



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

# SPIRITUALISM.

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## SOCIAL STATES IN SPIRITUAL LIFE.

AN ORATION DELIVERED BY MRS. CORA L. V. TAPPAN  
UNDER THE INSPIRATION OF "ADIN AGUSTUS BALLOU,"  
IN THE CONCERT HALL, LORD NELSON STREET, LIVER-  
POOL, ON MONDAY EVENING, JUNE 14, 1875.

W. HITCHMAN, M.D., &c., in the Chair.

### INVOCATION.

Infinite Spirit! Thou Divine and Perfect Soul! whose life fills immensity, and whose spirit is the source of all being. Thou, whom men call God, but whose presence and power are past human understanding, whose name is Infinite, whose attributes are Omniscience and Omnipotence, we praise Thee! Whatever may be the theme of our utterance, inspire us with truth; wherever we may be, may we remember that there Thou art also. If we seek to know Thee, we shall find Thy presence; if we ask Thine aid, Thou wilt uplift and strengthen; if the human spirit falls, Thou wilt give light and knowledge. At all times and in all seasons, with the abundance of blessings poured out upon the world and upon the human spirit, Thy light is never withholden, nor Thy love, from the heart of man. Therefore do we praise Thee, asking Thine aid that we may speak that which is highest and best; Thine aid, that understanding may be given to those who listen; and that all may strive to know more of Thee for ever and ever. Amen.

### ADDRESS.

Mr. Chairman and Friends,—It may not be out of place in giving this address, to state that the mind from whence it comes—"Adin Agustus Ballou"—was not dignified on earth with the title of "Doctor" or "Reverend," or any other appellation whatsoever, save that which is now named. My father, the Rev. Adin Ballou, still lives in his earthly habitation in Hopedale, Mass., America, and still performs his ministerial functions over a few select and chosen people, to whom he has for many years distributed spiritual and social advice. Dr. Hosea Ballou, sometimes named the father of Universalism in America, was only remotely related to our branch of the family; therefore, for the better information of those that sometimes professing to know more about human and spiritual affairs than their knowledge will warrant, I give these few facts that you may know that I have not been and am not now in any way connected either with the title or the renown of "Reverend," save such renown as was won by the devotion to my family and to that truth which I learned previous to the age of eighteen years, when I left the human form. Since that time, my record can only have been known to those who, like the instrument I now employ, have been in communion with the world of spirits; and any such as may not have been in communion with the world of spirits or of my history, are not therefore entitled to pronounce judgment upon what I have been doing. My discourse to you this evening—upon social states in my new-found existence—will prove to you what I am and have been interested in for the last score of years and more, since my departure from earthly life.

The subject which I have to present to you to-night is "The Social States in Spirit-Life," bearing in mind that whatever the decree of moral or spiritual turpitude in the human form, if the spirit has existence beyond the human form, it must have a state of existence; if there be life beyond the mortal breath, there must be a place of life; and all that makes up the state of existence beyond mortal life must be embodied in the social and moral condition of spiritual life.

It has been long known in the Christian Church that there must be various degrees even to the perfect and blessed; and it has been taught by many advanced disciples of theology that there must be gradual stages of aspiring and constant change in the world of souls. My father early in life taught this; the Universalists usually believe this, many advanced Unitarians accept it, and many teachers in the Church of England don't deny the "many mansions" in the Father's house. I have found, therefore, that of all the subjects which most interest mortals when holding converse with spiritual beings, or with the departed ones that have left earthly life, the one question which is uppermost, and ever presents itself to the mind of the dear one on earth, is, "Are you happy?" The measure of that happiness, according to the states of the individual mind, I propose to present to you, and I ask of you such careful consideration and attention as you would give to any voyager or traveller who, coming from a region perhaps unknown to you, points out the states of social life in that world, or who, coming from a province inhabited by your friends, reveals to you some of the varied conditions of their new life and its occupations.

The mind, ever imperishable, departs from the earthly life in the same condition that its last moments are when upon earth; and the spiritual states in regular gradations and adaptations afford the suitable stage of entrance of that spirit into its new-found life. For instance, immediately surrounding the earth, at a distance varying from sixty to one hundred miles, is the earth's external atmosphere. Beyond that, for a distance of thousands of miles, is an aura or electric atmosphere not capable of being measured or discovered, by external or outward science, yet none the less positive in its existence. The immediate and first circles of spiritual existence are those which surround the earth, mingle with its atmosphere, partake of its finer properties, and draw somewhat of strength and support from sympathy with minds upon earth. These spiritual states immediately surrounding the earth are more or less dark according to the degree of moral and spiritual elevation which the spirit has possessed before leaving the body; and when your friend, having departed from the material form, exists in the spiritual form, it is not that the spirit is transported to some distant realm far away from reach and far away from thought of you, but that the spiritual atmosphere, in exact proportion to the elevation or degradation of that friend, is found remote or near to the earth; and if that friend was one in whom material delights and pleasures chiefly predominated, that friend might not have sufficient power of spiritual elevation to lift him from the earth's atmosphere, and must remain surrounding the habitation of his earthly life, or near his former associations, clouded by the results of the too material life which he had led when upon earth. It is useless to disguise the fact that the quality of a man's spiritual nature makes up the state in which he finds himself on entering spiritual existence, and that if his thoughts have been good or bad, approximately high or low, the state of his being will be approximately high or low when he enters spiritual existence; and he will be welcome to just such a circle of spiritual beings as correspond with his own advancement and development, and as sympathise with the thoughts and feelings that he possessed while upon earth. In all classes of human life—even here to-night—if you were to arrange yourselves in groups and break up into an assemblage for a *conversazione*, you would find each mind gravitate to its own class; there would be centres, and groups around each centre, and you would gradually find the sporting man and his associates in one corner of the room, the theologian and his followers in another, the literary man in another, and so on, until each gathered around

him or herself those persons sympathising with themselves in point of thought and aspiration. Take away from earthly existence all force of external circumstance, all mere material wants and such ties of necessity as bind families together or communities; and you then have the exact spiritual state of the particular family or person. Now, many persons remain together from necessity. Your labouring man may have aspirations far beyond his position, because his daily needs require his constant attention. Remove the necessity of delving for external existence, and you arrive at the exact influence of the aspiration of the individual man. Whatever that aspiration and purpose may be is the true measure of his spiritual state; and when we make use of the terms "spiritual states" and "spiritual societies," we do so with entire reference to the mental, moral, and spiritual nature of man, and not with reference to his external position in any manner whatsoever. As soon as the spirit is released from the material body, the necessity of food, clothing, and shelter of material kind ceases. The food of the spirit must be thought, and therefore if the man have paucity of brain or mind upon earth, he enters the spirit-world a beggar. The raiment of the spirit must be good deeds; therefore, if the man has led a selfish, ungodly life upon earth, he finds that he enters spiritual existence in the raiment of a beggar. The house of the spirit is the grand habitation which prepares for its own mental atmosphere of light or of shadows, of peace or of discord, which illumines the pathway or shades a dark shadow, becomes in spirit-life blended in exact proportion to the spiritual state of the human being; therefore, when you cast aside the outward bodies, which are but masks of the soul, the spiritual state stands revealed, and you are attracted to the lights or shadows which best represent your spiritual condition; you are received into the circles and associations of spirits that are kindred to your own mind; and if the ties of affection that had bound you to the nearest and dearest on earth remain and are of the spirit, those persons will be the first to receive and welcome you into the world of spirits—into their atmosphere of light and sympathy and harmony you will enter. If the ties that have bound you are merely those of consanguinity, and not of taste or sympathy; if you have been a harsh parent or an undutiful child; then, as a spirit (which lightly bursts merely external ties), you cannot enter the state or condition, perhaps, of the departed one; but are withheld and bound to such companionships as you may have left home and family to associate with in hours of revelry and pleasure. These companions, also freed from outward form, still make an atmosphere of shade which, when you enter it, receives you as its own, and you must mingle with those of your own kind.

The first spheres or stages of spirit-life present to the advanced vision little better scenes than those upon earth; when you remember that these spheres and circles are continually peopled with just such spirits as you are daily sending from your midst, and when you remember that the majority of mankind are never great in wisdom, but sometimes may be in the thought of it of reveries of it, you have an exact type of the first spheres of spiritual life. The king on his throne finds no retinue of servitors, but he finds his mind depraved and weakened by power and the thought which has led him to believe that external power makes the man truly great. Hence he enters a circle of spirits that may be willing to render him mock homage, but he sees with distinctness that it is only the homage that is given, because of ignorance of the real state of spiritual life that is entitled to homage. Around every place of human assemblage, above every haunt of vice and crime, near every scene of human conflict, near the quiet retreats and peaceful home-altars, hover just such inhabitants of the spirit-world as are invited by your occupations, prayers, and aspirations. The drunkard in his revelry may not be far out of place when he sees haunting demons and fiends of terror that start from the darkness, since such an one would be as if that instant his soul fled from his mortal frame. The miser, clutching greedily his hoarded gains, would enter no place of largeness and of beauty, for he must for ever feel the weight of the iron chest which contained his earthly treasures gnawing at his heart and loading down his spirit, and with this recollection, he could never mount to heaven, only that the spiritual chest is laden with the tears of the widow and the orphan whom he may have oppressed, and these bind him down until his spirit aspires with great penitence to be relieved.

We picture these stages of spiritual life, first, because, between the highest and the lowest stages, the average states of human beings are to be found; and because not one person within the sound of the medium's voice, or one person within the radius of human thought, but what is mindful that they may have some folly, some peculiar failing, some fear or terror, which, in its turn, binds and fetters them to earth, and which, if they are aware of, they may perhaps overcome and be released from its consequences. We therefore state that these circles or spheres are not overdrawn by the visions of Swedenborg, or by the representations of such seers as have been able to visit the scenes in spirit-life, wherein the passions, and follies, and outward aims of man are deep-rooted in the first conditions and manifestations of their spiritual natures. But, fortunately, matter is less than spirit; the outward aims ever give place to the inner and the next stages of spiritual life; (and even in that which is the lowest, and represents the most unfortunate portion of humanity; there are stages of gradual, constant, and aspiring change, each spirit winning for him or herself the precise position that it shall occupy in the world of souls. I mean, winning that place, not by outward emoluments or any position of external fame or grandeur, but by such sterling worth and integrity as is indicated by the man that best loves his kind, and is willing to do his most for the uplifting of humanity.

In the spiritual state that immediately follows the lowermost sphere is one that I denominate the Kingdom of Fraterna, wherein all minds intent upon the uplifting of humanity, and the other spirits that are beneath them, abide and communicate together. In this sphere are assemblages of lofty souls, whose whole thought while upon the earth was for the benefit of their kind—such philanthropists as Howard, such statesmen as Wilberforce, such minds as those that have sacrificed a mere external name for the love of their kind—all who have been intent upon solving the great problems of social life on earth—of that problem which presents to the eye of the philanthropist the vast gulf between the fortunate and the unfortunate, the seemingly impassable chasm between the depraved and the good; all such minds as have been intent upon solving the problems of human crime and human labour, all that have, during their earthly life, seen beyond the mere external form of human law to the spirit of human justice, and endeavoured to apply the remedy by suitable changes in that direction. I see these are bound together there, with their thoughts still intent upon solving the great questions that shall uplift humanity. I think it was Wilberforce who once said, "I never see a criminal in chains but what I think I might have been that man."

The vast humanity that would place one's self in the position of a felon is the kind of mind that enters the Kingdom of Fraterna in spirit-life, and, associating with kindred minds, strives, even now, to solve the mysteries that are present in human life, where there is dungeon-cell on one hand and a temple of worship on the other, and where there is rich and poor, great and low, high and degraded. And "What is the mighty bridge that can span the chasm of human misery?" This is the question that occupies the risen and disenthralled philanthropists; this is the question that, day after day (for in that Kingdom there is no night), the mind, and thought, and spirit of the risen dead seek to solve and impress upon earthly mind; this is the theme which ever and anon rises to the eloquent lips of the living statesman on earth, when he speaks as though impelled by some unseen power. Who shall say that a Cobden, lately gone out from earth, may not still be influencing minds for the benefit of mankind? Who shall say that Peel has forgotten his interest in the welfare of his countrymen, and that heaven is so far away that it would withhold him from bestowing a blessing if he could? Who shall say of England, that some of her most humane laws shall have sunk into oblivion because her favoured sons have gone to dust? Nay, rather with mightier power and more potent thought, they strive to penetrate still more nearly the causes of human suffering, and solve the great questions which shall not only give bread to man, but food to the spirit, and heal the sin-sick mind.

These are the mighty themes that, assembled in solemn convocation, the circles of spiritual life discuss together—discuss in speech which is thought, and in form of utterance of which you have no prototype in human language, but is as if an angel, moving upon you, might make you know, without audible utterance, the very spirit and voice of the soul of love.

One element of light prevails in this social kingdom to which I refer. It is not an element of fame, ambition, power, earthly greatness, renown, intellectual achievement, or mere God-like attainments of intellect—one simple element that, like a soft and subdued light, illumines the whole of a beautiful circle, that surrounds and uplifts souls from the lower kingdoms and shadowy regions of despair—a soft light like the rays of amethyst upon the Alpine heights, or like those twilight tints which blend the earth and heaven together. The name of this light is Sympathy, one absolute solvent flame, which unites all souls in one common name, and makes even the loftiest minds in this kingdom of spiritual existence sympathise with the lowliest spirit in its darkness and shadows, without which even the Son of Man had not come to earth, and coming, would not have reached the lowly estate of human thought. With benign countenances, with willing hearts and minds, with a practical and efficient thought, they are discovering and preparing such methods of human life and action as the great and good have vainly striven to introduce among mankind—not wholly in vain, for what with the uplifting hand of mechanics, with the inventor's lofty power, with the division and appreciation of labour with the unity of the labouring classes, with the intelligence that, more mighty than all other weapons, is being gradually distributed by the many-millioned tongues of the Press, with the power of all that gigantic influence which is ever lent, and ever must be lent, to the diffusion of knowledge, the proper education of all classes of human beings—the world is being gradually prepared for these thoughts. Bright shall be succeeded by another mind, who, perhaps, taking an advanced step, shall propose other problems and other methods for the solution of human toil. Those who are interested now in uplifting the burthens of the masses shall still be succeeded by others, that with readier tongues and more potent hearts of sympathy, shall lend aid and encouragement to every scheme of freedom and human enlightenment.

The first and primal word of message which I bring to you from this sphere of Fraterna, the first step to human enfranchisement to the disenthralment of earth and earthly societies from the burthens which now fetter them, is of the dissemination of useful knowledge—of knowledge to be made available and understandable to the masses of the people, those external avenues whereby the simplest truths may be conveyed in the simplest manner.

The next stepping-stone is (and I do not make this primal for reasons which I shall state) the proper distribution and proper



remuneration for labour of all kinds; physical labour to receive its just rewards, mental and moral labour its proportionate reward, and all men to know that in the sight of an intelligent and all-pervading Spirit there are no distinctions save those that exist in the mind, but not in the body, in the soul, but not in its habitation. The next and equally important truth, which, if it be not new, is nevertheless equally as valuable (as most truths are which the world has ever heard) is that among all classes and gradations of human society there shall be the one pervading and abiding spirit of fraternal sympathy. Sympathise with the man that is degraded, since he is more even than the fortunate and elevated, requires your sympathy; sympathise with the man who is unfortunate, since he requires sympathy as the primal element of uplifting him from his misfortune; sympathise with the class to which he belongs, and make known by every word and work of life that there is no class distinction in the world of spirit save that which belongs to the enlightened or unenlightened soul; and that the man with lofty desire, and honest purpose, and integrity of heart, though he cannot speak a word of rhetoric, and does not know a rule of grammar, has a lofty place in the world of souls because of the genuineness of his aspirations. In these associated counsels, men and women—for I include women in all societies of spiritual life, as they should be in all suitable societies of earthly life—and any society of earthly life that is not suitable for your mother or sister or daughter, is not suitable for you—into these societies, where such minds as Elizabeth Fry, and Florence Nightingale, when she shall join them, and all women whose lives have been devoted to their kind, from the mother who devotes her hours, day and night, to the welfare of her family, to the loftiest saint, who, in cloister or dungeon-cell, lives her life in purity that the world may be benefited thereby, into these societies the risen men and women, whose greatest deeds on earth were their self-sacrifice, and whose highest heroism was their self-forgetfulness—all minds whose thoughts are intent upon benefiting their kind will enter and find their reward in labours of love.

