carved in oak from designs furnished by Mr. Somers Clarke, jun. The coffin, unless covered with a pall, as in this case, can be plainly seen as the hearse passes along; the pall used yesterday was of violet, with a large cross in crimson, and has done duty previously at ritualistic burials. On arriving at the cemetery, the coffin was taken out and placed in the chapel, which was filled, a large number remaining outside unable to gain admittance. The "officiating minister" was the Rev. Dr. Monck, the well-known medium and lecturer, who, after offering up a short prayer, read a portion of the I. Corinthians xv., commencing with the 35th verse. This he followed up with an address in which he referred to the conflicting opinions entertained by sceptics, such as Voltaire, and orthodox Christians respecting the hereafter, and affirmed that Spiritualism alone enabled them to understand the true state of things, and cleared away the doubt and uncertainty which have hitherto existed. Their deceased friend had studied Spiritualism and had become convinced of its genuineness, and its truths had enabled him to pass through the "valley of the shadow of death" without fear. Perhaps his spirit was then present with them, witnessing with pleasure the last loving offices they were performing over his remains.

The hymn, "How shall I know thee?" having been sung, the coffin, on which a wreath made by Mrs. Collen had been placed, was carried to the grave, the Rev. Dr. Monck preceding it, and from time to time uttering some appropriate words of Scripture. At the grave a portion of the Church service was read, and then, it is stated, Dr. Monck "went into the trance," and a spirit, through his organism, poured forth words of comfort to the mourners, assuring them that the spirit of their departed friend was present with them. He was not entirely conscious then, but would soon become so by the help of his guardian spirits, and would then communicate with his wife and friends. The mourners and friends then advanced, and threw flowers into the grave, and retired. The mourners were Mrs. Bone, Mrs. Bray, the Rev. Dr. Monck, Dr. Stowell, Mr. J. Bray, Mr. W. Gill, and Mr. Dexter. Among the Spiritualists present were Mr. Henry Collen, Dr. Doherty, Dr. Rowth, Mr. Gledstanes, Mr. Jones, Mr. and Mrs. Gribble, &c., the company altogether numbering about one hundred and twenty persons. It may be mentioned that, with the flowers, Mr. Bray placed a copy of the *MEDIUM*, containing the first address of Mrs. Cora L. V. Tappan in Brighton, to which the deceased attributed his conversion to Spiritualism. The funeral arrangements were efficiently carried out by Messrs. Attree and Kenyon, North Street, under the personal superintendence of the latter gentleman.—*Sussex Daily News*, Nov. 24, 1874.

NOTICES of spiritualistic friends passing away will appear in next week's issue.

HASLINGDEN.—Dear Sir,—We had two good meetings at Haslingden last Sunday, and had moderately large and respectable audiences. In the evening Mr. John Ainsworth of Bury kindly presided, and in a very able and telling speech riveted the attention of the audience. The controlling power left the subject to be selected, which was done by forming a committee amongst themselves. I have heard many excellent trance addresses through our friend Mr. Wood, but I never heard a subject better handled than this one. There was three-quarters of an hour allowed for questions, and I am certain the wise and learned Haslingdenians will long remember the addresses they heard from the mouth of an uneducated Yorkshire stonemason.—We remain, yours truly, SUTCLIFF AND LANGLEY.

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 3s. 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. Curcio 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 27, 1874.

TO THE READERS OF THE MEDIUM.

Owing to Mr. Burns's illness, he being confined to his room, it is possible that some of the matter in this week's issue is incomplete, for which we must ask your leniency, as Mrs. Burns, in addition to her ordinary duties, has been obliged to undertake the management of the editorial department.

ON A BED OF SICKNESS.

It takes me very great effort to write these lines. I have been running down in health for weeks, and on Saturday, after a severe feverish crisis, I started for Halifax. I did not like to break my engagements, and I had an important business engagement in the North. I managed my three meetings with a deal of pain in the throat, which increased. I then had to travel two days in a cold, foggy climate, to get a few pounds. I did get them, nearly at the cost of my life; but when I arrived at the final stage I found that kind friends had arranged all. With continued fever and the closing up of my throat I am weakened to starvation. My spirit-friends have prescribed for me, and I make some progress. As I am quite unable to work, I cannot give the necessary time to collect money to meet a payment of £40 on Nov. 30th, and other £40 on Dec. 4th, besides the usual current expenses. What I venture to ask is that those who owe me small sums of money will send it in without further delay. A long list have been applied to repeatedly, and now is the time for them to be honest and generous—both at the same time—and pay their debts into the bargain. Mrs. Burns is exhausted with work by day and watching by night, and any kind act extended to us now will be appreciated. I cannot submit myself to a premature death just for the sake of a few pounds, especially when it is in the hands of persons who owe it.

J. BURNS.

INSTITUTION WEEK.

For all practical purposes this may be regarded as our last appeal. The subject matter of this important movement has for some weeks past been well ventilated in these columns, with what result time will show. At the onset we confess to a slight misgiving as to the final success of the movement, but having received from all quarters offers of help and assistance, we now make our minds easy as to the ultimate result, assuming, of course, that the promises received may be relied upon in their entirety. There are some of our friends who may not have been directly appealed to in support of Institution Week other than through these columns, and to those we would explain that to correspond with each and every Spiritualist in the three kingdoms is a task that would tax even Briarens himself, let alone one honorary secretary. We have done our best under all the circumstances, and trust that our friends, who may not have received a direct and personal appeal for help to accept this explanation as a sufficient apology, and at the same time do what they can in furtherance of the object in view.

By the assistance of the funds collected during Institution Week, it is hoped more fully and effectually to develop and extend the various ramifications already in-existence at the Spiritual Institution for promoting the spread of spiritualistic truths. It is an admitted fact, that there never was a better time for the promulgation of our glorious principles than the present moment. Therefore, let advantage be taken of surrounding circumstances and make them subservient to our own special purposes. Professor Tyndall, in his recent attack upon Spiritualism, did more good for the cause than ever he dreamt of since the time he "suck'd the sweets of sweet philosophy." It has been the means of calling the attention of thousands to the subject who before either pooch-pooch'd the whole thing or looked upon Spiritualists as fools and madmen, but who now approach the subject with inquiring minds. One of our objects is to reach this class of persons through the medium of spiritualistic literature. In London, whether east, west, north or south, Spiritualism this winter will play a prominent and conspicuous part. Already a lecture is announced to be delivered before one of the most intelligent associations in London, upon "What

is Spiritualism?" and it needs no stretch of imagination to predict the possible good that will result to the cause if well supported by a flood of literature of the right stamp. It is of no good asking this class of persons in the first instance to buy; you must give, and to give means time and money. We could, if necessary, multiply dozens of useful purposes to which this fund could be employed, but space warns us to desist, and in desisting our last words shall be, "Friend, give us thy help."

All communications may be addressed to the Honorary Secretary, Mr. Thomson, 8, Brunswick Crescent, Cold Harbour Lane, Camberwell, London. Cheques may be crossed Union Bank of London, and P.O. orders made payable at the Camberwell New Road.

FREE GOSPEL AT DOUGHTY HALL.

On Sunday evening, Nov. 27th, Mr. Cartwright, of Peckham, will deliver an address, entitled "Pulpit Cookery." Mr. Cartwright has frequently contributed to our columns, and during the last twelve months has continued a series of letters in defence of Spiritualism in the *Davenport Independent*. The meetings commence at 7 o'clock; admission free. Doughty Hall is at 14, Bedford Row, Holborn.

MR. BURNS'S VISIT TO BISHOP AUCKLAND.

The following is the programme as now officially rearranged:—

Friday evening, December 4th, 1874, in the Town Hall, at eight o'clock, public lecture on "Health and Happiness: Cleanliness and Godliness.—The Spiritual significance of the body; its functions as related to human conduct; bathing, dietary, exercise, and rest, as conditions for spiritual development; true sensual enjoyment and pure morality go hand in hand; health and happiness for all." Admission free.

Sunday afternoon, December 6th, at two p.m., a conference of the Spiritualists of the district will be held. The friends are all hereby cordially invited to attend. The conference will take place at the Turkish Bath Room, Clyde Terrace, Bishop Auckland.

On Sunday evening, December 6th, Mr. Burns will speak in the Town Hall, at 6.30 p.m. Subject—"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. Admission free.

The supporters and those who sympathise with the movement are earnestly invited to attend, and to do what they can to make the most of an unusually favourable time to extend a knowledge of Spiritualism. The recent visit of Mr. and Mrs. Everitt has provoked quite a lively spirit of inquiry, and now is the time to carry the movement triumphantly on.

Messrs. F. Everitt, R. and T. Faucitt, J. Gibson, N. Kilburn, jun., S. S. Lingford, J. Souttar, or any other of the friends will give any further information.

MRS. J. W. JACKSON AT DOUGHTY HALL

ON THE "ORIGIN OF EVIL."

Some months ago a review appeared in *Human Nature* entitled "The Celestial Drama," and as the review attracted some considerable attention at the time, Mrs. Jackson was asked to give a more exhaustive article upon the subject. This task she has successfully accomplished, and on last Sunday evening delivered her first public lecture in Doughty Hall, and the rapt attention of her audience during the discourse is ample testimony as to the interest and appreciation which was evinced by her hearers for upwards of an hour. A pin could have been heard to drop.

