



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

# SPIRITUALISM.

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## Spiritual Cosmology.

### PART I.—DYNAMICS.

#### BIOLOGY.—ORIGIN OF MENTAL DISEASE, MORAL OBLIQUITY, &c.

MRS. TAPPAN'S ORATION AT CAVENTISH ROOMS,  
SUNDAY EVENING, DEC. 6TH, 1874.

#### INVOCATION.

Our Father and our Mother God! Infinite parent! whose divine and perfect soul filleth the universe! Thou whose life and light remain unchanging in the midst of change! who art the only abiding and perfect light! O God, we turn to Thee in praise and thanksgiving, blessing Thee for every blessing, giving to Thee the offerings of our souls, even as the earth and the air and the starry firmament yield their glories in praise of Thee, or as the flowers of spring-time exhale their fragrance responsive to the breath of life, or as the bird that warbles, not knowing of Thee, but conscious of life itself. O Thou, that hast seen the soul of man from the beginning, and knowest whereof it is composed, and how it is allied to Thee; Thou that hast endowed each form of matter with life, with motion, with power, we praise Thee. The good and the ill, the light and the darkness, the changes of the seasons, and all things work together for good to those that strive to understand Thee and thy laws. O Father! we turn to Thee, uplifting the soul from time and sense, absorbing and elevating the thought, until all of goodness and truth and purity shall abide with and take up its habitation in the heart of man, for the soul is life, the spirit is fire and fervour and divinest love, and shall consume all unworthiness and dross, devoting itself to the resurrection and the renovation of man from the material senses. O Spirit! abide with us; be thy presence here like a palpable and ever-present atmosphere, the soul of our life, the inspiration of our thought, the quickener of our understanding, until we know all that is hidden in the soul of man. Amen.

#### QUESTIONS AND ANSWERS.

The Chairman, before reading the questions which had been handed in, referred to a question submitted on the previous Sunday evening, with regard to the subject of light and colours, and stated that if any of the audience would call at his place of business, he would demonstrate what he and Mrs. Tappan and her guides had asserted, namely, that blue is the complementary of yellow.

Q. 1. The hour of sunrise has a peculiar effect upon some invalids, and doctors consider it a critical hour. Does it arise from the changing of the magnetic poles at the return of day?—A. The hours of sunrise and of sunset have peculiar magnetic or electric effect upon invalids; and it is generally known that persons in a very low state of vitality either pass away from earth—or are more likely to—at sunrise or sunset. If the persons are magnetic in their temperament they pass away at sunset; if they are electric in temperament they pass away at sunrise, owing to the change in the vital currents.

Q. 2. Is volition precedent to thought or consequent upon it?—A. If the inquirer had followed the lectures, he or she would know that volition is primal, and must precede thought. It is an impulse, which produces that vibration in the brain or in the forces of the brain called thought.

Q. 3. Has the situation of the magnetic poles and the peculiarity of the magnetism of individuals anything to do with their distinguishing gait or motions?—A. Most assuredly. Special traits of character in persons can be determined by their walk, gesture,

and general movement, as well as they can be determined (according to phrenology) by the conformation of the brain, and perhaps a little better; since the immediate impulse of the mind then present controls the rapidity and general movements of the person in walking or in whatever he performs. Of course this is all accomplished by the relation of the poles of the body to the central organic, magnetic, or electric structure.

Q. 4. Do the planets exercise any appreciable influence on human beings at any stage of their existence?—A. It certainly would belong to another phase of the subject, since our treatise has not as yet reached that department of the planetary influence. However, the planets do exercise a control, which probably will be explained in some future lecture.

Q. 5. How does the cultivation of volition in this life benefit the spirit in the disembodied state?—A. Because the exercise of volition is the primal power over the body, the spirit rises to new states of progress and advancement; and by accustoming one's self to the exercise of volition on an instrument that is so difficult of control as the human organism, the spirit must thereby acquire a greater amount of volition on entering the spirit-land; hence all those persons who master the physical body by effort of volition become the more readily advanced in the exercise of volition in spiritual directions.

Q. 6. It was said on last Sunday evening that "there is nothing to lead one to suppose that disease has a positive aggressive distinguishing feature of existence;" and again that "every substance that has organised form and shape is struggling against this aggressiveness of matter." How are these to be reconciled?—A. It is the spirit that is struggling against the aggressiveness of matter through the organisation; but disease is not in itself aggressive, because it has no specific organisation or volition, and is a negative condition of matter when not acted upon by spirit. It will be remembered that it was stated that matter unimbued by spirit is in itself disease; since, if a person carry about him a limb that is paralysed or a limb that is filled with corruption, which the spirit cannot act upon through the nerves and the usual methods of circulation, it is so much gross matter and decomposing substance, and when acted upon by spirit it is vivified and filled with life. The consequence is that matter in itself is disease because it changes its form and decomposes; while spirit, acting upon matter, prevents this decomposition. As soon as the spirit withdraws from any portion or the entire body, then decomposition takes place—it is disease.

Q. 7. When the guide says, "I consider, therefore, that disease is that condition of growth in nature which intervenes before perfection is obtained," are we to infer that disease is an absolute necessity for man at one time or other?—A. It is an absolute necessity for the condition of the earth at one time or another, just as the carboniferous epoch, unsuited to man, was a condition necessary to the growth of the earth or any of the geological periods previous to the habitation of man upon the earth. Disease may not, when man has sufficient knowledge, be a necessary condition of human life; it will not be so when mind has conquered not only the form which it possesses, but all other portions of the earth's surface, making the substances of the earth amenable to the health and welfare of man.

Q. 8. The guide says, "Superabundance of heat produces fever, and a superabundance of cold its opposite." How will he reconcile these with the fact that Turkish vapour and hot baths, which increase the heat already existing in the body, lessen or destroy fever?—A. Simply from the principle that whenever the bath or vapour is applied it not only increases the heat of the body but opens the pores and secretions or excretions of nature, and allows the heat to escape. If the heat were simply increased and the man

encased in something to prevent perspiration, there would certainly be no removal of the fever.

Q. 9. Will the guide please define that state which is opposite to fever, since all primary diseases, so called, are febrile in their character, as is revealed by the microscope, and this fermentation by the rapid multiplication of the yeast animalcules in the blood living at the expense of the life-pabulum or force in us engenders the increase of heat observed in fevers?—A. I deny the premise that all diseases are febrile in their nature. All diseases may take on in their secondary stage a febrile form; but many diseases and many constitutions possess diseases not febrile, that are not the result of too great an amount of heat or the too rapid multiplication of the animalcules producing life, but the result of a constant depletion of the vital forces. Neuralgia, and all forms of nervous disease of that character, are not the result of fever; they take on a febrile form in their secondary stage, but in their primal stage they are the result of a lack of vitalising element, and not of fever.

Q. 10. Can any continued effort of our will, however well directed, obliterate totally this aggressive parasite from our organism except by rejecting as food anything which is partially decomposed or contains the yeast principle?—A. No effort of the will, however great, can act except it act in connection with the organic structure of the human body. It may overcome this to a certain extent, but the well-directed will not only overcomes pain after it is once engendered to disease, but prevents the absorption or partaking of any food that possesses the secondary stage of decomposition, the first stage being not always injurious to the human system.

Q. 11. Will the guide please say if he knows absolutely whether man was ever in an absolutely pure state on earth, i.e., free from all disease; and if so, whether other minds previously existing overcame or allured him to partake of these things which were contrary to his highest aspirations and interests; or was he driven to them by necessity?—A. I have no knowledge of a stage or epoch of existence earthly where man was ever free from disease; on the contrary, I believe that he is gradually acquiring the conquest over it, and that in proportion to the number of inhabitants now existing upon the earth, there is a greater degree of health, of victory over antagonistic elements, of conquests of water, fire, and air antagonistic to man than at any other period of the earth's history, and that man has not been tempted by any other being than his own spirit, which, in endeavouring to compass all things, causes him to do that which is injurious to the physical structure, spirit not possessing the elements of fatigue or decay.

#### ADDRESS.

I shall now pass to that branch of the subject of last Sunday evening which is connected more intimately with mental suffering and disease, including general or partial insanity, kleptomania, homicide, hypochondria, various degrees of melancholy, and all those subtle and insidious maladies that, more than actual physical disease, act upon mankind. You will remember that I stated last Sunday evening that the disease is engendered at the most sensitive point of the human organism, the point where the first atomic action begins and is connected with the spirit, and that therefore the slightest vibration of mental suffering, or anger, or of fear, or of joy, affects the physical health, since those particles which are nearest to the spirit are swayed by every vibration of mind. Whenever the human organism has once suffered intensely in one direction, there is always a tendency to suffer in that same direction, as you are aware. The weakened limb is more easily broken a second time; any vital function deranged becomes at last the seat of a chronic condition. Any mental suffering once endured is liable to be repeated, and if by rough contact with human life, or by sudden joy or sorrow, any portion of the mental structure that is connected with the spirit suffers, that vibration of suffering afterwards may be repeated without adequate cause. There is in connection with all these questions a subtle and primary law, which I referred to somewhat in the case of intemperance, but which is even more subtle in these remote diseases connected with what are termed mental maladies. All disease is a mental malady, since it is a lack of proper control of the mind over the body; but a pain in the finger or seated consumption is far less difficult to understand than that subtle mental malady that preys upon the mind for years, and finally produces actual physical disease. It is supposed by physicians that insanity, and all those forms of mental suffering, are frequently produced by bodily disease. I take issue on this point. I believe that the primal source is in that intermediate state where the spirit acts upon the body, and that some derangement of the mental forces must have first taken place; and when we consider that suffering itself and the pride of it is a disease that is in the world, that warriors boast of the wounds received in battle, and that it is a common thing for persons to nurse their wrongs and their diseases in order to keep them before their friends, we perceive how morbid may become the spirit on the question of suffering itself, and that while theft and murder are things which one would wish to conceal, misfortune and sorrow, maladies of other kinds, are usually too much thought of, and too much talked of and reproduced, causing the mind to dwell, not only during the time that it receives the shock of sorrow, but ever after, on that one great shock. Some persons are wrecked in life because of one sorrow, for which friends will persist in sympathising with them during the remainder of their lives, or which their own minds, not being properly balanced, cannot sufficiently throw off and cause to become healthful in its action again. The truth is that, like all other maladies, that which afflicts the mind should be made the subject of judicious treatment, and then left alone to the healing

balm of nature; but all forms of sorrow, including death, which has been the primal grief of the world, have been paraded before the eyes of men for their sympathy, and when this sympathy is not given, then the suffering mind turns upon itself, and its malady destroys its mental power of reaction. Any tension in one direction is a sin against the mental structure, and just in proportion as a sorrow is intense, so should the will power be exercised to overcome it, just in proportion as it strikes a vital blow to the happiness of the individual should that individual be taught to vanquish it. Then there is certainly a great lack of that panacea for sorrow in the world—namely sympathy, and if this were more exercised, on the one hand, and the suffering individual more careful on the other to restore the vital tone by not dwelling upon the wrong or the injury, gradually the mental power would resume its tone; but when this suffering has once taken place, it may be the slightest beginning, it gradually increases, and the wound grows larger until at last there is no other thing before the mind's eye than this one great wrong. Just as the eye is affected by the small cataract that conceals the vision, so is the spiritual eye blinded by the sorrow that eclipses all the light and glory that is outside of it. Spiritual culture, and a consciousness that there is no sorrow so great that it may not receive its ultimate compensation, will do much to remove this disease in the world, but melancholy, which is persistent and continued, and the result of continued encroachments of one mind upon another, must be ferreted to its cause. That cause must be revealed, and the object of it must be treated as a patient is treated for any subtle and corroding disease. So with insanity, which is always brought about by the too great tension of the psycho-nervous system in any one direction. Sometimes the insanity is only partial, and I may be considered as exceedingly severe if I state that I regard the whole world as a lunatic asylum, and all persons partially insane, since no mind is completely balanced, and since there is not one individual that upon some particular subject is not over sensitive. If that is not insanity, then there is no reason for lunatic asylums. The point of entire insanity is where the volition ceases to act, and the brain and mental structure are subject to the variations of mind with which the afflicted person comes in contact. Then it is absolute, and the spirit withdraws its control, excepting the vital spark which is kept up perhaps for years. Insanity is, really, then, the lack of balance in the will-power, that balance being in perfect tune and control, and an entire and absolute check upon too great intensity of thought in any one direction. The murderer who plays his kind is therefore insane, either from birth or as the result of passion, and he is indeed a madman who denies to the homicide the same excuse that he gives to the monomaniac or hypochondriac, or one who is melancholy. These all originate in the same form of inverse mental vibrations, and that which is good when legitimately controlled by the will-power, becomes, when not controlled, the bane of each individual mind. While I speak each one of you may refer inwardly to your own mental structure, and see that there is some portion of the brain or some part of the individual character that is not swayed and governed by the will, and that this part when touched upon is especially sensitive; and if long dwelt upon would lead you to insanity in that one direction. Many of you have to guard against anger, against over excitement in any direction, against particular afflictions that you have had in early life, against reference to the death of a special friend. All these things, however, should be made the subject of just as much conversation and thought as they require, and it should be no more sorrowful—and I think not so much so—to refer to the death of a friend than to the birth of a child into physical existence on earth, since with the departure of the terror of death comes the knowledge of life, and since that one fear has brought melancholy, insanity, and all forms of mental derangement more than any other terror in the world. Remove death, and you remove that cause of mental insanity. High religious excitement, great tension of thought, to the exclusion of proper attention to the physical requirements brings on insanity in a religious form. The reason is apparent. You cannot live for ever in the spirit while you occupy the body; and if with prayer and uplifting of the soul in devotion you neglect the proper functions of physical life, there must of necessity be a lack of balance, and it must be insanity, instead of disease, because the great preponderance of mentality in the excitement brings on insanity instead of physical disease. Generally physical disease follows. A great excess in a physical direction brings on physical disease and afterwards insanity, because the wrong is done to the body first and then encroaches gradually upon the nervous structure, while of course the primal origin of all these sufferings is in the lack of will to control the physical body. Mental maladies are therefore primal to physical disease, and if the condition of the world could be remedied in the direction that I have stated, there would be less of any form of physical suffering than there now is, the encroachments of contagious and epidemic diseases would be less, and the mind of man would be fitted and prepared to compete with disease; but so long as sorrow and affliction are made the especial subject of cultivation, and so long as persons treating them are not aware of their cause or suitable remedy, there will for ever be those shrinking and sensitive natures that will retire within themselves, brooding upon a real, or what is to others an imaginary wrong, doing violence to their physical and their spiritual natures, when a little light upon the whole subject would dispel the gloom immediately. There should be no mental suffering encouraged. If friends wrong you really, they do not deserve that you shall suffer; if they do not intend to wrong you, there is no occasion to suffer. This simple philosophy will rob society of the sensitiveness that is



quently drives young and old to long periods of melancholy, and will take away the sting of daily association with persons that you fancy are striving to injure and are injuring you, when in reality they are not aware that you are suffering. A knowledge also of temperament, to which I have referred, will remove many causes of suffering, since many persons, not aware that the temperament of another person is antagonistic to theirs, are injured by their presence, and imagine it is a mental intention to injure, when in reality there is no consciousness of it whatever. This becomes at last a morbid degree of suffering, and finally results in entire social disquietude and discomfort. Solve the mystery, ferret out the difficulty, find out the reality, let daylight in, and even as the child's fears depart as soon as the light of the morning comes, when before the chamber was inhabited with ghosts and hobgoblins, so when daylight is let in upon the mind in any direction, and knowledge takes the place of ignorance, all these fears will depart. The reason why the mind is thus peopled with images, is because it must ever be active, and if there is no real action, there must be imaginary action. If there is no subject of sufficient importance or vitality to engross the attention, the mind, like the stomach, will prey upon itself, and it is well known that when there is no food in the stomach, gradually the gastric juice encroaches upon the inner coating, until finally that is digested. Sorrow is like this; and thought, the brain itself, when it does not expend its force and power in action, preys upon and consumes itself. The panacea for this is, do something. Find someone that is more afflicted than yourself, and you can always do this. I have never known a case of suffering so severe, or a mental malady so great that the alleviation did not come by ministering to others; and I have never known a person so melancholy that by striving to employ the mind in benefiting other persons the melancholy did not depart. The mind is too centralised. The will acts too much upon the body in these cases, whereas it should go out in beneficent and kindly deeds to others. Strangest maladies are the result of locking up within your own brain the force and fire and fervour intended to benefit your kind. Genius consumes itself by imagining that the world does not appreciate it. The highest genius does not care, lives its life, speaks its thought, will occupy every hour of the day, and let the world creep slowly up to appreciation in a thousand years. You may say it is hard to go through life misunderstood and not appreciated, but it is harder still to let that thought consume you. The truth is there are appreciative minds all around you, and many sensitive, shrinking souls imagine that nobody cares for them, when there are hundreds that if they knew a want would find ready means to supply it. Make known your want, express your thought, give it the benefit of expression, and then there will be no lack of sympathy.

