



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PRINCIPLES, AND APPLICATIONS OF

SPIRITUALISM.

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Spiritual Cosmology.

PART I.—DYNAMICS.

PARENTAGE.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,
SUNDAY EVENING, DEC. 11TH, 1874.

INVOCATION.

Our Father! Infinite Parent! whose name we learn to love because of the loveliness of Thy Spirit, who art infinite in wisdom and power and greatness; but chiefly whom we love to consider as our wise and beneficent Councillor and Friend; our Parent, to whom we turn for all of loving-kindness that life can give: O God, we praise Thee; the moiety of being that men call life is but a shadow in the shining glass of eternity; and we are Thy children whithersoever we may go, into whatever pathway of darkness, or wherever the circumstances of outward life and change may take the footsteps of Thy children; still, the soul that is allied to Thee is Thine for ever, and we turn from the darkness and mists of earthly life, from the shadows and complainings, from the imperfections and sorrows, to the one divine hope that places us for ever within the care of Thy love. O Father! if to the nations in ages past Thou hast been Ruler and King, if Thy name has been syllabled with splendid homage in many shrines and temples, and if before Jehovah's awful name the ancient Hebrew bards have bowed and sung, Thine own Teacher hath given us the name "Our Father," and we turn to Thee with hearts and souls o'erflowing that we may become like Thee, ministering unto Thy children as Thou hast ministered unto us. May each soul of Thy care and every child of earth learn to know Thee by that love and kindness that casteth out all fear; that maketh even the lowliest child of earth an object of Thy care, and causes the angels in their spheres to bend above, they that are in darkness and those that are in despair seeking to turn their thought to Thee. "Our Father which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done upon earth as it is done in heaven; give us each day our daily bread; and forgive us our debts as we forgive our debtors, and lead us not in temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever. Amen."

QUESTIONS AND ANSWERS.

Q. 1. Has spirit always had an existence; if not, when, where, and how was it created?—A. The question is certainly not relevant to any preceding lecture, as it will be borne in mind that these discourses treat especially of the spirit in contact with the human body. If the chairman, however, will reserve the question until the next series, it will be treated of.

Q. 2. Did matter always exist, or does spirit create matter?—A. This question, also, is somewhat irrelevant to the specific nature of the lectures; but we will state that matter, as an organised substance, could not always have existed, and that it is the opinion of the speaker that matter, as a substance, has no positive, but only a relative, existence, and is therefore dependent upon spirit.

Q. 3. Will the guide please describe briefly, through the medium, the difference between magnetism and electricity, as they relate to the earth and the human body?—A. The difference between magnetism and electricity, so far as the earth is concerned, belongs to a branch of physical science that is now pretty clearly understood; but it may be stated that they are different expressions, or forms of expression, of the same power; that a force, or an atom under certain force or motion, becomes magnetic: in another direction or

motion it becomes electric; that it is magnetic when connected with the earth and its minerals or metals—such metals as iron-ore, and others possessing magnetic or galvanic properties; that it is electric when existing in an aeriform state in the atmosphere; and that the two forces, magnetism and electricity, but express a degree of motion. We have, however, stated that the magnetic and electric properties of the human system may be termed vital, in contradistinction to the magnetic and electric currents of matter, and that there are certain stages or conditions of mind acting upon the particles of matter of which the human organism is composed, and that a magnetic or an electric state of the vital system is separate and distinct from the magnetism or electricity of the earth, although affected by it, and is not, in any way, included in the usual science of galvanism.

Q. 4. Is it true that magnetism moves north and south upon the earth, while electricity circulates both ways, parallel with the equator?—A. It is not true that magnetism in all instances moves north and south; but it is true that in all portions of the earth north of the equator it moves north or in a northerly direction, as the magnetic pole is not always due north. It is true that electric action is the reverse or rectangular to that; but this is not always the case, depending entirely upon the states of agitation in the atmosphere and the condition of the electric current.

Q. 5. Where is the magnetic pole of the earth now, and which way is it slowly passing around the earth, and how many years will it require to make one circuit?—A. We believe the magnetic pole of the earth to be twenty or thirty degrees west of due north; but perhaps the questioner can easily ascertain by reference to the usual electric calendars. It never makes a complete circuit of the earth, but alternately vibrates either west or east of the direct magnetic or Polar star.

Q. 6. The top end of a vertical bar of iron held near a small compass will attract the north point of the needle, and the lower end of the bar will attract the opposite end of the needle, and if the bar is reversed the attractive power is also reversed in the bar. Now, what makes the top negative or positive while the lower end is its opposite in attractive power? Is the North Pole positive or negative?—A. The North Pole is positive or negative according to the substance acted upon. If the substance acted upon be electric the North Pole is positive, if magnetic the earth is positive; the bar of iron is positive to the needle when in a perpendicular position, that is, the uppermost end of the bar; when it is placed in a horizontal position the action becomes electrical, and therefore reverses the positive pole.

Q. 7. Are not magnetism and electricity regulators of each other in the human form, as well as between husband and wife and in all nature?—A. The question is rather ambiguous; but if we arrive at the meaning, it unquestionably is true that in a perfectly healthy organism, as has been stated previously, the magnetic and electric currents equalise themselves, and where there is a preponderance of either there is disease or inactivity. The magnetic and electric currents of all nature are certainly making a desperate effort to regulate themselves, but whether they are perfectly regulated or not will remain for future ages of science to determine.

Q. 8. Am I correct in my writings in the sentences that advocate that the upper part of the body is positive and electrical; that the abdomen and lower parts of the human body are magnetic and negative to the head? The head I believe to be an electrical battery, and the stomach a magnetic battery—am I correct in this?—A. So far as the general statement is concerned, yes; the mental faculty being the electrical or motor power to the magnetic. But the truth is, that the mental power pervades the entire structure, and that it is only that one portion is either magnetic or

less, from any motive of material or worldly convenience, from any motive of pride or wealth, or caste, or condition, enter the holy office that invites children into this world, commits thereby an outrage; and whoever, having thus entered, fails in the fulfilment of that highest office, should know that that is an offence of soul that cannot be excused.

In the way of temperaments, I have to suggest, other qualities being equal, mental and spiritual, that vital temperaments, so called because of their sanguine expression of vitality, should not marry, that magnetic temperaments should not marry, that electric temperaments should not marry; the result being too great a preponderance of the one temperament over the other, and either no offspring or the entailing of disease upon the offspring. That the mental temperament should so exactly balance the vital and magnetic as to make a perfect equilibrium is the law of life in all nature; and wherever magnetic and electric powers are thus combined, there is life generated; and there is the highest expression of physical life possible. Remember, I make the primal condition always superior to the body; I make it spiritual; I make it also mental, but these things being considered, no person should invite offspring into this world unless physically as well as mentally there is that degree of health which may be expected to introduce children that will not be obliged to suffer during the entire period of their earthly lives. Many forms of insanity, of monomania, of various chronic hereditary diseases, are the results of a lack of knowledge of temperaments, persons being too nearly of the same temperaments to understand that which will injuriously affect one another in their relation, and children always suffer as a consequence. I consider also, that whosoever will neglect, or in any way fail to provide for, the exact and proper reception of that offspring, committing either ignorantly or wilfully, a fraud against that child. I state also, that as the mother more naturally receives and imparts impressions, so the father must understand that his office is not merely one of looker-on, but that at all times the man of the world, who, is not prepared to give up a certain portion of his time each day to his child, is not prepared to be a parent. It is customary in society to suppose that in the earlier years the mother alone should have the charge of the children. I wage no war with that kind of society and business that takes a man many hours of the day away from his home; but, incessantly, there must be a war against that which excludes him always from personal contact with his children, since this deprives them of the special quality of mind and body that he alone can impart; and since the mother, by her nearness and attendance upon the offspring, must at all times be in somewhat of an exhausted condition. The parents that wilfully hand their children over to irresponsible attendants, or that make the tender infant the subject of all kinds of magnetic influences, whether healthful or no, commit thereby infanticide; and they, who cannot, from physical health or other circumstances, personally attend to their children, imparting the vitality that the parents alone can give, should not set themselves apart as parents in human society. The father, equally with the mother, imparts to the infantile years vitality, strength, vigour; and you will often notice that when the father returns home, and the mother, wearied with constant watching and attendance, is over-excited and nervous, the stronger magnetic or electric power of the father will soothe the child. This is because there has been too great an extension of excitement or vitality in one direction, and that mother is most mistaken who considers that she alone, at all times and all hours, must attend upon her child. But she is also equally mistaken who considers that she must never visit the nursery but twice in twenty-four hours. Between these two extremes lie the duties of humanity after the child is ushered into life. Before that period the primal thought of each parent is incorporated into the germ that shall take on itself human form, and what that primal thought is depends upon the moral and physical condition of both parents, and upon the surroundings of the material influence afterwards. Whosoever would not have criminals, paupers, inebriates, insane people walking upon the earth, must see to it that the power and function that gives life to the individual is sheltered morally and physically before the advent into life. The germs that fill the world with murder are sown oftentimes before outward life is seen. Some momentary passion, some unguarded thought fills the penitentiaries afterwards; some unfulfilled wish makes the inebriate; some strong, uncontrolled flood of anger gives the world all its vice and crime. That which is instamped upon the organisation must be developed into outward life, and the world must study the primal, mental, and moral influence upon the germs of humanity before these crimes shall be alleviated.

You are often pointed to the fact that the children of parents exceedingly strict and tenacious, over-exacting, pass to the opposite extreme when they arrive at years of maturity, and, before, there is philosophy in this. An over-strained piety is not natural; an over-strained nervous system in the direction of correctness, of life causes a reaction, just as the swinging of the pendulum too greatly in one direction is produced by an opposite vibration of equal intensity; whatever is wrought upon to an unnatural degree must of necessity spring back from that unwonted tension; and hence the children of persons over-exact and over-excited in one direction, will in many instances manifest the opposite extreme. Be careful, therefore, that in the thought of virtue there be not that pharisaical tension that produces the opposite reaction. Be careful, therefore, that in the thought of piety there be not that external restraint that shall forbid the child even from natural recreation; and be careful of all extremes within the mind, maternal or paternal, since these react upon the vibra-

tion of the child's brain, and reproduce images that you are unwilling shall be gazed upon by the world of mankind. I say that to ante-natal and early influences you may date most of the obliquities, moral and physical, that are in the world. And since this is the case, and since upon this hinges the reformation of society, it is this thought that I would most fully bring to your understanding, that individually as parents, as members of society, as persons interested in the welfare of mankind, you are each responsible for your proportion of the crime that is in the world, to the degree that some part of it has been engrafted upon the constitution of some child that you have had the parentage of, and that all the children that are in the world are the results, to a greater or less degree, of the present social, moral, and religious condition of the world. And if crime creeps out in unexpected places, and from lofty families there come instances of great moral obliquity, it is because there has not been a sufficient knowledge of the responsibility that is entailed upon these by the ushering into existence of those that are to represent the highest types of the human family. The hereditary right of kings to rule becomes obliterated with the thought that by improper intermarriage the race of kings becomes enfeebled and imbecile, because of a deviation from the laws of nature. Those only have a right to rule that are princes from the perfection of mental, moral, and physical attributes, and in the race which the nations will run, and in the revolutions that will be wrought in society till these things are known and understood, he comes uppermost who can best express to mankind the highest thought, the loftiest dream, the noblest perfection of mind and body, blending the splendours of physical power with the greatness and magnitude and radiance of mental gifts. In the golden age that is to come upon the earth I expect fully that no persons will set themselves apart from mankind for the expression and perfection of types of humanity that are not aware of its sacred and awful import and responsibility. In the golden age that is to come I shall expect that there will be no foundlings in the world, because whoever is made responsible for parentage will take good care that parentage shall only come under the most favourable circumstances. I shall expect that the great cure for the greatest moral evil of the world is that to the crime which makes society infamous there shall not also be added the crime of murder. I expect that each young girl and every young man entering upon the highest office of life will be made aware that he or she are amenable to Heaven for the kind of form which is represented and returned to God as his image, and I expect that all this will be known and understood, until that which now chances but rarely, the perfected household, will be the universal and absolute law of society and of the world. Christianity has done more than what I have stated; it has made the isolated home the type of heaven, as indeed it shall be when it comes to be a fact that the isolated home represents the highest and best that is in mankind. All that is great and good in to-day or in history has been traced to that kindly care and love which the united influence of wise parents and which the care of the mother has bestowed upon her child. Geniuses are sometimes born in untoward influences, but wise and great and beneficent rulers are only born and reared in the perfected household. I can say that that tendency of modern thought which would wrest from its sacredness and sanctity the special home for the special child, makes of humanity that which is less than the beast. That tendency of modern thought which would call upon humanity to refuse and deny the highest seclusion for this holy office, is a tendency that is the reaction from the monastic epoch, but not the healthful period of human parentage. As in ancient days the Government was the parent, and as in more modern thought society is the parent of humanity, so each individual member of society growing up to maturity represents that which the Divine mind expects of humanity in the illustration of the highest ideal of life. As the young birds remain paired until their offspring can fly alone, so society expects that the parents will continue their care and kindly ministrations until manhood and womanhood determine that these are no longer required; and happy are they who, having thus filled their natural office, shall pass the remainder of their lives in that sweet spiritual communion that is even the blossom of parentage, the spiritual marriage of the same. I take it that in heaven, where Christ said they are neither married nor are given in marriage, it is because each perfected soul is the exact type of the Divine mind, and because, having passed from earth and entered the stage of perfect and spiritual life, the parent is merged in the angel, and becomes parent over all souls that are beneath, and I expect that in studying this subject each individual will consider it apart from the usual thought of mankind, taking it into their innermost and secret sanctuary of thought, and understanding that every wish and desire of mankind is intended primarily for the fulfilment of the highest and holiest offices, and that the perversion of it existing in society to-day is not therefore because of the lack of Divine law, but because man, unmindful or ignorant of the Divine law, shapes his outward circumstance to his ambition or passion, forgetting the sacred and diviner object for which life was created. I say that all persons may not have been intended by nature to fill this office. Happy will be the society and the state of human knowledge that shall lead persons to know when this is the case. I state that under certain circumstances only shall society in its highest state perform the office of parentage, and I state also that then there will be no waifs and no foundlings, because each individual person will feel responsible for the child thus introduced.