The first and innermost state is the state of the individual, that perfected household, that heavenly family, which is free from the discord and jargon which too often, alas! mars the beauty of the sacred household-altar upon earth. The typical home of earth is the typical kingdom of heaven. That typical kingdom of heaven is realised in the social states of spiritual life when removed from the harshness and dissonance of outward contact; the spirit makes the loved one realise that there is tenderness behind the abruptness; that there is genuine love behind the seeming sternness, and that the thoughts which were those of external rather than spiritual origin become merged into spirit, and overcome by the greater name of spiritual charity. I say the typical home on earth is the spiritual home, freed and disenthralled from earthly dissonance, from earthly gloom, and made the abiding place of every grace; make this earthly home heavenly, the place of typical childhood, and make the love of the father and mother the crowning, and glorifying love of the children here gathered together by ties that waste not, but grow stronger with use. Those who are kindred in spirit, the family groups of the soul, thus assemble, and I assure you that it is owing to this perfection of the individual spirit and the individual household that the kingdom of spirit-loveliness is made complete. No man can be a philanthropist who hates any living being. No man can be a true benefactor of his kind who is not kind to every member of his household and every member of God's creation. The spirit, therefore, to enter a perfect spiritual family, must lay aside all of its discord, envy, harshness, pride, and selfishness, and must enter with the spirit of mutual accord into a group that is drawn together by ties of love and of kinship, that make the home of every individual spirit thus glorified the shrine and citadel of the Kingdom of Heaven. All members of this household work together, every portion of this small circle—or large, as the case may be—is like one vibration in a tone of sweetest melody; all unite their thoughts and purposes to the particular intent and object or aspiration of their lives, which must be one of charity, beneficence, kindness, knowledge, aspiration, and prayer. These families thus grouped form the circles and councils that assemble together for the benefit of humankind. There can be no dissensions in the masses as there are no dissensions in its parts; there can be no quarrels or jealousies, as these do not belong to any portion of the groups which make up this Kingdom.

Their abode is composed of such substances as the spiritual atmosphere affords, and is as tangible and real to the spiritual sense as is your abode. It may not have chemical analysis, it may not have external organisation corresponding to your earthly life; but it is a palpable and distinct form, and arranged in figures and structures of more or less artistic beauty. These kingdoms are not so far removed, nor so unattainable, as you imagine. Whatever thought of benefiting one another occupies your mind from day to day, even in the humblest pursuit of life, is a portion of, and helps to make up, the beauty of your spirit; whatever deed of sacrifice is performed, or conquest over individual passion and pride, forms one of the stepping-stones of your abode in this place. I may say that there is no need for external and didactic laws; that we have no need for governments that enforce by arms; that the spectacle of the sublime law of the spirit being enforced by might instead of right is unknown in this kingdom of spiritual existence (or any other for that matter); and all that rise with agony, and groaning, and terror, from the fields of human bloodshed, must incur the stain of all that darkness of human passion and warfare—must enter the states below the Kingdom. These societies are

bound together by the common recognition of justice and of truth, are united in their purposes by the pursuit of knowledge, and the ultimate perfection of the souls of men in earthly and spiritual states; that perfection being attainable and possible, else the promise had not been given, and the example of it had not been shown to the world. The possibility of the perfection of the human soul in the finite, as God is perfect in the Infinite, is the corner-stone of the spiritual temple in Fraternia; the possibility that each human spirit may attain in quality the goodness portrayed by and through the Infinite Mind in the finite state is so old in theory, and yet so difficult seemingly of earthly comprehension, that few strive to attain it, whereas many might do so. I will illustrate what I mean by this: any goodness that is practised by any human being with genuine self-abnegation and self-forgetfulness is in its quality as perfect as the same goodness practised by the highest archangel or a similar quality revealed by Deity himself. I don't say that man can become Infinite in the variety and power of his manifestations; but I say that the ultimate perfection of the quality of human thought is as practicable and possible as the ultimate solution of any mathematical problem. There can be in the great universe of ultimate principles but one right way for anything; there can be in the great world of spiritual and moral causes but one accurate and proper one; there can be in the absolute nature of the human soul but one side to Truth, and all others that men call Truth are but shadows and the gloss of outward life, which break into fragments the truth of God, and would call that fragment the whole. If you have mastered any of the problems of ancient days, you are quite as correct in your solution of them, and in your comprehension of them, as Euclid was himself. If you master any principle of spiritual thought, making that, as it must be, primal and absolute, there can be no archangel who will excel you in the solution of that problem. He may have other problems that you know nothing of; he may have a wider range of spiritual wisdom; he may see heights that you cannot grasp; but that one principle remains for ever solved to all the nations of the earth. The highest theologian and the simplest of his pupils may know the meaning of the simple words that are contained in the golden rule. The seraph from heaven and the loftiest mind whence that truth came can only typify it—if you typify it—in that degree; you are equal and like unto God. We present to you this fact with the possibility of human attainment. We don't deny that it is possible, and must be possible, in the love of God and promise of Jesus, for every soul to attain that degree; but without it no soul can enter the Kingdom of Heaven, no spirit can enter the Kingdom of Beneficence, or the Kingdom of Fraternia, or the Kingdom of Celestial Life, that lies sphere upon sphere, far beyond our reach, and to which we may one day attain. Remember that I know of no spirit in all the mighty host that throng around in the Kingdom of Fraternia whose thought is not intent upon doing, to the utmost of his ability, the will of God by love and benefit to his kind; remember that I know of no mind so exalted beneath the rays of this mighty platonic sphere that is not fully intent—with ever-forgetfulness and ever-forgiveness of self—fully intent upon the utmost that they can do of kindness to one another; and if such a band of spirits on earth or in heaven could abide in the midst of earthly contention, you would see, by their lofty example and by their pursuits, that it is possible, even in connection with external matter, to turn its dross into the gold of the spirit, and its outward passions into the conquest over matter, until even glimpses of that kingdom might come upon earth. What Fourier saw in a nation distorted by passion and social degradation; what Robert Owen saw in a nation bound with hereditary primogeniture and the depression of the labouring people; what my father saw in the nation of higher ideas and loftier culture, and in the foundation of Christian Socialism, is realised and fulfilled in this world of spirits, where there are no kings, priests, outward shrines, nor altars, to mar the beauty of the spirit, but only the one loving temple of God, only the one loving law of the Infinite. To make that law yours, to appropriate it to your daily life and government, to make it possible that this kingdom shall come upon earth, is indeed a mission, and the true meaning of Christianity.

To show that it is possible, and realised in the higher states of spiritual existence, is our mission and our message to you; to show that by constant endeavour, by watchfulness, by uplifting your own thoughts from the degrading pursuits and cares that enslave them; by conquering selfishness, pride, ambition, love of mere worldly gain, and always doing that duty which lies nearest and before you,—you win for yourself, even in this world, of time and sense, a glimpse of that future state which we trust is coming to man. I do not look upon the millennium as an idle fable; I do not despair of the possible perfection of the human race. I believe it possible for societies of men to live together peacefully, harmoniously, lovingly, intent upon benefiting their kind—no jargon, strife, discord, envy, malice, or crime. I believe it possible for this to begin now, and in this very hour, and in every heart where love of self, pride, ambition, and passion has not usurped even the latent spark of Divinity. I believe that the lowest human being, possibly there on the street, whom you will scorn (I trust not now) as you pass, if appealed to in the right way, would acknowledge that love is better than hatred, virtue better than vice, kindness better than cruelty, and aspiration better than degradation. I believe that the lowest felon and the most hardened wretch in the dungeon-cell, if appealed to with other weapons than the lash, and other thoughts and words than those of cruelty, and promised other things than the gallows and Hades, would reluctantly drop a tear of penitence, and if told of his mother's love and his child-

hood days, would bend the knee, and uplift the heart in prayer.

I have faith to believe that if the law of force were supplanted by the mighty force of sympathy and love, if the law of might were supplanted by the gentle yet firm one of right; if the law of scorn and cruelty were supplanted by the law of sympathy and appreciation of the causes of human degradation, that you would not witness the revolting spectacles of human crime, and you would not stand upon the verge of ruin, whenever any social, political, or religious agitation shakes the country or the world. I believe that human beings, of whatever grade, are amenable to the appeal of kindness. I believe it is acknowledged that the brute creation are governed by gentleness and firmness. I think no race of human beings below the brute. I think that the same law and the same wisdom extended in either degree would reach the lowest states of human life, and make those sinks of crime which now send forth their blasphemies to heaven, to yield prayers and songs of praise. Believing this—and it is believed in by all loving souls who are in earth or heaven—I shall not pause night or day, I shall not hesitate during all the hours of mortal sleep, when spirits alone are vigilant and wakeful, to impress even on the lowliest mind that the coming Eden of earth is when each individual shall uproot from his or her mind all narrow selfishness, all hatred and envy and scorn, and abide only in sympathy and love with one another, making the perfect household, the perfect society of man and woman, the perfect government of the earth, the perfect epitome of humanity upon this world. When this is accomplished, and not till then, I shall wing my way to other worlds and higher regions of thought, striving, like the warrior, to find more worlds to conquer—not with the sword, but love evermore.

#### THE COMPTON TRANSFIGURATION.

(Continued from last issue).

Mr. Carter, continuing his biography of Mrs. Compton, in the *Banner of Light* of July 17th, thus refers to her first experience in materialisation:—"She says that the spirits began to materialise themselves through her mediumship about two years ago, and she distinctly remembers it, singular and peculiar as it certainly was. Her first materialising trance was not a wholly unconscious and apparently dead trance, as it afterwards has most always been, but she seems to have been somewhat conscious, and to have remembered what at least seemed to her to occur. She was put to sleep in the cabinet, and then she says she saw a spirit apparently picking off her flesh from her body, as if picking wool from a sheep; and as fast as the spirit thus picked off her flesh, he fastened it on to another at first evanescent form and figure beside her; and when she was all picked to pieces, and her pieces put on to the other figure, it deliberately began to walk off, as it seemed to her, with her body, she having in her person nothing left, and the spirit went out of the cabinet."

"This," says Mr. Carter, "is curious enough, and perhaps was shown her to let her be informed how the spirits would work this remarkable thing of dematerialising her, and with her flesh and bones, body and all, materialising themselves." Her spirit-guides made a communication at a seance that "there was but one other wholly dematerialising medium in the world, and she was yet undeveloped."

Mr. Carter greatly increases the interest of his communication by narrating the microscopic investigation of the material cut from the spirit's dress, and comparing it with the black alpaca gown of Mrs. Compton. He writes:—"Colonel Cross has put into my possession the piece of black alpaca, with a lemon-shaped orifice in the middle, which he cut from the dress of Mrs. Compton, and the corresponding piece of white gossamer threads, which the spirit 'Katie' cut from her dress with the scissors furnished by him. I notice one thing about the piece of spirit-material; it is not now so plushy or woolly as it was at first, becoming more thready and losing its softness, and it is of a duller white in colour. These results may be from the handling to which it has been subjected, for both the Colonel and myself have shown it to many persons, but I do not think it will soon, if ever, fade out altogether, but will remain substantial and visible."

"By invitation, I went to the laboratory and studio of Mr. Henry J. Newton (in New York), and we subjected the pieces of alpaca and spirit-cloth to the lens of a very powerful microscope, which magnified five hundred times. So great was the magnifying power of the microscope that the field of view of the pieces of material only embraced some threads of each. We first tried the black alpaca under the lens of the microscope, and the two or three crossing threads which we saw appeared very large and coarse, about from one-fourth to one-half inch in diameter, and these threads were composed of numerous strands of fibres, numbering in variety from seven to twenty strands, and all of a coarse black colour. We could plainly distinguish large intervals or interstices between the strands, and we were much astonished at the apparent gross coarseness of the fabric."

We then substituted the spirit-cloth under the lens, and examined it very closely, and to our surprise and amazement found it a very refined, clear, stylimated and crystalline likeness of the alpaca in form. Under the intense light of the field of the microscope, the crossing threads of the spirit-cloth had the appearance of crystallised pure white wax, and were much smaller and more refined than those of the alpaca; but they coursed the same way, and we found, on subjecting different parts of the spirit-cloth, that they had the same number of strands of fibre, much diminished in size, varying as in the alpaca, from seven to about twenty strands of fibre in each. But the intervals or interstices in the spirit-cloth between the strands, largely magnified as they were, were not visible. The strands or fibres of apparent fine white wax seemed to adhere closely together to form the thread, with no spaces between. The sizes of the threads, and, of course, the strands, were very much smaller than those of the alpaca; and there was very much space between the threads themselves, as the piece of spirit-gossamer plainly shows, too, to the naked eye. On closer inspection we also discovered here and there, to our surprise, most diminutive spots of black colour on the strands or fibres of the spirit-cloth, and in one or two instances

we plainly traced the black colour following and filling up the loose ends of the strands or fibres.

"Again, we happened, for the sake of experiment, to place a single thread of the black alpaca under the lens of a microscope, and to our amazement discovered following along the side or edge of it, and closely adhering to it, a very small piece of the white waxen strand of the spirit-cloth. This discovery made our experiments complete. Our final conclusion, therefore, was that this spirit-cloth—as the spirit 'Katie' at the time she cut it from her dress said—was manufactured by her and the spirits from Mrs. Compton's alpaca dress. It was, as she intimated, the coarse material of the black alpaca sublimated and refined—almost spiritualised, as she said; the material grossness taken off, and the quintessential fabric left and remaining—the former of the earth earthy, the latter of the ethereal, soft, fine, and beautiful. And this, too, confirms what the spirits said at the time 'Katie' cut the piece out of her dress, that Col. Cross would find a corresponding cut or hole in the dress of the medium, which he did find, and of which the proof and demonstration are now in my possession."

"How agreeable is it, independent of scientific results, thus to confirm the words of the spirits by our scientific experiments."

Mr. Carter adds, "The lecture recently delivered in London through the organism of Mrs. Tappan, by the spirit of Professor Mapes, on the subject of 'Spiritual Chemistry,' should be read by the scientific men of the world, as illustrative of the beginnings and essentials of all chemistry, and as overthrowing the present inadequate foundations of chemical science. . . . In the light of Spiritualism it is found necessary that all scientific research should now take new beginnings for truth's sake, and scientists should be no mere plodders in the ruts and grooves of ancient authority. It is not too much to say that in the new light, a new heaven and a new earth have been discovered, if not created, and scientists and all others should have new eyes to behold and see, and seeing, understand."

Appropos, however, of the method of investigation by scientific men, who too often think it scientific to ignore and violate conditions, a useful lesson should be culled from a painful experience of Mrs. Compton's. "At one of her seances a learned, obstinately sceptical professor, of Cornell University, was present, and while the spirit of the Indian 'Seneca' was in materialised form before the circle, this professor laid ruthless hands upon the form. As an immediate consequence, the spirit-form shrank all away. But this was not all. The medium in the cabinet was hurt—violently injured—and the members of the circle found her face and her dress about the bosom bespattered with blood; and it was on the face and breast that the unbelieving professor had roughly handled 'Seneca.' To what abuses mediums are subjected!"

