



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

# SPIRITUALISM.

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## Spiritual Cosmology.

### PART I.—DYNAMICS.

#### BIOLOGY.—THE ORIGIN OF DISEASE.

MRS. TAPPAN'S ORATION AT CAVENTISH ROOMS,  
SUNDAY EVENING, NOV. 29TH, 1874.

#### INVOCATION.

Our Father! Thou divine and perfect Soul! Thou Spirit of all life! Thou that from all eternity art the same! we praise Thee. The earth and the heaven alike declare thy glory; and there is no voice in the song of birds, in the murmuring of waters, in the roaring of the winds and the waves that doth not tell of thy power and goodness. There is no light and no darkness, no beginning and no ending of created things, no winter and no summer-time that is not in accordance with the laws that Thou hast fashioned. We praise Thee for the beginning of life and for that which men call death. We praise Thee for the light and the darkness, both being equal in thy sight. We praise Thee for those things which are good and those things which seemingly are evil, yet which Thou convertest to thy goodness. We praise Thee for the stages of life that are called growth, in which imperfect things attain to perfection, and those that are in infancy attain the stature of men, and those that are babes in spirit become full-grown souls. We praise Thee for all the states necessary to human life, even those forms that seem dark, since out of the darkness cometh the dawn, and men turn to goodly ways from that which is evil, and perceive in it that which is highest and best. O living Soul! as Thy light shineth in the midst of darkness, as the earth groweth, age after age, in perfection and strength, and as the worlds perfect themselves in accordance with Thy law, so may man in his feebleness, in his darkness, in his imperfections, in his pain, become real and bright and perfect, through the life of Thy love and truth. O God, the healing of the nations shall come by Thy life and love, and the promise that Thou hast given shall be fulfilled; the world that now is filled with anguish shall lift itself before Thee, and a song of joy and of peace and thanksgiving prevail when the Spirit shall be known among the children of men. Therefore do we praise Thee; therefore do Thy children in the midst of sorrow give thanksgiving; and they that mourn, and they that weep for the dead, and they that bewail the darkness of earth will lift up their voices and praise Thee. Oh that Thou wouldst send a comforter, even the Spirit of Truth!

Q. 1. I gather from the previous lectures that every created thing on earth contains within it some particle of the divine essence; that man, animal, tree, and rock are acted upon by some psychic force in combinations of magnetic and electric motion. The psychic force in man is said to proceed from within himself by the action of volition; whence does the psychic force of other animals, of trees and rocks proceed, and by what means?—A. The premises of the question asked is comparatively correct—that all substances upon the earth and of which the earth is composed are pervaded by the divine essence in the form already mentioned—magnetic and electric vibrations. That man is controlled by the inner volition of his own spirit has been stated. It has not been denied, however, that animals are also controlled by a similar but less perfect volition; but the volition differs in man to the extent of its being a complete and perfected volition, whilst in animals a portion only of volition is exercised in a single direction. When the lectures shall have proceeded to the next stage—

the origin and quality of spirit—the questioner will be answered by the definition being given of the difference between the individual human spirit and the general spirit or life that pervades the material world.

Q. 2. Is not spirit the result of the association of soul with matter; and is not mind the sole mode of expression by the soul when in this spiritual state?—A. Spirit is not the result of the association of soul with matter, but spirit is the primal expression of soul. Mind is the result of the association of soul with matter; and spirit, in the term that we employ it, is but the expression of soul in its varied forms and in every direction. Mind, however, in its form is the result of the connection of soul with matter.

Q. 3. Are not thought, volition, action, the successive stages of vibration resulting from the primal impulses of the soul acting on spirit, mind, and matter?—A. Most assuredly; but the questioner only asks what has been stated in the lecture.

Q. 4. Is not life dependent upon the continuous action of the soul through spirit on matter?—A. Life in the body, or typical body, is dependent upon the continued action of the soul through spirit or matter; but primarily life, so far as the spirit is concerned, is not dependent upon any such action.

Q. 5. Are we not as often led to think and act in consequence of the example or influence of our surroundings as by the action of the impulse of the soul?—A. This question, of course, goes very profoundly into the primal impulses of the soul. It has been stated that there are some persons that very rarely have a primal impulse, that are constantly controlled by surrounding circumstances, whose soul has no adequate control on their physical organisation, and whose actions and thoughts in daily life depend largely upon the vibration of thought or mind of those with whom those persons come in contact. In the more imperfect developments of humanity this is almost entirely the case; but as the soul comes more and more into perfect contact and control with the body, the volition becomes centralised, and the individual expresses his or her primal impulses instead of the remote secondary impulses that surround him or her in daily life.

Q. 6. Does the control mean us to understand that no anæsthetic can be used that will do the part of a wise mesmeriser, as the questioner has been told that there is?—A. There are anæsthetics that are sufficiently light and ethereal in their quality to answer physiologically the purpose of the wise mesmeriser if administered by a properly directed mind. In that case the administrator—taking the case of the wise mesmeriser—will establish through the anæsthetic a suitable mesmeric condition; but without this there can be no anæsthetic that can take the place of wise and judicious mesmeric power.

Q. 7. The questioner wishes to ask the control whether a proper anæsthetic administered under special disorder does not tend to ameliorate pain, and consequently to bring about a more speedy convalescence. Familiar anæsthetics, the questioner supposes, does not imply that an anæsthetic cannot be used that would take the part of the judicious mesmeriser, &c., as mentioned last Sunday evening.—A. The question was answered in the answer previous.

Q. 8. Am I right in thinking that thought, being the product of the brain, is matter, just as the scent of the violet is so; and that the spirit uses the brain to produce thought, just as it uses other portions of the body to produce blood, and so on?—A. The questioner is not right in thinking that thought, being the product of the brain, is matter, just as blood is the product of the body. Thought is a vibration, not a substance. It performs the functions of a substance by employing substantive nerves to produce what is called force; but thought is not matter; it is simply that which acts upon matter through motion; and that is the result of mind

acting upon the functions of the brain producing minute vibration. There is no substance of thought, but only a vibration of thought.

Q. 9. In last Sunday evening's discourse you spoke of the magnetic poles of the viscera being situated in different parts of the body, viz., the magnetic pole of the lungs being the cheeks, that of the stomach being the inner portion of the arms, &c. How are these several organs connected with their magnetic poles?—A. By the magnetic currents, of course. Every magnetic centre implies a circle. You are familiar with the fact that for every magnetic or electric circle upon the earth, or even in the body, or even in the polarisation of light, there must be a centre or a pole. The vital organs, therefore, constitute the centre; and if you will make the base of the brain the centre of a circle, and draw repeated circles one outside the other, you will find the exact location of every vital pole in the human system; the line of the circle will cross in its various parts the precise pole that belongs to the vital organ through which the other portion of the line passes. This is the result of the fact that Nature in her angles or portions of circles, as well as in the circles themselves, always describes certain lines, and in a perfect magnetic and healthful condition the human system is always acted upon through the pole, and not through the magnetic centre. This is done by the magnetic currents that create or act upon what is called the sympathetic portion of the nervous system, producing sympathetically in the pole or from the pole of the vital centre an action, instead of upon the vital centre itself; and as a sympathetic action is known to take place between one member that is afflicted and another, as between the two eyes when one is afflicted, or between two ears when either is afflicted, or between similar sets of nerves in the limbs, so, when the vital centre is affected, the pole of that vital centre which, of course, sympathises with the current carried along the nervous system, responds more immediately with the vital centre, or, perhaps, I may add, with the inner structure of the nervous system; and those that heard the suggestions previously made in a discourse that the nervous system conveys the various magnetic and electric vibrations to certain members, will understand that the magnetic and electric currents supply the polarity of these members.

Q. 10. Are the disadvantages attending the aggregation of diseases in hospitals, not counterbalanced by the facility of extending skillful aid and treatment, and of prosecuting the study of pathology under those circumstances?—A. Technically, yes; in a humanitarian sense, no. The aggregate amount of suffering may add to the technical knowledge and the technical methods of applying that knowledge to the treatment of disease; and when knowledge is so far extended, and when diseases are so far understood that the application of the treatment of them shall not be in the aggregate, but in proportion to the individual needs and requirements of the suffering person, then these disadvantages will be considered as just so many inducements to the acquirement of technical knowledge, since, of course, it is to the advantage of those studying any department of human suffering to have every facility for doing so.

Q. 11. If the best magnetic position of repose be from north to south, would not the opposite condition for electric persons be from east to west, or west to east, instead of south to north, as stated, as all electric force is manifested at right angles to the magnetic?—A. Certainly not; since what the electric person requires is *non-action*, instead of action. And as the temperament of the electric person causes too great tendency of the particles to the brain, so the position from east to west would rob the brain of vital warmth, producing a lack of healthful life. Therefore, the true position is for the electric from south to north.

Q. 12. By what characteristics may the magnetic and electric temperaments be discriminated, to the end of availing of the best conditions?—A. Some suggestions were given in a discourse upon that subject. Usually magnetic persons are known as *bilious in temperament, possessing dark hair and eyes, and a certain degree of choleric or bilious temperament*. But this is not at all times an indication. There are magnetic persons of opposite temperament; but in such cases they are persons endowed with an unusual amount of physical or vital life. Electric persons are generally fair and nervous, characterised by a *light complexion—not florid or red, but very light*. These persons are generally electric, but sometimes are not so under special conditions, while the sanguine or vital temperament is either magnetic or electric according to the degree of vital circulation in the nerves. Persons can determine when their system is relatively magnetic or electric by watching the fluids or conditions of the atmosphere. You are in an electric condition when the changes of the atmosphere affect you; if a thunder-storm approaches and you feel oppressed or heavy, and have pain in any portion of the body, especially in the head. You are in a magnetic condition when the atmosphere does not affect you. You are in an electric condition when high altitudes affects you, producing too much stimulus and causing sleeplessness at night. You are in a magnetic condition when high altitude affects you so as to induce a desire to sleep. You are in an electric condition when, at the sea-side, the atmosphere of the ocean induces sleep; you are in a magnetic condition when the atmosphere of the ocean produces heaviness and a lack of vital energy. By watching carefully these conditions, and knowing the distinguishing features of temperature, you will be able to understand it.

Q. 13. May human volition withdraw life from its own physical organism, in the sense and to the extent that a man can kill himself by taking thought so to do?—A. To a very great extent it has been done; but the wise, having sufficient knowledge so to do, would not therefore avail themselves of that knowledge. There are instances where persons have gradually exercised this volition,

and have thereby produced weakness, debility, and finally death. All forms of melancholy, monomania, and hypochondria belong to that class of disease in connection with volition. By volition, or powerful control over the body, there is no doubt the individual could suspend at will the respiration of the vital circles and cause the withdrawal of the spirit from the body. It has been done in the case of martyrs, and of persons subjected to imprisonment and cruelty. They have preferred this method of death to the long method of torture inflicted, for instance, by the Inquisition, or by other methods.

Q. 14. In the MEDIUM it says that the complementary to yellow is blue. Is not that a mistake?—A. No.

The CHAIRMAN: As an optician I can endorse that.

#### ADDRESS.

I need not say, friends, that the questions have given me much pleasure; because, where there is enquiry there is sure to be some prosperity. My subject this evening is "The origin of Disease." If I were a theologian I would say "The origin of Evil;" but since I am not a theologian, and consider all things from the standpoint of the physician, I will say "The origin of Disease." For if we begin at the outermost portion of the human structure, and investigate all forms of human suffering until we come to the innermost, I find no dividing line between mental suffering and physical disease; I find no dividing line between those forms of suffering that are attributed particularly to physical causes, and those forms of suffering that are attributed especially to mental causes. I find nothing to lead me to suppose that disease has a positive, aggressive, distinguishing feature of existence, or is a primal condition of mankind, or is anything but a negative condition—the result of the imperfect action of the mind upon the human organism and surrounding circumstances. To the investigator of nature matter has filled all things upon the earth, and every organised body is in a state of transition or growth. Nothing is complete, nothing final. Whatever belongs to the future development of the planet, the present is not what it was ages ago; and in every organised or created thing there is a perpetual and continuous change. This is why I have denominated this portion of the subject dynamic; because, notwithstanding the somewhat fixed nature of matter, really matter is the only movable substance in the world. I consider, therefore, that disease is that condition of growth in nature which intervenes before perfection is obtained. I consider disease to be either negative or positive in its cause. I consider it to be either the result of a lack of that vital force which I have endeavoured to define in preceding lectures, or a superabundance of that vital force; and I consider that all diseases may be classified into these two forms—not even excepting diseases that are considered malarious and contagious. I believe that matter unaided, uninhabited, unimbued by spirit, is disease itself. I consider that spirit is life and health. Wherever mind or spirit inhabits matter, it must contend with it, and until matter becomes fairly and finally subjected, spirit must be aggravated and annoyed by matter. All the elements of nature, every substance that has organised form and shape, is struggling against this aggressiveness of matter. Mind, however, being aggressive, gradually vanquishes matter, so that the earth—the most ancient of all sufferers with which you have any knowledge, groaning and travelling in pain, yields every age to the renovation which that pain and suffering has wrought by renewed conquests of mind. My friend, Dr. Franklin, in watching the magnetic and electric currents of the earth, declares that if the earth were animated by a living spirit of an identified form, it could not more fully typify the individual sufferings of man than it now does, since its various stages of growth, of geological development, the sublimity of its wonderful conquests, amount to the struggle which the soul has with the body to shape its thought.

And perhaps in those discourses in which we shall treat upon the spiritual nature apart from the mere organism that you call yourselves, there shall be ideas that shall give to you some knowledge of the surpassing effort and power of spirit over matter, unaided by the temporal forms which clothe humanity on earth. Disease which in its nature in ancient days was considered primal is now known to be secondary; and all forms of disease are, relatively compared to health, merely as darkness is to light, or as cold is to heat. Since the vital forces are kept up by what is known in medical science as heat, and since heat has its origin in, and also causes the proper distribution of the blood and of the electric and vital action upon the blood, and since a superabundance of heat produces fever, and a superabundance of cold, or a negative condition produces its opposite, then I may define disease either as the too great prevalence of magnetic or electric particles in the human system, and the lack of proper distribution of those particles through the nervous portion, or through the various distributing elements of which human life is composed. We have met and vanquished many evils which, in ancient days, were considered incurable, and various forms of malady that were the result of human aggregation have departed through proper sanitary measures. And whereas in time gone by disease was considered the presence of an evil spirit, it is now known to be simply the lack of knowledge concerning the vital elements which surround man, and of which he has the primal control if he will.

I assert that no disease is so insidious that it may not, by proper training, be warded off, and that which is termed disease is only so because of the negative condition of the human spirit and its lack of knowledge and thought upon that subject. Water, air, fire, are destructive elements in nature, but the primal motors of life-giving and life-distributing elements. These, taken into the system without knowledge, encourage and invite disease. Taken into the



Man's knowledge they promote health. Man's knowledge on this subject advances in precise proportion to his familiarity with the laws and vital functions that connect him with the outside world, and disease departs in precise proportion as the spirit of man, gaining control over external substances, applies them to his use, and does not neglect or abuse them. The disease is aggressive being removed from the mind constitutes one of the chief and most controlling powers over all form of man suffering. In all afflictions of humanity there are two forms of diathesis—either that which is negative, and therefore in its agency has no power of resistance with it, or that which is positive and therefore produces disease or too much energy within itself. These persons who, being negative to disease, have in their systems all kinds of nervous complaints, are afflicted with neuralgia, with various sufferings of the nervous system, are so because of their lack of resistance to the particles that act vigorously upon the nervous system. Those persons that are afflicted with fever and inflammatory diseases are so afflicted because they generate too much vitality and do not expend it adequately and judiciously in their daily life; hence the heat which comes, when it is encased too long within the human system, is not allowed to escape. Pure oxygen coming in contact with the vital current of the body and giving it life, is exhaled in the form of carbonic acid gas. If this can be generated more freely than it can be exhaled it produces of course a poisonous effect upon the system, and disintegrates the vital particles which would continue to give blood. Those distributing functions, which are carried on regularly and promptly when the mind and body co-operate in connection with the outward nature, are carried out imperfectly when, in any direction, there is injudicious use of the strength with which Nature stores us, and which the individual itself may acquire the power of storing up in the laboratory of the human system.