In general, all persons advanced in years should be the parents or patriarchs of those beneath them. Hence nomadic tribes always

make the sire the parent of the government, always make the patriarchal system prevail, because with grey hairs and furrowed brows should come wisdom. So in the newer society that shall dawn upon the world, the sire shall take his place as the head of the family, and the grey hairs shall be the consideration of wisdom; not as it now, sometimes, alas! is, the indication of weakness and decay; the ripening faculties shall be preserved, and there shall be no more physical life expended than is requisite for the perfection and development of human kind, and they who wilfully and violently throw away the prime of manhood do so in outrage against Heaven, and for which there is always a returning curse.

I shall ask you now to consider that portion of the subject that relates to those who, being in the world, are the objects of your care, and being the offspring of society, though not perhaps of all of society, are neglected and despised. I said, in previous discourses, that I have no faith in institutions of aggregate suffering; neither have I any faith in those asylums for orphans or foundlings, which take away the responsibility from your individual firesides, or the actions, sometimes, of your individual members. I say that there should be no orphans in the world, for wherever death removes the one or the other or both parents, there should always be parents provided by society. I say there should be no foundlings in the world, because if it were not for the great fear that a greater crime might conceal a less, each individual would be made responsible for the offspring brought into the world; and I take it that every individual member of society being made so responsible would lessen the records of crime more than all things else. I consider, therefore, that this fact alone would wipe out much of the suffering in society, while the primal fact of suitable and fitting understanding of the sacred responsibility thus enforced by nature would remove the primal cause of the suffering and sorrow in the world. There should be in earth, as in heaven, no waifs unprovided for, and happy the man that will hurl into the whirlpool of the 19th century the thought of rescuing mankind from this ever-increasing and ever-concealed evil. Do not put off the evil day, but this moment and this hour consider that upon yourselves rests the responsibility of the lives that are to come into the world, and that you as parents shall direct and govern and decide the destiny of those with whom you are thus sacredly brought in contact, and upon your children and upon your children's children; let it be a portion of the daily lesson that that only is sacred in the eye of Heaven that fills the primal will and wish of Heaven, and that when any members of society take upon themselves that which should be the holy sacrament of marriage, and is so ideally in the church, they thereby proclaim to the world that they expect angel-guests to come and abide with them, and they intend that the way shall be prepared. Let there be made a shrine and an altar in the world; let it be consecrated by every fireside; let it be emulated at every hearthstone; let it be builded up round about with images of sacred children; let the Madonna, the sacred mother of humanity, typical in the church and out of the church of that which mankind expects, let her be present. Each mother is Madonna to the child she bears. Let every father respect and revere that shrine of nature, and let there be reared attendant images of angels, and let these angels minister at the holy sacrament, and let him that defies or despises or in any way defrauds the soul of its rightful heritage of a perfect organism, be therefore considered insane and mad. Let all the world that runs riot in human passion, that flies from the sanctity of home and the altar and sacred fireside where children's faces beckon, let these be considered mad, and let there be asylums provided so that the midnight streets may not be filled with shrieking women, and so that the malady of the nations may be assuaged.

(The subject for the next lecture is "Bread.")

IMPROMPTU POEM.

There are angel-guests that ye frighten away
With your sounds of strife and mirth,
Who ever among the sunbeams play;
Far away from the haunts of earth;
B* streams whose waters for ever run,
Where the golden light of the perfect sun
Illumines their starry way.

There are beings that cannot dwell upon earth,
Because when ye bid them come
Around the fireside and the hearth
In each discordant home,
The strife and care and sad turmoil
Fill the angels' hearts with saddened toil.

There are angels waiting for the time
When the highest thought shall have its birth,
When the golden and perfect bells shall chime
That reveal a newer dawn on earth,
When another star of Bethlehem
May light the wanderers from their birth.

Lo! what shall your weary earth afford
When your babes are crying for bread,
And when not one outspoken word
Of kindly love is said,
And all the angels that wander here
Pass on in doubt, sadness, and fear?

Lo! if the feet of the coming Lord
Were expected here to-night,
By what sign and what grand accord
Would ye hail that presence bright?

And if he came in a lowly way,
With a brow radiant and mild,
Would any hurrying footsteps stay
To see the sacred child?

No; for the madness of the throng
As it rages blindly on,
While the angels sing their triumphant song;
And behold the day is done,
Make room for the Christ that is to be,
For each lowly babe here born,
That ushers in the divinity
Of another and brighter morn.

THE COOKSTOWN GHOST.

(From our Reporter.)

Cookstown has lately been singled out for the attention of a visitor, whose freaks and doings have caused no little wonderment and curiosity. Were the time a little further advanced, the narrative of the manifestations which have so completely upset the ordinary tranquillity of this community might be embodied in a fairly exciting Christmas story. It would abound with mystery and weirdness and incomprehensibility. The story, however, would lack the orthodox moral; it would be wanting in an end; the inexplicable would remain unexplained, for the simple reason that at present it admits not of solution. The stranger has not as yet made himself visible to any eye, but his presence is too obtrusively indicated by uncanny acts to be either unnoticed or uncared for. The absolute identity of the unseen is, therefore, a matter of grave conjecture, public opinion being strongly divided as to whether he is a ghost, a spirit, or simply an atom of depraved humanity indulging in a fanciful and certainly much-to-be-condemned form of amusement. According to all preconceived notions of ghostdom, a form from that land of shades should assume a spectral, faintly-illuminated human aspect, having a peculiar predilection for the witching hour of midnight, "when churchyards yawn, and graves give up their dead." Such is not the case in this instance, for in no shape or entity is our unquiet friend ever observable, while neither cock-crow, the sun at noonday, nor the hush of twilight exercise controlling power over his actions. If a ghost then he be, he has undoubtedly got a dispensation freeing him from all the thralldom of his kindred genus. By some, who have sufficient nerve and courage to become facetious on the subject, it is asserted that a spirit has broken loose from the mystic store-room of Mrs. Guppy—one which disdains the further confinement of dark seances and the undignified monotony of table-rapping. There are others again who are quite incredulous, and hem and haw, and hint and declare that the thing is not so ghostlike or mysterious as it seems; that in fact, if they just had their way, Cookstown would soon resume its wonted serenity, and be no more troubled with this paradoxical invisible apparition. Whatever the agent may be though, certain it is that the household selected for its scene of operations has been put to infinite pain and annoyance. And not all the sympathy and kindness and assistance of friends and neighbours are all able to relieve them from their unwelcome guest, or prevent them from suffering unpleasantnesses which, seemingly trivial in themselves, are yet perfectly torturing in their recurrence and strangeness. The unknown is of the most evil and malign disposition, with a well-developed tendency to destroy, and to revel in mischief pure and simple. If it be a ghost or a spirit at liberty to wander "fancy free," an unaccountable partiality is shown for one habitation, and a very petty, perverse propensity for interfering with the delf, the cooking and other domestic matters. In fact the spirit seems most at home in the kitchen, as if it were the shade of some departed scullery-maid, whom "habit's iron law" had compelled to return to earth, but whose sole remembered capacity was the smashing of the crockery-ware.

The haunted house is situate on Old Town Hill, and is occupied by a Mr. Allen, who carries on a respectable business as a grocer. If not exactly in the sere and yellow leaf, Mr. Allen is somewhat stricken in years. Intelligent and candid in his walk of life, he has gained the esteem of all who know him, and the fact that he should be the object of such bewildering occurrences as have and are almost daily taking place creates all the more commiseration, and a feeling very much akin to indignation in the town. The manifestations of something unusual and untoward first became noticeable some eighteen months ago. The phenomena were then mainly confined to breaking the windows. It may be thought there was nothing very extraordinary nor ghostlike in such a procedure, but there was. When several panes were broken, and the how and means escaped attention, a strict watch was put upon the windows, but all was useless—the cause was still undiscoverable. Sometimes stones were used as the media, but by whom or what nobody could see, and more frequently again the glass broke, apparently of its own accord. Even the frames began at last to get abused, more especially at the rear of the house, and the strictest and most constant guard could make nothing of it.

The house, by the way, is a small two-story building, with three windows behind, and the ordinary shop and front windows before. The yard is small, and surrounded by a wall ten feet high, from whence extend the open fields. All the glass at the back of the premises having been repeatedly broken, and every effort at protection avoided, one of the windows was barricaded with a shutter, to which was affixed a bell, in such a position that if the shutter were moved the bell must ring. Men were also placed at each window with loaded guns, so that it was impossible for any individual to approach without being at once observed and in their power. Notwithstanding this the shutter was taken down, the bell simply noting the fact when it was accomplished, and that in such a gentle tinkling monotone as to be almost unheard. In the front of the premises glass was broken with the same security and freedom from observation. Fear now commenced to grow into serious alarm, which in no way decreased, as other incidents, equally, if not more, bewildering in their character, became of daily occurrence. Bowls took a fancy to rotate, with various degrees of swiftness, upon the tables, and then, as if smitten with the same idea of self-martyrdom, shot off at a tangent, ending sharply and for ever their symmetrical usefulness upon the floor. Coats, which formerly hung with all staidness and propriety upon their respective pins, now shivered and fluttered, as if seized with an ague

and again expanded in all their proportions, as if each were enveloping an invisible Falstaff or an aspiring Claimant. Hate took unto themselves wings, and bodily flew away. In sooth, the natural order of affairs in the house were completely deranged, and the more agitated became the inanimate articles, the more excited became, naturally enough, the members of the family. Every conceivable project that could be devised for elucidating these mysteries failed utterly in pointing out a cause which could be understood. Even the potatoes boiling in a pot on the fire became mashed, and leaped behind the fire. And when ten or twelve were entered for boiling, a tot up in a few minutes revealed the startling fact that several had altogether and unaccountably disappeared, though many pairs of straining eyes were watching with almost painful eagerness every motion of the immovable pot. Latterly, also, large stones, weighing on an average about three pounds or three pounds and a half, have rolled slowly down the stairs, bobbing with leisurely ease from step to step. These have been, sometimes damp and wet with clay, as if just removed from a ditch or roadway, and at other times dry and clean, as if preserved from the weather for a considerable space of time. No persons have been in the upper portion of the house where such events have happened, and not the vaguest shadow upon which to found a belief in the collusion or complicity of any parties in the causing of them has been at all afforded.

These manifestations will serve to show the cruel and persistent manner in which Mr. Allen and his family have been afflicted, though they are far from exhausting the minor details of a system of persecution as vexatious and hard to be borne as it is strange and unexplainable both in cause and result. The family consist of Mr. and Mrs. Allen, two sons, and a daughter. One of the male branches, a young man of twenty-two, or thereabouts, resides constantly with his father, and is said to be an apt student of the art of legerdemain. Rumour will insist on mixing him up with the occurrences, but they have been known to take place when he was away working on the farm. Mr. Allen has ceased to accept or even to listen to any interpretation or explanation of the facts. He is not by any means a nervous man, nor superstitious in his way of thinking; but having seen these things occur, and being utterly unable to assert a reason for them, he would at the present moment be an easily manipulated disciple of the most ardent Spiritualist. The whole affair in its recital might seem quite a ludicrous matter, were it not for the very great pain suffered by those most concerned. That the people of the town are much excited by it and anxiously awaiting its denouement is unquestionable. The usual morning salute in meeting a friend is now invariably accompanied by the query, "Anything new from the ghost?" "Is all quiet at Allen's?" And not alone in Cookstown, but in all the district for miles round the doings of the ghost are canvassed and criticised with the greatest interest. It has been shrewdly suggested that a Belfast detective might soon purge the premises of the spirit, but Mr. Allen scouts the possibility of such aid as not only useless but absurd. Perhaps he is right; but in all human probability I think he is wrong. This being the market day the great topic was, of course, actively discussed, and theories beyond number asserted each as the true and particular explanation of the whole business. Meanwhile the ghost is not yet laid, but more of him anon.—*Belfast News Letter*.

SHALL I STAY IN THE ORTHODOX CHURCH?

SERMON BY REV. JOHN SNYDER, OF THE CHURCH OF THE MESSIAH.

The Rev. John Snyder preached last evening at the Church of the Messiah, taking his text from the 3rd chapter of Revelations and the 15th verse—"I would that thou wert cold or hot." The preacher said:—

"This is a question that is being asked with a great deal of anxiety now-a-days. There are scores of people who are members of the various orthodox churches to whom this question is one of increasing importance. Perhaps they became connected with these organisations during childhood—possibly were carried into them on the high wave of revival excitement. But whether they went into these churches when their minds were undeveloped and unformed, or when their minds were temporarily unfitted for cool and calm judgments, their names are on the church books, and they are supposed to accept the peculiar creeds upon which those churches have laid their foundations. Yet they do not believe these creeds. They have positive convictions that run in direct opposition to them. And the question arises, What shall these people do? Shall they stay in these churches, or come out of them? Looking at the case abstractly, of course, one would say that there is but a single course to pursue—that no man should remain an hour inside a church whose specific scheme of doctrines he has ceased to accept. But looked at practically, a thoroughly honest and sincere man may see the most important modifications of such peremptory action. He may feel, for instance, that his parents, relatives, friends, and entire social interests are inside that church. That he has, as it were, a birthright to its privileges—a kind of title deed to some measure of its spiritual possessions, and that it would be like leaving the old homestead to leave his common place of worship. Now there is nobody who doesn't appreciate this feeling, that is founded upon the love of old associations. Few men who do not understand its force. The only question to be decided is, how far can a man be governed by this feeling and retain the feeling of conscious self-respect and manliness. Let us look at one or two of the reasons which our friends give for remaining outside the pale of orthodox churches with whose system of doctrines they utterly disagree.

"The commonest reason is that they are never placed in a position where they are compelled to give more than a tacit consent to the doctrines in question. They say that in their churches all positive doctrinal preaching has fallen into practical disuse. That they rarely ever hear from their pulpits any reference made to catechisms and confessions of faith. That, judged by the common practice of the churches, it would be fair to say that the doctrinal schemes upon which they are supposed to be based are substantially dead letters. They say that ever since their connection with the church they cannot remember, perhaps, a single sermon upon the great doctrines of the Trinity—eternal punishment, predestination, or total depravity. The great mass of orthodox people do not know even what these doctrines are. Now, say our friends, we never hear these objectionable doctrines preached. We are never subjected to any catechising ourselves. We are never asked to

subscribe to any confession of faith. Why should we leave a church where the creeds are as dead as the feudal laws of England? One man says, 'If my pastor should ask me if I believed in the everlasting punishment of the wicked, I should tell him No, flatly. I never conceal my beliefs; but he never asks such a question, and is never likely to ask it, judging from present signs. Nobody disturbs me in my scepticism or unbelief; why should I face theological issues when I am allowed to remain in peace?' I know the power of such an argument with the great mass of men. It is the stereotyped phrase, 'Let well enough alone.' But, friends, is there courage, sincerity, and manliness in such a position? Ask yourselves the question with all seriousness. By way of illustration, we will say, here is a man who is a member of the Presbyterian Church.