Mrs. Jackson then glanced at the "Origin of Evil," as contained in the book of Genesis, and also to the account given to us by Milton, discarding the biblical account of the myth as untenable and unphilosophical. Evil is ignorance, and the Ego of selfishness, which is ever so apt to become unduly prominent. Mrs. Jackson's reasoning was skilful, and showed a masterly knowledge of the subject. Instead of ascribing evil to the eating of the apple by Adam and Eve in the garden, the speaker went down to the fundamental principles underlying and permeating the universe—the positive and negative poles, which are masculine and feminine. Good, or God, was early acknowledged by the early dwellers on the earth as the beneficent principle—the creator and saviour of the world; while the feminine or negative pole was called darkness or evil principle, because in this negative condition there was no light which implied life. Starting from these premises, the speaker gave a comprehensive view at the causes of the rise and fall of empires. Evil kings and evil rulers evoked such men as Napoleon, Martin Luther, and Oliver Cromwell, and others who were sent to save the world from destruction. Space will not admit of a lengthened review of this very able and suggestive lecture, the first part of which will appear in the December number of *Human Nature*, and to which we refer our readers.

Committees, literary societies, and others will do well by sending early applications to secure Mrs. Jackson's services. Letters addressed to Mrs. Jackson, at 15, Southampton Row, shall receive prompt attention.

A course of six lectures will be given at Mrs. Makdougall-Gregory's, 21, Green Street, Grosvenor Square, by Mrs. J. W. Jackson, on the subjoined subjects:—

"Wit and Humour;" "Sympathy;" "Inspiration of Men of Genius;" "Woman's Mission;" "Education;" "The Drama."

Single tickets of admission, 7s. 6d., or £1 15s. for the course. First lecture to be given at Mrs. Gregory's residence upon Wednesday, December 3, and also upon every following Wednesday until the expiration of the course. Tickets can also be had at the Spiritual Institution, 15, Southampton Row, Holborn.

We have received a long report of Dr. Sexton's lectures at Brighton. Full notice of them will be given next week.

MISS SHOWERS'S MEDIUMSHIP.

To the Editor.—Dear Sir,—The present rapid progress of spirit-materialisation is truly wonderful, and I think a short account of what I witnessed on Monday the 23rd inst. might interest the readers of your widely-circulated and interesting periodical, the MEDIUM.

Mrs. and Miss Showers are again on a visit in London, and I had the privilege on Monday evening of being present at a seance held at Mr. Lummoore's, 16, Gloucester Square.

We sat for a few minutes in the dark to receive instructions from the controlling spirit "Peter" relative to the arrangements for the light seance about to take place in the adjoining drawing-room, which was given in a most distinct and audible voice, and we were quickly dismissed with orders to take our places there, with the remark that it was useless wasting time in talking to us in the dark. I need not describe the apartments, as that has already been done in former communications, suffice it to say that every precaution was taken by locking the doors and searching the apartment. Miss Showers, and all present, having taken their seats, "Peter" immediately commenced singing, accompanied at intervals by a beautiful female voice of great power and compass; immediately after which we were gratified by the appearance of a spirit named "Florence," tall and graceful in form and refined in expression, dressed in white, with a turban on her head, removing the curtain on one side, which separated us from Miss Showers, conversed with us for some time, allowing the company to shake hands with her and closely inspect her face and dress.

On Mrs. Showers requesting her to give us a specimen of her performance on the piano she willingly complied, walked round the large drawing-room, took her seat at the instrument, and played several beautiful airs with exquisite taste, firm touch, and with the execution of a first-rate performer, accompanying it with a voice of great power and excellence, then returned behind the curtain, and we saw her no more.

"Peter" commenced singing, after which another figure presented itself clothed also in white, with face and hands of a dark brown colour, who informed us that her name was "Clotilde," conversed with us for some time, shook hands, and retired. "Peter" sang each time between the materialisations, and when he ceased another figure put the curtain aside and came out, and said she was a servant, her name "Sarah Brindley." She was very lively and loquacious, with a provincial dialect, greatly amusing us with her quaint remarks, and finished by coming out, sitting down at a table and writing a letter to a gentleman present. Thus ended this very interesting seance. All these figures were much taller than Miss Showers, and I cannot conceive any person, however sceptical, could entertain the notion of their being the medium.—Yours sincerely,

H. BIELFELD.

203, Euston Road, N.W., 24th November, 1874.

MRS. TAPPAN'S MEETINGS AT CAVENDISH ROOMS.

To the Editor.—Sir,—I respectfully beg to correct a statement, somewhat apparent, in Mrs. Honeywood's letter which appeared in the Pioneer of Nov. 20th. In the directions received from Mrs. Tappan's spirit-guides, they most fully and decidedly objected to give any opinion upon the financial or business part of the arrangements; the conditions, and quality of mind amongst the hearers, necessary to enable them to present these profound lectures to the world, was the only matter upon which they were interested. The committee have acted to the best of their judgment in order to attain this object; hence it is that there are no free seats at the Cavendish Rooms; not from any feeling or desire of exclusiveness, but that the conditions may be undisturbed by the ordinary passers-by or the curious. Should the audience at these lectures increase in numbers, the committee will be very pleased to make other arrangements—even free admissions if it be possible.—ANN STRAWBRIDGE.

Upper Norwood, 26th Nov.

DR. SEXTON AT MANCHESTER.

To the Editor.—Dear Sir,—Be kind enough to give prominence to the following notice in this and next week's issue of your valuable paper, that Dr. Sexton will deliver two discourses in the Temperance Hall, Grosvenor Street, on Sunday, December the 6th, as follows:—Afternoon at 2.30. Subject: "Spiritualism in all Ages and all Countries." At 6.30: "Criticism on the Autobiography of John S. Mill." Admission, front seats, 6d.; back seats, 3d. each. Strangers can be provided with tea at the close of the afternoon service at a small cost.—Yours truly, RICHARD FITTON.

34, Walnut Street, Nov. 24, 1874.

THE Rev. Dr. Monck's seance at the Spiritual Institute on Wednesday evening last was quite a success. Many excellent tests of a superior nature were given, especially to Judge Baker and General Sargent (brother of Epes Sargent). If a sufficient number of applications are made for more tickets, another seance will be given by Dr. Monck next Wednesday evening, at eight o'clock, at the same place.

MR. HERNE'S seance on Wednesday at three o'clock proved to be extremely satisfactory to those assembled at the Spiritual Institution on that occasion. In addition to a variety of physical manifestations, including the inversion of a heavy arm-chair, which was carefully placed on the medium's head, what was perhaps the more interesting part of the seance was the replies of an uneducated spirit to questions as to the process of death and immediate condition afterwards, more particularly as to the efficacy of prayer. The language, though plain, was forcible, edifying, and encouraging. At least five spirits influenced Mr. Herne, and the circle appeared much pleased. One of the visitors favoured the conditions much by singing a few rather novel but appropriate songs.

MR. WALLACE, missionary-medium, informs us that his health, after being very indifferent for a long time, is now so far improved that he is prepared to undertake another journey through the country. If friends requiring his services will kindly communicate to him at once, so that by taking the various towns in the route in succession, as far as possible, it would tend to reduce travelling expenses.

Spiritual Cosmology.

PART I.—DYNAMICS.

THE ACTION OF THE HUMAN WILL WITH REFERENCE TO MESMERISM, &c.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS, SUNDAY EVENING, NOV. 22ND, 1874.

INVOCATION.

Our Father and our Mother God! Thou Infinite Source of light, whose wisdom and whose knowledge abounds for ever; who hast from the beginning unto the ending of eternity known all things; who hast fashioned the laws that govern the world and the systems of worlds; who hast with thine understanding fashioned each atom and each law working throughout the universe, until suns and worlds and systems respond to Thy power! Thou, to whom the human soul beareth likeness that is of Thee, and hath dwelt with Thee from the beginning. O God, let the understanding of man shape itself to the utterance of Thy truth, fathoming the uttermost, even the beginning of its life, knowing the end, even eternity. May we grasp those laws, understanding divine and perfect gifts wherewith each soul is endowed, until, like a shining light, like an everlasting sun that giveth forth unto all the planets light, and harmony, and order, each soul may become the centre of worlds of light and knowledge. O God, the spirit that is shaped like Thee, fashioned in Thine image, endowed with attributes like Thine own, would pierce the dull bond of time and sense that divides it from its innermost self, holding converse for ever with Thee and those laws that bind humanity in one, and unite every soul in Thee for evermore. Amen.

ADDRESS.

The subject for this evening's discourse will be—"What is the action of the human will with reference to mesmerism, biology, clairvoyance, psychometry, and sleep?"

Within the last half century the recognised principles of mental science, embodied in the word biology, have been gradually gaining ground among all classes of minds, but the subtle arrangement of the different branches of this science, their mutual relation one to the other, and the ultimate power which belongs to the human spirit in connection with them, have not received as yet a solution. We consider that it belongs to the higher realm of spiritual truth, rather than to the external one of superficial knowledge; but a certain amount of external knowledge or science is connected with each of these special forms of mental action upon the human system. Dr. Meissner, his pupil Dr. Faraday, Baron von Reichenbach, and others, discovered certain elements connected with the human mind and its action upon the body, which of course in the present series will be included among the mere differences of mental vibration; but with the discovery of clairvoyance and psychometry, and the power of Dr. Meissner in revealing what is commonly known as mesmerism, together with what is called animal magnetism, there is included an entire series or succession of actions of the mind, varying in degree, in intensity, in power, and in purpose, all of which may be subject to the control of human will, and are exercised sometimes without the seemingly conscious intent or purpose of individuals. You will remember, those of you who were present at or have read last Sunday's discourse, that the action of the mind was traced to the peculiar vibrations of the genesis of thought. But this in its turn may have several modifications. A man's thought may be separated from himself, as his work is separated from himself, when he is engaged upon a piece of mechanism, and those of you who are familiar with the productions of literary minds will be well aware that certain minds evolve thoughts and handle them as an artist would his brush or his chisel, giving forth a perfected production, elaborated, modified, changed, without being in the slightest degree affected personally by the thoughts, or without perhaps believing in any one of the theories which are expressed in the work that he has produced; showing that thought may be so directly under the management of the human will as to be treated like potter's clay, or like a piece of iron which the blacksmith moulds by heating and striking it with the hammer upon the anvil. The human will, therefore, under its various actions, seemingly semi-conscious and conscious, operates specifically in accordance with the laws or rules stated in the last discourse. In other words, the mind or thought is the centre from which these various rays or beams, of more or less density, tension, and power, are evolved.