A graduate of one of our own Universities on being remonstrated with on the ground of injuring the medium by interference with conditions, recklessly replied, "Oh! he'll be all right to-morrow." A study of the materialising and dematerialising processes indicated in the foregoing case of Mrs. Compton may throw some light on the delicacy and nature of those operations; and if there be such a marvellous inter-blending of medium and spirit-form, surely there should be no ruthless tampering with those spirit-forms which are manifested to enlist our attention to the higher laws of being.

#### SPIRIT-FUN.

##### AN IDENTIFIED SPIRIT-FORM.

At Mr. Herne's seance at the Spiritual Institution on July 20, the communicating spirits appear to have been extremely anxious to do something of their own in the way of test manifestations.

During the dark seance, "Cissy" requested each sitter by turn to hold the medium's two hands in theirs, and to place their feet on his feet. This injunction obeyed, every sitter immediately found himself—and his hands in particular—touched by *numbers of small hands*.

Mr. Wootton, who sat next Mr. Hutson, found the materialised spirit-hand of a relative of the latter placed in his own. A lady in the company requested to be favoured in a similar manner, and she had the privilege of grasping the spirit-hand for several minutes. Mr. Wootton mentally wished to be touched by the same hand, and immediately experienced gentle tapplings on his face.

"Cissy" then asked that the medium's hands should be secured, and she would show a spirit-light over his head. It was done, and beautiful lights floated over Mr. Herne.

"Many a truth is spoken in jest." Adopting the humorous argument, the spirits present occupied themselves for a minute or so in preparing a surprise. Orders were given to light up, and an extensive exchange had taken place of articles of male and female attire. The medium was found bedecked in a lady's mantle, with a black lace shawl thrown gracefully over his shoulders, and fastened in front with Mr. Wootton's gold scarf-pin, and a gold watch-chain surmounting all. A comb was fixed in his back hair, from which a necklace of beads was suspended, dangling down his back! (If the spirits had wished to burlesque fashion, they could not have done it more effectually; but that was not, we presume, the object.) A sedate-looking gentleman sat with a young lady's hat perched on the crown of his head *à la mode*! An extensive transference of watches, chains, ornaments, &c., had taken place! An elderly gentleman, with spectacles on nose, and head quite bald, appeared with a lady's forehead-comb around his hairless scalp! and other strange devices presented a scene so comical, that the seance terminated in merry laughter. But a serious truth underlay the whole. Who of the number would have voluntarily made himself a laughing-stock? Not one. Who, then, did it? or what did it? Psychic Force? Is Psychic Force endowed with humour? Yet what intelligent adaptation is indicated in this spirit-fun!

The scene changed to the more serious business of materialisation. In the light seance which succeeded, a female spirit-form appeared at the curtain. Mr. Wootton recognised it at once. It was his departed mother! There were her features as he had beheld them a few hours before she passed away. There were the sunken eyes with the dark encircling rim. There was the tapering nose, the head, and form, with not one point of resemblance to the medium. But for the satisfaction of others—not that any doubt existed in his own mind—he addressed the spirit-form thus:—"Is it you, mother?" The form bowed three times in assent. Mr. Wootton preferred a further request:—"If it is you,

dear mother, will you give me a test to convince my wife?" The form retired, but soon re-appeared, and put out her bare foot, placing it on Mr. Wootton's hand. By sight and touch he instantly recognised a slight but well-marked deformity of his mother's foot. That particular deformity has reproduced itself in Mr. Wootton's second son. The identification was thus complete in every respect. And the question so often asked was solved; "Have you ever seen a relative of your own materialised?" "Yes," Mr. Wootton can say, "I have." Such interrogatories are put, as though an affirmative answer would remove all doubt. Does it? In most cases the feeling is, but "I have not seen my mother." Spiritual phenomena, to be thoroughly accepted, must come within personal experience. Mothers, fathers, children, friends have come, the evidences whereof lie now happily all around us.

#### MRS. GUPPY FLOATED BY SPIRITS.

I had the pleasure of attending a seance at Mrs. Guppy's, at which Mrs. Hardy was also present, when a manifestation occurred of a rather unusual nature. Before proceeding to relate the chief feature of the evening, I shall allude briefly to the light seance for the spirit-hands.

At the commencement of the sitting, during complete darkness, small boughs of *Spiraea*, *Robinia*, lilac, and other ornamental shrubs were showered upon the table. A candle was then placed upon a chair in the back drawing-room, and an aperture in the table was used for spirit-hands. These manifested for a considerable time, performing various actions suggested by Mrs. Guppy and other sitters. To show the amount of strength which they could exercise, a set of Turkish bells, weighing, say, five pounds, was put into the aperture. A spirit-hand took hold of this object by the handle, and moved it vigorously, cleverly hitting the fingers of those sitters who extended their hands to the aperture. A handkerchief was then tied with a knot at one corner, which was lowered into the aperture. The hands grasped it, and various sitters took hold of the other end, and tried the amount of force used by the spirits. I also had the privilege of making this experiment, and just as I was pulling as much as I possibly could from my position—about two feet from the aperture—the spirits gave way, and allowed the handkerchief to come towards me; I used sufficient energy, however, to strain the muscles of my arm perceptibly. Although I cannot state how many pounds weight of resistance I had to overcome, yet some idea may be formed from these particulars.

In the latter part of the evening the dark seance was held under the following arrangements:—A large circle, occupying the whole of the front drawing-room, was formed, the chairs being placed so closely contiguous that the sitters were fairly wedged together in a living ring. The corners of the room behind the circle were also occupied by sitters, who held hands, as did those in the circle, to preserve strict conditions. Mrs. Hardy was placed in the middle, and kept clapping her hands. She gave some good tests, describing spirits near several sitters, which tests were promptly acknowledged.

Shortly Mrs. Guppy, who sat on a couch in one corner in the midst of a group of ladies, began to make exclamations of playful resentment, as if some one was teasing her in a provoking manner. She continued to do so, fairly shrieking at the interference of the spirits.

As nothing else in particular was taking place, and as it is the custom at Mrs. Guppy's seances to ask for presents from the spirits, I requested the spirits to be so good as to carry Mrs. Guppy into the circle. This request was regarded by myself, and no doubt by many more, as a passing utterance to which no importance would be attached either by spirits or by mortals.

Soon, however, the ladies in the corner were heard to exclaim, "Mrs. Guppy has gone," "Where is she?" "I cannot find her." "The spirits have taken her away!" We all sat maintaining conditions in the most perfect manner, and preserving ourselves from excitement, that no irregularity might disturb the influence, and thus place Mrs. Guppy in peril in the event of her being carried by the spirits. Her voice was soon heard from the opposite side of the room, but within the circle. She was not hurt. The spirits had taken her there. Someone had felt a slight movement of something passing over the head, but no interference with the circle had been detected. Again Mrs. Guppy's voice was heard, but this time from the ceiling, and in various parts of the room, but chiefly from the centre of the circle, where sat Mrs. Hardy. Mrs. Guppy's skirts got entangled on Mrs. Hardy's head, and the spirits had to relinquish their load. Only, however, for a brief interval, after which they resumed operations, when Mrs. Guppy's feet were felt dangling about in various directions, and all at once, without the slightest warning, she was placed on my knees in a sitting posture! All the sitters were placed so closely, that had she attempted this feat of herself in the dark, she must have failed to have taken the position with the perfect accuracy with which she was placed there. I forthwith extended my arms around the object which had thus been brought into such close proximity, and did my best to protect my charge while she was in my keeping, fearing that if entranced the spirit might lose control, and she would fall to the ground. I felt that my present was a stout lady, and when she spoke, which she did almost immediately, that it was none other than our hostess, Mrs. Guppy. What astonished me was the lightness of weight which I experienced. The pressure upon my knees was not what I should have expected from such a fully-developed woman being placed there. She did not remain long. She was wafted away, and her voice was again heard from the ceiling. Mrs. Hardy complained to the spirits that Mrs. Guppy's boots hurt her head during her aerial movements, and desired that the spirits would remove the boots. The spirits did not do so, however. Immediately after this, I felt one of Mrs. Guppy's feet, wearing the boot, on my right knee, and others also felt her feet as she was carried to various parts of the room. Again she descended upon my knees as precisely as she had previously done, sitting with her back close up to my breast, and taking this position in the dark without the slightest divergence to one side or the other.

Again I observed that her weight was not what I should have expected. She was carried away a second time, and while floating in the air an effort was made by the spirits to take up Mrs. Hardy also, but in balancing their forces to accomplish this second task, it would appear the spirits had allowed Mrs. Guppy to rest somewhat too heavily on the

back of the chair, which caused one of its legs to break with a loud crash. Both ladies came to the floor, but lightly, so as not in the least to hurt them. When the light was struck, Mrs. Guppy was found leaning against the knees of Mrs. Burns, and Mrs. Hardy's head was resting on my knees.

I record these facts as a narrative of personal experience, seeing that they occurred to myself, and their genuineness could not be attested to by any of the other sitters. They are also of such an extraordinary nature, that the full force of individual testimony is necessary to substantiate such unusual occurrences.

I may add to what I experienced, the clairvoyant observations of Mrs. Burns, communicated to me after the seance. The object which the spirits had in exciting Mrs. Guppy previous to removing her seemed to be to elicit a peculiar activity of the mediumistic forces of that lady through which they could be enabled to levitate her as they did. Mrs. Burns saw various spirits in the act of performing these manifestations, which is another testimony in favour of the spiritual nature of the phenomena experienced. The circle, however, was so constituted that no living person could have broken into it without more than one sitter being aware of the fact. The conditions were not favourable, and indeed this levitation was about the only physical manifestation which occurred during the dark sitting.

I felt rather grateful to our spirit-friends for carrying out my whimsical request, and doing it, too, with such comfort to the lady thus transported, and, in every respect, with propriety. Without demanding to take the present away with me, I was sufficiently delighted with having had bestowed on me the grandest prize ever offered by the spirits at Mrs. Guppy's truly wonderful seances.

J. BURNS.

*Spiritual Institution, 15, Southampton Row, London.*

#### THE NEW PROGRESSIVE LIBRARY OF MANCHESTER.

It has been already intimated that the Manchester Association have just supplied themselves with a select library of works on Spiritualism. Mr. Danby has suggested to us the propriety of laying the scheme before the friends of Spiritualism in other places, who might feel disposed to follow the example of Manchester. Why should not every reader of the *MEDIUM* in England or abroad have the matter placed fully before him as well? We have, therefore, decided on putting a statement in the *MEDIUM*, hoping that arrangements will be made to secure the establishment of similar libraries in other places. The following is the list of books, with their prices, which we supplied to the Manchester friends:—

	£	s.	d.
History and Philosophy of Evil. A. J. Davis...	0	3	6
Harmonial Man. A. J. Davis...	0	3	6
Five volumes Great Harmonia. A. J. Davis...	1	17	6
Penetralia. A. J. Davis...	0	7	6
Approaching Crisis. A. J. Davis...	0	5	0
Harbinger of Health. A. J. Davis...	0	7	6
Will Ability. J. Hands...	0	2	6
Seers of the Ages. J. M. Peebles...	0	5	0
Clock Struck Three. Dr. Watson...	0	6	0
The Mendal. Barker...	0	7	6
Flashes of Light. Mrs. Conant...	0	7	6
Divinum Humanum...	0	3	6
The Future Life. Mrs. Sweet...	0	7	6
Apparitions. Newton Crosland...	0	2	6
Immortelles of Love. J. O. Barnett...	0	5	0
Doctrine of Annihilation. Baldwin Brown...	0	2	6
Career of Religious Ideas. Tuttle...	0	2	6
Spiritual Pilgrim, Life of J. M. Peebles...	0	7	6
Science of a New Life. Dr. Cowan...	0	12	6
The Bible; Is it the Word of God?... ..	0	7	6
Statuolism. Dr. Fahnstock...	0	6	0
Footfalls on the Boundary of Another World. R. D. Owen...	0	7	6
Debatable Land. R. D. Owen...	0	9	0
Vital Magnetic Cure...	0	7	6
Bible Marvel-workers. Putnam...	0	6	0
Regina. T. L. Harris...	0	6	0
Hesperia, Mrs. Tappan...	0	6	0
The Golden Key...	0	6	0
Strange Visitors...	0	6	0
Spiritualism Explained. Tiffany...	0	6	0
Poems from the Inner Life. Doten...	0	6	0
History of the Supernatural. Howitt...	0	18	0
People from the Other World. Olcott...	0	12	6
Legends of the Old Testament. Strange...	0	5	0

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Discount allowed by the Spiritual Institution ... £ 3 9 3

To those who desire to start libraries, we have the offer to make that for every £3 they may be prepared to put down we are at all times ready to put £1 to it in the shape of discount. In the above instance the proportion allowed is even larger, as Mr. Howitt's "History of the Supernatural" went in at 7s. 6d. as a premium volume to *Human Nature*.

To Spiritualists in all parts of the world we offer the most favourable terms for making a collection of books. For the sum of £20 a very complete set might be obtained. This discount is only allowed in the case of philanthropic efforts.

The *Jewish Chronicle* says:—"Every Spiritualist, according to the Mosaic code, is either a dupe or an impostor." What does the *Chronicle* make of Moses himself? This editor does not know of the fact of psychological phenomena. Speaking of insanity caused by Spiritualism, he says one or two cases have occurred in the Jewish community. Is the editor one of them? Correspondence in the same paper advocates the establishment of a lunatic asylum for Jews. May we ask, Did their Judaism make them insane?



### THE SPECIAL EDITION OF HUMAN NATURE FOR AUGUST.

During the week we have had a continued demand for this special number, of such thrilling interest to Spiritualists; and we feel certain that no one of the many correspondents who have sent for it regret their bargain. The leading article by M.A. (Oxon), in reply to "Certain Arguments and Objections to Spiritualism," will reinforce the mind of every friend of the cause, and enable him to defend his position against those insidious falsehoods which are at the present time so widely promulgated throughout society. Another article, also of great importance, is "The Old Revelation and the New," by Frank Podmore. This is a beautifully argued essay, showing that there are the same requirements now for a revelation as in the days of Jesus. The article bristles with Scripture texts, and is in itself a complete answer to certain theological objectors.

"The Life of Chatterton, with Notes by Himself," through the mediumship of J. L. Vetch, closes in this number. It is an extremely interesting literary article, but when supplemented by Notes from the spirit-world, it assumes an additional interest.

"Summer; a Prophetic Lay," by Malcolm Taylor, is an elaborate poem in a peculiar verse which is seldom met with. Mr. Taylor's past productions have been much appreciated, and this contribution will delight those of literary tastes.

Besides specimens of Chatterton's poetry, the number also contains "Holy-days," by A. T. Story, extremely appropriate to the season. Also "The Anchorite," by St. George Stock, which presents a peculiar phase of human character. The remainder of the number is occupied with a review of Baron de Guldenstubb's "Universal Ethics" by Mrs. Burke; and a letter from that lady, giving her personal testimony as to the cure of cancer effected in her person through spirit-agency. This case was fully recorded anonymously in our columns, under the title "Cui Bono." A mercuric cure of a case of "Hydatid Life on the Liver" is very opportune at the present time, when so much attention is being devoted to healing mediumship. These and other matters render *Human Nature* for August a repository of high-class literature, which ought to merit the patronage of every intelligent friend of the cause. Spiritualists may well be proud of the fact that they have a literary organ of the kind which competes with any magazine issued in London.

*Human Nature* for August, and Mr. Burns's "Reply to Talmage," are sent post-free in exchange for 7d. in stamps.