I have said also that the balance between the mind and the body is such that the slightest emotion has its effect of injury or benefit upon the physical structure. The reason of this is that an emotion is that which takes place without the previous or constant guidance of the will. It is of course the result primarily of the volition occupying the body, but has not in its specific nature been directed and governed by it. A well-directed joy and sorrow produce each their beneficent result upon the human structure; but when it comes like a wave, unaided by the mind and thought and will, it then is liable to produce a lack of balance. When the volition is so absolute that directly the joy or sorrow approaches the volition is there and ready, the check is immediately applied, and the emotion does not injure the physical body.

I have now to dwell upon those forms of melancholy and insanity that, perhaps, come within the direct knowledge of many of you, as applied to those diseases or sufferings that are the result of continuous social and family sorrows and afflictions. Sometimes members of the same family, unconsciously, possessing the same temperament, affect one another, producing mental maladies which are supposed to be hereditary, and which may be transmitted from one generation to another, but which, nevertheless, are more the result of living in a contiguous atmosphere. I have said that hospitals should not exist for aggregate suffering; I say that insane asylums are the greatest possible bane to society. Who in the sanest frame of mind could be placed within a building occupied by insane people without becoming also insane? and who, conscious of insanity at the same time, could be placed near to those that are suffering from the same malady without being made worse? As jails and penitentiaries engender crime, so asylums engender the form of mental malady that they are intended to cure, and even those beneficent institutions (considered such)—founding hospitals and orphan asylums—are in themselves a mockery unto heaven. There should be no lunatics so excluded from their kind as not to be able to be managed by one strong will, and he who would be the true conqueror of a mental malady would be the one to isolate all his patients from each other, to take the trouble to go to them instead of having them aggregated for his benefit. I set my voice for ever against those kinds of institutions that amass mental suffering for the benefit of the rest of mankind, that mental suffering producing an aggregate of disease that no amount of will-power can possibly remove. There rarely has existed an institution of this kind upon the right basis; when it does it will be upon the principle that each special victim shall not know, or consider, or in any degree be aware of either the nature of his or her malady, or that they are being treated for it, removing them from every possible phase of contact with similar suffering, and making them know that they are in the midst of friends without any thought of being patients under treatment. Intemperance can be treated in this way, insanity of various kinds, and even homicide. To the felon condemned to associate with felons—the new sinner, unaccustomed

to crime, condemned to a hardened atmosphere of crime—the thought of exclusion from human kind is in itself sufficient to produce a confirmed disease of crime. Institutions of this kind are not reformatory, but are the hot-beds wherein murderers and thieves are encouraged in growth. Reform schools, adopted with the best intentions, are so many institutions for hardening the criminal or the young in their way of life. There should be nothing to distinguish these in their own thought even from the rest of mankind. A malady is removed by surrounding it with that which will produce its opposite; and when a young child, guilty of a first wrong, the result of a lack of proper organisation, is placed in a company of children thus afflicted, the mischief is increased, and the crimes of the world are augmented just in proportion to the aggregate of these institutions. Nor can I say too much against the system of orphan asylums. I believe it is a moral shame in the eye of heaven that there should be an orphan asylum. I think the whole world should take care of its children, and that there should be no foundlings on earth. I think there is room enough, that there are families enough, that there is sufficient love expended in trivial and unprofitable ways to provide homes, and special love for every special child on earth; and, if this be not so, society has no business to exist, because for each child born into the earth there is just as special a need, and just as particular care required, as for any other child. Until these and other evils are removed, we need not expect a cessation of those moral maladies that afflict the world. The selfishness which paves the way to heaven by endowing grand institutions, and does not wish to be annoyed with bestowing sympathy, does not pave the way to the healthful action of the human spirit; and while I deplore the condition of the foundling, I deplore that disease of selfishness still more which prompts the fortunate of mankind to endeavour to bribe heaven with gilded pavement, splendid institutions, instead of that great wealth which should be bestowed—charity and love. It is easy enough for the favoured and fortunate to give gold, but the discomfort of shedding a tear over a poor pauper, or having him taken care of and ministered to properly, would deprive the fashionable debauchee of some special pleasure. Surely there is a disease of selfishness of particular minds, of self-indulgence and ease, which is more a moral malady than that of murder and theft and crime; and abroad in the world he is the greatest sinner or the greatest unfortunate, who, petting himself or herself continually, forgets this great world of sufferings outside, that a few moments or hours of attention from each one would serve to remedy. When I come to that portion of my addresses where I shall picture the ideal world, and the remedy for these ills, I shall show what the world may be if, by a well-directed effort and knowledge, each human being shall devote the special time to the subjects that require human thought that is now given to no thought at all.

I say, therefore, that mental malady is the result of a too great tension in one direction, to the exclusion of proper care and thought in other directions, since the spirit, unaccustomed to act upon matter, imagines that for every thought there is an immediate and adequate expression; and since the tendency of matter is to repeat itself, and not originate new thoughts, so the spirit, acting intently in one direction, produces—a diseased function of brain and nervous structure that it requires years to overcome, and the whole world taken together is as insane as it is possible for it to be in its present state of growth. The tendency, I am happy to say, is towards sanity, though in some directions it seems to the casual observer almost hopeless. I have denominated all these mental inaccuracies and inequalities insanity. I can perceive no distinction between the man who is angry every day with his servants and employers, or his family, and is only prevented from hurling something at them by the pride which is still latent or inherent in his organism, and the man who, not able to conquer, hurls something and becomes a homicide. I perceive no difference, except in degree, between the mental malady that causes a man and a woman gradually and entirely to array themselves in selfish wishes and desires until they, and they alone, become uppermost, and the individual who, wishing to isolate himself from his kind, or having a great wrong to avenge, deliberately commits a murder. The truth is that selfishness lies at the bottom and becomes the primal and moving insanity of the world. The greater insanity lies in the greater evils that afflict and belong to uncontrolled and unchecked passion, because these, perhaps directly, bring baleful effects upon society; but the lurking cause and malady is in that particular function of the mind or brain that will not respond evenly and with steadfast tenure to the power of the spirit, and the organism that is thus afflicted and diseased with undue balance or preponderance in one direction, should therefore be properly surrounded in youth, that the balance may be on the other side. But children are placed in schools and institutions of learning like so many automata, each one supposed to require the same treatment that the others do. In families children are generally treated alike, unless the mother is specially intuitive, and knows what each child requires. In schools there is a regular system of monotony, until at last, when it culminates in the university, each individual graduate is just as much like every other as it is possible for an institution to make them. In this way there is no checking of the natural balance on one side or the other, no encouragement of latent facilities, but all are ground through the same mill, and if they prey upon society the institution is at fault. The special need of every soul in coming into the world is that that soul shall have the best possible opportunities for growth and expansion, and whosoever would teach mankind and heal them must see to it

that any lack of balance, antenatal or otherwise, shall be supplemented by action or thought in another direction. Whosoever would benefit mankind, must see to it that each individual soul shall have the required growth and opportunity, and that for every form of mental construction and organism there is sufficient room in the world, the great difficulty being that mankind is not willing to admit that any other soul has a place or position besides itself. As there is the whole universe for souls to dwell in, and as matter is limited, this might seem to be justified, and undoubtedly is, in the constitution of human organism; but as the mind gradually gains conquest over the body, and as the limitations of matter do not limit the spirit, it will be found that there is room enough in the world, and room enough in all worlds, for each special soul to fulfil the destiny, the functions, and the powers that are given of God. Make room for one another in the world; do not encroach upon thought, or feeling, or action; gently direct the thought of the young; train the tender shoots, but do not nip them in the bud too closely; and finally, when the full perfected flower of humanity is brought out before you, you will see that the soul innately expresses itself by that one word Growth.

Dr. Rush wishes to announce that the subject for next Sunday evening will be "Parentage."

#### IMPROMPTU POEM.

Prometheus stole the fire from heaven  
With which the earth enkindled,  
Became the scourge at last of men,  
For lo! his own form dwindled  
Upon the rock where he was chained,  
Because from God his soul attained  
Equality with heaven.

Man steals from heaven the thought  
By which the world illuming,  
And lo! upon the rock his form  
In misery consuming  
The force and power of vital life  
Is bound by his presuming.

If ye would master by the sense  
That which your God hath given,  
Learn that the spirit's recompense  
Is typical of heaven.

The fires of your own lives consume  
The grosser forms around you,  
But spirit is the vital flame,  
And it should still surround you.

Be ye not tethered to the sense,  
Because the soul enfolden,  
For yet a little space is here.  
Behold the air is golden,  
With which the spirit cleaves in twain  
The rock where it is fettered.  
And on the darkened scroll of time  
The spirit's flame is lettered.

And God's great love shall light your souls,  
And God's great spirit hear you,  
When at the last with his control  
You feel God's fire is near you.

#### SOME RESULTS FROM MY SPIRITUAL STUDIES.

[From the "Atlantic Monthly."]

##### A CHAPTER OF AUTOBIOGRAPHY.

BY ROBERT DALE OWEN.

"Doubts to the world's child-heart unknown  
Question us now from star and stone;  
Too little or too much we know,  
And sight is swift and faith is slow;  
The power is lost to self-deceive  
With shallow forms of make-believe."—Whittier.

A modern dynasty is assuming control in the region of mind Throughout the civilised world the reign of the miraculous is gradually losing power and prestige, superseded by the reign of law.

It would be hazardous to say of any great principle which has had its day, that it has not had its use also. But though the romantic polytheism which makes brilliant the great epic of Homer may have suited well the epoch-in-progress of ancient Greece, yet, in our day, no one but an enthusiastic poet like Schiller will lament that the gods of Greekland have vanished in the dim distance of the past; that their king, with thunderbolt in hand, has been dethroned to make way for lectures on electricity, and kites drawing lightning from the clouds; that Phœbus is ousted from his chariot, his four-yoked steeds useless ever since Copernicus brought the sun to a staid still; that Neptune has lost to the mariner's compass the sceptre of the sea, and Pluto to penal flames, that are dying out in their turn, the dominion of the Underworld; that in these days of cannon and breech-loaders and protocols, Mars no longer leads armies to the field, nor Minerva statesmen to the cabinet; that dryads and nymphs have deserted forest and fountain, as the bear and the buffalo disappear before the sweep of civilisation.

As monotheism, despite poetic regrets, befits a later stage of the world than polytheism, so the persistent uniformity of law is an advance, timely and welcome in our modern day, on that scheme of the arbitrary and the exceptional which is based on miracle-working—welcome to the thoughtful and dispassionate observer, but abhorrent to the mere dogmatic theologian; yet, welcome or unwelcome in certain quarters, a truth that has already made its way to respect, and is sure to prevail.

I use the word miracle, not in its etymological sense, as a something to be wondered at, nor, as Archbishop Tillotson and Bishop Butler

have spoken of it,\* as an occurrence which is not "like the known course of things," or which "exceeds any natural power that we know of to produce it;" but according to its popular orthodox meaning, as a suspension, on a special emergency and for the time only, of a law of nature, by the direct intervention of the Deity; we may add (for that is the usual allegation) in attestation of some truth. And as to the miraculous in this sense, we find it rejected to-day as a superstition, not by the secularist or the sceptic alone, but by men of repute and position in the orthodox ranks. One or two examples out of many may suffice.

The Rev. Frederick Temple, D.D., in a sermon before the university of Oxford fourteen years ago, said: "One idea is now emerging into supremacy in science, . . . and that is the idea of law. All analogy points one way, none another. . . . How strikingly altered is our view from that of a few centuries ago is shown in the fact that the miracles recorded in the Bible which once were looked on as the bulwarks of the faith, are now felt by very many to be difficulties in their way."†

That so free an expression of opinion did not injure the reputation of the preacher may be judged from the fact that he has since become one of the chief dignitaries of the Anglican church; having been, a few years since, installed as Bishop of Exeter.

The Duke of Argyll is a Scottish Presbyterian. He has written a volume on the changeless rule of law, which has attracted great attention, reaching its fifth edition in fifteen months. The tenor and drift of its argument may be judged from this extract:

"The idea of natural law, the universal reign of a fixed order of things, has been casting out the supernatural. This idea is a product of that immense development of physical sciences which is characteristic of our times. We cannot read a periodical nor go into a lecture-room without hearing it expressed."‡

Another name, eminent alike in physical science and in sacred learning, may be added. The late Baden Powell, in his contribution to *Essays and Reviews*, has this passage:

"The modern turn of reasoning adopts the belief that a revelation is then most credible when it appeals least to violations of natural causes. Thus, if miracles were, in the estimation of a former age, among the chief supports of Christianity, they are at present among the main difficulties and hindrances to its acceptance."§

One can hardly over-estimate the consequences of this radical change in public opinion. The most marvellous of the discoveries made by Galileo's telescope, the greatest of the principles enunciated by Newton, does not lead to effects so far-reaching—so intimately connected with man's well-being, physical, moral, spiritual—as the conviction that if the Deity permits man to acquire knowledge touching the existence and the character of a life to come, it is not after a partial and exceptional fashion, by an obtrusive suspension of his own laws, for the benefit of a few favoured children of preference, but under the operation of the universal order of nature, to the common advantage of all his creatures, in silent impartiality and harmony, as he causes the morning sun to rise and the evening dew to fall.

That conviction, when generally diffused, will work a revolution in all the great religions of the world. For these are based on the belief that certain sacred books, authenticated by miracles, come from the source of unerring truth, and are therefore, word by word, infallible.¶

This idea upset, it may seem as if men were cast adrift on the spiritual ocean without rudder or compass. But this is a mistake.

It is true that, under the new order of things, the sacred books of the world become part of its literature, and thus are legitimate objects of criticism. Under that aspect it is right that they should be passed in review by reason, as all important works on the physical sciences are; it is right that conscience should sit in judgment on the sentiments they contain, and sift the dross from the fine gold. And even if this were not right, there is no help for it; on no other condition can the fine gold itself be preserved. But there will come ultimate good, not harm, to religion, from such a process, if only reason and conscience are educated up to the task.

Doubtless there is danger, as in all great revolutions there ever is; but there is also a way out of that danger to ultimate safety. The danger is that in discarding the miraculous, which deforms and misleads, there may be discarded also along with it the wisest teachings and the highest spiritual truths. This applies to all great religions; for if we recur to them in their primitive purity,¶ we shall find much worth admiring and saving in them all.

But let us take a single example and bring the case home to ourselves, who, I think, have the most at stake in this matter.

If natural law be invariable, then either the wonderful works ascribed

\* See "Tillotson's 182nd Sermon," and "Butler's Analogy of Religion," Part II., chap. 2.

† It is remarkable that St. Augustine, more than fourteen centuries ago, regarded a miracle as a thing occurring not against nature but against what we know of nature: "*Portendunt ergo fit, non contra naturam, sed contra quam est nota natura.*" *De Civitate Dei*, lib. xxi., cap. 8.

‡ This sermon was preached on Oct Sunday, July 1, 1860, during the annual meeting (held that year at Oxford) of the British Association for the Promotion of Science. I was in England a few weeks later, and heard it generally spoken of in high terms of commendation.

§ The "Reign of Law." Strahan & Co., London, 1866: New York Reprint, 1869, p. 3.

¶ "On the Study of the Evidences of Christianity." See "Recent Inquiries in Theology," p. 158.

¶ This is quite as true in regard to the Mahometan and all the Oriental branches of orthodoxy—including the religions of nearly two-thirds of mankind—as it is of Christian orthodoxy, Protestant and Catholic.