What is known as the lowest order of influence of one person upon another may be conveyed in what is termed Animal Magnetism, or the physical life or contact of life, which, although invisible to the senses, ever operates and acts unconsciously between all organised bodies. Around all organised bodies, as has been previously stated, there exist certain atomic or molecular spheres which act upon every other human being, and every other substance with which the human being comes in contact. So that you affect one another palpably, even though you do not think of one another with the volition of your minds. But Mesmerism revealed a certain order of influence that has relation to the magnetic currents of the body under the control of the will, and as the earth is the primal magnet and space the primal source of life, so the stronger will is the primal magnet holding control over all lesser wills, which may nevertheless contain each an atom or sphere of separate life and life of their own. Mesmerism, in other words, is the magnetism of the mind and body acting upon another mind and body,

which must always be, what is termed in mesmeric science, negative to the one so acting. From the will and from the body of the person so magnetising another by the action of the will, distinct particles, magnetic in form, issue forth, and come in contact with the subject or the negative portion of the pole, thus producing control, and certain physiological poles are indicative to the magnetiser or mesmeriser of the kind of force that may be employed upon the subject. If the mind is to be reached directly, without first controlling the entire nervous and muscular system, the operator fixes his gaze intently upon the eye. Sometimes the subject is so negative physically, that this will produce unconsciousness or a state of coma, before the mind is effected, but usually the action of the will causes the subject to think the thoughts of the operator or magnetiser. In any event, the stronger will controls the weaker to the extent of causing all other thoughts to depart from the mind, and all other impulses to depart from the body, and he is a successful mesmeriser who can at will control his subject, first having gained or acquired the proper control by actual contact, afterwards, at any distance or space when he fixes his mind upon the subject. He is a greater or less successful mesmeriser who controls any human being by effort of will, but he who controls them to do actually what he desires at the particular time that his will is fixed upon them is the successful mesmeriser, and is the positive magnet to which the person controlled is the negative or the subject. You can try these experiments with your own friends or family, and you will discover that the first point is to fix the attention of the eye upon your own or upon some object which you shall name. The next point is to put the thumb of your right hand upon the forehead, which is the centre of mental power, and the centre by which you will control their volition. If you wish to control their nervous or physical and muscular action you will place the hand directly upon the back of the neck where the spine unites with the cerebral organs, and where the nervous centres all congregate. You will find by this process that gradually the muscular system will relax. The nervous process that is passed through we will describe as follows:—Every one of the minute nervous particles, instead of resisting, turns towards you (or towards the operator), which is expressed by the hand that is placed near the nerve centre or pole; and as long as it is necessary to hold the hand there there will be a continued cessation of volition and will over the physical organism on the part of the subject. When that is accomplished, and you then desire to control the mind, you place the hand again upon the centre of the mental organism as expressed by the organisation which is in the centre of the forehead. Gradually the thoughts will then yield, and the process which the brain undergoes in that operation may be visible to the clairvoyant, which is this, that all the minute particles of thought or of fluid forcing their way along the avenues of the brain, turn towards this point as to a centre, and their action ceases, excepting when the powerful magnetiser shall direct them to act. If you desire to mesmerise for physical health only, and not to influence the mind, the mesmeriser will then find out by practice what are the mesmeric or magnetic poles of the body. I will indicate a few. The magnetic poles, as connected with the brain, he will find situated in the immediate region around the eyes and in the back of the neck, or at the termination of the spinal column. He will find the poles for the lungs located in the cheeks, and if he wishes to affect the lungs more directly than by actual contact with the immediate surface, he will either place his hands upon the cheeks or upon the spinal column between the shoulders. If he wishes to reach the stomach, he will find that the organs or poles directly in contact with the gastric circulation are to be found upon the arms, just below the shoulder, and then passing down to the wrists. The only motion required to reach the stomach is to magnetise the inner portion of the arm. So on, until he reaches the poles of the entire body. The palms of the hands have direct control of the circulation of the heart; but if he desires to affect the whole nervous system, without any direct mesmeric or magnetic manipulation, the soles of the feet are the recipients of, and the conveyers of, more mesmerism and magnetism from the body than all the other poles together, and are more sensitive to the reception of magnetic power. By experiment the mesmeriser who is desirous of benefiting his subject in any direction of physical health, will find that he must always commence with the vital centre before indicated, and that the locality of the disorder is not the locality which he shall treat mesmerically or magnetically for the proper benefit, but its pole, its ultimate pole, which is perhaps in some remote portion of the human structure. If his idea is to rule the mind and experiment with the control upon the mental faculties, he will be most successful by the exercise of his will; but if he find that his volition is not sufficient, he will gradually pass his hand, commencing at the top of the head, over different portions of the brain, fixing his mind intently upon the thought that he desires the subject to express. By this means he comes in direct contact with the peculiar atoms or forces that surround the action of the brain, but the volition having been once directed toward the subject, if he places his hand upon the centre of the forehead, he will find an immediate communication with all the mental faculties of the subject, and anything of grief or joy, of devotion or other expression, will be immediately indicated by the one under his control, since he for the time being subdues and governs and directs every mental action or operation of the subject under his control. This is by the actual supplanting of the subject's will with his own; it is by taking possession of a machinery that for the time being is yielding to his sole control, and he in turn is the operator. The vital circulation and functions are not fully withdrawn from the control of the person possessing the body, and it

has so happened in some experiments of mesmerism and magnetism that the vital functions were so seriously affected that the mesmeriser was obliged to use the uttermost of his will to restore the general circulation of the blood and the usual sensations of the nervous action upon the system. With great care and with continued experiment persons can control other persons to their utmost benefit, and without care they can control them to the utmost of harm. Persons of violent and strong will without adequate refinement or sensitiveness may seriously injure a sensitive and delicate organism by experiments of this kind, and one should be well aware not only of the nature of the magnetiser but of the nature of the subject before any experiments of this kind are tried, since they may result in serious injury to the parties acted upon. But the point chiefly under discussion is what property or quality is it that is imparted by the mesmeriser that takes control of, subdues, supplants, and for the time being acts instead of the person controlled? I name this power, as I have named the primal power of the spirit, simply volition; I name the effect which it has upon another volition, super-volition; and I name the entire control of mind, either upon the organism which is your own or upon the organism of another, as belonging to that class of experiments which may be wholly controlled by human volition to the extent that if a person has sufficient will-power he may kill another person bodily by the exercise of that will-power, he may withdraw his own life from his physical organism by merely willing to do so.

It is believed among the ignorant and superstitious nations in the East, and was especially practised among the Assyrians and Egyptians, that persons could possess an evil eye to the extent of doing bodily harm and serious injury to another. There is more in this than people generally suppose, since the eye is the direct point of sending forth magnetic power, and since it has been known that the eye of an individual sufficiently controlled in its radiations by this will-power can make persons particularly uncomfortable, and make them ill even unto death. There is also a tradition that witchcraft and what among the Africans is termed Voodooism is a species of this particular kind of magnetic power, under the control of evil or malicious intentions; and it would be well for you to avoid looking a person in the eye when you are angry with him, since without intending to do so you may do him bodily harm, and since sensitive persons shrink from the glance of an angry eye as they would from a shaft of lightning.

The particular power named Mesmerism is therefore more exercised in the world than persons imagine, since it belongs to all the realm of inter-social control, whereby persons act mentally and physically one upon another in society, and since, to it may be traced many of those ills and imperfections in social life that have, for a long time, been the study of philanthropists and students of social science. The proper basis for the commencement of investigation in this direction is to understand the quality of minds that come in contact with one another, and to see to it that these minds shall be so arranged as to supplement one another—to complement each other, if you please—as colours do in harmoniously arranged pictures. Many persons, sensitive in their physical organisations and nervous action, are seriously injured by coming in contact with one and another of these magnetic or mesmeric influences for which they may have no adequate resistance, and of which they have no perceptible knowledge; and society, as well as studying its physical comforts, and the nature and manner of its mental improvements, would do well to study this branch of science, since all that makes humanity great is the splendour and integrity and power of the associated effort of mankind upon the earth, and that which makes society a failure is the misdirected action of one human mind upon another. If you doubt this you have but to follow out an illustration that is very familiar. You will find among your own circle of friends, perhaps, one of those peculiar persons called a genius, with sensitive organisation, with a nervous system keenly alive to all kinds of pleasure and pain, without adequate mental power or balance to resist the encroachment of pain and of pleasure; and so sure as you find an organism of that kind and he plunges into the social wheel and whirlpool of life, he goes down. Why? Because he has not a central power or volition upon which all those vital pleasures (and pain is but the antithesis of pleasure) must hinge and rely for guidance. Give to such a man a friend of a strongly magnetic and powerful nature, and let him be either with him personally or think upon him with well directed thought, and it will so modify and change and govern his life, that his genius is directed to useful ends and his sufferings become less and less; but the difficulty in society is that there is no mutual or well directed effort to become conformable in these matters. Fortunately, good-breeding, politeness, and the laws that govern human beings have somewhat remedied the ancient and barbarous custom of encroaching continually upon one another's individuality, and it so happens that where there is space and room people generally regulate their magnetic and nervous current for themselves. But there is no space to do this with all classes of people, and a little consideration and knowledge will lead a human being to understand when he or she is mentally or physically injuring another. A little knowledge of these laws, without any possible self-humiliation, will reveal to you the fact when your thoughts, are repulsive, or when magnetism is not agreeable and is not conducive to the health and welfare of others. You will then withdraw or arrange your affairs in such a manner that you shall not encroach upon them. But there are persons who persistently and during life-time live out to the ultimate and bitter end this unconscious life of magnetic and mesmeric antagonism, each controlling and acting upon the other like mental or magnetic poisons. It is considered a great misfortune by all inhabitants of this locality that the

N
atm
carb
tual
subj
atm
suff
a la
any
the
each
right
whi
ord
yot
evo
and
I
of c
the
ant
the
or
it
you
ind
flu
a l
ing
cer
ha
alc
cla
La
ne
th
sui
Th
inj
pr
th
ea
in
in
st
kn
a
by
w
ar
te
p
P
o
g
a
f
h
l

atmosphere is filled to-night with so dense a vapour—so much carbonic acid gas and so little oxygen; but the mental and spiritual atmosphere, as the result of a lack of knowledge upon these subjects, is all the time upon the earth quite as dense as the atmosphere which you deplore to-night; and you are continually suffering more in the nervous and finer forces of your system from a lack of proper management in that direction than you are from any encroachments of physical atmospheric influences. To keep the mind well regulated; and to understand the laws that govern each individual human system in reference to its own magnetic rights and powers must be the subject of profoundest study; and what you have to do is to watch your friends and yourselves in order to know by what peculiar process and in what manner you are continually affecting them, and by this means you will evolve that true secret of social life which has so long been sought and very rarely been found.

