



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

SPIRITUALISM.

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

No. 249.—VOL. VI.]

LONDON, JANUARY 8, 1875.

[DOUBLE SHEET—PRICE 1½d.]



J. J. MORSE.

J. J. MORSE.

AN AUTOBIOGRAPHICAL SKETCH.

I was born on the 1st of October, 1849. My parents—Thomas and Mary Morse—were publicans, and at that time resided next door to the old Olympic Theatre, Strand. Subsequently to the destruction of that building, they removed to the "Black Horse and Swan," in the Boro', which house, however, has been pulled down, and has given place to the South-Eastern District Post Office. My earlier experiences of home life and parental influence are of but a vague and indistinct character, since by reason of constitutional weakness I was placed out to nurse with some relatives in Surrey, in the vicinity of Kingston-on-Thames. My parents being wealthy folk, little, if anything, was wanting to make my early years pleasant and comfortable. When I was about four years of age, I had the misfortune to lose my mother, who at the time of her death was living with my father at Clapham, he having retired from business only a few months previously. The body of my mother was buried in Norwood Cemetery. Her loss materially unsettled my father's arrangements, and he re-entered business-life shortly after, this time, however, as a pastry-cook and confectioner, within a few doors of the public-house above mentioned. Matters not prospering in his new venture, he turned to his former profession, and leased the "Chester Arms," Bunhill Row, St. Luke's, London, where he became involved in a law-suit, which he unfortunately lost. Suffering at the time from carbuncles in the throat, that disease, aggravated by mental depression, terminated his career in the month of March, 1858. As was subsequently proved, his pecuniary liabilities absorbed the remainder of his fortune, which left myself and an elder brother and sister dependent upon the kindness of our relatives—not the best means of making one's way in the world. At this time I was about nine years of age. My scholastic education had been up to this period of a limited character, had been, in fact, what I might term infantine education, by reason of my constitutional weakness not allowing any continuous application. The departure of my father and the involvement of his affairs by no means tended to place me in a position where I could much improve myself in this respect. Just prior to my father's departure I was placed under the tuition of a Mrs. Garrard, at Edmonton, but as her chief source of inspiration was the spirit-bottle, and her mode of education chiefly the end of a cane, I neither thrived nor profited under her care. Some little time after I had been with her she removed to Greenwich, where I was at the time of my father's death, which fact was not announced to me until some weeks after the occurrence. Being too young to feel my loss fully, it was some years before I realised my position. My schoolmistress having become worse, I must confess I did what many a better boy had done before me—I ran away! and presented myself to some friends in London, whither I had walked, who to my intense disgust conveyed me to my father's mother-in-law, who, being in nowise inclined to render me any assistance, very kindly consigned me to the tender mercies of an uncle; but considering my father was not entirely blameless in her eyes, it was not to be wondered at. My paternal uncle, who was at this time in partnership with my cousin as wholesale tea dealers in Great Tower Street, E.C., received me into the family and rehabilitated me, a proceeding which was rendered necessary, I cannot say on whose part, though whoever was concerned will ever stand blameable in my eyes with culpable negligence. My next translation was to the home of a very excellent and amiable lady at Greenwich, to whose kindly care and tutorship and judicious watchfulness I owe the foundation of much permanent good. The events just recorded would bring me to my tenth year, and for about six months I was at school in Deptford. My past education (?) did not fit me to take a very high rank in this school, and I have a very vivid recollection of several pretty severe floggings for my imputed dulness. An alteration in the fortunes of what I might call my foster-mother, and a squabble with my uncle which ended in a breach of our friendship, and which has not yet been healed, brought about another change in affairs, and ultimately I was thrown upon my own resources. Thus it will be seen that my education, imperfect as it was, ended before I had fairly turned ten years of age, and from that time up to the present I have not had any scholastic training whatever. Then commenced a very trying period of my life. I had to work, and that unceasingly and unsparingly. I filled various situations, amongst which was that of a telegraphic messenger, cabin-boy on board a collier, furnace-boy in an iron foundry, jobbing hand in a locksmith's shop, and finally waiter in dining rooms and hotels, and betimes a barman to a public-house—extremes thus meeting in the end. Once a public-house served me, and now I served a public-house! My changes of fortune had been various, but the variation in the amount of labour was simply from a less to a greater always, the whole of my time being occupied in the interest of my employer. It will thus be seen that my experiences, from first to last, rendered it impossible for me to acquire a scholastic or collegiate education. The bearing of this remark will be seen further on.

In the autumn of 1868 my attention was directed to the subject of Spiritualism through the celebrated trial of "Lyon versus Home." My opinion of the subject, by reason of my ignorance upon it and the newspaper reports, was not by any means a favourable one; in fact I had come to the conclusion that it was a simple delusion. At this time, being somewhat exercised in my mind in reference to orthodox religion and the existence of a future state, I was very surely and very rapidly discarding a belief in both the one and the other, and was in a fair way to become a secularist or atheist. The life I led was by no means favourable to devotional exercises.

However, "great events from little causes spring," and the little cause that turned my attention to the subject of Spiritualism, and which was the precursor of my development, was the breaking off of a button, which necessitated my calling at a haberdasher's shop, kept by Mrs. Hopps, in Union Street, now Brushfield Street, Bishopsgate Street. At the time of my calling in for the thread to re sew my button, Mrs. Hopps was holding a conversation with a lady over the counter in reference to the matter of Spiritualism. She being an elderly lady, I being a very young man, I confess I had the impudence to say, "You are not such a fool as to believe in that muck, are you?" and with the most goodly humour possible she replied, "Yes, I do." A further conversation ensued, the result of which was she lent me a couple of books, one entitled "Cooper's Experiences of the Davenport Brothers," and the other "Six Months' Experience at Home of Spirit-Communion," written by the Rev. John Page-Hopps, who is the son of Mrs. Hopps now referred to. The evidences contained in these books were very extraordinary to me. I could not believe, neither could I doubt them. The evidence of names, and of persons of ability greater than my own, seemed to make the matter very mysterious indeed. I returned the lady her books, and put the usual question, "Can you tell me where I can see anything?" She then gave me the address of Mr. Cogman, who was then living in the New Road, Whitechapel. The following Sunday being my "Sunday out," or "short Sunday," as I used to call it, I found my way to Mr. Cogman's, presented myself to that gentleman's notice in due course, and behold me for the first time at a spiritual seance! Mr. Cogman is an elderly gentleman, sufficiently venerable to be my grandfather at least. We had never met before. The proceedings of the seance were of the ordinary description, and a gentleman, now in the United States, Mr. Woolnough, was entranced, as he said, by the spirit of Dr. Young. However, I could not see it in a double sense. He lectured for some time, and culminated in a tremendous outburst of either noise or eloquence. The effect was to disgust my mind with the whole proceedings. I had almost imagined that I had got into a ranters' meeting. While these somewhat ungenerous thoughts were passing through my mind, I was conscious of a very peculiar experience, before relating which I must say that I had felt underneath the table for wires, looked all round the apartment with the same object; had scratched my foot across the floor to see if I could find any electric buttons or knobs of any kind. Failing to find any of these I was somewhat puzzled, and being no believer in mesmerism at this time there were only two suppositions before me—either that these trance mediums were simply impostors or lunatics. My sensations were of a peculiar and indescribable character. I felt as if a large hand had suddenly struck me a heavy blow with extended palm upon the top of the head. I instantly turned round to see who had taken this liberty with my crown, the room being lighted with an ordinary paraffin lamp in full light. Observing everyone in their seats, and no one behind me, I was considerably astonished. My strange sensations continued until my brain seemed to split in two halves, and in the cavity thus created a shovelful of burning sand seemed to be poured, which trickled through me from my split head right down to the tips of my fingers and to the tips of my toes. These sensations were succeeded by an intense desire to give a tremendous shout. The muscles of my throat, lungs, and mouth all seemed intent upon giving out this tremendous ejaculation. While this internal struggle was going on, I tried to rise up and shake the feeling off, but to my horror I was a fixture. My eyes had closed and proof against my most powerful efforts to open them. I was fixed in a double sense. The internal desire to shout at last prevailed, and a goodly "whoop" was the result. I then seemed endowed with another personality, which for a period of three quarters of an hour raised the most un-Sunday-like din that ever afflicted mortal ears. I shouted, I rolled round the room, I swore, and, as if to render my position more uncomfortable, I was perfectly conscious of all my gentlemanly actions! The more I tried not to do these things, the more perfectly were they accomplished! At the end of about three quarters of an hour the fit, or whatever it might be called, passed off, and I sank exhausted upon a settee. Upon regaining possession of myself, I with the most profuse apologies tendered my excuses to the proprietor of the house, vowing that I could not help doing what I had done, for I had in the course of the proceedings called this old gentleman in a most unceremonious manner and used the most opprobrious epithets. Mr. Cogman very good-naturedly replied it did not matter; he was not offended, and implied that he was rather used to that kind of thing, and concluded by suggesting my coming again on the following Sunday evening. I did not seem to see it, and went away thoroughly determined that I would not go again. Mr. J. S. Steel, of Great Sutton Street, Clerkenwell, accompanied me upon my homeward progress. Upon my return home my master accosted me with the remark, "Why, James, you look very ill!" and I laconically replied, "Yes, Sir, I feel so." My feelings may perhaps be better imagined than described. I was in a perfect quandary. Disbelieving Spiritualism and mesmerism, not understanding trance mediumship, I was utterly at a loss to account for the phenomenon in my own person, until at last I went to sleep with the mortifying conclusion that I should soon become, or was becoming, a fit subject for Colney Hatch. On the following morning (Monday) I resumed my duties, considerably shaken by the preceding evening's experience, as full of wonder as ever. A portion of my duties was the cleaning of pewter pots, moist sand being used for that purpose. Whilst busy in this pursuit, I suddenly felt a peculiarly warm sensation strike me on the left side of the back of the head. It seemed to pass down the nape of the

neck into my right arm, passing downwards to the index finger of the hand, which made it perfectly rigid. Here was a problem. Was I going mad, or was I awake? Should my employer come in now and catch me in this plight, what should I say? Altogether I was fairly fixed again. Suddenly remembering (which I suppose now was an impression) that spirits could communicate by the aid of writing mediumship, I bethought that I might be a writing medium. Immediately this suggestion entered my mind, the index finger of my hand scrolled a tremendous "Yes" in the sand contained in the tub I was using. The most unfortunate part of the proceeding was that this effort at writing gave me the most horrible pain, something similar to red-hot wires passing down my arms. The humour being upon me, I thought it would not be bad fun to question the supposed spirit, to see if I could gain any information, not believing for a moment that it was a spirit, but simply that I was at a loss to account for the phenomena. I then said, "Is this a spirit?" The same unpleasant feeling culminated in the answer, "Yes." I then asked, "Is it anyone I know?" and the answer was scrolled out in the sand, "Your mother." Matters began to look serious. Not being desirous of being interrupted in this manner in following my work, I then asked, "If I get a pencil and paper after I have done my morning's work, can you write through me in the afternoon?" and the answer was "Yes." With a flail and by no means comfortable twinges the influence left me, my arm dropping useless by my side, and it was six or seven minutes before I recovered its use. At that time I was very glad to get rid of my invisible tormentor. The effect of all this was to still further unsettle my mind, and also render me unfit for my duties. My ordinary work in this situation terminated about half-past one or two p.m. I was then free till six o'clock in the evening. Accordingly I went out and purchased an exercise-book and a pencil, and after cleaning myself I retired to my bed-room, seated myself at a table, pencil in hand, book before me, and the same uncomfortable feelings came over me, and with many an effort, gasp, and a groan the following communication was written:—

"Yes, my dear son, we are ever watching over you. Fear not, but trust in the Lord, for He is a shield wherein all may trust; He is a bulwark in whom all can rest their hopes; He is a terror to evildoers, and will in time make all nations of the earth believe in Him. Those that disbelieve now shall believe by-and-bye, and shall welcome spiritual communion as a thing to be sought after, and by encouraging it you will get a foresight of the joy to be had hereafter. Oh, my son! follow it, for you will become a great medium; you will yet do great good in the world. I am glad to see you so earnest in your desire for spirit-communion, for rest assured great good will be the result of it, not only to you but to all, and when you leave earth you will be conscious of having employed the gift that is within you profitably. Be not afraid of mockers or scoffers, for those that now mock will soon believe. Your dear father is with you as well as I. He is smiling at your efforts and tries to help you, but finds it very hard. He was with you on Sunday. We tried to speak through you, but could not; we soon shall. You must wait patiently. We will try next Sunday night to do so. You must not be afraid. You will not be tormented so again. Be sure you go to a circle every Sunday, oftener if you can. We are ever near you. You must read this next Sunday evening, and then we will come to you again. Your affectionate parents, Mary and Thomas Morse. God bless you! we are always with you."

My position with reference to the above communication was this: I did not believe in Spiritualism; I could not believe that this was my mother or my father communicating, yet I could not explain the matter at all. I was in a good situation, and could not see the force of giving it up and becoming a medium in a matter of which I had no conviction. Hence I am sorry to say, though nevertheless it is true, that when the excitement cooled down and I began to reason the matter, I attributed the whole thing to an excited imagination, and consequently consigned the whole matter to doubt and distrust. However, strange to say, when the next opportunity of attending a circle approached, I could not divest my mind of an intense desire to be present. The nearer the time approached the more anxious to be present did I become, until the attraction at last proved irresistible. I went, was admitted, and vowed within myself to behave like a reasonable being. My good resolutions were, however, of short duration, ten minutes or a quarter of an hour being the extent of their life. Up I started again, experiencing somewhat similar feelings to those I have described, the muscular contortions being considerably modified. My eyes were closed, and I seemed to be two persons instead of one. I rushed across the room with my eyes closed, clutched a Bible, opened it at the 14th chapter of Romans, and declaimed the first verse, upon which I delivered a lecture or sermon of some forty minutes' duration, and I am free to confess it was more to my astonishment than to any of those present. I had never before to my knowledge spoken consecutively for ten minutes together on one subject, and certainly I never had any inclination to the preaching of sermons or the delivering of addresses. At the conclusion of this novel sermon, another power or something seemed to take possession of me, and from a very respectable parson I seemed transformed into a complete blackguard. My words and actions in this character were, in an exhibition sense, quite as startling as was the excellency of the former. I was still in doubt. The thing seemed too ridiculous to believe as the work of spirits, and yet it was far too real for me to know I was not doing it myself. I again returned home dissatisfied with the entire proceedings, and with a slight supposition that the people present might be laughing

in their sleeves at me for making a fool of myself. However, I attended this circle for four or five Sundays in succession, always getting under this influence for a greater or less period, and never was able to make very much of it. At this time I met a gentleman, who has since become a very dear friend, who was a practical mesmerist, and in my greenness or innocence I asked him in a confidential manner to impart to me the secret of his operations, thinking the entire subject to be a sham. He burst into a hearty laugh. We had several long conversations on the subject, and at last I became a convert to a belief in the science of mesmerism. Here was the key to all my former experience. The one thing needful was now forthcoming, and Spiritualism resolved itself into mesmerism. Up to this period I had seen but very little of the physical phenomena as they are called, and I must confess they never had much attraction for me. I do not think they would have succeeded in converting me into a believer in Spiritualism. I was rejoiced to find a way out of my difficulties; but two thoughts troubled me: Was I consciously mesmerised by Mr. Cogman, the president of the circle, or by any of the members therein, or was I unconsciously to them a subject suitable to their mesmeric natures? If the former was true, it robbed them of my respect directly; if the latter, well, they were the dupes of their own ignorance. Some food for reflection; seemingly another step deeper in the mire. One Wednesday evening I attended the ordinary seance at Mr. Cogman's house. Mr. Frank Herne was present, and he was describing the spirit-relatives of a number of persons present. I being wise in my own conceit, thought I would lay a capital pitfall for him. He had only met me once before, and I was scarcely known by name either to our host or the remainder of the circle. I said, "Mr. Herne, can you see any spirit here for me?" Possibly my tone betrayed the sarcasm of the question. He said, "Yes, there are two," one more than I bargained for. He then proceeded with a minute description of them both. After the first few words of his remarks I gradually felt their importance, until at last they sunk so deep in my mind that I was in a greater quandary than ever. His final remark quite knocked out my self-conceit, for he said they are your father and mother, and their names—Thomas and Mary! Here was mesmerism with a vengeance. I had quite enough. I merely replied, "The descriptions are correct, so are the names." I went home, and the more I thought the matter over the more impossible seemed the mesmeric solution to my mind. I had hitherto resisted the influence I used to pass under. I resolved for the future to allow it to have its own way. I did so, and the result was that the disagreeable circumstances attending my control began gradually to subside. Further tests that I received through this medium and others very soon settled the question of spirit-communion to my mind, and I rejoiced at the discovery thus brought to me. All the love and affection for my parents which had for so many years been buried or bound up now burst forth. My father and my mother seemed to live anew before me, and from the depth of my soul aspirations of thankfulness rose up to the Cause of all being for the joy and the happiness thus conferred upon one so humble.