It is said that disease and death were introduced into the Garden of Eden in ancient days through the Serpent. It may be that this is a deeper meaning than modern thought or rationalism ascribes it, since the craving of the mind to acquire knowledge tempts beyond the power of physical endurance, merely for the sake of acquiring knowledge. And if there be a Garden of Eden, and if there be a serpent in that Garden of Eden to-day, it is that temptation which prompts the spirit to imagine that the body can acquire everything for the sake of acquiring the knowledge which the spirit is for ever striving to acquire. The primal reason for all these inadequacies is because there is no judgment in the spirit in its usual sense of that term—that is, there is nothing by which the spirit can measure anything except itself; and since it does not weary, and does not become exhausted, and has no need of rest, and takes itself no rest, it is most difficult for the spirit to accustom itself to a mechanism that becomes weary and must needs wear out and employed constantly in the service of the mind.

Primarily, therefore, disease is the result of the difference between spirit and matter; the result of the lack of understanding the intuition of the spirit and the lack of power in matter to elaborate it excepting after the spirit has inhabited the body many years. The pursuit of fame or knowledge, the daily routine of the extravagant exertions which people make with reference to any particular mental aim or object, the lack of consideration of limb or member when fatigued, the unceasing labour and that is given to the nervous system without thinking that it will tire and require sleep, the lack of knowledge on the subject of the rays of light upon the vision, of the action of polarised light on the nervous structure, all lead to the introduction of serious and constant encroachments of disease. But here is the spirit endowed with all faculties of power and of thought, being avenues for expression, restless, for ever on the alert, giving a mechanism over which it has the almost entire control; and in itself, owing to the indestructible nature of soul, is the final cause of the introduction of disease into the world; and when it shall become the special object of human knowledge to precisely the amount of light, of heat, of nourishment, of the quality of food, of air, of clothing, that are adapted to the particular form of the human body which the spirit inhabits, there will then be a complete conquest over disease. The chief and primal thing to be considered is that the nervous system is so delicate in its structure and nature that long disease makes any appearance upon the face or frame the nervous structure is wearing out. The primal thing to be considered is that the point where the spirit and body meet is so delicate and fine a point in substance and in matter that the slightest breath affects it, and sympathetically affects the whole structure of the body.

I have treated of mental maladies somewhat; I shall go deeper tonight, and declare that the point of origin of all disease is not where any known form of matter takes its place in the human structure, but in those ultimate and finer particles which the slightest variation of temperature or the least change in the electric currents of the earth affect. The slightest change in the emotions of the mind produce immediately either pain or pleasure, life or death of certain innumerable atoms connected with the psychic and nervous forces. An emotion of anger, sweeping over the human system, destroys in an instant the accumulated vitality of twenty-four hours. A current of joy sweeping over the human system supplies, sometimes, the life that has been gradually waning for years. It is because the encroachments of sorrow and of any emotion antagonistic to vital life produce a gradual depolarisation of those minute particles that convey the life-current along the human system; and these less and less will respond to any thought or wish

of the mind, until at last the nervous structure gives way, the body and the mind take alarm, and the physician is called in. But the true physician is he who, probing the sources of disease, finds that any lack of mental balance, any too great impulse in any one direction of passion or pleasure destroys the vitality which months cannot restore, and who asks his patients to remember that the body is not the spirit, and cannot endure everything. The child that is gorged with food is taken violently ill; the child that is allowed to play in the neighbourhood of miasms absorbs those miasms, the thought not being accustomed to control the body. The child that is all the time hampered and in fear becomes the recipient of disease because of its negative condition; but the healthful, buoyant, active child, breathing a right proportion of free air and taking proper food, would never become ill until the encroachments of the spirit made study or pleasure cause the nervous system to give way. There is no such thing in the great economy of nature as a visitation by Divine Providence of disease for special and specific purposes as asserted by theologians; but, according to the compensating law of nature, as experience brings wisdom and sorrow belongs to experience, so the world may be benefited by that which seems to be a great calamity. Just in proportion as sanitary measures are adopted in mind and body disease departs from the world, and the plagues in Egypt are no more a mystery than the pain in your finger. Those countries and nations that have been periodically visited with epidemics were not under a special visitation, but they were so afflicted because certain conditions of atmosphere and soil emitted poisonous gases antagonistic to man; and when man achieves the wonderful knowledge of dispersing those poisonous antagonistic particles, he then becomes master of the desert and the plain, of the morasses and the wilderness, of the swamp and of all places that seem to destroy his physical life. Not only is this true, but if each special individual malady could be traced either from an ante-natal cause, or from a cause that has grown out of continued neglectful practices connected with the nervous or muscular system, then the desired object would be attained. But as the muscles are least sensitive, so the nervous and psychic globules of the body are most sensitive; and just in proportion as the organ of the body is sensitive, so is it connected with the minuter fabric of the nervous system. There are persons who use their eyes in a minute occupation for eight, ten, or twelve hours every day. This may not produce at first any palpable disease to the eye or any diminution of the power of vision, but as the eye is the most directly in contact with the nervous system of any organ of the body, so, wherever the eye is fixed for a longer period of time than can be healthfully maintained, the whole nervous system must suffer. The gradual and constantly increasing and baneful habit of reading and writing and performing mental labour by artificial light, the various and almost multitudinous abuses in this direction would alone account for nine-tenths of the nervous maladies of mankind.

The air is not more important—not so important in its various proportions of oxygen and vitalising gases—than the kind of light in which men live. Various experiments have been tried, by which certain divisions and kinds of light become important in the culture of plants and animals. If human beings would study this, they would find that if a shade of green gives rest and repose to the system, and a shade of red light irritates and aggravates the nervous system, so a shade of violet light, subdued about the room you constantly inhabit, would give a healthful growth to the nervous system, and a vitalising strength to those that are suffering from nervous diseases. By the application of this treatment, those minute particles of matter which surround every individual would be restored or polarised to their original condition without the intervention of any grosser form of medical treatment.

But if, in this one direction, so much can be said, what shall be said of the food you eat and the clothing you wear. Each particle of food bearing with it nutrition or poison to the human system, and each ultimate globule of that particle being either antagonistic or acceptable to the structure of the nervous system, is distributed through the blood. Why, there is more disease and suffering in the world from over-eating and improper food than from starvation. There is more suffering even than from that greater aggravation of evil—intoxicating liquors, because this evil is general, is universal. The mind, regardless of the body, imagines that everything which it desires for the sake of curiosity or novelty, or change, to investigate, can with impunity be taken into the stomach. The epicure prides himself upon the number and variety of dishes he can endure, instead of taking only what his system requires for nourishment; so that, with the improvement that has taken place in culinary art, there has come also to be a baneful influence of constant and educated poisons gradually encroaching upon the human structure, and taking away its power of resisting disease. If the amount of care and toil that is given to the surplus food of the human body were bestowed upon the study of the human structure and its various organs, thousands that groan in servitude and die beneath their weight and the burden of toil would be uplifted. I speak thus because primarily that food which is taken into the system comes into most direct contact with the vital functions. Of course, a well-regulated or well-balanced mind refuses or rejects a surplus of food, as it does a surplus of anything, but those who are not cultured in mental power, and who have not learned the art of controlling the physical body, gradually allow the body—which is an excrescence when it thus controls the spirit—to control and dictate the occupation of nearly every hour of the twenty-four.

Persons of strong magnetic temperament should abstain from food

that contains a very great amount of heat, and should take instead food that is filled with acids and cooling substances; while electric persons should invariably take as much carbon in their food as possible. Hence, magnetic persons should live almost entirely upon fruit as a vitalising element of life. I shall treat in other discourses of these things, but I only suggest them now to show that each person and type of person finds upon the earth that which is adapted to his or her organisation. Instead of selecting from the superabundance of what nature has given, persons imagine that they must partake of the same kind and quality of viands as those of opposite temperaments. The magnetic and the electric, the sanguine and the lymphatic feed upon the same food, and expect to be nourished, while it is well known that that which is vitalising to some is poisonous to others. Take, for instance, the simple article of cheese, which, to the epicure, forms so important a part of diet, and which, in certain stages, conveys into his system more than is required for actual vitality—the magnetic person should never partake of it, the electric person very rarely. Take the fruits that grow in such abundance upon the earth, and which the whitening sails of the ships of every nation can waft to you from every clime. These are rejected, and animal food is, instead, taken in such abundance as to produce an undue amount of heat in the system, and nitrogen is taken into the muscular structure of those who would require carbon instead.

If every article of food were subject to chemical analysis, and the structure of every human being known and studied chemically, then the food would be decided upon which would be most suitable; and, thanks to the power which the spirit still holds over the body, there are those that always know, when they partake of food, which is injurious. It then becomes a moral question that they are responsible for and must account for, if they can, to their own consciences.

Then I would say as to the matter of dress that those things which are most useful are either rejected because they are not sufficiently splendid, or are not understood because of their texture or quality. For every specific form of temperament and constitution there is a specific form of clothing required.

In respect to apparel, I have only to say that some persons wear clothing that is all the time producing a weight and load upon them, even though it be not heavy, inviting disease; whereas, if they were clad in a suitable raiment, any disease in the atmosphere would not, in certain conditions, be so readily absorbed into their system. Magnetic people should always wear silk next to their persons; electric people should wear woollen fabric next to their persons, and so array themselves as if possible, to invite those elements which are most deficient in their systems. As a magnetic person requires to retain all the electricity in his system, he must prevent any of it escaping by wearing a fabric which is a non-conductor; as an electric person must always retain the magnetism in the particles, and receive as much more as possible, so wool, which is magnetic, should be worn next the person; and, so far as the costume will allow, each individual or person should clothe himself or herself with a view to their health. I have nothing to suggest as to the form of raiment, and as to the quality and the quantity of it. Each individual can in this respect choose for himself or herself. You may, however, notice that when your clothing takes off more electricity and magnetism than you can possibly receive from the atmosphere, you may be exhausted by wearing a superabundance of clothing, which is too nearly like the magnetic state of your own system, and from which you receive no vitality and no strength. I will, however, now enter upon that other portion of my subject, which is, of course, more intimately connected with the spirit itself.

I say that primarily all disease and malady—and in this I include moral as well as physical disease—have their origin in the derangement of the particles wherewith the mind immediately acts upon the body. And I state, also, that for all moral diseases there are adequate remedies, as there are for physical diseases. Since in nature there is no acid without its complementary alkali, since there is no poison without its adequate antidote, and no disease without its specific remedy, so in the moral nature there is no lack of power and no disease without its adequate and efficient and applicable cure. Intemperance, the greatest malady of this century—partaking of the nature of mental and physical alike—has its specific and distinct remedy, as easily applied and as readily understood as the solution of the simplest problem. Yet in this great and enlightened age there are none bold enough and daring enough to suggest the remedy. Each individual afflicted with either an ante-natal or hereditary tendency, or a cultivated tendency, to this disease must be, and should be, immediately removed from all contact with the tempting spirits. There are asylums for the cure of intemperate persons, in which efficient and successful measures are adopted. If a man is blind, he willingly avails himself of the means of cure; or if his arm is broken he accepts willingly the shelter of the nearest hospital. But if he be infirm in this one direction, he does not willingly place himself under treatment, because, as it is the bane of human society, it will be considered a crime or a vice instead of a disease. Intemperance is a disease, and should be treated as such, should be compassionated as such; and all who are intemperate are as much subjects for medical treatment as the man who is suffering from a rheumatism or from sciatica. You sympathise with your friend that has a headache, you may pity and commiserate the drunkard, but you still turn back upon the pharisaical idea that he is in some way culpable. So is the one that has the headache. If there is responsibility in one case, there is in the other. Either all disease is crime or all crime is disease, and should be treated as such. If there were

any places open in populous cities where prussic acid could be obtained without stint, or where any form of injurious substance were held free of access to all who could purchase it, the whole moral and social influence of the community would rise up in indignation against it. But here is something that is as insidious a poison, as injurious as a moral pestilence, and as fatal, yet the law cannot touch it; and the leaders of the spiritual welfare of the people turn their backs upon it.

If a man has grown weak by lack of power, either before or after his entrance into earthly life, it is the duty of the community to strengthen him, by providing crutches for the one that is lame, a staff for him that is blind, and a guide as well; and the door that swing on gilded hinges should be closed if one-fifth or three-fifths of the community cannot pass them without entering.

They say it must be a matter of individual reformation. So it must; but if there is a precipice here, you must warn people of the danger, and gradually they will accustom themselves to avoid it; you do not allow them to learn the danger by falling into the pit.

I speak of this evil because it combines the moral and physical aspects of disease in the opinion of the world. I do not consider it any more combines them than any form of disease that affects mankind, than those diseases or mental maladies that fill our gaols and penitentiaries. I call crime disease; I do not see that there is any other word to express it. I say there is a specific in the moral world for every deviation from that which is healthful and right, as there is a specific in the material world; and the diseases that afflict the mind and take away the moral consciousness, and leave the world morally and physically blind, seem to me far more intense and insidious in their workings than even the physical diseases against which so much science and learning and erudition have been brought to bear.

But where is the professor of psychological disease that will venture to point out the causes and nature of these mental maladies? Cholera can be traced in its epidemic and even its sporadic forms, certain forms of growth in vegetable or animal life where it finds sustenance. Typhoid fever can be traced to the peculiar corruptions and form of animalculæ that cannot decompose in substances; but who has ever told of the animalculæ of intemperance, or the peculiar form of moral insect that flutters around the dens in your crowded cities? Who has ever told of the certain kind of atom that is incarcerated in the infant germ of him who shall be the murderer of his kind? As ambition is one of the forms of disease that lead to wholesale murder, so the homicide has his specific form or origin in the diseased functions of the mind.

Looking upon the world from this standpoint, I say that the great passion and crime of the world, traced to its primal source, becomes the subject of profoundest scrutiny and philosophy in the mind of the true physician; and the time shall come when the healer of mind shall take his place beside the healer of the body, and the poor victim, shrinking away in consumption, with hectic flush on the cheek, shall be found to contain the germs of mental malady that, perhaps, long years ago took vital hold of the nervous system. The man of the world who is stricken down with paralysis ere he reaches middle age, is the victim of a consuming flame that drives four-fifths of the world to madness—a kind of madness that Christ himself saw and revealed and healed. (Matt. v., 27 and 28.) There is no greater disease than that which dares prey upon the thought and imagination of the misguided mind in connection with the physical world. The disease already named more than any other, makes the appetites control the system, vitiates the control of the spirit upon the body, and blurs the blots out finally the lustre of the soul that is made to adorn and beautify the earth.

He is the true physician that looks upon the criminal in the dungeon-cell and the man in the agonies of physical suffering alike with a feeling eye, and says to the one as to the other, "Thou art the victim of a misguided will, of a lack of knowledge upon the most vital elements of life."

With this knowledge shall come the healing balm and panacea. I state, therefore, that all these afflictions to which mankind have been told that they are heirs may be swayed, governed, controlled, uprooted by the primal knowledge of the relation of the spirit to the body; and so may the will hold away and govern so that he who is diseased, he who is sinful, and he who is filled with what the world may call crime, can be healed when the Master Spirit, who possesses all knowledge and all gifts, shall add the earth and clothe the world with his life and healing.