"The idea of revelation, and I mean more particularly book revelation, is not a modern idea, nor is it an idea peculiar to Christianity. . . . We find the literature of India saturated with this idea from beginning to end. . . . According to the orthodox views of Indian theologians, not a single line of the Veda was the work of human authors." (Max Müller: "Chips from a German Workshop," Vol. I., pp. 17, 18. Amer. Ed.)

¶ That sagacious and deeply-read student of comparative religion, Max Müller, gives us, as one of the most important results of his studies in that branch, this opinion:

"If there is one thing which a comparative study of religion places in the clearest light, it is the inevitable decay to which every religion is exposed. . . . No religion can continue to be what it was during the lifetime of its founder and its first apostles. . . . Every religion, even the most perfect (nay, the most perfect on account of its very perfection, more even than others), suffers from its contact with the world, as the purest air suffers from the mere fact of its being breathed." ("Chips from a German Workshop," Preface, pp. xxii, xxiii: Amer. Ed.)

by the evangelists to Jesus and his disciples were not performed, or else they were not miracles.

If they were not performed, then Jesus, assuming to perform them, lent himself, as Renan and others have alleged, to deception. This theory disparages his person and discredits his teachings.

But if they were performed, under natural law enduring from generation to generation, then, inasmuch as the same laws under which these marvellous occurrences took place have ever existed, and still exist, we may look for phenomena of similar character throughout past history, and may expect their appearance at the present day.

If none such appear among us, then cultivated minds will settle down to the belief that they never appeared at all. For the time is past when historical proof is held, by thoughtful and unprejudiced people, to be sufficient evidence for the existence, in ancient times, of the miraculous; even of the marvellous, when it is wholly unprecedented. If the electric telegraph had been invented and employed for a brief period 2,000 years ago, and if telegraphy had then become one of the lost arts, the old records stating that men, thousands of miles distant from each other, once carried on daily conversation, would be generally regarded as a mere fabulous legend.

In point of fact such is the judgment passed to-day upon the gospel biographies, when miraculously interpreted, by millions of sceptics in our own country, and by millions more in England\* and in other European nations, the number of such unbelievers being constantly and rapidly on the increase.

This happens because the majority of the civilised world does not yet believe that spiritual phenomena, similar to those which are reported to have occurred in the first century, being naturally possible, actually occur now, in the nineteenth.

But the main result from my eighteen years of spiritual study is an assured conviction that spiritual gifts, similar to those which the evangelists ascribe to Christ, and which Paul enumerates as enjoyed by certain Christians after the crucifixion, appear, and may be witnessed in their effects at this very day among us. Having myself thus witnessed them in a hundred cases, and having found sufficient evidence of testimony in hundreds more, I can no longer withhold assent to the substantial truth of that portion of the Gospel biography which narrates what its authors call the "signs and wonders" of their time. Making due allowance for incidental errors, I firmly believe that Jesus acted in the main as there represented, and that he claimed no powers which he did not actually possess. I believe in what orthodoxy regards as the crowning miracle of all, the bodily appearance of Christ after death, and on divers occasions to his disciples; I believe that they saw him as naturally as one man sees another in daily life; that they touched him, heard him speak, and spoke to him in reply. I believe this, because I myself have, day after day for weeks, seen and touched and conversed with a materialised spirit; and on one or two occasions with several others. When I read that, "the doors being shut," Jesus suddenly appeared among his affrighted followers, or that after talking with the two disciples at Emmaus, he "vanished out of their sight," I see no more reason for disbelieving this than for rejecting a thousand other historical incidents of as ancient date; seeing that, in a lighted room, and with the doors so securely closed that entrance or exit was impossible, I have seen a materialised form, that had spoken to me a few minutes before, disappear under my very eyes, then reappear and walk about as before; and this, at a distance from me of seven or eight feet only, and not once, but on five or six different occasions. In each case I had taken such vigilant precautions beforehand against possible deception, that I had no alternative except to admit that these marvellous phenomena were realities, or else to assume that the senses of sight, hearing, and touch are witnesses utterly unworthy to be trusted. In each case, also, others were present—sometimes twenty persons or more—from whom, on comparing notes, I learned that they too had seen and heard just what I myself had.

I cannot doubt that this extraordinary narrative will reach many who, without imputing to me insincerity, will conclude that in some way or other I must have been deceived. Such scepticism is natural, and if I had witnessed no more than they I might probably have shared it. I remind such doubters, however, that very acute observers, English scientists of note—to wit, Mr. Crookes and Mr. Varley, both Fellows of the Royal Society, Mr. Alfred Wallace, who shares with Darwin the honour of having first put forth the principle of natural selection, and others almost as well known—have, under the most stringent test conditions, verified this seemingly incredible phenomenon of materialisation; have seen and touched, and familiarly talked with living forms not of this world, and have risked a scientific reputation that must be dear to them, by testifying to these marvellous facts, as I now do.

Of course they regard them as phenomena occurring under law. The all-sufficient proof is that, like chemical results in the laboratory, they appear under certain conditions; and that, if these conditions are violated, the phenomena are not obtained. This I have seen verified on a hundred occasions; very strikingly, for example, in Philadelphia a few months since. The condition then violated was one, important under all circumstances, but absolutely essential in a spiritual circle—the maintenance of harmony. Tennyson—are not true poets seers?—saw and set forth the imperative character of this condition before modern Spiritualism was spoken of:—

"How pure in heart and sound in head,  
With what divine affections bold,  
Should be the man whose thought would hold  
An hour's communion with the dead!"

"In vain shalt thou, or any, call  
The spirits from their golden day,  
Except like them thou too canst say,  
My spirit is at peace with all."

"They haunt the silence of the breast,  
Imaginations calm and fair,  
The memory like a cloudless air,  
The conscience as a sea at rest:"

"But when the heart is full of din,  
And doubt beside the portal waits,  
They can but listen at the gates  
And hear the household jar within."

The violation of the all-important condition above referred to hap-

\* For proof of this, drawn from official sources, see "Debatable Land between this World and the Next," pp. 216, 217, foot-note.

pened about the 20th of last June. I had previously, at some fifteen circles, witnessed in the most satisfactory manner the various phases of materialisation; but on this evening, ere the sitting began, some jealous feeling about preference in seats caused an excited discussion, in which charges of favouritism were somewhat bitterly made and earnestly disclaimed; the audience, numbering more than twenty, taking part, and one person indignantly leaving the room. When quiet was restored, we sat patiently for an hour and a half and obtained absolutely nothing, except a wholesome lesson. This was the only occasion, out of forty sittings which I attended during June and July, on which the materialised forms failed to appear.†

The lesson thus taught us is one which has its wide-spread application in daily life. I think there would be far fewer jarrings and heart-burnings in the domestic circle, if men and women but realised that, in admitting these, they shut the door on all helpful aid or guardian care that might otherwise reach them from the next world. It is not that benevolent spirits are unwilling to enter and influence for good a household thus distracted by dissensions; it is that under a natural law they are excluded, and so are deprived of power to help.

There are physical as well as moral conditions necessary to success in spiritual studies. In a general way I have abstained from attending dark circles; yet I have had conclusive proof that, in certain cases, darkness is essential if we would obtain the most striking results.

In October, 1860, I paid a visit, along with Mrs. Underhill (Leah Fox), her husband, and Kate Fox, to Quaker friends of theirs, Mr. and Mrs. Archer, then living in a large mansion near Dobbs's Ferry on the Hudson, in former days owned by Peter Livingston, and for a long term of years reported to be haunted. After getting some remarkable manifestations in a bedroom, we adjourned, at my suggestion, to a spacious apartment, formerly Livingston's dining-hall, locked the doors, and were bidden, by the raps, to put out the lights. Before doing so I procured from our Quaker hosts a candle and match-box, with their assent to use them at any moment. In less than two minutes after the lamps were extinguished, such a clatter began that it was heard and commented on by visitors in a room separated by two doors and a long passage from that in which we sat. There was a sound as if heavy metallic bodies, such as ponderous dumb-bells or weights were rolled over the floor; then some weighty substances—iron rods or the like—seemed to be dragged by a rope back and forth, as much as twenty feet each way; and occasionally there were poundings as if with a large blacksmith's hammer, causing the floor to vibrate. At times the racket was so overpowering that we could scarcely hear one another speak.

Several times, when the clatter was at its height, I struck a light, and watched the effect. In every case the noise instantly diminished, and in eight or ten seconds everything was perfectly still. The light seemed to extinguish the sounds. An immediate search throughout the room was quite unavailing; not a thing but table and chairs to be seen! The sudden transition, without apparent cause, from such a babel of noises to a profound silence was a passing strange experience such as few have had in this world.

Besides the necessity of conforming to certain conditions, mental and physical, there are other proofs that the phenomena usually classed as spiritual occur under law. Here is an example:—

In the year 1853, a young gentleman, whom I shall call Mr. X., then salesman in a retail store in Second Street, Philadelphia (not a Spiritualist), dreamed that the next day at twelve o'clock he would sell to a customer a hundred and fifty dollars' worth of *drap d'été* (summer cloth).

Going down to the store the next morning he related his dream to a fellow-clerk. "Nonsense!" was the reply; "the thing is impossible. You know very well we don't sell so large a lot of *drap d'été* to a customer once in ten years; and besides, you are not at that counter."

To this Mr. X. assented. But a little before midday, the salesman who usually attended at the counter where the article was for sale being casually called off, Mr. X., summoned to take his place, did so, he told me, under a feeling of strong nervous excitement. Almost exactly at twelve a customer approached the counter and asked for *drap d'été*. Mr. X. felt himself very pale, and had hardly presence of mind enough to hand down the package. It turned out that the article was required for clothing in a public institution, and the bill was a hundred and forty-eight or a hundred and fifty-two dollars, Mr. X. did not recollect which.

The above was related to me, in July, 1859, by Mr. X., then in business for himself in Philadelphia; and I know enough of his character to warrant me in saying that the particulars here given may be confidently relied on, together with the assurance he gave me that there were no antecedent circumstances leading him, in any way, to expect such a sale.

Was it all chance coincidence—the unforeseen absence of the salesman, the exact hour of the sale, the specific article demanded, and the very unusual quantity, so closely approaching the amount actually sold? That is not credible. Equally incredible is it that the prediction was miraculous. Would the Deity suspend a law of the universe for a purpose so utterly trivial as that? This particular sale was of no consequence to any human being, except only in so far as it indicated a great law; except only as proof that when Paul enumerated, among the gifts common in the early Christian church, the gift of prophecy, he was speaking of a phenomenon which actually exists and which is not miraculous.

(To be continued.)

#### TESTS! TESTS! TESTS!

SOMETHING ABOUT MESSRS. HARRY BASTIAN AND MALCOLM TAYLOR IN HOLLAND.

My dear Brother Burns,—You know the above-named celebrated American mediums are now in our country, and they have already mentioned in your esteemed paper some items about their reception, &c. Well, I suppose, without flattering ourselves, we did all we could to make their stay useful to the cause and pleasant and profitable to the friends themselves; and I may say, too, our confidence in them was not misplaced. If such good spirit-instruments as Messrs. Williams, Herne, Bastian,

† It will not be suspected that the will of the mediums had anything to do in bringing about this result, when I state that as they returned the money taken at the door, their loss by the disappointment was twenty dollars.



and Taylor come over here again, and put their entire trust in us, they will not regret it, and soon the Dutch Spiritualists will increase in number.

I know your space is precious, but, at the same time, I believe you will find room for the following notes about Messrs. Bastian and Taylor's visit.

They gave, then, many seances at The Hague, Leyden, Delft, Rotterdam, Utrecht, Amsterdam, and Arnheim, which generally excited much interest. They had among their audiences learned men, publishers, clergymen, students, physicians, officers, in short highly-cultivated people, including, also, the Princes of Orange and Alexander, who were present more than once; and they gave a seance at the palace of the latter Prince, which was a success.

It is quite impossible, and would certainly take too much room, to record the many remarkable incidents of these seances, such as the describing of recognised spirits of friends and relations of the sitters, sometimes with the names, by Mr. Taylor, the remarkable clairvoyant; the showing of spirit-hands in the light; the direct writings; the lovely manifestations of dear spirit "May"; the earnest behaviour of the elevated spirit "George"; the real humour of the spirit "Johnny"; &c. So let me only mention the musical and test seances the mediums offered to our Society Oromase, one of the seances they gave in return for the services rendered during their stay; and if such phenomena do not convince sceptics, I cannot say what would. I only relate the chief occurrences as briefly as possible; there occurred many other remarkable incidents.

On the evening of Thursday, November 27th last, there were, besides the mediums, in our society-room assembled, the ladies: Mrs. Sanders from Delft, Becht, van Paaschén, and my wife of The Hague; and the gentlemen: Becht, Piepers, Burbon, v Paaschen and son, Herfst, Delboy, Verhuell, v Tets, v Hemert and Zanardi, all of The Hague. The instruments provided for the spirits were a guitar, tube, six bells of different tones, a mouth-harmonicon, tambourine, horsebells, a solid iron ring made by a member of Oromase, an accordion, and a musical-box. These instruments were placed on a small table at one end of the room, near which Mr. Bastian sat all the time, firmly and artistically bound, hands and feet, and fixed to his seat, by the sitters or by the spirits. The company sat on three rows of chairs, at a distance of about two yards, and Mr. Taylor with them. All held hands during every dark period. Now as to the phenomena, which took place in darkness, and the verification of the position of the medium every time in quick succession (only some seconds), &c., in the light. I will indicate this by the letters D and L.

L. Mr. Bastian bound firmly by one of the sitters, and every knot inspected by the committee and several sitters (the committee consisted of two gentlemen).

D. "George," the spirit, bids us immediately good night—the instruments play.

L. The medium sitting in perfect order.

D. "Johnny," the spirit, unsatisfied with the binding, releases Mr. Bastian.

L. Mr. Bastian sits free, and the cords are on the ground.

D. He is bound by "Johnny" very quickly; we hear the snapping of the cords.

L. Inspection of the strong and uncommon binding; every knot out of the medium's reach—some under the seat of the chair, or at Mr. Bastian's back.

D. Playing and flying of the instruments simultaneously.

L. Mr. Bastian sits bound as before, with his chair on the table! (Only a few seconds between D. and L.)

D. Some seconds, sounds of instruments.

L. The medium sits, still bound to his chair in the same manner (which we inspected), on the floor, in his former place again!

D. "Johnny" tunes the instruments, and accompanies, perfectly, "God save the Queen" and a waltz. All the instruments play perfectly in harmony, and together.

L. Medium all right—instruments on the floor.

D. "May" plays on the mouth-harmonicon, in a very fine manner, a waltz, accompanied by the bells ringing in their different notes.

L. Medium, after inspection, found as above.

D. "May" plays a polka, accompanied as before. (She is a fine musician, indeed.)

L. All right.

D. "Home, sweet Home," in the same way. Splendid!

L. Mr. Bastian in the same position; impossible to be secured better.

D. Sounds of instruments, and a sigh from the medium.

L. Mr. Bastian has the iron ring on his right wrist, under the untouched bindings.

D. A sound as of something falling on the ground.

L. The ring taken off and found on the floor! Binding, knots, &c., all right.

D. Another musical performance by the spirits.

L. All right, after inspection.

D. "George" requests us to put paper under the medium's feet, and to place on his person some pennies.

L. We do so; trace the feet on the paper with a lead-pencil, and place a cent on each hand, each knee, each foot, and one on Mr. Bastian's head, in all seven coins.

D. Playing of all the instruments, which fly till near the sitters; some are touched with them.

L. Everything in order; medium has not moved. The ring is on his wrist again, as described above.

D. A rustling, as with paper, during two or three seconds.

L. The paper is taken from under Mr. Bastian's feet, placed on his head, and thereon the ring. Tests all right.

D. "George" requests a gentleman to sit near the table.

L. This is done, and the gentleman lays his hands on the table.

D. Instruments all play.

L. They are found lying before the gentleman, who declares to have been touched by several hands; Mr. Bastian has the bell, and the other gentleman the ring on his head! Every knot, &c., in perfect order!