### THE BENEFITS DERIVED BY SUBSCRIBING TO THE SPIRITUAL INSTITUTION.

In all our operations for the promotion of Spiritualism we try as far as possible to keep the various sections distinct. Thus, the Sunday Services have a fund of their own, which is sustained by special contributions. Our publishing department is placed on a business basis, and no person is asked to contribute thereto gratuitously. The *MEDIUM* is published on such terms as may best recommend it to the attention of the public and the patronage of the friends of the movement. Besides these various departments, there is the Spiritual Institution proper, which exists alone for the promotion of Spiritualism, and is as far as possible removed from business considerations.

This is strictly true; and yet the Spiritual Institution has a business or material basis in the Progressive Library, now consisting of several thousand volumes on Spiritualism and cognate subjects. This vast accumulation of literature is really placed at the disposal of all who subscribe to the funds of the Spiritual Institution. In planning this work the spiritual directors thereof made arrangements whereby the whole might be put upon a self-sustaining basis by the profits of each department being made subservient to the requirements of each department. The purely institutional department is sustained by subscriptions and donations. Were there a sufficient degree of interest and energy manifested on behalf of the cause by its friends, subscriptions to the Spiritual Institution would realise more benefit to the movement than any other form of expenditure. Thus, if we had a thousand subscribers of a guinea each, we could in return place into their hands several thousands of volumes to be continually used for reading among subscribers, and for lending to inquirers. This system will be rendered clear by the perusal of the following terms of subscription:—

#### TERMS OF SUBSCRIPTION.

Subscribers in any part of the country may avail themselves of the Progressive Library, which was established nearly twelve years ago, and now contains several thousand volumes on Spiritualism and kindred subjects. Hundreds of volumes are continually in use by subscribers. By a few individuals uniting together, a plentiful supply of the most costly works may be obtained in any part of the country for perusal and to lend to inquirers. The formation of such a reading club is the most practical step towards organisation, and the cheapest and most certain means of promoting a knowledge of Spiritualism. The use of works in the Progressive Library is conceded on the following terms:—

**Individual Subscription.**—For the sum of £1 is. per annum, two volumes are allowed to the reader at one time, to be changed as often as desirable, with the privilege of introducing the works to friends and inquirers. This subscription also entitles to the use of the reading room, and such open conferences as may be held from time to time. The subscription may in all cases be paid in half-yearly or quarterly instalments. The monthly subscription is 2s.; weekly, 6d.

**Local Subscription.**—For the sum of £3 3s. per annum, circles and associations of readers and investigators may, through a local representa-

live, obtain ten volumes at a time, to be changed as often as necessary. This subscription entitles all those who participate in it to the use of the reading room, and many personal advantages which are enumerated in the plan of association and action. (See prospectus, to be had on application.)

**District Subscription.**—For the sum of £5 5s. per annum, twenty volumes may be obtained at a time, to be changed when occasion requires. By increasing the subscription the number of works may be extended in proportion, and thus a district may be supplied with books through the district representative. All those who contribute towards the subscription are entitled to all advantages accruing from association with the Spiritual Institution.

The carriage of books backwards and forwards is payable by the subscribers. Parcels may be enclosed at any part of London. A fortnight is the time allowed for the perusal of a book, except in the case of local and district subscriptions.

Post-office orders should be drawn on "High Holborn," in favour of J. Burns, 15, Southampton Row, W.C.

#### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION RECEIVED SINCE LAST WEEK.

	£	s.	d.		£	s.	d.
Chatterton Street Circle,				Mrs. Shaw	0	2	6
per Mr. Robinson	0	10	0	Mr. Carr	0	5	8
Mr. H. E. Benson	0	5	3	Mr. P. Derby	1	0	0
J. J.	0	1	0	Bellast	0	8	0
Mr. F. R. Harrison	4	4	0	Mr. J. S. Sims	0	2	6
Miss Drury	1	1	0	Mr. W. McKay	0	2	6
Mr. J. C. Ferguson*	4	0	0	Miss Vigoreux	5	0	0
Mr. Turner	0	10	6	Miss M. Field	0	3	8
Mr. Frichold	0	5	0	N.	0	5	0
J. T. D.	0	9	0	Mr. W. Scott	0	5	0
Mrs. V. (sole of wax				Mr. James Lawson	0	2	6
flowers)	1	1	0	Signor Damiani	5	5	0

Though there is no reason why donations should not be tendered to the Spiritual Institution from purely disinterested motives, yet we urge upon our subscribers generally the acceptance of a return for their money in the use of books from the Library. By co-operating with us in this manner, every part of the country might be thoroughly worked by our standard literature. Be the amount subscribed large or small, volumes for an equitable period may be obtained in return, and when subscribers and their friends experience the benefits thus derived from associating with the Spiritual Institution, they will soon find it to be their interest to continue their subscriptions, and to extend the matter among their friends.

The Spiritual Institution is in no respect a "hogging" concern, and, in urging the acceptance of its provisions upon the friends of the movement, we are doing the very best thing we could do to promote the cause. We have thousands of volumes lying idle, as well as hundreds scattered about in all parts of the country. Our wish is not only to receive necessary aid in the form of cash, but to give full value for it, which would not only be a means of instruction and entertainment to our subscribers, but would operate as a powerful engine for the extension of the cause in every part of the land.

#### THE STUDY OF THE OCCULT.

Dear Mr. Burns,—Will you allow me to call the attention of "M.A. (Oxon)" to your suggestion that a class should be formed at once for studying the Science of the Occult, and to say that I shall be happy to join such (provided the subscription is within my means) and to comply with any rules as to study, manner of living, and so forth, that may be necessary to enable me to become proficient in the same. I am inclined to think that a few earnest-minded persons joining together for this purpose would accomplish more than they would if each pursued the same study separately; and hoping this matter will not be allowed to drop, I remain, yours very faithfully,

T. L. HENLY.

53, Queen's Road, Bayswater, Aug. 1, 1875.

"M.A. (Oxon)" will not be in town for some weeks. Meanwhile we are receiving names of applicants for instruction.—Ed. M.]

#### DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last a large gathering assembled at the Cavendish Rooms to listen to an oration by Dr. Sexton on the "Relation of Modern Spiritualism to the Teachings of the Bible." The oration was given in the Doctor's best style, and lasted for an hour and a half, and several of those present expressed their regret even then when it concluded, saying they could have sat and listened much longer. The Doctor entered at some length upon the influence exerted by Spiritualism over the thought of the present age, and pointed out that whether Spiritualism were true or false, its influence upon the opinion of the future would be very considerable. He then proceeded to show that all the phenomena connected with the modern movement, such as table-rapping, spirit-voices and lights, spirit-writing, materialisation, levitation, &c., were paralleled by cases which had occurred in ancient times, and were described in the Old Testament. He then dwelt at some length on the phenomena of witchcraft, both ancient and modern, and pointed out the difference between it and Spiritualism. After this he discussed the question of how far necromancy and communion with the dead was prohibited in the Mosaic law, and wound up by showing that Spiritualism was neither opposed to the letter nor the spirit of Christianity. The audience were much pleased with the oration, and several of them expressed a hope that it would soon be published.

Next Sunday the subject of the Doctor's discourse will be "Sacred Things," when all who can make it convenient to attend would do well to do so.

NORWICH OR YARMOUTH.—A gentleman desires to meet with friends of Spiritualism in either of these towns. Address, "Great Eastern," 16, Southampton Row, London, W.C.

\* With 21 previously acknowledged, making an annual subscription of 25.

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**PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION**  
 15, SOUTHAMPTON ROW, LONDON, W.C.

For several years the most active promoters of the spiritual movement have aided the Progressive Library and Spiritual Institution in creating a popular literature on the subject by depositing to current account various sums of money, to be taken out, at a special price, in such useful works as might be issued from time to time. This system has been somewhat extended in the case of the "Dialectical Report"—a 15s. book which, when re-edited and pruned of redundant matter, was a better book than in the original form, and was sold to subscribers at one-sixth of the cost. By this plan nearly 3000 copies were put immediately into circulation—a work which could not have been effected in the old way by years of advertising and the expenditure of four times the money.

The "Memorial Edition of Judge Edmonds's Letters on Spiritualism" furnishes another example in which, on the subscription principle, each participant obtained one or more copies of a valuable work at less than half the price charged for the cheapest department of literature.

The "Researches" of Mr. Crookes are also being issued on the same plan, and when complete the work will be offered at about one-third of previous prices.

This plan has been so strikingly successful and has given such unimpaired satisfaction that the most liberal friends of the movement have urged its more extended adoption.

In establishing the "Progressive Literature Publication Fund" two objects are held in view: I. The production, and, II. The distribution of valuable works of universal interest in such a manner that the expenditure of any given sum of money will produce the greatest result. To be successful in the economical production and diffusion of literature it must first be stated what items increase the price of books, and then means may be employed which will lessen expenses and secure cheap works. The first and inevitable item is the cost of producing the books; then there is the author's interest therein, or copyright; thirdly, interest on capital; fourthly, publisher's profit, or working expenses; fifthly, the cost of advertising; and sixthly, discounts to the retail trade. By the principle of unity of interests and mutual co-operation now proposed these expenses may be reduced about one-half.

#### I.—As to Production.

(a) *Cost of getting out a Book.*—This depends much on the number printed. Every depositor or prospective purchaser in obtaining other purchasers cheapens the book to himself. The manager, having a thorough knowledge of the printing and publishing business, can produce works as cheap as any house in the trade.

(b) *Copyright.*—The Progressive Library now holds the copyright of many valuable works; in other cases there is no copyright. Authors would be disposed to deal liberally under this arrangement, seeing that the profits go direct into the cause of Spiritualism, and not into the pocket of an individual who is anxious to make himself rich out of the work. By this plan the author might be more generously treated than in ordinary cases, as the other expenses would be less and the prospects of an extended circulation would be greater.

(c) *Capital.*—This is the screw that keeps down all truly progressive enterprises. By the present plan Spiritualists and others becoming depositors *only hold the screw in their own hands*. Every depositor is a proprietor without any further risk than the amount of his deposit, and the risk in that respect is nil, as the publishing department has lately been supplied with an augmentation of capital to cover all its usual engagements.

(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of Progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

#### II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents, the cost of which may be included in working expenses.

(f) *Trade Discounts.*—These would be entirely saved, and depositors could even supply the trade on the usual terms and have a good profit.

#### Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," and deposited on the following terms:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—If allowed to remain one month or upwards, interest will be allowed at the rate of 2s. per cent., or 6d. in the pound; three months or upwards, 5 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in works at the choice of the depositor at the subscription price. Clubs may be formed, the members of which, by uniting the smallest subscription, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 10s. will not be subject to interest. This plan may be adopted:—

1st.—To supply dealers with stock on the lowest terms.  
 2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.

3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.

4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.

5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.

6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.

7th.—These advantages are offered to foreigners as well as to residents in the British Islands.

8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.

9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.

10th.—Depositors may take out the balance due to them in any kind of books and publications, British and Foreign; in printing of books or handbills; in stationery of all kinds; in subscriptions to periodicals, or towards other objects; or in any goods or line of business advertised by the general business department of the Spiritual Institution.

#### Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. The "Memorial Edition of the Letters and Tracts" by Judge Edmonds was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price or at any reduction therefrom which may seem expedient to themselves.

The past workings and well-known character of the Progressive Library and Spiritual Institution is the best possible guarantee that full justice will be done in every transaction, while the best available works will be placed before depositors for their acceptance. No person will be compelled to accept any book of which he does not approve, or for which he has no use. The suggestions and wants of depositors will at all times be considered, as those works can alone be brought out for which capital is promptly deposited.

All communications should be addressed to Mr. J. Burns, Managing Representative, 15, Southampton Row, London, W.C.

OBITUARY.—Needham, Dominique Mellis. Died July 30.

HECKMONDWIRE.—Mr. J. Dent says Mrs. Illingworth of Bradford gave a beautiful discourse at the Sunday meeting recently, and will visit them again on Sunday, August 8.

SHEFFIELD.—A circle has been sitting some time, but only the more common phenomena have been obtained. A visit from a well developed medium is much desired. Expenses would be paid.—Address, W. S. Hunter, 49, Fawcett Street, St. Philip's Road, Sheffield.

MANCHESTER.—A private circle is being formed in the vicinity of Victoria Railway Station. Two gentlemen and three ladies required to fill up the circle. Address Mr. B. Hall, 24, Carnarvon Street, Manchester.

BARROW-IN-FURNESS.—Mr. J. Walmsley thanks Mr. John Scott for a second parcel of books, and speaks highly of the benefits derived from a visit from that gentleman a short time ago. The local medium is subject to high and interesting controls.

SOWERBY BRIDGE.—On Sunday, August 8th, Mr. A. D. Wilson, of Halifax, will speak in the Lyceum in the evening only; services at 6.30. On Sunday, August 15th, Mr. Robert Harper, of Birmingham, will give two addresses in the Lyceum—in the afternoon at 2.30; evening, 6.30. Collections will be made at the close of each service in aid of the funds.

### 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, 1½d. each per week for 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.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

## THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 6, 1875.

### THE CIRCULATION OF SPIRITUAL LITERATURE.

During the last two years we have put into circulation 10,000 volumes of first-class spiritual literature. This work has been effected in such a peculiar manner that it will bear a word of explanation. Two years ago we were on the eve of issuing our cheap edition of the "Dialectical Report," which has been followed by other works, in all amounting to 10,000 volumes in the two years. This work has been done entirely without capital or the usual accessories of successful publishing. Taken at an average, the works have been sold at about half the publishing price, and yet a profit has been realised to the management.

How has all this been accomplished? We reply—By co-operation and organisation. The MEDIUM brings Spiritualists together as a compact organic body, and enables them to unite for the accomplishment of any definite object. One of the uses for which the MEDIUM exists is the promotion of Spiritualism by means of literature. For that [desirable purpose it presents a means of advertising, free of all cost, to the purchaser of the works. The sale of literature is usually effected by costly advertisements. The many columns of book announcements which appear in the newspapers weekly are all paid for by the purchasers of the books thus advertised; in other words, the prices of the books are raised to cover the cost of the advertisements. By providing a free means of advertising we really put money into the pockets of our customers. Those who regard "trade interests" as the prime motive in all work of this kind have twitted us that we suborned the MEDIUM to the purpose of extending our own business plans. This is true, in one sense, for our business plans involve the circulation of spiritual literature at cost price, so that our customers are really the benefactors. In this way we have put £1,000 into the pockets of those who have purchased these works from us, if a penny saved be as good as a penny earned. This is how we explain it. 10,000 volumes have been sold at cost price—that is, the price of the book, less cost of advertising and trade discounts, which are generally calculated to double the price of a book. Let us suppose that these 10,000 volumes were sold at a cost price average of 2s. each instead of 4s. each, had they been sold at full price in the usual way, then we have saved the pockets of our patrons £1,000 in transacting this amount of business.

Our many friends have co-operated with us in the most hearty and confiding manner to effect this desirable result. The prices of the books have been deposited with us in advance to supply us with capital to produce the volumes. In return, we have placed depositors on a proprietary footing, and charged them cost price, plus working expenses. The success of this plan has led to the establishment of the Progressive Literature Publication Fund. Its provisions are set forth in an extended prospectus, printed in another part of the paper. What we urgently crave is a more general adoption of the deposit principle. If we could at once raise a fund of £1,000 we would feel sustained to go on vigorously and bring out works with greater expedition. As it is, the production of books swallows up the deposits faster than they come in, and keeps the day of publication deferred to uncertain and wearisome lengths. If every Spiritualist became a depositor, and, in his immediate circle, a bookseller, then the work would be extended very much. The first thing to do is to deposit, say, £1 or £5 in the fund, and then set to work to receive subscribers amongst friends and neighbours. On the publication of the first book in hand, the money would be returned by the sale of books subscribed for by friends. A fresh deposit could then be made, and purchasers obtained for new books constantly being offered.