#### POEM.

"I will plant the Tree of Life,"  
Said God, "in the garden of earth;  
I will water it with my love;  
And the soul that, alive from its birth,  
Shall enkindle the roots of the tree,  
Shall be my divinity."  
And the Tree of Life it grew,  
And its roots ran deep in the ground,  
And its trunk contained all strength,  
And its branches above and around  
Wove a perfect and fruitful tree,  
God clothed with divinity.  
O wonderful Tree of Life!  
That beareth the fruitage of death,  
Thou life and thou death of the soul.  
Holding each in thy wonderful breath;  
Who made us the tree that its leaves  
May hold life and death in its sheaves?

## O beautiful Tree of Life!

Thou art nourished from blood and from tears,  
From the groans of the passion of years;  
For thy roots and thy trunk have grown strong,  
And thy limbs have grown right and grown wrong,  
And thy leaves are the prayers of all kind,  
And thy blossoms are blood-red as wine,  
And thy fruit is their bane and their hope,  
And all blessings and cursings are thine.

## O beautiful Tree of Life!

Thou dost o'erarch the earth with thy green,  
And within thy whispering boughs  
The form of sweet beauty is seen.  
And hath it not whispered a peace  
And a promise to all the drear world,  
A subtle, a sure swift release?

O beautiful leaflets uncurl'd,  
That bear in your breathing the balm,  
That shall give the world its sweet calm.  
Life and death it has planted on earth,  
And it groweth with growth of its soul,  
When the storm and the tempest it rides,  
And its power has subtle control.

Hast ever heard that the dove  
And the serpent in spirit are one,  
And God made the thing that doth harm  
As He maketh the splendid bright sun?  
It is life when its breathing is known,  
And its pulses beat slowly and sweet;  
It is death when the winepress alone  
Is trod with the thorn-pierced feet.

O earth! thou shalt grow glad and strong  
'Neath this wonderful, beautiful tree,  
As God's soul hath promised so long,  
'Tis his image—Divinity.

## THE PHILOSOPHY OF SPIRIT-FORMS.

To the Editor.—Dear Sir,—The MEDIUM is a tribunal where all honest opinions are fraternally admitted, and this principle, in its extended application, tends to give it that stamp of impartiality which cannot fail to increase the confidence of those who seek the truth without prejudice. I hope, then, that you will accept the reflections which I submit to your readers.

The discussion with regard to the materialisation of spirits is warm, and the hot disputes that have taken place after the seances of Miss Cook and Miss Showers show the importance that is attached to them. The scientifics are determined to discover in science the secret of the enigma, while others less absolute, finding it difficult to give a scientific explanation to such phenomena, consider it wiser to confine themselves to their statements of facts without committing themselves to the hypotheses, more or less plausible, which are offered in explanation. I think with them that the comparison of a great number of facts will throw light on the subject. It is only by the multiplicity of examples that one is able to correctly classify one's facts; and it is only in comparing all the apparitions, in carefully noting all particulars, in remarking all the incidents, that we arrive at the knowledge of the law which produces them, whence a classification can be made.

As yet we are but on the threshold of our subject, but every day furnishes us with some fresh detail. It would be unwise, if not rash, to ascribe to our facts a positive cause or a scientific *modus operandi*. We are nevertheless in possession of some precious data, and perhaps the thread, however thin it may be, will lead us by some unforeseen route to a knowledge of the truth. For example, it cannot be denied (although I am not aware that science has explained this, any more than it has the other phenomena) that our soul has the faculty of reproducing its image momentarily, outside of the case through which it usually manifests itself. Examples of this are so numerous that I should be abusing the space you grant me were I to quote them. On these occasions the body is in a state of partial catalepsy, or lethargic prostration, more rarely of ordinary sleep, while the soul causes the entire individual to appear (often at a considerable distance) alive, moving and talking. There is, then, a double, for one part of the person is actually lying down asleep, where everyone can see him, while the other part of the same individual is just as really visible elsewhere; thus forming, in appearance, two perfectly distinct entities. The link which unites them, we are told, is a fluidic cord, by means of which the soul sustains life in its ordinary envelope, while temporarily materialising its *perispirit*, or interior spiritual body, it carries its action beyond its usual sphere, and thus performs useful acts often necessary to its mission. We have incontestable proof of the faculty which the soul has of acting upon matter, and forming a concretions beyond its ordinary property. It is, then, not impossible that the soul of the medium, using a power which is developed under spiritual influence, may be capable of producing the phenomenon of the double, with all the gradations of condensation and dissolution, noticed in the experiments hitherto made. But it is quite as logical to believe that the spirit who uses the organs of the medium (whether mechanically or intuitively) to give his thoughts; can make use of these same organs for the purpose of a superior manifestation. This would at once account for the resemblance, inasmuch as the image presented must necessarily recall that of the medium, since the fluidic interior body is the purified copy of the exterior envelope, which serves as a mould. This interior body is nothing more than an instrument in the hands of the spirit, but it is still the medium's body, and this is why "John King" resembles Williams, "Katie" Miss Cook, and "Florence" Miss Showers. It is none the less the spirits of "John King," "Katie," and "Florence Maple" who converse with the circle, and who produce the phenomena, for they have only taken from the medium the substance necessary for the manifestation. The dissimilarity can also be explained. The spirits are not satisfied with borrowing from the medium the elements necessary for their manifestation; they draw largely upon the organism

of all those who compose the circle, and as the organisms are naturally unlike, the amalgamations of these differences effect a modification in the exact resemblance of the spirit with the medium, who can be perfectly honest notwithstanding that the spirit is an exact counterpart of himself. The operation will have been conducted by a spirit; all the moral parts and intelligence will have belonged to the spirit, the medium having only furnished the material part indispensable to the manifestation. In fact, one will have been talking with "John King" or "Katie" while only Williams or Miss Cook have been seen. What remains to be studied is, then, the law of the double, which is the key to the phenomenon. This faculty appears to be one of our attributes, independent of the actual phenomena of apparitions.

F. CLAVAIROUX.

## MATERIALISATION AT NEWCASTLE.

To the Editor.—Dear Sir,—Yesterday, being in this town, I thought I would attend at the Spiritualist Society's rooms and see what they were having at their 7 p.m. meetings. When I arrived there I found a group had gathered, all strangers to me save Mr. Blake and the medium, Miss Fairlamb. In course of conversation it was suggested that we should sit for materialisations of the spirit-form, if such could be obtained; this was accordingly agreed to by all, and of what I saw and heard I will now give you

## THE ACCOUNT.

Eleven persons (three of whom were females) formed themselves into a quarter-circle, reaching from one end to the side of the room in front, and distant about eight feet from the cabinet, which was in the corner we had thus closed in, and was constructed by a bow stretching from one side to the other of the corner of the room, about eighteen inches below the ceiling, from which hung dark-coloured drapery; inside the cabinet was a small pillow no larger than a sofa cushion and the same shape, about ten inches in diameter and two feet six inches long, also a mattress; these were for the medium to recline on. There appeared nothing to cause a doubt in the mind of a stranger save a large door at the back or rather side of the cabinet, which I thought might lead to another room or staircase-landing, but I then said nothing about it, simply intending to observe closely all that occurred. The medium entered the cabinet, the gaslight was turned down, but was still high enough for me to see the time by my watch, we took hold of hands and commenced singing, during intervals of which we received communications by rappings inside the cabinet and through the medium entranced, who spoke, all of which purported to be from the spirits who were at work to give us some palpable evidence of their presence. One message through the medium from "Cissy" (her guide), was addressed to Mr. Blake, and referred to a wish she said he had expressed at the morning meeting, to see the spirit-form and medium both at the same time, which evidence she said she would try and let us have now if she could. This announcement was received with subdued but intense applause by all present, or a majority of them, for who does not know that everybody wants to see the medium and spirit at the same time at this kind of seance. Presently a small white form presented itself, moved about close to the cabinet, and retired, to return speedily, carrying the medium, whose head was projected forward through an opening in the curtains, about three feet from the floor, with hair hanging down and face uppermost. In this position she was lowered to the floor two or three times, once resting a while, with the light of the gas jet shining full upon her face, which was distinctly recognisable, and to make it doubly sure she was coughing and breathing heavily, as though convulsed with shivering, distressing symptoms racking her frame throughout, the small white figure standing by the side of her all the while this was being done, and open to the gaze of all present. The medium and figure withdrew into the cabinet again, and after a while we heard her speak, still entranced. I asked her how was it that I could not see any head on the figure? She replied, "It was because I (the spirit 'Cissy') could not fully materialise my head while a light was shining on that of the medium, though it was partially materialised." It was not distinct enough to be seen by all of us.

After the medium came out of the trance state and the cabinet, I sought the first opportunity to enter the cabinet (which I had never lost sight of), threw back the curtains, opened the door at the back to see where the door I had observed at the back led to. I found it to be simply a closet with a few shelves in; three brick walls and the door formed the four sides, with ceiling and floor, firm and fixed as any other. This account is understated and brief, in order that it may be attested to by witnesses present as well as myself, who must have seen and heard what I relate.—I remain, yours for truth,

G. R. HINDE.

Newcastle-on-Tyne, November 30th, 1874.

We, the undersigned, hereby testify that the above letter is a correct though brief account of what occurred, and was witnessed by us all.

(Signed)

FENWICK PICKUP,  
JOHN COLTMAN,  
MISS COLTMAN,  
MRS. FAIRLAM,  
MRS. PICKUP,

E. J. BLAKE,  
JOS. NICHOLSON,  
JOS. DONALD,  
T. WRIGHT,  
WM. ARMSTRONG.

## VANISHING OF MATERIALISED FORMS.

To the Editor.—Dear Sir,—Will you oblige by inserting the following brief account of a seance held at the residence of Mr. Petty, in this town, a few days ago. The seance was held in a room fourteen feet long, twelve and a half feet broad; the recess, which was screened off by two dark curtains as a cabinet, is three feet nine inches long, and a curved iron rod which supports the curtains extended from the edge of the recess next the fireplace to the architrave of the window; which is four feet from the wall of the recess; the whole screened recess is therefore very small, and was carefully examined prior to the seance. There were present at the seance, sitting in a curve opposite the recess and holding hands, the following ladies and gentlemen, arranged in the order in which they are enumerated, commencing at the left:—Miss F. Petty, Mr. Hare, Mrs. Hare, Mr. Miller, Mr. Petty, Mr. Blak, Miss Petty, Mr. Mowbray, Mr. Scott, Mr. Barkas, and Mr. Armstrong. There not being room for additional chairs, Mr. Petty, junr., and Master Jos. Petty were behind the circle. Mrs. Petty was medium

\* Note of translator.—"John King" has the black eyes and dark skin of a Hindoo, and his drapery consists of the soft muslin that is only made in India.



for the evening; she had on a tight-fitting dark rustling dress. Her left earring was removed from her ear, and her ear was threaded with a fine white thread. I carefully tied the thread to her ear with four knots, and cut off the free end of the thread within one quarter of an inch of the knot, so as to make it impossible to untie and relieve the knots in exactly the same manner. I marked the thread at a distance of five inches from the knot as an additional security. After the seance was over several who were present examined the knot and thread, and found them exactly in the same condition as when Mrs. Petty entered the recess. The medium lay on the floor on a rug with her head upon a pillow and the thread through her ear; I brought the thread along the side of the room and round the chair of my right hand neighbour, Mr. Armstrong, and held the bobbin on which the thread was rolled in my right hand. During the whole sitting there was not the slightest strain on the thread. When our arrangements were made, and the sitters had taken their seats and taken hold of each other's hands, the lamp light was reduced, but a good illumination remained. After sitting about eight minutes white forms began to appear at the central opening of the curtains, the curtains were thrown open and left open about twelve inches by the agents in the cabinet. The white forms appeared and vanished frequently, not by receding but by actual vanishing. The forms varied in height from two feet to four and a half feet, but the complete human figure was not visible. Frequently a bodiless hand and arm appeared waving at a height of five feet; the hand and arm also vanished. A small child-like figure appeared projecting well from the central opening of the curtains; it was very well defined, and had appeared on previous occasions. I offered the small psychic a necklace of beads, and placed them on a chair about two feet from the curtains. It put out its hand and removed the beads, and rattled them joyfully behind the curtains. I asked it to put them on its neck and show us them; it immediately did so, and presented itself wearing the beads. It then took a small elastic musical doll from the hand of Mrs. Hare, and removing it within the curtains played with it also. This child-form shook hands with and embraced Miss F. Petty. The two little children, embodied and disembodied, stood embracing and kissing each other for a few seconds. The figure then retired and disappeared, but the beads and doll could not be found. A partially-formed large figure then appeared, drew a vacant chair towards the curtains, and outside of the curtains wrote on the paper which lay on the chair the following words:—"I will ever remember thee, our mother.—M. Hare."

Two minutes after this the curtains were opened and the medium was found in a trance on the floor, with the thread in her ear exactly as I left it upwards of an hour before.

Verily, if people will not believe these facts on evidence such as this, they "will not believe though one rose from the dead."—I am, dear Sir, yours, &c., T. P. BARKAS.

Newcastle-on-Tyne, November 30th, 1874.

#### DOXY.

We often hear from heterodoxy what orthodoxy is. Can anyone tell what heterodoxy is? We ask, because orthodoxy in the spiritualistic weekly papers seems to say so little against heterodoxy, but heterodoxy never lets a week pass without, using the whipcord. Scarcely a lecture is reported, scarcely an article apart from personal matters, but display the onward instinct of thrashing the unresisting. Men scarcely out of their teens seem to know all about Moses and the prophets—know that Adam never lived. There never was a first man. Adam did not eat the apple; it was a fig. Eve was protoplasm—was a beautiful atomic fit-bit; the poor woman is now "azure blue." The Moses, Aaron, and magician miracles never took place, they were impossible; therefore the historical and law-giving narratives are fables. Ghosts! There are none. Devils! There are none. Ghosts there are, but not evil; only un-developed spirits. Milk and water ghosts there are; ignorant ghosts there are, and we are qualified to teach them. The physical and mental world is a sink of mistakes. I see how this, that, and the other could be better. God! There cannot be a God. All life is merely jelly so condensed by position and squeeze, as to become "All alive O!" If He existed, he would not permit evil, would keep me rich, would not permit sickness and death. All that orthodoxy tells me of a loving God is absurd. There is no God. There is a God, but He is so great that no attention can possibly be directed towards man; no help from him possible. Man must chance it. Man must rub on, and rub out into chaos.

Heterodoxy! What are you? What is your physical and mental shape. Are you human? Orthodoxy we know, but who are you? Stand out from the shadows, and let us see your so-called symmetrical proportions. As the octopus comes out, so does heterodoxy, but being human a voice replies, Look! I have a body filled with educational instincts, but I am nineteen-headed—human-headed; nineteen-faced, nineteen sets of phrenological organs; nineteen mouths to utter the instincts of the body. Look at us; we vary, and develop accordingly. One has a young moustache, one has more hair from the jaws than on the head, showing externally where the electrical power lies; one is bald-headed—shining; another is blue-eyed; one is colour blind, another is short-sighted. As I look, really the long-necked heads wriggle so queerly that heterodoxy is felt to be unfolding its instincts, when it declares, "We are as one mind when orthodoxy is before us, but, strange to say, our phrenological bumps are so diverse, that when we can we assail each other, wrangle, oppose by look and voice. We have appetites, and it is only orthodoxy that gives us the food we all relish. Oh, when our nineteen voices join in chorus, we give out sound against yon twentieth giant power, orthodoxy."