"Well, it is distinctly understood that the Presbyterian Church is founded upon a system of doctrines contained in the 'Confession of Faith.' This church has no other foundation. At its last general assembly, the church, in the language of the Rev. Dr. Brooks, declared its growing attachment for that document. But the man I have in mind does not believe in the 'Confession of Faith.' His mind gives a very decided negative to all the propositions of that formidable system, yet he will sit in his pew and hear liberal Christians and liberal Christianity criticised and denounced, either for having no specific Christian faith, or else for holding doctrines with which he is himself secretly in sympathy. How many sat in quiet submission—in perfect silence—while the whole orthodox pulpit rang with denunciations of those convictions and opinions of the Sabbath question which the hearers secretly cherished and held themselves? I am not condemning any man who occupies such a position. I am simply asking the question, Do you find such a position harmonise with your highest sense of sincerity and honesty? Is it any more satisfactory to you to know that your case is not a solitary one? That such and such a member, such and such a deacon believes substantially as you do, as you have discovered in confidential talk? Is it any more consoling to know that the man who ministers to you in spiritual things does not hold in sincerity that 'Confession of Faith' in its plain and palpable sense; and when that minister gives expression to those theological fallacies which reason and science have long since exploded, is it any more satisfactory to you to look round the pews and see a score of men who, like yourself, hold these things to be fables and myths? Think of the weight of brain and respectability and social prestige and learning which your silence throws into the balance alongside of error? Those who do not vote are counted with the majority.

"I know that you will seek to correct what you think is a wrong impression on my part, and tell me I do not understand what a very simple matter membership in the orthodox churches really is. You will tell me that a man may become a member of the Presbyterian Church without subscribing to the 'Confession of Faith' at all, that only office-holders in that church are obliged to accept its entire creed, while simple members only make a confession of their faith in the 'Lord Jesus Christ.' Of course I know all this, but I fail to see any of those consequences following from this supposed relaxation of orthodox rigour which are so emphatically insisted upon by the laity of that church. What is the obvious and natural reason for the distinction made between simple members and office-holders in this church? Is it that there may be one faith for the pulpit and another and different one for the pews? Certainly not. It is that the new and uninstructed convert to Christianity may be received into the church upon the simple confession of faith in Christ. The church is to be a school, where they 'who are babes in Christ' may be instructed in the Scriptures. It is reasonable and natural that as much knowledge and power should not be expected from a child as from a full-grown man. It is reasonable to expect less of faith and Christian grace from a new convert than from a well developed Christian. So they gather into the church all who have the minimum of Christian faith, expecting to develop that faith by future instruction.

"Now in this spirit and for this purpose you were received into the church. Your religious opinions were supposed to be unformed—chaotic—so you came to school to Christ. Now, as long as your religious ideas, beliefs, are in this undeveloped shape, you can consistently remain in that church under the simple terms of your admission. But, if you grow at all in religious belief, you must grow to the model of the 'Confession of Faith,' or you cease to be a Presbyterian. So long as your views upon the Trinity, the vicarious sacrifices, &c., &c., were in a nebulous and an undeveloped shape, just so long you were in the primary school of the church. But you no longer stand in this relation to those doctrines. You have studied them with attention and earnestness, and you have deliberately rejected them—while you hold, in a more or less clearly defined shape, the very opposite views of God and Christ. Do you suppose that the original condition under which you entered the church holds good now? Ask your pastor. Tell him you do not believe these certain articles of the creed—not that you have not grown up to them, but that you have outgrown them, and see what answer he will make.

"Any other view of the matter, except the one just given, I think, would be fatal to the integrity of the orthodox churches; for look what it would imply, I confess my faith in the 'Lord Jesus Christ.' I believe in him as a Saviour. I can conscientiously lay claim to just that measure of faith upon the confession of which you were admitted into the church. Can I be admitted into the orthodox church? You answer with an emphatic No. But why not? Well, you would say you have made up your mind upon all these great questions of theology. You don't believe that Christ is God. The church doesn't require that I should believe it when I cross its threshold. I speak this advisedly, for I know of avowed Unitarians who belong to the Presbyterian Church. Well, you don't believe in the Trinity. The orthodox church doesn't require that I shall believe this when I enter. Well, you don't believe in the infallibility of the Scriptures. Well, the simple confession of Christ doesn't involve this dogma. Allow me a fair latitude of interpretation and I can show my acceptance of just that degree of belief which admitted you into the household of faith. Yet you know as well as I do that I would be denied admittance, simply because when I take one step beyond that mere confession of faith in Christ which we hold in common, I am found in conflict with the cherished dogmas of the 'confession of faith.' Then why should you remain inside the orthodox church, while you

hold those identical religious views which would prevent me from entering the church? Be assured that your faith is expected to differ from the written creed of the church not in its quality but in its quantity.

But the strongest reason for remaining inside the church, given by those who have ceased to believe its doctrines, is that they can do so much more good, and have so much more influence inside the church than outside. Let us analyse this reason a moment. What kind of influence do you exert now that you deem of so much value? Do you ever tell the people who are immediately affected by your influence what you think of the great theological themes upon which the church is founded? Do you ever openly call any of the primary dogmas of the church in question? Do you ever tell any of your friends that you think the opposite beliefs are nearer the truth? Well, no, you never do any of these things. Well, what then is the nature of the influence you exert? Do you mean that you go around and secretly inoculate the minds of men with beliefs which, called by their right names, would cause your condemnation? You cannot mean this. You cannot believe that an influence which is powerful only because it hides its true nature can ever be healthful or desirable? What man values an influence obtained under false pretences? Or do you simply mean that when you hear false doctrine promulgated you remain silent, and thus exert the stolid inertia of your unspoken opposition? That would be very much like a man who attempts to purify a political party by attending all the conventions, voting for the candidates, and remaining silent as to the platform! It is useless to say that you reach men now that you never could touch, intellectually and spiritually, if you should avow yourself a liberal Christian. You reach them, but of what use are you to them? You can't give them the light of truth openly, and clearly define it, or they would either put you out of the church or else shun you as if you were an avowed heretic.

"I think it may be said with perfect confidence that no church distinctly and clearly founded upon a written creed has ever been broadened and purified from the inside. The Church of England is a political institution, and men of all shades of Christian faith are declared to have a rightful place inside its pale. The highest courts of England have so determined. You may point me to the important changes that have taken place in the real theological opinions and teachings of the orthodox churches. Such changes are unrecognised by the highest authorities of these churches. Within this city only last May, the general assembly of the great Presbyterian church—that great conservator of Calvinism—declared that its belief was accurately represented by the confession of faith, that the church had not deflected the shadow of a point from the pure Calvinism of that creed. And there is sound policy and logic in that position, because creeds have no provision for self-amendment, and the creed of Calvinism is based upon such stupendous assumptions in relation to God, man, and the Scriptures, that I am convinced that improvement would be its destruction! And do you think to change, to modify and improve a church that could calmly, and in the light of day, declare that it has been unchanged and unimproved by the knowledge, the science, the enlightened faith of 300 years? All who have tried it have been either silenced or driven out. I speak of the Presbyterian church as a fair type of all churches governed by written specific creeds. Even Beecher, who preaches the undying love of God for all his creatures forty Sundays in a year, is compelled by outside pressure to preach a sulphuric sermon once in a while.

In all seriousness, I believe there is but one course to be pursued by an honourable man who finds himself in a church whose creed he does not and cannot believe. The great churches have again and again refused to modify or reconsider their statements of doctrine. Let your straightforward and manly course be to come to the outside, where you can accept and teach the truth of the soul without concealment and without impediment. By remaining where you are, you swell the ranks of the armies of religious reaction, and although you may fight with blank cartridges, yet you are counted with that overwhelming majority whose adherence to the remains of a dead faith postpones that blessed day of light when it will be safe and honourable for a man to throw aside a religious creed as soon as his soul has outgrown its limits.—*St. Louis Democrat.*

THE COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday afternoon, at Cambridge Hall, at 3.30, Mr. F. Wilson lectured on the above subject, and proposed as a basis that, 1st, the Church should surrender its belief in its Divine appointment as an apostolic succession; 2ndly, that it should make a 40th Article, to the effect that, "I believe as much of the 39 as is consistent with reason and conscience; and, 3rdly, that it should give up its belief in the Scriptures being the actual declaration from heaven to mankind. Now, considering that a great many of the clergy already accepted these propositions, we might shortly expect that our national pulpits will be occupied by men whose scientific ability and philosophical teaching justified their being placed in the position of national instructors; but to talk of disestablishment and disendowment was to advocate a religious warfare that would destroy the peace of the country.

On Sunday next the subject will be "The Creed of the Comprehensive Church."

THE LANGUAGE OF NATURE.

THE SUBSTANCE OF A LECTURE DELIVERED BY MR. F. WILSON AT 73, NEWMAN STREET ON FRIDAY LAST.

The idea is that nature speaks to us; indeed, we have taken a great many examples, especially in flowers, beasts, and birds, as adjectives. For example, the Lion-hearted King, the Eagle-eyed Chief, and in 1700's Pables every beast is symbolised as the representative of a particular quality. Now, with animals, birds, and flowers, it is the obviousness of their indications, or the poetry of their interpretations that are so acceptable as to influence the memory for the retention. It is, therefore, assumed that an object must have some quality in it that suggests the signification, though the influence is in the mind that unconsciously prompted the resemblance. Now, if a meaning is given to an object, and that meaning is universally accepted, it is obvious there

must be flowing in the mind of each the same feeling in regard to it—that is, where a feeling can be demonstrated as in the "forget-me-not," but many flowers have names of meaning, for which make-up meanings are discernable; as, for instance, the fox-glove, Solomon's seal, &c.

Now, the question is, How can we prove the same scale of feelings to be existing in each person? as must be the case if the given meaning by one is acceptable to all (or most of all) for this purpose, namely, to prove the same scale of feeling. We must examine the medium through which we see objects, and the medium is the colour, form, and number of the object, the object, of course, being understood as in a passive state, for if active, it is their activity that supercedes their passive interpretation, as the lion couchant means dignity, the lion springing at the tiger means vengeance. Again, a cloud means melancholy, but a cloud of thunder means devastation. Consequently, the inquiry we are making through our mediums is of the inaudible and passive language of Nature as the basis, though of course the active and the passionate take their appropriate places as required.

Let us then put the question. Can nature speak to us inaudibly? If so, as we see nature by light we may interpret it by light; and as we see nature by colour, form, and number, we take the spectrum of a ray of light for that colour, and we assume of spectrum of form and number in harmony with the spectrum of light. Having obtained these, we give appropriate meanings to each of the colours, forms, and numbers, as represented in the following scales:

PRISM OF COLOUR.	PRISM OF FORM.
Purple, Conscientiousness	Archway Shape, Rectitude
Indigo, Anything	Alpha and Omega Shape, Formation
Blue, Amiability	Oblong Shape, Attachment
Green, Cheerfulness	Hut Shape, Lodgment
Yellow, Isolation	Triangle Shape, Decision
Orange, Exertion	Scoop Shape, Occulation
Red, Personality	Circle Shape, Circumferion

PRISM OF NUMBER.

Nine, Ascendancy	Three, Triadation
One, Unitation	Six, Necessitation
Eight, Recognition	Five, Life Base
Four, Quarteration	

If these interpretations are accepted, and the parallels found in harmony, we have a medium for a response from nature when she presents herself in any of these colours, forms, or numbers, and which response all people dwelling in the temperate zone are expected to accept.

[As the Language of Nature should be a subject of interest to Spiritualists, we wish Mr. Wilson a good attendance.—*Ed. M.*]

SPIRITUALISM ON THE TYNESIDE.

To the Editor.—Dear Sir,—There are some very remarkable spiritual phenomena occurring at a circle on the Tyneside, and they are recorded weekly in the *Jarrow Guardian*, under the above title. I think a summary of the phenomena would interest your readers, and add to the enormous stock that are already so well attested. Up to the present the following phenomena have occurred:—1st. Trance-speaking in foreign languages, viz., French, German, Greek, &c., all by mediums who only understand very indifferent English; 2nd. Facts have been communicated to the circle which none knew at the time, but on subsequent inquiry found to be real facts; 3rd. Direct raps or percussive sounds controlled by intelligence; 4th. The levitation of mediums, in bright gaslight, observed by all the circle; 5th. The handling of red-hot coals by the medium, in bright gaslight, observed by all the circle. Only some of these phenomena have appeared in the *Guardian*, but undoubtedly the rest will appear in due time. The communicating agents at this circle affirm that there is no necessity for holding dark séances, as there can be plenty of "phenomena" produced in the light to satisfy any reasonable person that they are produced by spirits. Those agents appear to have demonstrated this, as all who have observed the phenomena in question are heartily satisfied that they are produced by spirits. Moreover, this circle has only been in existence a few months. Allow me to say that the communicating spirits at this circle claim to have been orthodox Christians in their earth-life, and are so still, and that Spiritualism is in harmony with the Bible. Those investigators commended their investigation with the idea that they would very soon find out the whole affair to be delusion or trickery; but, fortunately, they have discovered a grand truth. I am happy to state that I am personally acquainted with the person who prepares the narrative for the press, and many others of this circle. I can therefore vouch for the honesty and ability of this circle.

Sir, you will be aware that men in business have to act very cautiously in avowing an unpopular truth; such are the cruel ways of the world that many, by avowing unpopular truths, have been completely ruined, so far as their temporal interests were concerned. "Sell all that thou hast and give to the poor," and follow truth is easier said than done. It appears that a man can only be independent of the ways of the multitude by either having an abundance of wealth or by having none. However, I feel it a pleasure and a duty to spread abroad the truth, that it may prevail and bring about an era when all shall enjoy it without fear or molestation.—Yours truly,
George Forster.

Seghill, Northumberland, Dec. 15, 1874.

THE VEGETARIAN QUESTION.—We have just had put into our hands Mrs. Algernon Kingsford's lecture delivered at Manchester about a year ago. It is as good a pennyworth of reading on dietetics as can be met with anywhere. All who eat would do well to read it. We would add to her argument on the teeth that in man, considered as a vegetarian, these should be classified into cutters—the front teeth, splitters—the corner teeth, stupidly called canine, and grinders—the double teeth. If anyone will observe his innuence when he has a nut to crack, an apple to bite, or a hard biscuit to break, he will soon perceive that the corner teeth are wedges to split with, an office which the canine teeth of the carnivora are not adapted to perform.