Now comes a rather remarkable part of this narrative. The employ that I was in at this time was soon about to terminate. The establishment belonged to two brothers named Hardinge, the name of the house being the "Fox and Grapes," Primrose Street, Bishopsgate Street, since pulled down to make way for the Great Eastern Railway. The elder brother of the two, when his presence was most desired, proved least inclined to respond, in fact his disinclination culminated in his precipitate departure for parts unknown with far more property than he had either a moral or legal right to take. The result was that the concern was wound up, and misfortune, which had never fairly let me alone hitherto, had another knock at me, and I was sent adrift. I got another situation at the "Two Breweries," Aylesbury Street, Clerkenwell, then the property of a Mr. Russ, who has since gone the way of all flesh. While in this establishment I was a frequent visitor at the house of Mr. J. S. Steel, already noticed, and on these occasions I had several rather strange experiences. One Sunday evening I was present at the ordinary circle held at his house. The room in which the meeting was held would be about 26 feet square, and the sitters were arranged around the four sides, I being about five or six feet from the fireplace. It was winter time; and although the fire in the room seemed to be doing its work very well, I was seized with an intense desire to turn my right hand into a poker. I mentioned this desire to my neighbour, and all the consolation I got was "let the influence have its own way." It is needless to say that I didn't relish the advice. However, the physical control over me completely succeeded in overcoming my personal fear. I got up, much against my will I can testify, and proceeded with great reluctance, but entirely unable to prevent myself walking to the fireplace, and deliberately inserted my hand into the blazing mass, stirring it up much in the same fashion as a poker would have done under the circumstances, and strange to say I could feel nothing save that I was touching something that was neither cold, hot, or anything else. I then picked up a burning mass of coal, about the size of a double fist, put it on the palm of my right hand, and was then positively forced to make the entire circuit of the room with this blazing accompaniment, which I returned and deposited in the grate. Immediately I did so the control left me, and I felt like one rising from the dead, my hand, however, being unscathed and unhurt by the entire proceeding. Mr. Steel has a written statement, I believe, of the above event, and if I mistake not it was recorded in one of the spiritual periodicals of that time. I nearly succeeded in obtaining the fire-test upon a subsequent

occasion at the house of Mr. Alsop, but the opening of the room door disturbed the conditions, thus rendering the attempt unsuccessful.

The continual influence of Spiritualism upon my mind began now to manifest itself. I was dissatisfied with my course of life and its surroundings. I began to feel the necessity of getting into something better adapted to my new modes of thought. I accordingly availed myself of an opportunity to become clerk to a gentleman who was about to enter the wholesale newspaper trade; and on the strength of his representations I left my employer to await the precious moment that was to usher me into a new career. This would be in the early spring of 1869. But Fortune—at whose hands I seemed destined to receive a considerable amount of hard usage—made more sport of my laudable efforts. The hoped-for opportunity was deferred week after week, until eight months had nearly elapsed, in the course of which I had come to an extremely low condition financially and otherwise. Dietetically considered, my experience during these months amply served as an introduction to abstemiousness; in fact, riotous living was conspicuous by its absence—very much so—but the amount of health I enjoyed during these months was equal to any I have experienced at any time. But as no prospect is a very bad prospect, I began to feel that something must be done, and that speedily.

During these eight months I had been attending a circle held on Sunday and Tuesday evenings at the house of Mrs. Main, 321, Bethnal Green Road, London, and I am pleased to bear testimony to her kindness, generosity, and sympathy towards not only myself, but to all with whom she came in contact. At this time Mr. J. M. Peebles was on his first visit to this country. My friend Mr. Herne gave me an introduction to him, the result of which was an invitation to visit him (Mr. Peebles) at the Spiritual Institution, where he was then staying. I accordingly did so, and recounted to him my position and condition, enlisting thereby his warmest sympathies on my behalf; and from that interview has dated a firm and sincere friendship between us, of which I have every reason to be proud. A kinder heart and truer Spiritualist it has not yet been my lot to meet. I subsequently met another gentleman, Mr. C. W. Pearce, who then resided at Stockwell. Through his kindness I was enabled to replenish my wardrobe, and subsequently received an invitation to spend five or six weeks at his house, which happened in this wise. I called at the Spiritual Institution one morning to have a further conversation with Mr. Peebles, when I met Mr. Pearce, who was on a similar errand. A conversation ensued between us, he having heard of my mediumship, which was now getting somewhat useful. Let me here state that for about three months previous to this the conscious condition under which my mediumship had been exercised had left me; and everything which took place was in the unconscious trance-state, which has been the case down to the present time. After hearing my experience, Mr. Pearce invited me to spend a few weeks at his house, and next day forwarded me the means of doing so, and, as above stated, replenished my wardrobe. This would be about midday. I saw Mr. Peebles; we had a conversation; and it being cold weather, my appearance no doubt excited his compassion, for the result of it was an invitation from Mr. Burns to step down to dinner. I need not say it was accepted with alacrity and enjoyed. A conversation with Mr. Burns on a subsequent evening culminated in his offering to establish a seance at the Institution every Friday evening, at which I was to be the medium. The first seance was held on the third Friday in October, 1869. These seances were continued with but few intermissions until the year 1872, these few intermissions arising from my services being required in one or two provincial towns.

At the period mentioned, the time seemingly had arrived for my taking upon myself the burden of missionary labour, which labour has since grown so great that its fulfilment occupies the whole of my time.

I must here revert to one instance that was the ultimate means of assisting me to a very great extent. It was this. In addition to Mr. Burns establishing the seances above mentioned, he engaged my services to assist in his publishing business; and as there was no other institution or central depot in existence, I was in the thick of the fight.

My weekly seance afforded me a capital opportunity for the steady and progressive development of my mediumship, while the many spiritual influences surrounding me during my daily employment exerted a decided psychological influence upon me.

My association with Mr. Burns in the capacity of assistant extended for a period of nearly three years, and I have good reason to recollect with pleasure the many acts of kindness I received at the hands of himself and Mrs. Burns. I trust she will excuse the introduction of her name, as she dislikes notoriety, and that she will feel that gratitude and justice constitute the necessity.

My first appearance as a medium-lecturer was under the auspices of Mr. Burns, and indeed my purely public career, so far as its earlier circumstances are concerned, was established by Mr. Burns. During my stay with this gentleman, many interesting and valuable communications were given by my spirit-friends, for whom Mr. Burns entertains a very sincere respect.

I was, I believe, the first medium that held regular seances at the Spiritual Institution, and the reports appearing in the *MEDIUM AND DAYBREAK* being borne far and wide, laid a substantial foundation to future success, which I am now reaping in my more extended sphere of operations.

The old proverb hath it, that the best of friends must part. The increasing calls upon my time proving incompatible with the due fulfilments of my duties at the Institution, I was obliged to resign

my position therein, and consequently in the month of August, 1872, I entered the list of professional speakers in this country.

I must sincerely thank my friend Mr. Burns for all his past acts of kindness, and let me add the hope that he neither has regretted, nor will ever regret, their bestowal.

My career as a public speaker really commenced at this period. My spirit-guides, through my organism, have addressed large and influential audiences in all the large towns in three out of the four divisions of the United Kingdom.

As a matter of personal experience, and to show the value of spirit-counsel, I will just refer to one event which will no doubt be acceptable to lady readers.

My marriage was in great part a spiritual matter, though at the time I was not acquainted with the fact. The lady who is my wife had been in the habit of attending a circle held at Mrs. Main's, and a communication received by her from her father upon one occasion was to the effect that she would meet with a gentleman at this circle who would be her husband; this being some twelve months prior to my advent as a medium. We met, and on one side it was a case of love at first sight; but I was unconscious of the attractions of the lady fair. We were subsequently, though accidentally, thrown into one another's society, and a visit to a public entertainment brought fruition to the spirit-prophecy. My spirit-friends counselled my marriage; I accepted their advice, and in due course made the lady my wife, after which she told me of the event above narrated, which certainly was a peculiar fulfilment of a peculiar prophecy. My career as a public medium and speaker is also a complete verification of the message from my parents contained in the early part of this narrative, and is a striking evidence of the power of spirit-prophecy.

The career of my childhood was not marked by any extraordinary event or circumstance save once, shortly after my mother's departure, having a very vivid and striking dream in which she was the central figure, which dream I have never forgotten, and I suppose never shall. I had perhaps one peculiarity—great sensitiveness in regard to persons I met: some, for no accountable reason, seeming most despicable, while others, with an equally unaccountable reason, seemed to be peculiarly pleasant and agreeable.

I had a sitting (in October, 1872) with Miss Lottie Fowler, the celebrated American clairvoyante, who placed me in possession of a prophecy to the effect that I should cross the Atlantic within a period of three years from that time. The fulfilment of that prophecy has unexpectedly come about, and within the time mentioned, viz., by the 15th of October of the present year, I intend sailing for the United States, my journey being taken solely at the suggestion and instigation of my spirit-guides. [This was written before Mr. Morse's departure for America. A communication from him in another column will show that he is having a prosperous career on the other side of the Atlantic.—ED. M.]

I may, in conclusion, be permitted to offer a word or two on behalf of my guides. "Tien-Sien-Tie," representing himself as a Chinese spirit, informs me that while on earth he was a mandarin of the second class. He is my lecturing control, and first announced his presence at Mrs. Main's seance, remarking that he had come to answer questions, a phase of mediumship for which at that time I was celebrated. He made no announcement as to what was to come, or how I was to further my progress, but continued to develop my mediumship steadfastly. The "Actor," or the "Strolling Player," as he is called, first controlled at one of my Friday evening seances. He continued to manifest occasionally, and at last he stated that he had joined with "Tien" and his band, and would henceforth go in conjunction with them. The wisdom, philosophy, and eloquence, combined with high and lofty feelings, of the first-named spirit have drawn the attention of all thoughtful minds far and wide. He bears a reputation that he might justly be proud of—a reputation that has been built up by his own solid ability, and, if I may be allowed the term, by sheer hard work; while the witty sayings and intellectual acumen of the "Strolling Player" must be heard to be appreciated or to be understood, as I have been told by those who have heard him that a written statement of his style or character can convey only a feeble notion of their force. They are each of them favourites wherever they are met, while their logical ability and practical common-sense in enunciating the spiritual philosophy are attended with the most satisfactory results upon all occasions.

Personally, I may say all that I have in the way of education, mentally, morally, and spiritually, is attributable to spiritual inspiration and the kindness of my spirit-guides, and I am deeply sensible of the very different and distinct mental powers that exist in myself as the medium of to-day and myself as a little boy between ten and eleven, who had to commence the fight for life; and I am morally certain, and what is more, intellectually convinced, that my position as an individual to-day could not have been obtained unless I had been subjected to the spiritual education referred to. Hence it is that I have nothing but gratitude for my guides and love for the philosophy they inculcate. I make no secret of the source to which I am indebted for my personal abilities, but those personal abilities are eclipsed and outdone by the efforts of my guides through my organisation when I am in the trance state; in fact, the difference is something like a farthing candle to the electric light.

Having for the past six years or so been fully satisfied that spirit-communication is an undeniable truth, and that Spiritualism is a noble and elevating philosophy, no amount of trial or suffering would ever make me deny the one or disbelieve in the other. Having placed my hand to the plough, while sense and under-

standing endure in this life I shall be true to the cause that it has been my mission to be an instrument in. Of myself, I am of little use, but aided by the wise ones who are my constant friends and companions, my presence may be of service to humanity, and though doubt and distress may dog my footsteps, and suffering and trial encircle me while here, I have the consciousness of being true to the truth that is within me, and shall know that in that other and better life I shall be known and understood even as I have known and understood myself.

To all whose kindly assistance has smoothed my path—and they are not a few who have done this—I would return my sincere thanks, and would have them feel that their kindness and their sympathy have not been forgotten or overlooked, and if my career in the future should be as successful as it has been in the past, I trust I may never forget my friends who stood by me in the day of small things, and that they may say, what I hope will be the case—that prosperity will not spoil me nor success make me less a man, a brother, and a worker for humanity.

We have just received from Mr. Morse the following:—

"PSYCHOMETRIC DELINEATION.

"Freedom to inquire, to investigate, to develop, or reject, each and all are marked in your daily life. You love friends, ease, comfort, position. But you love what you believe to be truth more than either or all of these; and though you deem it judicious sometimes to be silent, yet when you do speak it is your wish and your aim to speak the truth as it has come to your understanding. The richest treasures, and the most valuable thoughts, hints, and suggestions you have had in the past, and those you are having in the present, have come to you through your intuitions and by the aid of your spiritual faculties. Spiritualism to you is as natural as the air to the bird or the water to the fish.

"When you get but a hint of a path to be travelled, you do not need to be informed of all the steps to be taken in that path; you investigate both ways, from the outer to the inner, or from the inner to the outer. One method is about as acceptable as the other, but you like to do both. Yours is what may be called a generous mind; often you think more of helping others than of yourself, as an individual person. You cannot be a mean, craven-hearted person. You seem to feel that giving freely of what you have of wisdom or knowledge is the most certain way of having more, and thus it is that you have acquired much that is useful in the past.

"You are a very natural person; your Spiritualism is a refined naturalism, and you pass with ease from one to the other, loving, as you do, both.

"You are a marked elementist. Grasping there, you form a basis of thought, and build on it with ease and elegance, and with naturalness.

"Your constructive powers, so far as the mind is concerned, are excellent. With age you can be grave; with the young you can be gay; with scholars you are quiet, and attentively listen; with charlatans you are silent, leaning to contempt.

"Your trials have been varied and numerous, and sometimes seem to have taken a ludicrous aspect, so that you laugh at yourself when you see where you have been, what you have done and have said. At times you seem to yourself to be two persons in one.

"You are mightiest in a battle for the right. If others are injured in thought or deed, you are indignant, and stand firmly by the oppressed and injured, the maligned and the misrepresented. You prefer to be with the few who are in the right than with the many who are in the wrong.

"When you assume a position you maintain it with a strong mind and a warm heart. Loving truth for its own sake, you are willing to pay the highest price for it, but you will not sell it to secure wealth, honour, or worldly fame. You have been in positions where you have been tried in these directions. After all, your experience has been your best teacher.

"You can do small things, but you cannot descend to mean acts. Yours is what may be classed as a high-toned mind.

"It is now, and will be for the next five years, your mission to collect and distribute, but you will hold with tenacity the elements of knowledge with which you are made acquainted, and at the termination of the years named you will be impressed to condense and put your then maturer thoughts into a volume, and to distribute in that way.

"In the time named the public mind will be, more than now, awake to the advantages that must spring from an intelligent union of divers nations. You will be an aid in that great work, and you will give the world the numerous facts you have gathered having a bearing on that important subject; and when you shall feel that you need repose, and wish a permanent abiding place, you will be impressed to make the home you will need in the United States of America, and when you come to the special location you will know it, because in vision you will have seen it before.

"When you have returned to your native land it will be needful, for the accomplishment of certain determined-on purposes, that you spend, say, three months on the Continent. It is not permitted that the purposes be now named.

"Your motto should be, 'My Father worketh and I work; I and my Father are one.'"

The above delineation was given me by Mr. J. M. Spear, of 2210, Mount Vernon Street, Philadelphia, Pennsylvania, U.S.A. December 13th, 1874.

AMERICAN SCRAPS.

Dear Friend Burns,—This with greeting to yourself and the readers of your most useful paper, all of whom I am proud to call my friends. Little did I think, when I first saw public light in your establishment, the "Progressive Library and Spiritual Institution," and when I took up my card as its travelling representative, which card I still hold and use, little did I think that I should greet you from this side of the Atlantic, or have the pleasure of stating your labours, and their good results, to your—nay, our—American co-workers. However, such has been my lot. I look back with pleasure to those days of my first beginnings when the tender plant of my mediumship was surely nurtured under your fostering assistance.

The more we see of men, and the greater the number of thoughts we come in contact with, the better it is for us. Many matters that I entertained "views" upon have assumed different complexions since my sojourn here, brief as it has been so far. But my present letter is not the place in which to pen these altered "views." I am taking notes, and intend embodying them in proper form for oral presentation on my return next summer.