D. "May" plays in an artistic manner, two pieces on the mouth-harmonicon.

L. All right.

D. Again a fine melody by "May," accompanied by other instruments.

L. Everything right, after due inspection, also by the ladies.

D. "George" requests us to seal the knots.

L. This is done, and one of the gentlemen puts his private seal on them. The gentleman near the table takes his seat again with the company. Situations thus as at the beginning.

D. "George" invites us to ask Mr. Bastian's coat to be taken off. This order is given.

L. Immediately we see the coat taken off, and resting upon the gentleman's knee who first sat at the table. Seals, &c., untouched.

D. "George" invites him to take off his own coat, and to put this on the table.

L. This is done.

D. "George" invites to order the strange coat to be placed on Mr. Bastian. This order is pronounced.

L. Mr. Bastian has the gentleman's coat on. Every knot, &c., untouched.

D. "George" ordered that the medium's mouth be filled with water, and says, "Mr. Riko, we will now show that the spirit-voice is independent of the medium."

L. This order is strictly fulfilled, and the bottle and glass put away, and brought under my control.

D. Different spirit-voices! Whistling by a spirit! Playing by dear "May" on the mouth-harmonicon! Mr. Taylor speaking, on request of the spirits, at the same time! "George" says—"People are always crying for tests! tests! tests! Now do you understand that the medium gets tired with the proposing of frivolous tests, after having undergone such tests as these for ten years?" We answered—"Yes, George, we conceive it now, perfectly."

L. All in perfect order; Mr. Bastian spits the water out of his mouth in view of all.

D. I sing, with Mr. Taylor, the hymn, "Shall we know each other there," and "George" joins in with a powerful bass voice (ten times as strong as Mr. Bastian's), varying the last line, in an expressive manner, by singing—"Yes, we'll know each other there!" (You may believe me, tears came into my eyes.)

L. I ask for direct writing, and put some paper and pencils on the table.

D. We hear a noise as of writing.

L. I find five writings directly executed by the spirits, viz.: (a) "My dear friend and brother Riko, I love you.—George Fox." (b) "Glory to God and your spirit-friends." (c) "Kind friends, we thank you." (d) "John." (e) "May and Bell." Further, everything in perfect order with the medium.

D. Still, once more speaking to the spirits, I wish them to be blessed for the good they do. "George" says—"In enlightening mankind as to future existence, we are not only making ourselves happy, but elevating our spirits too." "Johnny" informs us that "May" has tied the medium in her manner.

L. We find the medium bound in a tremendous manner, and discover between his wrists a wonderful knot of the size of an egg, which we cannot untie. (The following day I inspected on the medium's wrists the marks of the tying.)

D. Still once more speaking, by dear "May," who addressed me some lovely words; and a good night by all the spirits, in their particular way and voice. The cords are untied by the spirits and thrown in my direction, and so ended this indescribable series of real miracles, witnessed by a company of cultivated ladies and gentlemen, who all are ready to confirm the particulars of this evening, by giving information to everyone who applies, with their names and addresses.

What do you say, brother? Is this not a bitter pill to swallow for materialism? Within two or three weeks the mediums go to Belgium and France, and then return to London; so you can see and judge for yourselves. You hear from me again. Be blessed. A. J. RIKO.

71, Molenstraat, The Hague, Dec. 1, 1874.

#### SPIRITUALISM IN HOLLAND.

To the Editor.—Sir,—A short time since I sent you a brief account of my own experiences in Spiritualism at The Hague, the medium being Mr. Williams, who was on a visit to The Hague at the same time as myself. You were kind enough to publish my few hasty lines, and, in the hope that you can again accord me the same privilege, I now write some further particulars gleaned from a letter I have received from Mr. Nieuwold, a clergyman of Friesland. I take it that they will be the more interesting when I mention that after he had attended Mr. Williams's seance at The Hague, he, on his return to Friesland, delivered an address to 210 clergymen, in reply to the question, "What is Spiritualism, and how must one think thereof?" Mr. Nieuwold is himself a healing medium, and is controlled by a spirit calling himself "Zozimos," who was on earth a Grecian. Mr. Nieuwold says:—"I thank you for the MEDIUM AND DAYBREAK, in which you placed an account of the two meetings with Mr. Williams. You have very well described in it what we saw and heard there, only you could not mention the infinite goodness of 'Katie' towards me, because you did not know it. On my first meeting with Mr. Williams, in 1873, I sat on the right hand side of this medium. On my thinking—not speaking—Is lovely 'Katie,' too, present here? 'Katie,' will you come to me? I instantly received three rappings with her little hand upon my head, and she remained by me, and occupied herself with me, during the whole of the seance. She understood that I asked such things as were able to prove to others the reality of Spiritualism. On the following evening she gave me—I then having asked for it with words aloud—the direct writing, 'God bless you all—'Katie'." After alluding to "Katie" (the mother) and "Katie" (the daughter) as two distinct spirits, Mr. Nieuwold says that at the seances at The Hague this year, he again asked mentally (not speaking) if "Katie" the mother was present. He continues:—"Instantly thereupon came the order that I should sit on the right-hand side of Mr. Williams, and you next to me, as you will remember. She understood me very well again, and would agree to my wishes. She placed me there in remembrance of the former year. As soon as it was dark again she stood before me, on the table, as you know. A few times thereafter she stood behind me, with a light in each hand. She placed her hands, blessing, on my head, and gave me caressing touches on my head, shoulder, &c. She did something that seldom happens at a meeting like this in Holland. She appeared without a cabinet,

and without Mr. Williams being entranced. The end of her appearances to me must be something extraordinary, and at the same time the other inquirers had the same extraordinary test." As to the speech Mr. Newbold made in reply to the question stated above, he says:—"It made much impression. I sought to prove how necessary it is that clergymen should belong to the inquirers of Spiritualism in this time of materialism; and how much also they could learn from the spirits. The same evening I had a private seance with four clergymen, and we were entertained with typologia (table-tipping). The former Tuesday I sat at a table with the daughter of a clergyman, the clergyman also being present. There came the spirit of a friend of that clergyman whose corpse was buried the same day in Germany. She died three or four days before; she gave her name by typologia, and wrote through my hand in the German language. I myself am a typological, an intuitive writer, and a medical medium. I cure through magnetism. I am controlled by Zozimos, by life on earth a Grecian." Hoping you will be able to find space for this, I am, yours faithfully,

C. A. B.

## HOW "JOHN KING" WAS PHOTOGRAPHED.

To the Editor.—Sir.—For some time I have had the idea to make an attempt to get the photograph of the spirit-form of "John King," as appearing at spiritual seances, through the mediumship of Mr. Charles Williams. With this view I invited Mr. Hudson to assist at seances held in my private house, bringing with him all his photographic paraphernalia. I hoped at first that by using the strongest chemicals we should be able to obtain a photographic negative with the help of no other light than "John King's" own lamp, but after five attempts I saw that the desirable result could not be attained, as the impressions that were got on the glass plate were so weak and dim that only a general contour could be discerned on the negative, much too feeble for reproduction by printing. Unwilling to renounce entirely my wish to get "John King's" photograph, with his sanction, Wednesday, December 2, another attempt was made, using the magnesium light, with a success the annexed photograph amply proves. The seance consisted of the following persons:—Mrs. I—, Mrs. Olive, Mr. Williams, Mr. Hudson, and myself. Previous to our taking our seats the photograph camera was placed at the further end of the room, and adjusted so as to receive the impression of anything appearing at the entrance of the cabinet. A few minutes after we took our seats at a round table the voice of "John King" was heard, instructing us not to waste power, but to place the medium immediately in the cabinet. "John King" told us that the effect of the human eye being generally antagonistic to spirit materialisation, we were not to look at him whilst he would stand for the photograph in the glare of the magnesium light. This having been promised, he agreed to inform us by four raps when the magnesium was to be lighted, and the plate placed in the camera. The seance was interrupted, the gas lighted, a plate collodioned and placed in the bath. Mr. Williams took his seat in the cabinet, the gas turned off, and seance resumed. The agreed signal of four raps being quickly given, Mr. Hudson took his station near the camera, took out the plate from the bath and placed it where due, myself also leaving the circle to attend to the production of the magnesium light. After the space of about a minute the magnesium light was extinguished, and the plate carried out of the room for fixing the impression by Mr. Hudson, and I resumed my place at the table, at which during the photograph process only Mrs. I— and Mrs. Olive had remained. The voice of "John King" was heard again, informing us that he should try to show himself again in the glare of the magnesium light, and this time for the benefit of the sitters, who were allowed to look at him to their heart's content. Upon this I lighted again the magnesium wire, and the form of "John King," such as it is on the photo, appeared and stood exposed to our view in his dazzling white drapery, in the full glare of light, during half a minute, we hearing all the time Mr. Williams painfully moaning in the cabinet.

"John King" afterwards informed us that he was very satisfied with the experiment, and would some day have it repeated at a public seance, showing in the glare of magnesium light both himself and the medium, but that he feared this could not be carried out for some time, being too exhaustive for the medium. We had in the evening, to my regret, full proof of this latter assertion. When, the seance being over, I as usual entered the cabinet, I found Mr. Williams looking very pale, and he walked out staggering, and, while waiting in an adjoining room the supper to be ready, on a sudden fell senseless on the floor. Happily he soon recovered, and after recruiting his forces by supper was able to go home. This last accident proves, once more, how very cautiously all investigations must be carried out, for fear of injuring the medium, and how very rash are all attempts of sceptics to seize materialised forms, or to strike suddenly a light. Investigations are certainly not only legitimate, but even very desirable, but as long as the laws of mediumship present as now *terra incognita*, these investigations must be carried out most cautiously, as in my opinion, and I suppose in the opinion of all conscientious men, an investigator has no right, in the course of his experiments, to run the risk of injuring anyone, his own person excepted. The directions given even by the spirits, although very useful, must be attended to not too rashly, as they advise only to the best of their ability, and are not to be considered as infallible, themselves never claiming infallibility, leaving this pretension to the embodied spirits of different kinds of religions, or unsufficiently-learned scientific popes.—Yours very truly,

P. GRÆCK.

56, Hereford Road, Bayswater, W., December 7; 1874.

## THE TESTIMONY OF A PHYSICIAN TO MISS FOWLER'S MEDIUMSHIP.

To the Editor.—Sir.—Having heard a great deal of Spiritualism and clairvoyance, I determined to go to what I heard was the fountain head in search of the truth, as it appeared to me a very unsatisfactory method of investigating these mysteries by attending at public and dark seances. On inquiry I heard that Miss Lottie Fowler was considered to be endowed with very remarkable powers, that she only received one person at a time, and had no particular conditions to impose on her visitors. I accordingly called on this lady one afternoon at the end of last month, and without giving my name, was at once favoured with a seance. Miss Fowler merely desired me to take her hand, and soon passed into a

trance, her eyes remaining wide open, with nothing but the whites to be seen, for upwards of an hour. I tested the reality of her condition by placing the point of my forefinger on the naked eye without the slightest indication of feeling being shown, a test which, I believe, all medical men would allow to be a proof of the temporary insensibility of that organ. She commenced by telling me my name and profession, described the house I live in, its distance from London, &c., adding that at that very time gravel was being spread over the fore-court, and that a gentleman was then driving up to call on me, and this I afterwards found to be the case. Miss Fowler then proceeded to describe the ailments from which I have for a length of time been suffering. She placed her finger on the exact part of the head in which I so often suffer intense pain, told me that my right ear was deficient in its natural secretion, and that she saw a perforation through the membrana tympani of both ears, that the perforation was larger in the left than in the right ear, and, moreover, that there were several small ulcers round the edges of the left tympanum.

Two days afterwards I called on an aurist, who, upon examining with the speculum, gave precisely the same diagnosis as Miss Fowler had given. Both the aurist and the medium said that the perforation was larger in the left than in the right ear. Miss Fowler also told me that there was a frequent discharge, and sometimes violent hemorrhage from my left ear. She then proceeded to give a most lucid diagnosis in regard to the state of other bodily organs, wonderfully correct, as far as I can judge, but the details only fit for the pages of a medical publication. She concluded her medical examination by saying that I had an eruption on the front of my left leg, which most certainly I was not aware of, but on turning up my trousers, found she was quite right. I then produced a very short piece of hair, lately given me by a patient, for the purpose of testing the medium's clairvoyant powers. Miss Fowler at once said it was the hair of a lady who had a large internal tumour, which was exactly the truth.

The medium described the personal appearance and gave the names of most of my nearest relations, and told me that I had two sisters, both married, one of whom lived very near my residence, the other living in the North of England.

Miss Fowler frequently, without any questioning on my part, told me things that I was not then aware of, but which I have since found to be true. I asked her if she could tell me what I had in my pocket; she replied, "I see a letter-case in the breast pocket of your coat; in the case are two photographs." I denied this, and asserted that there was only one. She still persisted, and on opening the case, I found she was quite right.

She told me that she saw a female spirit standing near me, that it was the spirit of my cousin, whose name was E—; in truth, I had lost a cousin of that name. She said I was engaged to be married, that the lady's name was A—, and described most accurately her personal appearance. Afterwards she said she saw the spirit of my infant brother hovering about me, that his name was Francois, and that he was only a few weeks old when he died. I actually had lost a brother of that name, who died many years ago, when only eleven weeks old. Towards the end of the seance she asked me whether I had any more questions. I replied, "I think not." She said, "Yes, you have, for there are ten questions down on that paper in your pocket, and you have only asked nine." In this, also, she was correct. There were many other revelations made as to my private affairs, and all remarkably true, but the most astounding part of it to me is that she never once made a mistake, and never seemed to guess. Of course with regard to future events time alone can prove the value of her prophetic gifts, but I must remark that the medium was extremely humble on that point, saying that it was not for human beings to foretell events; she could only see what would probably occur.

She told me one most important secret, which I am absolutely certain is unknown to any other human being but myself.

Whether these extraordinary revelations are due to the assistance of spirits, or whether they are to be accounted for by supposing the existence of any natural power inherent in certain human beings, I leave to the decision of those better able to judge, but I must say that I left Miss Lottie Fowler with a firm conviction that she is endowed with most extraordinary gifts.

I send you my name and address—not for publication, but as a guarantee for the *bona fides* of your correspondent—and should any of your readers desire further information or proofs, I shall be happy to answer any queries on the subject.

G. H. I.

Dec. 8, 1874.

## PECK AND SADLER IN YORKSHIRE.

To the Editor.—Dear Sir,—According to arrangements, Messrs. Peck and Sadler gave three seances here on Saturday and Sunday, the 5th and 6th. I will, with your permission, give a short account of what took place at the afternoon seance on Sunday. There were thirty persons present. We commenced by singing a beautiful hymn from the "Lyre," the signal was given for the lights to be put out, and immediately the instruments were floated in the air; then "Richard" took up the accordion, and gave us a good accompaniment to "Home, Sweet Home;" then he spoke in the audible voice, and came round to each person in the front circle, touching each with the tambourine, and bidding us each good afternoon. He could not reach the second circle, but he requested us to light the gas and change places. The light was again put out, and he again touched each sitter as before, and gave several short communications in the direct voice. "Rosie" also spoke in the direct voice, and gave us some beautiful strains on the banjo. Two of Mrs. Butterfield's guides spoke in the direct voice, also her mother and brother. During the time this was going on, "Sam" the "Chinaman" cracked many jokes with us through Mr. Peck. The spirit calling himself "Gillaga" also spoke through Mr. Sadler, telling us what would come next. Altogether we had a very good time of it, and at the close Mr. Sadler was controlled by a spirit who closed the seance with a very appropriate prayer; and to persons who are desirous of having some physical manifestations they will do well to engage Messrs. Peck and Sadler, for we can highly recommend them for their sincerity and honesty in the noble cause they represent, and we hope to have another visit from them early in the new year. Yours, &c.,

Gisburn House, Queen Street, Morley, Dec 8, 1874.

### THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.  
Two copies " " " 4d. " 17s. 4d.  
Three " " " 5d. " 21s. 4d.  
Four copies and upwards, in one wrapper, post free, 1d. each per week, per 6s. 8d. per year.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C. Curcio and Co., 18, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James M'Geachy, 89, Union Street, Glasgow.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 11, 1874.