Quietly observing, through documentary lens, I find that heterodoxy does nearly all the lecturing, and orthodoxy nearly all the ministering. Looking through the lists of supporters of hospitals, of institutions to relieve the blind, the maimed, the orphan, the various diseases humanity is suffering from in London, I find they are supported almost wholly by the orthodox, and not by the heterodox. It is, as can be proved, talking, wrangling, nagging by the heterodox, and working, helping, and soothing by the church-going, chapel-going orthodox. Look what a noble band even in Great Britain! Church of England, Methodists, Independents, Baptists, Romans, and others. They have one creed—"God our Father—special providence—immortality—heaven to the good-doers, mission for good, and eternal bliss for the good-doers."

They differ only in minor matters, principally connected with church organisation. They feel that their belief is like the air they breathe pure and good; but that sometimes a perfume, an odour, mingles with it, that does not agree wholly with the atmosphere they have been accustomed to; and they complain, it may be, but they instantly use—breathe the air of trust in an Infinite Father, who loves and provides for the infant man, as he does for the giant archangel.

Having thus bluntly, ruggedly, retaliated on heterodoxy, with its nine-teen-faced physiognomy, and shown what a human octopus it is; I, as Spiritualist, know no doxy, neither Indian, Mohamedan, Greek, Roman nor Protestant. I desire the union of all the 'doxies' in the world, to revolutionise the human mind on the two great issues for humanity. Life after physical death, and communion with ghosts. Formulated in "our creed," thus—1st. A knowledge that man passes out of his body, a living, intelligent substance. 2nd. That, under certain conditions, many such can and do visit, and, as "ministering spirits," assist the families they are connected with by ties of affection.

As a Spiritualist, I denounce both orthodoxy and heterodoxy—as a Spiritualist I know no theological doxy. In proving to the bereaved millions of Great Britain and elsewhere, the two fundamental facts we have, during the twenty-six years remaining of this century more than enough to engage our time, our energies, and our affections. Societies, institutions there are, for physical ailments, and their supporters throw their lives into those branches of good, irrespective of creed. Church and theological dissent give of their money abundantly, sit at the same committee tables, plan, decide, and work, each in his sphere, for the good of humanity. Let us Spiritualists do the same. Let us put down the doxy wranglers. Let us apply our heart-thoughts to the spread of Spiritualism pure and simple; and let those of us who have a theological doxy (I have one), use it in our homes and in our churches. As Spiritualists, refuse to have doxy disputes, whether on the platform or in periodicals. Let us firmly embody on our organ of memory, the creed of Spiritualists; and nobly work while it is day, because the night of physical death is rapidly floating in on us. Let us, with visible head and shoulders, be busy and energetic; giving to our heart-feelings vent, as a thank-offering to "our Father," God.

Enmore Park, S.E.

J. ENMORE JONES.

#### SPIRIT-PHOTOGRAPHY AT THE EAST AND WEST OF LONDON.

I again sat for my likeness to Mr. F. M. Parkes, No. 6, Gaynes Park Terrace, Grove Road, Bow, E., who has now commenced business as a spirit-photographer, and on the plate being developed a female form appeared in addition to my likeness. This picture was taken under the most strict test conditions, as follows:—I nailed up a rough woollen blanket to form a back ground, so that there could be no painting of any description, visible or invisible; to cause an effect on the picture. I carefully examined the camera, and cleaned, marked, and collodionised the plate myself, handed it to the operator, and saw him plunge it into the bath; then stepping out of the dark room I looked through a coloured glass to see all that transpired inside, watching the operation of removing the plate from the bath and putting it into the dark chamber, followed the operator to the camera, and, after the likeness was taken, returned with him into the dark room, so that it was impossible for him, without my perceiving it, to draw the slide and expose the plate to the light with a dummy in front of it before or after taking the likeness, so as to cause the appearance of a bogus spirit-form. Still intently watching the plate being taken from the dark chamber, and the developer poured on it, I saw two figures start out in the usual way, but, singular to relate, the spirit-picture was twice as dense as my portrait; therefore, under these conditions, it was impossible that the slightest suspicion of trickery could exist in my mind.

Much has been said about the reappearance of the image of washed-out plates by the application of electricity. I think that could not be effected if I were allowed to clean the plates. The plate I used on this occasion was, however, a new one, therefore that objection in this case is worthless.

In Frederick Hardwick's "Manual of Photographic Chemistry," published in 1856, the following passage occurs, page 39:—"A phenomenon, at first sight remarkable, is spoken of in which the photographer, on developing the plate, sees, to his surprise, two images start out instead of one. The secondary image in such a case is probably the remains of a previous impression, which, although apparently removed by washing, had nevertheless modified the surface of the glass so as to affect the layer of iodide of silver, and if the glass had been breathed upon before again coating it with collodion, there is every reason to suppose that the outlines of the accidental image would have been seen."

I have heard of a photographer that could not develop a plate free from disfigurement for two years, and was in consequence obliged to employ an operator. When I was on a visit to Preston, in Lancashire, I heard of a photographer who was obliged to give up his business in consequence of strange appearances on his negatives. His patrons said it was plain that he was not up to his work, so he left the town in despair. On examining one of those photo's, I perceived at once that it was a spirit-picture. It is rather singular that a line of omnibuses running east and west through London should terminate at the ends of the streets where the spirit-photographers reside, Mr. Hudson in the west and Mr. Parkes in the east. If any practical photographer can point out any house-pocus whereby I might have been deceived, I should be extremely grateful.

W. WALLACE.

105, Carlton Road, November 24th, 1874.

ROCHDALE.—Dear Sir,—We had two excellent trance orations through our friend Mrs. Scattergood, at Acorington, on Sunday last. Though the meetings proved a loss to the exchequer, we consider that they will prove a good gain upon the Spiritual side of the ledger. The audiences were small, owing to the fearfully wet state of the weather; but some of them showed they had a great desire for further knowledge on the subject, by walking some three or four miles in the rain to our meetings. I have engaged Messrs. Peck and Sadler, the Welsh physical mediums, to hold a few sances at Rochdale, commencing next Monday, December 7th. Tickets 1s. each, on application to me.—Yours truly, JAMES SUTCLIFFE, 21, Elliott-street, 1st December, 1874.

A NEW YORK PORTRAIT OF DR. HITCHMAN.  
By F. A. MORROW, M.D.

William Hitchman, the senior Eclectic physician of Great Britain, first saw the light at Northleach—a small town on the Cotswold Hills in Gloucestershire, where his father, John Hitchman, Esq., of Kempford Manor House,\* in the same county, had, for a long series of years, been engaged in trade, as a maltster, hop merchant, &c. The subject of our brief notice—having commenced his career somewhat more than half a century since—followed the usual medical course of that day, by serving articles of “apprenticeship” with a country general practitioner, for the space of five years, during which time he enjoyed (?) abundant opportunities, in the midst of a large agricultural population, of bleeding, blistering, salivating, bone-setting, vaccinating—in short, attesting the virtues or vices (not improbably both) of regular, legitimate, orthodox practice, either called, or mis-called, medical and surgical “science.” It must not be forgotten, however, that in this same “Northleach” there is an excellent free grammar school, or collegiate institution of Latin, Greek, and mathematics, by attendance upon which the future Eclectic physician became entitled (after successfully passing the requisite classical examination) to a valuable exhibition or scholarship at Pembroke College, Oxford, tenable for four years, at £80 per annum. Young Hitchman did not avail himself of this educational privilege, but continued his attendance upon the sick poor in the union workhouse, and scarcely less sick prisoners, likewise, in the house of correction—for, although Northleach is blessed with one of the most magnificent churches (viewed in the sense of Gothic architecture) to be found in old England, or elsewhere, as well as the Townsend scholarship, belonging to Westwood College, it possesses not only a poor-law bastille, but a tread-mill, applied to the grinding of corn, which constitutes the “hard labour” to which Her Majesty’s refractory subjects, in this particular neighbourhood, are not unfrequently subjected by way of condign punishment for divers kinds of immorality and breaches of the peace!

SEARCHING FOR KNOWLEDGE.

From thence he went, as a lover of psychology, to Fairford Asylum for the Insane, an establishment of acknowledged reputation for the care and cure of lunatics of both sexes. Subsequently he entered as a perpetual pupil of Guy’s Hospital, London, where he remained for upwards of three years, and having passed the Royal College of Surgeons of England, he became medical officer of Cirencester poor-law union and surgeon to the workhouse infirmary for a period of seven years—meanwhile continuing to lecture occasionally, in London and the provinces, on “homeopathy,” “hydropathy,” “Turkish baths,” “botanic practice”—in short, Eclecticism in medicine, with not a few public debates and journalistic controversies, from 1841 to 1871, inclusive.

Dr. Hitchman, having visited the chief continental universities in Holland, France, and Germany, ultimately graduated in the year 1841, as a doctor of medicine, at the well-known Protestant University of Bavaria, located at Erlangen.† His practical knowledge of the various specialties pertaining to medicine, surgery, and the obstetric art has been acquired by personal attendance in the wards of some of the most distinguished institutions now set apart for such purposes, both at home and abroad. His career as a medical reformer, scientific author, and last, but not least, genial philanthropist, has been most appropriately recorded by “The Age we Live In” and the leading organs of the Liverpool press.

In concluding this slight biographical sketch of our English brother it is but just to add that, quite independently of the several volumes already mentioned, viz., on “inflammation,” “consumption,” and “philosophy of mind,” he is the author of numerous letters, leading articles, and miscellaneous essays, scientific papers, &c., in British and foreign periodicals, more particularly in connection with those numerous academies of science and *belles lettres*, in Europe, of which, for the past quarter of a century, he has been an active “corresponding” and working member—sufficient literary matter, in truth, to occupy half a dozen royal octavos, and more than adequate to show an active part in the great and good drama of human life.—From “*Transactions of the Eclectic Medical Society of the State of New York*,” 1871-2.

DR. MONCK AT MARYLEBONE.

To the Editor.—Dear Sir,—Perhaps you will oblige by finding space in the *MEDIUM* for the following:—Every person who has the conducting of a semi-public seance, knows how difficult it is to find persons whose mediumship is sufficiently developed to sit with strangers, who sometimes appear quite disappointed if some wonderful phenomena does not occur. At our weekly seances we have to depend on local mediums, who are very kind in attending, &c., whenever they can. At our circle on the 17th inst. Mrs. Frisfold was too unwell to be present, and some of us felt somewhat sad, as we had no medium on which to depend. However, we at length commenced, nearly thirty persons being present. Our gloomy forebodings soon gave place to far different feelings; instead of being without mediums it was soon discovered we were favoured with the presence of several. One of our lady friends was controlled by an interesting, chatty little Indian girl, who gave the name of “Rainbow.” A very significant test was at once given to a stranger. Next to the lady medium sat a gentleman, also a stranger, who frequently removed his hands from off the table, stating that the power was very great. “Rainbow,” in a somewhat amusing manner, repeatedly directed him to keep his hands on the table in the “orthodox fashion.” He did so, and many were surprised to hear loud raps, which continued to increase in power and in rapidity, in different parts of the room, as well as near the stranger alluded to. At the suggestion of this gentleman the rest of the company formed an outer circle; a young lady soon gave evidence of control and strove hard to speak, but in vain, until the stranger placed his finger on her throat, saying, “Friend, receive the power of speech.” When the spirit at once commenced speaking and gave a name which he recognised. Another spirit then controlled the lady, and after the

\* This ancient manorial residence has been the seat of John or William Hitchman (Hychman as formerly spelt) for more than five hundred years. The Hon. William Hitchman, of New York city, is a descendant of the same family.  
† The fact, that this eminent academy had been the *alma mater* of Samuel Hahnemann no doubt operated largely in determining this particular selection for our subject.

gentleman had repeated the above his spirit-friend spoke with fluency, declaring that he knew the gentleman and was always with him, and had been present in his room that afternoon, adding: “When I saw the leg cut off.”

After puzzling the stranger for some time, the controlling intelligence declared his name to be “Samuel,” and the gentleman was discovered to be Dr. Monck, who had been directed to attend the circle quite unexpectedly, explained that the lady was an entire stranger to him, and that “Samuel” was his own spirit-guide, who had never before, to his knowledge, controlled any other medium. He explained further that he had that afternoon been engaged with a friend in perfecting a novel test spirit-telegraph, and one of the legs being loose, he had, had it cut off. The gentleman whose guest Dr. Monck is, being present, confirmed this, and said it was impossible for any other person to have a knowledge of the fact, as they had come direct to the seance after the “dissection,” and desiring to remain unknown, had conversed with no one. Raps were now again heard plentifully, sometimes six or eight yards distant from the Doctor, I should here state that all this occurred in gaslight. It was proposed to sit in darkness, but Dr. Monck objected, and left the room for a few minutes. On his return, with the gas as before—not a full light, but turned down—the communication by “raps” was continued with increased power, “Samuel” being the chief spokesman. One of the sitters was somewhat startled by a spirit-hand touching him and pulling his coat-sleeve. During this Dr. Monck’s hands were resting on the table in full view. I believe this great medium has been directed by his “guides” to visit the various circles in London to do all the good he can in developing mediumistic persons &c., &c. I am sure every Spiritualist will earnestly say, “God bless and help him in a work so important and holy!” Our circle is indebted to him for his opportune visit. Through his mediumship may very many realise the blessedness of spirit-communion!—Yours truly,  
CHAS. J. HUNT.

DR. MONCK’S PUBLIC SEANCES.

To the Editor.—Dear Sir,—Your correspondent “C.” alluded to Dr. Monck’s public sitting at the Spiritual Institution on Wednesday evening, November 18th, in last week’s *MEDIUM*, apparently for the opportunity of abusing his privilege in employing your columns, by making certain extraordinary statements respecting the lifelong opinions, assertions, and behaviour of a greatly offending “sceptic” so-called, who assisted upon that occasion.

Your readers will doubtless permit a word of expostulation, simply in the interest of all truth, and not of personal feeling, on behalf of said sceptic, with which miserable man I confess, with confusion of face, it is my disgrace to be identified. My friend “C.” kindly records that “I insisted that whenever 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.” Not to put too fine a point upon it, I regret to be obliged to characterise this as the most deliberate and utter falsehood, such words as “imposture,” “satanic,” “devilish,” or similar ones, or the most distant allusion to such a preposterous theory, never having passed my lips on that or any other occasion in relation to Spiritualism. My friend is also good enough to say that I “had entertained opinions for most of a lifetime most violently hostile to the following happy theory, &c.,” which remarkable statement, considering that I had not the honour of divulging my opinions to him or others, I must regard as pure invention; but I trust at least I may be too wise to be “violently hostile” to any “theory,” or even gross misrepresentation and insult. Allow me to assure my friend—whose cautious signature drives me to your pages—that I am no novice in these investigations, and I can readily understand how, having simply insisted upon the conditions imposed by the medium himself being strictly complied with, he should deplore that “not a fifth of what might have occurred did occur,” “and that so,” as he pathetically puts it, “the entertainment of thirteen innocent persons, who had never done him any harm, was greatly marred by his mere presence alone.” Be this as it may, the medium, at the close of the sitting, immediately sought an introduction to me, and, expressing pleasure at meeting, which I respectfully beg to reciprocate, he and his host kindly invited me to their private house. This highly-appreciated courtesy was the most satisfactory manifestation of a good spirit vouchsafed to me during the evening.

I am utterly at a loss to account for these and other statements of my friend “C.” which I regard with breathless astonishment, except upon the hypothesis that there exist fanatical Spiritualists, I trust only a few, who denounce, misrepresent, and label as “sceptic,” any enquirer more scientific, systematic, or conscientious than themselves.—I have the honour to be, Sir,—that “sceptic,”  
WALTER HARRIS COFFIN.  
3rd December, 1874.

GERALD MASSEY AND HIS MOTHER’S SPIRIT.