At the time I write this I am in one of the finest cities in the Union. It is also an important Atlantic sea-port, situated on the Delaware River, about sixty miles from the ocean. It is in the State of Pennsylvania, and is known as the "Quaker city," otherwise the City of Philadelphia. So rapid has been its increase in size and population, that now the "city" includes the "country" as well. It is thus over twenty-one miles long by fourteen miles broad. It is laid out, as near as can be, due north and south by east and west. The streets run at right angles. It is, indeed, a beautiful city, and would well repay anyone for visiting it. The population is 800,000, and it has upwards of 100,000 houses. Spiritualism flourishes healthily here. There are some dozen or more mediums permanently residing here, of various phases of mediumship. They find full employment, so great is the desire to see, hear, and know on the part of the public.

The "First Society of Spiritualists," Henry T. Child, M.D., president, rent a very handsome hall, known as Lincoln Hall, holding regular meetings therein every Sunday morning and evening. The above-named hall is much larger than the Cleveland Hall, and is also much handsomer in appointments. I have, up to this time, spoken there two Sundays, or four times, two more Sundays still remaining to complete my month's engagement. Each evening the hall has had every seat occupied, many having to stand; and so great has been the satisfaction that my controls have given, that I am re-engaged for the month of June next year. A better gauge of satisfaction than a re-engagement cannot be found. To-night I hold a public meeting—like my old ones on Friday evenings, under your presidency—for the purpose of answering questions, meetings of a similar character that I held last month in Baltimore being highly appreciated.

Permit me here a few words in respect to my late Baltimore engagement. It was in all matters a complete success; the lectures were well received, the audiences increased every Sunday, and at their conclusion a most hearty wish was expressed on all sides that I would make an effort to revisit Baltimore previous to leaving the country. I was quite sorry to leave my warm-hearted Baltimore friends, for I had been treated in the most generous manner by one and all. Your representative took occasion, at his farewell meeting in the above city, to bring before the Baltimoreans yourself, the institution, and the brave little paper I am writing this for.

Your readers will remember that Mr. and Mrs. Holmes, who were in England some time ago, have been residing in this city since the early part of last summer. It has been asserted that a spirit, calling herself "Katie King," has been materialising herself through the above mediums. Hon. Robert Dale Owen and Dr. Henry T. Child, as you will have read, have been most active in investigating this matter. Until lately these gentlemen believed the above-noted phenomenon to be genuine, but in this week's issues of the *Banner of Light* and the *Religio-Philosophical Journal* a letter is inserted over their joint signatures withdrawing their assurance entirely of the genuineness of the alleged phenomenon.

There seems but little doubt that there is grave reason for presuming that a great fraud has been perpetrated; and as the Spiritualists of this city have become acquainted with a certain event in connection with the Holmeses in England, confidence in them has been thus greatly shaken. I may say that the gentleman involved—in fact, their victim—wrote to Dr. Child last summer, informing him of the full particulars, which are as well known, I presume, to you, as to many others, at home.

The *Philadelphia Evening Star*, speaking of the matter says:—"The 'Katie-King' humbug has at last exploded, and those who were sold by Mr. and Mrs. Holmes will now be able to sit down and reflect upon the subject a little more calmly than they did before giving credence to such an egregious imposition. Robert Dale Owen, one of the shining lights in the ranks of Spiritualism, announces the withdrawal of his confidence in the genuineness of the manifestations, and Henry T. Child, M.D., of this city, who took such deep interest in the subject, gave notice in the *Banner of Light* that he 'will no longer receive applications connected with the seances of Mr. and Mrs. Holmes, the manifestations being unsatisfactory.'"

"A more preposterous humbug was never attempted to be imposed upon a community, and it is to the credit of Mr. Owen and Dr. Child, both being authorities in Spiritualism, that they have thus frankly exposed the imposition."

While I have been here I have had the pleasure of attending a couple of the sessions of the Philadelphia Radical Club, and a most interesting affair it is. Real live thought, and some of it strangely unfamiliar to the English ear and mind,—woman's suffrage, finance, prison reform, and Indian reform are among the various matters discussed. It is purely a voluntary affair, no rules, save one person to speak at a time; no officials, no constitution to sign, but all members while there, and all free to lay down their membership when they go out. Mrs. Elizabeth Cady Stanton delivered a very interesting address on one occasion; and yesterday Mrs. Lillie Deverau Blake read a paper advocating a reformation of the Jury laws. That veteran labourer, John Murray Spear, is always to be found at these meetings, with Mrs. Spear also, each of them taking an active part in all reformatory measures.

I must not omit to mention that I have a very agreeable travelling companion in the person of my good friend Robert Cooper, Esq., of Eastbourne, who will, all being well, accompany me during the remainder of my tour. Mr. Cooper gave a brief lecture last Sunday afternoon on "The Early Condition of English Spiritualism." His address was most excellent, and was received with much pleasure by a crowded audience.

Should you accord me permission to write you an occasional article for your columns, I shall be glad to do so, I would then give you more detailed information concerning matters here.

The bright little MEDIUM comes regularly to hand, and I peruse its contents with interest and pleasure. I am glad to say that everywhere I am received with the utmost respect and kindness, but still, with all that, I feel "there is no place like home."

With fraternal regards to yourself and your readers, I am, yours in the cause,
J. J. MONSE, I.O.G.T., T.R.S.I.
Philadelphia, U.S., December 17th, 1874.

Spiritual Cosmology.

PART I.—DYNAMICS.

FINE RAIMENT.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,
SUNDAY EVENING, JAN. 3RD, 1875.

INVOCATION.

Our Father! Within Thy presence, which is the human heart made strong and glad by Thee; within Thy temple, which is the human spirit; whose altar is for ever enkindled with the flame of light and love; before the shrine of perfect truth, whereunto angels and archangels bend and seraphim attune their hymns of praise; before many a shrine made perfect by long suffering and prayers and adorations, the human spirit abides; we would worship Thee to-night within the hallowed retreat of Thine own spirit, the temple fashioned by Thine own hand. Before the shrine whereon Thou hast kindled the flames of living truth be our offerings all of loveliness. We would bring Thee praises, thanksgivings, and rejoicings, the uplifting songs of praise and the love that goeth out from soul to soul, making glad the hearts that are in misery and woe. O Father, God! Thy children would worship Thee, not alone in words and hymned utterances of praise, but with each thought that, like sweet incense, floateth up from the charmed altar of the spirit; with every deed and word of daily life that minister to the principles or comfort of Thy creatures; by all daily walk and converse, by all thoughts of loveliness and praise, until the air is filled with the manifold offerings, and angels and winged messengers bear them to the circles of angelic light. O Father, God! be our judgments enlightened, our minds uplifted, our thoughts inspired to teach the truth that shall reach the innermost heart, so that the outer may be blended with the glory and the spirit of Thy praise. Abide with us for evermore. Amen.

QUESTIONS AND ANSWERS.

Q. 1. Do Mrs. Tappan's guides consider pure wine (such as the light wines of France and Germany) injurious, if taken in moderation, by one whose ancestors have been accustomed to use stimulants of this character for generations past?—A. We consider that anything containing alcoholic stimulants is injurious, and only to be used as a *derrière ressource*. Undoubtedly, the light wines of France and Germany, and native wines of other countries, contain less of this alcoholic stimulus than many other wines and beverages. When one's ancestors have been accustomed to partake of alcoholic drinks or wines and beverages, they may have imparted a taste that is hereditary, and a tendency that requires careful treatment like any other disease, and should be treated as a disease.

Q. 2. In speaking of the electrical and magnetic state of our bodies, can you inform me whether there is any instrument or apparatus made that can be used to tell, to some extent, which state a person is in at any time they choose to know; and if there are not such, is it not probable there soon will be?—A. There are no instruments of sufficiently fine sensitiveness to test the electric or magnetic condition of the human system, since it is much finer than any condition of electricity or galvanism manufactured by the batteries now in use; but, undoubtedly, as science advances, and as the human system becomes more and more sensitive, and these instruments become necessary, there will be distinct instruments to ascertain the degree of electric or magnetic state in the system. There is a guide however. If, on applying the magnetic or electric battery, the shock is such as to produce a degree of ner-

vousness or excitability not before experienced, then the person is in an electric condition, and should never receive such shock. If, on the other hand, the person on taking hold of the battery receives a healthy stimulus, he is in a magnetic condition and requires such electricity, although electricity thus generated is not so beneficial as that imparted by the magnetiser.

Q. 3. In last Sunday's discourse it was stated that children should be allowed to "determine the kind of food they will eat." The experience of the questioner is that some children would choose to eat meat *only* (no bread, or vegetables), some only sweets. Ought this choice to be allowed, even supposing the parent governing them as to quantity?—A. Where the child manifests a degree of appetite that is morbid in any one direction it certainly should not be encouraged. What was intended in the lecture on Sunday week was to say that nature generally determines when there is a special antipathy towards any particular kind of food, as nature also, when unbiassed, determines the kinds of food that are healthful. Undoubtedly a child that has a great craving for much meat must require that meat under certain conditions; but if the appetite continues morbid it should be restrained, like every other morbid faculty.

Q. 4. Mrs. Tappan stated that "that tendency of modern thought which would wrest from its sanctity the special home for the special child, makes of humanity that which is less than the beast." Is not the "special" home of children the home and school of the parents also? And is not the tendency of modern thought to think it the fashion to send children to boarding-schools, where their parents seldom see them? Is this, then, "less than the beast"? for the beasts teach their offspring, and send none "a-boarding out." Or does Mrs. Tappan mean that the parents who are incapable of morally training their offspring are less than the beasts and should not have married, seeing they were incapable of morally training? Or is it "less than the beast" and wicked for parents who, being capable of morally training their offspring, yet depute that "special home" duty and "special" and sacred office to a stranger?—A. We will refer the questioner to the lecture on that subject.

Q. 5. If from human testimony we accept the life of Jesus as true historically, and if human testimony is reliable in proving facts, then, since the majority of Christ's disciples testify that Jesus was and claimed to be none other than "the Everlasting Father" and "Prince of Peace," foretold by Prophets, even Immanuel God with us (as the herald angels sang), are we, then, to be sure Jesus was God, seeing every one of the Apostles, and especially John (whom Jesus sat nearest to) assure us Jesus was God ("A just God and a Saviour," as said the Prophet before)? But if in the opinion of the spirit-guide Jesus was in error in thinking himself to be the Lord, is not that error inconsistent with the high position the spirit-guide put Jesus as a wise and reliable Teacher for the epoch which the spirit-guide stated Jesus had been sent to inaugurate? Was the Christian epoch or dispensation inaugurated in this grave error and misunderstanding? The spirit-guide believes the Scriptures to be true Revelation from the Lord. Does he, then, consider the prophecy concerning Christ true which states that he (Christ) would be the Everlasting Father Himself, even God manifest in the flesh? and the risen Saviour, as Thomas called him and worshipped as his Lord and God? for all the Apostles worshipped Him.—A. This question relates to last Sunday's lecture, which is not connected with those given in the present series. However, the questioner is undoubtedly in great mental confusion on the whole subject, since the lecture of last Sunday was distinct and concise in placing Jesus in the highest position of a spiritual teacher of any whom the earth has known; that he claimed for himself no other position, did not claim to be God manifest in the flesh, did not claim to be the Father, but to work through the Father, and by His influence and power. We refer the questioner to the words recorded, which of course form the principal history upon which the foundation of the Christian religion is based. What the disciples afterwards thought of and claimed for Jesus, as taught by Paul and many who had borrowed from the ancient Scriptures the material—the material idea of Christ Incarnate—does not rest, of course, in the Founder of Christianity. We leave the questioner in the hands of the record itself, and would also refer him to the lecture given last Sunday evening, as furnishing our opinion on the subject.

ADDRESS.

The text from which we have taken the lesson this evening that applies most especially to the subject, would prevent man from exercising the physical reason and provision for the morrow that, undoubtedly, man in the present generation requires to exercise; but if we take the spiritual signification of the term, and remember that the "lilies of the field," though they do not toil as men toil, still do work in the fulfilment of their highest office, we shall find that from the time the germ is planted until the full flower is presented to the atmosphere and light, the minute shuttles of chemical life are flying to and fro, weaving the fibre of the lily that afterwards expands into life; we shall find that the spirit within the bulb calls to itself the rays of light, the atoms, the atmosphere, the subtle properties, and makes within its own minute laboratory the fine raiment that the lily is to wear. We shall find that this must all be done in darkness, before the rays of light can penetrate beneath the soil, that some process must go on wherein the infinitesimal particles, like so many little mechanics, are at work, weaving away and preparing the life of the future flower.

The spiritual signification is, that of course those who are chosen

for a special work; and go forth into the world endowed with the faculty, must not be troubled first about the external means, or they will never go; but with abundant faith and abundant sympathy must be sustained, while the matter of food and raiment will undoubtedly be provided.

But in the course to which this lecture belongs, I design to introduce the subject of raiment, more especially to show the magnetic, electric, and life-giving properties that are not only contained in the air and in the body that is your external raiment, but also in the more outer covering or raiment with which you clothe your bodies. As the body is the raiment of the spirit, so is clothing the raiment of the body, and should supplement its wants, as in a high state of culture and development the body will perfectly express what the spirit desires in its earthly life and experience, having no more of physical life than is requisite, and no less of physical life than is needful, having no superabundance of adipose matter to carry around, and no lack of vitalising force; as the body becomes the perfected raiment of the spirit, so the clothing with which humanity arrays the body will express and typify and supply the need and wish of the human frame, doing no more and no less than is absolutely required for that purpose.

Undoubtedly the thought that shapes human society, and has caused the advancement of human culture and enlightenment, has exhibited itself more in dress and clothing than in any other one direction. You must remember that in the ancient days clothing was symbolic, that every office and every distinctive functionary had the peculiar kind of garment that was considered typical of the function performed; and you will also recollect that in all times great importance has been attached to certain kinds of raiment for certain special occasions. How much this may have to do with the genuine requirements of the human system may be perhaps a subject of much question; but that mankind, when prepared through the ability or knowledge to do so, generally shapes the clothing and habitation to their need, is almost a historical fact; and so it comes to be a fact that with different kinds of raiment the different associations of the mind and spiritual needs are in some manner provided for and supplied.

But what I desire to impress upon the mind is that each kind of temperament, so far as circumstances will allow, requires certain kinds of raiment, and that it is just as much a mistake to clothe all persons alike as it is to feed or educate them all alike; that it is quite impossible for the same kind of raiment to keep two different and opposite temperaments comfortable and warm, and that with the study of these thoughts many persons may be freed from disease that now suffer because of not understanding them.

A person of negative susceptible temperament should never be arrayed in silk, since it prevents the acceptance of those elements of atmosphere that are required to sustain life, and forms a barrier around individuals against the admission of every vitalising element that is needful. A person of vigorous magnetic temperament having too much of caloric should not be arrayed in wool, or garments that contain a great amount of it, because this generates also an undue proportion of magnetism in the system. The cotton plant that now enters so largely into the fabrics of the world is a neutral, being either magnetic or electric according to the tissue or fineness of the fabric, according as it is released from its original or primitive condition. Hence it forms a kind of neutral raiment that may be worn by persons that combine the two extreme temperaments. If in any garment you discover that you feel oppressed and weighed down by it, that is a sure indication that the garment does not belong to you, and that you may have one, though perhaps less expensive or luxurious, that will supply your physical requirements. I would also state that the usual custom of arraying all temperaments in similar colours, and applying the same fabrics to all kinds of distinct temperaments in the manufacture of clothing, makes of humanity a race of automatons. I would much prefer that the ancient systems of individuality and perhaps gorgeousness should be adapted to the single line of regulation that is adopted for all modern masculine raiment; not that it is inconvenient, for convenience is not always healthful, but the various hues and shades that are provided in raiment should correspond to and be adapted to the individual that wears them. You will remember that the ancients wore flowing robes with the outlines of artistic forms and lines, not of angles, but of curves; you will remember that all these kinds of raiment were symbolic of the various tribes or peoples to which they belonged; and undoubtedly among the primitive nations of the earth and among the Orientals those garments were adopted instinctively that belonged to the especial needs and requirements of individuals and of races. The gorgeousness of the Orientals, the peculiar love of splendour that belongs to the tropical regions, the more sombre hues of the northern countries and climes are not simply the result of accident, but of that tendency in nature to adapt itself to the needs and requirements of peoples. As there is a particular property in wool, in the fibre of silk, and in the cotton, so there are particular properties conveyed in the different kinds of preparation of these articles. Some persons could wear the silk in its almost unprepared state; others require that it shall be finely spun, and perhaps you will remember the princess in the fairy tale who could not sleep upon the rumpled roseleaf. Perhaps some persons of fine nervous organisation cannot be weighed down with the heavier fabrics that are requisite for their organisation.