This good work can be done without loss if well managed, and its effect is permanent and cumulative. What good these 10,000 volumes have done is incalculable, and they are all in existence

doing good for, it may be, years to come. Every new edition or additional 1,000 volumes added to them is extending the permanent working power, and silently accomplishing the spiritual enlightenment of the people.

We solicit the earnest attention of our readers to this grand arrangement, and have no fear but the plan will be increasingly patronised as it is better known.

### A CONFERENCE ON THE HEALING QUESTION.

The correspondence which has appeared in these columns has excited a widely-spread interest in the great question of healing by the laying on of hands and manipulations. In a letter published last week Mrs. Burke suggested that some practical step should be taken by the management of the Spiritual Institution. We may respond by stating that Mr. White's letter of the week previous showed that a healing institution was already in successful operation under the direction of Mr. Ashman, the Psychopathic Healer. However, as the subject cannot in the least suffer from ventilation, we shall gladly place Doughty Hall for one Sunday evening at the service of the cause, that a conference may be held thereon. May we therefore announce that on Sunday fortnight, August 22, the Sunday evening at Doughty Hall will be devoted to the healing question. The friends of that movement may in the meantime be collecting their best thoughts and strongest facts, adhering to the point as closely as possible, and not waste their time with irrelevant talking. We would recommend that statements be committed to writing.

### THE "KATIE KING" EXPOSURE, AND THE CASE OF ROBERT DALE OWEN DISCUSSED AT DOUGHTY HALL.

It being felt that the public demand reliable information on this question, about which so much misunderstanding is manifested in the newspapers, it has been considered desirable to devote next Sunday evening, August 8, to a conference on these subjects. Various speakers will give a history of the "Katie King" manifestations, the conduct of the Holmeses in America, the investigations of Robert Dale Owen, and facts which show that his recent calamity has not been induced by Spiritualism. Dr. and Mrs. Hallock will be present, and will give some facts from their intimate acquaintance with Robert Dale Owen. The service will commence at seven o'clock. Doughty Hall, 14, Bedford Row, Holborn.

### MR. BURNS'S REPLY TO TALMAGE.

This discourse is by far the most popular product which the spiritual press has given for some time past. The twelfth thousand has just been printed. It should be scattered in thousands. Those who purchase *Human Nature* for August have the Reply offered to them at half price, or both *Human Nature* and the Reply for 7d. post free. In districts where the Reply would be useful, grants may be obtained for gratuitous distribution.

### THE VOLUME OF MRS. TAPPAN'S ORATIONS.

This work is well advanced, and will be in the hands of the binder in a few days. The oration which we give this week will form part of it, and closes the series on "Spiritual Ethics." As the book is not ready, subscribers' names will be received meanwhile. For terms see advertisement and list of subscribers.

### WANTED IN GLASGOW AND EDINBURGH

Local representatives of the Spiritual Institution, to secure subscribers for new works and promote the circulation of the literature generally. Dozens of Mrs. Tappan's volume of orations would be sold if a few energetic helpers would take the field and do what they could to attain such a desirable end. The influence of one or two kind friends would also secure us deposits to the publishing fund and subscriptions to the Spiritual Institution.

MRS. TAPPAN is having a quiet season of rest at Saltburn. Letters for her may be addressed 15, Southampton Row, London, W.C.

MR. HARDY sent us a brief farewell from Liverpool previous to setting sail for Boston.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.—We invite the attention of our readers to the announcement hereby made, of the quarterly tea meeting to be held on Sunday, August 15th, at five o'clock. A conference will be held the same evening at seven o'clock to discuss important questions on the promotion of Spiritualism in that portion of the metropolis. Mr. Lawrence will give an address on Sunday next.

CONFERENCE AT BURY.—On Sunday, August 15th, 1875, a conference of Spiritualists of Bury, Bolton, Oldham, Woodhouses, Hyde, Rochdale, Manchester, and district will be held in the Temperance Hall, Henry Street, Bury, commencing at 2.30 p.m. Order of proceedings.—To receive the reports of the friends from the various districts; to take into consideration the best mode of spreading the truths of Spiritualism and bringing the same before the public; to arrange for the holding of quarterly conferences, and other business. At the close of the conference a tea will be provided at a charge of 8d. each. After tea (commencing at 6.30), a meeting of friends will take place, when the following mediums and friends are expected to take part therein:—Mr. Jackson, of Newton; Mr. Quarumby, of Oldham; Mr. Johnson, of Hyde; Mr. Sutcliffe, of Rochdale; Mr. Rowcroft, of Hyde; Mr. Kershaw, of Oldham, and others. A collection will be made to defray expenses. As it is impossible to send special invitations, all Spiritualists are respectfully invited to attend and take part in the proceedings. Any further particulars can be obtained from Mr. Shepherd, Bury, or Mr. W. Johnson, Hyde, near Manchester. "Come over and help us."—Paul's vision.



## DR. JAMES MACK.

The consulting rooms of this powerful healer continue to be extensively visited by all classes of sufferers from the "ills that flesh is heir to." Many are the grateful hearts that enter with pain, and ultimately leave with the joyful word "cured!" on their lips. Mr. Aldons, of 2, Vernon Place, informs us that he visited Dr. Mack on Tuesday fortnight, having previously suffered for three weeks from a most painful attack of neuralgia. For nights no sleep whatever had come to refresh him, and he was writhing in agony from head to foot. In fifteen minutes Dr. Mack made him feel as well as he could desire. Previously, he could only walk on one side, but after only these few minutes of treatment he could walk well.

The cures effected at a distance by the use of Dr. Mack's magnetised paper are among the most remarkable instances of the beneficial work which the spirits are accomplishing through his mediumship. We have seen a letter from a rheumatic patient at Cardiff, who had been unable to walk for two years. After the application of the magnetised paper an eruption appeared upon his knees which relieved him of pain.

Another patient, suffering from nervous debility and defective muscular power, addressed a letter as a test to Dr. Mack, without stating one word as to the nature of his complaint, desiring him first to make a diagnosis of it, and, if correct, he would confidently place himself under his care. The Doctor answered the letter, and so accurately described his sufferings that he is now one of his distant patients, and is favourably progressing towards cure.

Other cases, too numerous for record in our pages, are reaping the blessings of his healing influence, or rather, should we say, of that of the angel workers, whose chosen mission it is to allay the sufferings of mankind.

## A FRIENDLY VOICE.

Dear Mr. Burns,—I am sorry to find that the subscriptions for the Institution are falling short in proportion to those of the same period last year. It should not be so, for the Institution is the central pivot of Spiritualism, not only in England and where the English language is spoken, but throughout the world.

The enclosed cheque for £5 5s. is my contribution for the Spiritual Institution this year, and may good spirits impress those who have a wider pocket than mine to do their duty to Spiritualism according to their means.

You cannot imagine the comfort of a Spiritualist at a thousand miles from London to know where to write, and to whom, for a spiritual book with the certainty of receiving it by return of post. This is the work of the Institution, born of, and guided by, your spirit. May both last as long as Spiritualism remains in its babyhood.

I thank you for sending me the *Tichborne Gazette*. Poor fellow! He has twice manifested with his double through our medium, Baroness Cerrapica, confirming his identity with the Baronet, telling us many particulars of his life, and that he deserves his punishment for his many transgressions, and doubting whether he will ever leave the prison spirit and body together. This trial shows a degree of corruption in England, which, if not stopped, may put it on a level with France.

With kindest remembrances to Mrs. Burns, believe me to be yours very truly,  
G. DAMIANI.

60, *Salita Pontecorvo* Naples, July 31, 1875.

[We have received many friendly voices during the week, but space will not permit the publication of them all. As a book depot, the Spiritual Institution does not crave assistance, though the work done in that respect has helped the cause as much as any other agency. We have to thank Sig. Damiani, not only for helpful donations, but also for patronage towards the publishing department.—Ed. M.]

MISS CHANDOS is expected in London in the course of a few days.

We can supply no further orders for "People from the Other World" till we receive another consignment from America.

We have had a letter from Bastian and Taylor. They are well recuperated, and are about to take the field again.

DR. SIMMS, the eminent physiognomist, has just left London to return to America, from which he has been absent several years.

We have received from Mr. Cooper a splendid article on the Eddy mediums, with illustrations. It will appear soon.

DR. SEXTON has a Sunday vacant on the 29th instant, and will be glad, therefore, to lecture on that day for any provincial society. Those who would like to secure his services should write at once to Dr. Sexton, 75, Fleet Street, London.

DOUGHTY HALL.—On Sunday week the service at Doughty Hall will consist of appropriate readings from works bearing on Spiritualism. Mrs. Burke will undertake the chief duties of reader, and the readings will be interspersed with suitable vocal exercises by the congregation.

OPEN-AIR MISSION IN LONDON.—Mr. George Ruby has recently delivered some inspirational discourses in the open-air at Green Lanes, Stoke Newington, which seem to have been favourably received. Some of the utterances were of a very high order, and must tend to invoke in the minds of the hearers much thoughtful reflection.

A SPIRIT JOGGING THE MEMORY.—A gentleman of considerable mediumistic power, now in Paris, writes us:—"When I was in London, 'John King' told me to be sure and see Mrs. Firman when I went to Paris. I promised to obey his wish, but my time has been so much occupied that I had nearly forgotten it. The most remarkable part of my story is, as I was entering my hotel, 'John King' spoke in a loud voice and said, 'Remember your promise, and look at this letter'—referring to a letter which lay on the sideboard in the entrance of the hotel. I immediately looked at the letter and saw that it was directed to a Mrs. Firman. I went upstairs and asked to see her, and to my great astonishment found that it was the wife of Mr. Firman, the medium."

FAREWELL RECEPTION AT MRS. GUPPY'S  
TO MR. AND MRS. HARDY.

A brilliant reception was held by Mrs. Guppy on Wednesday evening, the 28th ult., at her house in Victoria Road, Kensington, the occasion being in compliment to Mr. and Mrs. Hardy, now on their return home to America.

Mrs. Guppy's pretty residence was filled well nigh to overflowing by her friends, amongst whom may be named, in addition to Mr. and Mrs. Hardy, Prince Albert of Solms, Countess Paulett and Miss Vere, Count Von Wimpffen, Countess Von Wimpffen, Count Bastogi, Hon. Mrs. Ramsey and Miss Ramsey, General Brewster, Captain James, Mr. Serjeant Cox, Mrs. Ross Church, Mrs. Schletter and the Misses Schletter, Mr. and Mrs. Swepstone, Mr. and Mrs. James Burns, Mr. Martheze, Mr. Gledstanes, Miss M. A. Fletcher, Mr. and Mrs. Stack, Mr. Hudson, of Leeds, Mrs. Wiseman, Mr. Gale, Mrs. Fitzgerald, Mrs. Fisher, Mrs. Burke, Mr. John White, of Shadwell, near Leeds, Miss Houghton, Mrs. Pitman, Miss Douglas, and Mr. Bentinck.

Mrs. Guppy's recent receptions have been much sought after, and have been amongst the most interesting events of the London season.

## A LETTER FROM THE SPIRIT "LENORE."

Sir Charles Isham, Bart., has been in the habit of receiving letters written by the hand of "Lenore," one of the spirits who materialise through the mediumship of Miss Showers. The following is the copy of a letter which Sir Charles has thus received, but the circumstances under which it was produced and forwarded are not stated:—

My dear Sir Charles,—What must you think of me? I am really almost afraid to write to you now, fearing that you will be too angry to take any notice of my letter. However, I must find consolation in the motto "Better late than never," and can only hope that you will agree with me there. Rosey has been living very quietly of late, seldom giving any seances; in fact, I have almost forgotten the way to materialise, 'tis such an age since I last had a try at it.

I am now residing in Jupiter, and am very happy, though thoroughly under the dominion of "King Saul," who is the ruling power there. He is teaching me to fly gracefully, and says I am not a very troublesome pupil, except that I drop my feathers about, and that is of course disagreeable. I have a flower undergoing the process of materialisation for you, and will enclose it in this letter if it is solid enough to stand the journey through the post. With love from "Peter" and myself, believe me, dear Sir Charles, yours affectionately,

LENORE FITZWARREN.

THE PRICE OF THE MEDIUM AND SUPPORT TO THE  
SPIRITUAL INSTITUTION.

We have received the following letter, which we place before our readers, with some remarks thereon:—

MR. BURNS, Dear Sir,—Referring to your published reasons for not rising the price of the *MEDIUM* to 2d., I trust you will pardon me for saying that I consider them defective for the following reasons:—

1st. The *MEDIUM* is honestly worth 2d., therefore it would be no imposition to charge it. Many periodicals not containing half the matter, either in quantity or quality, are sold at a higher price.

2nd. Supposing your circulation to be 10,000, the extra halfpenny would give you a permanent income of over £20 per week, with which to support the Spiritual Institution; and you would have to put no additional machinery into operation to collect it, nor yet require to make passionate appeals from time to time.

3rd. It would distribute the burden more evenly of supporting what Spiritualists should regard as the heart of Spiritualism in England. At present it presses on a few shoulders only, and I fear often heavily.

4th. It would give every Spiritualist an opportunity of subscribing in a quiet way to objects which all cannot but appreciate. Many dislike the ostentation of the subscription list, while others, like myself, could spare a trifle weekly and not miss it, where the same amount collected in one sum quarterly would be beyond their means.

Friend Burns, recollect it is the PERMANENT pence of the many that give power, especially when accompanied by the good wishes of the givers. I believe what I have here said far outweighs all you have said against rising the price of the *MEDIUM*. But if you still doubt it, and are what I consider fastidiously scrupulous about what you consider taxing people, explain the matter to your readers and then put it to the test by publishing a notice in the *MEDIUM* that those who wish to help the Spiritual Institution can do so by ordering a 2d. instead of a 1½d. copy of the *MEDIUM* weekly of their bookseller. By making it optional to themselves whether they took a 1½d. or a 2d. copy, the matter would become entirely voluntary; but I am satisfied you would require to mark very few copies weekly 1½d.

Doubtless well-to-do Spiritualists would see the necessity, and continue to subscribe as heretofore.

The opinion that the *MEDIUM* is worth more than 1½d. weekly has been repeatedly expressed to us of late. It is an excellent fault, and one which very much encourages us. It shows us that our paper is up to the mark, and does the work for which it is intended. A paper should always be invaluable, or else it is of no use at all. Every Spiritualist ought to be proud that his organ requires no apology to recommend it to a new customer. In a new movement the promoters must always give away considerably. Jesus and the apostles gave life and all they had of earth. We are only called upon to give the fraction of a penny with every paper we sell. Surely we cannot grudge such a small sacrifice. The *MEDIUM* is not a mere gratification to Spiritualists, for which they are willing to pay, and would rather do so than be harrowed with the idea of hearing that the management is crippled for want of help. Were we content to sell ourselves to the Spiritualists,

and make as much as we could by the bargain, no doubt there are excellent inducements held out to us; and we might fossilise into a comfortable conservative state of existence, look after the £20 a week, and let the extension of the truth go to the dogs. But this is not our vocation. We are not, indeed, the instruments of Spiritualists, but of Spiritualism. The MEDIUM is not a toy of any section of humanity, but the instrument of the spirit-world, by which that sphere may extend itself into the consciousness of as many of earth's children as possible. We have, therefore, to adapt our paper, not so much to the individual requirements of those who are already Spiritualists, as to the necessities of non-Spiritualists. Indeed, it is for those outside of our communion that we work, rather than for our immediate brethren in spiritual enlightenment. The one sheep outside the fold, straying in waste and desert places, is of more concern to the Divine Shepherd than the ninety-nine who are well fed and protected. We cannot catch the stray sheep without expenditure. There must be risk, loss, and inconvenience sustained, that that which is at present beyond reach may be recovered.