While Mr. Massey was in America last winter he had a sitting with Maud E. Lord. The *Banner of Light* thus reports the circumstance:—“In the course of the seance Gerald Massey, who was present, received a remarkable proof of continued existence beyond death, from the spirit of his mother. At a previous sitting with Mrs. Lord, the medium described a spirit-lady, old and grey, who appeared near him. He saw by the word-portraiture that it must be his mother, but said he was not yet aware that she was dead, a letter received by him from England having informed him, however, that his aged parent was so reduced by sickness that the next account he received would *probably* be that of her decease. The spirits also wrote on the slate at Mrs. Hardy’s materialisation seance (held the previous Wednesday evening), ‘Yours shall meet you and speak soon,’ and upon his question as to ‘When?’ the answer was written ‘Next Saturday night.’ While sitting in the circle on this the foretold Saturday night, Mr. Massey became conscious of the pressure of hands familiar in their touch, and which he at once recognised as his mother’s, but said nothing till she spoke to him in an audible voice, ‘It is all clear to me now.’ He had always told her that the varied relations of life, death and immortality would be more lucidly presented to the spirit on its entrance into the next stage of being; and her first effort from the soul-world was to acquaint him that his assurances to her were true.”



### 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.  
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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.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 4, 1874.

### OUR PATIENT.

It gives me very great pleasure in being able to announce to the readers of the MEDIUM that Mr. Burns is recovering, although slowly, from his severe illness. Mental and physical prostration culminated in diphtheria, and those who are acquainted with the "ills that flesh is heir to" will readily realise the grave situation of our friend when struck down with this dangerous disease. The crisis, however, is past, and he may now be considered out of danger, but it will be some time before his system recovers the severe shock to which it has been subjected.

Those who, like myself, are in the habit of seeing him almost daily, know full well his untiring zeal and great activity in everything that relates to Spiritualism. These were two of the most striking characteristics of James Burns. If he has a defect, it is his inability to say "No." His utter disregard for his own personal convenience and comfort to serve the cause of Spiritualism is too well known to need any comment at my hands.

It was but a few weeks since that he lectured at Sheffield. He started from London by the Wednesday afternoon train, arrived at Sheffield, delivered his lecture, had a quiet chat with a few friends, pushing forward the great cause, commenced his return to town by the midnight train, arrived home about 5 o'clock in the morning, did "forty winks" in his boots, began to revise proof sheets of the MEDIUM for the publishing day, and then proceeded with his daily avocations! This is no isolated case, but often his weekly routine, and shows his untiring activity of mind and body in the cause of Spiritualism. I am personally cognisant of his great exertions, and it is not a matter of surprise that his over-worked system has temporarily succumbed to the storm. Every Spiritualist will rejoice that our esteemed brother is recovering.

G. W. THOMSON.

### INSTITUTION WEEK.

It was our intention not to say one single word more upon this subject, but quietly to wait for the result. Circumstances have, however, arisen which necessitate breaking through this hard and fast line. The recent severe illness of Mr. James Burns has forcibly suggested that it is the duty of every Spiritualist to do something towards this movement. The incessant care and anxiety entailed upon Mr. Burns for the maintenance and welfare of the Spiritual Institution, and for the cause of spiritual progress, materially conduced to the malady under which he has been suffering, and it is but honourable and just that the man who has worked so hard, so long, and so perseveringly should have his exertions recognised in some slight degree; and the way it is proposed to do this is, with the aid of this fund, to carry out more effectually the designs of the Spiritual Institution with less trouble, care, and anxiety, both pecuniary and otherwise, than at the present moment exists.

The movement commences on Sunday, the 6th, and terminates on Sunday, the 13th Dec., and if at the numerous meetings and sittings to be held during that period a collection is made, the sum total must amount to something considerable. If our friends will only take a little trouble, success will crown their efforts.

Cheques may be crossed Union Bank, and P.O. orders made payable to the honorary secretary, Mr. Thomson, 8, Brunswick Crescent, Cold Harbour Lane, Camberwell, London.

### MR. BURNS'S VISIT TO BISHOP AUCKLAND.

Owing to overwork and harass Mr. Burns is prostrate, and is obliged for the present to postpone his visit as announced in last week's MEDIUM. This he much regrets, but it would be most dangerous for him to undertake a journey of 250 miles at this season of the year in his present broken-down state of health. It is hoped that with a short time for rest and recuperation he will be able to arrange fresh dates for this place, probably in the early part of the new year.

### THE RELEASE OF BIG EAGLE.

It was our intention to accompany the touching narrative and portrait which appeared last week with a few remarks, which we now supply. In the first place we desire to mention that the engraved plate of the Indian chief was sent as a fraternal present from the editor of the *Banner of Light* to the editor of the MEDIUM by the hand of our mutual and much-respected friend Gerald Massey, on his return from America to England last spring. We gave the portrait and extracts from the *Banner* as an instance of international Spiritualism which narrows to naught wide oceans, brings distant continents into close proximity, and unites the souls of vast nations in one sympathetic throb for the advancement of truth and the promotion of the kingdom of heaven upon earth. We thank our American friends for their kind act, and we hope to see such more frequently reciprocated in the future.

The narrative gives a glimpse at the peculiar mediumship of the red race of the Far West. It would appear that with them communion with the Great Spirit is almost universally recognised. What wonder is it that Spiritualism first manifested itself in the land of a people who had been Spiritualists for untold ages? Going to the other extreme of American society we are taught by the narrative that in the palace of the Ruler at Washington, as in the wigwam of the savage in the West, Spiritualism is a practical fact. Mr. Lincoln was a Spiritualist, and the extent to which this doctrine permeates the American people is well indicated in the article quoted last week. We may here observe that in *Human Nature* for December a spirit-photograph by Mumler is given, in which Mrs. Lincoln is the sitter, and her spirit-husband and son appear standing behind her. This well-attested photograph carries with it a peculiar interest when associated with the acts which led to the release of Big Eagle.

Lastly, we would briefly touch upon the valuable services rendered by such weariless workers as the *Banner of Light* folks and their excellent medium Mrs. Conant. The public cannot estimate the many hours that are consumed from business in the service of the spirits. Such places as the *Banner* office are not mere trading concerns, but are great mission stations between humanity and the world of spirits, effecting untold benefit to thousands, and oftentimes at the expense of those who have to undertake the work. But it would appear that instead of thanks these unpaid toilers are often visited with slander and abuse, as a recompense for their labours. Such, it seems, has been the fate of Mrs. Conant, and it will afford pleasure to every Spiritualist to observe that she is so ably and generously supported by her co-workers.

No one of us is perfect: "There is none righteous, no, not one." Public people are not worse than others; but, living as they do, almost constantly in the blaze of public observation, their habits and actions are observed and noted, whereas the much grosser indulgences of private individuals are hid from observation. "He that is without sin among you, let him first cast a stone." All are painted by the same brush of personal infirmity and hereditary obliquity, which it should be our chief care, as practical Spiritualists, to remove from ourselves and from others as we have opportunity. One thing is certain: foul as we are God makes use of us to carry out the behests of his divine providence. His radiant messengers deign to make us, frail humans as we are, their deputies to carry out their beneficent plans of salvation on earth, and surely if these high and holy powers can tolerate our weaknesses and make use of our infantile strength, we may follow their example and do the same, forgetting the frailty which is daily exhausting itself, but calling into view the divine capabilities of our nature, which are destined to conquer and to live and develop for ever.

### THE "MORSE NUMBER" OF THE MEDIUM.

We are now prepared to make positive announcement of the early appearance of a fine engraving of Mr. Morse in the MEDIUM, accompanied by a comprehensive autobiography. This will be one of the most interesting special numbers we have yet published, more particularly as the subject of it has so many friends who will be glad to be put in possession of its contents. We cannot at present say on which week these matters will appear, all depending upon the speed of the engraver; but most certainly the "Morse Number" will be given before the close of the year. We have opened a list to receive subscribers for extra quantities. It will be a first-rate document for universal circulation, and as the engraving will entail a heavy expense, we must contrive to sell a few thousands extra to meet it. The price will be 9s. per 100, or 4s. 6d. for 50 copies, carriage extra.

Mr. BURNS, though improving in health, is still unable to leave his room, so that all correspondence, &c., requiring his supervision will have to be laid aside until he has recovered.

Mr. J. M. PEEBLES is in town, looking and feeling well. He is here on business connected with his forthcoming "History of Travel in Foreign Lands," a book that ought to, and undoubtedly will, have an extensive sale. — *Banner of Light*, November 21, 1874.

Dr. J. B. NEWTON, now on his return from California, is at the Southern Hotel in this city, where he purposes remaining several months, prior to going East. Dr. Newton's wonderful gift of curing diseases that are incurable by every other practice is well known. Cures by magnetism, without medicine. Room 25, St. Louis, Wednesday, November 18, 1874.



## ANOTHER SPIRIT-PHOTOGRAPHER.

We are pleased to observe that Mr. Parkes has at last announced himself as a spirit-photographer professionally. For several years this good gentleman and his equally devoted wife have applied themselves to the work of obtaining spirit-photographs in such a manner as to constitute their labour an act of martyrdom. When Mr. Reeves took spirit-photographs at King's Cross, it was through the mediumship of Mr. Parkes, who for years had, for reasons which need not be named here, to keep his name in the background. As in other forms of mediumship, no two spirit-photographers can be found who operate exactly alike, or produce pictures of the same kind. In the case of Mr. Parkes these circumstances are very peculiar. His pictures, being entirely the work of an amateur, might be expected to belong to a school of their own; and so they do, most emphatically. Quaint and shadowy in appearance, they are eminently *spirituelle*, and amongst the quantity that have been taken many indisputable likenesses of departed persons have been obtained. But this is not all. Mr. Parkes cannot give a sitting till after he has given his bodily conditions hours of preparation, and after the picture is taken he feels so prostrated that his mediumship is really the hardest work imaginable. A similar drain is made upon the vitalic resources of Mrs. Parkes; and as this gifted couple have been importuned for a number of years, almost constantly, to give sittings, it is easy to calculate what an amount of inconvenience and personal suffering they must have experienced. Moreover, photography is attended with heavy expenses, and as the spirits would not allow them to take pay for their services, the tax upon resources of all kinds became very grievous.

It appears that Mr. Parkes has now passed through his probationary service, and that his spirit-guides are willing that he take some recompense for his labours. This he has most reluctantly consented to do at the urgent entreaty of numerous friends. Like all mediums Mr. Parkes is very sensitive, and it was only after he had been convinced that this step was an act of justice to himself and an absolute necessity that he could be at all induced to listen to its adoption.

We have no doubt but now that the Rubicon has been crossed Mr. Parkes will find his sittings less exhausting, and that his self-assurance will increase. We wish him much success in his new vocation, and trust he will receive as many applications for sittings as his strength will enable him to undertake. Mr. Parkes has announced his terms, &c., in our advertising columns.

## THE PHRENOLOGICAL SEANCES.

For the last two weeks, on account of Mr. Burns's illness, these meetings have been very effectually conducted by Mr. Macdonnell, who is an experienced phrenologist, and well understands the subject. Last Tuesday evening the subject of the lecture was, "The Teachings of Phrenology," when many popular views were tested by the phrenological hypothesis, and shown to be in error by their misapprehension of a true system of metaphysics, which this science satisfactorily taught. The early development of a higher race of man, as far superior to the Anglo-Saxon as he stands above the negro race, was forcibly urged, and a rational and pleasing sketch of the coming "kingdom" concluded the address. Two well-marked heads were then delineated, and the characters given verified by their owners.

Announcement is hereby made, that the present series terminated on the evening of Tuesday last, and that the seances will not be resumed till after the New Year, when it is expected some new features will be introduced.

## MISS KEEVES AT DOUGHTY HALL.

On Sunday evening Miss Keeves will give an address, in the trance state, at the Free Gospel meetings. This is the first time this popular medium has been heard in that part of London, and it is hoped she will be welcomed by a full meeting at Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

The rumour that Mrs. Hardinge-Britten is about to visit England has given rise to inquiries from all parts.

*Human Nature* for December is somewhat delayed, on account of Mr. Burns being taken ill just as it was going through Press. There will be presented gratis to every purchaser a photograph, on a fine mount, the sitter being Mrs. Lincoln, with the Spirits of Mr. Lincoln and his son behind her.

Messrs. PECK AND SADLER visited the Spiritualists of Sowerby Bridge on Monday, November 30, and gave one of their dark seances at the low charge of one shilling each. There were thirty persons present, twenty-five is the number according to conditions. The order to put out the lights was given, and immediately the guitar, banjo, bells, and tambourine commenced to play; also the concertina played the accompanying part to "Home, Sweet Home." The audible voice of "Richard" was very plain, and some of the sitters were touched by request in different parts of the body, sometimes on the head, other times on the arm. But, owing to the damp state of the room, the conditions were not so good as they would have been if the building had been free from damp. The power was exhausted after it reached the fifth or sixth sifter in rotation. I got some excellent tests, and so did others that were near me. Umbrellas were put up and handed to the sitters by the spirit-friends. Some of the audience had rather been touched, but it could not be done. Thus ended the seance, and I can with confidence recommend Messrs. Peck and Sadler to Spiritualists as honest young men, and they will prove themselves as such wherever they go, and I trust friends will engage them, as they are worthy of support. From yours truly, HENRY LORD, Hollins Lane, Sowerby Bridge.

## INSTITUTION WEEK.

## Programme of Seances.

- Sunday, Dec. 6th.—Mr. Chapman, seance at 53, Cromwell Road, Peterboro', at 6.30 p.m. Admission, 1s.  
 Monday, Dec. 7th.—Mr. Herne, dark seance at the Spiritual Institution, 15, Southampton Row, Holborn, at 8 p.m. Admission, 2s. 6d.  
 Tuesday, Dec. 8th.—Mr. C. E. Williams, seance at 61, Lamb's Conduit Street, Holborn, at 8 p.m. Admission, 2s. 6d.  
 Wednesday, Dec. 9th.—Mr. Herne, light and materialisation seance at the Spiritual Institution, at 8 p.m. precisely. Tickets (limited in number) 5s. each.  
 Thursday, Dec. 10th.—Mrs. Olive (clairvoyante medium), seance at the Spiritual Institution at 8 p.m. Admission, 2s. 6d.  
 Friday, Dec. 11th.—Messrs. Wallace and Caldwell, seance at the Institution at 8 p.m.; admission, 2s. Mr. Wallace is the well-known clairvoyant medium, and Mr. Caldwell is specially reputed for test communications.  
 Mrs. Bullock, seance at her private residence, Gloucester Street, at 8 p.m. Admission, 1s.  
 Saturday, Dec. 12th.—Messrs. Peck and Sadler, physical mediums, seance at 126, Cowbridge Road, Canton, Cardiff, at 8 p.m. Admission, 1s.

Tickets for all or any of the above seances can be obtained of the honorary secretary, Mr. Thomson, or at the Spiritual Institution.

## MR. HERNE'S LIGHT AND MATERIALISATION SEANCE.

It affords us considerable pleasure in being able to announce that Mr. Herne has kindly offered his services for a light and materialisation seance, in aid of Institution Week, on Wednesday next, at the Spiritual Institution. His former spirit-guides have returned. The full significance of this remark will be more fully appreciated by Mr. Herne's friends, but to others a word of explanation is necessary. The guides who formerly controlled Mr. Herne for this special phase of manifestation have, for some time past, withheld their influence, but the power has now returned, and, under the new conditions, Mr. Herne will give the seance above indicated.

Tickets, five shillings each, which can be obtained from the honorary secretary, or at the Institution.

Early application should be made, as it has been decided to issue a limited number only. The seance will commence at eight o'clock precisely.