It would be well to study these things in climates where fevers abound. It is a favourite tradition of the nurses to heap up the beds with woollen blankets, in order that the fever may be allowed to depart by perspiration; but an innovation must be adopted in

cases of strongly sensitive and electric temperaments, or the result of this over-heating would be to destroy the nervous fibre entirely. Cool air, abundance of pure water—anything that is a change, and that will allow the infinitesimal particles or animalcules to depart, is the specific almost for the kind of disease that is generally attempted to be slain by too much caloric. So the ordinary raiment of the human system should be subjected to the severest scrutiny; and not only the severest scrutiny, but every portion of impurity that through the usual perspiration or action of nature and atomic particles on the surface of the body permeates or may in any way remain within the raiment, should be, either by fire or air, consumed. There should be no such thing as a return to the original clothing, or the clothing that was worn yesterday in its then condition; and those who do not, by careful attention to these laws, see to it that the clothing is renovated every day, engender within their systems disease that perhaps cannot be rejected. You would not think of continuing to breathe the same atmosphere for twenty-four hours. You would not think of absorbing into your system any possible impurity of vapour or poisonous gas that can be evaded. Yet clothing retains the magnetism of the human body longer than air, longer than any other attendant circumstance or property that surrounds the human form. And not only should you be careful, but in arraying children and in wrapping up babes there should be the utmost care that they are not overlaid and oppressed with clothing. There should be nothing to impair or impede the proper action of the human system, and he who wraps up the babe in gold-foil because of the fineness of the gold would perform an act of madness, since all possible atmospheric circulation would immediately be destroyed. So he who wraps up either himself or the child in that which prevents the suitable action or circulation of the vital forces commits an act of suicide or murder.

You will often find yourselves exhausted in a long walk without any adequate cause. Very likely your clothing is improper. You will often find yourselves arrayed in the heaviest clothing, yet shuddering with cold, because you have not the right kind of clothing. You will often find in summer you are arrayed in garments you have adapted to the season, and yet you feel uncomfortable; and in the winter time you endeavour to conform to seasonable clothing, and yet you find yourselves also uncomfortable. Persons of magnetic temperament should never wear those heavy garments that are usually considered so requisite, especially in the winter season, but should combine with lightness the proper electric qualities, having each garment lined with silk, which would cause more heat and less of weight, and make the body free for its circulation and activity. Persons of electric and negative temperaments should not wear silk at all, in the winter time especially, but should wear those finer woollen fabrics that are not heavy, and that give to the system strength and vitality through the magnetic forces.

I do not intend specifically to point out to each one the needs of their systems, but to show that raiment, not only in its quality but in its colour and in its fabric, forms an essential feature of the vitalising and health-giving property of life.

I now come to those luxuries which are considered such, and of course are such—the properties that are imparted by colours and by precious gems. Colour is in itself either magnetic or electric; and where some temperaments can and ought to wear violet and others blue, there are those who should not attempt to wear those colours, because they do not give the requisite properties. As the rays of light act upon the surface of the clothing, so to a great extent will be the vitality or the lack of vitality which the system receives. You will remember that black sometimes makes you feel exceedingly uncomfortable. It is the colour of shadows, of nothing. It really belongs to that condition of existence which is a state of sleep or death. But if it is adopted in your country for convenience, so I would recommend that it only be worn when absolutely necessary. I consider that those persons who are in a condition to require the shadowy raiment of this exceeding sombre hue, shut themselves out from all possible approach of the life-giving rays of the sun. Black never absorbs or allows to be retained one vitalising property from the sunlight, but repels it, and therefore when wearing it you will remain precisely in the same condition, as far as the surfaces of your bodies are concerned, as though you had not been in the sunlight. On the contrary, violet and blue each impart their peculiar and life-giving properties. Of course these shades must be worn in a modified degree, and of course taste and convenience must be studied; and whosoever is suffering from exceeding debility of nervous temperament, or nervous disease, would do well to try the effect of raiment that has the hue of the violet, and they will perceive that the life-giving properties absorbed from the light in that colour will impart health. It might be tried with reference to the glass in the room you inhabit. It might be tried in other ways; but the clothing, being worn constantly, is a much easier way of ascertaining its properties. Others should wear blue only, since the mingling of the red with the blue to make the violet causes too great an amount of electricity and heat. Others should only wear green, since green imparts rest and gives to the system a tranquillity that can only be obtained when that colour is absorbed by the rays of light. I give these simply as instances.

I will also state that the ancients derived special thought and knowledge from certain properties contained in minerals, in precious stones, in the higher crystallised forms of the gems, of the

(Continued on page 23.)

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.

Two copies " " 4d. " 17s. 4d.

Three " " 5d. " £1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1d. each per week, per 6s. 6d. per year.

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 8, 1875.

MR. J. J. MORSE.

An event, the accomplishment of which we have long promised ourselves and the readers of the MEDIUM, has been achieved this week. We allude to the engraving of Mr. Morse which occupies our first page. The narrative which accompanies it, though very interesting and true, is far from being exhaustive. To have done justice to the theme would have required a volume. There is nothing so instructive in Spiritualism as personal experience, especially in the development and work of mediums. Much of what has occurred to Mr. Morse has already appeared in the MEDIUM; but the inner workings of mediumship are far more instructive than the results. We had many opportunities of observing the process of spirit-communion in Mr. Morse's case. He came to us when but partially developed, and we struggled together for material objects, and to carry on the work of the spirit. Many of these were dark days, full of sickness, pain, and disappointment; but the beautiful sun of spiritual aid shone brightly behind the clouds, which, instead of gathering in darker forms, have gradually cleared away. Mr. Morse was engaged as a clerk in the publishing department at the Spiritual Institution; but business was at all times made subservient to mediumship. We saw that Mr. Morse's sphere of usefulness did not lie in the details of bookselling; and most of the time he suffered much in health from development, and having to sit frequently in boisterous circles, which sometimes prostrated him for days. The emoluments of his position were not heavy, but they afforded him a basis of existence, and employer and employed may not even now agree exactly as to which made the greatest sacrifice in this matter. Circumstances rendered Mr. Morse's attendance so irregular at times that but few situations could have adapted arrangements to suit. Many days the weariness and lassitude would be so great that the spirits would control him, and unconsciously to himself he would walk into the inner office and recuperate in the trance for hours. Our object was to promote Mr. Morse's mediumship all we could, and every influence was used to introduce him to sitters. He had also favourable opportunities for meeting with patrons and obtaining engagements. In this way the resources which could not be wrung from business were supplemented by that which gradually opened out a professional career of infinitely more importance than the routine duties of a bookshop.

The first seances at the Institution were rather informal. The mediumship was not wholly reliable, and the audiences were at times unruly and insolent. Patience and tact intensified the controls at each sitting. The entranced medium had always the same protector by his side, firm and faithful, explaining difficulties, defending points, and keeping order. Many a hard battle was fought and victory won which the unconscious medium knows nothing of at this day. Between the chairman and Mr. Morse's guides there was always the clearest understanding. A kind of mental sympathy prevailed which gave a harmony and unique character to the proceedings. It is probable that the active mental habits of Mr. Morse's associate at these seances being so fully in sympathy with him, tended much to influence his development, and actuate the style of thought and expression. On some occasions the "Strolling Player" for a joke would present long extracts of unwritten lectures of the chairman, almost *verbatim*, and which the medium had never heard. In philosophical principles Mr. Morse's guides were in good harmony with the general tenor of teaching which characterises the Spiritual Institution, viz., an uncompromising Spiritualism standing upon the basis of fact and reason alone. We have before us now the notes of the last seance which Mr. Morse held at the Spiritual Institution, date March 20th, 1873. On that occasion "Tien" gave a staunch deliverance on theological matters, which we hope to publish at a convenient time.

Mr. Morse is fond of mental improvement. He reads eagerly, and to this love of culture may be attributed much of his eminence as a medium. It is a harmful superstition to suppose that a state of ignorance is favourable to mediumship. At one of Mr. Burns's phrenological seances, Mr. Morse came forward for manipulation. The intellect is characterised by a superior development of the

reflective and literary faculties. The perceptive are subordinate, so that the control of the spirits is more distinguished for ratiocinative processes and an understanding of facts than the bare statement of them. Veneration, hope, and spirituality are not large, particularly veneration. Self-esteem, firmness, and love of approbation are large, which enable the possessor to bring himself favourably before the public, and seize all opportunities for adding to the importance of his personal position. Secretiveness in the back part of the organ is large, giving the power to evade attack and restrain those ideas which may not be adapted to the occasion.

Like most mediums, Mr. Morse is much influenced by those with whom he associates, and the phrenological features just noted enable him to turn the various and even opposite parties which constitute society to serve the purposes he has in view.

A HOLIDAY OBSERVANCE.

On the evening of New Year's Day a very pleasant party assembled at the Spiritual Institution, consisting of the staff usually employed there, Madame Tasca and Miss D'Arcy, and the mediums who give sittings there—Mr. Herne and party, Miss Lottie Fowler, Messrs. Bastian and Taylor, and a few personal friends; Dr. Monck arrived at a late hour from Bristol. Madame Tasca furnished choice music, which was much appreciated. The evening was chiefly spent in games and harmless amusement, which was refreshing to all.

NEXT SUNDAY AT DOUGHTY HALL.

Mrs. Jackson will deliver an address, entitled "Sympathy," which she has lately given with so much satisfaction before a distinguished audience at Mrs. Makdougall Gregory's. It is said to be the best of the series, and altogether an able performance. The service commences at seven o'clock. Admission free. Doughty Hall is at 14, Bedford Row, which may be approached from Holborn by Brownlow Street, nearly opposite to Chancery Lane.

THE PUBLICATION OF "HUMAN NATURE,"

The state of the weather has been so unfavourable for printing photographs that the publication of *Human Nature* has been much delayed. All the subscribers have not been supplied with the December number. The sheets for January are awaiting the arrival of a delivery of photographs from M. Buguet, Paris. These have been expected for some time, and it is hoped they may come to hand at once and allow the readers to peruse the excellent matter with which the January number is filled.

THE CIRCULATION OF SPIRITUAL LITERATURE AT LIVERPOOL.

Since the commencement of the Sunday meetings at Islington Rooms, Liverpool, a bookstall has been established just within the entrance, loaded with a varied assortment of publications on Spiritualism. This important work has been carried on by Mr. John Chapman, assisted by Mr. Meredith. On Sunday last Mr. Chapman was so far restored to health that he was able to go down to the meetings and thank the regular attendants for their liberal support and co-operation in the work of extending a knowledge of Spiritualism through the literature during the last two years. By this means the cause has been very much extended. A large quantity of literature has been circulated. The visitors to the rooms have purchased liberally, and often taken duplicate copies of interesting works to send to friends at a distance, so that the cause has been made known over a very wide area from the existence of this bookstall. Mr. Chapman has been a liberal stock-keeper, never hesitating to lay out a few pounds to keep his stall in an attractive state. That this course has not been at all times profitable may be easily imagined, but no doubt Mr. Chapman has the satisfaction of knowing that for the loss incurred he has done much more good than if he had spent the money in any other way. On retiring from that field he introduced Mr. Coates, who will in future supply works on Spiritualism at the rooms and at his shop, 126, West Derby Road. Mr. Coates is an intelligent and energetic man, as well as an earnest Spiritualist, and no doubt will prove a worthy successor to Mr. Chapman in this important work.

When on the subject we may state that the MEDIUM is on sale every Friday morning at Mr. Metcalfe's, 65, Lime Street, Liverpool.

DR. MONCK'S ARRANGEMENTS.

There was a full attendance at Dr. Monck's public seance at the Institution last Wednesday evening, and the manifestations excited considerable interest. The raps under the woodwork of the floor in various parts of the room were very loud, as if produced by a hammer. The direct writing was obtained under test conditions in two different ways. One of the clergymen present received a test-communication from a deceased brother, who had by a private medium elsewhere promised to communicate through Dr. Monck that evening. Dr. Monck's next public light seance at the Institution will be at eight o'clock next Wednesday evening, January 13th. A few tickets, 5s. each, may be had not later than Tuesday, at 15, Southampton Row. On Monday and Tuesday, January 11th and 12th, from 11 a.m. till 3 p.m., Dr. Monck will receive friends for private seances at the Institution, and on Friday at his rooms, 2, Vernon Place, Bloomsbury Square. Applications for seances at private residences should be addressed to Vernon Place.

We have been asked to give some particulars of the exposure of the Holmeses at Philadelphia. We have had papers and private letters from America, from which we may extract next week.

Mrs. S. E. CROSSMAN, clairvoyant magnetic physician, Boston, writes: "My Indian chief 'Black Kettle,' that controls me, says I must come to your city, because he sees so many that are afflicted with cancer. He has given me a remedy that has never failed me here."

THE ANNUAL MEETING OF THE MARYLEBONE ASSOCIATION

Was held on Monday evening at the rooms of the Association, 6, Blandford Street. The two spacious parlours were thrown into one, and presented a particularly neat and comfortable appearance. There was a full attendance—every seat was occupied; but we missed familiar faces that had been wont to grace these social gatherings. Mr. T. L. Henly presided, and aided by the secretary, Mr. C. Hunt, who displayed his usual tact and good feeling, conducted the business in an efficient manner. Before the real business of the evening commenced a little time was spent in social and musical exercises, the latter duty being ably maintained by Miss Claxton, whose finished singing and graceful accompaniment were warmly applauded. Mr. Burns introduced Miss Chandos, professor of mesmerism, to the Association. Mr. Hunt accorded her a graceful welcome, in which the meeting heartily joined. The Report was received with great interest, and it was cordially adopted. The receipts during the year were £48 5s. 2d., and the expenditure £49 16s. 6d., leaving a small balance due to the treasurer. In the course of the year sixty seances and twenty discussions were held by the Association. Many of the seances were well attended by strangers and non-Spiritualists, as well as by those acquainted with the phenomena. Tests have been received; and if not convinced, some have been induced to think seriously on the subject. "The several mediums," says the report, "who have attended here, sometimes at great inconvenience, have been our life and light at these meetings. Among these may be mentioned Mrs. Friehold, Mrs. Priebe, Mr. Priebe, and others. This Committee and Society will always feel indebted to them for their labour of love." During the year one concert and one entertainment had been held, both of which were highly pleasing to those who attended, and resulted in substantial aid to the funds. "We have also held six or seven social meetings. These too have been enlivened by our friends and others. These meetings have been productive of much harmony and good feeling. We have not pleased everybody. That would be somewhat difficult." A quantity of Mediums and almanacs were distributed. Mrs. Tappan gave an oration at St. John's Wood, at which Dr. Sexton presided. "The lectures at the Hall of Progress were well attended, and great credit is due to the friends who worked and supported these meetings—Mrs. Maltby, Mrs. Byford, Mr. White, Mr. White, and others." Thanks were also accorded to the lecturers who laboured "without money and without price"—Messrs. Everitt, Harper, Burns, Pearce, Freeman, Hoskins, Bull, and others. The editors were also thanked for their reports.

After the reading of the report, officers were elected for the ensuing year. Mr. Hunt and Mr. Tilby had an equal number of votes for the secretaryship; the chairman gave his vote in favour of Mr. Hunt, who was used to the duties, and Mr. Tilby promised to afford such assistance as he could. Mr. F. Cowper was re-elected president and treasurer, and Mr. Maynard was retained in the useful post of librarian. He reported that 240 lendings had been issued during the year of books chiefly obtained from the Progressive Library, to which the Association subscribes £5 per annum. A committee of nine or ten members was also chosen, which concluded the business of the evening. Mr. Hunt gave notice of the lectures arranged for the month of January, an advertisement of which will be found in another column. It was also stated that the library would in future be located at these rooms, and that the periodicals would be kept on sale. The members came forward and renewed their subscriptions, 1s. per quarter, and several new names were added to the roll. During the evening Madame Tascas gave two of her exquisite performances on the piano. Miss D'Arcy gave a recitation with fine feeling. Mr. Cain made a speech setting forth that he was previously a secularist and was led to examine Spiritualism from attending the debate between Mr. Bradlaugh and Mr. Burns. Mr. Claxton gave a song, and Mr. Burns concluded the evening with an earnest speech, in which he defined Spiritualism in its individual and associative relationships.