ODDS AND ENDS.

MRS. TAPPAN'S DISCOURSES ON EDUCATION OF WOMEN.—In reading Mrs. Tappan's discourses, nothing strikes one more than the immense tact displayed in them. Theological positions are not, as it were, attacked in front, but quietly turned. No prejudices are violently shocked, but still, meditation on her utterances must tend to more or less gradually melt them away. These Sunday services, have, no doubt, been very useful in bringing some of the higher aspects of Spiritualism before the public; still the careful reader of the discourses will perceive that, after a certain number had been delivered, the highest level attainable with such miscellaneous audiences, seemed to have been reached. Nothing really new was enunciated. The same truths were given out over and over again, each time set, as it were, in new settings, so as to exhibit them in the light, which best suited the audience for the time being. Truths are the gems of the spiritual world, and, like material ones, may be set in various ways and exhibited in ever-changing lights. An attempt is now being made to communicate truths above the present general level, by securing a more select and less variable audience. It will be interesting to note what comes of it. As the feminine element is a very important one in spiritual matters, a very strong argument may be made out, in this connection, for the thorough education of women. It will probably, at last, be found that the very best and most reliable communications, whether religious or scientific (before long these two terms will be seen, properly speaking, to mean one and the same quality) are to be obtained in home circles, where the members of each sex are educated to the highest level for the time attainable. It will be from a comparison of the results obtained from various circles of this character, and from putting such results, whenever practicable, to the crucial test of multiform experiment, that the most useful truths will be brought out. I mean, of course, those truths most useful for the time being. To put truths, much above their level, before the members of any audience would be literally "casting pearls before swine." Their mental bile would be stirred up, they would spew them out incontinently, and so rid themselves of the food too rich for their mental digestion.

Bath, 1874.

CHATTERTON.

To the Editor.—Sir,—I have to thank you for kindly permitting my account of the remarkable visitations experienced by me to appear in the current number of the Medium, together with the poem communicated to me by Chatterton. In consequence of their insertion I was invited by Mr. Gillam, a gentleman whom the verses and my narrative had much interested, to attend a private seance held at his house, in the Upper Grange Road, Bermondsey, on Sunday evening last, when Mrs. J. Collier, a lady medium of wonderful power, was present. The manifestations witnessed were characterised by all the members of the circle as extraordinary. The party were scarcely seated, and the lights extinguished, when raps commenced, and on the spirit's being questioned by Mrs. Collier, it declared itself acquainted with me. Immediately a pencil and paper, placed on the table were pushed towards me, and, on my taking them, I was thrown into a state of trance, in which condition I wrote down the lines enclosed. On examining them they proved to be the continuation of the interesting poem in which Chatterton describes his death. As this, however, is evidently still unfinished, I refrain as yet from sending it to you, and can only hope that my next entrancement may come speedily. A succession of raps were now heard on all parts of the table, which was violently shaken, and spirit-hands touched several of the circle, I myself having a hand of icy coldness laid on mine, which unpleasant visitation caused me to start suddenly backward. A hand with a ruffle at the wrist then passed round the circle, three or four of the party, myself included, being touched by the ruffle on the hand or face. I was then again entranced for a short period. Some remarks respecting Chatterton's pride had been made in the early part of the evening, and on lights being now procured I found I had written the following words—

"I cannot conclude my poem to-night.

THOMAS CHATTERTON.

Do not judge my pride harshly."

For several minutes before I had felt certain of someone, unseen by me, standing at my left side; and Mrs. Collier now saw, and described this spirit-form in such terms as to leave no doubt that it was Chatterton. A woman then appeared, and the medium becoming entranced, we found that this was his landlady, who, speaking through Mrs. Collier, described to us the last days of the poet's life. Other spirits succeeded, and were seen by several members of the circle, of whom I was one. Spirit-arms embraced Mr. Gillam, Jun., and a lady present; and hymns sung by us appeared to give great satisfaction to the spirits. Mrs. Collier feeling exhausted, the circle now broke up, and she and others left us. At the suggestion of those yet remaining, a small circle was formed shortly after, to test my powers of mediumship. On a hymn being sung raps were at once heard. The spirit being questioned, replied that he was not Chatterton, that he was not related to anyone present, and answered in the negative also when asked if the hymn were pleasing to him. This evidently being an unruly spirit, it was deemed best to break up, and I left much impressed by what I had witnessed and felt. I may mention that while this last spirit was present I experienced a sensation of intense antipathy, and indeed almost of fear. Trusting this narrative will prove of interest,—I remain, Sir, your obedient servant,

J. L. VEITCH.

A PHILOSOPHER ON SPIRIT-PHOTOGRAPHY.—Charles Bray, the celebrated author of the "Philosophy of Necessity," and other works, thus reviews a recent number of *Human Nature* in the *Coventry Herald*:—"HUMAN NATURE, November 6, (James Burns, 15, Southampton Row.) A spirit-photograph is given in this number illustrating the series on Spirit Photography. To say the least this is a very curious subject: even if all imposture the method of obtaining these shadowy forms must be as clever as the manufacture of Pepper's ghosts. There is much useful matter in this month—such as extracts from Dr. Nichol's essay on "Health, the Basis of Individual and Social Reform," and an account of Williams Secular School, Edinburgh."

DOXY, No. II.

Mr. Beckett's ideas I answer, thus:—If I and others bargain with a man, at a fair salary, to promulgate and explain our convictions on certain astronomical problems, who states his convictions to be the same, and will use our text-books, and sign a document to that effect; if that agent afterwards changes his opinions, and promulgates in our names views diametrically opposite (no matter whether true or false), I think it dishonest for the agent to refuse to resign his agency—refuse to give up his salary, because his employers, fearing no evil, had not provided a clause in the agreement to cancel his appointment if he no longer fulfilled their instructions. I do not see, why orthodoxy, under like circumstances, should not contend, and get the wrong righted, and punish the disreputable wrong-doer.

Orthodoxy is the same to-day as it was 300 years ago—the same as it was 1800 years ago. "God our Father, Christ our Leader, special providence, immortality, heaven to the good-doers," were, and are, the primary colours from Divine light in the churches, whether of England, Scotland, Methodist, Independent, Baptist, Roman, or other churches numbering hundreds of thousands of persons as adherents. Those primary colours have in some instances become hazed with secondary and tertiary tints, by being tinged in appearance with the greater and lesser density of human reason, busily employed in trying to understand and explain the Infinite.

Orthodoxy has been the beacon-light to the nation for more than one thousand years, amid the dense darkness of atheistic and Sadducean negation; and from the extension of its rays to our colonies, is likely to continue to be the light to lighten the Gentiles; but minor views may change, or appear as if changing, by educational training; and during that time, disputes or differences of opinion are sure to arise, but which do not touch the primary orthodox principles referred to, because, compact immutable, they are—That which is—Truth.

I am orthodox in the divisions I have named; in minor questions, I may differ much, and am ready, out of the spiritualistic arena, to fight for my theological doxy; but as a Spiritualist, I see that Death compensates the wail of agony in the homes of the orthodox and the heterodox; therefore, my heart, my head, craves to assuage grief, by proving that the lost-to-sight are vigorously alive, and where affection lives, they can make their presence often known by visible signs. Prove that physical death is spiritual life. Therefore, as a Spiritualist, I sink the theologian. What I know I maintain, what I believe I allow to rest; and ask all Spiritualists to do the same.

To Mr. Brown.—If ministers or temperance lecturers receive pay, on condition that they honestly use up their time as per contract, it is wrong to blame them for not taking up every hobby half-oxoked man put before them.

The ministers of the present day are a noble, well-informed body of men—an honour to the empire—a few men amongst them are doubtless bad—where is there a body of men free? Brown's logic is, some are bad, therefore all are bad; and he traduces them as such.

I would just tell a tale. Some forty-seven years ago, I signed the temperance pledge, and have not yet broken it. I was induced to do so by the minister of the church I then attended. Ministers, from the Archbishop of Canterbury downwards, are busy in England just now in advocating temperance principles.

Brown should not show his ignorance so much. Brown should not possess so much self-conceit as evinced by refusing to co-operate with Orthodox Spiritualists; because they will not ride his hobby-horse. Brown in Glasgow would mar the progress of Spiritualism. Brown should be taken by the nape of the neck and carried to the temperance-movement yard, and there dropped and left to bow-wow at the non-temperance part of the population of the salt-market of Glasgow, whether ministers or laymen. If still noisy, there are other ways by which he may be punished.

Enmore Park, S.E., London.

CHRISTIANITY BY TUTTLE.

Christianity is a sapless trunk on whose leafless, moss-grown branches theological owls echo the mournful monody of salvation to man never lost.

What assurance have we that a century hence will not regard the creeds and formulae of the churches as we regard the childishness of the Puritans, or the corruption of Romanism?

Religion has ostracised Gallileo, Bruno, Darwin, Huxley, Tyndall, Mill, Paine, Jefferson, Shakespeare, Dickens, and many other leaders of mental and moral achievement.

The conflict of the ages has been the conflict between the received religion and the tendency of civilisation. The saviours of the world, one and all, have suffered martyrdom at the bloody hands of religion.

The past needed sects and the battle of conflicting creeds; the present has no use for them. They are dead bodies, once pregnant with vitality, now festering in decay. Something else is required. It is positive knowledge, scientific accuracy of thought and demonstration.

SOUTH AFRICAN SPIRITUALISM.—On Saturday evening, by invitation, about thirty gentlemen assembled in the temporary offices of the Progressive Library and Spiritual Institute in Burg Street, to hear from the proprietor his ideal scheme for promoting the investigation and practice of Spiritualism and kindred subjects. A large quantity of books and newspapers bearing upon mesmerism, phrenology, spiritualism, and such subjects were placed upon the table for the inspection of any one who pleased. Some apparatus used, it was believed, by mediums was also exhibited, but not used, this being merely an explanatory of preliminary meeting. Precisely at the time appointed, viz., 7.15 p.m., the manager began his address, explaining his views and wishes in a familiar manner, asking his hearers not to believe all he said, but to join the new Institute and inquire and investigate for themselves. The manager spoke for upwards of an hour and a half, and was most attentively listened to throughout. We hear another meeting is to be held shortly, and the Secretary is daily in attendance at the temporary offices of the Institute to give any information required. A large quantity of books are expected out from England and America by the next mail, and a new family and general newspaper is shortly to be issued by the Institute. The proprietor courts investigation and inquiry, so all interested will do well to call at the above office.—Penny Post, Cape Town, Oct. 15, 1874.

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THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 18, 1874.

THE USE OF SPIRITUALISM.

This is a phase of the matter much discussed. It is finding an unexpected solution. Spiritualism is of much use to many people. Conjurors find it very useful to give zest to their worn-out exhibitions. Professional lecturers and writers who exhausted their intellect and reputation in every other field, try to turn a bit of bread out of Spiritualism. The fashionable lecturer, entertainer, parson, or article-writer finds a new theme in Spiritualism, and eagerly follows like a footman Mrs. Grundy, and either misrepresents or describes Spiritualism in lecture, entertainment, sermon, or flippant article, just as the petulant old lady commands. Spiritualism is becoming an important field for the penny-a-liner and newspaper speculator, who find it prudent to arrange conferences and get up national associations to fill the gap in excitement at the close of the big-gooseberry season. Newspapers have been launched to try to turn Spiritualism to use, picture-books are being projected, and in the coming time there will be halfpenny and farthing weeklies started, all to try to turn Spiritualism to good account in the way of helping on a bit of business. The "cause" has a legion of hangers-on and helpers, all trying to find a "use" in Spiritualism in making it the fruitful field from which to glean a living. This season the margin of lotterers has very much extended itself in the form of speculators who, under the similitude of Spiritualism, introduce to the public wares which would otherwise be too commonplace to attract attention. The book trade is flooded with literary and comic annuals, and to find novelty and variety the brains of scribblers are strained to the snapping point. One publisher calls his yearly bantling the "Spirit-Circle," and the contents are written in the supposed style of defunct journalists. But the most striking adaptation of Spiritualism is its application to the exigencies of advertising "nose machines," hair-dies, depilatories, and cosmetics generally. A tale describing a series of seances is badly printed, and at the foot of every page there is a note explaining how the heroine could have been benefited under the circumstances by a hair-wash, enamel, figure-developer, or obesity-reducer. This is surely extending the "Use of Spiritualism" to its utmost limits shopwards. Strange that anything bearing the name of Spiritualism should be so universally looked upon as a fillip to commerce and professional success. Very few see a spiritual use for it, because only a small per-centage of mankind realise the fact that they are spiritual beings, and that they have a spiritual destiny to fulfil. To convince men of this fact is the mission of Spiritualism. Its "use" is spiritual, its basis is laid in eternity, not in time. Instead of ministering to the material and animal needs of the investigator, it more often leads to expenditure of means and uneasiness of sensation. The world is steeped in sensuality and material appetite already to the almost entire eclipse of spirit. To rectify the balance Spiritualism comes, and however grateful to the awakened spirit, to the flesh it is a cross. Those who do not find it so, have not fully made its acquaintance. To our spirits it has been but of little use till it has occasioned sacrifice, self-negation, and suffering in the outer nature. Look, then, for the "use of Spiritualism" not towards the shop, but in the direction of the inner life, where the imperishable treasures of the soul are laid up,—not towards your purse, but in those spiritual affections where the golden coins of purity and self-devotion are put to use, that the talent given us may be found increased to the uttermost when the day of reckoning comes. No man has realised the use of Spiritualism till he has suffered something for it, and is ready to do so again. It is a makeweight thrown into the spiritual end of the balance to overcome the increasing gravity of the flesh. When we learn to use life as a means of developing our spiritual nature, and attain the habit of depleting our material interests somewhat daily that our spirits may be nourished, then we begin to realise the true use of Spiritualism.

DR. SEXTON AT DOUGHTY HALL.

We have great pleasure in announcing that Dr. Sexton will deliver
A N O R A T I O N

At Doughty Hall on Sunday Next, at 7 p.m.

We shall be glad to see all friends who can make it convenient to attend.

RAMBLES FOR HEALTH.