## DR. MONCK'S WEEKLY SEANCE AT THE INSTITUTION.

Dr. Monck was unable to hold his weekly seance at the Spiritual Institution last Wednesday evening, but purposes giving one on Wednesday, 16th December, at the usual hour. Those friends who were disappointed on Wednesday, and wish to secure tickets for the coming week, should send in their names at once. Dr. Monck has now been holding seances at private residences for some weeks, and so popular have they become that he has been obliged to give as many as three seances a day. Last Friday night he sat for several hours at Brixton, when the manifestations were of an unusually extraordinary kind, and afterwards he became so exhausted by this incessant strain on his strength that he felt it prudent to go into the country to recruit, and had to postpone a number of private engagements in order to do so. He hopes to be back in town in a day or two, and may be addressed at 25, West Square, St. George's Road, S., where he will receive investigators every morning, from ten to twelve o'clock, or later by appointment, the fee for a seance being one guinea for four persons and under, and 5s. extra for each person beyond four and up to eight. Those who desire to retain his services for seances at their own residences should acquaint him with their wishes some days beforehand, so that a mutually convenient day may be fixed on. Dr. Monck has been unable, as yet, to secure suitable seance rooms near the Institution, but there is a prospect of this being done in a few days. Friends to whom time is an object can have private seances in the rooms of the Institution, which we have placed at the service of Dr. Monck for the purpose. Tickets (5s. each) for the public seance on Wednesday night, should be obtained as early as possible, as none can be issued after Tuesday. The reason why Dr. Monck's seance is postponed until the 16th inst. is because next week is Institution Week.

NEXT Sunday being the first of the month the young mediums will have the opportunity of appearing before the public at Mr. Cogman's Rooms, 15, St. Peter's Road, Mile End Road, E.

Mr. Wallace's new work is in a forward state of completion, and will be published soon. Part III. of Mr. Crookes's "Researches" is also nearly ready.

NEXT week being Institution Week, Mrs. Bullock has offered to give a seance at her own home, 54, Gloucester Street, Queen Square, on behalf of the cause, on Friday, the 11th inst. Admission, 1s.; commence at eight o'clock.

ALDERMAN.—An egg from a mayor's nest.—"As full of wisdom as an egg is full of meat."—Old Proverb.—Etymology uncertain. Some derive it from *Alder*, in allusion to wooden head; but the *alder* is slim and graceful—probably from *Elder*-man, they being old bird's who have feathered their nest and are not to be caught with chaff.

BISHOP AUCKLAND.—Friends in this district will please note that Mr. and Mrs. Fawcett will give a seance specially in aid of "Institution Week," at their residence, in the course of a few days. Further information will be readily afforded by Mr. Fawcett, as the seance will probably take place before we again go to press. This announcement would have been made before, but the delicate state of Mrs. Fawcett's health rendered it doubtful whether she would be able to give a seance or not. We are glad to say that she is now favourably progressing.

## MESMERISM AND SPIRITUALISM.

To the Editor.—Dear Sir,—Being an old Spiritualist I take the liberty of answering the questions put by Mr. Foster in No. 242 of the Medium, page 742.

1. No, the spirit mesmerises him.  
2. If the subject is fully developed, he acts as the operating spirit wishes him to do. When he is partially developed there will be many mistakes, owing to the difficulty the spirit has in controlling. The spirit and subject are like a person with a musical instrument; it takes many attempts before the person can play a tune correctly; therefore undeveloped mediums never ought to go before a promiscuous audience; it is injurious to the nervous system and retards development.

3. There is no difference; both are of the same nature.

4. The action of the mind of the operator, when the subject is merely clairvoyant, you cannot always distinguish; but when the subject goes into a deep trance, he is then beyond the influence of the operator, and is in the hands of the spirit and under spirit influence.

5. Yes, call it a fluid if you like the term, but "spirit influence" is the best definition I can give it. The spirits tell us this substance or influence is so fine and so subtle as to be beyond the comprehension of mortals. Mediums sometimes see it. I saw it only once; it was more like a cloud, and yet I could see the fine threads. This is the element the spirits use in getting *en rapport* with the spirit of the medium. It is delicate and subtle, and at the beginning of mediumship is easily disturbed; but when the spirit comes in full *rapport* with the spirit of the medium, and there is perfect harmony between them, and the two spirits work together or in concert, then there are no mistakes made. When Mr. Mansfield, of Boston, submitted to the unfair tests of the Harvard professors, although he was wonderful for the times, yet he was but partially developed, and made many mistakes. To-day Mr. Mansfield could meet an army of professors face to face, and under any test without making a mistake, simply because the control is complete. Mediums, above all others, must remember to grow in grace, sit in congenial company, and not be impatient; give the spirits their own time, sit passive, be thankful for small favours. Your guardian spirit is doing his best. There is a great deal of rubbish in the best of us, and it must be displaced. Then, when everything is ready, they must work carefully, examine every nerve and every faculty in us. This is the dangerous time of mediumship. Be very careful, and do not submit to any tests with sceptics; many mediums of great promise have been ruined by over-anxiety at this period. In Spiritualism you must begin at the beginning: learn your A B C well, then learn the spelling part of it; this will be very important to you in after-life. Then, when you can read and write in it, and you are fully developed, you must come out and face the devil if called upon.

DONALD KENNEDY.

[In answer to the sixth question, "The Library of Mesmerism," 15s., is a good work; also "The Manual of Mesmerism," in the press, 2s., and Jackson's work on "Mesmerism and Popular Superstition," 1s. The reader will also find much valuable information in Professor Gregory's "Letters on Magnetism," about to be reprinted. On self-mesmerism and the theory of a fluid, read Dr. Fahnestock's "Statuolence," 6s. There are also many other works on the subject, to be had from the Progressive Library by any one wishing to read them, on paying subscription.—Ed. M.]

## SELF-MESMERISM.

In answer to a question put in Medium No. 242, Page 742, Dr. Rutherford says "Every individual possesses more or less the power of aiding the evolution of the brain, which is the result of rigid obedience to physiological laws. Mental action is thus ennobled, and the individual takes a higher place. It is therefore one of the greatest of our duties, not only to avoid everything that tends to reverse this progress and degrade brain evolution, but also to cultivate everything that can aid it, so that there may be a continual elevation of the individual. The evolution of the brain goes on long after the evolution of the other parts has ceased, and man has this power, to a large extent, in his own hands."

A mystic is one who closes all the avenues of sense, and thereby gives the soul freedom to unite itself with the Divine. He is, in some sense, a self-mesmeriser. In this state, it is said, the frontal sinus expands from the root of the nose and draws itself up towards the apex of the head.

"Whenever I wish it," says Cardan, "I come out of my body, so as to feel no sensation whatever, as if I were in ecstasy. When I enter this state; or, more properly speaking, when I plunge myself into ecstasy, I feel my soul issuing out of my heart, and, as it were, quitting it, as well as the rest of my body, through a small aperture formed at first in the head, and particularly in the cerebellum. This aperture, which runs down the spinal column, can only be kept open by very great efforts. In this situation I feel nothing but the bare consciousness of existing out of my own body, from which I am distinctly separated; but I cannot remain in the state more than a few moments." In this state he cured himself of gout, prescribed remedies, saw at a distance, and correctly predicted future events.

The following was the formula of the monks of Mount Athos:—When thou art alone in thy cell, shut thyself in a corner, raise thy mind above all things vain and transitory, incline thy beard and chin upon thy breast, turn thine eyes and thoughts towards the middle of thy belly, the region of the navel, and search the place of the heart, the seat of the soul. At first all will be dark and comfortless, but if thou persevere day and night thou wilt feel an ineffable joy, and no sooner has the soul discovered the place of the heart than it is involved in a mystic and ethereal light.

Ecstasy, according to the code of Menu, develops the light of true knowledge. The real internal waking state presents a contemplative vision of objects inaccessible to the ordinary natural sight. The internal eye of the soul is opened, and the sight is no longer sensual and confused; but there is a clear seeing, a thorough comprehension of the whole mind circle, from the circumference to the centre.

The Hindoo yoga obtains ecstasy thus: The left heel is placed under the anus, the right heel in front of the genitals, the sight is fixed on

the space between the eyebrows, and, while in this motionless attitude he meditates on the mysterious syllable "Om."

The Nirvana of Buddhism is a state of ecstasy or trance. The devotee is represented as seating himself with his legs crossed, his mind collected, and abstaining itself from all external sensation. One feeling is lost after another, till perfect apathy being attained, he sees before him the desired state.

Hypnotism is a kind of self-mesmerism. Look steadily and abstractedly on a small bright object, such as a glass bead or a brass button; if the person is susceptible, catalepsy ensues. The process may be aided by the brass button being brought closer to the face, and just above the eyes.

Can ecstasy be turned to account in perfecting man's nature? As the mind of the pregnant woman imparts the features or defects of anyone she is struck with to the fetus, so, in the ecstatic state, the gazing at beautiful pictures, statues, or persons may impart perfections to one's self. In like manner, sounds which set the teeth on edge, the sight of nails bitten to the quick, the looking down a precipice, the horrors of carrion and putrefaction, and all abhorrent sensations may affect, more or less, persons according to their sensibility.

It is asserted that a person, reading in a newspaper the description of a death from the bite of a mad dog, was seized with hydrophobia, and taken to a hospital, where he died.

A cataleptic girl, being treated mesmerically for her complaint, was able to mesmerise herself.

Mrs. E. can cure her own headache by placing the tips of her fingers just above her brow, on each side, and drawing each hand downward.

J. M.

## ON TABLE MANIFESTATIONS.

To the Editor.—Dear Sir,—Some time ago you had a large number of communications from various parts of the country, arguing the question as to how far it is desirable to place confidence in table communications. On seeing your invitation to contributors upon that subject, I fully expected to have had some light thrown upon some very strange communications that we received by that means at the commencement of our investigations. In this, however, I was disappointed; nor have I seen or heard tell of any of the same style, although I have attended a great number of circles during the last three years. With your permission, I will lay before your readers a few of the communications, and also the manner by which we received them, so that I may, perhaps, be able to learn whether any of them have seen anything of the kind before. The system appears to be quite a new one, and serves, in one way, to clear up what we are too apt to term "lying communications."

Through the table, I may say, that we received some very good, truthful communications, and as many more that were either false, or were very imperfectly given. After having sat for something like six months, at two circles for table communications alone, we began to have spelled out some very curious words—words that we could attribute to no language whatever; and this continued for so long a time that some of the sitters became very impatient, and wished to give up the table altogether, and go on sitting for trance-speaking and writing as our other circles were doing. One evening, however, after having had a number of these curious words spelt out—the following amongst the rest: "Wyuwz"—one of the circle was suddenly impressed that these words, curious as they were, were intended for something, so we asked,

Q. Have these words really some meaning?—A. Yes.

Q. Are the letters which you give in form of a word to be read symbolically?—A. Yes.

Q. Does each of these letters represent a word?—A. Yes.

Q. Will you please give us the number of letters contained in each word represented by the letters in the symbolic word?—A. Yes.

Q. What number of letters are there in the word commencing with "W," the first letter in the symbolic word "Wyuwz"?—A. Five.

Q. What number in the second?—A. Four.

In this way we went through the whole of the word, which, when we had finished, stood as follows: I give the letters with their corre-

sponding numbers placed over them. W—y—u—w—z. We were next ordered to get a dictionary, and select those words commencing with W, containing only five letters, the table rapping in the affirmative as we came upon the right word, and so on with the remainder. The following is the sentence which came out of the above:—

"Watch your units with zeal."—F.

I give you below a few out of scores of communications obtained by the above means:—

1. "Death vanish; ills and care end with the Lord."

2. "Here, though we may not have gone, yet upward we shall go. It is ignoble to overlook the grand array of the ever-aspiring and beautiful in the celestial heaven. All are not applicable to that state, but in the abstract they are so."

3. "Unite with your vision all your powers of armatory capabilities, and eventually you shall be correct, independent of all the anonymous. Coming before them is another who will be with you everlastingly."

4. "You ought to use Abacus, to serve you as an accompaniment, and be guided by the Abba, the only Abba; he will not let you abate. You have had from Aboukir, one who came with acceleration, but through her deep allegoricalness and your feeble efforts at allocation, you were not then allowed to see what you will yet amaze if you only persevere."

5. "You must go under the treatment of water, for you are unable to see how unclean all of you are. It is uncommon to communicate by xerography, but, have patience, and I will, under your care, show you the use of this very strange system."

6. "You must not cure; unmask all your own; heed not those who undermine, for it is very uncertain, and nothing less than abominable, to look to others, and to uncharitably neglect your own."—J. W.

7. "I can do nothing without the Abba, he comes to assist me in this work always; abatement, on either of our parts, grieves the Abba; I shall not, and I hope you will not, abandon the work we have in hand. We must look to abstemiousness; if we abate in abstemiousness we lose all."—T. R.

8. "You had better overturn the yellow weed, use it for fomenting the forehead."—F.



It is not for the value of the communications themselves that I forward you these specimens, but merely to show that however we may despise the communications given through the table, and consign them to the limbo of falsity, by perseverance we may learn that it is simply our ignorance makes us do so. If we are to have Spiritualism at all, let us accept it in all its phases. I believe (as I once heard our friend, Mr. Jackson, of Hyde, say) "that those who are not prepared to accept what we call the lower phenomena, are not prepared to accept the higher." But I fear I have already gone too far; so I bring this to a close for the present, hoping that if anyone has seen anything of the kind, they will make it known.—Yours truly,  
Woodhouses, Ashton-under-Line, Nov. 21, 1874.

THOMAS WILSON.

### SPIRITUALISM AMONGST THE NORTHUMBERLAND MINERS.

To the Editor.—Dear Sir,—The diffusion of Spiritualism in this district has called forth opposition, both from the orthodox preacher and the atheistical lecturer. The Rev. Joseph Martin, of Blyth, Free Methodist minister, delivered a lecture on Spiritualism, on November 17, at Newsham Colliery. He commenced his lecture by saying that some kind friend had posted him a *Memum* about nine months ago. He found that Mrs. Tappan's discourses and other matters were against his creed. He wrote some criticisms and sent them to the editor of the *Memum* for insertion, but they did not appear. He evidently forgot that charity should begin at home. Would the Methodist editors admit a defence of Spiritualism in their journals? However, he said he believed in ghosts and apparitions, and did not dispute that Spiritualists had discovered a future state. But the spirits were evil because they taught things contrary to his interpretation of the Bible. He said the devil had more power over this world than many would admit. He denounced those who tried to stick Spiritualism on to Christianity, to wit, W. Howitt, Dr. Sexton, and the like.

Discussion was invited at the close. Five Spiritualists offered some remarks in opposition to what had been advanced, and stated that they had found something in Spiritualism which they sought for in vain in Christianity. They also stated that if Spiritualism made people kind and happy and took away the fear of death, which it did, they had no objection to such spirit-teaching. Is not the orthodox devil, if he has a real existence at all, as much a good creature of God's, as orthodox preachers and the like?

Mrs. Law has given two lectures on the same subject, one at Bedlington on November 7, and the other at Seghill on November 18. She was opposed at each lecture. There was nothing in these lectures but sophistry and burlesque. She denounced some public mediums as though she were an angel of light herself. Poor woman!

It has been truly amusing to me to hear the preacher talking about the devil producing the manifestations, and the atheistical lecturer ascribing them to electricity, &c. It was clearly manifest that both of those parties were biassed in their judgments. Why should the religious man object to God ruling his own world in his own way? Why should the atheist object to the evidence of his senses? Has he not been clamouring for this sense-knowledge all along?

By the way, the Rev. John Guttridge (Methodist preacher) delivered a lecture at Seghill on November 21, in which he stated that one of his son's on his death-bed distinctly saw his mother, who had preceded him to the spirit-world. He asked the question, "Are they (the spirits of men) not all ministering spirits, sent forth to minister to the sons of men?"

Perhaps the rev. gentleman will not object to the statement of a man who affirms that he has seen a spirit while in health and strength, in preference to the statement of a child twelve years of age lying on a death-bed, dying from the effects of a fever.