The Marylebone friends give promise of useful work in the year thus so pleasantly entered upon.

BASTIAN AND TAYLOR'S CONTINENTAL TOUR.

Messrs. Bastian and Taylor re-opened their seances on Monday evening last, and showed by the results which took place that they had lost none of their extraordinary powers while they have been away on the continent. We understand that after leaving Holland they went to Brussels and stayed a week, giving five seances, the fourth one of which was a remarkably good one, several faces being seen and recognised in the light. The seances being all held in the same room, and the company nearly always the same every night, the conditions were such that the spirits were unusually powerful and showed their strength. Leaving Brussels, with many persons still anxious to witness the wonderful demonstrations and a desire of having them return, they went to Paris, arrangements having been made for four seances in that city.

Fulfilling their engagements they gave three circles to select companies at the private residences of prominent persons, giving great satisfaction, the manifestations in the light on the second evening being very fine. M. Leymarie of the *Revue Spirite*, who was present, we understand, will furnish a report of what he witnessed.

As many of the Spiritualists and investigators of London were absent from the city when Messrs. Bastian and Taylor were here in Autumn, now that they have returned, investigators had better avail themselves of the present opportunity of witnessing the wonderful gifts of these mediums, and go at once to their seances.

HELP FOR THE SUFFERING SHAKERS.

Mr. Burns has handed us the following post-card, which came addressed to him on the 6th January, 1875:—

Dear Sir,—I received last night yours with Mr. Wason's 21s. for the poor Shakers. I have acknowledged receipt to him. Am glad to see your active hand at work again.—Yours faithfully,
21, Francis Terrace, Victoria Park, E. A. GLENDINNING.
Further sums will be gladly received.

BIRMINGHAM, THURSDAY.—A developing circle for Spiritualists only is held at Miss Baker's, Ashbourne Place, St. Mark Street, at 8 o'clock. A good trance, healing, and clairvoyant medium.

MR. BURNS'S RESTORATION TO HEALTH BY SPIRIT AGENCY.

On Sunday evening I gave an address at Doughty Hall. Subject: "Beneficent Spiritualism, or some of the Personal Advantages to be Derived from Spirit-Communion." There was a moderately good audience, who did me the compliment of listening with apparent attention to a very imperfect utterance, as I found it difficult to get the brain to work freely, and when it was over I felt rather exhausted. At the close a request was made from various parts of the room that the particulars be published. There was no reporter present, so I respond to the desire for the facts in printed form by doing my best to supply a pen-and-ink version of my story.

The preliminary service was in accordance with the "order" given in last week's MEDIUM. Miss D'Arcy presided at the harmonium with her usual efficiency and fine feeling. The readings were the narrative of Naaman's cure by bathing in the Jordan, the account of the blind man whom Jesus restored to sight by anointing his eyes with clay and spittle and washing in the pool of Siloam, and an extract from the Arabula by A. J. Davis to the effect that true happiness cannot be attained by him who lives for self alone. The invocation was also from the Arabula—a beautiful chapter entitled "Let us return thanks."

This talk about my personal experiences in the matter of my late illness is far from being agreeable to me, and I only prevail upon myself to do it from a sense of duty and gratitude for the benefit I have received from those in spirit-life. After all it may be pride and selfishness which puts this restraint upon my feelings, for are we not all alike in our constitutions, our sufferings, desires, and needs? and if my pathway can in the slightest degree serve as a track for the guidance of others, why should I not afford it? The man who is reticent of facts and experiences is like the miser who hoards his gold and crops while his neighbours starve for want of bread. I have no gold to give, and if I retained to myself the blessings of a more valuable kind which have been bestowed upon me I would exceed the miser in selfishness. But the sacrifice is a severe one to some sensitive natures, more than they can overcome, and hence it is that the most valuable phases of Spiritualism never see the light of day. The external on-looker observes tables tip and spirits rap, talk, or materialise, and he vainly imagines that such things are the whole of spirit-communication, and he asks what is the use of it all? These phenomena are simply the knockings at the door of human consciousness. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The fellowship of the spirit can only be accorded to him who, hearing the demand for admittance, opens his mind to the stranger, who may be an angel thus entertained unawares.

To understand the scientific importance of any form of treatment, and to appreciate aright the gravity of any particular case, it is necessary that an enlightened opinion respecting the nature of disease, and a full knowledge of the state of the patient be acquired. The functions of the human organism may be divided into three classes—1. Nutrition; 2. Work; 3. Waste. The great purposes of life are carried out by the second class—work of body and work of brain. This work uses up nutriment and creates waste. Health means harmony of these functions—sufficient food well digested to sustain the work, sufficient work to exhaust the nutriment, and a due performance of the excretory functions to carry off the waste and refresh and recuperate the body. This is ease, health, harmony. Dis-ease or illness may be caused by too much or too little nutriment, too much or too little work, or too active or too sluggish a state of the excretory organs which carry off the waste. Disease, then, proceeds from various causes, and is open to different forms of treatment. The fasting and exercise which would be beneficial in one case would be highly improper in another, and the electrical hydropathic purging which would be advantageous to the full, gross habit of body, would be death to the negative, worn-out individual of an opposite tendency. There is, perhaps, only one remedy which is a panacea and of service in all cases, and that is vital magnetism. The mesmeriser or healing medium imparts an influence which regulates the nerve forces, harmonises the functions, and accordingly restores health, whatever may have been the cause of the inharmony.

During the last twenty years my temperament has undergone a great change. The positiveness which resulted from a full condition of the nutritive supply has been gradually toned down by the ascendancy of the brain capability, so that the remedies for inharmony or illness which availed once are hurtful now. On this account my recent experiences in health-getting have been contrary to my habits and opinions as hitherto held, which increases in importance the confidence which I had to repose in my spirit-physicians.

Disease in my case resulted from overwork of the brain and nervous system. On two former occasions I have been rescued from the grave by Mr. Perrin's mesmerism. This danger is not of my own seeking. I know as well as any man when I have done enough, and were it not for my knowledge of physiology and consequent ability to guide myself, I could not get through the work which I do. It is no use in telling me not to do this or not to do that. It must be done, or I must fail in my mission. The sailor on the broad expanse of ocean in a storm, the soldier on the field of battle, have no alternative but to float and fight as best they can, saving their lives if possible, but sacrificing them if necessary. The captain who would desert his ship to save his life would be considered a criminal according to the laws of nautical life, and the general who would turn his back on his foe through ignominious fear of suffering or death would be tried by his superiors and shot as a coward and a traitor to his cause. It is the same with all of us in civil life. It is only by the grandest heroism that the merchant, the manufacturer, the mechanic, or the labourer can carry their purposes through to a safe issue and promote the several objects they have in view. The poor father, the devoted mother, will sell their lives inch by inch that the children they love may be fed. This heroism is the grandly human quality which distinguishes the enlightened civilised from the abject savage. This island has been peopled with such spirits since before the dawn of history, and to that fact must be attributed the result that our tongue is becoming the language of the globe.

Of this genuine British quality I am not altogether deficient. My forefathers fought for the heritage of kings and won them against the

might of tyrants and the treachery and the malice of unpatriotic cowards. The course of patriotism and the form of martyrdom have wonderfully changed in 500 years, but the principle is the same. My deepest griefs and my keenest sufferings have arisen from the conventionalism and shortsightedness of those who advise a utilitarian selfishness and a compromise with the enemy rather than a bold and compact front of united pioneers for truth. It takes much resolution to continue on in an up-hill course when nearly all your comrades seek the comfortable paths that lead to the right and to the left; and no greater insult can be offered to the follower of truth and duty than to suggest that it would be a prudent course to avoid the difficulties which duty imposes, and for the truth present a fancy coloured substitute that the paltry article may command a sale in Vanity Fair.

During the last three years my position has increased in hardships. Work has augmented, operations have extended in magnitude, and increased means have been absolutely necessary. Without my taking credit for any special talent, except that of holding on, it will be granted that in the course of the year a good deal of thought-matter has to pass through my brain by tongue and by pen. In addition, an extensive business in a new line has to be managed, and untried schemes and projects have to be carried out to a successful issue. Then an untold amount of drudgery in the form of correspondence, conversation, committees, and details have to be got through, involving services that ought to be delegated to several competent individuals. But this is not all. The weary slave, however severely tasked, may retire to rest, sleep soundly, and get up refreshed and ready for his toil. It is quite different with the man on whose shoulders financial responsibilities rest. The work may be left behind, but the money matters go to bed with you. To-morrow your credit is at stake, and no possible means of sustaining it is open to the distracted mind; sleep is impossible, and if the other senses become sealed, it is only to consign the mind to the tortures of Mammon's hell, and visions of defeat and disaster distract the semi-slumbering brain. In the morning the brain is fevered, the stomach refuses food, the skin is hot and harsh, but the work must be done, or the ship goes to the bottom. Reader, did you ever miss receiving the MEDIUM one week since its commencement? The pulsations must continue, or life is extinct; and as the human soul struggles for its existence against maladies the most formidable, so does the spirit to carry out its purposes and volitions. I am not ashamed to say that many a time, during these few years, I have walked in the streets, with my hands in my pockets, and pictured to myself my condition—with no home to go to, and all my work and plans for the future scattered to the winds. Not that these plans are essential to my individual welfare, temporally considered, for I could make an easy and comfortable living any day; but the work of Spiritualism has been of more account to me than the means of life, or than life itself.

This slight picture of affairs will not astonish anyone, but by most be regarded as a necessary result of entering upon such a work unprovided with means. Nor in making these statements do I fear the consequence of injuring my credit. I commenced this work under a strong impression to do something, but I did not know by what means. I had no money, no credit, no possessions but the riches of the spirit and what the Creator gave me in my organisation. I name this to show that in the work of Spiritualism I did not rely on money, possessions, prospects, patronage, profits, or any other worldly sham, but on the truth alone. My motives were spiritual, my means were spiritual, and I made temporal accessories needful to carry out purposes—the servant, not the master. My body has been thus served. It may perish, but the spirit must not be disgraced by its weakness. The selfish stay-at-home, comfort-seeking, indulgence I have always despised, as every man must who would endeavour to lead a true life. And what have been the fruits of this policy? My brother Spiritualists may answer for themselves. It cannot be said that I have not succeeded. The plans brought out have been original and effective, and have all been accepted and work well. Even my enemies flatter me by a slavish imitation of those principles of action which have been passed through my brain from the superterrestrial promoters of the spiritual movement. It is, I believe, a fact that no other such agency as the Spiritual Institution has been brought into existence in this movement. It is true that much grander things have been achieved, but none of the same constitution so universally supported, and which has in its genesis and progress depended so little upon the merits of its material conditions.

Twelve years ago no one would have been sanguine enough to anticipate the progress which has characterised the Spiritual Institution, but the task has been the hardest that a man could set his face to in civilised society. I give myself no credit for entering upon it, for had I been able to foresee the hardship and narrow escapes for life that awaited me I would most certainly have tried my best to find another path in life. But I was the servant of others. I was not my own, and have had no more power to seek my comfort at the expense of this work than to turn round and forsake my wife and children.

It is necessary that all this should be told that the cause of my ill-health may be understood. Hard work in all the departments I have specified is a pleasure to me, for I do it as easily as a boy whistles a simple melody. It is this grinding poverty and pinching want of necessary means that wears out the nerve-force, and when the cares of maintaining a position amidst such difficulties is added to the intellectual and other forms of work the task becomes very heavy. The tax upon my continuous attention has been such that for two years and a half I have not been able to take a week's respite. When I might have been out of town, at the coast, from Saturday till Monday, Sunday duty, the pecuniary needs of Saturday, or entire absence of resources has kept me a prisoner. This course during the last six months, which have been unusually severe, very much deteriorated my health. The digestive function became greatly impaired, proper rest and recuperation could not be obtained, while the working facilities seemed better than ever. Thus, the will-power instead of the vital power kept the machine running, but at the expense of the main-spring.

Now for the special circumstances which I started to describe. On the Friday before I went to Halifax I had a sore throat, and was rather feverish; during the night I had no sleep. The fever became very high

and the throat worse. I had a wet pack, but it did not afford relief. In the morning I felt so ill that I feared I would not be able to go to Halifax. The spirits gave me a prescription which entirely removed the fever, and said I might then go to Halifax, but it would be better that I did not do so. I thought I was visited by a passing indisposition which a ride into the country air and new associations would dispel. Besides, I had a great desire to visit Halifax, and I had the prospect of collecting £20 in the north which I could not obtain in London. I left King's Cross at about three o'clock, and though it was a cold foggy day I experienced no chilliness. The trains were delayed on account of the fog, and I was an hour late in reaching my destination. The meeting was tired of waiting, but good-naturedly accepted my services, and examined publicly about twenty heads and fulfilled the programme, though it was with difficulty that I could speak as I had not been able to taste food all day. The comforts I received at Mr. Culpan's enabled me to get through two lectures on Sunday very well. On Monday I started to look up my ledger friends to see if I could obtain the necessary £20. On Tuesday I succeeded, and went on to the distant town, in which I had an engagement the fulfilment of which involved more than commercial honour. When I arrived all had been done for me, and after another night of wakefulness I started for home, longing for the relief which I expected from my spirit-guides and earthly friends. I arrived about six o'clock. Ropy phlegm flowed from the mouth. I could not swallow fluid except with great pain and difficulty, and when the attempt was made, the greater portion came back through the nostrils; my articulation was so difficult that my language could scarcely be understood. I could open the jaws only a little way, and could move the tongue only over four or five teeth in front. The gums were swelled over the teeth in places, and when the mouth was looked into, the cavity was very much filled up with swelling, which did not abate for several days.

These details are given that an estimate may be formed of the serious nature of the malady and the extent to which it had been allowed to go. As soon as I got home a communication was received from the spirits in writing, through the hand of the medium, in which it was stated that my recovery was certain if instructions were faithfully attended to, but that a few hours longer delay would put the case past all help. Full information was given for every necessary detail, which my dear ones thoroughly interpreted and faithfully carried out. I asked no questions, but quietly submitted, and it was a long time before I knew what had been communicated. I felt quite comfortable in my mind, and had neither care, fear, nor expectations. The first course prescribed was a bath, but the whole of the treatment necessary at that time was written out at one sitting. The bath was to be as hot as could be borne, as copious as the vessel would permit, and to contain the following ingredients:—

Bay salt;
Alum, pulverised;
Green tea, a strong infusion of;
Camphor, gum.

The tea was prepared by putting hot water on about two ounces of the tea and then pressing out the juice; the gum was put into hot water, the undissolved parts carefully strained out, and the camphorated water was added to the bath. I sat in this solution for about twenty minutes in a warm room, the bath being placed in front of a good fire. Two attendants poured the water with suitable vessels down the spine and the breast continually; as the bath became cool boiling water was added. This treatment had a marvellously soothing and comfortable effect. The contracted tissues, starved for days with enforced hunger and cold, became relaxed, the circulation was improved, and the cutaneous glands were stimulated and prepared for the work of excreting from the blood the disease-poison which loaded it. After being rubbed dry in a towel as large as a sheet—and no other form of towel should be used in bathing—I was subjected to the second process, which was a rubbing with the warm hand of my life-companion and nurse, the movements of the hands being from the head downwards. This was deemed so important by the spirit-guide, that it was repeated several times in that first communication. This rubbing was speedily followed by the application of an embrocation, which was all in readiness. It was thus combined:—

Oil of almonds, one tablespoonful;
Olive oil "
Spirits of wine "
Essence of thyme "
Essence of ginger "
Essence of myrrh, a small quantity.

The mixture was well shaken every time a little was poured from the bottle into the hand to apply to the body. Its effect upon the skin was both pleasant and helpful, gently stimulating the excretory ducts to do their work of blood purification. This rubbing being completed, the body was covered and the throat was attended to. A piece of calico was saturated with a fluid composed of—

Spirits of camphor, a small tablespoonful;
Oil of cabbage "
Essence of verbena "
Spirits of wine "

The throat was first well rubbed with this embrocation, and then the saturated bandage was applied, covered with flannel. This application produced a gentle biting sensation, and from the first was felt to grapple successfully with the deadly foe who had taken up his abode in the throat. The feet were now placed into strong mustard and water, as hot as it was possible to bear it, and at the same time the head was drenched in a combination of—

Eau de Cologne;
Olive oil;
Hot water,

Mrs. Burns being told to pass her fingers repeatedly through the roots of the hair. This first treatment was completed by the feet being wiped dry and I retired to bed.