### INSTITUTION WEEK.

On Sunday next this important movement ceases. If perchance the object to be attained has not been brought forward sufficiently prominent by our friends at any of their meetings or seances in the provinces, or in any of our large manufacturing towns, where Spiritualists most do congregate, now is the time to do it. It will be the only public opportunity afforded to the well-wishers of the Spiritual Institution for subscribing to this important fund. Various subscription lists have already been received, together with the amounts, and we hope in our next impression to be able to give a full and complete list of subscribers, &c.

All subscriptions to be forwarded to the Honorary Secretary, Mr. Thomson, 8, Brunswick Crescent, Coldharbour Lane, Camberwell, London. Cheques may be crossed Union Bank of London, and post-office orders made payable at the Camberwell New Road branch.

### SYMPATHY.

The illness of our Brother Burns has called forth a large amount of condolence and good-will from all parts of the country, and it is hoped that in the course of a few weeks he will be able personally to convey his thanks to his numerous friends through the columns of this paper. The following is a copy of a letter received by the honorary secretary to the Institution Week movement from our friends at Kingston-upon-Thames, accompanied by a substantial token of their kindly feeling. The communication was given at the Kingston-upon-Thames circle, through the mediumship of Mr. E. W. Wallis, and is as follows:—

To our afflicted Brother Burns.—Dear Brother,—We from the spirit-land greet thee to-day. We wish to convey to thee the heart-felt sympathy of those persons who meet together in this town; not only this, but we wish to convey to thee our feelings of sorrow that there are so few who assist thee in thy work; but be of good cheer, thou art not alone; the spirits who have raised thee up as their servant have not forgotten, nor will they forsake thee. Take rest, for thy strength is needed; the battle that thou hast fought has been long and hard; energies are now required to carry it to a successful issue; but always remember that the servants of the spirits, and of God through the spirits, must always have for their portion in this world sufferings, persecution, and slanderings; but thou shalt receive from thy spirit-friends guidance and love sufficient for thy need. Remember that the spirit is free to all; fear not those who would chain and bind the workings of the spirits in mankind.

Spiritualism is not the work of man, but emanates from the spirit-world, and we who are the servants of God in carrying out this work must carry it on in our own way. We must be free, and man must be guided by us if he would assist and spread this cause. If he desire our work to progress, then let him beware of all bindings, of all attempts to organise this movement, for the spirit must be free, like unto the wind, which bloweth where it listeth; so must the manifestations of the spirits be free to occur wheresoever and in whatsoever manner the spirits see fit to produce them,—therefore, our brother, we sympathise with thee; we wish thee health and strength; accept our love and good wishes, and remember that though thy efforts may not be appreciated by thy fellow-man, that we who are in the spirit-land can and do appreciate and assist thee in thy arduous task. All pioneers have had to suffer that they may be purified, even as the gold is purified by the fire through which it passes, so our brother, at this time most especially, we desire to help thee, and again to strengthen thee by offering our love and sympathy.

(Signed)

B. G. ENDWORTHY.

The above was written down by me at the request of the spirit-friend who addressed us. W. J. CHAMPERNOWNE.

Kingston-on-Thames, December 6th, 1874.

SPECIAL SEANCE AT THE SHAKESPEARE COFFEE HOUSE (6, Blandford Street, Baker Street).—On Monday, Dec. 14th, 1874, at 8 o'clock sharp, Mrs. Friehold, Mrs. Treadwell, Miss E. Maynard, and Mr. Peaver have promised to be present as mediums, to hold a seance for the benefit of the Spiritual Institution. Admission, 1s. each person. And on Wednesday the 16th, at 103, Lisson Grove, for the same purpose, at 8.30. Miss E. Maynard, the medium; admission, 1s. As the space is limited, an early application is necessary.

### A PHOTOGRAPH OF "JOHN KING," TAKEN BY MAGNESIUM LIGHT.

Photographs of materialised spirits are not numerous. That of "Katie King" is well known, and Mr. Crookes tells us of about forty negatives which he has taken of "Katie," through the mediumship of Miss Cook. It is with much pleasure we record this week a new phenomenal triumph, through the mediumship of Mr. Williams, in the form of a photograph of "John King," taken with the aid of the magnesium light. Full particulars are given in another place by Col. Greck, to whom much credit is due for the indefatigable manner in which he has laboured to secure this result. A copy of the photograph is before us. To be taken by the magnesium light does not improve the good looks of man, woman, or spirit. "John King's" manly beauty is somewhat sacrificed on this account, but enough remains to identify him as the same spirit who has appeared to so many hundreds of investigators. The light falls on one side of the face, so that only half of the features are visible. The turban, the ample brow, with large form, size, weight, and locality, and evidences of full order, time, and tune; the well-developed nose, firm mouth, earnest eye, and full beard, all speak as plainly as language can put it—"I am unmistakably 'John King' doubt it who may." Altogether the face and the attitude while undergoing the ordeal of photographic portraiture indicate a personage of most decided character and indomitable energy. These qualities we know "John King" must possess, to have carried on the work he has so well performed these twenty years in America and in Europe. When we count up the doings of editors, lecturers, mediums, and millionaires, no one amongst them all can show such a catalogue of distinguished services as our generous, intelligent, and well-tried spirit-friend and co-worker, "John King." We are proud to have the opportunity of saying that we have the privilege of counting this excellent spirit amongst the nearest and dearest of our friends. Deep is the feeling of love and confidence we entertain towards him and his numerous helpers, and many expressions of sympathy and acts of kindness we have experienced from them; hence our enthusiasm over this portrait of our spirit-friend, which hundreds of Spiritualists, scattered up and down the world, will be anxious to possess, that they may show it to their neighbours, and say, "Look here! This is a photograph of the spirit who shook hands with me at Mr. Williams's seance in London. He held his face within a foot of mine, pulled my hand up till I had to stand on a chair, and higher still if I could have reached up. This is the spirit that spoke to me, called me by name, knew my business though I was an unannounced stranger, and gave me the best tests of spirit-communication it is possible for mortal to receive." Many who read this will be able to endorse the above little speech, and to all such this photograph will be prized exceedingly. It was taken by Mr. Hudson, and the prints are being sold exclusively for his benefit; and we hope he will receive showers of letters ordering copies and enclosing one shilling for each. Mr. Hudson's address is 2, Kensington Park Road, Notting Hill, London, W. To render the genuineness of the photograph beyond dispute, the copy before us is thus endorsed—"I, undersigned, beg to certify that the photograph of the spirit-form, 'John King,' was taken by magnesium light, at a seance held in my private rooms, on the 2nd of December, 1874, Mr. C. Williams, medium, being in the cabinet. Persons present outside the cabinet—Mrs. I——, Mrs. Olive, Mr. Hudson (photographer), and myself.—P. GRECK, Russian Imperial Engineer, M.I.C.E."

### A WORD FROM A CONVALESCENT.

I am induced to overcome my reluctance to appear in print this week by the many kind inquiries which have been made as to my welfare. I did not think there was so much good feeling towards me amongst my fellow-Spiritualists; my gratitude for it compels my utterance at this time. I have escaped with bare life. I shall not expect to be so near the Summer-land again till I go there finally. As a consequence I have to begin life afresh, like a baby newly born; hence weakness is my difficulty, but I get stronger daily under the healing mesmerism of Mr. Perrin, who has done so much for me on former occasions.

As soon as the state of my throat and the weather will permit, I must leave town for a few days, as it is impossible to rest the brain here, for it will concern itself, and I must scribble and write whether I am able or not. My treatment and recovery have been so peculiar that I must narrate the facts as soon as I can collect my thoughts. Spirit-guidance and good nursing have been aided by the thoughtfulness of kind friends in affording such assistance as enabled business engagements to be met when the ship was, as it were, without a pilot. Lastly, I must as a duty acknowledge the invaluable services of Mrs. Burns both in interpreting the instructions of our spirit-physician for my recovery and in filling my place so effectually these three weeks. How she has stood it all is more than I can understand. I hope soon to re-enter life on a higher plane, and recompense my friends, spiritual and mortal, for all the kindness they have shown me while in the valley of the shadow of death.

J. BURNS.

Miss GONZOLLO, the celebrated physical and mental test medium, just arrived from America, has opened rooms for day and evening sittings, at No. 1, Maddox Street, Regent Street, W. Sittings during the day from 10 a.m. to 4 p.m. Every evening at 8 o'clock, except Sundays and Mondays. Dark seances, physical manifestations, limited to fifteen persons or less. Terms, 10s. Day sittings, also answers to sealed letters, one guinea each.



## NEW CATALOGUE FOR THE PROGRESSIVE LIBRARY.

A large number of our readers have been so kind as to respond to our call by returning the volumes in their possession, others have not done so, and we now ask all who retain any works from the Progressive Library to oblige us by returning them without delay, that the classification and catalogue may be completed. Any time thus lost to subscribers will be added to the end of their term of subscription. The new catalogue will be some recompense, as it will render the library doubly valuable to its numerous patrons.

## DR. MONCK'S PUBLIC SEANCES AT THE SPIRITUAL INSTITUTION.

These meetings will be resumed on Wednesday evening, December 16, when only such sitters will be admitted as take tickets in advance, price 5s. each, as the attendance will on all future occasions be strictly limited.

Mr. WALLACE, missionary-medium, will deliver an address in the trance on Sunday evening at Doughty Hall, 14, Bedford Row, at seven o'clock.

**HULL.**—Mr. Everett's lecture on Spiritualism at the Sailor's Institute is reported at some length in the *Hull News*. Mr. T. Thelwall presided over a moderate audience.

Dr. MONCK will receive investigators for private seances between the hours of 12 a.m. and 3 p.m. every day next week, at his rooms, 2, Vernon Place, Bloomsbury Square. Vernon Place is the first turning to the left up Southampton Row as you enter it from High Holborn. Dr. Monck's terms for private seances at his rooms are £1 ls. for four persons and under, and 5s. extra each person beyond four.

**Dr. MONCK'S SEANCE IN A HAUNTED HOUSE.**—A widow and her two daughters residing in a large house in Southwark have recently been much alarmed by strange noises as of heavy bodies, large quantities of crockery, &c., being thrown with violence on the floors of two rooms adjoining their bedroom. While two gas-lamps have been turned on at the full, and one or more of the parties have been quietly arranging clothes on a table, they have been suddenly startled by the tremendous uproar occurring behind them, or just at their side. One of the ladies has often seen the spirit-forms moving about. The disturbances have lately assumed so alarming a character that, finding it impossible to get sleep, they have been obliged to remove their beds to another part of the house. Before these facts were known Dr. Monck held a seance in an adjoining house, when a spirit gave an important piece of information and his name. Shortly after (last Monday at midnight) Dr. Monck and Mr. Caldwell, accompanied by a gentleman and lady, held a seance in the rooms. After sitting some time the spirit directed the sitters to the next room. This direction was given by tipping a chair under the hands of Mr. Caldwell. On reaching the adjoining room (which next day was understood to be the one in which the disturbances had been most violent) the party placed their hands on a chair, through which, in answer to various questions, the spirit announced himself to be the same as had formerly communicated through Dr. Monck in an adjoining house, and his message was of the same character. The spirit proved to be that of the husband of the widow, and has promised to communicate further on a future occasion.

We regret to hear that Mrs. Tappan has been suffering severely in health. This is dismal weather for those sensitive organisms which are subject to angel-influences. We trust our invaluable sister will be protected in her important mission.

A SELECT company assembled on Monday evening at the house of Mrs. Makdougall Gregory, including Prince Albert de Solms, Bramfolds, cousin of Her Majesty. The spirit "Lenore" walked out of the cabinet attired more beautifully than usual, and placing her arms around the waist of Mrs. Ross-Church, conducted that lady into the presence of Miss Showers, and while in that position allowed her to lay her hand on the heart of the medium, which was beating violently. This, it was explained, was caused by the visitors neglecting to comply sufficiently with conditions, breaking the circle and moving about the room.

**GOOD NEWS FROM HOLLAND.**—The letter of Mr. Riko printed elsewhere is truly one of the most noteworthy which we have ever printed. We always expect something original from The Hague, and this time surely we are not disappointed. The manner in which this seance was conducted is novel in the extreme; such a series of light and dark periods following each other in close succession we never heard of before. At most, any medium or Spiritualist would declare such conditions impracticable, and the most indifferent mediums and devoted spirits would find such a series of tests past endurance. One more important condition than all must be taken into account, and that is the hearty good faith of the sitters. The investigations of some sitters degenerate into a low suspicion, the very worst condition imaginable. Given this malignant, thief-catching suspicion, well backed up by ignorance and arrogance, and you have an atmosphere in which great things cannot be accomplished, let spirits strive ever so much. Mr. Riko lays stress upon the term "cultivated" which he applies to his sitters. Many of our learned and socially positioned investigators are not "cultivated." This term cannot be applied truthfully to a person whose mind is pervaded by unworthy suspicions. Our Dutch friends seem to be above this vulgar passion. They have soul as well as intellect—generosity added to criticism—and hence the remarkable seance recorded by Mr. Riko, and one similar to which it would be difficult to obtain in a promiscuous circle in England. We rejoice at the success of Messrs. Bastian and Taylor. They ought to prolong their journey into Italy, where they would undoubtedly meet with a cordial reception and do an immense amount of good to the cause in that fair country.

## DOUGHTY HALL.

On Sunday night last, December 6th, the Spiritualists at Doughty Hall were addressed by Miss Keves, who has attained considerable popularity among them as a trance medium, and certainly, if her address last Sunday night may be taken as a fair sample of her ability as a trance medium, it fully justifies her claims as a teacher of the charities of Spiritualism. Her discourse, which lasted for nearly one hour, was marked by a holy fervour, and maintained throughout with a very consistent flow of thought, supported by appropriate language. Her illustrations were graphic, and greatly assisted to break up the monotony of a simple subject extended into an hour's address. In the course of the address Miss Keves recited two very interesting and beautiful poems. The one called "Haunted Houses" was ingenious as well as beautiful. At the close of the address we inquired if the poem was original, but could get no information about it, as Miss Keves declared she did not recollect what she had been saying, as all she knew was that she had been talking.

Considering the tempestuous state of the weather, there was a better attendance than was expected.

Owing to the continued illness of Mr. Burns, Mr. Cartwright, of Peckham, occupied the chair, as well as supplying the vacant seat of the organist, who was prevented by important affairs from being present.

## SPIRITUALISM IN IRELAND.

The Belfast *Morning News* has two columns on "table-moving." A party of ladies and gentlemen, "more or less used to such experiments," got round a table, when it became quite lively, and at the willing of several present confessed that it was a "rascal," a "humbug," a "spirit," and "Adam." The writer has solved the vexed question of the cause of these phenomena, and discovers that it is a mesmeric power proceeding from the sitters, and thinks it is time the matter were taken out of the hands of Spiritualists and devilists and examined by men of mind. Our Belfast friends are acknowledging facts which a year ago they would have sneered at. Thanks to Spiritualists, when they learn to have a little less egotism (mind) they will be in a position to know more. This article has given occasion for a newspaper correspondence. William Larmour is of opinion that the phenomena are caused by some force emanating from the sitters. An old inquirer thus sums the matter up:—

"If this subtle agent be the one which enables the living principle within us—call it soul, or spirit, or mind—to hold communication with its own living organism of matter—enables it to interpret the intangible thought or desire into physical expression—would the vital principle, if disembodied, be able to act upon matter if such a medium were supplied for its use? If you grant this, you grant the possibility assumed by the Spiritualists. The writer of the article admits that the living principle, by the exercise of its will, is enabled to exercise control over an inanimate object external to the body, solely by its will and independent of all physical action, provided that the inanimate object be charged with the subtle agent. Then, if the embodied spirit-principle can do so much solely by the exercise of its will, can he adduce any reason why the spirit disembodied cannot do so, if the opportunity be afforded it and permission given?"

We ask the Forceists what "force" it is that parsonates the Cookstown ghost.

## MRS. BERRY AT BRIGHTON.

Our well-tried co-worker, so well known throughout the ranks of Spiritualism, is as active as ever in the cause to which she has devoted herself so arduously. Mrs. Berry has just removed to Brighton, where she hopes to co-operate with the local Spiritualists. Mrs. Berry is a strong developer, and we hope she will succeed in forming a developing circle and raising a crop of local mediums. We understand a new edition of her "Experiences in Spiritualism" is in the hands of the printer.