I state this as I would state any principle in science. It is left, of course, for human beings to solve it themselves, and to find out these intricate and subtle laws that make every individual either antagonistic or attractive; in a physical and mesmeric sense, to one another; and it has nothing whatever to do with the moral or spiritual ethics of society (except as all truth is beneficial)—it is simply a scientific statement. That kind of power which you impart to one another you also retain, and there are many individuals with whom you come in contact daily whose influence you do not lose, perhaps, for days, weeks, it may be for a life-time. Some countenances of pain, some groan of suffering haunts your ears and your eyes for weeks and months, or certain magnetisms lurk around you and around your clothing, hamper your bodies, impair your freedom of action, and drag you along without your even being aware of it. There are certain classes of atmospheres incident to certain localities and occupations. Law Courts will inevitably be haunted and filled with the magnetic and electric particles evolved from the peculiar class of subjects that are there considered; and Criminal Courts would not be a suitable place for persons to visit of sensitive disposition and mind. There would assuredly be magnetic particles imparted that would injure them bodily as well as mentally and sympathetically. Gaols, prisons, penitentiaries, asylums, hospitals of suffering, all bear with them their peculiar and particular magnetism, and there is around each separate institution an atmosphere of a peculiar kind of suffering that may be called the painful aura of the world, which exceedingly sensitive temperaments cannot bear, and which it requires the strongest philanthropy and the most firm will to command. I know this from experience. I have visited hospitals; I have seen a city in the midst of the most dire suffering and death, and only by such will as the strongest natures can command can you meet with and successfully combat the encroachments of fatal maladies; and when the malady is chronic, and becomes almost what is termed the nature, or second nature of the individual, there is a perpetual miasm of malady going out from such places. Were I President of the Board of Sanitary Commissioners, or had I control of any of these departments, I would not have places for congregated suffering; I would have persons who are suffering isolated and placed in the midst of sufficient health to overcome the influence of the one suffering individual. There is no successful healing in a combination and aggregation of disease, and there can be no successful treatment of disease upon the earth until the health and strength of humanity is directed in trying to cure that which is diseased.

In the next discourse I shall touch more upon this. But, to return to the nature of biology, which includes all these various questions, I will state again that mind itself acts upon other minds with reference to their being positive or negative to itself—magnetic or electric—and that mind takes shape, and thought assumes form, and that that shape and form is or is not antagonistic to the persons with whom it comes in contact. The shape and form of the particular passion of anger, as I have indicated, is that of an arrow barbed, which is passed through the light that is emitted from the eye, and takes palpable effect upon the nervous system and its aura to the extent that an angry glance and an angry word rankles in the heart as palpably as a barbed arrow does in the physical structure. There are persons whose angry thoughts are like spheres, being round and globular and not filled with any essential sting. These strike against you, leaving no especial harm. There are persons whose thoughts are like infinitesimal atoms, each one in itself nothing, but altogether making a considerable amount of disturbance, and these persons emit their unpleasant thoughts like a vapour, which at last surrounds you and fills you with uncomfortable feeling like nettles, or like the prickly points of the electro-magnetic battery. There are other persons whose thoughts may be compared to broken fragments, and have jagged edges. Each of these torture you when they come in contact with you. We refer, of course, to those thoughts that are not well balanced, and that are called evil in the world. These jagged edges or unfinished portions are the broken fragments of thoughts that have not been completed in their minds, and present to you no particular finish, but all the time something that annoys and vexes you. While a person, expressing or thinking in your presence a fully rounded, well-balanced and completed thought upon any subject—even though it be a subject that requires indignation—a thought of justice, it bears such weight and such balance and such finish that you receive it into the mind as complete and perfect as a sphere of light. Thoughts should blend with your own, not pierce them and injure them and tear them to pieces, nor present any rankling or discord. If you cannot blend thought by expression, which is called conversation,

in this way, then you had better not converse, for conversation should be an effort to express the perfected thoughts of the mind, while it generally is an effort to express nothing but fragments of thoughts, each having a sharp point and jagged edges; controversy is modified anger, or, compared to anger, what a well-regulated battle is to an isolated murder, but it is nevertheless mental murder; and he or she who is the greatest controversialist is the one whose thoughts are all, to a greater or less degree, pointed and barbed, while he who is the greatest conversationalist, like Emerson, or the greatest writer, like Carlyle, is he whose thoughts, though they may be keen and sharp, are still not barbed and not pointed, but expressed for the love of the thought itself, and not for the greatness of victory.

The mind under biological control receives the thought either that is beneficial to it and therefore helpful, or the thought that is injurious and baleful; and as the whole world is controlled, more or less, by the minds of the rest of the world, so your thoughts are affected in the degree of being healthful, or of being baleful every hour in the day. The atmosphere and aura that surrounds the expression of an impure thought is such that, except the atmosphere you constantly breathe mentally be impure, it will strike repulsion and antagonism; but let the mind be vitiated by long thought in a certain direction, and you will find its efforts at repulsion are weaker and weaker, until that which at first seemed horrible at last becomes acceptable to the weakened functions of the mind. But every ultimate and well-balanced mind knows innately when a thought is perfect or when it is only imperfect; and no amount of biological control can warp the well-balanced will, or pervert the mind thus governed from its controlling centre.

In the state of mesmerism, which is a state of coma partially, there are certain effects visible upon the nervous system, and upon the circulation. You are aware that under the influence of ether, or laughing-gas, or chloroform, or any familiar anæsthetic, the nervous system undergoes a peculiar and singular change, which also stimulates the nerves and mental faculties in certain directions, expressing either that which is uppermost in the will, or expressing that which has been long suppressed in the mind. The influence which an anæsthetic agent has is the influence which mesmeric or magnetic force has when not directed by a wise and judicious will. The effect upon the nervous structure is precisely the same, with this difference, that the one person being under the control of a wise and beneficent mesmeriser, there is never any reaction to the nervous system, or upon the particles that constitute the vital life of the brain or of the structure of the organism. But all anæsthetics produce certain injurious effects, to the extent that for every portion or particle of power exercised over the nervous structure there must be something given in return, which is not adequately returned; there must be a supply of nervous force expended, while in mesmeric control there is nothing expended, but the soothing and anæsthetic power is retained.

The state of sleep, which, next to life and next to death, is most wonderful, has been so little the study and the subject of human investigation, that one might pause to wonder at it, since, excepting in the realm of poetry, and slightly in transcendental philosophy, the science of sleep is scarcely known; while somnambulism, insomnia, and all the various degrees of well-regulated and ill-regulated sleep are scarcely considered at all. What mesmerism, clairvoyance, psychology, will do to reveal this other nature and half of the life of man remains to be seen in the results of spiritual investigation and the science which shall follow. But sleep is the other life of man, and next to death the most wonderful, since without death it expresses the semblance of it, and without mesmeric control it expresses the power and force of a mighty influence. I denominate sleep the voluntary withdrawal of the spirit from its habitation, save alone that vital magnetic cord which is essential to preserve life. I denominate sleep the rest which the spirit, that is sleepless, does not require, but which the body requires when it has performed consecutively the labour of the day. And as the earth sets the example, and is the primal magnet, and as the rays of light that stimulate the atoms along the nervous centres to do the bidding of the spirit are withdrawn, and as all the electric forces and magnetic forces of the earth are changed with the withdrawal of the sun's rays, so the spirit by that indication retires within its inner or spiritual habitation, that the external abode and the atoms and the forces that have been employed and that must be wearied may have time to renew and replenish the loss sustained during the active hours of the day. It was among the Egyptians a crime to disturb any one in sleep. The Arabs worshipped sleep, and the god Somnus should have an altar erected in modern days, for rest is Nature's primal panacea. What food is to the hungry, more than water to the thirsty, is that repose which accompanies the departure of the day, and which, excepting in unusual circumstances, should always follow as speedily as possible the departure of the rays of light. The voluntary breaking of that rest by any outside person is a voluntary crime upon the health and morality of humanity. I consider sleep not only the primal fount of life, but the primal remedy for disease. I consider sleep not only the result of organic, electric, and magnetic laws that are regulated in the nature and structure of the universe and of the earth, but the result of well-directed and properly-balanced volition in the mind itself. He who can voluntarily go to sleep when his body and brain require rest is a greater conqueror than he who has subdued a world. The lack of sleep constitutes one of the primal causes of nervous and mental diseases, as will hereafter be shown. But what is the condition of the human will and the specific action upon the body during the state of sleep? The sun's rays are particularly, and especially electric, to the earth. When acting upon the earth,