This was on Wednesday night, November 25. Of what followed for the next four days and nights I have but a faint recollection. I had lucid times, mixed up with dreams and fancies, which were a faint sha-

dow of the exercises I engaged in during these periods of unconsciousness. It seemed as if the brain had given vent to the bitter tasks of years, which had eaten themselves into its very tissues. It was a painful unburdening to the solitary witness of these scenes, as they occurred night after night. All I can remember is a continuous fight; when I tried to be still and consign myself to sleep, I found that I could not draw my breath either way, and it was only by continuous fighting with fancies, and the activity it occasioned, that I could prevent this tendency to choke. I was happily quite unconscious of my danger. I fancied I had a series of tubes to the throat arranged in a circle, so that when I forced the phlegm from one, another revolved round and took its place. These fancies, ridiculous though they appear, may have an important bearing on the safety of a patient, who would probably be paralysed with fear were he aware of his danger, and thus the disease might triumph through his nervousness. The incessant activity also keeps up the circulation; and as it is all done unconsciously, it is like a medium impersonating in the trance, and may not be particularly exhausting to the vital powers.

There are further psychological considerations connected with delirium, on which I am able to afford some light. I am not a medium, am not subject to any of the phenomena, am not a clairvoyant or spirit-seer, but it was otherwise while in this "light-headed" state. I addressed spirits frequently, named them, described them so that they could be recognised, and shook hands with them. That this spirit-communication is a proven fact I am certain of, for my nurse is a seer, and as she sat on the other side of the room watching the scene, the spirits were as palpable to her as I was myself. She also saw the spirits as named and described, and when I advanced to shake hands she also saw them step forward and take my hand. These are matters connected with disease which the medical schools have not investigated, but I am of opinion that they are of the utmost importance. My spirit-friends were seen to manipulate me frequently, particularly after the system had been refreshed by a change of the bandages to the throat, or the application of the embrocation to the skin. Spirits may also have been useful in impressing the mind with fancies which prevented a realisation of the danger, and the necessary activity which some may regard as an evil was probably the result of a volition other than that of the exhausted patient. During the first night, when the symptoms became so violent as to indicate brain fever, the treatment prescribed was water applied to the head, and to the feet much hotter than the hand could bear. It was efficacious, and did not hurt the skin of the patient.

I need not go through all that took place, but may mention that the treatment above detailed was repeated frequently, with the exception of the bath. Soap and water were not to touch the body except when ordered. On Thursday I was impressed to write a letter for the MEDIUM, to which friends gave a kindly response. Mrs. Burns had to "make up" the MEDIUM in my room and prepare it for press. My instructions and remarks on that work were not altogether of a practical kind, as I understand. It was editing under a decided disadvantage.

Our spirit-guide prognosticated changes which generally took place at midnight, and the needful medications were always in readiness. On Thursday night to the throat was put the following poultice:—

Cinnamon, ground;
Ginger "
Mace "
Pepper, white, "
Clove, "
Mustard "

Mixed into a paste with olive oil. This produced warmth externally, and relieved the parts somewhat. The same ingredients were put into hot water as a bath for the feet. This treatment prevented the tendency to a relapse which was threatened. A new embrocation was also prescribed for the body:—

Olive oil, half a pint;
Quinine wine, a wineglassful;
Essence of rosemary, a tablespoonful;
Essence of thyme "
Essence of bergamot "
Essence of ginger "
Spirits of wine "
Spirits of camphor "

This was applied very frequently to the whole body, well rubbed in. I was also permitted to have a towel bath night and morning at this stage, with a towel dripping with warm water.

On Friday I was in a dull state, and knew little of what transpired. I understand I called for Mr. Perrin. He was sent for, and promptly came in the evening. Next day he brought his battery, and passed the electric current through the body, and as much as possible through the part affected. This treatment was repeated on succeeding days, and with beneficial effect. On Friday the following tonic was prescribed for the skin:—

Almond oil,
Rosemary,
Spirits of wine,
Verbena,
Rosewater,
Thyme,
Bergamot.

Of each an equal quantity. This was applied frequently, and was of great service. After I got over the worst symptoms I used it thrice a day for a few days; since then I have used it morning and night. A very small quantity is well rubbed into the body, instead of a bath. While in the country I went to a Turkish bath, thinking that so much embrocation would have left the skin in a foul state. I was astonished to find that, though I perspired in a free and healthy manner, and cooled with an equable circulation, that almost no loose epidermis or suds came from the surface. This shows that these liniments not only kept the skin clean by stimulating its normal functions, but also produced a rapid recovery without any relapse or accident. From the very beginning, I never took cold though I was considerably exposed, and had two long railway journeys in inclement weather.

For the first four days I could swallow next to nothing. I expe-

rienced some thirst, but could not satisfy it. When I could take it, I was supplied with a tonic drink prepared from the following fruits:—

Orange,
Grapes,
Apple,
Prunes.
Lemon,
Almonds, sweet and bitter;
Tamarinds,

These were cut or bruised, placed into water, and boiled for several hours. The liquor was then carefully strained off, and kept in a cool place in bottles. A wineglassful was taken three times a day. One of the makings had a small quantity of quinine wine added.

As recovery set in the expectoration was very copious; huge masses of condensed matter came up, after which food could be taken; my appetite returned with a natural vigour, I rapidly increased in strength, and the throat symptoms continued to abate. After the first week I did a considerable amount of work, though I had not strength to walk down stairs. It was necessary that I should leave town to give the brain rest. On Friday, December 11th, I left Paddington at 9 a.m. for Paignton on Torbay, Devonshire. I returned on December 29th, and saw no snow all the time I was there. I was the guest of my much-respected friends Mr. and Mrs. Hicks, whose kindness, sympathy, and entertainment entirely diverted the current of my thoughts. I walked out when weather would permit, and in addition to a foot-bath of mustard and hot water at night, the embrocation to the body twice a day, and the bandage to the throat during the night, which I still continue, I had no other medicine except a somewhat liberal allowance of splendid Devonshire dairy produce, excellent brown bread, and fresh fish. I grew like a reed, and came home perhaps two stone heavier than when I was in the crisis. I now feel better than I have been for a year, but I am deficient in endurance. This improves daily, and with a fair chance I feel that I can be better than ever I was, and attain a maturer state of organic harmony and consequently spiritual power than I ever possessed.

Such is the story of my treatment by spirits and the beneficial results, all very imperfectly told. The same course would not cure everyone, but it did me; and like the man in Scripture, I can say, I was ill, now I am well, and that is the course I followed to obtain recovery. I do not know that it can be classed under any medical system. I took no drugs, if we except a trace of quinine wine in one tonic drink. I took no stimulants, for the alcohol used was applied to the outside of the body rather than the inside; no beef tea, chicken broth, steaks, or brandy. The whole of the efforts used were to balance the circulation, remove waste, and, in short, help the body to cure itself. The prescription of essences and oils is a noteworthy feature. For several years we have received such prescriptions from our spirit-friends, which have been uniformly successful, and that in most urgent cases. When they were first written through the hand of the medium, none of us knew that such things were in existence, and did not know whether the chemist could supply them till we made trial. The apothecary has often ejaculated an expression of wonderment as to the doctor who prescribes such combinations. The other day I bethought myself of the same question. I never asked it before, but was quite satisfied to know from experience that our doctor was good and wise, and could dispense with handles to his name, or even a name itself. The answer I got from the dear good spirit who communicates, and whom I playfully call the "Doctor's Boy," was that the real doctor lived in the country now called Italy long before Rome was built, and before written language was invented. It is impossible for him to communicate with earth direct. His instructions have to pass through several hands, and be translated into the form of thought peculiar to the intervening ages which connect his time and exalted position in spirit-life with ours. One of these links is a spirit of the same race as the ancient Persian, who controls Mr. Duguid, of Glasgow. This is how the spirit expressed it. The spirit who controls the medium belongs to the present century, and lived in Europe.

I could very much enlarge this department of my narrative, and tell of the visions we have had, of the bands of spirits belonging to various ages which lend their guiding influence to the work of the Spiritual Institution, and which gives its mission a character distinct from the superstitions of yesterday, which some Spiritualists recognise as a divine religion, and the grand source of spiritual teaching. The influences of the ages contradict such foolish assumptions, and for that purpose Spiritualism in its methods oversteps all systems so-called, either medical or eclesiastical, and builds upon the simple truth in nature as it was in the beginning and ever shall be.

Before dismissing the subject, it may be worthy of note that oils, spices, and fragrant extracts are frequently mentioned in the Bible and ancient works, and were held in high repute for application to the body in various countries in ancient times. The Spartans developed their athletes by exercises, accompanied with oils, &c., rubbed into the body. From my slight experience in the matter, under the teaching of our spirit-guides, I am convinced that there is a great gospel of health in these applications. Radical revolutions are foreshadowed. Alcohol and fat, instead of being put into the stomach as at present, will, in a properly modified form, be applied to the surface of the body. Stinking tobacco smoke is to be supplanted by fragrant essences. Then phlegm may be cast to the dogs; drunkenness will cease; cleanliness will be universal, and cosmetics, stimulants, and false appearances will not be required. Existing trades and professions will pass away, and new spheres of industry and skill will take their places.

Sin and salvation are symbolised in disease and recovery. Both are "sin," both are "disease." The salvation quackery in the world is much more poisonous than the medical quackery. The wily priests give a fictitious existence to "evils" of all kinds, and by the ignorance and superstition they foster render the murderous trade of the scientific poisoner a possibility. How grand the importance of teaching mankind the simple laws of their being!—No other Bible is required; no other salvation is necessary; no other religion is possible. It is the work of God, and to observe it is to be Godlike.

In conclusion, I record my grateful thanks to many friends for their kind acts and warm sympathies, expressed in many ways. The presents of fruit sent in should have been noted as part of the medical treatment. Three gentlemen forwarded money contributions, to enable me to go to the country. It is impossible for me to do justice to all this kindness; but the goodness which prompted it will feel satisfied with its own act, though inadequately balanced by my faulty thanks.

J. BRAX.

earth. This is not all superstition. Ancient alchemy discovered that many of the essential properties that are retained by the crystallising processes of nature are absolutely life-giving or life-destroying, and it was no fable that certain magnetic powers or properties could be conveyed that would have almost talismanic influence, when given under certain circumstances and by certain minds. There are persons who can never wear diamonds. Persons of strong electric or negative temperaments should never wear them, because the light that these stones absorb and reflect is of too positive a character, and injurious to a sensitive, nervous system. Such persons should wear opals or the turquoise, which are in themselves negative, containing no positive rays of crystallised light. The emerald is indicative of hope, and one who gazes upon its colour, or wears it upon the third finger of the left hand, will receive certain cheerfulness of thought and feeling that could not be imparted in any other way. To the particular quality of sapphire I attribute wisdom, since it retains and holds the special ray of light that conveys to the mind the thought of wisdom. There are other symbolic properties in stones, and in various precious metals, with which the earth abounds, that the human mind has almost by intuition ferreted out, but which are not properly distributed; and the difficulty is that people, instead of employing these things for their use, employ them for their fictitious value, and are only too glad to array themselves in splendour for the sake of splendour, without consulting the quality or property that is indicated by what they wear. As the pearl is symbolic of purity, or as the amber gives thought and quickens the electric powers of the mind, so every gem, and everything with which the earth abounds, is intended to convey a special life-giving message or property to man: and as every mineral in the large wondrous works of the world is now destined to fill its appointed use, so every gem used to symbolise a thought will also perform its specific function to man, and, instead of mouldering away in the treasuries of kings and princes, or serving as the decorations of power and ambition, will be employed in future ages for usefulness to man. The city of the New Jerusalem pictured by John, as revealed to him, is not so astonishing a picture, when you consider what it is possible for the earth to afford, when you consider that each one of the stones employed in the building of the New Jerusalem has a symbolic as well as an actual meaning and power. The talisman with which the ancients of the East used to impart disease, or send a spell of rest or healing power, was contained in none other than the thought that gave to each gem, or distilled from each plant, the poisonous or life-giving breath. And you may be no more surprised at the discovery of the elixir of life than at the discovery of the most subtle death-making poisons, since whatever nature contains in any one degree is absolutely contained in the opposite degree, and whatever is intended as a destructive agency has also by its side the antidote or healing agency.

It is customary, according to the rules of ancient laws, that there shall be suitable robes, so considered, for the offices of priest and lord, for the various systems of court life and etiquette. There are certain robes that are employed for certain occasions as symbolic of the time and the occasion. If those were used in a more individual sense, and each person allowed to dress in accordance with his or her individual needs, requirements, and tastes, I guarantee that you could distinctly tell the individual traits and character from the individual raiment as well as a spirit can tell by the light and shadow that surround the soul what its condition is. And as this would symbolise the individual, so would it supply to the individual the requisite life-sustaining properties. Even under the restraints of custom and the usages of social life you will find that each garment becomes gradually like its wearer, and you can often distinguish the individual by the coat, or discover the particular kind of man to which a certain garment belongs. If this be true in degree to-day, how much more shall it be true when you study the laws of life and health, that the raiment shapes itself to the time, the occasion, the individual, and the needs of the wearer. The time will come when the world shall wear only the garments that are needful for comfort; and remember that comfort is not only protection from heat or cold, but it applies to the mind as well. I would not take away from the world any one of the colours or shapes that are beautiful, but I would have them distributed and arranged so that the extreme exaggerations of modern fashion might be tempered with usefulness and the requirements of human life. I would have the raiment no more thought of after it is once provided than is the whiteness of its bloom thought of by the lily, or the colour of the rose boasted of by itself when it is in bloom. Each article of apparel, the surrounding of the individual, the external needs and requirements should be so shaped and in harmony as to give to the physical body the exact amount of vitalising life. As the raiment is the clothing of the individual, so is the house or dwelling the larger raiment, and should be made in its outline with the special view to covering, protecting, sheltering and defending the spirit that inhabits it.

As it is no disgrace to be a comely person, as it is considered a portion of the perfection of life to be full of health and vitality, as it is also considered necessary to appear in a new and well-arranged raiment, whatever the fabric may be, so the dwelling which forms the habitation of the spirit, while it is on earth, should be so shaped that every thought and feeling that centres there, and every requirement of the physical body shall be met and sustained. Dwellings should not be made prisons; they should not be made or converted into warehouses of merchandise; they should not be made stores or toy-shops, but the home should be the centre of what

the mind most admires, and the individual should be surrounded with that which he has created or aggregated together by thought or usefulness. The ancient homes of many gifted ones on earth were typical and symbolical of their minds; and many an artist's retreat, and many a laboratory of science has been an exact symbol of the mind that inhabited it. As it is true in the world of spirits that the dwelling is shaped by the thought of the individual, that its walls are adorned with beauty or imperfection, according to the deeds or thoughts of the mind, so the earthly dwelling should be, and is—disguise it with tinsel or gold as you may—the symbol of the mind that inhabits it. Gaudy drapery and glittering show ill conceal the poverty of mind and discomfort of those who revel more or less in external luxury, while certain indications of taste and comfort point to the general arrangement of the soul that inhabits the home for the sake of its usefulness and beauty, instead of making it the prison that many abodes of splendour are. I would have it in the world—and I think it will be so—that there shall be no individuals without a home; and there being no individuals without a home, each home, however lowly, shall be adorned with some creation of the highest thought of the individual that dwells there. The flowers that bloom upon the cottage window, or the few vines that climb above the door, indicate the aspiration of the thought within more than the towering palace or glittering dome, and the time will come when the thought of the world will be as much expended and as intent upon providing the adequate and requisite shelter as it now is upon endeavouring to kill time.