Whether this Spiritualism is a superstition or not, it is certain that it is making an inroad upon the opinions of hundreds of thousands. I know it to be a glorious truth. Moreover, a revelation from a human spirit is to me far more intelligible than a pretended revelation from a personal God direct. I can understand a human personality better than any other. As Spiritualism is a truth, let us have it. "He whom the truth makes free, is free, indeed, and all are slaves beside."—I am, dear Sir, yours truly,  
Seghill, November 23, 1874.

GEORGE FORSTER.

### WESLEYANISM AND SPIRITUALISM.

To the Editor of the "Auckland Times and Herald."

Sir,—In your issue of the 20th instant, a report appears of a special religious service, held in the Wesleyan Chapel in this town, at which some extracts from the Rev. Mr. Talmage were read by a conductor of the service. One extract referred "among other forms of error, to Spiritualism," which the reader said was rightly defined by Mr. Talmage "a species of Devilism."

I am not so intimate with Devilism as this reader and the reverend American gentleman appear to be, but being acquainted with the other "ism," I perceive in their impeachment both ignorance and rudeness. Whatever Wesleyanism may be good for, it evidently does not save its adherents from uncharitableness and coarseness of speech.

I claim that these remarks are justified from the fact that Spiritualists are an intelligent and worthy set of people, and no more to be ranked as food for the Wesleyan devil than any other branch of the community.

It is recorded that the Wesley family had their spiritualistic manifestations, and the founder of Christianity himself distinctly sanctioned communion with the so-called dead. How strange it is, then, to find their professed followers raising a foolish "scare" at the expense of those whose memory they profess to reverence and adore.

"The head and front of our offending" is, that this Spiritualism interferes with the pet foibles of certain people, who thereupon set to work "to mop the ocean," with more vigour than discretion.

The words of the lawyer "Gamaliel," appeared to me to apply here with much force.—"If this counsel or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it; lest haply ye be found to fight against God." They are commended to the zealots.—Yours truly,  
Nov. 24th, 1874.

N. KILBURN, JUNR.

### MRS. BULLOCK'S SOIRÉE AT GOSWELL HALL.

On Thursday evening, Nov. 26th, a *soirée* was given at Goswell Hall on Mrs. Bullock's behalf. A good and respectable company assembled together and paid their sympathy towards her for her past services. Mr. Barber presided, and in opening the meeting said a few words in favour of Mrs. Bullock, and called upon Mr. Skates for an overture on the piano. Mr. Wallace, the missionary-medium, next said a few words on the liberty and freedom of Spiritualism. Mr. Pilborough read a short account bearing testimony to Mrs. Bullock's capabilities as a medium; he had had many sittings with her, and many very extraordinary communications through her mediumship. Miss Sparey gave a song, Mr. Skates accompanying on the piano. Mr. E. W. Wallace from Kingston, who was first brought to the knowledge of Spiritualism and afterwards developed as a trance-medium by Mrs. Bullock's spirit-guides, read a long paper thanking her for her past kindness to him. He was then entranced, and made a very good and affectionate speech; he was also controlled to sing two songs, one in a foreign language. Miss Record gave a song, Mr. West a recitation, "The Great Worlds" (by Shelley); Miss Ranger sang under spirit-influence, "God bless the man who toils," the audience joining in with the chorus. Mr. Towns was called upon for a short speech, and on rising said he was not much of a speaker, when he was immediately controlled, and his spirit-guides made a long and effective speech, sympathising throughout with Mrs. Bullock and the work she had taken in hand. Miss Eger, under control, made a short speech in sympathy with the cause. Master Frederick Bullock, accompanied by Mr. Skates on the piano, gave a song, "The Spiritual Marseilleise," which was joined in by the audience. Mr. Cogman made an appropriate speech. Mr. and Mrs. Demmon, under control, sang a duet, Mr. Demmon at the same time accompanying on the piano. The spirits asked the company to join them in the chorus, which they did in a very hearty manner. A lady (not a Spiritualist) accompanied Mr. Allen in a song, "What are the wild waves saying?" Miss Keesee, under control, made a very beautiful speech, and concluded with a few lines of poetry and with a hearty shake of the hand to Mrs. Bullock. The chairman then said this beautiful speech had prepared the way for Mrs. Bullock to give an address. Mrs. Bullock rose, and under the control of her guides made a short but very appropriate speech, thanking the audience for their kindly feeling and warm sympathy towards her. She was immediately controlled by a second spirit, who was pleased to see such a good company and their sympathetic feeling shown towards her. Under the influence of a third spirit Mrs. Bullock sang a song. Mr. Owen made a short speech, as did also Mr. Barber, thanking Mrs. Bullock and Mr. Haxby for the hard work and their management of the Sunday-evening lectures. Mr. Haxby replied in a few words, and closed by desiring the continued support of the friends attending the Sunday-evening services. Mrs. Bullock also replied, thanking the company for their sympathy and support. The meeting broke up at a late hour; it was in every respect a great success, and £4 were handed to Mrs. Bullock, though but in a slight measure rewarding her for her past endeavours in the spread of truth.

### DOUGHTY HALL.

On Sunday evening last Mr. Cartwright, of Atwell House, Reekham, delivered a discourse on "Pulpit Cookery," taking for his text these words:—"Children have ye any meat?" "And they gave him a piece of broiled fish and of an honeycomb." The discourse, which lasted for nearly an hour, was listened to with deep and silent attention. Mr. Cartwright has promised to continue the subject. The lecturer concluded his discourse in the following manner:—"And now, by way of wind-up, or what the parsons call application, let me warn the Spiritualists against unwholesome cookery. Spiritualism—or that which goes by that name—has come to us in the same form that it ever has done when it has visited the sons of men—in humbleness and simplicity. The warnings of history have ever been the same, and more especially in the history contained in that book that we have made the subject of our attention this evening—that whenever men have become discontented with that simplicity, and have hewn out unto themselves broken and leaky cisterns, the spirit has departed. What a notable instance in illustration of this is the life of David! The shepherd brought down the giant; the King brought down nothing but a curse upon his house. There is a great deal of exertion among the Spiritualists to form themselves into a sect, and however innocent the first form of the society may be, it is in every respect the first step towards pulpit cookery. Whenever presidents and councils begin to grow in anything that is professedly connected with man's eternal interest; wait till they become a tree, and you will always find plenty of hungry birds roosting in the branches.

The spirit can carry on its own work, and in its own way. It wants no presidential chair to assist its manifestations, it wants no prop or wheel-greasing; it wants no university to teach it the art of grammatical construction or scientific analysis, and it can teach more efficiently than any graduated logician. Be careful of your boards and your councils; now it is time, and before you lose the spirit and find nothing in its place but pulpit cookery. Above all things, look with an eye of cautiousness upon all attempts to introduce the pulpit element among you; aim more at simplicity. What the priest did for Judaism, with his cookery, that has he done for Christianity, and that will he do for Spiritualism. The attempt to introduce the pulpit into Spiritualism is an hazardous experiment, that I fear has self and self-interest underlying the whole movement.

I blame not the parson for his tone of the pulpit. He is made what he is; he is taught, he is trained, he is flattered, he is quoted as the little god of his followers; and when he, in solemn silence, prays for a whole volume of impossible things, that silence awes him into the belief that he is negotiating between an offended Creator and his offending creatures. A man so trained must find it hard work to wash his fingers clean of the stain and the odour of pulpit cookery. If you wish to get rid of such dooks and such feeders, paste your bill of fare on your doors, and let it be, "A piece of broiled fish and of an honeycomb." Mr. Cartwright is open to deliver his lecture on "Pulpit Cookery" to all institutions, &c., gratuitously.

## THE "NATIONAL" ITCH.

In these days everything seeks a national name. We not only have national parties by which we elect local officers—an evident absurdity—but everything, both social and political, has an itch to become national. We have not only national academies, but also national conventions for all sorts of societies; the "national game," with the national championship, a national Young Men's Christian Association, and Board of Trade, national Woman's Suffrage, and Spiritualism. Nothing seems to be complete until it has a "national" organisation and recognition. The method is well known. A few people in an obscure village somewhere form the Podunk Anti-Fly-Speak Association. In the course of time they find that they have got hold of a very important matter. They talk it up, and get it written up in the local newspaper. The people in the neighbouring villages hear of it, and, not to be outdone, they also form Anti-Fly-Speak Associations. Before long the members of the various associations discover that some of the important questions before them need discussion and concerted action. Some active mind conceives the idea of a delegate convention of all the Anti-Fly-Speak Associations. It is held, and Fly-Speaks prove to be a very fruitful theme. The discussions are reported, and the delegates, seeing their names in the papers, find that they are becoming famous. This greatly increases the interest in the association. Other conventions and mass-meetings are held; the great work spreads to other states, and in a short time we have the national convention called and organised, and humbug is conducted according to system. National legislation is often required at this stage, and the Anti-Fly-Speaks mix with the throngs in the lobbies of Congress. This tendency to nationalise cannot be checked, but we have the privilege of laughing at it. The Government meets it with the equal folly of providing national governmental machinery for all sorts of things better done by individuals or local governments. A national Board of Health, and a national system of quarantine are proposed, and the Government is asked to provide a national commission for the purpose of investigating the statistics and ethics of liquor-drinking. In short, there is nothing so contemptible that it may not aspire to a national recognition in one way or the other.—Quoted by the *Banner of Light* from the *Boston Herald*.

## MRS. OLIVE.

Notwithstanding the miserable fog on Monday afternoon, a few friends gathered round Mrs. Olive, who were well rewarded by a very interesting sance. It is remarkable how little the manifestations through this medium are influenced by the weather, if the circle is only an harmonious one; the controls are sure to be good. "Sunshine" was again successful in telling strangers about themselves, but her revelations being private, are not of a nature to be reported.

"Dr. Forbes's" medical assistance was in request. He first made mesmeric passes over a lady's chest to relieve the severe inflammation caused by catching cold, and the lady exclaimed at the singular influence from his hands, as he passed one on the chest and one on the spine between the shoulders; the magnetism was in the first instance cold and in the second warm. He next magnetised a gentleman, who said afterwards the "Doctor" had immediately laid his hand on the spot where the pain was felt. One of the circle being curious to know how the "Doctor" could judge what was the matter with the internal organs, he gave an interesting explanation to the effect that when any part was affected, there appeared over it a cloud, making the part appear somewhat as we see the sun in a fog, and from the quality and colour of this cloud could he, as a spirit-doctor, judge of the severity and type of the disease, and what would be an appropriate remedy; so in making passes he could seize and throw away this cloud, very often thereby destroying the disease; and then afterwards, by the laying on of his hands, he could restore the patient's strength by imparting some of his own, and so give power to resist any further encroachment of the complaint.

## MRS. SCATTERGOOD'S TRANCE ADDRESSES.

In a letter received a few days ago, Mr. Kershaw, of Oldham, speaks in terms of the highest praise of this lady. He says, "Mrs. Scattergood is very much respected in this district. She and her husband seem to have the cause at heart. The evening on which they last visited us was, I think, the most pleasant we have ever spent together, and the friends seemed reluctant to part. After the Sunday-evening lecture a number of friends called at my house to spend an hour in conversation. While we were sitting and playing the piano Mrs. Scattergood was controlled by a little spirit whom we call 'Lilly Love,' who sang and described a number of spirits, including two close together standing by the side of a young man who was present. The young man acknowledged the correctness of the description, all of which Mrs. Scattergood knew nothing of in her normal state. Other tests were given earlier in the day." The *Oldham Express* has the following paragraph relative to Mrs. Scattergood's meetings of Sunday week:—

"On Sunday last, Mrs. Scattergood, of Bradford, gave two addresses in the trance state at the Temperance Hall, Horsedgate Street. In the afternoon, the service commenced with the usual religious exercises, after which the medium offered up a short but beautiful invocation to the Supreme Being. The succeeding address was upon 'Revelation, Past and Present.' The medium dealt with the subject in an earnest and connected manner. The address altogether was an impressive sermon, full of sympathy and Christian feeling. The subject in the evening, after the usual invocation, was upon the Fourteenth Chapter of John's Gospel. 'In my Father's house are many mansions.' Taking the first three or four verses the medium dealt in a very impassioned manner with the beautiful inspired language of the great teacher. Dealing with the teachings of Jesus with regard to the home beyond, the medium introduced the teachings of spirit-communion, and showed the practicableness of spiritual teachings."

ROBERT S. PERK.—We cannot answer your question.

Mr. CARTWRIGHT has kindly expressed his willingness to deliver his lecture on "Pulpit Cookery," to any association in London, or near it which may be able to make the arrangements. The lecture, delivered for the first time on Sunday evening, at Doughty Hall, gave much satisfaction.

## LETTER FROM DR. J. R. NEWTON.

*Banner of Light, Nov. 21.*

We know our readers will take pleasure in perusing the following from this world-renowned healer, and in learning from it that he is about to commence his journey Atlantic-ward. The field for the manipulatory system seems to so rapidly expand among the people as to make continual room for the practitioners who are called to the service, and there is work for them all. We feel that the blessing of relieved humanity cannot fail to follow Dr. Newton as he travels towards the East.

To the Editor of the *Banner of Light*.—I expect to start East in a few days, but on account of the near approach of winter, I shall not go to New York until spring, but shall spend the intervening time in St. Louis, Mo. I have now been in this State two years. The first year was devoted to hard labour in this city, where I treated from seventy-five to one hundred patients daily. During the past year I have allowed myself some recreation, travelling in California and Nevada, and enjoying the fine scenery and genial climate of this wonderful country, practising quietly, at intervals, in this city and Sacramento. Now I am ready for work again, and shall commence healing at the 'Southern Hotel,' St. Louis, the 16th inst. I have the assurance of healing even greater than ever before, and am ready as ever to use it for the benefit of suffering humanity. May God continue to bless the dear old *Banner*; I meet everywhere its warm friends and supporters. J. R. NEWTON, M.D.  
"San Francisco."

## OBITUARY.

We have received a pretty lavender card, with gilt letters, as follows:—"In sweet remembrance of Lance Nicholas, infant son of Bessie and Nicholas Kilburn, who passed away in the evening of Monday, November 9, 1874, at Ninefields, Bishop Auckland, aged ten weeks."

Passed on to spirit-life, on November 11, 1874, at a quarter-past eight p.m., Agnes Howie, aged sixty-six years, relict of Francis Barr, farmer, Bogside, Beith. Mrs. Barr was aunt to Mr. Burns.

Passed away, on November 18, 1874, William Bone, Brighton, aged forty years.

Eliza Fanny Morris, of Hope Cottage, Malvern Link, passed onward to spirit-life on November 21, 1874.

SPIRITUALISM IN CONSTANTINOPLE.—Lately we sent a parcel of Spiritualistic books with a bundle of MEDIUMS to a friend in Constantinople. In searching the box for contraband goods, the authorities, like good Musselmens, searched also for contraband theology. Not finding anything against the Prophet in the books they were passed; but they seem to have been affrighted at the MEDIUMS, for they tore them up forthwith. Now this was not reasonable in the sober Turks. Perhaps there were some pious Christians among them. The Mahometan church should study us better before they treat us in this way. If they subscribe, we will supply regularly. Had they used us up for wrapping (w) rapping purposes, we would have been content; but like lions to tear us in pieces, was unworthy the sons of the Prophet. Had they even utilised us by boiling their coffee we would have been pleased, for the MEDIUM always Burns well. Alas, for *Human Nature*, had it fallen into their hands.

## THE FREE GOSPEL OF SPIRITUALISM.

## Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

## ORDER OF SERVICE.

Sunday Evening, December 6, at 7 o'clock. Doors open at 6.30.

HYMN No. 48 in the "SPIRITUAL LYRE."