## SUGGESTIONS FOR EXTENDING THE CIRCULATION OF SPIRITUAL LITERATURE.

To the Editor.—Sir,—I would venture to suggest, as a means whereby the circulation of spiritual periodicals may be increased, their price reduced, and their utility enhanced in 1875.

1st. Let your readers encourage newsgate and stationers to exhibit placards of contents in their shops by ordering the papers from them and paying in advance, this has a wonderful tendency to overcome conscientious scruples (if any) as well as business principles; they do not like to order unless they are sure the papers will not be left on their hands.

2nd. If the purchaser would order two copies instead of one, one for private use, the other for giving away or posting, unseen and useful work would be done, by bringing the facts of Spiritualism under the notice of strangers.

3rd. Last, though not least, if the spiritual press could be published in time to be collected and forwarded to the provinces at the same time as the usual London weeklies, it would be a boon to those agents who desire to increase the circulation of these papers, as well as ensure something like regularity in delivery to customers.

For the last two years I have acted as agent for your paper, and have had the fact announced on my handbills (copies enclosed), which could be done by others without additional expense, injury or loss to business.

J. COATES.

Dépôt for the sale of Progressive Literature, Coates's Bazaar, 126, West Derby Road, and at the Book Stall, Islington, Liverpool. Medium with back numbers always on hand.

We have to apologise to Mr. Williams for an error in announcing his seance for Institution week. The fee for admission was inadvertently quoted 2s. 6d. instead of 5s., and as all of Mr. Williams's materialisation seances are given at the latter price, it would have been bad policy to reduce the price when the object was to raise funds for the cause. The difficulties under which the *MEDIUM* has been issued these few weeks have rendered mistakes unavoidable.

## LETTER FROM A NEW MEDIUM.

To the Editor.—Sir,—I accompany this letter with a poem, communicated to me, as I now firmly believe, by the spirit of the unfortunate Chatterton, who killed himself—or rather his body—one hundred and four years ago. Till within the last few months I have been a confirmed scoffer at Spiritualism; and, indeed, had nearly finished composing an article in ridicule of what I thought its absurdities, for the *Figaro*, to which journal I occasionally contribute, when, in September last, an extraordinary visitation occurred to me. I have always felt an intense interest in “the marvellous boy who perished in his pride,” arising, perhaps, from the fact that my own position is somewhat similar to what he was on earth. On Saturday, the 26th of September last, I had just returned from reading at the Guildhall Library a copy of his works, when, being alone in my room, an inexplicable sensation suddenly overpowered me, and I was thrown into what I believe I may term a state of trance. In this condition I was impelled to write down the poem I send you. I enclose the original MS. in pencil, written under the immediate influence of my spirit-visitor. No words can describe the extraordinary feelings which possessed me—the conviction of another presence being with me in the room—the intense impression of a mind controlling mine, while, mystery of mysteries! I saw not the least sight, heard scarcely the slightest sound out of the common. When the last letter had been shaped by my pencil I emerged from this condition; but for the rest of the evening felt dazed and weak. Still, though my scepticism was sorely shaken, I could not resolve to make public what I had experienced, and waited for the visitation to be repeated. On the 18th of October a renewal of this strange communion took place; and again on the 17th of the present month. The result is a second poem in which Chatterton vividly describes his death. The doubt that clouded my mind being now fully dispelled, I ardently desire to make public these compositions, and the manner in which they were conveyed to me. Having read and studied the Medium since the period of my September entrancement, I therefore forward to you the first-received poem, trusting that you will find space for it in your esteemed journal, as also for this letter or an abbreviation of the same. My motives are purely disinterested, for the only gain I see in prospect is the ridicule of my friends at what they will term my folly. This, however, I am prepared for; and it will give me much delight to forward to you at your convenience the second poem, and some account of the marvellous wordless conversation which ensued on the occasion of my latest trance. Publish these things I must, for I feel certain that they will be of immense aid to Spiritualism with refined and literary minds. I have shown the poems to the editor of one of our London monthly magazines who, though incredulous of my statements, cannot refrain from admiring their beauty, considering the merit of the verses simply as compositions very great. But my letter is stretching to such a length that I must at once conclude it; and, with hopes that the interest of the communication may prove its excuse, I subscribe myself your obedient servant,  
Jno. L. VAITCH.  
20, Rolls Road, Old Kent Road, S.E., Nov. 30, 1874.

## IMMORTALITY.

I knew myself a poet; but my lot  
Was cast among the wretched of the earth:  
For me the pleasantness of life was not,  
I pined in poverty even from my birth:—  
Yet panted I Parnassus' height to climb,  
Be crowned with Homer, stand by Shakspeare's side—  
With these the sovereignty of song divide,  
And win the bays that perish but with Time.  
Alas! grim Destiny against me fought:—  
My genius powerless was to lift from woe;  
New miseries the struggle to me brought,  
And life more bitter than the grave did show:  
Thus grown impatient of toil's galling chain,  
With poison-draught I medicined my pain.  
I passed the portal whereof Dante dreamed;  
I read with bitter mirth the line it bore—  
Scarce once in years Hope's rays had on me beamed,  
And earth was darker than the Stygian shore:  
Long had this hour a shadow on me cast;  
I knew that heaven never mine could be,  
I knew in Hades' brothers waited me,  
The self-slain mighty of the ages past:  
Lo! to my side those Titans crowded now;  
Their wild eyes looked on me from out the gloom;  
Pain's brand was set upon each lofty brow;  
Yet seemed no sufferer conquered by his doom.  
They stood with pride that could the worst defy,  
Pride such as in my own breast mounted high.  
And noble names were they that graced this realm,  
Here mused Menander o'er his broken lyre;  
And she whom the rough sea did overwhelm,  
Hot Sappho, thrilled me with her look of fire.  
With calm, stern eye grave Cato scanned my face:  
The shade of Brutus silent by him stood—  
That Brutus whose grim steel drank Cæsar's blood;  
And Dido, mother of the Punic race,  
Cried ever curses on her Trojan boy—  
Jealous that Antony should still possess  
In spirit her who lying made his joy:  
Aside from each in sullen loneliness  
Paced Afric's hero, mighty Hannibal;  
And crossed full oft the disrowned Hebrew, Saul.  
For this fair fellowship my soul was fit.  
The chiefs of Tartarus these spirits move;  
And for the moderns whose own hands have writ  
Their doom eternal, that do worthy prove  
The stand as peers these heathens' proud among:  
These mighty whom the earth in youth did bear  
Minstrels whose wondrous lyres breathed notes most rare

And battle-gods that of Mars' self seemed sprung,  
Rising from out the dull mass of mankind  
As high peaks tower above the clustered hills;  
Time breeds not now such demi-gods of mind,  
Or, breeding, keeps from them life's deadliest ill:  
Yet scarce my brethren do those tortures blame,  
Whose bitterness hath made so great their fame.  
Not eye is Hades' gate upon us shut,  
To spheres most distant may we pass at will,  
Feasting on all the universe's glories; but  
Whate'er the visions that with wonder thrill,  
None for an hour our woe of soul may still;  
That blackness turns all beauty into night,  
For Hope hath left, Despair doth claim us quite,  
And never light from Heaven our minds shall fill  
With the blest peace that just men's spirits know.  
Oft have I listened when saints' harps were strung;  
And longed, as loud the swelling psalms did grow,  
To join the hosts by whom such lays were sung;  
This pride forbids.—Our destinies are sure;  
We know not how to yield, and must endure.

THOMAS CHATTERTON.

[Our correspondent is an entire stranger to us. We give his communication as we received it. Enclosed there was a copy of the poem written with pencil in very different handwriting to the letter, and copy for printer.—Ed. M.]

## MEDIUMSHIP IN LEEDS.

To the Editor.—Dear Sir,—As I do not often see the name of Leeds in connection with our glorious revelation of Spiritualism, with your kind permission I will inform you that there is something going on here. I am connected with a private circle holding its meetings at my house and occasionally at the house of Mr. Maples, the clairvoyant medium, who is sometimes entranced for speaking and medical purposes. Of course, I cannot go into detailed account and give you all the remarkable tests which I and some of my friends have received; it would be too tedious; but I will give you one or two which I consider beyond all gainsay.

About a month since my father, who has lately been convinced of the truths of Spiritualism, called upon Mr. Maples. It was evening, and a circle of about six was formed, including the medium and his wife; they having sung a hymn, my father offered up a short prayer to Him who “rules on high.” The medium was controlled by a spirit which gave the name of “E. Brown,” who declared she was the second wife of my father. The initial letter was quite correct, but father deemed it advisable to ask for a yet further test as to her identity, in answer to which she said, “My dear husband, you know it was about Christmas time when we were married, and do you know what my mistress gave me as a wedding present?” My father replied, “I do not remember at present.” She then said, “But I had given to me a Bible and a hymn-book.” The friends present asked if that was correct; father replied, “I am not sure, but now that the spirit has mentioned it, I think I have some faint recollection of her having something given to her.”

The spirit then went on to exhort all present, especially her husband, to live a life of practical godliness here, if he would secure real happiness hereafter. When father got home that night he was anxious to know if his present dear wife had seen anything of the two books mentioned. She at once replied, “Of course; they are very beautiful books, and are well taken care of until Ada (the only daughter of the spirit who had given the tests) is old enough to use and prize them.” They went at once to look at them, and when father read the presentation leaf he was thoroughly convinced. I may state that since that time that spirit has given several tests, one very good one, through clairvoyance, but I forbear giving them because they are of a private nature, but they are very conclusive to those who are interested in them. To my mind, Sir, this test does away with the theory of unconscious cerebration.

I will now give you another test given by the same medium through clairvoyance. A gentleman friend of mine accompanied me one evening about three weeks since to the house of the medium, the circle numbering about six, as before. We opened as usual by singing and prayer; the light was then put out, when the medium declared that he saw a female very bright and happy in appearance; he described her features, the colour of her hair, the manner it was put up, &c. She at length wrote on her hand that she was the wife of my friend. My friend was tolerably well satisfied with the description of her, but thought he would ask her a mental test, which was this, “Now, if the spirit is really my wife, can she bring the little child, so that the medium can see him?” She wrote, “Yes.” The medium then said, “She has gone somewhere,” but had no sooner said these words than the spirit was back again with the desired child with her, to put it as the medium said it in his own peculiar way, “Why, she is back again, and brought with her a little bairn.” He then described two other spirits which were standing by her, my friend recognising the person of one, her father and the other her sister. I may just state that the medium had only seen my friend once or twice before, and was totally unacquainted with his past history.

Last Sunday evening I noticed that we did not get a movement of the table, but that a great amount of power was brought to bear upon the medium. At last a stranger spirit gave his name as “William Butler,” who had lived in earth-life at Grantham. I said to this spirit, “My friend, how is it that we could not get a movement of the table? Was it because the Bible was upon it?” He at once seized the book, and lifting it up in his hands exclaimed, “The Bible! the Bible! why it is the very key to Spiritualism!” I at once thought of the Rev. Mr. Godfrey and his demoniac theory.

I may just add, in conclusion, that we have had a pillar table in my house, 3 ft. by 2 ft. 9 in., floating in space, also a smaller one rose several times two feet from the ground. The only persons present were our trance medium, Mr. Arthur Slee, Mr. Maples, and myself, our united experience in connection with Spiritualism only extending over five years. If you think these things are worth giving to the many readers of your valuable paper, then I submit them to you in the cause of truth and progress, and remain yours respectfully,  
53, Lloyd Street, Leeds.

## The Spiritual Review.

A CHAT UPON HEALTH. Published by J. Burns, 15, Southampton Row, London; W.C. Price 1d.

There is really more sound information in this unpretending little tract than is to be found in some huge volumes. The author is a lady who resides near Cork, and from whose philanthropic pen has flowed a series of valuable works: "Illness, its Cause and Cure," "Simple Questions and Sanitary Facts," &c. The object of this benevolent and talented lady is to instruct the masses in the laws of health, and the simple means whereby illness may be mitigated. Towards that end she was instrumental in establishing in Cork a Turkish bath and Hydropathic Institution for the poor, which has been a blessing to thousands. We had a bath in it a few years ago, for which we paid 2d., and we could not have been better bathed if we had paid 5s. The place was crowded with bathers, and many a poor man has had his rheumatism, cold, or inflammation removed, and his family kept in a state of independence, who would otherwise have had to be ill for weeks, and brought his dependent ones into a state of destitution. This lady's books have been as useful as her practical plans. Of "Illness" eleven thousand copies have been sold, and it has taught many families to be their own physician. Lately she thought she could enliven and simplify her instructions by presenting them in the form of a dialogue. Accordingly Pat Dennehy, who is ailing, is supposed to visit Mrs. Magrath, a lady who is profoundly versed in hygienic treatment, and the substance of the book before us is the result. Genuine Irish humour dances and ripples through each paragraph, and it would be difficult to sketch two portraits more life-like than the *dramatis personæ* of this little dialogue. Ample instructions are given for the domestic treatment of common family ailments, and we could not conceive of a greater blessing to the poor than to be practically initiated into the means of health detailed in the little work before us. Would that there were more Mrs. Magraths, full of womanly charity and practical knowledge, devoting so many hours a week in visiting the families of the suffering poor, giving needful advice, putting forth a helping hand where nursing and intelligent manipulation are needed, and thus fostering the seeds of a noble independence, which is the best lever to elevate the lowly! We remember it was a tract like this, coming into our paternal home during our childhood, which led our family and ourselves on that road to reform which has shaped our lives, and that of the thousands on which we have exercised an influence for good. We have lectured on this subject to crowded audiences, and our hearers, with no other direction than our oral teachings, have been able to guide their families successfully through such severe illnesses as small-pox, scarlatina, &c., without the aid of a medical attendant. The health question is the grandest that can occupy the attention of the lover of his species. All our sufferings, our miseries, our vices, and our crimes are the symptoms and the results of disease. The grandest features of spirit-communion are to be found in the beneficent attentions of loving and wise spirits, who in so many thousands of cases have ministered to the ailments of mortals. This beneficent form of Spiritualism would be more frequent if some echo thereof already existed in those who constitute the sitters at spirit-circles. A good baptism of hygienic education diffused among Spiritualists would awaken them to the importance of the subject, bring them *en rapport* with beneficent spirits, and institute a fountain of healing power in every family. Spirits cannot operate where there is nothing for them to operate upon. The dense darkness and ignorance on matters of health, which is the condition of so many minds, acts as a barrier against which spiritual enlightenment cannot prevail. Before we can be blessed with inspiration we must exercise aspiration, and whenever people find that they can help themselves, and make an effort to do so, they will soon experience the blessed fact that there are legions of loving ones ready to shower down helpful influences upon them. "God helps those who help themselves." This little tract is the very seed of self-help. We wish "Spirits' Missions" were founded everywhere, to circulate this kind of knowledge. We hope all our readers will send for specimens, and those who feel disposed to enter the work may be supplied with quantities at a nominal rate.

THE FIRST FOOT IN THE HOUSE: An English Legend. Published by Sampson Low and Co. Price 1s.

This well-told story, brim full of ghostliness, is the "Christmas Box" number of the *St. James's Magazine*. The author has made very good use of psychological phenomena, and the obscure problems connected therewith, to give a weird interest to his narrative. Old Adam, the bell-ringer, is a clairvoyant medium, who has the genius for modelling the objects of his spiritual vision, and the old belfry is tenanted with the images of spiritual personages who have visited him in the solitary hours when he was left alone to work the bells and chime the quarters. The body of the tale is occupied with the dream of a young physician, who is just settled in the old English village, and whose philosophical mind is half crazed over the importance of mankind being acquainted with the day of their death. On New Year's Eve he encounters an invisible personage, whose presence he feels causing him that peculiar shudder so well known to sensitives when spirits are present. This unknown power ultimately speaks to him, and, annihilating time and space, carries him to various houses in the village, where he sees the omens of death doing their fatal work, all of which dismal knowledge does not cure the stubborn philosophy of the young doctor, who insists upon knowing the terrible secret of his own demise; and, commanding the spirit to impart it, he does so, only to cause the philosopher to desire that the dreadful secret may be taken from him. This is an impossibility; and the constant thought of it drives him to despair, and through the dangers of a brain fever he barely escapes with his life. His bride pines because of his inattention, but at last he mechanically allows himself to be married to her, and as he leaves the church he falls down dead. The secret bursts from the lips of the sleeper, on the day of his marriage to Winnie he must die. A companion comes into the room at the instant, hears the dreamer's words, laughs at him heartily, and convinces him that it has been all a dream. This dream, with its illustrations and dialogues, presents some strong arguments in favour of the day of death being withheld from man. The narrative is extremely well

written, sparkling with buoyant humour, and a genuine old English feeling, which it does the reader good to experience. The characters are natural and healthy. Love and friendship are present in good proportions to sweeten the lugubrious philosophy of the morbid, yet talented, young doctor. For a further acquaintance with this "English Legend," we recommend our readers to procure the book for themselves. It is on sale at the Spiritual Institution.