Dear MEDIUM,—I rambled far and near on the business which your familiar columns represent till I was nearly all spirit. Now they have banished me from town for a while, that I may ramble in the interests of the flesh. I make steady progress in the acquisition of physical strength; at the same time I am rather surprised to find myself so long an invalid. Two and a half years of incessant activity without a half-holiday even has resulted in a reaction, which shows that the vital powers must have been in an exhausted state for a long time. During these years I could not have afforded to be ill till now, and though my inactivity is the occasion of much inconvenience, yet the kind sympathies of many friends have culminated in acts which have been very helpful. In my gratitude for all favours I must not forget the dispensations of Providence which have surrounded this illness, by circumstances which render it possible for the Spiritual Institution to be continually deprived of the services of part of its overworked staff. Are not the destinies of this movement in higher hands than those of short-sighted man? And all who attend to the guidance of these higher workers will be aided in their mission as far as it may be good for the purposes which the guardians of this movement have in view. While we try to work in unison with these purposes we need not despair of human co-operation and sympathy, for are we not all members of one spiritual body? and the ruling Spirit will not permit one member to fail when the aid of the others would obviate such an event. Faith in the spirit is the source of faith in one another, and that serene self-reliance which makes us effective husbandmen in the vineyard of humanity.

Paignton, Devon, 16th Dec., 1874.

J. BURNS.

A YEAR'S OVERTIME.

I have in my hours of recovery been making a rough retrospect of the year just closing, to see how much "overtime" I have given to the cause of Spiritualism in the months in excess of my recognised duties. I find that I have given about fifty full lectures or discourses, for which I have received no recompense except in two instances, in which cases the amounts are credited as contributions to the funds of the Spiritual Institution. In order to give this week of talk I have had to travel constantly for two weeks, or a distance of about 4,300 miles. In addition to these fifty lectures, I have taken an important part in upwards of twenty other meetings, at some of which the duties were very heavy. I have also given thirty-two phrenological seances, involving another week of constant talking, and heavy talking too, accompanied with very severe brain exercise. The proceeds of about two-thirds of these seances were for my own benefit. In addition to these hundred odd meetings, I have attended committee-meetings, and seances, of which I can form no estimate, but at all of which I had to sustain duties more or less severe. All this work, done at times when other folks are generally enjoying themselves, and in addition to my daily duties, I consider my personal contribution to the cause for the year, and if my humble talents have been of any use at all, I have had great pleasure in bestowing them, for these labours have been to me the chief enjoyments of the year.

J. BURNS.

DR. MONCK'S PUBLIC SEANCE.

Last Wednesday evening Dr. Monck held his usual weekly seance at the Spiritual Institution. It was an eminently successful sitting, and gave great satisfaction. The room was powerfully shaken, and raps of various kinds were heard, not only on the table, but on the boards of the floor, under the carpet. The table used was an ordinary dining-room one, from which the middle leaf had been removed, leaving an opening of two inches right across, over which the cloth was drawn. Spirit-hands were repeatedly seen pushing up the table-cloth through this opening, and on asking to be allowed to touch the hands, several of the investigators were permitted to do so, and stated that they distinctly felt the fingers beneath. At the same time spirit-hands were moving up the cloth at the sides of the table as well. Direct writing was obtained in a novel way. Three books were placed on their edges on the table, in the form of three sides of a square, in which a piece of marked paper was laid; outside the books a pencil was placed on the table. The medium rested his hand on the paper inside the square, and the cloth was then drawn up over the whole. Suddenly a communication was written, which was handed to a lady, who declared that it contained a significant test for her which was quite unknown to the medium. The pencil was found outside the book-square just where it had been put at first. Another test of a striking kind was given to a second lady, which much surprised her. We are pleased to find that these public light seances are being thoroughly appreciated by thoughtful investigators, who seek conviction rather than amusement. Dr. Monck has numerous invitations pouring in on all hands for seances at private residences, and all who wish to secure his services in this way will do well to do so at once. There will be another public seance at 15, Southampton Row, next Wednesday evening at eight o'clock. Tickets, 5s. each (a limited number), may be obtained at the Institution up to Tuesday. Dr. Monck will also be at his rooms, 2, Vernon Place, Bloomsbury Square, from twelve to three o'clock on Monday and Wednesday, December 21st and 23rd, and at 15, Southampton Row, from twelve till three o'clock, on Tuesday, December 22nd, to receive sitters at private seances. Terms, four or under, one guinea, and 5s. extra for each beyond four. Friends who called at Vernon Place the early part of this week, and did not see Dr. Monck through a mistake, will oblige him by calling again or writing.

SPIRITUALISM THROUGH MR. MOODY.

On Monday, December 7th, Mr. Moody said in the Free Trade Hall, Manchester, that, while preaching in Dublin, and looking at a young lady, he said, "Who knows that there may be here the spirit of some departed mother, waiting for the conversion of her daughter, that she may carry the news up to glory, that the angels may rejoice." When saying it, he noticed a clergyman hang his head down, and tears trickling down his cheeks. While in Manchester he had received a letter from the clergyman, which he read, who said that he (Mr. Moody) was looking at the time at his daughter, and he (the clergyman) was praying for her conversion, and that he felt the spirit of her mother to be present, waiting that she might have the privilege of carrying the news to heaven. At that moment his daughter was converted. What is this but Spiritualism through Mr. Moody?

J. COLEMAN.

MRS. J. W. JACKSON'S LECTURE.

The second of a course of lectures delivered by Mrs. J. W. Jackson, Wednesday, 16th, at the residence of Mrs. Makdougall-Gregory, on "Sympathy," in which the speaker entered into a philosophical treatise on the laws which govern our likings and dislikings, quoting freely from ancient and modern authors to illustrate the views put forth by this promising lecturer, whose frequent contributions to *Human Nature* render her well-known to the many readers of that magazine. A distinguished company were assembled in Mrs. Makdougall-Gregory's drawing-room to hear Mrs. Jackson, and warmly congratulated the speaker upon her deeply interesting theme. After the lecture an animated conversation took place on the philosophy of sympathy. The subject excited general attention and interest. A hearty vote of thanks was accorded to the lady, when the proceedings were brought to a close.

Mrs. Jackson is open to a few engagements, either in town or country. All communications will be promptly attended to by Mrs. J. W. Jackson, at 15, Southampton Row, Holborn, W.C.

MR. CALDWELL'S TEST MEDIUMSHIP.

I wish to call the attention of the readers of the *MEDIUM* to the satisfactory mediumship of Mr. Caldwell. Not being satisfied with results obtained at his public seance, a fact which he attributed to there being so many contending influences at work, I engaged him to give me a private seance. The party consisted of my wife, two of my brothers, myself, and the medium. The tests given, I must say, were very satisfactory. Out of all the questions put to test the identity of the departed relations who came to manifest their presence, there was not one but what was answered correctly. I will just mention one test especially as precluding all possibility of deception. One of my brothers wrote five numbers on a paper and sealed it up in an envelope. The spirits told us the numbers we had written, giving them in the order in which they occurred. My wife and myself also had the same test, but instead of numbers we substituted the names of departed relatives. I am afraid I am asking too much of your valuable space, so I will conclude by saying that I consider Mr. Caldwell to be one of the most useful mediums in London for convincing (under favourable conditions) investigators of the grand truth of spirit-communication. His powers ought to be fully utilised in the cause of Spiritualism. Hoping you will kindly insert this, I remain, yours truly,

HENRY PEARCE.

16, Arlington Street, Mornington Crescent, N.W., December 8th, 1874

INSTITUTION WEEK.

NOTES OF SPECIAL SEANCES, BY "INO."

Having been commissioned by the powers high in authority with this movement to attend the various seances announced to be given in aid of the funds of the Spiritual Institution and make a few notes for the benefit of the readers of the *MEDIUM*, I accordingly held myself in readiness for the eventful week. The first seance on the programme was Mr. Chapman's, at Peterborough, on the 6th December. Intuition told me that I was not to go there. Railway fare and expenses would speedily engulf the proceeds of the most successful seance. This, of course, was a powerful consideration, and had more than its due effect when I found that a stiff nor-east wind was blowing sufficiently hard to knock a wafer-kind of individual like myself off his legs, and however much my personal inclination was to listen to good old "Yorkshire Relish," I determined to run the risk of some kind friend sending in a report of this seance. I was not disappointed, as that staunch friend of Spiritualism, Mr. Robert Catling, supplied the requisite link.

On Monday evening, punctually at eight o'clock, I presented myself at the Spiritual Institution, in readiness for

MR. HERNE'S SEANCE.

It was evident from the rapidity with which the various sitters arrived that numerically this seance was bound to be a success. It had been decided that the limit number should be sixteen, in order, if possible, to obtain good manifestations. This was about the number assembled in the well-known back drawing-room at the Spiritual Institution, and they arranged themselves in a complete circle, with Mr. Herne in the centre. Rings, tubes, bells, guitars, and numerous other things having been pretty equally distributed amongst the various sitters, the gas was turned off, and before the expiration of five minutes the manifestations, under the guidance of "Peter," commenced in full force and vigour. The guitar began to float over our heads, bells to ring and travel about in a manner never contemplated by the maker of those useful little articles. The tubes were rattled against the pates of several of the sitters to their evident pleasure and amusement. Spirit-lights, clear and distinct, floated about in every conceivable direction, and to the uninitiated appeared like so many will-o'-the-wisps rehearsing that well-known game of hare and hounds. One light appeared to have a luminous tail, and was declared by a lady to be "a young comet." Hands, faces, and dresses were touched and pulled with wondrous vigour. "Peter" spoke in the audible voice, holding a short colloquy with several of the circle who appeared to be on pretty good terms of intimacy with that dis-

embodied spirit. I received two or three cordial shakes from a hand that certainly did not belong to the medium, as he was, at that moment clapping his hands and talking to one of the circle, neither was it the hand of any of the sitters, as we were all holding hands in the usual spirit-dox fashion. (How do you like that term, Mr. Jones?) Someone present, who seemed to expect the continuance of the manifestations with the regularity of machinery, and the spirit-lights to assume the brilliancy of a Crystal-Palace firework display, suggested that we should sit at the table. This was at once acceded to by Mr. Herne, who, by-the-bye, is one of the most genial and obliging of public mediums. The circle was accordingly re-arranged. Some first-rate tests were given by "Daisy," particularly to a friend of mine, who was sent into the seventh heaven of delight with the accuracy of the tests given. Matters went on swimmingly, especially with "Daisy's" description of spirit-forms then present. My friend had described the form of a lady with two children, the latter offering small bunches of flowers to the sitter. The description of these spirit-forms, as to height, colour of hair, and speciality of features, were so distinctively portrayed that recognition of dear ones passed to Summer-land was immediate. Many other tests were given, but I am unable to speak as to whether they were accurate or not. The circle was disorganised to allow two of the sitters to retire, and when re-arranged it was intimidated by "Mr. Nunn," an American control, in a voice loud enough to awaken the Seven Sleepers, that the conditions having been broken, no more manifestations could be given. After waiting a short time, and finding that "Mr. Nunn" was a true prophet, the sitters dispersed, not, however, before conveying to Mr. Herne their pleasure at this agreeable seance.

WITH MR. WILLIAMS AND "JOHN KING."

This seance was announced for Tuesday evening, at No. 61, Lamb's Conduit Street, Holborn. The night was miserable in the extreme, the wind blew and "cracked its cheeks" in a style that would have brought tears of delight from old Boreas, if that ancient individual had been at all given to sentiment. As a land-lubber, I decidedly objected to being turned nearly inside out, and mentally wished myself at home in my easy chair, with *Human Nature* and just a wee glass of negus, instead of meandering after materialisation seances. However, it was no good bewailing, and with a face nearly as long as a fiddle, I found myself, punctually at eight o'clock, giving a vigorous pull at the bell of No. 61. I was soon receiving a hearty reception from that most courteous of mediums, Mr. C. E. Williams. Except myself, not a solitary individual had arrived, and we began to speculate on the probability of anyone being rash enough to face the elements, when tingle, tingle went the door-bell, and there speedily trooped in sufficient to form a nice compact circle. At first we were treated to some music from Mr. Williams's musical director, and then we sat in the dark, one complete band of sitters encircling the table, myself, Mr. Hudson, the celebrated spirit-photographer, and two others taking seats on a couch behind. Within a few minutes after the gas was extinguished, a novel musical instrument, something like the German zither, began to discourse melodious sounds whilst floating in different parts of the room, and bells went tingling around, above, and about, surrounded with spirit-lights of an exceedingly brilliant character. One lady ventured to suggest phosphorus, but that idea was immediately dispelled, as there was entire absence of smell; and, as if to show what could be done, there came wafting across the table a most delicious perfume that put Esse de Bouquet, Frangipani, or new-mown hay into the shade, and was sweet enough to have ravished the heart of M. Rimmel, had that eminent perfumer been present.

One of the most noticeable features of this dark seance was the appearance and voice of "John King," who saluted us in a deep, rich, sonorous tone that electrified many of the sitters. "John" told me to put out my right hand. I did so, and felt that I was grasped by an irresistible power. I was pulled upwards, and should have doubtless been lifted over the heads of the first row of sitters, had I not requested that this might not be done. One gentleman was, however, *sans cérémonie*, forcibly pulled from off his seat on to the table, and his arm stretched upward to its utmost limit. The hypothesis that this was the work of the medium is easily dissipated by the fact that the gentleman so treated was at least two inches taller than Mr. Williams. Another instance of spirit-power, and which afterwards gave rise to considerable speculation, was finding a heavy cumbersome arm-chair upon the table when the gas was re-lighted. "I think I could lift that chair from the floor to its present position," remarked one gentleman. "Try," said Mr. Williams. Try he did, and most signally failed. Three or four other gentlemen likewise tried, with the same result. I may mention that the chair so lifted was one of those heavy antique chairs; weighing, I should think, sixty or seventy pounds. Many other manifestations took place, but space forbids me to narrate, when the circle was re-arranged for the materialisation of "John King." Before going into the cabinet, Mr. Williams offered to allow anyone present to bind him how they pleased, and with what they pleased. No one, however, accepted this offer, arising, I imagine, from the close proximity of the sitters to the cabinet; in fact, each end of the circle, which was in the horseshoe shape, was against this cabinet, one portion of which was entirely open, so that the interior could be seen by every one present. After a little music and singing a profound silence reigned, and then could be heard in the cabinet the deep breathing of the medium, and at the same moment could be seen

"A shadowy form arrayed in garments white,
That plainer show 'neath globe of mystic light;
A sonorous voice, and eyes of midnight hue,
And lo! "John King," the spirit, meets your view."