I believe that each individual life has the right not only to physical existence and bare food and cast-off clothing, but to food that is properly prepared, to clothing that is intended originally for the individual and none other, and to a home originally intended for the individual and none other. And when this individuality shall be cultivated by society, the religion of the world will blossom beneath the touch of mind as new the bodies of the higher spirits bloom beneath the arrangement of their thoughts and the perfection of their deeds. I do not typify an impossible paradise; I do not picture that which is like the Arcadian dream. It is to-day possible that each individual human being shall have requisite food and clothing and shelter, and that instead of the charnel-house there shall be homes and cottages for the lowly, and instead of glittering palaces suitable and comfortable abodes. I do not picture any impossibility. The amount that is squandered in useless philanthropy and charity, if wisely expended would give to each pauper an individual home, and would give to each family the means of expressing their particular individual wishes. I do not picture that which may come in the millennium, but which each one can help to come to-day, if the necessary amount of means expended by every individual were wisely and properly directed. I believe the favoured are the stewards of the Lord, and those who are unfortunate are permitted to be so that the higher virtues may not die out; and if kindness and charity and well-directed human sympathy were to act in harmony with the laws of nature, we should have no such sights of the thousands of human beings, born beneath the surface of the crowded cities where no ray of sunlight ever penetrated, living beneath the surface of the crowded cities where no ray of sunlight comes, and dying there, unconscious, save when they go out for beggary or crime, that the sunlight ever made a flower or caused a lily to grow. There are thousands of beings within this city to-night that never saw a lily, and would not know what it might mean if they should chance to see one blooming in the open air; and this because man with the headstrong speed and centre of selfishness revolves only upon the single pivot of the individual outward life, forgetting all the intermediate links that connect and unite him to humanity. If you have charity to bestow, deny yourselves some garment of luxury and bestow a new fabric upon the pauper or the beggar. They have a right to the first wearing of the raiment that should cover them. Your cast-off food and clothing does not suffice, nor your cast-off sympathy either; for, like worn-out garments, the right principles have been nipped away, and those to whom you give them would famish of such food. Fresh and warm and free with the vitality that is given from loom and from manufactory, fresh and warm and free from the oven give the bread; and give also sympathisingly the raiment, not after it has been worn over and over again, and like the worn-out lute, expended its melody. The fine raiment of earth is made for the earth's children, and they that have it in abundance must needs supply those that are less favoured.

I believe that beautiful homes and suitable apparel will not be the exception but the rule. I believe that poverty and crime engendered by lack of sunlight will cease when beautiful fields and flower-gardens meet the eye, instead of filth and want and degradation. I believe that the wisest government of earth will be that government that will see to it that all the untitled millions of acres in the wilderness are made the habitations of the poor, who shall then know what it is to see the grain ripening beneath the kindly rays of the sun and to see the lily bloom, being sure that though they take no thought for the morrow, they take to-day every atom of sunlight and air, and weave it into the fine raiment with which God has adorned the "lilies of the field."

POEM.

Complete and rounded is the year;
Earth has fulfilled her uttermost,
Left naught to hope and naught to fear,
And not one moment has been lost.

For lo! the purpling grapes were filled
With blood-red juice upon the vines:
And lo! the honey dew distilled
With which the nectar and the wines
Of life are fully pressed.

Complete and rounded is each hour
Like a full globe of sphered light,
With which eternity's great power
Is melted, merged into the night
Of the infinite, awful mind.
And lo! within each hour ye find
The perfect golden sands of time
Singing complete their golden chime.

Complete and rounded is each soul
When life fulfils its uttermost,
And the great sphere of God's control
Meets where you thought the chain was lost.
Link after link unwinds again
The thought that gave you joy or pain:
And lo! even as the rounded sphere,
Or the complete and perfect year,
Ye stand before God's soul.

Consider if the flowers bloom
And fade again in autumn time,
And if upon the dear one's tomb
Ye drop the flowers that in their prime
Fall off and perish one by one,
Ye think that then the life is done.
Ye cannot measure, by the span
Of human purpose, his great power;
Ye take a link, a broken leaf,
And then call that the chain or flower.

Complete and rounded as God's soul
Ye stand, when, at the last confessed
Before his mighty presence called
Ye are with golden beauty dressed,
And not one thought has been amiss,
And not one moment's time misspent,
But every pure and perfect bliss
Has to that beauty golden lent
The perfectness of life.

GOSWELL HALL SERVICES.

On Sunday evening last Mrs. Bullock, under the influence of her spirit-guides, delivered a lecture to an appreciative audience. Mr. Haxby presided, and, after the singing of a hymn and reading of a few verses from the Bible, introduced the medium, who rose and uttered a fervent prayer to "the God of all light and knowledge—the Great Shepherd of the sheep, yet mindful of the lambs of the flock who stand in special request, and need protection and support. Our Father, our God, we praise Thee, for Thou doest all things well, and wilt not suffer one little thing to be left undone. May thy children raise their song, and realise from whence their blessings come ere they pass into the spirit-world." Continuing, Mrs. Bullock said (the subject of the lecture being left to the spirit-guides): "We trust you will bear with us while we use this instrument. The subject we have to dwell upon to-night is 'Passing Events.'" The medium continued speaking on the subject for about forty minutes, referring to the many remarkable events in the course of life, and closed by wishing all "a happy new year," &c. Some instructions were given by the spirit-guide to Mr. Haxby, and the meeting closed with another hymn from the "Spiritual Lyre."

Mr. Demmon, who kindly presided at the organ, desires a few friends willing to assist in the singing to meet before service for practice. Service every Sunday evening at seven o'clock. Seats free. Collection made at the doors to defray expenses.

A CASE OF PSYCHOPATHIC HEALING.

The following letter has been handed to us for publication. It may be relied on as genuine:—

Dear Sir,—It gives me much pleasure to let you know that your brother, whom you so kindly sent, has given me what I so greatly needed—more strength. The extreme debility arising from my severe and long illness has now disappeared, and I can take a long walk on a fine day with comfort. My cough—wonderful to relate—has quite left me, and as the fogs of the last few days have not produced any unfavourable tendency, I hope to be able to weather the winter. There can be no doubt as to the great healing power possessed by your brother. He rubbed fresh life into me, and took the remaining dregs of disease from my lungs. I consider him to be especially capable of imparting that sound, healthy, physical strength which is so essential to recovery in cases where serious illness has reduced the stock of vitality to a minimum.

I intended to write before, but circumstances prevented, and the longer period that has elapsed since the treatment convinces me the more as to the permanent nature of the benefit.

In the deepest sympathy with you both in your efforts to alleviate the sufferings of humanity, I remain, yours sincerely,

Park Villa, Muswell Hill Park,

J. MATON HACKETT.

8th November, 1874.

To J. Ashman, Esq., Psychopathic Institution, 254, Marylebone Road, London.

BIRMINGHAM SECULARISM.—We do not call it Spiritualism, for as yet we do not know what it is. We have received the following from Mr. Reddalls to insert as an advertisement:—"Birmingham.—Seances are held every Sunday evening, after the lectures, at about 8.30 p.m., at the Secular Club, St. George's Hall. Extraordinary phenomena take place, see MEDIUM, Dec. 25. Admission 6d. each, to defray expenses." We insert it as "news," but prefer being favoured with some account of the proceedings before we advertise the meetings.

MISS KEEVES TO HER FRIENDS AND CORRESPONDENTS.

To the Editor.—Dear Sir,—During the past six years Miss Record and myself have been the willing servants of a very engaging public.

Independent of the weekly circle which has been held by us for three years on Wednesday evenings at our residence, at which scores of persons have been freely admitted, and the expense attending which we have gladly borne, our attendance at the homes of investigators for the purpose of giving tests or satisfying earnest inquiry, private sittings at our own house with those who would "know the truth," and engagements at public halls for the delivery of trances addresses, &c., have been added.

These services, which we have cheerfully rendered, have been all gratuitous, we never having received a penny even to cover travelling expenses, and oftentimes have been allowed to depart from our friends without an encouraging "Thank you."

This, Sir, as your own experience must have made you well aware, has been attended, at times, with great inconvenience, having to journey long distances in all kinds of weather, and that after late meetings, occasionally having to walk many miles before reaching home. The strain upon our vital energies (especially that of Miss Record) has been such as to weaken for days, and consequently rendering us incapable of the enjoyments of life in their fullness. It has also entailed upon us considerable expense, the item of postage alone, in reply to applications for our services, being itself very considerable.

These applications have of late become so numerous, and the tax upon our time and vitality so great, that we find it necessary to inform our friends that at all future engagements our travelling expenses must be paid. We are still as willing as hitherto to give our time and services for the benefit of Spiritualism; our circle will continue as usual, but when we are engaged away from our home, our necessary expenses must be met by the persons requiring our services. The reason for this is obvious, and I trust the matter will meet with the considerate attention of our friends and well-wishers. Hoping you will give this publicity, and apologising for presuming so long upon your valuable space, I remain, yours faithfully,

M. A. KEEVES.

80, Antill Road, Grove Road, North Bow, E., January 5, 1875.

"INVESTIGATOR" wishes to know whether there are any Spiritualists in Yarmouth or Norwich; if so, would they communicate with the Editor of the MEDIUM?

THE DALSTON ASSOCIATION has announced a *soirée* and ball for the 14th instant, at Luxembourg Hall, in commemoration of the fourth anniversary of the association. Particulars are given in our advertising columns.

LINTHWAITE.—Mr. J. Kitson, of Gawthorp, delivered two orations on Sunday last at this place. The afternoon subject was "The Bible and its Teachings," and in the evening it was "What think ye of Christ?" The latter subject was chosen by the audience. Both were handled in a masterly style. In the evening the audience was spellbound, and at the close could find no room for questions.—JOSEPH STUTCLIFFE, Ingfield Place, Linthwaite, January 6th, 1875.

A. DAVIS.—The *Echo* and other organs of illogical opinion have arrived at the sapient conclusion that because the Holmeses dressed up a young woman and had her to peep through a cabinet as a "materialised spirit," that therefore the phenomenon known as materialisation is not a fact. We recommend you to abandon "faith" in Spiritualism and everything else, and rely upon the few scraps of knowledge you may possess, adding to them as you may have opportunity. You may readily satisfy yourself that "materialisation" is a fact, and then of what use would be faith in reports respecting the Holmeses?

MR. COGMAN'S INSTITUTION.—A committee of East London Spiritualists have much pleasure in announcing that they intend holding a public *soirée* on behalf of the East London Spiritual Institution, 15, St. Peter's Road, Mile End Road, at the Amicable Hall, 304, Hackney Road, on Tuesday, January 12th, 1875. Tea on tables at six o'clock, entertainment to commence at seven. Tickets for the evening, one shilling; for the entertainment only, sixpence; may be had at the Spiritual Institution, 15, Southampton Row, W.C.; Mr. Cogman, 15, St. Peter's Road, E.; Mr. Young, Portland Street; Mr. Newman, 122, Jamaica Street; Mr. Allen, 184, St. George Street. Trams from Aldersgate Street, Goswell Road, Moorgate Street, and busses from the Bank pass the door every few minutes, fare 2d. Tram from Mile End Gate to Hackney Road, fare 1d.

TRANCE ADDRESSES BY J. J. MORSE.

What of the Dead? Price 1d.

The Phenomena of Death. Price 1d.

Heaven and Hell viewed in Relation to Modern Spiritualism. 1d.

Spiritualism as an Aid and Method of Human Progress. 1d.

Concerning the Spiritual World and what Men Know thereof. 1d.

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

THE QUARTERLY JOURNAL OF SCIENCE.

Edited by WILLIAM CROOKES, F.R.S., &c.

No. XLV., January, 1875, price 5s., contains—

- I. The Illuminated Disc of the Moon.
- II. Railway Accidents.
- III. Human Levitation; illustrating certain Historical Miracles.
- IV. The Boundary between Man and the Lower Animals.
- V. Science—her Claims, Position, and Duties.
- VI. The Spectroscope in its Application to Mint Assaying.

London: 3, Horseshoe Court, Ludgate Hill, E.C.

A Trustworthy and Active Spiritualist, aged 26, desires to meet with CHANGE OF EMPLOYMENT; the country preferred. Those who are in want of a reliable assistant in a mechanical or business capacity would do well to communicate. This notice is purposely written in an ambiguous style, that no one may be prevented from applying to whom the advertiser could render useful assistance.—Address, "Trusty and Handy," 15, Southampton Row, London, W.C.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM,

6, BLANDFORD STREET, BAKER STREET, W.

PRESIDENT AND TREASURER—MR. COWPER.

LIBRARIAN—MR. J. M. MAYNARD, 103, Lisson Grove.

SECRETARY—MR. C. HUNT, 6, Blandford Street, Baker Street, W.

LECTURES, SEANCES, &c.,

AS FOLLOWS:

On Wednesday, January 13th, Mr. JOSEPH CARTWRIGHT will deliver a Lecture, entitled, "SPIRITUALISM, AND THE REV. J. MAY OF SALTASH."

On Wednesday, January 20th, Mr. JOSEPH FREEMAN will deliver a Lecture, entitled, "UTILITY OF SPIRITUALISM."

On Wednesday, January 27th, Mr. C. W. PEARCE will deliver a Lecture, entitled, "Some of the Attributes and Characteristics of the Spiritual and Natural Man."

On Wednesday, February 3rd, Mr. JAMES BURNS, of the Spiritual Institution, will deliver a Lecture, entitled, "SPIRITUAL AND PROGRESSIVE THOUGHT IN THE WRITINGS OF ROBERT BURNS," illustrated by Readings from his Poems, in the Scottish Dialect.

To commence at eight o'clock. Admission free. Voluntary Contributions.

Any Books, Donations, &c., will be gratefully received, either by the Librarian or Secretary, as above.

Spiritualistic Literature, &c., sold at all meetings.

Seances on Tuesday and Friday Evenings, for Spiritualists and Investigators, several Mediums present.

Admission, Tuesdays 3d., Fridays 6d. To commence at eight o'clock.

MONTHLY SOCIAL MEETINGS.—Music, Songs, Recitations, &c. Admission free.

BENEFITS to be derived from Membership are:

The use of very excellent Books on the following subjects:—Psychology, Phrenology, Astronomy, Physiology, &c.; Participation in Social Meetings; also the use of Seance Rooms gratuitously two or three times in the month, &c.

Any person not feeling confidence in commencing circles themselves can be introduced to members of experience, who will arrange circles for them. It frequently happens that the best phenomena are evolved in investigators' own homes. A circle should not sit longer than two hours, nor oftener than twice a week.

Any respectable person, of whatever creed or belief, can become a member of this association, as it is quite unsectarian.

Subscription, 4s. per annum, payable quarterly.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM (Established A.D. 1870).—The Council beg to announce to the members and their friends, as well as Metropolitan Spiritualists, that arrangements have been made to commemorate the Fourth Anniversary of the establishment of the Association by a SOIREE D'ANTEE, at the LUXEMBOURG HALL (opposite Dalston Junction Station, North London Railway), on THURSDAY EVENING, January 14th, 1876. ALFRED E. LOVELL, Esq. (President of the Association), will preside. A first-class Tea, and Coffee, &c., will be provided during the evening. Vocal and Instrumental Music, interspersed with short congratulatory Addresses by influential Spiritualists and friends, will be contributed between Half-past Seven and Nine o'clock. Doors open at Six o'clock, dancing to commence at Nine o'clock. M.C., Mr. BISHOP. An efficient Band will be in attendance. A number of Paintings, Writings, Drawings, Photographs of eminent English and Foreign Spiritualists, specimens of Spirit Photography, Literature, Crystals, &c., will be exhibited during the evening.

TICKETS OF ADMISSION:—

	Members of the Association.	
	s. d.	s. d.
Single Ticket	3 0	2 6
Double Ticket (to admit Lady and Gentleman) ...	5 0	3 6
Family Ticket (to admit Four)	7 6	5 0

To be obtained prior to the date of the "Soirée Dansante" at the following Agents, viz., Mr. Thos. Wilkes, Circulating Library, Dalston Lane, E.; Miss Luckhurst, Stationer, &c., 202, Queen's Road, Dalston, E.; Mr. Thos. Blyton, 12, St. Phillip's Road, Dalston, E.; Mr. J. Sparey, 13, Middleton Road, Kingsland, E.; Mr. Robert Cogman's Spiritualist Institute, 15, St. Peter's Road, Mile End, E.; Mr. F. M. Parkes, Spirit Photographer, 6, Gaynes Park Terrace, Grove Road, Bow, E.; Mr. F. Bear, Tobacconist, 12, High Street, Bow, E.; Mr. J. W. Haxby, 8, Sandall Road, Camden Town, N.W.; Mrs. Maltby, 8, Granville Terrace, Shaftesbury Road, Hammersmith, W.; at the Rooms of the Association, 74, Navarino Road, Dalston, E.; and at the doors of the Hall on the evening. Early application for Tickets is respectfully solicited.

A. M. GREENE, Hon. Sec.

THE COMPREHENSIVE CHURCH OF ENGLAND.—

Mr. F. Wilson
Will LECTURE at Cambridge Hall, Newman Street, on SUNDAY, January 3rd, at 3.30; subject, "The Working Out."

Also,

THE LANGUAGE OF NATURE:

By F. Wilson.

A Series of LECTURES, on FRIDAY evening, at 8.30, at 73, Newman Street, Oxford Street.

Subject: "The Appointment of the Members of the Council of Comprehension." Front Seats, 6d.; Back Seats, 2d.