HOME: Femme Heroic and Miscellaneous Poems, by Jesse H. Butler, San Francisco, Cal. Boston: Colby and Rich.

A beautifully got up book, more indebted to its mechanical than to its literary author, who ought to have been a woman and sung innumerable lullabies to babies. Pages of nice rhymes, made up of goody words, fail to convey a clear idea of what it is all about. The miscellaneous pieces, which fill the latter part of the volume, are most readable, for they are short, and for the most part contain inventories, in rhyme, of natural phenomena, sweetly pretty emotions, and nice expressions. The book is sadly wanting in the nutritive element, and we recommend its author to let his brains rest, and try to increase the length of his waist-band.

## ORTHODOXY AND HETERODOXY.

To the Editor.—Sir,—Mr. Enmore Jones (*vide Medium* of Dec. 4, page 770), in his laudable desire to check the folly of reckless negation, has, in my humble opinion, fallen into error equally foolish and mischievous. Will Mr. Jones kindly inform us where is to be found the dove-like orthodoxy which he says he knows, and which he worships so devoutly? We have had presented to us within the last few days the edifying spectacle of one Church-of-England bishop inhibiting from preaching in his diocese another Church-of-England bishop. Perhaps the former ecclesiastical dignitary is to be taken as a representative of orthodoxy since he belongs to the larger party, who prudently keep their mouths closed in respect of awkward questions which the inhibited bishop has had the moral courage to grapple with and the honesty to expound. Are we to understand, then, that the "prudent" party are the mild orthodox party—"wise as serpents, harmless as doves"? But if the orthodox party is the apparent majority, will Mr. Jones tell us which he believes to be the real majority—those who think with Colenso, but discreetly conceal their thoughts, or those who subscribe to the Thirty-nine Articles, or anything else that may at any given time be in vogue, without thinking at all, or without the honesty to avow their thoughts? And which is the test of orthodoxy—conviction or subscription?

This wrangling about orthodoxy and heterodoxy is the merest childishness. History has taught us all that what is orthodox in England to-day was not so 300 years ago, and most assuredly will not be orthodox 300 years hence; and what appears orthodox to an Englishman does not appear so to a Hindoo or a Chinaman. Are we so much better or wiser than they?

In his last two paragraphs Mr. Jones's inherent liberality beams forth again. Probably not Spiritualists alone, but all right-thinking men, will heartily endorse the sentiment therein expressed. But how to square them with those contained in the former part of the same epistle is a sore puzzle to your obedient servant, H. A. BECKETT.

Camden Town, Dec. 7.

## MR. JONES ON "DOXY."

To the Editor.—Dear Sir,—The utterances of your correspondent J. Enmore Jones seem, in my humble opinion, calculated to defeat the ostensible purpose for which he writes. It is quite clear to me that Mr. Jones is orthodox, for he makes a terrible attack on heterodoxy, quite forgetting, though the latter may appear to his vision "blear-eyed and short-sighted," both are equally the handiwork of God, and have in this life their respective uses and functions. "Look," says Mr. Jones, "what a noble band, Church of England, Methodists, Independents, Baptists, Romans, and others. They have one creed." Have they? Nay, verily they differ as much among themselves as the heterodox party. Mr. Jones can see no good in heterodoxy. Have any great social reforms ever originated from the orthodox party? Has the great temperance-reform question been born in their midst? Has it received their unanimous support, as such questions affecting public morality ought to? No, the pulpit has been educated on this question by the platform and the people. Where are our moral teachers? You ought to find them in the pulpit, but alas! how many hirelings preach for bread. This is respectable orthodoxy. And yet Mr. Jones asks us to join with these to advocate what he calls "our creed," but which to me is but the husks of Spiritualism. You might much easier mix oil and water. The mind of man will not rest until it knows something of our future life, and if the knowledge we receive from our spirit-friends is at variance with that which orthodox Christianity (so-called) has taught us, we must disrobe that Christianity of all error. This is the work of heterodoxy.

109, North Street, Glasgow, December 6, 1874.

R. BROWN.

## GOSWELL HALL MEETINGS.

On Sunday evening Mrs. Bullock, under spirit-control, gave an address at Goswell Hall, 86, Goswell Road, E.C. The evening being stormy, the attendance was not quite so large as usual. Mr. Haxby presided. Part of the 12th chapter of St. Luke's Gospel was read, after which Mr. Haxby said the subject of the lecture would be left to the choice of the spirit-friends controlling the medium, he being sure that by giving such an opportunity to one in the higher state of existence something would be spoken that each one might appreciate, and that would tend to the benefit of each and all present.

The medium now rose, and gave utterance to a prayer to the great One who knoweth all the needs and necessities, the trials and sorrows, the distresses of all that are bowed down in sickness and want. May the children of Thy divine love look upward to the riches Thou hast laid up! may their hearts well forth to Thee in gratitude! and, finally, may they be landed on the eternal shore! &c.

Commencing the address, the medium said, "As you have left the subject with us, we shall select a text from your own records, the Bible—'Are they not all ministering spirits sent forth to minister to those



who shall be heirs of salvation?" After showing forth the many accounts in the records of the attendance of spirits and angel-visitants, said: "To-day do you stand on a new footing? Is there no need at the present day for ministering angels and spirits? Is the great Maker and divine Principle of the universe no longer near you? Does He appeal to you to-day, and say that the book is sealed, and that there is no necessity for ministering spirits? No! If you read the book aright you will find it is necessary for each one to be spiritually taught, and man may realise and comprehend the presence at his own fireside of angel-visitants. They are still in your midst, ministering spirits sent forth to minister to your wants and necessities. The mediumistic power that was made manifest in ancient days is yet with you, flowing from the divine presence—the mighty power of God, and, clothed as men, materialising, and as progression is made, they will be more in your midst, and will eat and drink and talk in your presence, and their lives will be blended with yours. They are adapted to every class of individual. No one will need to remain in doubt and fear. They are calling out, 'It is I, be not afraid. We are sent forth from God to minister to humanity—to those who shall be heirs of salvation.' May this be the experience of each one present!"

Before bidding the audience farewell, the spirit-friend controlling said that next Sunday evening the medium's father would take the control, and be very pleased to give the history of his life on earth, and his experience of passing away and life in the spirit-world.

Questions were asked by the audience, and ably replied to. Mr. Dameron presided at the organ, the hymns being taken from the *MEDIUM*.

Sermons every Sunday evening at seven o'clock. Seats free. Collection to defray expenses.

#### MR. CHAPMAN ON BUMPOLGY.

On Monday evening, November 30th, at the Farnworth Street Lecture Hall, Liverpool, Mr. John Chapman gave his second seance and lecture to a moderately well-filled house. The weather would militate against the usual good attendance. Mr. Joseph Shepherd presided, and spoke at some length on the utility of bumpology, and on the duty of parents in regard to choosing trades for their children. Bumpology was, perhaps, more important in this particular than any other. Mr. Chapman, who was evidently suffering acutely from bronchial affection, having scarcely recovered from his recent indisposition, came forward and gave his very novel and instructive discourse. Throughout he treated his subject from a spiritual standpoint; in fact, it was rather a discourse on spiritual physiology than on natural bumpology. He argued that all our natural members had corresponding spiritual members—bumps and all. Mr. Chapman reasoned his theory out systematically and well, and adduced many practical proofs in support of his argument. The lecturer then went into the locality of the bumps, and the hemispheres, temperaments, &c., and spoke at considerable length in explanation of love, natural and spiritual, or love and lust. He concluded with a peroration, which caused great applause.

Mr. Shepherd, in the course of his supplementary remarks, said that bumpology would go on more rapidly when it became more "fashionable"; and related some of his very interesting adventures as a progressive free-thinker; the opposition he had to cope with; and his slow, though sure, victory. Mr. Coates, the secretary, remarked that bumpology had never before been treated from the spiritual standpoint in his experience. He was constantly observing new missions for Spiritualism, and this was another important one. Spiritualism illumines every question, and it would bring bumpology into a more prominent position. The chairman requested Mr. Reginald Owen, who was present, to select any two persons, unknown to the lecturer, from the audience, to be bumpologised. Mr. Owen selected two young men from the audience with whom he was acquainted, and spoke at some length in confirmation of Mr. Chapman's spiritual-member theory, detailing an interesting and convincing experiment with a man who had lost a natural arm. Mr. Chapman then bumpologised the two gentlemen, quite to their own and friends' satisfaction. A vote of thanks to Mr. Chapman and Mr. Shepherd brought the interesting meeting to a close.

#### A PHENOMENON.

To the Editor.—Dear Sir,—In the town of Liverpool, where it is said that Spiritualism flourishes, a committee of a certain society was appointed to arrange with a gentleman well known as a scientific man and a Spiritualist, and with a fluent and able speaker and exponent of any subject he brings his mind to bear upon. Well, the said committee carried out the trust committed to them with care and, as they supposed, efficiency. Two lectures were arranged for, the same to be delivered in the most popular hall in the said town, the subjects for each evening respectively being, "How I Became Converted from Scepticism to Spiritualism" and "Objections to Spiritualism Stated and Examined"—subjects these, one would think, sufficiently entertaining to Spiritualists and anti-Spiritualists alike to secure an overflowing audience; but the committee, in order to make sure work, are said to have taken every possible precaution to make the matter a success. They advertised in all the local papers for ten days, they had three relays of placards put on the walls, and thousands of handbills distributed; besides, the announcements were given out for three successive Sundays in a hall where it is said that Spiritualists do congregate.

And after all this what happens? A crowded house. Christians and secularists alike desirous to hear what Dr. Sexton has to say on this momentous question, for he is the lecturer, not a stump-orator, but Dr. Sexton, with almost as many letters behind his name as would make up the alphabet, and let us here say that these letters are no shams, but represent hard-won honours, and are gracefully worn. Nevertheless, the facts stare us in the face. What facts? Why, empty benches, whole rows of them. But where are the Spiritualists? Surely they will put in an appearance. No! How is this? perhaps they are like Balaam, the God of the Zidonians; they are talking, or they are pursuing, or they are asleep and need to be awakened. But a new thought strikes me. The Liverpool Spiritualists are clairaudient, and can hear the Doctor without leaving their firesides, and in this way they can keep their feet warm and save their sixpences. But, good heavens! this can't be; they are always ready to put themselves to inconvenience to help on the

cause they have so much at heart. Can you, Mr. Editor, throw any light on the mystery, seeing that you are supposed to be a Master of the Black Art, and to know all things? In conclusion, permit me to say the Doctor fully sustained his reputation as an orator on the occasion alluded to, for this handful of little ones, one hundred people in a hall intended to accommodate three thousand, greeted this lecturer with round after round of applause at the close of a most brilliant oration each evening, thus proving that many who might and ought to be there had missed a treat. Again hoping that you may be able to throw some light on the matter, and oblige,  
DEVELOPER.

### THE FREE GOSPEL OF SPIRITUALISM.

#### Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—Miss D'ARCY.

#### ORDER OF SERVICE.

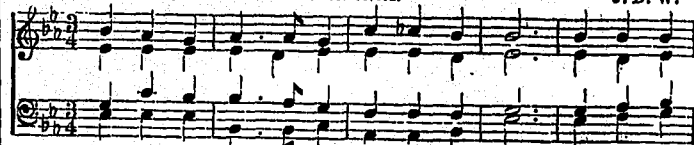
Sunday Evening, December 13, at 7 o'clock. Doors open at 6.30.

HYMN No. 25 in the "SPIRITUAL LYRE."

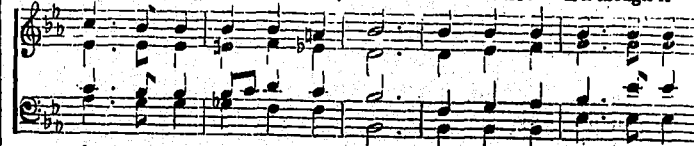
ASPIRATION.

6.4.6.4.6.6.4.

J. D. W.



Near-er, my God, to thee, Near-er to thee! E'en though it



be a cross That rais-eth me; Still all my song shall be,



Near-er, my God, to thee, Near-er, my God, to thee, Near-er to thee.

2 Though, like the wanderer,  
The sun gone down,  
Darkness be over me,  
My rest a stone;  
Yet in my dreams I'd be  
Nearer, my God, to thee,  
Nearer to thee.

4 Then with my waking thoughts  
Bright with thy praise,  
Out of my stony griefs  
Bethel I'll raise;  
So by my woes to be  
Nearer, my God, to thee,  
Nearer to thee.

3 There let the way appear  
Steps unto heaven;  
All that that thou sendest me  
In mercy given;  
Angels to beckon me,  
Nearer, my God, to thee,  
Nearer to thee.

5 Or if on joyful wing  
Cleaving the sky,  
Sun, moon, and stars forgot,  
Upward I fly;  
Still all my song shall be,—  
Nearer, my God, to thee,  
Nearer to thee.

#### READING OF SCRIPTURE.

HYMN No. 69 in the "SPIRITUAL LYRE."

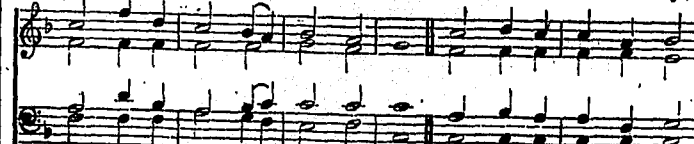
ASCALON.

662, 662.

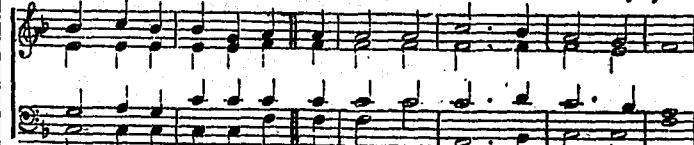
joyful.



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



Ce-lestial hosts de-scend to-day; The friends of ear-ly years;



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

2 No more we sigh and mourn  
O'er loved and loving gone:  
They throng around the path we go:  
They bless us in our home,  
Are with us when we roam,  
Our conflicts and our triumphs know.

Our doubts and fears depart,  
In each and every heart  
The holy will of God is done.

3 The grave hath lost its dread;  
To us there are no dead,  
But all do live and love as one;

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

## INVOCATION.

HYMN No. 93 in the "SPIRITUAL LYRE."

STARLIGHT.

65.

T. FOWERS.



- 2 Hand in hand with angels; some are out of sight,  
Leading us, unknowing, into paths of light;  
Some soft hands are covered from our mortal grasp,  
Soul in soul to hold us with a firmer clasp.
- 3 Hand in hand with angels, walking every day;  
How the chain may brighten none of us can say;  
Yet it doubtless reaches from earth's lowest one  
To the loftiest seraph standing near the throne.
- 4 Hand in hand with angels, ever let us go;  
Olinging to the strong ones, drawing up the slow.  
One electric love chord, thrilling all with fire,  
Soar we through vast ages, higher—ever higher.

## ADDRESS.

HYMN No. 12 in the "SPIRITUAL LYRE."

HELMESLEY.

8.7.8.7.4.7.