The MEDIUM being of more value than the sum charged for it, the inducement is held out to all to investigate Spiritualism through its columns. The Spiritualist can say to his neighbour, "Take in the MEDIUM; by so doing you do not make a sacrifice; it is worth more than the money; you enrich yourself by making such an exchange." This is not mere theory. The history of Spiritualistic literature proves it by facts. We believe it to be true that for every one copy of any other spiritualistic journal which is sold, there are five of the MEDIUM. If we are wrong in this supposition, the proprietors of the various journals may furnish us with the facts necessary to rectify our error. It may be that the loss on the MEDIUM is greater than on any of these publications; but the question is not one of profit and loss, but of the extension of Spiritualism, and in that respect the MEDIUM has alone been a success. Within the last twenty months the MEDIUM has been raised in price fifty per cent., and yet it has recovered its circulation. At the same time, it was observed that quite a number of persons discontinued it on account of the rise in price. Those readers were not of the most intelligent or influential class, and hence the greater regret have we at the fact that we can no longer minister to their enlightenment. An editor may be proud of having the intelligent and influential as his readers, but the Spiritualist who works for the elevation of humanity, rather than for the gratification of his personal conceits, is more desirous of reaching the ignorant and indifferent than in restricting himself merely to those who have no need of the physician. As an extender of Spiritualism, then, it is indispensable that the MEDIUM should adapt itself to the outside work—to those who place no value upon Spiritualism, but who think that a penny spent thereon is irretrievably sacrificed. It must place the smallest obstacle possible between Spiritualism and those who are desired to accept it. It is not the poor alone who are thus circumstanced. We have in our books titled lords and ladies who fail to pay their accounts, and grudge a few shillings a year for the purpose of spiritual literature. We must make our gospel as free as possible, and remove all commercial obstructions.

Another consideration remains to be stated. While the MEDIUM is at its present price, there are the strongest incentives held out to its friends to extend their efforts to promote its circulation. If we sold two copies for one we should be in as good a position as if we sold the present number at twopence each. Surely, doubling the circulation is a more desirable object than raising the price, which would thereby of necessity considerably diminish the circulation. If we were making £10 a week profit from the MEDIUM, commercial satiety would operate against spiritualistic activity, and there would be the tendency for all parties concerned to settle down into indifference and contentment.

Further, if we raised our price, an opening would be made for a penny journal to start in competition with us, so that to raise the price would even prove to be a bad commercial policy. There are plenty of adventurers ready to impose themselves upon Spiritualism if they can perceive any pretext for gaining a footing. Such purely commercial speculators are a far worse drain upon the cause than the voluntary contribution required to sustain a genuine spiritual movement. A paper of this class recently was a pretext for extracting from the pockets of many Spiritualists an untold sum of money, which in the end resulted in nothing but failure and disgrace. Such an experiment will be repeated again and again, should inducements be presented, and the loss and ill-feeling thereby engendered will be very much greater than any demand which the Spiritual Institution has made upon the friends of the movement. When a man is done out of his money, and feels that he has been victimised, it puts him in a very different humour from that frame of mind which is produced by a generous support of a philanthropic cause.

Everybody who supports the Spiritual Institution feels the better and happier for so doing, and we believe that the needs of the Spiritual Institution have done more to promote unity and organisation among Spiritualists than any other circumstance which has been connected with the movement.

Taking all these considerations into account, and bearing in mind, as a fundamental principle, that our object is a spiritual one rather than a commercial one, we decline raising the price of the MEDIUM, but urge our friends in the heartiest manner to do whatever lies in their power to double its circulation between now and Christmas.

Now that Cardiff has made a move, the Merthyr friends think of making arrangements for a visit from Mrs. Tappan.

#### CONFERENCE AT DOUGHTY HALL.

Under the presidency of Dr. Hallock, a well-attended Conference was held on Sunday evening last at Doughty Hall. The proceedings consisted of addresses by Dr. and Mrs. Hallock, Mr. E. Wilson, Mr. Blackburn, and Mr. Burns.

Dr. Hallock dwelt upon the great fundamental truth of all religion—love to God and the neighbour—which we may illustrate in the life in an infinite variety of ways, but to which nothing could be added; for, applied practically to the various issues of human existence, it would, without any of the burdens of expenditure which now weigh down the people, make all the waste places of the earth like a garden of Eden. Spiritualism has come to re-affirm that truth, by clearing away all the incrustations which have in the course of centuries come to surround it. And if Spiritualism be iconoclastic, it is to destroy all that darkens the human mind, and thereby not only making the present clearer, but throwing a brighter radiance on the future. In the light of Spiritualism, the inspirational teachings of the past come down to our age with truth and power. By that light the truth can be discerned from the error in which theologians have clothed it. The fall of man, vicious atonement, eternal life through the imputed righteousness of another, salvation through the blood of an innocent man, are among the fictions that have been invented to enslave the human mind. Are these to be found in the teachings of Jesus? No, not a word. He said, "Do men gather grapes of thorns, or figs of thistles?" and even Paul, the great apostle of Christianity, as he is called, said, "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." The law of salvation was one that has its sphere of operation in the human soul, and if the regeneration of man and of the race is to be brought about it will be not by the imputed righteousness of another, but by the attainment of individual and social rectitude and purity.

Mrs. Hallock made some observations on the institutions of this country, which seemed to need the reforming light of Spiritualism. If its rays were allowed more freely to penetrate into the Church, the State, politics, social customs, and public opinion, a most desirable change would be effected. In few things are its rays more needed than in the question of woman, her position, her rights, and her influence. With woman's exaltation would come one of the most powerful levers to uplift mankind. At a subsequent part of the meeting Mrs. Hallock remarked upon the insanity of Robert Dale Owen, that she, from her personal acquaintance with him, knew that it was not the alleged "Katie King" exposure, but his literary work that had overstrained his brain. The approach of this condition had been foreseen by his friends.

Mr. F. Wilson addressed the audience on what he termed the "ossified ignorance" of the highest institutions of the land. At the same time, were the spirit of truth only primarily present, he thought that the graduation into the higher phase could be effected without any violent interference with established forms. There would then be the regeneration without revolution.

Mr. Blackburn offered a few observations on the position of Jesus in the work of human redemption.

Mr. Burns concluded the meeting by observing that Spiritualism was its own interpreter, and that the introduction of creeds and historical problems only confused the subject and mystified the student.

#### LIVERPOOL.

THE OPENING OF THE NEW PSYCHOPATHIC INSTITUTE.—MR. AND MRS. HARDY'S RECEPTION, SEANCES AND FAREWELL.

Saturday evening, July 31st, will be long remembered by many of the friends of progress as one of those bright spots in their lifetime when they have met those who can sympathise with them and understand their work, as was the case at the social gathering at Mr. Coates's new rooms on that evening.

Mr. John Lamont was called to the chair, and in a few and very appropriate sentences opened the meeting. He said they had gathered there for an evening's social enjoyment in honour of the distinguished guests of the hour, Mr. and Mrs. Hardy, who had already endeared themselves with whomsoever they came in contact, by excellence of disposition, to say nothing of the extraordinary manifestations that occurred in Mrs. Hardy's presence. He was sure he expressed the feelings of that company when he stated it was a matter of deep regret that our American friends had to leave us so soon. He, however, congratulated them on the fact that, all being well, they would visit this country again in about two years, and remain with us nearly six months. It was also with pleasure he noticed there this evening Mr. Mahony of Birmingham. But there was another thing he had to say—say from the heart—that they owed the pleasure of that evening's enjoyment to the indefatigable efforts of their host, Mr. Coates, the principal of the Institute, and thought it augured well for the success of his undertaking to have such a brilliant company as that assembled on the occasion.

Mr. Hardy said he left dear old England with something more than regret. His short stay here had been more like an ovation than anything else. Everywhere they had been treated with love, affection, and esteem. That had almost led them to believe that he and Mrs. Hardy were really somebody. He cordially thanked them for the honour they had done Mrs. Hardy and himself by the reception they had accorded to them that evening.

Mrs. Hardy gracefully responded to the invitation of the chair, and characterised her treatment in this country as all that could be desired, and looked forward upon the time with pleasure when she would be able to return to this good old misty isle, and renew the acquaintances so happily formed during her short sojourn here. She thanked the friends most sincerely, especially her host and hostess, who made them feel at home the moment they arrived.

Mr. Mahony expressed his pleasure at meeting Mr. and Mrs. Hardy, and at the encouraging condition of Spiritualism in Liverpool; also the splendid Institute that they had the pleasure of meeting in. He was always an admirer of individual effort, and he sincerely hoped that the Spiritualists of Liverpool would sustain Mr. Coates in his arduous but plucky venture.

Dr. Fitzhugh, in his usually eloquent and characteristic manner, expressed his pleasure at meeting the guests of the evening. He gave



some cheering accounts of the progress of the cause in intellectual circles throughout Europe.

Mr. Coates, when called upon by the Chairman, was much affected. He said he had determined to follow out his impressions in this matter. At first he objected, and told his spirit-friends that he felt himself unqualified for the work they had thrust upon him. Besides, he was without means. However, he had learnt to trust them. He had got up in the morning without a penny to meet current expenses, and before the day was over he had received a five-pound note. He loved to work in harmony with all men, but when he could not he would work any way. Opposition and misunderstanding did him good, and no harm, and the better fitted him for the work before him. Were it not for a partner who ably entered into the spirit of his work, they would be without an Institute that evening, in which to receive their distinguished visitors, the guests of the evening.

Mr. Meredith then gave some interesting details of mesmeric healing in his usual forcible manner, and the pleasant proceedings terminated with a vote of thanks to Mr. John Lamont, the hard-working vice-president of the Liverpool Psychological Society.

**THE OPEN-AIR MISSION.**—To the Editor.—Dear Sir,—Visiting Liverpool at the invitation of the Psychological Society, I availed myself of the opportunity thus afforded to be present at Mr. Coates's open-air meeting in the London Road on the Sunday morning. At the time appointed—half-past eleven—a large crowd began to assemble, and at the arrival of Mr. Coates (who was a little late) a goodly meeting were prepared to listen to the usual morning address. Without entering into details, I may simply state that after a hymn had been sung, Mr. Coates passed into the trance state and delivered one of the most impressive invocations it has been my lot to hear. After another hymn, Mr. Coates commenced his address in a clear and resonant tone, giving forth logic and eloquence to the hushed crowd, which plainly told of the influence he wielded over the intellect there assembled. I may here remark that the address (which was an exceedingly clever exposition of the strength of spiritual science and philosophy) was highly inspirational. For an outdoor audience, the respectability and intelligence of this Liverpool crowd was far above the average of that class of meeting. A great amount of spiritual literature was distributed to numbers present who came forward to receive it. In my opinion a great and lasting good is done by these open-air meetings—started by Mr. Coates and Mr. Isaac—who deserve in an eminent degree the support and kindly encouragement they earn so well.—Trusting you will find space for the above, I remain, faithfully yours, J. MANONY.

#### CONTINUATION OF MY MISSIONARY TOUR IN THE NORTH.

At the British Workman, Morpeth, we met with many of the leading Spiritualists of the North, accompanied with their wives and daughters. After an excellent tea, the question arose as to the nature of our meeting. It was agreed that we should go into the wood, and my guide said he would try an address for the first time in the open air. We soon found a splendid place, nicely shaded by the trees. Our good sisters, some of them possessing fine mediumistic gifts, sat down on the grass; our brothers took their stand in a circle. I stood in their midst, timid and fearful, I confess, but I had confidence in my dear friend on the other side, my guide. I knew he was as fearless and bold as I was timid, and I have as much confidence in him, or more than I ever had in my best earthly friend. Besides I had confidence in God our Father, and I believe He smiled, so to speak, on our gathering, for it was His work, and we are His servants.

The friends sang a hymn. As they sang I felt fear give way to composure and happy feelings. Then came that state of unconsciousness which is common to mediums. I was under control of another.

After the address given by my friend "Bretimo," and I had returned to my normal state, a gentleman, who, it would appear, had never heard trance-speaking before, asked questions respecting the reality of these things, and a lively discussion ensued, which, I believe, will result in good. Mr. Forster, Mr. Skipsey, Messrs. George and John Smith, Mr. Elliott, and others took part in the meeting, and, only for the little opposition, if we may call it such, we should have been deprived of the warm and interesting speeches of the several friends who were there.

At the close of our meeting, we strolled through the streets of Morpeth to the railway station, and returned to our respective homes, having spent a very pleasant, and, I trust, profitable day.

Sunday, 18th.—At New Delaval we met Mr. Rhodes, of Byker, who is a personating medium, and it is wonderful to see how he personates and describes the spirit-friends of those sitting in circle. Mr. John Smith had invited Mr. Rhodes to join us at his house, and on Sunday morning we met in an upper room, when Mr. Rhodes described several friends to the sitters. In the afternoon we walked to Blyth with some friends. We met in the evening at New Delaval again, when we had another seance. Mr. Rhodes took part, and my guide gave an address afterwards. A very agreeable day was spent on the Sunday.

Monday, 19th.—Held a private seance at New Delaval, in the house of Mr. John Smith. My guide promised to give information how to conduct the circle, and to develop the mediums in Mr. Smith's family.

Tuesday, 20th.—Held a private seance at the house of Mr. George Smith, whose daughter Dorothy, a medium of about eleven years old, is controlled by two or three different spirits, and promises some day to become a useful trance-speaker.

Wednesday, 21st.—A seance at Bebside, in the house of Mr. Joseph James. There were two mediums present besides myself—Mr. Hunter and Mr. Dawson. I heard Mr. Dawson's control speak, who is a female, and speaks broad Tyneside dialect, and is very amusing. I am sorry I had so little time to spend with Mr. Hunter and other mediums. My opinion is that the great want in circles is suitable instruction, especially to mediums. At the above seance we had a reverend gentleman and the schoolmaster present.

Thursday, 22nd.—Visited New Hartley, not far from the fatal pit where 204 poor miners were entombed alive. We held a seance with a good number of sitters. There are great signs of medium power in this place. I see the planchette is in great use here also, and a knowledge of it is spreading.

Friday, 23rd.—At New Delaval again. Held a seance with the sceptical gentleman who demanded proof at Morpeth. This gentleman, with a number of religionists, preachers, &c., wanted a seance with me, and had fixed the night, but I was engaged that night for another place; besides, I told him that if our meeting did not convince him at Morpeth, I was afraid that it would be useless to go to his house. However, he said from what he heard and saw there, he would like me to have a seance, and I consented on condition that the Messrs. Smith Brothers and Mr. Scott went with me. This was granted, and we met in the upper room, and I am told the meeting was a success. The sceptical gentleman told me afterwards that my guide had satisfied him.

Saturday, 24th.—Left New Delaval for Newcastle, on my way home, in company with Messrs. George and John Smith. At Newcastle called to see Mr. Blake; found that gentleman kind and free. He and others, Spiritualists, asked me to stay and have a seance on Sunday evening in the Freemasons' Hall.

Sunday morning, 25th.—Went to the Unitarian chapel, Bridge Street; heard the Rev. H. Hill, I believe, from Middlesbrough, preach. His text was taken from Romans, 8th chapter and 14th verse, "For as many as are led by the spirit of God, they are the sons of God." The sermon was so like Spiritualism that I could not help wondering whether our good brother was not a Spiritualist. I received good from the discourse, anyhow; but I have rather a liking to the Unitarian preaching, and often wonder why they, as a class, should turn the cold side at Spiritualism. In the evening went to the Freemasons' Hall. Our meeting was held in the seance-room, where the spirit-forms have so often appeared. Our meeting was small, owing to the shortness of the notice given. There were present Messrs. Elliott, Blake, Armstrong, Mr. and Mrs. Brown, and several more, whose names I don't know. Mr. Blake formed a circle, and the friends sang. My guide took his place, conducted the meeting through, and this finished my somewhat eventful tour in the north. My earnest prayer is that I may have been the means in God's hands of helping some on the good way, and leading others into it. In conclusion, I may say that from July 10th, Saturday, at Chester-le-Street, on my way to Northumberland, up to the 25th on my return to Newcastle, I have attended about 18 seances, at 17 of which I have been the mouthpiece of the spirits to others, and at every place I have met with that kind reception from Spiritualists which mediums only can rightly appreciate.