the magnetic forces, not only of the earth itself, but of all organised bodies, point with directness toward the sun's rays. When the sun's rays are not direct, as in winter, the magnetic forces are withdrawn, and hence there is no vitality especially to be gained from the earth, from country air, from vegetable life, or from anything that inspires and invigorates during the summer season. Winter is the world's great night, as each night is its lesser night. So with man in relation to his physical and magnetic aspects. The night is especially the time when, according to the polarity of atoms, he must rest or lose even a greater amount of vitality than during the day. Magnetic persons require their sleep before midnight, electric persons require their sleep after midnight, because with magnetic persons the tide of vitality changes immediately upon the descent of the sun. With electric persons the vitality does not change until past the meridian or midnight, and the returning tide does not begin until meridian at noon. You know of persons that are never brilliant in the morning, that do their mental labour at night. This is more than habit; it is owing to temperament. You know of other persons that do all their mental labour in the morning, and must rest as soon as the sun begins to decline. This is not habit, but temperament. Magnetic temperaments, as I have stated, require their rest at night as soon as the sun goes down; electric temperaments require their rest to begin at midnight, and they do not fully return to the accustomed activities until midday. Such persons should do no mental labour in the morning, while a magnetic person should do all his or her mental labour in the morning. These indications, if followed, would produce comfort instead of discomfort, and a degree of health and mental order that you can scarcely imagine. Sleep is the reversal of the magnet or the magnetic points throughout the system, which during the day turn towards the sun's rays, which at night turn within or toward the earth, and unless you sleep you exhaust the vitality, which is not supplied or met by any corresponding electric power. You will therefore sleep, and in order that magnetic power may not go to the earth and deprive you of strength, the horizontal position of the body is required. Then you do not lose your strength by its passing through the soles of the feet, or by being in a wrong position with reference to the magnetic current.

Magnetic persons should recline with the head towards the north, because that is the direct and the natural electric pole after the sun has gone down. Electric persons should lie the reverse, because there is too great a tendency of the electric forces to the brain, and they require the opposite to the magnetic. You will find, if you are particularly uncomfortable in your sleep frequently, that by changing the head of the bed you will gain repose where you had spent many sleepless nights; and a few simple rules, which can be stated and tested by actual experiment, will serve to make persons with reference to their physical habits in exact accord with the laws of nature, and with the tides and streams and vast electric currents that sweep to and fro, and that are indicating to the man, if he will only follow them, that which is wisest and best.

The first state of sleep is caused by the withdrawal of electric currents which the sun's rays produce or disperse upon the earth that is physical in its nature. The next stage of sleep is that in which the mind, having discovered this peculiar withdrawal of the supply of electric forces, ceases to act upon the nervous system. You will find in the first stage of sleep, after you have retired, as is customary, that the body itself gradually undergoes a palpable feeling of change. Sometimes this occurs before you retire, and there will seem to be almost a palpable substance pervading the system. This arises from the circumstance that each one of the atoms, or magnetic or electric particles of your body, is reversing the order of its action, and whenever you feel this coming on it is your moral and physical duty to sleep, and if you do not heed it you will be obliged to pay for it in lack of strength on the morrow. Whenever this depressing of the eyelids, lassitude throughout the system, indicates to you that there is no more electricity in the atmosphere for you, and that the magnetic points have all turned in the opposite direction, it is your duty to sleep. The next stage of sleep is where the brain also turns its magnetic or polar centres within, and in this stage you frequently undergo strange experiences. If the brain has been particularly taxed during the day upon any special subject, or if there has been an unusual strain upon the system, you will find yourself not only going through what you have passed through in that day, but impossible things in the same direction. If you are afflicted with a great amount of order and regularity, you will find yourself missing all the railway trains; you will find yourself in the midst of a vast amount of confusion; there is any quantity of luggage and rubbish that you cannot possibly take care of. This is because during the day your mind has been intent upon placing some special things or persons in order, and the mind, like the physical vision, reacts, producing its complementary state, just as, if you gaze intently at a pure white light, on shutting your eyes you will see a black spot the size of that light; and if you gaze upon a bright yellow light to the exclusion of other objects, on shutting your eyes you will see the complementary colour, which is blue; and if you gaze at a red light, on shutting your eyes you will see green. So in reference to sleep, if your mind has been intent in any special direction, or if you have been worried about a multitude of things, though all perhaps have been arranged, you will still find yourself in the midst of those accumulated ills without any possibility of removing them. That is the second stage of sleep, and sometimes, nay, in the majority of cases, you do not pass beyond this stage, but repeat again and again the things performed in the day, or a month ago,

or years ago, or some impossible thing which is the complement of what you have done. This stage of sleep is no more rest than is the frightful vision of the inebriate the truthful representation of inspiration. Strive to gain the third stage of sleep, which is a dreamless, perfect rest, and in which the brain, which is your bodily instrument, has no conscious vibration, but in which the spirit (were it my province to tell you) revels in joys and grandeurs unspeakable. You bring back with you, not the feeble memory of events that you carry about with you for your temporal uses, but the consciousness as of a wealth of light and air and sunshine that you have been basking in and striving to reach; or you bring back the thought, "Oh, I have had such beautiful dreams, flowers, and woods and sunlit streams, could I only remember;" but because you cannot remember, the result upon your body is like magic. Your mind has not laboured, your external body has performed no work but the ordinary vital function. The brain is there like a dew-filled flower, brimful from the chalice of life of which it has drunk in the night, and is ready for the day's work. Seek for the third stage of sleep, for in it men taste the nectar of the immortal gods, and are one with those that upon Olympus's height held converse with innumerable hosts and dreamed dreams that they dared not speak.

POEM.

O wonderful angel of Sleep,
Thou sister of silence and death,
O'er earth thou thy vigils dost keep,
And where the sweet infant's soft breath
Reaches up to the mother's warm cheek,
Thine eloquent silence doth speak.

Thy handmaids are soft-footed dreams,
That witchingly weave their sweet forms
Round the vision that evermore seems
Far away from the earth and its storms.
Thou touchest the eyes of the flowers,
And they close from the glare of the day;
With the dew-filled nectar thy powers
Drive all the sun's splendours away.

O Sleep, whom the God hath made known,
That mortals may dream what is death,
So the joy that shall finally come
Shall not quite take away their full breath.

Thou dost typify death to the soul,
For the silent and subtle repose
With which thou dost hold in control
The lips of the eloquent Rose,
Is like that far deeper control,
When Death the All-Powerful comes,
And releases the spirit from prison,
To bask in its immortal homes.

O Sleep, thou subduer of care,
Thou touchest the brow that is sad,
And behold in the visions of air,
The spirit grows young and grows glad.

O'er the criminal's hard and dull fate
Thy pinions of beauty are thrown,
And once more the mother's sweet voice
Breathes to the heart that's alone.

O Sleep, thou art golden and glad,
And thy feet are the softest and best,
Uplifting the world that is sad,
And bidding the weary to rest.
Come thou to the bird in the nest,
To the child growing wondrously fair,
To the weary, sad heart of the world,
Bring thy beauty, thy wealth, thy great care.

And when thy sweet sister called Death
Shall fold all the bodies to sleep,
Thy spirit with its living breath
That for ever its vigils doth keep,
Will show that the world men call dreams
Is the world of a subtle delight;
That the earth is the dream-life that seems,
While above is the real world of light.

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—MISS D'ARCY.

ORDER OF SERVICE.

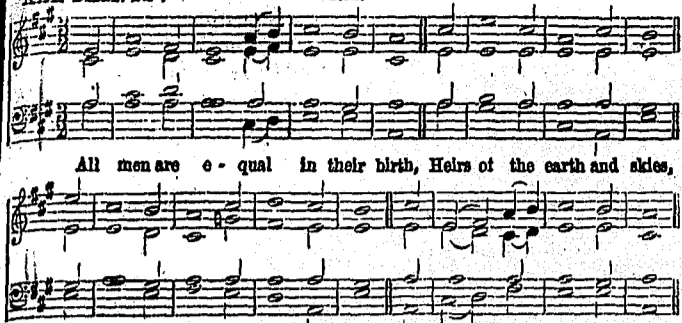
Sunday Evening, November 29, at 7 o'clock. Doors open at 6.30.

Soft Voluntary.—Extemporised.

HYMN No. 68 in the "SPIRITUAL LYRA."

ALL SAINTS'.

C.M.



All men are e - qual in their birth, Heirs of the earth and skies,

All men are e - qual when that earth fades from their dy - ing eyes.

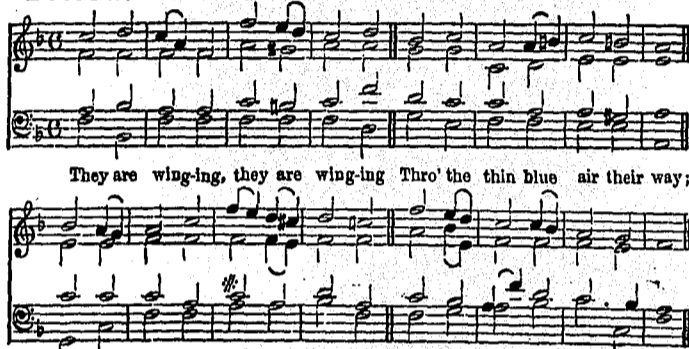
2 All wait alike on Him, whose power Upholds the life He gave;
The Sage within his star-lit tower,
The savage in his cave.

3 'Tis man alone who difference sees,
And speaks of high and low;
Who worships those and tramples these,
While the same path they go.

4 Ye great! renounce your earth-born pride;
Ye low! your shame and fear;
Live, as ye worship, side by side,
Your common claims reverse.