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

A BUMPTIOUS SECULARIST.—A placard has been sent us advertising that Mr. G. H. Reddalls, of Birmingham, challenges Spiritualists to discuss with him on the occasion of his giving some "lectures" at Longton. We are not aware whether it is for want of intellect or dullness of the sense of honour that stands in the way of this individual's knowing when he is thoroughly beaten. When he left the platform at Heckmondwike, after his discussion with Mr. Burns, he had not a leg to stand on, but it would appear the more desperate his cause the more boisterous his brag. The secret is possibly concealed in the prominent line at the foot of the announcement, "Tickets of admission threepence each." Mr. Reddalls knows from a long experience that his twaddle in ridicule of Spiritualism fails to draw a house, and that the speculation will not therefore pay. Hence his anxiety to challenge Spiritualists to discuss with him, in the hope of exciting an interest favourable to the success of his schemes. Spiritualists may spend their time and threepences to better purpose than in promoting the ends of such adventurers; for even if his arguments (?) were exploded to rags, they must serve him just as well next day as when they were new.

If it be known that mankind move onward with the absolute certainty of planetary bodies around their central orbs; that there is no retrogression, and as yesterday's thoughts are replaced by to-day's, as to-day's will yield to to-morrow's, it is our duty not to stand in the way of this tidal flow in the sea of humanity.—*Tuttle.*

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

Some of the members and friends of this society held their monthly social meeting at above address on Monday, 7th inst. The rooms were crowded, and a very excellent and interesting entertainment was given by the following ladies and gentlemen:—Misses Olaxton, Maltby, D'Arey, Morgan; Messrs. Griffiths, Tilby, Claxton, Whittingham, Hervey, Paul, and Tyndal. The music, songs, readings, &c., were all so good, and the friendly feeling so earnest and congenial, that everyone present appeared thoroughly to enjoy themselves. These periods of friendly gatherings seem calculated to unite and to harmonise all who participate in them. Mr. Tilby, who presided, made a few remarks on the financial state of the society, from which it appears that funds are needed to carry on this "work of faith and labour of love." If we had more money we could do more work. I daresay some who read this statement will feel a pleasure in assisting us in our earnest endeavours "to scatter light around." After a vote of thanks was given to the friends who so kindly contributed to the enjoyment of the evening, the meeting closed, each one being made the happier by this very harmonious gathering.

It was announced by the chairman that on Monday, 14th inst., there will be a special seance held in these rooms for the benefit of the Spiritual Institution. Mrs. Frisbold, Mrs. Treadwell, Mr. Fearer, and other mediums have kindly volunteered their services, when no doubt many friends will be present. To commence at 8 o'clock. Admission, 1s.

CHAS. J. HUNT, Hon. Sec.

## CO-OPERATION INVITED.

To the Editor.—Dear Sir,—Being desirous of having the opportunity to search into the truths of Spiritualism, and having no means of furthering my wishes in my immediate neighbourhood, I was for some time thinking of joining the Marylebone Society; but on reading Mr. Wallace's very judicious and admirable remarks in reference to the proceedings at the meetings of that body, I have been induced to relinquish the idea I had so long entertained, since which I have read the letter of the honorary secretary of the society, and its animus has confirmed the wisdom of the decision I arrived at.

If Spiritualism be true, I agree with Mr. Wallace that all the better elements of our nature only should be exercised in furthering its advancement. St. Paul enjoins that whatsoever we do we should do to the glory of God, and I cannot see how the songs, &c., to which reference has been made, can be said to glorify the Almighty. Neither can I see their necessity amidst so many more exalting themes. If laughter and merriment be requisite, I fear Spiritualism must be a very enervating study.

We hear of low spirits attending seances, and no wonder, if those who take part in them do not cultivate higher aspirations; and it is with a view of obviating this state of things that I have been anxious to form one of a party of searchers into spiritualism of a number to form an efficient seance, each of whom being imbued with high religious sentiment, without reference to denominational distinction, and residing in, or within a reasonable distance of, Kilburn, or a convenient omnibus route. I must say, however, that I am a person of no intellectual attainments, and am neither an aristocrat nor yet a millionaire, but one who can afford to share in any expenses that might be incurred, and am ready to meet rich or poor of the right stamp, to whom I could give satisfactory proofs of my respectability.—Yours faithfully, J. B.

Address—Post Office, Manor Terrace, Kilburn, N.W.

## SPIRITUALISM AT PETERBOROUGH.

Thanks to the energy and goodwill of Mr. Robert Catling, the cause has been well opened, through his instrumentality, with the assistance of Mr. R. Chapman, trance medium. The special seance in aid of the funds of the Spiritual Institution was held on Sunday evening last, at the house of Mr. Catling, and the following is this gentleman's letter:—"53, Cromwell Road, Peterboro', December 7th, 1874. Dear Sir,—We held our 'Institution-Week' seance last night. The weather being very inclement, many were prevented coming. We, however, mustered ten in all. In the first place John Tomlinson, alias 'Yorkshire Relish,' always ready to manifest, took control of the medium and told us it was time to begin. He likewise helped us to sing the first hymn. The next control was by 'Truth,' one of my wife's spirit-guides, who prayed; then 'Thomas Brown,' my wife's father, took control, and answered questions in a very satisfactory manner, touching Spiritualism in general. Then we had a controlling influence of a little girl, which was of an exceedingly pleasing and interesting nature, after which was controlled by two others of the spirit-circle. I was powerfully influenced by my father. My wife saw and described, in her normal state, a spirit-form. Yours respectfully, R. CATLING."

MR. CHAPMAN'S MEDIUMSHIP.—Sir,—As Spiritualism cannot suffer through a clear statement of facts, I beg to correct the announcement that "Mr. Chapman" is a resident of Peterboro'. He is only here as a visitor, being, as he told us, a native of Keighley, in Yorkshire, to which place he should not be afraid to refer in the public assertion of his individual claims to character and mediumistic influence. Without here expressing an opinion for or against the above gentleman's assumptions as a trance-medium, I would remark that if—as you prophesied last week—Mr. Chapman should ultimately develop into a superior medium of exemplary gifts and refinement, Peterboro' could not fairly take the honours thus illustrated in the above individual. And if, perchance, and unfortunately, the contrary should be the case, why it would not be right to saddle this city with the responsibility of a misfortune it did not bargain for. I write this note without personal prejudice, and in the name of the more dispassionate and intelligent investigators of Peterboro', none of whose names Mr. Chapman is authorised to mention in support of his claims, beyond the excellent and hospitable lady and gentleman where he is now staying in this city.—Yours truly, A PETERBORO' CITIZEN.

## FUN, HUMOUR, AND WIT OF THE THREE NATIONS.

Mrs. Jackson read a paper on this pleasing and rather difficult subject, at Mrs. Macdougall Gregory's residence, in Green Street, Grosvenor Square, before an assemblage of the *élite*, on Wednesday afternoon. The distinguishing peculiarities of each nation in this respect, were traced in the physical features of the country, those which were mountainous awakening, in various degrees, every variety of perception and imagination in the inhabitants, often evoking a high order of genius; flat countries on the contrary, inducing a sedentary, plodding condition of mind, of much value where routine occupations or sustained perseverance was required. The interest of the paper lay chiefly in the number and variety of anecdotes, witticisms, and repartees given in illustration of the views advanced, which were delivered with as much humour as is allowable to a lady lecturer. While each country could produce excellent specimens of wit and humour, it was evident that for depth of meaning and practicality the Scotch excelled; but for quickness and sparkling brilliancy the Irish stood foremost, while a steady thread of mirth and fun could be observed through many of the standard English writers. Allusion was also made to America, where the style was original and peculiar. The paper occupied nearly an hour, and was listened to with very great attention. At the conclusion a gentleman present, evidently from the Western Isle, rose to propose a vote of thanks to Mrs. Jackson for her interesting paper, and contrasted the humour and wit of the several countries, as seen in their pleasant lyric poetry, claiming for Ireland the palm for quality and quantity of wit as seen in her songs. Another gentleman seconded the proposition, and complimented the reader on her ingenious paper on this difficult subject. In presenting the thanks of the audience to Mrs. Jackson, some good-humoured impromptu witticisms passed between the proposer and the lady, which brought the proceedings to an agreeable conclusion.

**DOVER.**—If there are any Spiritualists at Dover, they would oblige by communicating with the editor of the *MEDIUM*, as a gentleman desires an introduction to investigators in that town.

**Mrs. TREADWELL** will speak at the Shakespeare Hotel, 6, Blandford Street, Baker Street, on Sunday evening, Dec. 13th, and until further notice.—WM. CANNELL.

**MR. COGMAN'S** QUARTERLY TEA-MEETING will take place at 15, St. Peter's Road, Mile End, on Sunday evening, December 20th. Tea on table at 5 o'clock. Tickets 1s., which should be applied for at once, as there is always more demand at these gatherings than can be accommodated.

The *Cape Argus* contains a correspondence on Spiritualism, arising out of a review of Mrs. Hutchinson's "Defence of Spiritualism." Indeed, the South African press teems with paragraphs on Spiritualism. The Cape Town Progressive Library and Spiritual Institution has opened a temporary office in Burg Street, Cape Town.

**OSSETT GREEN.**—Mrs. Butterfield delivered two addresses at the Spiritual Institute, on Sunday, Nov. 22nd. Subject—"Man: Physically, Morally, and Spiritually considered." The place was crowded, many had to go away, and the lectures were delivered in a masterly manner.—C. HARGREATH, Secretary.

**DR. MONCK'S** PUBLIC SEARCHES.—"C." writes a long letter in reply to the correspondent who criticised him last week, which we need not reproduce. He rejects the imputation that he in any way misrepresented, and states that though he did not perhaps use the exact words of the sceptic he faithfully recorded his sentiments. With fairness to both parties, we think we may let the matter rest.

**THE LATE SUNDAY EVENING SERVICES AT THE WEST END.**—Dear Editor,—The committee have much pleasure in acknowledging the receipt of £1 from "D.K.," thus reducing the loss to £2 11s. 6d., for which we heartily thank him, and should be pleased to hear from any wishing to assist in wiping off this debt.—I am, yours truly, C. WHITE, 37, Wyndham Street, Bryanston Square.

**THE LIVERPOOL SOCIETY OF SPIRITUALISTS** (commonly called the "Psychological") had their platform again occupied on Sunday last, December 6th, by "normal" speakers. Dr. William Hitchman in the afternoon, took for his text "Spiritualism, Broad and Narrow," and showed, from historical and contemporaneous facts of Islam, Brahmin, Buddha, Krishna, Jews and Christians, as well as the phenomena and teachings of modern Spiritualism, that exclusive "narrow" isolated passages in all the Bibles of the world were mostly the products of bigoted, selfish interpolations, especially so in Hebrew and Syriac records, and that as people develop themselves in morality, truth, love, justice, and compassion, "broad" Spiritualism will form the Church of the future. In the evening Mr. John Priest gave a most beautiful and eloquent discourse on the text, "Our Father, who art in Heaven." On Sunday next Mr. Thomas Everitt, of London is expected to address the meetings afternoon and evening, the subject of the evening's address being, "Direct Spirit-Writings," as illustrative of the truths of the Christian religion.

**DEAR MEDIUM.**—For the first time since the commencement of your valuable journal, I send you a few lines to congratulate you on its steady advance, due, I believe, to your fearless, and I may say impartial way of conducting it. Go on, and you will, I doubt not, soon double its circulation. Last evening I had the extreme gratification of being present at a little private tea-party at our friend Bielfield's, given to Mr. and Mrs. Wallace, the first medium that appeared on a public platform in London. Mr. Wallace, now known as the missionary medium. This being the twenty-second anniversary of his mediumship, it is remarkable that, although Mr. and Mrs. Wallace have served three apprenticeships to Spiritualism, viz., twenty-one years, they were on this occasion the youngest Spiritualists present. After tea, I may say our spirit-friends, through Mr. Wallace, not only discoursed words of wisdom, but also gave evidence of great research into the past and present conditions of our globe and its inhabitants. It is to be regretted that the public lost the opportunity of profiting by such an excellent address. Closing their messages by that sound advice always to exercise our own judgment, and after having examined all things, to hold fast that which is good and true.—J. F. ROWE, 93, Maldon Road, N.W., Nov. 10th, 1874.

## THE COMPREHENSIVE CHURCH OF ENGLAND.—

Mr. F. Wilson  
Will LECTURE at Cambridge Hall, Newman Street, on SUNDAY, December 13th, at 3.30, on "The Principles of the Church."

THE LANGUAGE OF NATURE:  
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"Go to Sleep, Baby Darling." Cradle Song. A chaste and beautiful melody. One of the happiest efforts of this composer. For soprano. Net 2s. post free for stamps. To be had direct from the composer, 20, Westbourne Park Road, W.

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

FRIDAY, DEC. 11, Mr. Caldwell and Mr. Wallace, 2d.  
SUNDAY, DEC. 13, Mr. Wallace at Doughty Hall, 14, Bedford Row, at 7.  
MONDAY, DEC. 14, Mrs. Olive at 8. Admission, 2s. 6d.  
Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.  
WEDNESDAY, DEC. 16, Mr. Herne at 8. Admission, 2s. 6d.  
Musical Practice at 7. Dr. Monck's Seances at 8. Admission, 5s.  
THURSDAY, DEC. 17, Mr. Herne at 8. Admission, 2s. 6d.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, DEC. 11, Mrs. Bullock, 54, Gloucester St., Queen Sq., at 8. Admission, 1s. Seance at 8, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Peaver. Trance, Test, or Pantomimic Medium. Admission, 6d.  
SATURDAY, DEC. 12, Mr. Williams. See advt.  
SUNDAY, DEC. 13, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7. Mrs. Bullock at Goswell Hall, at 7. Mr. Cogman, 16, St. Peter's Road, Mile End Road, at 7.  
MONDAY, DEC. 14, Developing Circle, at Mr. Cogman's, 16, St. Peter's Road, Mile End Road, at 8 o'clock. Mr. Hocker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s. Mr. Williams. See advt.  
TUESDAY, DEC. 15, Mrs. Friebois, Rapping and Clairvoyant Medium, at 8, Blandford Street, at 8. Admission 3d., to pay for the room.  
WEDNESDAY, DEC. 16, Lecture at Mr. Cogman's, 16, St. Peter's Road, Mile End, at 8 o'clock.  
THURSDAY, DEC. 17, 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. 13, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.  
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.  
SUNDAY, DEC. 13, KRIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
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. Faulkitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.  
LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.  
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Biddale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.  
SOUTHSEA. At Mrs. Stripe's, 41, Middle Street, at 6.30.  
LOUGHBORO. Mrs. Gutteridge, Trance-medium, Dead's Yard, Pinfold Terrace, at 6 o'clock.  
GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.  
HECKMONDWICK, service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Klison, 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. 14, BIRMINGHAM. 58, Suffolk Street, at 8.  
CARDIFF. Messrs. Peck and Sadler's Seances at 126, Cowbridge Road, Canton, at 8 o'clock, admission 1s.; also on Tuesday and Saturday evenings. On Thursday evening, 2s. 6d.  
TUESDAY, DEC. 15, KRIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
STOCKTON. Meeting at Mr. Freund's, 2, Silver Street, at 8.15.  
WEDNESDAY, DEC. 16, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
OSSETT COMMON, at Mr. John Crane's, at 7.30.  
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8. Mr. Perks's, 312, Bridge Street, at half-past seven, for development.  
LIVERPOOL. Farnworth Street Lecture-room, West Derby Road. Mrs. Olsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunceld St.  
MORLEY, Hall of Progress, at 7 o'clock.  
THURSDAY, DEC. 17, BOWLING, Hall Lane, 7.30 p.m.  
BISHOP AUCKLAND, at Mr. Faulkitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.  
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.  
BIRMINGHAM. Developing Circle, at 7, Hyde Road, Ladywood, at 8, by Miss Baker, a Clairvoyant and Trance-medium.  
FRIDAY, DEC. 18, 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.



## LITERATURE AND AMUSEMENT (CONTINUED)

**MISS CHANDOS** will commence, after Christmas, a **MESMERIC SEANCE** Weekly, for the purpose of promulgating a practical knowledge of Mesmerism and Electro-Biology, at 15, Southampton Row, Holborn, W.C. Admission, One Shilling. For information concerning private instruction, &c., address Vale Cottage, Merryvale Street, Balham, Surrey.

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**MR. GEORGE CHAPMAN, TRANCE-MEDIUM,** will give a Public Seance at Mr. Robert Catling's, 53, Cromwell Road, Peterboro', every Tuesday at 8. Admission, One Shilling.

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

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