The people of Northumberland are a warm-hearted and energetic class of people, and when they once see a thing to be right they will work manfully. There are some fine circles in Northumberland, and a sufficient number of various kinds of mediums, if a little more developed, to set the whole country in a blaze.

At New Delaval, in Smith brothers' families, there are not less than four mediums, who may attain to great usefulness. At Choppington there are several, whose names I forget except Mrs. Robert Elliott, and she is a powerful clairvoyant. I had some interesting conversation with her on these matters on my first arrival. She seems to have great power with the planchette, and gets wonderful communications in that way; and Mr. Robert Elliott, whom I have known for years, is a thorough worker and reformer in every sense.

At Bebside there are at least three mediums, some of them partly developed, Mr. Hunter and Mr. Dawson. At Ashington there is Mr. Joseph Skipsey, a gentleman who is also clairvoyant in a high degree, and his daughter Lizzie, a powerful physical medium also, has complete mastery over the planchette.

At New Hartley there is a good circle, and several mediums; so it will be seen that Northumberland is in a position, with a little more time, to do a great work.

Now, Sir, I am afraid I have trespassed too far. I could say much more, but will forbear for the present. Since I came home I have had much food for reflection resulting from my visit to the north. Yours in the good cause, THOMAS BROWN.

Howden-le-Wear, by Darlington.

We rejoice at the usefulness of Mr. Brown, and hope he will soon find full employment as a missionary, and that the friends will see that his physical requirements are met. The following letter is corroborative of the above report.

Mr. Burns.—Dear Sir,—We crave a little space in your valuable paper. We have had Mr. Brown of Howden-le-Wear, down in the North, which I feel certain has aroused the dull minds of the people. We had a lecture on "Reform of Society," and a good description of spirit-friends, which was a good test to each. Mr. Brown gave two addresses at Choppington, and an open-air address at Morpeth. We had a non-Spiritualist among us, belonging to Delaval, but Mr. Brown accommodated him with a seance, and gave an address, showing the close relationship of Modern and Ancient Spiritualism, and gave a good description of spirit-friends, so that the same gentleman that opposed Mr. Brown in Morpeth admitted that it was not only a description of his mother, but that the medium gave her very actions in life. He also gave good proof to others. Then we had a poem, I think equal to any ever uttered by man, its title, "What am I, Whence Came I, and Whither go I?" Then we had the fire-test. The medium carried fire out of the grate, and put it on a small tray; it was so hot as to burn the paint of the tray. We accompanied Mr. Brown to New Hartley, an adjoining colliery, where he had an equally successful meeting, gave an address, and poem, and the fire-test, and described friends so clearly that they were all recognised, many of their names being given. They bid fair to have two or three good mediums among them. We had also two private sittings with Mr. Brown, when he gave such satisfaction that it is beyond our power to convey to you any idea thereof. It would take a dozen papers, at least. We think it would benefit the people of Northumberland and of Durham if we were to keep Mr. Brown as a lecturer. We hope you will forgive my trespassing on your valuable columns so far. JOHN AND GEORGE SMITH.

New Delaval, July, 1875.

**SPIRITUALISM ON BOARD SHIP.**—Mr. William S. Watson, of H.M.S. "Monarch," thus writes:—"Our seances in the 'Monarch' have been very successful. Four of us sat, and all turned out to be mediums. We obtained in a few sittings, without any trouble, direct writing, levitation of the table, and had things brought to us. I am being developed as a seeing medium."

# WILL-ABILITY; Or, Mind, and its varied Conditions and Capacities, BY JOSEPH HANDS, M.R.C.S., ETC.

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The following is an abridged Index of this Comprehensive Volume:—

**ABSTRACTEDNESS**, and also the capacity of attending, among many adjacent sounds and occurrences, to only one at a time.  
**ACCIDENT**, uncertainty, chance, or contingency: no such conditions can exist, all occurrences must happen from an inevitable necessity.  
**ACTION** must always call forth reaction, showing that neither mind nor matter can be free.  
**ACTIONS** and pursuits of men and animals depend as much upon external as internal agents.  
**ACTIVE MOLECULES** in living and dead materials.  
**ACTS**, Human, vary according to age, health, size, and education of the brain—organs or developments.  
**ACTS**: no person should be held responsible for their deeds.  
**AGE** varies the receptive capabilities of enjoyment, by reason of our past experiences of events and circumstances.  
**AMENDMENTS**: resolves made to accomplish them, but the efforts rendered futile by another person's influence.  
**ANATOMISTS** frequently allude to the mind or soul, but never treat of its actions in the economy of the different parts of the body.  
**ANIMAL MAGNETISM** and Electro-biology prove freedom of the will to be an impossible quality.  
**ANIMALS**, both tame and wild, can be acted upon by will-energy.—See cases by Major Buckley.  
**ANIMALS** have a capability of feeling that which is about to supervene relative to their natural economy.  
**ANIMALS** can and do fascinate each other.  
**ASHBURNER, Dr.**: his mental volition ability, illustrated by cases.  
**ASPHYXIA** (pulseless)—apparent death: persons in this state, often conscious, would perish if external means were not employed.  
**ASSOCIATION**, Laws of, by Hobbes.  
**ATTRACTION**: distance does not lessen its quantity, only its intensity.  
**AURA**: the magnetic life—aura of the body can be projected and made use of by the soul.—See its description and action.

**BELIEF**, disbelief, and judgment do not depend upon, and cannot be affected by the will-capability.  
**BENEVOLENCE**: its exercise has always proved to be the chief preventive of misdemeanours and even crime.  
**BODY, Animal**: five-sixths of its substance is taken in by or through the skin and lungs.  
**BRAIN**, Organs of, examined by clairvoyants, whilst different persons were engaged in conversation on the affairs of life.  
**BRAIN**, Organs of: their condition and action as beheld by clairvoyants whilst persons were dreaming.  
**BRAIN** almost motionless in dreamless sleep, save where the blood is permeating its substance.  
**BRAIN**, Sensitiveness of, in the clairvoyant state.  
**BRAIN**, Organs of, as seen in action when exposed to view from accident.  
**BRAIN**, Organs of: all impelling influences act upon them, as do different motives.  
**BRAIN**: its condition whilst thinking and feeling, as sympathetically observed by clairvoyants.  
**BREASTS** of old women, childless females, young girls, and even men, have been known to secrete milk, through the will or desire to possess it, whilst placing the nipple in the mouth of the infant to quiet it.  
**BUCKLEY, Major**: his capability of fixing persons to certain places.  
**BYRON, Lord**, on mental-volition.

**CALIGULA** very lenient until his head became disordered.  
**CATALEPSY** (rigidity), magnetically or artificially produced.  
**CATALYSIS**: explosion of detonating powder, as if by a kind of sympathy, or action by presence.  
**CAUSES**: there is always a chain of antecedents to every effect.  
**CHANGES** in one thing promote mutations in other bodies, whether living or dead.  
**CIRCUMSTANCES** always influence and command us, proving that freedom of any kind is not a contingency of life.  
**CIRCUMSTANCES**: those which surround us act or play upon the organs of the brain as our fingers upon the keys of an instrument, or an urging lever on the cogs of a wheel.  
**CLAIRVOYANTS** eat and drink in their magnetic sleep as they do when awake, or in their common condition.  
**CLIMATE**, by affecting the brain and nervous system, &c., alters the habits relative to diet, beverage, disposition, and activity, showing how surroundings may influence the human race.  
**CLAIRVOYANTS** can read and reveal the subjects of other persons' dreams whilst they contemplate the sleeper's brain.  
**CLAIRVOYANTS** can foretell and accurately describe coming events.  
**CLAIRVOYANTS**: their capability exemplified of foreknowing and reading the contents of certain epistles, before written.  
**CLAIRVOYANTS**: their description of the process of exercising the will, and the ability of electro-biologising persons.  
**CLAIRVOYANCE**, Belief in, was forced, so to speak, upon us; as was the case also with many of our companions, through experience and the unfolding of certain facts.  
**CLAIRVOYANTS**: a list of a few of the learned as well as titled men who examined into this subject with ourselves.  
**COMBUSTION** of the carbon of the system and brain matter, &c., enhancing the capability of exercising the animal economy.  
**CONFUCIUS** on destiny, or prediction of events.  
**COTTERAL, Mrs.**, electro-biologised by Dr. Ashburner.  
**CRIME** should be prevented by kindness and lenient treatment.  
**CRIME**: we should attempt to frustrate it by new preventive legal enactments, and not deal with it, as at present, by punishment.  
**CRIMES** are often committed contrary to the will or reason.  
**CRIME** frequently results from a disordered brain.  
**CRIME** is always increased by punishment.  
**CRIMINALS** should be treated as if their errors sprang from mental diseases.  
**CRIMINALS**, Murderers, are vastly increased in number by capital punishment.

**DARLING, Dr.**, could will a person's hand to be cold.  
**DAVIS, A. J.**, on Moral Freedom, or Free-Will, by Voltaire.  
**DAWSON, ELLEN**, foretells the exact moment of the death of Mr. Flower.  
**DEATH**: we have no test but the nose, or rather that of decomposition, to prove the extinction of life.  
**DEATH**: the hair and nails grow after death up to the stage of decomposition, but when that sets in, all development ceases.  
**DEATH**: Miss Price foretelling the hour of her own decease.  
**DESTINY**, or inevitable Fate, must perforce be true if a single natural event was ever foretold.  
**DESTINY**: its definition in various ages and countries.  
**DIALOGUE** on Necessity or Free-Will, by Voltaire.  
**DISEASE** and disorder cured in all ages by magnetic will-energy.  
**DREAMS**, Prophetic, which verify the foreknowledge of events, prove that fatality is the great law of nature.  
**DREAMS**, in which people have read the inscription of their own tombs, which time verified.  
**DREAMS**: persons can sometimes will themselves to dream of any particular subject.

**ELECTRO-BIOLOGY** defined.—The result of the action of the soul.—Dr. Ashburner's cases.—Dr. Darling upon—Spencer Hall's cases.—Mr. Lovell's ability as an experimenter.—Mr. Thompson's cases.

**ELECTRO-BIOLOGISTS** can will persons to say, see, or do whatever they please.  
**EMILINE**: her observations as to the capabilities of the phrenological organs.  
**EMOTIONAL FEELINGS** and consequent actions are independent of the will.  
**EVENTS** must take place of necessity, and hence can be foretold.  
**EVENTS** and consequences all depend upon some kind of motion.  
**EVENTS**: all of them are the results of the laws of nature.  
**EVENTS** or circumstances often work their effects upon us against the will or inclinations.  
**EVIL-EYE**. See accounts of.  
**EYE**: it can often display the will-energy.  
**EYE**: the objects that please our vision in health may excite pain in disease, as in inflammation.

**FASCINATION** and dominion recognised as emanating from the brain through the eyes.  
**FAITH**: its definition and action, and also how originating.  
**FATE**, Cardinal Polignac and Napoleon upon.  
**FATIGUE** is not experienced from labour, under certain conditions of the mind.  
**FEELING**, the result of thought; how originating.  
**FEELINGS** never reason: passions often possess us against the will of judgment.  
**FEELINGS** and passions cannot, by any will-effort, be created or called into being.  
**FORCE** and **POWER** owe their origin to the action and reaction of some kind of spirituous-matter.  
**FOREKNOWLEDGE**, or prophesying, proves that **FATALITY** must be true.—Clairvoyants state that persons and things are impelled by an irresistible necessity to enact their economy; hence, our fate can be foretold.  
**FORTUNE-TELLING** by gipsies found accurate.—A case.  
**FREE-AGENT**: this term a misnomer; an agent cannot be free.  
**FREEDOM** of the will: that which is even capable of being influenced can never for a moment be free.  
**FREEDOM**: such a state could not exist whilst we are dependent upon the influence surrounding us.  
**FREE-WILL** could not exist, unless we could command our surrounding circumstances.  
**FREE-WILL**: we have no independent influence over a single atom that may have been swallowed. How, then, can we be supposed to have dominion over the whole body?  
**FREE-WILL**, or unlimited liberty of the mind, is an impossible state; if true, renders even the foreknowledge and influence of the Deity a nullity.  
**FREE-WILL**: such a condition is contradicted by every process of nature.

**GALL** on Free-Will.  
**GREGORY, Dr.**, on the will, relative to its acting at a distance.

**HANGING** our fellow-creatures may save trouble, but not expense, for the produce of their labour would vastly exceed their keep.  
**HANGING**: persons who would advocate this practice should, at least, lend a helping hand in executing it.  
**HARTLY, Mr.**, on Destiny, Necessity, and Fate.  
**HEARING**: we sometimes do not heed the loudest sounds.  
**HOROSCOPE**: predictions concerning two gentlemen by a lady in clairvoyant sleep.

**IDEAS** and will-influence, like motion, are not real things.  
**IDEAS** possess and influence us, independently of the will.  
**IMPRESSIONS** made on any atom exercise their influence throughout all time.  
**INSTINCT** is merely a name for a fact, and is employed to hide our ignorance of certain linked causes in the economy of nature.

**JUDGMENT** is independent of the will.

**KINDNESS**, the greatest preventive of crime.

**LANGUAGE**, spoken or written, wakes up in the listener or reader the feelings possessed by the original writer or speaker.  
**LANGUAGE**: how originating.  
**LAWYERS** do not tolerate the plea of insanity as an excuse for crime.  
**LEG** of Mutton, Phantom of, willed to be suspended from the nose of Mrs. C.  
**LIBERTY** can be nothing more than the seeming ability to do what we will.  
**LIBERTY**: some say it is *UNLIMITED* in man. This would imply that he created his own desires, nature, and faculties, and governed himself independently of all laws.  
**LOCKE, JOHN**, on Free-will and Liberty.

**MAN**: his progress from the zoospem microscopic tadpole stage through life to his death.  
**MAN** has no freedom in endowing himself with the faculties proper to his species.  
**MAN**: every individual acts according to his organisation, education and surrounding circumstances.  
**MATTER** can, and continually does, permeate or pass through all solids, fluids, and gases.  
**MEMORY**, the natural mode of influencing it.  
**MIND** can become wearied or fatigued, but not so the body.  
**MIND**: this word is used in twenty different senses and significations.  
**MINDS**, both of the idiot and philosopher, are derived from like sources, and hence are compounded of similar soul-matters. But the spirit of the imbecile fails to act consistently, by reason of the imperfection of his organisation; as the elasticity of the spring fails short in controlling correctly the works of the watch, when imperfectly constructed.  
**MOTHERS-MARKS** owe their origin to the nervous energy or to mental volition.  
**MOTION**, various sources of.  
**MOTION**: its effect, when set up, never ceases; that which is lost in motion is gained in heat, electricity, &c.  
**MURDER**, Legal, is frequently practised to satisfy the feelings of public revenge, or from despicable fear.  
**MURDER** prevented by abolishing the punishment of death.  
**MURDER**: periodical propensity to commit it, frightfully against the will.

**NECESSARIANS** were opposed to the theory of chance or accident.  
**NECESSITY**, Physical, is the law of the natural world.  
**NECESSITY**, says Seneca, binds both God and man.  
**NECESSITY**, Fate, and Destiny, Essay upon.—Dr. Elliotson upon.  
**NECESSITY**, metaphysically considered.