HYMN No. 88 in the "SPIRITUAL LYRE."
87.87.87.

MOSCOW.



They are wing-ing, they are wing-ing Thro' the thin blue air their way;

Un - seen harps are soft - ly ring-ing Round a - bout us night and day.

2 Could we pierce the shadows o'er us,
And behold that seraph band,
Long-lost friends would bright before us
In angelic beauty stand.

3 Lo! the dim, blue mist is sweeping
Slowly from our longing eyes,
And our hearts are upward leaping
With a deep and glad surprise.

4 We behold them—close beside us,
Dwellers of the spirit-land;
Mists and shades alone divide us
From that glorious seraph-band.

5 And we know they hover round us
In the morning's rosy light,
And their unseen forms surround us
All the deep and silent night.

6 Yes, they're winging—they are winging
Through the thin, blue air their way!
Spirit-harps are softly ringing
Round about us night and day.

LESSON.

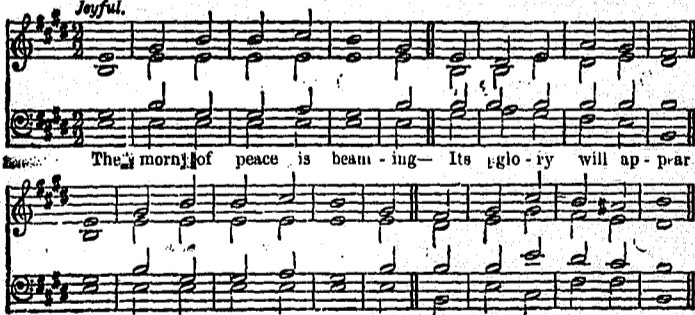
INVOCATION.

HYMN No. 109 in the "SPIRITUAL LYRE."

MISSIONARY.

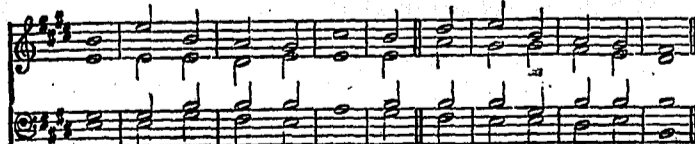
7,6,7,6,7,6.

DR. LOWELL MASON.



The morn-ing of peace is beam-ing—Its glo-ry will ap-pear;

He - hold its ear - ly gleam-ing, The day is draw-ing near;



The spear shall then be bro - ken, And sheath'd the glit-ter-ing sword—



The o - live be the to - ken, And peace the greet-ing word.

2 Yes, yes, the day is breaking!
Far brighter glows its beam!
The nations round are waking,
As from a midnight dream:
They see its radiance shedding,
Where all was dark as night;
'Tis higher—wider speeding—
A boundless flood of light.

HYMN No. 5 in the "SPIRITUAL LYRE." Tune—"Christchurch."

1 Thou art the first and thou the last;
Time centres all in thee,
The almighty God who was, and is,
And evermore shall be.

2 To thee let every tongue be praise,
And every heart be love,
All grateful honours paid on earth,
And nobler songs above.

DR. MONCK'S PUBLIC SEANCES.

To the Editor.—Dear Sir,—Till last Wednesday evening I had only heard Dr. Monck lecture, and my long acquaintance with the spiritual phenomena then showed me that what he had to relate of his own mediumship, should place him in the front rank of the rarest order of mediums that have ever appeared. The pencil taken from the hand of his extended arm, in full light before nearly one dozen ladies and gentlemen of education and refinement at a private seance in the west-end of London, and made to write on the ceiling in their presence will scarcely be voted much, if at all inferior to the "Mene, Mene, Tekel Einpharsu" of Daniel at Balshazzar's feast. But conditions, as well as circumstances, alter cases, and at the public seance last Wednesday evening, though the Doctor insisted on retaining a certain amount of gaslight, the party of fourteen present did not unfortunately contain such elements of harmony, or anything approaching to it, as must have characterised the private seances in question. For example; it appeared at the close of this seance that one gentleman present, at least, had entertained opinions for most of a lifetime most violently hostile to the following happy theory usually adopted after due investigation of the physical phenomena, viz., that kind and friendly spirits, often the relations of parties present, are employing their best endeavours to teach enquirers the alphabet of this most momentous subject. Instead of that, however, the gentleman alluded to, though, like his father and mother, as he stated, acknowledging Swedenborg's philosophy as to the existence of a spirit-world, and the possibility of our communicating with it, nevertheless insisted that whenever any of the so-called physical phenomena of the day reached a point not capable of being explained by the word imposture, it was simply the work of Satanic agency by devilish spirits. How very rational and comforting! Yet even with that gentleman the accordion, when firmly tied together and the cord knotted, then placed in a bag, which was again tied and knotted by one of the sitters openly, was made to sound several notes when Dr. Monck held it underneath the table-cover. This gentleman, as well as others, had opportunities, too, of holding the notes of the instrument from the outside of the table-cover, and still it sounded, though the next moment, on its being handed out for inspection, no mortal present could obtain one note or sound from it.

I adopt the theory that the spirits find sufficient magnetism in the absence of white light under the table-cover to enable them to saturate the cord and temporarily elongate it, so as to admit for a few seconds of the usual action producing sound from an accordion, and just as materialised garments disappear along with a materialised spirit-form, so the force used to elongate the cord also disappears suddenly, allowing the cord instantly to return to its ordinary condition.

During the evening one lady in particular, who though she had only once in her life attended a spiritual seance before, yet being honest and courageous in her investigation, obtained a number of extraordinary tests, chiefly regarding several rings on her fingers. Near myself a hand appeared, not mortal, for a moment or two, and passing under my arm darted past my knees under the table again.

Besides some telegraphic communications very distinctly given by raps which no mortal could have simulated without detection, a variety of short observations were made through the Doctor when entranced. I enjoyed that portion of the entertainment most. It was evident to me, from my long acquaintance with the phenomena in general, that not a fifth of what might have occurred did occur, in consequence of the hostile theories entertained by the partial sceptic to whom I have alluded, and that so the entertainment of thirteen innocent persons who had never done him any harm was greatly marred by his mere presence alone. I would suggest that sceptics of this description should chiefly investigate alone with any medium, or only in company of some intimate friend, and I am sure both their time and money would be saved by so doing, while others would not suffer so much as at present.

Though Dr. Monck now gives his public seances in the light, it is a mistake to suppose that he deprecates other mediums well-known for their extraordinary dark seances. What a pity that the red light or violet light for the investigation of those phenomena is so long of coming into fashion.—Yours faithfully,
C.

November 20, 1874.

OLDHAM.—Mr. Wood will lecture on November 20.

MR. KERSHAW intends holding a meeting at Bacup on Sunday, December 13. This town was visited by Mr. Kershaw some months ago. He intends stirring up other towns in the Lancashire Valleys.

ALLEGATION.—An assertion. He who makes it is an alligator. In America, alligators are said to be thirty feet long; but transatlantic alligators, like their allegations, are carried to great lengths.—Walker.

A CORRESPONDENT writes from the far north: "There is a small company of Spiritualists who meet in my room, and one of our number reads aloud the MEDIUM AND DAYBREAK to the others." This is an instance of many in which one copy of the MEDIUM ministers to many minds, some too poor to buy a copy. The spiritual fruits accruing from such blessed work strengthen us in our task more than the donations of the wealthy.

ONE OF OUR BEST MEMBERS AND CO-WORKERS.

Mrs. Lucy A. Lamont, the wife of Mr. Archibald Lamont, of 85, Islington, Liverpool, passed on to spirit-life on Thursday morning, the 19th instant, rather suddenly, through exhaustion in child-birth.

Mrs. Lamont was one of the first unconscious mediums developed in Liverpool. About three years ago, when Spiritualism had but a name in this town, Mr. Archibald Lamont had already taken an active part in the reorganisation of the Psychological Society, and had become a partial believer in Spiritualism. His wife up to this time had been an unbeliever and an opponent, but was at last persuaded to investigate the subject.

One night, having formed a circle at her brother-in-law's house, the two husbands and their wives only being present, Mrs. Lamont for the first time passed into the trance state, her face assuming a beautiful and youthful appearance, and, speaking in the third person, she delivered an address of an hour and a half's duration, in which the spirit dealt with the facts and philosophy of the future life and destiny of man in a beautiful manner, but totally at variance with the beliefs and opinions of the listeners, the medium included, the doctrines of orthodoxy being unsparringly dealt with, including original sin, total depravity, eternal punishment, a personal devil, &c.; but, on the other hand, setting forth the ever-operative love of the Divine Father, the immortality of the soul, the progressive nature of all being, and the constant presence in our midst of spirit-intelligences.

About two years ago Mrs. Lamont was developed into a healing medium, and effected many cures of diseases amongst Spiritualists and others. These cures were achieved by a band of five Indian spirit-doctors, who controlled her so effectually that not only was the expression of the face but also the appearance of the head completely altered. Her muscular strength while under these controls was something amazing, a full-grown man being like a child in her grasp, while her powers of diagnosing disease was truly wonderful; and many friends in Liverpool can bear grateful testimony to the benefits received without fee or reward. Mrs. Lamont was not only a good medium and an enthusiastic Spiritualist, but has left behind her the savour of a good name. She was a devoted wife, a fond mother, and a faithful friend, and her removal will be a great loss, not only to her bereaved family, but to all who knew her.

The high esteem in which Mrs. Lamont was held received additional testimony at the funeral, when, as early as nine o'clock on a cold November morning, and three miles from town, a large number of friends, Spiritualists and non-Spiritualists, had assembled. The service was conducted by Mr. John Lamont, her brother-in-law. The coffin was covered with beautiful flowers, being the love-offering of her companions in earth-life. Mr. Lamont, after reading a passage from the Scriptures, in a few short sentences said nearly as follows:—

"Friends,—While we commit the mortal remains of our dear sister to the dust, we know that the spirit is risen to the land of reality and life beyond to join those loved ones in spirit-life in further search of knowledge, truth, and love."