O Thou, to whom in ancient time, The lyre of Hebrew bards were strung;



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

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



## READING OF SCRIPTURE.

## HYMN No. 80 in the "SPIRITUAL LYRE."

AUSTRIA. 3/7. (4ble). HAYDN.

{ Peace be thine, the an-gels greet thee, Kindred spi-rit! welcome here;  
In their bliss-ful calm they meet thee—Shed a broad their lov-ing sphere. }

En-ter then, the sa-cred por-tals, Here thy heart's pure homage pay;

For the beau-ti-ful Im-mor-tals Wor-ship in our midst to-day.

- 2 With us all the meek-voiced angels, 3 Oh! though Sorrow's chain hath  
Reverent and adoring stand; bound us,  
While we hear divine evangels All our grief shall pass away; [us  
From the Soul's great Father- For the Father's hand hath crowned  
land. In his glorious courts to-day.

## INVOCATION.

## HYMN No. 70 in the "SPIRITUAL LYRE."

RATISBON. 7777. OLD LITANY, 18th Century.

Wel-come, an-gels, pure and bright, Chil-dren of the liv-ing light,

Wel-come to our home on earth, Chil-dren of the glo-rious birth.

2 Welcome, messengers of God, 4 Oh we joy to feel you near,  
Teaching not of anger's rod; Spirits of the loved and dear;  
Love for all earth's weary throngs, Chains of love around us twine,  
Is the burthen of your songs. Gems of beauty all divine.

3 Come ye from the realms of light, 5 Joyously we greet you here,  
Where the day knows not the night, Children of a brighter sphere;  
Where the gems of love alone Guide our feet to realms of love,  
Are around your spirits thrown. To the courts of joy above.

## TRANSC ADDRESS BY MISS KEEVES.

## HYMN No. 84 in the "SPIRITUAL LYRE."

CHORSTER. 8787. From "MODERN HARP," by permission.

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

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

2 Part in peace! with deep thanksgiving,  
Rendering as we homeward tread,  
Gracious service to the living,  
Tranquil mem'ry to the dead.

3 Part in peace! such are the praises  
God, our Maker, loveth best;  
Such the worship that upraises  
Human hearts to heavenly rest.

**ABDICATON.**—The voluntary resignation of a crown,—as a dog voluntarily leaves the room when he sees preparation making for kicking him out. Etymology, perhaps from *abdidit*, he hid himself, as abdicating monarchs generally conceal themselves. If they did not hide themselves, their subjects would hide them.

**Mr. J. J. MORSE.**—This widely-known English trance speaker, we are happy to announce, is receiving that welcome, on the part of the American spiritualists, which his high merit as a lecturer and man renders him so richly worthy of. He will continue to speak at Lyceum Hall, 69, W. Baltimore St., Baltimore, Md., on Sundays, morning and evening, during the month of November. He is to lecture in Philadelphia during December, and in Boston during January, 1875, excepting the first Sunday. He may be addressed, Care of Levi Weaver, Esq., 220, Baltimore St., Baltimore, Md.—*Banner of Light*.

## R. B. D. WELLS

Has engaged to Lecture in the following Towns during the Winter and Spring, 1874-5:—

Mechanics' Institute, MALTON, Nov. 2nd till 14th.  
New Albert Hall, Midland Street, HULL, Nov. 16th till Dec. 7th.  
Music Hall, Surrey Street, SHEFFIELD, Dec. 10th till 24th.  
Mechanics' Institute, BOLTON (Lancashire), Jan. 11th to 28th, 1875.  
Public Hall, WIGAN, Feb. 1st till 14th.  
The Exchange, BLACKBURN, Feb. 16th till March 6th.  
Peel Institute, ACCRINGTON, March 8th to 20th.  
Mechanics' Institute, BURNLEY, March 22nd till April 3rd.  
The Christmas Vacation is from Dec. 26th till Jan. 9th; Letters should be addressed to Mr. Wells, Pavilion Place, Scarborough, during the Vacation.  
April 7th to 15th, the address will be 15, Southampton Row, High Holborn, London.  
April 16th till May 10th, Hotel de Rouen, near the Bourse, PARIS.  
May 12th to 20th, at BERLIN.  
June 1st to Oct. 16th, at Pavilion Place, SCARBORO'.

## WITCHCRAFT IN INDIA.

The *Pioneer Mail* gives the following recent instance of "witchcraft" in India:—

The last case of witchcraft officially reported to the Government of India, took place in 1872 in the Bheel country, and the circumstances were as follows:—A bunniah of Kooshulgurh, by name Fatta, was very ill, and he and his family fancied he was bewitched. The bunniah himself believed that his liver was being devoured by the woman Chundoo, described to be seventy to eighty years of age, whose cattle he had previously taken in satisfaction of a debt. He consequently summoned, from a neighbouring village, the witch-finder Vosta, who performed the usual incantations called "Kajlee," and confirmed the bunniah's suspicions; and Badria Tarree, one of the Bheels present, recommended that Chundoo should be swung. Chundoo was sent for, taken to the kotwallee, and confined there. After an interval of a few days some Bheels were summoned and paid to swing Chundoo as a witch at a little distance outside the city. The poor woman was taken to a banyan-tree and swung from her wrists; her eyes, as is customary on such occasions, being bandaged with red chillies. The swinging was carried out under the direction of Alli Kotwal, the Bhopa being also present on each day to obtain the witch's confession. She refused to confess or exorcise the bunniah, whom she upbraided for having taken her cattle. After swinging for four days the unfortunate creature died, and orders were given for the Bheels to bury her. The swinging of alleged witches was of common occurrence in the Bheel tracts before the Meywar Bheel Corps was raised at Kherwarrah, but rarely happens nowadays. "The Bheel," wrote a Hindoo student whom we quoted the other day, "shoots you, and then throws your body into a ditch. By this you may know the Bheel." But it appears that there are other features in his character by which, if you cultivate his more intimate acquaintance, you may know him with equal certainty.

**A DREAM OF DEATH FULFILLED.**—In the spring of this year a young married woman, residing in North Peckham, dreamt that she would die on the first anniversary of her wedding-day. To her husband and her relatives she mentioned her strange dream on several occasions; it seemed to prey upon her mind. At last the dreaded day came—the 5th of this month; and so impressed was she that it would prove her last upon earth that she actually made a present to one of her friends of a sum of money wherewith to purchase mourning. Strange to say, before midnight arrived the poor woman was a corpse. It may be mentioned that she had given birth to a child, which is living and well, eleven days previously.—*South London Press*.

**AN EFFORT TOWARDS A RECONCILIATION WITH ATHEISTS AND THEISTS.**—The primary law to be made known to mankind is the infinite, universal triune—Love, light, life, as manifested in beneficence, intelligence, omnipotence (under which category all universal principles may be ranged). This triune law governs the universe by means of certain modes and operations which scientists call the laws of nature, or the laws of the universe, or the laws of being, or certain forces, which they are from time to time discovering as existing in the visible and invisible world. Theists may call this absolute triune law God, but if atheists grant the existence of this law the world God may be given up altogether by both parties, if needful for harmony and peace. Short comments upon this sketch, if permitted by the editor, are invited by O. W. L.

**Mr. Burns.**—Dear Sir,—Mr. Wood spoke twice last Sunday at Oldham. In the afternoon he was controlled by the spirit of Tom Payne. His subject was, "Why was I sent in life?" and reasoned out to a considerable length one of the most argumentative discourses I think I have listened to for some time. There were a great many questions answered at the close of the address. In the evening he was controlled by the spirit of John Wesley, giving a little of his experience showing that he believed in spirit-communion before he left this earth. The spirit said he must be brief in his address, as there were other spirits wishing to control the medium. Afterwards the spirit of Robert Burns took control, and, speaking in the Scotch dialect, gave one of his poems. A spirit who styled himself "the old friend" next controlled, and sang twice, the audience joining in the chorus. At the close we held another meeting for the purpose of electing officers but as the attendance was small the meeting was adjourned to Sunday December 6th, at 6.30 p.m., when all members of the society are particularly requested to attend, as it is most important that we have a good attendance of all those in sympathy with the teachings of Spiritualism. The retiring officers are—Thos. Kershaw, president; J. Smith, vice-president; S. Quarby, secretary; J. Drinkwater, treasurer; J. Chadwick, A. Sykes, B. Emery, committee.—Mrs. Scattergood will speak on December 13th, in the Co-operative Hall.—6, High Street Oldham, December 2nd 1874.

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

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

#### COMMITTEE:

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

A subscriber of £5 will be entitled for the whole series to a reserved seat for himself and a friend. Tickets to admit one person for a course of twelve lectures only, will be issued at 2s. and 12s. each. There will be a limited number of 6d. seats.

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

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

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

### DR. SEXTON'S APPOINTMENTS.

MANCHESTER—Dec. 6 (Temperance Hall, Grosvenor Street). Afternoon: "Spiritualism in all Ages and all Countries." Evening: "God, Nature, and Religion; a Criticism of Mr. J. Stuart Mill's Recent Work."

ROTTERHAM—Dec. 8 (Temperance Hall): "The Claims of Modern Spiritualism upon Public Attention."

LIVERPOOL—Dec. 13. (Probably.)

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

### MRS. TAPPAN'S APPOINTMENTS.

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

### THE COMPLEMENTARY COLOURS.

To the Editor.—Sir,—In the MEDIUM of the week before last it stated that Mrs. Tappan in her discourse had said that blue was the complementary colour to yellow. I sent up a slip last Sunday evening to ask if this statement was not a mistake. Mrs. Tappan's reply was, "No, there is no mistake." This was no surprise to me, for the spirits recognise the sky as blue, which in reality is a purple, and consequently she was justified in saying blue. But what was my surprise when the chairman got up and said, "As an optician, I can endorse this statement." What! All I can say is that it is a new proposition to make a primary colour to be the complementary colour to another primary.—Yours truly,

A COMPREHENSIONIST,

Who bases his teaching on the Spectrum.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, 6, Blandford Street, Baker Street, W.—This society intends holding its next social meeting, at the above address, on Monday evening, December 7th, at half-past 7. All members and friends are invited to be present, as we anticipate having a very interesting and harmonious meeting. Ladies and gentlemen well known in spiritualistic circles are expected to take part in the evening's entertainment, which will consist of music, recitations, songs, &c.—CHABLES HUNT, Hon. Sec.

GOSWELL HALL MEETINGS.—On Sunday evening last a lecture was delivered by Mrs. Bullock in the trance state, at Goswell Hall, 86, Goswell Road. Mr. Haxby presided. The service opened with a hymn from the "Spiritual Lyre." A chapter was read from the New Testament, after which four subjects were selected by the audience, and Mr. Bullock, under control, spoke upon them in a very able manner for nearly an hour. Next Sunday evening the lecture will be delivered by Mrs. Bullock. Service at 7 o'clock, seats free; collection to defray expense of hall.

THE CASE OF MR. THOMAS EMMS.—The health of Mr. Emms still remaining impaired, Mr. Burns has kindly consented, if sufficiently recovered himself, to give another phenological entertainment at the Cavendish Hall (near Goldsmiths' Row), Hackney Road, on Thursday, December 17th, 1874. Chair to be taken at half-past 7 precisely. Admission, by tickets, 6d. each, which may be had of Mr. Cogman, 15, E. Peter's Road, Mile End Road; Mrs. Main, 321, Bethnal Green Road; Mr. Connor, 5, Cadrobert Road; and of Mr. J. G. Smith, I.O.G.T., 3, Clarence Road, close to Mare Street, Hackney. All friends of Spiritualism and truth-seeking that can be confidently expected to slip on this occasion.

To the Editor.—Dear Sir,—Will you or some of your correspondents come the favour of explaining the word "Efnelta"? Is it in any known language? I should feel very greatly obliged if some mediums could kindly put the question at their seances, and acquaint me with the result through your paper, as I wish most particularly to know. I addressed the question to the editor of the *Spiritualist* on the 30th of June last, but up till now he has taken no notice of the communication. I noted that it had been received. Perhaps I may receive more polite treatment at your hands.—I am, &c., Sir, yours faithfully,  
Ryde, Isle of Wight, November 20th, 1874.  
H. G. KING.

### THE LANGUAGE OF NATURE.

By F. WILSON.

A Series of LECTURES, commencing December the 12th, and continuing every FRIDAY, at 8.30, at 73, Newman Street, Oxford Street. Front Seats, 6d.; Back Seats, 2d.

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

FRIDAY, DEC. 4, Mr. Caldwell, Test Seance for Investigators, 1s.  
SUNDAY, DEC. 6, Miss Keever at Doughty Hall, 14, Bedford Row, at 7.  
MONDAY, DEC. 7, Mrs. Olive at 3. Admission, 2s. 6d.  
Mr. Herne, Physical Medium, at 6. Admission, 2s. 6d.  
WEDNESDAY, DEC. 9, Mr. Herne at 3. Admission, 2s. 6d.  
Musical Practice at 7. Dr. Monck's Seance at 8. Admission, 5s.  
THURSDAY, DEC. 10, Mr. Herne at 8. Admission, 2s. 6d.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, DEC. 4, Mrs. Bullock, 53, Gloucester St., Queen Sq., at 8. Admission, 1s.  
Seance at 6, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver. Trance, Test, or Pantomime Medium. Admission, 6d.  
SATURDAY, DEC. 5, Mr. Williams. See advt.  
SUNDAY, DEC. 6, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.  
Mrs. Bullock at Goswell Hall, at 7.  
Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.  
MONDAY, DEC. 7, 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. 8, Mrs. Fiehold, Happing and Clairvoyant Medium, at 6, Blandford Street, at 8. Admission 3d., to pay for the room.  
WEDNESDAY, DEC. 9, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.  
THURSDAY, DEC. 10, 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, DEC. 5, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.  
BIRMINGHAM. Midland Spiritual Institute, 53, Suffolk Street, at 7.  
SUNDAY, DEC. 6, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.  
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.  
BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6 o'clock, for members only.  
BACUP, Service at 2.30 and 6 o'clock p.m.  
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.  
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.  
NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.  
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.  
BISHOP AUCKLAND, at Mr. Fauditt's, Waldron Street, at 6 o'clock. Notice is required from strangers.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.  
LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 8 and 7 p.m. Trance-mediums from all parts of England, &c.  
DARLINGTON Spiritualist Association. Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.  
SOUTHSEA. At Mrs. Stripes's, 21, Middle Street, at 6.30.  
LOUGHBOROUGH. Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold Terrace, at 6 o'clock.  
GLASGOW. Public meeting, 6.30 p.m., at 104, Trongate.  
HECKMONDWICK, service at 6.30 at Lower George Street.  
Developing Circle on Monday and Thursday, at 7.30.  
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.  
HALIFAX, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.  
MONDAY, DEC. 7, BIRMINGHAM. 53, 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. 8, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
STOXTON. Meeting at Mr. Freund's, 2, Silver Street, at 8.15.  
WEDNESDAY, DEC. 9, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
OSSETT COMMON, at Mr. John Crane's, at 7.30.  
BIRMINGHAM. Midland Spiritual Institute, 53, Suffolk Street, at 8.  
Mr. Perks's, 312, Bridge Street, at half-past seven, for development.  
LIVERPOOL. Farnworth Street Lecture-room, West Derby Road. Mrs. Ohlsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunkeld St.  
MORLEY, Hall of Progress, at 7 o'clock.  
THURSDAY, DEC. 10, BOWLING, Hall Lane, 7.30 p.m.  
BISHOP AUCKLAND, at Mr. Fauditt's, Waldron Street, at 6 o'clock. Notice is required from strangers.  
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street, Seance at 7.30 for 8.  
BIRMINGHAM. Developing Circle, at 7, Hyde Road, Ladywood, at 8, by Miss Baker, a Clairvoyant and Trance-medium.  
FRIDAY, DEC. 11, 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. 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.

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