"John King" held in his hand, and near to his beard, a luminous globe, very much in the form of a turkey's egg, and about the same size, and from which proceeded an ethereal kind of light, which illumined the whole of "John's" features, and showing with marked distinctness eyes as dark as midnight. Again and again did he appear, at times emerging fully and completely from the cabinet, and soaring in a graceful attitude around the room. At other times he would remain perfectly stationary, so that every one had a thorough good long look at him. "John King" appeared to excel himself, but whether or not because the seance was for a noble cause I cannot say.

band a more exact Mr. Herne's Light Seance. This may be regarded as one of the most successful of the series, and certainly for materialisation, one of the very best that has been given at the Institution for a long time past. It was in effect a triple seance. I confess that I never witnessed such intense anxiety to behold a light seance as was displayed by many of the applicants for admission on this evening. Many were refused admittance simply because the numbers then present already exceeded the limit, and it was with regret that much money had to be refused. It was decided to sit at a large telescope dining-table in the front drawing-room, in order to harmonise the circle. This was in semi-light. Mr. Herne sat in the centre, tightly held by a brace of sepias, and very soon raps were distinctly heard by every one present, then the table began an oscillating movement, and finally tilted up on one end several inches. At the request of Mr. Herne, all hands were taken off, and under those conditions the table rose, as near as I could judge, about eight or nine inches, and this movement was repeated several times. Without any warning, Mr. Herne was jerked from off his chair on to the table, where he lay in a state of trance for several minutes. On recovering, he seemed rather taken aback at his somewhat novel and original position. Directions were given by means of raps for the medium to sit for the materialisation. Accordingly a committee of gentlemen were appointed, and the back drawing-room selected as the *locus in quo* for the disembodied to appear. A green baize screen was securely fixed to one half of the folding doors, and in this screen a large aperture had been made. Mr. Herne was then tied to his chair—I should say lashed, for if he had been a shipwrecked mariner, fastened to a plank in mid-ocean, he could not have been more securely tied—ropes, tapes, string, handkerchiefs, were all brought into requisition, and he looked for all the world like an amateur Mazappa. All being ready, the doors were closed, a large table brought into requisition, and a triple row of sitters sat with glistening eyes and throbbing pulses waiting for the spirit-forms.

"Silence broken by words spoken,
In unnatural tones betoken,
Spirits nearing, atoms bearing,
For material forms appearing,
Drap'ry looming thro' the glooming,
Faces pale come slowly moving,
Plainer growing in light glowing,
To mankind a future showing."

Silence was broken by the angry tones of "Peter," who vehemently declared that he would not have his medium tied up in that manner, and very soon ropes, tapes, &c., came flying through the open aperture. Soon after came the materialised form of "Peter" at the open aperture, but only for a short time, to make way, as he expressed himself, for the Boys, by that term he evidently meant "John King," "John" came accordingly. His face looked a deathly white, his fine black and lustrous eyes seemed to wander around the circle of sitters as if in search of someone; he then put forth his hand, and several of the sitters eagerly advanced to do a cordial shake. This was permitted, and he then disappeared, but only for a short period, as he showed himself three or four times during the sitting, each time more distinctly. "John" was succeeded by "Mr. Nunn," and afterwards by a female spirit—small brown hands likewise flitted about the opening, and we were afterwards told in the dark seance that these were the hands of "Daisy." "Mr. Nunn" shouted out a lusty welcome to Miss Lottie Fowler, who was present. Rings, tubes, guitars, and several other things were hung through the opening to the particular consternation of one lady. I was sitting very near the screen, and I could distinctly hear the medium breathing whilst all the manifestations were in progress. I must, however, curtail my notes; but, before concluding, would mention that after this materialisation, everyone's seeming in high spirits, Mr. Herne proposed a dark seance, which was cordially accepted. The circle was re-arranged, with "Peter" as master of the ceremonies. The iron ring test was given, rings taken off one person's finger and put upon another; gentlemen found ladies' hats on their heads; and more than the usual phenomena occurred during this sitting; and when the time arrived to disperse, at 10.45—being a sitting of two and a half hours—everyone expressed their great pleasure at the success of the seances. It will be long regarded as one of the red-letter days in the history of Institution Week.

Mrs. Olive's Seance.

The sudden transition from materialisation and physical to the more refined regions of trance was a change that took some little time fully to realise, but when accomplished brought a soothing and pleasing influence that left little to be desired. At least this was the feeling I had on emerging from the Institution on Thursday evening last from this lady's seance. I confess to my shame that I had not made the acquaintance of Mrs. Olive before this evening, although I had heard some startling reports as to her mediumship—particularly for tests. However, I determined to do full justice to the spiritual fare placed before me, and record whatever of interest might transpire. The controls of this lady appear to be three in number—"Sunshine," "Ambo," and "Dr. Forbes." There, of course, may be others, but they did not on this occasion come under my cognizance. "Ambo" is an originality for quaintness and mischief. One of his principal delights being to take the control of Mr. Herne, who was present simply as a visitor, and jerk him up and down as if he, Mr. Herne, had a small quicksilver mine concealed in the cavity of his back. Mr. Herne seemed anything but pleased with the visits of this little black sprite; but no objection on his part could keep "Ambo" from his victim. "Sunshine" has a confidential way of imparting her communications to the circle that renders these seances somewhat unique in character. Each sitter takes his or her turn to address "Sunshine," and receives the wished-for test. The conversation between the sitter and the medium is carried on *hotto voce*, so that the private affairs of each person is by this means effectually concealed from the others. For my own part, I consider this an admirable and most satisfactory way of conducting seances, as I do not see why one's private and business relations should be made publicly known to perfect strangers. I took the liberty of asking several present whether they had received any tests, and was

informed that they had, and in one instance, a communication concerning a dear departed relative was given of a most surprising character. Dr. Forbes gives his professional opinion with that precision and exactitude that one would naturally expect from the master-mind of so great a physician. I regret that space peremptorily calls upon me to make an end of my notes concerning this very agreeable seance.

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Mr. Hulbert	0	2	6	Mr. Henry Whitaker	0 1 0
Mr. C. Denton	0	5	0	Per Mr. Dowling (Fram-	
Per Mr. Lovett	0	1	0	lingham)	0 11 6
Mr. T. Blackburn	0	2	6	Mr. T. Blinkhorn	0 10 6
Mr. Thomas Weatherley	0	5	0	Per Mr. C. Burdett	
Mr. Edward Piggford	0	2	0	(Leicester)	0 11 9
Mrs. Piggford	0	2	0	A Scotchman	1 0 0
Elizabeth Jane Bates	0	2	0	Mrs. Tebb	0 10 0
Emily Gomar Bates	0	2	0	Per Mrs. Parsons (Pen-	
Mr. Thomas Bates	0	2	0	dleton)	0 3 6
Mr. J. R. Fawcitt	0	5	0	Mr. Thomas Hodgson	0 2 0
Mr. R. Fawcitt	0	5	0	Mr. Thomas Bates	0 2 0
Mr. William Soutter	0	2	0	A Friend	0 3 0
Mrs. Soutter	0	2	0	A Well-wisher	0 1 0
Mr. T. Walker	0	2	0	Mr. J. Gills	0 2 0
Mr. H. R. Hopper	0	2	0	Mr. T. Robson	0 2 0
Mr. R. Robson	0	2	0	Seance at West Auckland	0 8 0
A Friend	0	2	6	Mr. Samuel S. Lingford	0 5 0
Mr. Henry Lord (Sower-	0	1	0	Mr. Thomas Seery	0 2 0
by Bridge)	0	1	0	Mrs. Seery	0 2 0
Mrs. Ann Lord	0	1	0	Mr. John Gaukroger	0 0 6
Little Polly Lord	0	0	6	A Friend	0 0 3
Mr. Joseph Sutcliffe	0	0	6	Martha Leyer	0 0 6
Mr. Wm Goodfellow	0	1	0	Mr. Leonard Thorp	0 0 6
Mr. Harwood Robinson	0	1	0	Janet Wilson	0 0 6
Mr. Timothy Thorp	0	0	6	El. Wilson	0 0 6
Causeway Head Friends	0	5	6	Mrs. Garsed	0 1 0
Mr. William Robinson	0	1	0	A Friend	0 0 3
Mr. James Shaw	0	1	0		
Mr. Shaw	0	0	6	Total	£111 12 10

A PARTING WORD.

The curtain is about to descend upon Institution Week, but before the lights are finally extinguished, I may perhaps be permitted to say a few words respecting this movement, having been identified with it from the commencement. In the first place I desire to tender my very sincere thanks to the ladies and gentlemen who so generously assisted the cause with their invaluable services. With one solitary exception, I received the most cordial and hearty responses to my invitations for help. From several public and private mediums came offers of assistance, entirely unsolicited. This was convincing proof that the objects of the movement had taken deep hold upon the sympathies of all shades of Spiritualists, and afforded me the greatest possible encouragement in the prosecution of this arduous undertaking. To the subscribers—I thank you all individually and collectively;

and, whether your gifts have been great or small, I am certain you will ever look back with pleasure to your association with *Institution Week*. In the course of the last ten days, I have received numerous letters, containing not only words of sympathy and encouragement, but substantial tokens of support. One letter, with six penny postage stamps, came travelling over the mountains of Wales as the tribute of one whose earthly riches were limited in extent. I felt, when I received that modest tribute, an irresistible longing to grasp the hand of the sender, and thank him for his mite. That man must have a heart as large and as sympathetic as ever beat within the breast of George Peabody.

Considering the difficulties of successfully launching a new movement of this character, and looking to the splendid result, I cry—Content!

G. W. THOMPSON.

FUTURE subscriptions to "*Institution Week*" will be acknowledged in next week's issue, and accounts of several interesting seances which have been omitted for want of space.

THE TEST SIDE OF DR. MONCK'S MEDIUMSHIP.

To the Editor.—Dear Sir,—Will you allow me a brief space in your columns to draw attention to that portion of Dr. Monck's mediumship which many seances prize most highly, viz., a peculiar facility which the spirits attending on and guarding him find in giving through him, and also in his presence through other media, most convincing tests both of their own identity and that of other spirits present, as well as proofs that they all take cognisance of our acts and even sometimes of our thoughts?

During a private seance recently at 17, Brunswick Square, W.C., held on the evening of the day on which the Rev. Dr. Monck conducted a special funeral service at Brighton, as noticed at the time in your columns, many of the company present received from his spirit-guide "Samuel" private communications considered very satisfactory as tests, and in my own case "Samuel" expressed much regret that I did not permit him to conclude a very wonderful test communication which he had just addressed to me. Not requiring tests myself, I was not patient enough to hear out our kind friend "Samuel," but in three instances he told me regarding a spirit-friend of my own present what only that friend and I myself could possibly have known. A long delay which had taken place before anything spiritual occurred at the commencement of this seance, and which had been the subject of much surprise and comment on the part of the sitters, owing to its being so very unusual with Dr. Monck, was explained by "Samuel" in a most interesting manner. He stated that the disembodied spirit of him whose body Dr. Monck had assisted that day to the tomb, and over whom he had read the burial service, and then delivered a trance address had followed the Doctor up to town, and accompanied him to the seance I am now describing, and that there he had persisted for a long time in vain efforts to make himself understood by the telegraphic rappings, and had so delayed the highly intelligent communications which followed. It was true that many rappings were heard, and several sitters had recognised a vast difference in sound between them and those always given by "Samuel," and also it was found that satisfactory replies could not be obtained to questions put by the sitters for a long time, indeed, until the whole nature of the sounds altered, and "Samuel's" presence was recognised.

Dr. Monck, I have said, seems to have the power, or rather his spirit-guides through him, of aiding other media in his presence to give tests, though they may not have been accustomed to do so previously. This would amount to a developing power in that phase of mediumship on the part of the Doctor. The extraordinary case recently published in your columns as having occurred most unexpectedly at the Marylebone Society's rooms in Blandford Street, where "Samuel," for the first time, as the Doctor thinks, controlled another medium, and in that case discovered to the company present the Doctor's *incognito*, has just been paralleled at Mrs. Bullock's public seance last Friday evening. Dr. Monck had ventured in there also *incognito*, and Mrs. Bullock's son, a lad of only seventeen, and only a partially-developed medium, was influenced by "Samuel" in trance to make known both the Doctor's name and an address to which he had been that evening. Afterwards the spirit-guide of the boy, on "Samuel's" vacating the control, expressed great gratification on finding that his medium had been vastly improved in his mediumship by "Samuel's" influence, of which he proceeded to give proof.

I sincerely trust that Dr. Monck's stay in town may be taken advantage of by the many who love tests, or those who desire to have their own mediumship developed or improved by such powers as he seems to possess in an eminent degree.—Yours faithfully,
10th December, 1874.

GOSWELL HALL MEETINGS.

On Sunday evening last the service was opened by a hymn from the Medium; Mr. Haxby read the third chapter of St. John, and introduced Mrs. Bullock, who was controlled by her own father, to deliver the lecture and give a short account of his passing into the spirit-world and his experiences there. Commencing the lecture it was with great difficulty the medium could be heard, but in a few moments (the audience sympathising), she spoke in a very clear and distinct voice and continued before the company upwards of an hour, pouring forth in sweet language the experiences of one so dear yet so near to those he fondly loved. The discourse was sublime, deeply interesting, full of spirit, and engrossing the attention of all present throughout its delivery. At the close of the lecture a few questions were answered; afterwards the medium, under the control of her mother, sang two verses of a hymn. On another occasion the medium's father promised to give more of his experience in the spirit-world. Mr. Cogman, agreeing with the united action of these meetings, has kindly offered to exchange platforms with Mrs. Bullock. It is probable this will be arranged on Sunday, the 27th instant. Mrs. Bullock's spirit-guides kindly invite other mediums to join and exchange platforms with her occasionally. It is proposed to hold a spirée on behalf of the Sunday meetings on or about Thursday, the 31st inst. If any of our country friends are in London they will meet with a hearty welcome.

SIGNIFICANT ITEMS.

Spiritualism is making progressive landmarks in England as well as in America. A letter from New York brings the information that not long since some of the wealthy citizens of Utica, in the State of New York went to Vermont to attend spiritual seances given by the Eddy brothers. During the few sittings the investigators became completely convinced of the genuineness of the manifestations, and they now have one of the Eddy brothers at Utica giving private seances amongst the first-class citizens.

The *Saturday Review* of November 28th, 1874, in its review of "Man and Beast, Here and Hereafter," two vols. by the Rev. J. G. Woody, F.R.S., London, (a noted author of more than usual talent), contains the following characteristic sentences:—"For Mr. Wood now appears to be a believer in ghosts. He inserts at the end of his second volume the story of a lady he knows who saw the ghost of an ugly old woman that had hanged herself in a French château. The ghost, a hideous little hag, with a glare of fiendish wickedness in her eyes, was sitting in a high-backed armchair by the fireside. The lady, at first saw this apparition, and then the lady herself saw it. Mr. Wood believes this story, because he has read in Scripture that Balaam's ass saw the angel before Balaam did. Further, he takes it as a proof that the lower animals possess 'spirit' because they are capable of spiritual as well as material vision. This instance accordingly becomes the crowning example in proof of his contention for the immortality of the lower animals."