MADAME CELLINI'S NEW SONGS.

"Nature's Sympathy." "A charming song for mezzo soprano—of great pathos; decidedly vocal."—*Vide Queen*. Net 1s. 6d. post free.

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

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

FRIDAY, JAN. 8, Mr. Caldwell, at 8. Admission, 1s.

SUNDAY, JAN. 10, Mrs. Jackson at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, JAN. 11, Mrs. Olive at 3. Admission, 2s. 6d.

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

WEDNESDAY, JAN. 13, Mr. Herne at 3. Admission, 2s. 6d.

Dr. Monck's Seance at 8. Admission, 5s.

THURSDAY, JAN. 14, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

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

Seance at 6, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver.

Trance, Test, or Pantomimic Medium. Admission, 6d.

SATURDAY, JAN. 9, Mr. Williams. See advt.

SUNDAY, JAN. 10, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.

Mrs. Bullock at Goswell Hall, at 7.

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

MONDAY, JAN. 11, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

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

Mr. Williams. See advt.

TUESDAY, JAN. 12, Mrs. Friehold, Rapping and Clairvoyant Medium, at 6, Blandford Street, at 8. Admission 3d., to pay for the room.

WEDNESDAY, JAN. 13, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, JAN. 14, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

Mr. Williams. See advt.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, JAN. 9, 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, JAN. 10, KEIGHLEY, 10.30 a.m. and 6.30 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. Perke's, 312, Bridge Street West, near Well Street, Hookley, United Christian Spiritualists at 6 o'clock, for members only.

BACUP, Service at 2.30 and 6 o'clock p.m.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

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

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

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

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

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

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

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

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

HECKMONDWIKE, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Service at 2.30 and 6 p.m. John Kiteon, 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, JAN. 11, BIRMINGHAM. 58, Suffolk Street, at 8.

CARDIFF. Messrs. Peck and Sadler's Seance at 128, Cowbridge Road, Canton, at 8 o'clock, admission 1s.; also on Tuesday and Saturday evenings. On Thursday evening, 2s. 6d.

TUESDAY, JAN. 12, KEIGHLEY, 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.

PETERBORO, Mr. G. Chapman, trance medium, at Mr. Catling's, 54, Cromwell Road, at 8. Admission, One Shilling.

WEDNESDAY, JAN. 13, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

Mr. Perke'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, JAN. 14, 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, JAN. 15, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

T. PARKES, SPIRITUALIST PHOTOGRAPHER.—SITTINGS
 1. & 2a Seance by appointment, Mondays, Wednesdays, and Fridays.
 Fee, One Guinea.—Address, 6, Gaynes Park Terrace, Grove Road, Bow.
 When the weather is unfavourable, or when the sitters desire it,
 photographs may be taken with the magnesium light.



CHRISTMAS AND NEW YEAR'S PRESENTS.

PLANCHETTE is invaluable for developing
 writing mediumship; for getting directions at
 seances when there is no power for rapping or
 tipping; or for getting messages without holding

THE "STURMBERG" PLANCHETTE

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

R. H. BRINLEY, PRACTICAL HOUSE DECORATOR, GILDER,
 &c. Good work guaranteed, at the lowest possible cost.—316,
 Portobello Road, Notting Hill, W.

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

MADAME TASCA begs to announce that she gives LESSONS
 on the Pianoforte and in Harmony. Terms: Four Guineas for
 Twelve Lessons; or, Three Guineas at her own residence.—Address,
 Madame Tasca, Spiritual Institution, 15, Southampton Row, W.C.

MISS D'ARCY (Organist of the Sunday Services at Doughty
 Hall) begs to announce that she gives LESSONS on the Piano-
 forte, Organ, and Harmonium. Terms: One Guinea for Twelve
 Lessons.—Address, Miss D'Arcy, Spiritual Institution, 15, Southampton
 Row, W.C.

THE Advertiser (an elderly Man), a good Penman, correct at
 Accounts, &c., is seeking EMPLOYMENT.—Address, H. G. H.,
 285, High Holborn, London, W.C.

A Young Medium, whose very remarkable experiences have
 lately been made public in this journal, wishes to obtain a
 SITUATION as Clerk, or in any capacity where good scholarship and
 a proficiency in Arithmetic are useful. He would be content with low
 wages, and can furnish references as to character. Any Spiritualist
 who may provide him with employment will assist one who is at present
 in great straits.—Address to T. C., Spiritual Institution, 15, Southamp-
 ton Row, W.C.

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

QUESTIONS (Three) on the affairs of Life, Diseases, &c.,
 Astrologically CONSIDERED. Send exact time, date, and place of
 birth, sex, whether married or single, and 2s. 6d. to PHILIP HEYDON,
 8, Russell Place, Leeds, Yorks. Nativities Calculated. Terms on
 application.

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

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

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

A NEW AND IMPORTANT WORK ON PSYCHOLOGY,
In the Press, will be ready immediately; Cloth, price 2s. 6d.

WILL-ABILITY; OR, MIND AND ITS VARIED CONDITIONS AND
CAPACITIES.

By JOSEPH HANDS, M.R.C.S., &c., &c.

This profound work will treat of the following important subjects:—
 The Mystery of Mind-energy or Mental Volition, as exercised in controlling
 ourselves, or the thoughts, feelings, and acts of others.
 Illustrations of the faculty of Electro-Biology or Animal Magnetism, and the
 influence of Fascination in a series of wonderful facts, elucidating the prin-
 ciples advanced.
 Observations on the consequences effected in or through the quality or dominion
 of Faith and Belief, or Self-will operation as influenced by the phrenological
 organ of Hope, and called into active being through the agency of Education
 or Persuasion, and other means as Charms, Spells, and Amulets.
 Essays on Free-Will, Fate, Destiny and Inevitable Necessity.
 London: J. BURNS, 15, Southampton Row, W.C.

The best book for Inquirers.—Second Edition, price 3s.

WHERE ARE THE DEAD?
OR, SPIRITUALISM EXPLAINED.

By FRITZ.

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

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

MISS LOTTIE FOWLER, the GREAT AMERICAN SOM-
 NAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM,
 whose reputation is well known throughout Europe and America, can be
 CONSULTED on either Medical Questions or Business Affairs connected
 with the Living and Dead. Hours, 1 till 8. Terms, One Guinea.—
 Address, 21, Princes Street, Hanover Square, London, W.

N.B.—Miss Fowler does not receive any visitors on Sundays.

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

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

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

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

MESSERS. HARRY BASTIAN and MALCOLM TAYLOR,
 Physical and Mental Test Mediums, from America.—PARLOUR
 SEANCES every Evening except Tuesday, Friday, and Sunday, at 2,
 Vernon Place, Bloomsbury Square. Tickets, 5s. each; hour, 8 o'clock.
 For private seances, address as above.

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

PSYCHOPATHIC INSTITUTION FOR THE CURE OF
DISEASES, 254, MARYLEBONE ROAD.

Efficient Healers in attendance from 9 a.m. till 9 p.m. Healers sent
 to all parts; terms moderate.

JOSEPH ASHMAN, PRINCIPAL

MEDICAL-ELECTRIC-MAGNETIC INSTITUTION.

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

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

MEDICAL DIAGNOSIS BY LOCK OF HAIR.

MR. AND MRS. E. H. GREEN, TRANCE SPEAKERS AND
 CLAIRVOYANT PHYSICIANS, having returned from the United
 States, where they have exercised their gift of Mediumship in a public
 capacity with great success, are now open to ENGAGEMENTS for
 Lecturing, Holding Seances, Developing Circles, &c. For Medical Diag-
 nosis send lock of Hair, well enclosed in oiled paper, stating sex and
 age of patient. Prescriptions carefully compounded, under spirit-
 control of "Professor Hare" and the Indian Chief "Blackhawk." Fee to
 accompany the Hair, 10s. 6d., by post-office order on Brotherton.—
 Address, Marsh House, Brotherton, Ferry Bridge, Yorkshire.

MESMERISM, ELECTRO-BIOLOGY, FASCINATION.

How to produce sleep upon any person with certainty. Why do
 Mesmerists fail? &c. M. RICE, teacher of Mesmerism, &c., by post or
 appointment. How to produce all those curious stage phenomena he
 can teach efficiently by post.

M. RICE, practical mesmerist, 17, Pakenham Street, London, W.C.
 Advice in all cases of disease. Pamphlet, &c.; gratis, by post 1d stamp.

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

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

**PHYSIOGNOMY ILLUSTRATED. NOW READY.
NATURE'S REVELATIONS OF CHARACTER; OR,
PHYSIOGNOMY ILLUSTRATED.**

By J. SIMMS, M.D.

Large, handsomely finished, muslin bound, Octavo Demy, of 624 pages and adorned with 270 Engravings by Edinburgh artists, and printed by the City Press, London. An exhaustive exposition of the Principles and Signs of a complete system of Physiognomy, enabling the reader to interpret character by outward physical manifestations, and the forms by which character is disclosed. Price, 21 SHILLINGS.

London: Sold by J. BURNS, 15, Southampton Row.
Order of all Booksellers.

NOTICES OF THE PRESS.

"His design has nothing absurd in itself. He has no special craze that we can discover, and he can even talk of his undertaking in a manner not inconsistent with his knowing how to set about it. He states in effect that every feature of a human being has a history and meaning of its own—if we could only find them out—which is quite true; that certain rough inferences, founded on this belief, are already acted upon to some extent by mankind in their dealings with one another, which is also quite true; that a special aptitude for making such inferences, in other words the gift of reading character, is of great use to those who possess it, which is also true; and that knowledge of this kind is capable of being made scientific, which we think is also true. We can see no reason why physiognomy should not some day become a definite and useful branch of the science of human nature."—*The Saturday Review*.

"Dr. Simms is known as a most skilled practical physiognomist, and the experience of such a man, unfolded in the book, will be appreciated by many."—*Pictorial World*.

"This is one of the most important contributions to the science of physiognomy which has appeared for many years. It records many hundred useful observations, illustrated by a large number of woodcuts. It is popular and simple in style, and well worth its cost."—*The City Press*.

"There is nothing in this book which offends against good taste. It is as harmless as well as a valuable contribution to literature, and one which should be in the library of every student of human nature, every phrenologist and physiognomist."—*Human Nature*.

"Has devoted twenty years of his life to the study of physiognomy, and for this purpose has travelled over all parts of the United States, and over most of Europe. He has produced a book embodying the result of a vast number of observations in that universally useful science, physiognomy. The result is a pleasant book, which will amuse, instruct, and enlighten the mind, and purify the affections."—*The Rock*.

"This work embraces a wide range of interesting topics, and contains about 300 engravings illustrative of physiognomical phenomena. The author attaches great importance to the selection of food and drink, which he believes exert an important influence on the formation of character, and he advocates a simple diet, with abstinence from tobacco and intoxicating drinks."—*The Temperance Record*.

"This book is much more than a mere treatise on physiognomy. It recognises the truth too long ignored by the quacks who have dealt with the subject, that the whole of the parts of a compound organism, such as man, are in direct intercommunication, are mutually dependent, and are each indicative in measure only of the temperament and character of the individual. Hence physiognomy is dealt with by Dr. Simms in close connection with animal physiology, and there is no attempt made to sever what are naturally bound together. Not only is the basis from which the writer starts the true one, he deals throughout wisely with his subject."—*The Edinburgh Evening News*.

"We have now before us a work treating not only of noses and other features of the face, but of the whole human frame. He regards the bodily frame so correlated to the mental and moral constitution of man, that, if properly considered, it may always be found to afford sure indication of what that mental and moral constitution is. It would unquestionably be of great importance for any man to possess this power of thus estimating the characters of all around him, and might be the means of securing safety in business transactions. We have had much pleasure in reading Dr. Simms's book, and in looking at the many engravings with which it is illustrated. There is in the book unquestionably much of original and curious observation."—*The Edinburgh Courant*.

"We all receive impressions, favourable or unfavourable, from the faces we meet, and yet, with this general belief in the indication of character by the face, there are few who take the trouble to become acquainted with the principles which underlie the science of physiognomy. We are glad, therefore, to see a work on the subject by Dr. Simms, in which, while treating the subject in a scientific spirit, he seeks to make it sufficiently popular to interest the general reader. The style is good, the composition simple, and the meaning clear."—*The Hamilton Advertiser*.

"His book is enriched with fully 270 engravings, which illustrate the text, and the text them, and teach much which it would be well for all to know. Many of the illustrations are likenesses of celebrated characters, curious, rare, and valuable in themselves, apart from the lessons they are made to teach by the author. The work is in many respects peculiar, and in several ways valuable. To all who wish to study and understand the human nature which passes before them daily, we can, with all confidence, recommend Dr. Simms's volume."—*North British Daily Mail*.

"Will go farther to establish the truth of physiognomy than anything else."—*The Scotsman*.

"There is so much ability, so much that is estimable and worthy of note, the book is certain to provoke discussion, and arouse an extensive interest."—*Brighton Daily News*.

Preparing for Publication, an Edition of

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

WORKS IN PREPARATION.

MIRACLES AND MODERN SPIRITUALISM.

By ALFRED R. WALLACE, F.R.G.S., F.Z.S.

Author of "Travels on the Amazon and Rio Negro," "Palm Trees of the Amazon," "The Malay Archipelago," &c., &c.

This new work consists of—

- I.—"AN ANSWER TO THE ARGUMENTS OF HUME, LECKY AND OTHERS AGAINST MIRACLES."
- II.—"THE SCIENTIFIC ASPECTS OF THE SUPERNATURAL," much enlarged, and with an appendix of personal evidence.
- III.—"A DEFENCE OF MODERN SPIRITUALISM," reprinted from the *Fortnightly Review*. In one large and handsome volume. Price 6s.

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

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

- PART I.—"SPIRITUALISM VIEWED BY THE LIGHT OF MODERN SCIENCE," and "EXPERIMENTAL INVESTIGATIONS ON PSYCHIC FORCE," with 16 Illustrations and Diagrams, proving beyond all doubt the reality of the phenomena. Price 1s.
- PART II.—"PSYCHIC FORCE AND MODERN SPIRITUALISM," a reply to the *Quarterly Review* and other critics, to which is added Correspondence upon Dr. Carpenter's asserted Refutation of the Author's Experimental Proof of the Existence of a hitherto Undetected Force, with Two Illustrations. Price 1s.
- PART III.—"NOTES OF AN INQUIRY INTO THE PHENOMENA CALLED SPIRITUAL, DURING THE YEARS 1870-73," to which are added Three Letters, entitled "Miss Florence Cook's Mediumship," "Spirit-Forms," and "The last of 'Katie King'; the Photographing of 'Katie King' by the aid of the Electric Light." Price, 1s.

GENUINE SPIRIT-PHOTOGRAPHS GRATIS

To the Readers of

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

Contents of September Number. Price 6d.

TWO FULLY ATTESTED SPIRIT-PHOTOGRAPHS, by Hudson, gratis, in illustration of

Researches in Spiritualism. By "M. A." (Oxon.)

Chap. IV.—Spirit-Photography.

A Disquisition regarding the Origin of Evil.

Dr. Hitchman on Spirituality of Soul Mathematically Demonstrated.

Poetry of Progress: Poems and Sonnets.

The Old and the New—a Rhyme for the Times.

A Curious Case.

Psychopathy; or, the True Healing Art.

The Magic Staff.

Mode of Transporting Children in Japan.

Miscellaneous.

Contents of October Number. Price 6d.

Researches in Spiritualism. By "M. A." (Oxon.)

Spirit-Photography—continued.

Further Examples of Spirit-Photography.

A New Religion. By St. George Stock.

Spiritual Love: a Poem.

Poetry of Progress: Mrs. Tappan's "Hesperia."

Earnest Words on Education—Shall we do Something, or keep on Talking?

Theodore Tilton. By Gerald Massey.

Women as Women.

Higgins's Anacalypsis.

Contents of November Number. Price 6d.

ATTESTED SPIRIT-PHOTOGRAPH, by Mumler, given gratis in illustration of Researches in Spiritualism. By "M. A." (Oxon.)

Spirit-Photography—continued.

"Under the Dawn;" Preliminary Notice.

The Spiritual Faculties.

Phrenological Character of H. W. Beecher. By L. N. Fowler.

Our Belief; Poem from the Italian.

Health the Basis of Individual and Social Reform.

Education for Youthful Spiritualists.

First Seance at Fauscitt's, Bishop Auckland. By T. P. Barkas.

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

SPIRIT-MEDIUMS AND CONJURERS.

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