After a short extempore prayer, the friends separated.

To the Editor.—Dear Sir,—One of my dearest and warmest friends, Lucy A. Lamont, of 85, Islington, Liverpool, passed away to spirit and higher life November 19, 1874, at twenty minutes past six in the morning. Dear Mrs. Lamont was a good and reliable private medium while in this life, and did marvellous cures by laying on of hands for the poor and the afflicted without money and without price.

When I went to my own country I was her guest, and also on my return I stopped about two months, and I never found a more noble and generous-hearted lady, as she treated me more like a mother than a stranger; and to other mediums she has also been a good friend. Her house was welcome to all mediums and Spiritualists, and a large circle of friends will miss her happy face on this world, and it is a sad bereavement and loss to her dear and large-hearted husband, Archibald Lamont, and children.

I know she will meet a host of her spirit-friends on the other side, and she will be a bright and glorious spirit, and will know the difference of both lives, as we all must expect to go there at some future time. May the bright angel-friends guide her to know the way to return to her husband and those she has left behind, and may her spirit rest in peace in the name of Holy Father God! Amen.—From her true friend,

LOTTIE FOWLER.

21, Princess Street, Hanover Square, W.

GOSWELL HALL.

On Sunday evening last Miss Keeses addressed the audience in the trance state from the words "Blessed are the pure in heart." She said, "These words were spoken by Jesus to the people of his day. Jesus taught them the religion of love. His lessons were taken from the book of God. He taught them to be pure in heart or motive, and if they were pure in motive they would be pure in action. The teachings of religion taught by the great teacher and reformer were practical, and happy would it be if his teachings were not only taught but practised in every-day life. As Christ taught the people by the things around them, bidding them to reform themselves, in like manner begin this day with your fellow-beings. Those whom you teach, teach them the practical lessons of every-day life. It is the little acts of every-day life that stamp the character for eternity—that make you what you are."

"At this period of the year some of you men of business are beginning to think about taking stock. It is wise for you to do so, but it is wiser for you to take stock of your minds. Take stock of your thoughts, of the words you have uttered, and of the actions you have performed. It is a wise plan to take stock mentally every day of your lives; it will make you more careful for the future—it will show you that there is progress to be made every day of your lives."

"Strive to do some good. There are many people talkers and not doers of the word; it is doers that shall be blessed, and not the talkers. While you have life and opportunities do all the good you can to humanity. Let the life of Christ, his unselfishness, be with you in every-day life; let his actions be your actions. Be pure in motive, just in action, decided in character. Ever remember that it is the pure in heart that shall stand, while the rich and the titled and the nobility who have no goodness about them shall fall."

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

FRIDAY, NOV. 27, Mr. Caldwell, Test Seance for Investigators, 1s.

SUNDAY, NOV. 29, Mr. Cartwright at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, NOV. 30, Mrs. Olive at 3. Admission, 2s. 6d.

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

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

WEDNESDAY, Dec. 2, Mr. Harne at 3. Admission, 2s. 6d.

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

THURSDAY, Dec. 3, Mr. Harne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, NOV. 27, Mrs. Bullock, 54, Gloucester St., Queen Sq., at 8. Admission, 1s.

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

SATURDAY, NOV. 28, Mr. Williams. See advt.

SUNDAY, NOV. 29, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.

Miss Keeses at Goswell Hall, at 7.

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

MONDAY, NOV. 30, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

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

Mr. Williams. See advt.

TUESDAY, Dec. 1, Mrs. Friehold, Rapping and Clairvoyant Medium, at 6, Blandford Street, at 8. Admission 3d., to pay for the room.

WEDNESDAY, Dec. 2, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, Dec. 3, 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. 28, 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. 29, 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. Perke'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.

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

BISHOP AUCLAND, 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.

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

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

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

HECKMOND WIKI, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

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

MONDAY, NOV. 30, 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, Dec. 1, 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, Dec. 2, BOWLING, Spiritualists' Meeting Room, 2 p.m.

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

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

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

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

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

THURSDAY, Dec. 3, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

FRIDAY, Dec. 4, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7. NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

MR. CHAPMAN'S SEANCE.

THIS SPECIAL SEANCE, in aid of the Funds of the SPIRITUAL INSTITUTION, will be held at Mr. Robert Catling's, 53, Cromwell Road, Peterboro', on SUNDAY, the 6th of December next, at 6.30 p.m. Admission, One Shilling. Friends in this district will please note, and if possible give Mr. Chapman their cordial support. One of Mr. Chapman's guides, "Jack Tomlinson," has just dictated a letter to our correspondent "Lno," in which "Jack" appears rather to admire the term "Yorkshire Relish" as applied to him by our correspondent. Those of our friends who may have the privilege of listening to "Jack's" original and quaint sayings, delivered in good old Yorkshire dialect, will be charmed with this new satellite of the spiritual hemisphere.

MADAME CELLINI'S NEW SONGS

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

MR. GEORGE CHAPMAN, TRANCE-MEDIUM, will give a Public Seance at Mr. Robert Catling's, 58, Cromwell Road, Peterboro', every Tuesday at 8. Admission, One Shilling.

MADAME GIESLER, 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 Diction 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, CALLEDONIAN 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 HAYDON**, 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-PICTURER, 2, Kensington Park Road, Near Notting Hill Gate, W.

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

ARTHUR MALTBY,
TAILOR AND HABIT MAKER,
 8, HANOVER PLACE, PARK ROAD, REGENT'S PARK.
 Established 1833.

Orders executed on the shortest notice. Workmanship and Fit guaranteed. LIBERAL DISCOUNT FOR CASH.

F. FUSEDAL, TAILOR AND DRAPER, has a splendid assortment of Fall and Winter Goods. An immense variety of Scotch and West of England TWEEDS. A perfect fit guaranteed. Everything on hand. Visitors passing through London supplied with goods on the shortest notice, at special prices for cash.—No. 8, Southampton Row, High Holborn.

Now ready,
NO. 2 OF THE NATIONAL FOOD AND FUEL REFORMER,
 ILLUSTRATED, Price TWOPENCE Weekly. See "People's Dining Hall, Glasgow," and "New Cars for Transportation of Cattle," &c., &c.
 Published by the NATIONAL FOOD AND FUEL REFORM ASSOCIATION, 420, Strand, London, W.C.

THE WONDER OF THE AGE. JUST ISSUED.
"THE TWO DISCOVERIES; OR, KEY TO PINE'S SPIRITUAL TELEGRAPH."—This Key not only unlocks the abstruse labyrinths of mathematical science, but enables every person who values the privilege to converse as freely in domestic retirement with friends in Spirit-Life as when they were on Earth; and contains a series of communications of the most intense interest, received by this new Invention; with an Engraving of the instrument. By CLEMENT PINE.
 London: E. W. ALLEN, 11, Ave Maria Lane, and Stationers' Hall Court, E.C.; also published by the author at Bridgwater.
 In substantial paper covers, 152 pp. 8vo., price 1s.; postage 2d. Stereotyped and Copyright secured.

The spiritual department contains the confessions and conditions of eight spirits, well known to the author in earth-life, who had deviated from the path of duty; also the experiences of as many more well known to him, who had performed their duty on earth, and experienced a happy entrance into the spirit-realm. The conditions of spirit-life, even their Divine unions in Marriage, are completely exemplified by this new mode. The discovery in Mathematics increases the accuracy of astronomical observations tenfold, by a process so simplified as to be adapted for the Public Schools.

The best book for Inquirers.—Second Edition, price 3s.
WHERE ARE THE DEAD?
 OR, SPIRITUALISM EXPLAINED. By FRITZ.
 London: J. BURNS, 15, Southampton Row, W.C.

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

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

MISS LOTTE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM, whose reputation is well known throughout Europe and America, can be CONSULTED on either Medical Questions or Business Affairs connected with the Living and Dead. Hours, 1 till 8. Terms, One Guinea.—Address, 21, Princes Street, Hanover Square, London, W.
 N.B.—Miss FOWLER does not receive any visitors on Sundays.

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

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

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

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

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

PSYCHOPATHIC INSTITUTION FOR THE CURE OF DISEASES, 254, MARYLEBONE ROAD.
 Efficient Healers in attendance from 9 a.m. till 9 p.m. Healers sent to all parts; terms moderate.
 JOSEPH ASHMAN, PRINCIPAL.

ELECTRO-MEDICAL INSTITUTION. DR. P. A. DESJARDIN
 —Special Treatment for Chronic Maladies and those said to be incurable. An English lady is attached to the Institution for the application of Electro-Magnetism to Ladies. Consultations every day, from 11 to 3, at 43, Euston Road (opposite the St. Pancras Station), and from 3 to 6, at 3, Little Argyle Street, Regent Street; and at the latter place also, from 8 to 10 p.m., every Monday, Thursday, and Saturday.

MEDICAL-ELECTRIC-MAGNETIC INSTITUTION.
PROFESSOR SOOREY cures all Nerve and Muscular Cases. No consultation fee. Terms moderate, by arrangement. Lessons given: Clairvoyants and Mediums developed.—12, Whitechurch Villas, Mount Ararat Road, Richmond.