The *Graphic* of November 14th, 1874, in alluding to a late work, says:—"Mr. W. R. Greg has lately written a book in which he prophesies that England is rapidly going downhill. The mob has got the whip-hand in politics; we don't labour as hard, or turn out such honest workmanship as we used to do, to say nothing of the exhaustion of our coal supply; and lastly, the cleverest heads in the country are ceasing to believe in Christianity." As straws indicate the direction of the wind, so items in books and papers denote the intellectual drift which the public mind is taking at the period in which they are printed.

In *Anthropologia*, a London journal, dated March, 1874, may be found an article by T. Inman, M.D., of London, "On the causes which determine the rise and fall of Nations." In citing the reader to many facts to prove that education would be a more potent influence than religion to strengthen a nation, he thus sensibly expresses himself:—"Prussia, on the other hand, is pre-eminently a land of education and thought. Her subjects are not tied down to think only in a certain way; her literary men are permitted to read anything they please, to scrutinize what they read, and to announce publicly their conclusions. With them each unit—or nearly so—feels himself a certain power in the State, independent in one respect, and giving an intelligent obedience to the law in another. Where all are striving to excel, those who make their way to the top must needs be moral giants. The rulers in Austria were tritons amongst minnows; those in Prussia are colossi amongst giants. Consequently, when the two people met each other in the shock of war, and active intelligence fought against routine, the former gained an easy victory. Need I do more than point to the United States to show that national greatness depends upon a just commingling of the animal and the intellectual qualities of man. The Union owes nothing to any particular ruler, conqueror, or tyrant; her laws, her constitution, and the like, were made by men, each one of whom had learnt to think vigorously and act promptly. The individual energy of her citizens is impelling her upwards and onwards, and with that religion has nothing to do."

The succeeding article was clipped from the *Echo* of December 9, 1874, and its heading tells which direction the ship of ecclesiastical thought is being steered. The Church is rapidly losing all faith in the "old cloven foot," and intelligent members prefer not to teach their children to believe in Satan, a name that has for ages served to drum recruits into the churches:—

"DISBELIEVING IN SATAN.—A commission appointed by the Bishop of Gloucester and Bristol was held yesterday in the Chapter Room of Bristol Cathedral, to decide whether there were *prima facie* grounds for further proceeding in the case of "Jenkins v. Cook." Archdeacon Randall presided, and the other Commissioners present were Bishop Anderson, and Canons Mather, Cooper, and Girdlestone. Dr. Tristram appeared for the promoter, Mr. Jenkins, a gentleman living in Clifton; and Dr. Stephens for the respondent, the Rev. Flavell Cook, vicar of Christ Church, Clifton. The facts may be briefly stated: During last summer the respondent preached a series of sermons upon Rationalism; to one of the course the promoter took exception, and after some correspondence had passed the promoter forwarded a copy of a work he had published to the respondent. This work comprised copious selections from the Old and New Testaments, but no reference to Satan or evil spirits or to eternal punishment. The respondent rebuked the promoter for thus altering Holy Scripture, and the promoter replied that he had omitted those portions, because in their present generally received sense they were incompatible with religion or decency. The respondent thereupon intimated that he should refuse the promoter the Holy Communion, and the next Sunday he was passed over without sacrament. He, therefore, brought this action for restitution of sacramental rights. It was to be gathered from the arguments that the respondent looked upon the promoter's publication as a systematic, unworthy, and wicked mutilation of the Bible. The respondent, therefore, justified his refusal of the Sacrament by the exhortation to the Holy Communion, the Seventy-seventh Canon, and the Rubrics, looking upon the promoter as a spiritual offender by depraving the Word of God. The promoter, on the other hand, said his work was merely a book of selections, which he preferred to read to his family, and he was prepared to swear that he believed in the omitted portions, though he would rather not read them to his children."

We are sorry to inform our readers that Mr. D. D. Home has been dangerously ill of gastric fever, but is now thought out of danger. We have received a very nice letter from him expressing his sympathy with respect to Mr. Burns's illness. He will winter at Nice. We have to thank him for a Christmas offering of five guineas, which we have placed in the list of subscribers to *Institution Week*.

RECOGNISED SPIRIT-FORMS IN AMERICA.

All over America that form of mediumship which gives spirits the power to materialise is manifesting itself. The Eddy mediums in the North seem to be almost equalled by the Mott family in the South. We extract the following account from the *St. Louis Democrat* of November 16. The writer is Mr. Isaac Kelso, who dates from Memphis, Scotland county, Mo. We extract from one of apparently a series of letters:

"I have now rather a curious story to tell, in which certain well-known citizens of St. Louis are concerned. For reasons unnecessary to mention, I deem it proper to withhold, at least for the present, the names of these citizens. Something more than a week ago, at an evening seance, General Bledson, as one of our familiar apparitions calls himself, lifted the curtain of the aperture and beckoned me to him. On my approach he said: 'There is a spirit here desiring to speak with you; but sit down and wait a moment.' The small circle present were singing. I waited in expectation of seeing someone who had known me in his or her earth life. Very soon

A YOUTHFUL, UNFAMILIAR FACE APPEARED.

Drawing near, I perceived that it was the face of a young man, and one that might be taken for eighteen or twenty years of age. He requested me to invite Mrs. Mott forward to hear what he had to say to me. She came and stood by me, hearing all that I heard from the lips of the apparition. It was a sad story of love and suicide. He told us who his parents were. Said they resided at St. Louis; that he had brought great trouble upon them by the rash act of taking his own life; wanted to see his mother; wished me to telegraph to her to come. During the narrative his voice, at times, grew so feeble that it was difficult to catch his words; but, keeping our ears close to his whispering lips, we lost very little of the story. In effect he said about this:

HIS SAD STORY.

"I loved unwisely. My father and mother thought the girl unworthy of me. But so bewitched, I could think only of Annie. My brain at last so turned that I behaved insanely. Annie began to treat me unkindly. The last time I saw her we had hard words. I told her I would go down Pine Street to the river, I filled my pockets with pieces of rock and brick, that I might the more readily sink in the water; for I was determined to make a sure thing of the drowning. My body washed ashore near the foot of Plum Street. The only regret I feel about it is that it distressed the family so. Mother can't get over it, nor father; and poor sister nearly went crazy about it. I must see mother. Will you, right away, let her know that I am here, and wish to see her?" The next morning I wrote to a friend of mine at St. Louis, stating what had been told me by the apparition, and requested him to show the letter to the persons whom the apparition had claimed for his parents, and told him to let me know whether there was any truth in the story. He did so. The lady, whom the apparition made me promise to write to, came. She is now here in Memphis, and has attended, perhaps, six or seven seances; and on every occasion has seen and talked with the apparition who professes to be her son. Now let me proceed to state briefly the grounds on which stand her belief that he is really her son. In the first place, who but her son could have told so well the story of his sad fate, and who but her son would have insisted on her making a journey of several hundred miles to see him? And then 'He looks like my lost son, and talks like him,' she says.

THE MOTHER AND HER SPIRIT SON.

"But it may be more satisfactory to have a description of the first meeting between the parties, and what was said and done at the several seances in respect to this particular case. At the first seance attended by the lady the apparition came to the aperture weeping, and was for some time able to say but little; but before the seance ended he became more composed, and talked freely, beginning every sentence with 'Ma! ma!' a habit the lady says her son had when anxious to arrest her attention at once. He repeated to her the story of his melancholy death, and had much to say of Annie, professing to love her still. Claimed a watch the lady had in her pocket, and asked for it. She gave it him. He disappeared with it. The lady, resuming her seat, said to me, 'The watch is not running; I've tried to open it, but failed.' Directly the apparition held out the watch open. I took it from his hand, giving it to the lady. She shut it, and requested him to show her how he opened it. He took it, held it up close to her eyes, and touched a spring she had not discovered; the watch flew open. The lady's face now began to light up with hope and joy at this evidence of his identity. 'He certainly knows his watch,' exclaimed she. He had the watch in his pocket when he threw himself into the river.

THE SPIRIT INSANE.

"Strange to say, at the very next seance, the apparition blasted for awhile all the sweet comfort which the first interview had awakened in the bosom of her, who had acknowledged him her son. He became wild, flighty, and talked insanely. Said he did not drown himself, but was murdered and thrown into the river. Made a jest of his death; told of the disappointment of a cat-fish, which, running his head into his coat-pocket, found a brick bat. This unlooked-for change in his manner and conversation fell upon the lady's heart with cruel, crushing weight. It saddened us all. When the circumstance was told the medium after he came out of his trance, it grieved him terribly. He declined having a seance the following evening. But the lady, in company with myself, called to spend the evening socially with Mr. and Mrs. Mott. The little three-year-old girl Essie, mentioned in my former letter, was in bed. We were seated in the room where the child was lying. I remarked to the lady, in an undertone, that Essie was

A WRITING MEDIUM.

but that owing to her tender age, her mother feared injury to her mind if allowed often to exercise her wonderful gift, but I hoped that within a few days the child might be allowed to put her hands on the slate for her. Essie directly threw back the cover, raised her head from the pillow, and insisted on holding the slate right away for the lady. I felt sure, from the sparkle in her eye that the inspiration had seized her,

Mr. Mott, consenting, but wishing Mrs. Mott, who was attending to some domestic affairs in the dining-room, not to know it, closed the door. I whittled out a little slate pencil, and hunted up the slate, while the lady, taking the child in her arms, wrapped her shawl around her, and proceeded, after a little instruction as to placing the slate, to a little room adjoining. That Mr. Mott's magnetism might not play any part in the matter, he and I agreed to remain where we were. Soon we heard the lady excitedly exclaim, 'The pencil is writing!' In a few moments she called for a light, and lo! to her inexpressible delight she found

A BEAUTIFULLY WRITTEN, AND A REMARKABLY INTELLIGENT COMMUNICATION ON THE SLATE,

and her son's name at the bottom. The communication contained, among other things, an explanation which threw a much-needed light upon what happened the preceding evening. It went on to say that a spirit could not avoid, when materialising, the dire necessity of taking on the conditions of earth life, and, in addition, found it impossible not to fall more or less into the medium's sphere of thought and feeling. We may here quote a few sentences from the slate: 'Ma, this coming back is up-hill business. It is difficult to say what I wish to, especially when my brain is materialised. Then I feel something of my old symptoms. Last night, when I was talking so wildly, my condition was very much what it was when I leaped into the Mississippi. After I have materialised a few times, I'll get along better with it. Oh, ma! how much good it does me thus to converse with you, notwithstanding the embarrassing conditions, and tell you wherein I've done wrong! Tell pa not to be troubled about me, for I am happy. Ma, you remember when I came and talked ugly, to you about not wanting to keep Annie? I can see, to this day, how you looked at me, for it was uncommon for me to speak to you so. I thought hard of you, yet I was certainly wrong, and now I ask your forgiveness. Give my love to pa and sister Ella. Tell little Gilbert to be a good boy; kiss this little girl for me. Her mediumship leaves my mind freer than the mediumship of an older person could, and it is a better way to come than through the materialising plan. Ma, if you see Annie tell her I still live. From your son, JAMES."

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

HYMN No. 48 in the "SPIRITUAL LYRE."

ROCKINGHAM.

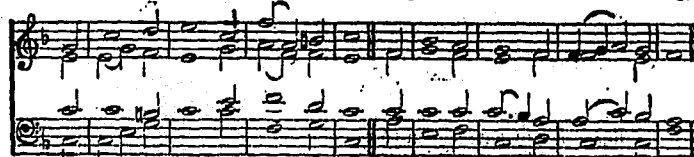
L. M.

DR. MILLER, 1767.

Moderate.



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



Whom kings and d'ors in songs sublime, And prophets praise'd with glowing tongue.

2 Not now on Zion's height alone
Thy favoured worshipper may dwell;
Nor where, at sultry noon, thy Son
Sat weary by the patriarch's well.

3 From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven and find acceptance there.

4 To thee shall age, with snowy hair,
And strength and beauty bend the knee,
And childhood lip, with reverent air,
Its praises and its prayers to thee.

READING OF SCRIPTURE.

HYMN No. 51 in the "SPIRITUAL LYRE."

OLD 100th.

L. M.



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.

- 2 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.
- 3 They haunt the silence of the breast,
Imagination calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest:
- 4 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.

INVOCATION.

HYMN No. 122 in the "SPIRITUAL LYRE."

MISSIONARY.

1, 2, 3, 4, 5, 6, 7, 8.

DR. LOWELL MASON.

The morn-ing light is break-ing, the sun-dews dis-ap-pear;
The sons of earth are wak-ing from dark-ness, doubt, and fear.
The hu-man mind en-shroud-ed in su-per-sti-tion's night.
In mys-ter-ies be-cloud-ed, be-holds the dawn-ing light.

- 2 A still, small voice addressing,
Awakes the sleeping mind,
For evermore progressing,
It seeks for joys refined.
That voice from spheres supernal,
Comes down the world to bless,
And tells of life eternal,
And bids it onward press.
- 3 The light of truth now spreading
O'er error's darkened day,
Tells to the sad, the dreading,
There is a better day.
To those, who, long in sadness,
Have looked for joys to come,
That light proclaims with gladness,
A brighter, better home.
- 4 Bright angels hover o'er us
The welcome news to bring,
Of better scenes before us,
In rapturous joy they sing.
Earth's millions, from their sadness,
Awake with joy and love;
And, filled with peace and gladness,
Look to their home above.

ADDRESS.

HYMN No. 76 in the "SPIRITUAL LYRE."

ALMA.

8787.

ITALIAN MELODY.

Tell me not in mourn-ful num-bers, Life is but an emp-ty dream!
For the soul is dead that slumbers, And things are not what they seem.

2 Life is real—life is earnest;
And the grave is not its goal;
Dust thou art—to dust returnest—
Was not spoken of the soul.

3 Not enjoyment and not sorrow,
Is our destined end or way:
But to act that each to-morrow
Finds us nearer than to-day.

4 Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footsteps on the sands of time:

5 Footsteps that, perhaps, another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

6 Let us, then, be up and doing;
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait.

THE DOUGHTY HALL CHOR.—Wanted, Soprano, Alto, Tenor, and Bass voices. Any kind friends who will come and give their services to the cause will be welcomed by the organist, Miss D'Arcy, who will in future hold the weekly practice every Friday evening, at 8 o'clock, at the Spiritual Institution.