MESMERISM, ELECTRO-BIOLOGY, FASCINATION.—
 "When the whole voluntary muscular system is influenced by the normal downward magneto-electric currents of mesmerism a delightful state of refreshed sensation follows. If rigidity supervenes it refreshes amazingly; as sound sleep gives new energy to the weary traveller, so this magnetic muscular rigidity conquers the weariness of debility, and restores health to even the most diseased subject."—ASHBURNER.
 Seven persons were put into this state of catalepsy by M. RIGG, at his last entertainment in the Holloway Institute.
 He can now take a few more Disease Cases in hand. Special attention given to cases of Insanity. Advice in all cases. For Prospectus or Pamphlet, send stamped envelope.—M. RIGG, 17, Pakenham Street, W.C.

MESSRS. PECK and SADLER, Trance and Physical Mediums, are open to Public or Private Engagement for SEANCES in any part of the country. Terms as per arrangements. Public Seances on Monday, Tuesday, Thursday, and Saturday, at Eight o'clock.—Address, 126, Cowbridge Road, Canton, Cardiff.
 P.S.—A SPECIAL SEANCE will be given by these gentlemen on Saturday, the 12th December next, in aid of the funds of the Spiritual Institution. Friends, please note.

MR. and MRS. E. H. GREEN, TRANCE SPEAKERS AND CLAIRVOYANT PHYSICIANS, having returned from the United States, where they have exercised their gift of Mediumship in a public capacity with great success, are now open to ENGAGEMENTS for Lecturing, Holding Seances, Developing Circles, &c. For Medical Diagnosis enclose lock of Hair, stating sex and age of patient. Prescriptions carefully compounded, under spirit-control of "Professor Hare" and the Indian Chief "Blackhawk." Mr. and Mrs. GREEN will be glad to renew correspondence with old friends.—Address, Marsh House, Brotherton, Ferry Bridge, Yorkshire.

WORKS IN PREPARATION.

MIRACLES AND MODERN SPIRITUALISM.

By ALFRED R. WALLACE, F.R.G.S., F.Z.S.
Author of "Travels on the Amazon and Rio Negro," "Palm Trees of the Amazon," "The Malay Archipelago," &c., &c.)

This new work consists of—

- I.—"AN ANSWER TO THE ARGUMENTS OF HUME, LECKY AND OTHERS AGAINST MIRACLES."
- II.—"THE SCIENTIFIC ASPECTS OF THE SUPERNATURAL," much enlarged, and with an appendix of personal evidence.
- III.—"A DEFENCE OF MODERN SPIRITUALISM," reprinted from the *Fortnightly Review*. In one large and handsome volume. Price 5s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By WILLIAM CROOKES, F.R.S., &c. In one volume. Price 5s.

Also in Three Parts, at 1s. each, and embodying the following Treatises, reprinted from the *Quarterly Journal of Science*:—

- PART I.—"SPIRITUALISM VIEWED BY THE LIGHT OF MODERN SCIENCE," and "EXPERIMENTAL INVESTIGATIONS ON PSYCHIC FORCE," with 16 Illustrations and Diagrams, proving beyond all doubt the reality of the phenomena. Price 1s.
- PART II.—"PSYCHIC FORCE AND MODERN SPIRITUALISM," a reply to the *Quarterly Review* and other critics, to which is added Correspondence upon Dr. Carpenter's asserted Refutation of the Author's Experimental Proof of the Existence of a hitherto Undetected Force, with Two Illustrations. Price 1s.
- PART III.—"NOTES OF AN INQUIRY INTO THE PHENOMENA CALLED SPIRITUAL, DURING THE YEARS 1870-73," to which are added a Series of Letters addressed to the Public Journals, describing the Manifestation of Spirit Forms. Price 1s.

A NEW WORK ON PSYCHOLOGY.

The Mind; its Capacity and Conditions." By J. HANDS, M.R.C.S., &c., &c. "On Will-ability, Clairvoyance, Necessity, Free-will, Fate," &c. Price 2s. 6d.

DR. SEXTON'S ORATIONS ON SPIRITUALISM.

- No. 1.—The Claims of Modern Spiritualism upon Public Attention. Price 1d.
 - No. 2.—How I became a Spiritualist. Price 1d.
 - No. 3.—Spirit-Mediums and Conjurers. Price 2d.
 - No. 4.—If a Man Die shall he Live Again? Spiritualism and its Critics (A Reply to Lord Amberley). Two orations, price 2d.
 - No. 5.—A Defence of Modern Spiritualism, concluding with Twelve Propositions proving that the Spiritual Phenomena can be Explained only by the Spiritual Hypothesis. 1d.
- God and Immortality viewed in the light of Modern Spiritualism. Price 6d.

SPIRIT-MEDIUMS AND CONJURERS.

An Explanation of the Tricks of all Conjurers who pretend to Expose Spiritualism: How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience. The phenomena attending Spirit Mediums are clearly defined and shown to be quite distinct from the tricks of Conjurers. Price 2d.

Preparing for Publication, an Edition of

Professor Hare's Experimental Researches in Spiritualism. Edited by Dr. SEXTON.

In handsome Cloth, price 2s. 6d. post free.

INFORMATION FOR INVESTIGATORS.

- Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.
- The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.
- Mediumship. By MRS. TAPPAN. 1d.
- The Philosophy of Death. By A. J. DAVIS. 2d.
- Mediums and Mediumship. By T. HAZARD. 2d.
- What Spiritualism has Taught. By WILLIAM HOWITT. 1d.
- Human Immortality Proved by Facts. Report of a Two Nights' Debate between C. BRADLAUGH, Secularist, and J. BURNS, Spiritualist. 6d.
- Letters and Tracts on Spiritualism. By JUDGE EDMONDS. Memorial Edition. Wrappers, 2s.; cloth, 3s. 6d.
- Report on Spiritualism of the Committee of the London Dialectical Society. 5s.
- Spiritualism as a Science, and Spiritualism as a Religion. By MRS. TAPPAN. 1d.
- Concerning the Spiritual World, and what Men know thereof. A Trance Address by J. J. MOBER. 1d.

London: J. BURNS, 15, Southampton Row, W.C.

GENUINE SPIRIT-PHOTOGRAPHS GRATIS

To the Readers of

Human Nature. A Monthly Journal of Zoistic Science, Intelligence, and Popular Anthropology. Price 6d. monthly. Annual Subscription, 7s. post free. Vols. I. to VIII., 7s. 6d. each.

Contents of September Number. Price 6d.

Two FULLY ATTESTED SPIRIT-PHOTOGRAPHS, by Hudson, gratis, in illustration of
Researches in Spiritualism. By "M. A." (Oxon.)
Chap. IV.—Spirit-Photography, accompanied by a disquisition regarding the Origin of Evil.
Dr. Hitchman on Spirituality of Soul Mathematically Demonstrated.
Poetry of Progress—Poems and Sonnets.
The Old and the New—a Rhyme for the Times.
A Curious Case.
Psychopathy; or, the True Healing Art.
The Magic Staff.
Mode of Transporting Children in Japan.
Miscellanea.

Contents of October Number. Price 6d.

Researches in Spiritualism. By "M. A." (Oxon.)
Spirit-Photography—continued.
Further Examples of Spirit-Photography.
A New Religion. By St. George Stock.
Spiritual Love: a Poem.
Poetry of Progress: Mrs. Tappan's "Hesperia."
Earnest Words on Education—Shall we do Something, or keep on Talking?
Theodore Tilton. By Gerald Massey.
Women as Women.
Higgins's Anacalypses.

Contents of November Number. Price 6d.

ATTESTED SPIRIT-GRAPH, by Mumler, given gratis in illustration of
Researches in Spiritualism. By "M. A." (Oxon.)
Spirit-Photography—continued.
"Under the Dawn;" Preliminary Notice.
The Spiritual Faculties.
Phrenological Character of H. W. Beecher. By L. N. Fowler.
Our Belief; Poem from the Italian.
Health the Basis of Individual and Social Reform.
Education for Youthful Spiritualists.
First Seance at Faucitt's, Bishop Auckland. By T. P. Barkas.
London: J. BURNS, 15, Southampton Row, W.C.

NOW READY, ILLUSTRATED. PRICE ONE SHILLING.

Every Spiritualist should read

THE FIRST FOOT IN THE HOUSE:

AN ENGLISH LEGEND; IN FIVE STEPS. Step the First: In the Old Belfry. Step the Second: Round the Weird Oak. Step the Third: The First Foot. Step the Fourth: Hither and Thither. Step the Fifth: Home.

By L. A. CHAMEROVZOW,

(Author of the "Chronicles of the Bastille," &c.)

See the CHRISTMAS BOX of the ST. JAMES'S MAGAZINE.

SAMPSON Low, & Co., 188, Fleet Street, and of all Booksellers.

Just Published. 84 Pages, Royal 8vo. Price One Shilling.

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.

"A very able plea for a very necessary reform."—*Evening Standard*.

"Mr. WITHERS has clearly and in a very able manner stated the case against our present mode—it would be ridiculous to call it our present system—of spelling. To say nothing either of common sense or of the reflections that must have occurred to every Englishman who has ever thought at all about his own language, the catena of witnesses which Mr. WITHERS gives in his introduction is amply sufficient, both in weight and in length, to prove incontestably that the sooner a radical reform of English spelling is brought about, the better will it be not only for ourselves but for the remainder of those who will constitute the 800 millions of mankind by whom, according to the calculations of M. de Candolle—no mean authority—it is probable that the English language will be spoken within a century. . . . Mr. WITHERS's work is one that shows no small research, and one that cannot fail to be of great use to all interested in a very important problem, the solution of which becomes daily more and more pressing."—*Illustrated Review*.

"Every teacher and every friend of education should read this excellent book."—*The Schoolmaster*.

London: TURNER & Co., 57 and 59, Ludgate Hill.

Liverpool: J. WOOLLARD, 54, Castle Street.

Newcastle-on-Tyne: E. J. BLAKE, 49, Grainger Street.

** May be had post free for Twelve Stamps from E. J. Blake, or from the Author, 87, Faulkner Street, Liverpool.