SPIRITUALISM.

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

Sir,—A pamphlet, entitled "Spiritualism Unveiled, and shown to be the Work of Demons," has of late been industriously circulated in the town by the "unco guide," who thereby, no doubt, hope to keep the various "flocks" out of the reach of this new "wolf."

This pamphlet consists chiefly of extracts from various American mediums and Spiritualistic adherents, the said extracts being so culled and arranged as to do all the damage possible. Thus, for instance, there is, on the other side of the Atlantic, a so-called "Free-love" movement, its leading tenet being that women are unfairly and often brutally treated in and out of wedlock, but especially the former; and it calls for special social action in relation to such matters. No really well-informed and humanitarian man disputes the truth of this position; but for many reasons, religious and others, a fierce contention has arisen around it. Now, many American Spiritualists are mixed up in this, and some very rash and foolish things have been written and spoken. Again, some who have found themselves unhappily mated, have broken their marital bonds in a fashion which is most shocking to us Europeans. No wise man thinks it desirable to perpetuate a "cat-and-dog" life; indeed our divorce laws recognise and make practical, up to a certain point, this "Free-love" polity. Well, the author of the pamphlet named takes a mean advantage of all this, and endeavours thereby, and to his own satisfaction doubtless succeeds, in proving that this kind of thing is "Spiritualism," and that "Spiritualism" is of the "Devil."

Like all keepers, the superintendent of the theological menagerie must needs at times stir up the animals; it is only the children, however, who quake when the "horns and hoofs" appear. The pamphlet also deals death-blows at the new "handwriting on the wall," because certain theological doctrines are disputed by the "Spirits"—"The fall of man," "the plan of salvation," "eternal punishments," and the like, are not always substantiated by mediums; sometimes they are opposed and severely criticised by such. So far as this is concerned, all we have to say is, that Spiritualism is not the first to object in this way. "Unitarians" and others have long occupied the ground, but having got fast hold, it is no longer respectable to oppose them, so that "Mr. Miles Grant" (the pamphleteer) is saddling the wrong steed.

In conclusion, suppose one carefully raked up all the unchaste stories about ministers of the gospel; the rare cases of drunkenness and suicide among such; the reports commonly circulated that chapels and religious gatherings are made the rendezvous of ardent lovers; the scandal concerning the Rev. H. Ward-Beecher (Mr. Talmage's compatriot); the Rev. Mr. Spurgeon on "Smoking to the glory of God"; the silly doings of the Walworth Jumpers; the religious upholstery in ritualistic churches; the infallibility doctrine of the Romish church, which claims to be the only Christian church; these, together with the hundred-and-one disputes and contentions rampant in such circles,—I say, if one were to bring all these things together and publish a pamphlet, thereby proving (to one's own satisfaction) that Christianity was of the Devil, what a "howl" would bleach the skies." The injustice of the thing would be so apparent that only disgust and imprecations would be its merited reward.

Yet, this is what this so-called Christian pamphleteer has done towards Spiritualism. Instead of fairly accepting the good which is abundantly apparent in it, he has collected the most extreme opinions and doings of its most extreme adherents, put these forth as a fair expression of its results, and coolly consigned the whole thing, root and branch, to the Father of lies.

As I have endeavoured to show, it needs no great penetration to see that Christianity, or any other system, treated in a similar fashion, would exhibit a like result; but such a course is neither a candid nor honest one, nor does it indicate in the critic the possession of a mind or motive capable of arriving at a fair and reliable verdict in any such matter.—

Yours truly,
N. KILBURN, JUN.
December 1st, 1874.

We beg to acknowledge the sum of £2 2s. from Charles Blackburn Esq., of Parkfield, Didsbury, Manchester, kindly given towards defraying Mr. Burne's expenses to Devonshire for the restoration of his health.

We have just received a letter from a friend in Brighton saying that our co-worker Mrs. Berry is busy there labouring for the cause. She has now fitted up Mr. Bray's rooms for the exhibition of several hundreds of her wonderful drawings, which she generously lends for the purpose. A small admission fee will be charged for entrance, the proceeds of which will be given to Mr. Bray.

MR. WALLACE, the missionary medium, gave an excellent address (under spirit-control) at the Doughty Hall last Sunday evening. The audience was small, which was evidently owing to the wet weather, as the greatest attention was exhibited by those present. At the commencement questions were invited, when some were put, asking for a description of materialised spirit-forms, and how they were produced. The answers were extremely satisfactory and interesting, and imparted much valuable information on this particular phase of Spiritualism. We hope to give a full report next week.

ON SUNDAY evening, December 13th, 1874, Mrs. Treadwell, under spirit control, gave an address at the Shakespeare Hotel, 6, Blandford Street, Baker Street. The 3rd Chapter of the 2nd Thessalonians was chosen by the guides for consideration, in which they showed that prayer to God was most essential, for without it we must not expect to be kept from the evil of the world, or from unreasonable men. Paul, when Saul, thought that he was doing God's work, but when he had a manifestation on his road, in the voice crying "Saul! Saul! why persecutest thou me," he cried, "Who art thou?" for he knew it was not the voice of any of his followers (for Saul had his followers), but when the light broke in upon his soul he cried "Lord! what wilt thou have me to do?" "Why work for Christ?" "If any man will not work, neither shall he eat." You must work before you can get the spiritual food for the soul. The control exhorted all to work in the cause, and not study creeds or dogma, but to be united as one in the bonds of love, for there were no creeds in heaven; but all work in harmony and love. After the discourse the spirit friends wished for a short prayer or two from the audience, which was complied with, and then the control closed the service with one.—W. CANNELL.

MR. LOVE

By R. NEWTON

Love one another. Such were the gracious words that fell from the lips of Jesus. Love one another. Such was the grand and glorious precept of the greatest reformer and practical teacher that the world ever saw. Love! How much is comprised in that short word. Love! What is it? Who has not felt its influence cheering and guiding them on their journey through life? Love speaks with the still small voice, and whose heart can withstand its power? Without love we could not exist. Without love the world would be too dreary for the human foot to tread. Life were not worth the living were it not for love. Verily love brightens man's weary path. Love is like life, it never can end; it is like its creator, everlasting. Love is a modest and unpretending flower. Its sweetness whatever would be foul odour, and sheds its fragrance throughout the length and breadth of life. Love is the flower that blooms the sweetest now, and the flower that never fades, for in the Paradise of God we are assured that that flower shall bloom for ever.

THE COMPLEMENTARY COLOURS.

In Canon's Physics (a recognised authority), sixth edition, 524, it is stated that "two tints which together give white are called complementary colours." Thus, of spectral tints, yellow and indigo blue are complementary.

That blue and yellow tints superposed produce on the retina the impression of white, I saw experimentally demonstrated on Monday last, by Professor Brankland, during a lecture on "Spectrum Analysis," at South Kensington.

It would thus appear that Mrs. Tappan's statement was quite correct, and in accordance with the recognised phraseology of Physics. It does not follow of course, however, that a yellow ray combined with a blue one will produce a beam of solar or electric white light; that would be another proposition altogether.

D. TRAILL.

18th December.

HALIFAX.—The Halifax Psychological Society will have a tea party on Christmas day. Tickets, 1s. each; to be had of Mr. C. Appleyard.

In future the Singing Class will be held at the Spiritual Institution on Friday evenings at 8, instead of Wednesday as formerly.

We have just received a fresh supply of Andrew Jackson Davis's new book, entitled, "The Genesis and Ethics of Conjugal Love," and his "Autobiography," also Allan Kardec's "Book on Mediums."

OBITUARY.—Passed away from this life on Tuesday, Dec. 8th, 1874, Ann Harwood, aged 75 years, the beloved mother of Mrs. Scattergood, Bradford. Her end was peace, for with her "at eventide 'twas light."

In the *Menorah* for Nov. 20, 1874, page 745, latter part of second column, an anecdote of "A Haunted House," apparently abridged, is quoted as from "Southey." Wanted the exact reference to the place in Southey's works where the passage is to be found.

A SEANCE AT A HAUNTED HOUSE.—Having obtained permission, Mr. Caldwell will hold a seance in the Haunted House, Southwark, on Monday, December 21st, at eight o'clock p.m. Admission, 2s. 6d. As the address, for obvious reasons, must not be made public, tickets may be had at the Institution.

OLDHAM.—The Oldham Spiritualists' Tea-party will be held in the schoolroom of the Temperance Hall, Horseedge Street, on Saturday, the 26th of December. Tea on the table at 4.30 p.m. Several of the best mediums in this district are expected to be present, and take part in the meeting.—JOHN B. SMITH.

Mr. HOCKER will lecture (by invitation of the Paddington Secular Society) on Sunday evening, Dec. 20th, at the Mission Rooms, 77, New Church Street, Edgware Road, two doors from the theatre; subject, "Facts and Fallacies Concerning Spiritualism." Commence at seven; admission free.

JOHN DE SPAR.—In a letter dated Philadelphia, United States, October 22, 1874, to the Editor of the *Spiritualist at Work*, a new spiritual paper published at Chicago, United States, this venerable Spiritualist missionary says, "I have just reached my seventieth year, and am in good health, clear mind, and as full of hope as ever. The small sums that come to me by my delineations of character, help to give me daily bread. I see that an institution will be needed for aged mediums. am, in a quiet way, doing something towards founding such an institution."

THE PERSONALITY OF SATAN.—A commission of inquiry at to-day in the Chapter House of the Cathedral at Bristol to try the case of Jenkins v. Cook. The plaintiff applied for the sacrament at Christ Church, Clifton, some time ago, and was twice refused by the vicar, the Rev. F. S. Cook, on the ground that he had expressed his disbelief in the personality of Satan, and in the doctrine of eternal punishment. Mr. Jenkins then gave notice that he would apply once more as a communicant, and that if again resisted he would try the legality of the refusal, but Mr. Cook again passed him over.—Daily Paper, December 9th, 1874.

SAMUEL LOWRY, Sydenham, Belfast, writes in the *Northern Whig* regarding some very simple facts in Spiritualism, and concludes thus:—"My object in writing this letter is to show that we don't quite know everything yet, as some would seem to believe. Lest the casual reader should misinterpret me, it may be necessary to remark that I place no credence in the bouquets, roasted apples, &c., of professional seances, 'S. I.' evidently does not 'know everything,' or he would know that the occurrences reported as taking place at professional seances are just as true as his less interesting experience. Ignorance is surely no excuse for the moral turpitude of condemning as impostors persons of whom 'S. I.' has no knowledge whatever. The people of Ulster are asked to believe in Spiritualism on the word of 'S. I.' and at the same time regard all other witnesses as rogues. Funny fellow this 'S. I.'"

THE COMPREHENSIVE CHURCH OF ENGLAND.

Will LECTURE at Cambridge Hall, Newman Street, on SUNDAY, December 20th, at 3.30, on "The Creed of the Comprehensiveists."

THE LANGUAGE OF NATURE.

A Series of LECTURES, commencing December the 12th, and continuing every FRIDAY, at 8.30, at 78, Newman Street, Oxford Street. Front Seats, 6d.; Back Seats, 2d.

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

FRIDAY, DEC. 18, Mr. Caldwell, 2s.
SUNDAY, DEC. 20, Dr. Sexton at Doughty Hall, 14, Bedford Row, at 7.
MONDAY, DEC. 21, Mrs. Olive at 3. Admission, 2s. 6d.
Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.
WEDNESDAY, DEC. 23, Mr. Herne at 3. Admission, 2s. 6d.
Dr. Monok's Seance at 8. Admission, 6s.
THURSDAY, DEC. 24, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, DEC. 18, Mrs. Bullock, 54, Gloucester St., Queen's Sq., at 8. Admission, 1s.
Seance at 8, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Faver. Trance, Test, or Fantomimic Medium. Admission, 6d.
SATURDAY, DEC. 19, Mr. Williams. See advt.
SUNDAY, DEC. 20, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.
Mrs. Bullock at Goswell Hall, at 7.
Mr. Cogman's, 16, St. Peter's Road, Mile End Road, at 7.
MONDAY, DEC. 21, Developing Circle, at Mr. Cogman's, 16, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.
Mr. Williams. See advt.
TUESDAY, DEC. 22, Mrs. Friehold, Rapping and Clairvoyant Medium, at 6, Blandford Street, at 8. Admission 3d., to pay for this room.
WEDNESDAY, DEC. 23, Lecture at Mr. Cogman's, 16, St. Peter's Road, Mile End, at 8 o'clock.
THURSDAY, DEC. 24, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Newington 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. 19, 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. 20, KRIEHLLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6 o'clock, for members only.
BACUP, Service at 2.30 and 6 o'clock p.m.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
BISHOP AUCKLAND, at Mr. Fauditt's, Waldron Street, at 6 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 8.30 for 7 p.m.
LIVERPOOL, Public Meetings at the Lillington 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, Bladale Street, Thurn Road. Public Meetings at 10.30 a.m. and 8.30 p.m.
SOUTHSEA, At Mrs. Stipe's, 41, Middle Street, at 8.30.
LOUGHBORO, Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold Terrace, at 6 o'clock.
GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.
HECKMONDWAKE, service at 4.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.
OSSETT Spiritual Institution, Ossett Green (near the G. N. B. Station, Service at 2.30 and 6 p.m. John Kitson, medium.
MORLEY, Hall of Progress, at 6.30. Mrs. Butterfield and others.
HALIFAX, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.
MONDAY, DEC. 21, BIRMINGHAM. 58, Suffolk Street, at 8.
CARDIFF, Messrs. Peck and Sadler's Seance at 126, Cowbridge Road, Canton, at 8 o'clock, admission 1s.; also on Tuesday and Saturday evenings. On Thursday evening, 2s. 6d.
TUESDAY, DEC. 22, KRIEHLLEY, 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. 23, BOWLING, Spiritualists' Meeting Room, 3 p.m.
OSSETT COMMON, at Mr. John Crane's, at 7-80.
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. Ohlsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunkeld St.
MORLEY, Hall of Progress, at 7 o'clock.
THURSDAY, DEC. 24, BOWLING, Hall Lane, 7.30 p.m.
BISHOP AUCKLAND, at Mr. Fauditt's, Waldron Street, at 8 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street, Seance at 7.30 for 8.
BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 8, by Miss Baker, a Clairvoyant and Trance-medium.
FRIDAY, DEC. 25, LIVERPOOL, Weekly Conference and Trance-speaking, at the Lillington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.
NOTTINGHAM, Churchgate Low Pavement, Seance at 6 p.m.

SCIENCE AND AMUSEMENT COMBINED.

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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