**OCCURRENCES**, The relation of, should not be doubted because we ourselves never have experienced like events.  
**ORGANS** of the brain in animals acted upon phrenotypically by electro-magnetism.  
**ORGANS** of the brain: their varying condition as to health and size must interfere with the freedom of the will.  
**ORGANS**, Phrenological: these are played upon by circumstances; like the keys of an instrument, the excitement of the one calls forth like facts, as the fingering of the other produces undulatory sounds.  
**ORGANS** of the head may be enlarged by education.

**PARALYSED** persons are often capable of employing the will-ability, thus enabling them for the time being to exercise the parts affected.  
**PHOTOGRAPHY**: this appellation is a misnomer.  
**PLANTS**, like animals, display a quality of sympathy.  
**PREVOYANCE**, or foreseeing: predisposing qualities assisting this ability.  
**PROGRESSIVE** laws govern all things.  
**PROPENSITIES** are mostly uncontrollable by our own will-energy.  
**PUNISHMENT** is the worst of evils, and does not prevent crime.  
**PUNISHMENT** always increases crime.

**REASON** is to the intellect or understanding what the will is to the propensities.  
**REICHENBACH** on will-energy and motives.  
**RESOLVES** to amend ourselves, and avoid doing this or that, or to go here instead of there, are often rendered futile through another person's influence.  
**REST**: neither solids, fluids, or aerial matters, nor their accompanying principles, can never be in a state of quietude.  
**REVERBY**: its cause, or the source of.  
**RICHELIEU**, by severely punishing those individuals who fought duels, only increased the offence.

**SAMPSON'S** Jurisprudence on the lenient treatment of criminals.  
**SENECA**, on Fate.



**SENSES:** man, as well as animals, instead of having only *five senses*, possesses thousands of capabilities, enabling them to examine into and appreciate the qualities of their surroundings.

**SLEEP:** during repose we burn but little animal carbon in comparison to that consumed when actively engaged, hence the soul and nervous system can more readily court repose.

**SOUL:** how formed or originating, and also after what process plants and trees are developed from seed, as the unfolding of the oak from the acorn.

**SOUNDS** are more readily heard by night than by day, cause of explained.

**STEAM-ENGINE:** its construction and action compared with the frame and economy of living animals.

**STIMULANTS:** when too frequently employed, both mentally and physically fall in producing their primary effects.

**SUICIDE:** people prone to commit murder have also a suicidal tendency.

**SUICIDE,** cases of, ensuing from hearing a discourse upon the subject.

**SUICIDE** is often committed through another person's example.

**SUICIDE** occurs five times more frequently with soldiers than with civilians.

**SWALLOWING,** the act of, is involuntary.

**SWEDENBORG** believed in free-agency, yet placed man between two great attractions, hell and heaven.

**SYMPATHY,** or influence by presence, is always in operation among animals and inanimate bodies.

**TAYLOR, JEREMY,** on crime.

**TESTE:** he could will people to be invisible.

**THEFT** is committed equally by both poor and rich, in all ranks of life.

**THOMPSON, Mr.,** in a room full of company, could render them all invisible to the person upon whom he was acting.

**THOUGHTS** are pulsatory, and these mental undulations can inoculate another person's brain, and wake up in it like feelings to those of the original thinker.

**THOUGHT-READING,** capability of; how accomplished.

**THOUGHT** can be created through speech, and also elicited from reading written characters.

**THOUGHT:** how originating.

**THOUGHT** forces its way against the will or inclination.

**THOUGHT,** like *will-energy*, is assisted by the combustion of brain matter and the carbon of the system, through bringing into activity electricity and magnetism.

**THOUGHT,** feeling, and will are merely the results, through the soul's influence, of cerebral action.

**THOUGHTS** and ideas possess us we know not how, and often against the will or desire.

**TRANCE:** persons in this state are often perfectly consolous, but they are not able by any effort of the will to make a self-movement.

**TRANCE:** in this condition persons are often buried, though the soul still inhabits the body.

**TRUTH:** that which is physically and scientifically true cannot be spiritually and theologically false.

**TOWNSHEND, the Rev. Mr.,** on "Free-Will."

**UNDULATIONS** from our surroundings can all act on the developments of the sensorium, and thus are often the source of our thoughts, feelings, and acts.

**UNDULATIONS** often produce effects a lengthened time after their impingement upon certain objects.

**UNDULATIONS** are continually interchanged between animate and inanimate bodies.

**UNDULATIONS** from our surroundings, though imperceptible to our senses, are ever acting on our brains.

**UNDULATORY-MAGNETIC** motion, dissertation on.

**WHISPERERS:** their will influence over animals.

**WILL, FREE:** this condition being a nullity, the quality of perfect liberty must be unsupportable.

**WILL-FACULTY:** this ability pointed out through which we may become convinced of its existence.

**WILL-AURA,** or the animal-magnetic undulations from the body, description of.

**WILL-CAPABILITY,** illustrated by cases.

**WILL-ENERGY** can be rendered more effective by frequently employing this ability.

**WILL,** curing disease by means of.

**WILL,** as a source of dominion, and also as acting by fascination.

**WILL-CAPABILITY:** clairvoyants' explanation of and observation upon.

**WILL-CAPACITY** should be diligently studied by the distributors of the law.

**WILL-ENERGY** is exercised ever women by men.

**WILL-CAPABILITY** cannot result from any material source, but must proceed from the action of the mind or the life-moving principle.

**WILL-ENERGY:** upon what does the exercise of this capacity depend?

**WILL, FREE,** or free-mind energy: the liberty of the soul, or the free action of the internal spirit.

**WILL, FREE:** such a state cannot exist, since everything must be subordinate to the laws of nature.

**WILL, FREE:** no effort of the mind could prevent a person gravitating to the earth when falling from an eminence.

**WILL, FREE:** if there is such a capability, why do we suffer from pain and disappointment? Why do we grow old, and cease to enjoy again the primary pleasures of youth?

**WILL, FREE:** we have no more control over an atom of matter, though it belong to our own bodies, than we have over the motion of the sun and stars.

**WILL, FREE:** the sense to feel, taste, hear, &c., occurs without any action of the will.

**WILL, FREE:** the internal and external economies of the body take place independent of the will.

**WILL, FREE:** a person to possess this quality must be without sympathies or sensations.

**WILL, FREE:** no effort of an individual can create a feeling or passion.

**WILL, FREE:** human laws and customs would prevent us, if we had such a quality, from exercising it.

**WINE** willed to appear and taste like water, or the reverse.

**WRITTEN** characters, how originating.

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#### DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

As announced in our last issue, the tenth half-yearly general meeting of this association was held at their rooms in Navarino Road, Dalston, on Thursday evening last, the 29th ultimo, at which there was a fair attendance of members. A letter was read from the president, Mr. Henry D. Jencken, M.R.I., barrister-at-law, regretting his inability to attend, in consequence of his being on circuit and his time fully occupied. Mr. F. R. Young, of Swindon, also regretted his inability to be present. Mr. R. Pomeroy Tredwen having been elected chairman, the honorary secretary read the notice convening the meeting. The minutes of the last half-yearly general meeting were read and confirmed. The Chairman then proceeded to read the report of the council and statement of account for the half-year ended 30th June last, from which we quote the following particulars.

The statement of account, as certified by the auditors, Messrs. R. P. Tredwen and R. Cocker, shows the receipts during the past six months, inclusive of the balance of £2 10s. 3d. brought forward from the previous half-year, to amount to £16 0s. 7d., and the expenditure, £19 3s. 2d. leaving a balance of £3 2s. 7d. due to the honorary treasurer. The stock account amounts to £19 0s. 7d., as against £13 16s. 10d. on the 31st December, 1874.

The number of members on the books is 58, after deducting the names of five who have resigned, and seven others whose membership has been cancelled pursuant to Rule VI. Five new members have been elected; twenty-three honorary members have been elected.

Many valuable presentations have been made to the library. The whole of the English spiritual periodicals have been regularly supplied to the reading-room.

An offer has been accepted from Mr. J. J. Morse to deliver a lecture upon his "Experiences in America," on his return home, about October next, when it has been determined to combine the fifth anniversary of the establishment of the association with the lecture in question.

A paper has also been promised by Mrs. Showers, and will be read before the association in the course of the current half-year.

With the view of further promoting the objects of the association, the Council recommend the members to institute regular seances at their private residences, and to invite such of their fellow members as they may desire to join their seances. The results obtained at such seances to be reported to the council from time to time; and the fullest information to be afforded in all cases. Members are also earnestly invited to contribute records of any facts coming under their personal observation, which should be attested in the most complete manner possible; and to lay before the association any papers upon subjects connected with Spiritualism, in order that every possible information may be accessible to the association.

The Mesmeric Committee have had several successful experimental sittings, and intend to continue weekly meetings for the study of mesmerism. Mr. R. Cocker, Mr. Thos. Wilks, Mr. A. E. Lovell, Mr. G. W. F. Playfair, Mr. J. Tozeland, and Mr. Thos. Blyton have been elected on the committee. The committee invite any others members who are interested in the study of mesmerism to join without further delay.

The report of the council and statement of accounts were adopted.

The following officers were then elected for the current half-year, viz., Mr. Henry D. Jencken, M.R.I., president; Mr. A. Ferguson Black, Mr. A. Corner, Mrs. George Blyton, Mr. Thos. Blyton, Mr. Alfred E. Lovell, Mr. J. Tozeland, Mr. R. Pomeroy Tredwen, Mr. Thos. Wilks, and Mrs. M. T. Wood, council; and Mr. Thomas Blyton, honorary secretary and treasurer.

It was resolved, "That the day for the ordinary weekly seances be in future Tuesday."

A vote of thanks to the officers and chairman closed the proceedings.

#### SIR ROGER TICHBORNE AND THE SPIRITUALISTS.

To the Editor of the "Yorkshire Independent."

Sir,—It has been suggested to me that I should write something on the Tichborne case for some excellently-conducted and wide-spread journal. On the spur of the moment I pen the following circumstance that happened in the early part of the great Tichborne case:—In spring, 1868, I was at breakfast at the Reform Club with the late M.P. for Kilkenny, and he informed me he was going to attend one of those mysterious seances of the American, Mr. Holmes [Home?]. I said I believed the whole thing was a gross humbug, and my friend said such was his belief also. He said, "I suppose they will require me to ask a question. What shall I ask?" At that period the Tichborne case was little known, and my connection with it was also unknown. I said, "Ask whether Sir Roger Tichborne is the real man?" My friend said, "Sir Roger who?" having never heard of the case. I said, "Sir Roger Tichborne, the new Claimant to that title and estates," upon which my friend said he would ask it, although he confessed he knew nothing of the case. He went to that seance, and reported as follows:—"That when the time arrived to ask the questions, he was invited to ask one." He said to Mr. Holmes, "If you give me the universe, I could not remember the question I was told to ask," upon which Mr. Holmes said, "Never mind, ask another question," upon which my friend asked the following question:—"Who was the man that asked me to ask the question?" The reply, in writing, was *Oleasket*. My friend exclaimed, "That's all rubbish." Mr. Holmes said, "I see it is; there has been a mistake; ask it again." The question was repeated, and the reply again written on a card, *Ondeslow*, the old way of spelling my name in the time of William the Conqueror, when our family first settled in Shropshire. My friend said, "You are nearly right, but not quite." Mr. Holmes said, "Ask another question, sir!" My friend said, "What was the question I was told to ask that I have forgotten?" The written reply was, *About Sir R.* These writings of reply I have in my possession, as given to me by the late well-known honourable and argumentative member for Kilkenny. I leave your readers to account for what I believe was an absolute fact and true story.—I am, Sir, yours, &c.,

GUILDFORD ONSLOW.

George Hotel, Huddersfield, July 7.

"CLYDE" thinks there are enough Spiritualists to subscribe for a popular edition of the theological works of Swedenborg if issued in weekly numbers. To make the works anything like cheap, a very large circulation would be necessary. We think the works of Swedenborg are already well within the reach of all. The handsome volumes, well worth 7s. 6d., are sold at 4s. By the adoption of our book club scheme Spiritualists might soon obtain well bound books for small weekly payments.

DARLINGTON.—We had a nice meeting last night. About thirty persons partook of an excellent tea, and every one seemed very comfortable and free. Our friends, Hinde brothers, were not present, they being engaged with Mrs. Tappan in endeavouring, as we suppose, to secure to her repose and the restoration of, or augmentation of, her health and strength to enable her to continue her arduous labours in the spiritual cause. After tea the secretary of the Co-operative Temporal Order addressed the meeting, and laid before it the balance-sheet, which, notwithstanding our heavy outlay in consequence of the opening and furnishing our new room, showed a small balance in hand at the close of the quarter ending July 31. Next in order followed the account of the spiritual department or order of our institution, which account was furnished by myself, and which showed also a slight balance in hand. Many of the friends made speeches of great excellence touching the matter laid before the meeting. Also the spirit-world put in an appearance, and we had several short and excellent addresses through Mr. Scott in the trance condition. After the usual congratulations and votes of thanks indulged in on such occasions, the meeting separated at ten p.m., highly pleased with our prospects and with each other. On behalf of the friends of the Spiritual Institution, Darlington.—D. RICHMOND, 18, Chapel Street, Darlington, August 3, 1875.

## MRS. TAPPAN'S APPOINTMENTS.

Newcastle, August 20, and following days:

Bishop Auckland: Sunday, September 5.

Derby: September 7 and 9.

Liverpool and Southport the week following.

Cornwall in November.

Mrs. Tappan will spend the present month at Saltburn for repose.

Address: Mrs. Tappan, 15, Southampton Row, London, W.C.

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**ERRATA.**—To the Editor.—Dear Sir,—Your printer made sad havoc with my last letter. Would you kindly allow me to correct the several mistakes made, most of which are ludicrous. In the first paragraph I am made to call Mr. Ronalds an "instructor" of mediums, which he does not pretend to be; but a "generous encourager" of mediums (as I called him) he certainly is. Further on your printer makes me style him a "fleshy brother"; my words were "his fleshy brother." Then again I am made to say that the spirit placed his lamp beneath his "nose"; my words were, "beneath his robe," where it still continued to shine through the thick material, without scorching. May I beg the favour of this being inserted in your next issue, and remain yours truly, CATHERINE WOODFORD.

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 " 4.—Spiritual Science.—Science of the Kingdom of God.  
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 " 6.—The Divine Activity under the Form of Light.  
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 " 8.—The Planet Saturn and Ceres.  
 " 9.—Spiritual Marriages.  
 " 10.—Spiritual Symbols.  
 " 11.—The Lost Orb. Part I.  
 " 12.—The Angelic Society of Aaron's Rod.  
 " 13.—The Lost Orb. Part II.  
 " 14.—Unity, Harmony, and Identity in Heaven.  
 " 15.—The Lost Orb. Part III.  
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SUNDAY, AUG. 8, Conference, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, AUG. 9, Mr. Herne's Seance, at 5. Admission 2s. 6d.

WEDNESDAY, AUG. 11, Mr. Herne, at 3. Admission, 2s. 6d.

THURSDAY, AUG. 12, Mr. Herne, at 8. Admission 2s. 6d.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK,

SATURDAY, AUG. 7, Notting Hill, at 11, Blechynden Mews, at 7.30.

SUNDAY, AUG. 8.

Dr. Sexton, Cavendish Rooms, at 7.

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

Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.

Notting Hill, at 11, Blechynden Mews, at 7.

Maida Vale, H. Warren's Developing Circle, for Spiritualists only, 7

Kilburn Park Road, Carlton Road. Room for a few more sitters, at 8.

MONDAY, AUG. 9, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road,

Mile End Road, at 8 o'clock.

Mr. Hocker's Circle for Investigators, 33, Henry Street, St. John's Wood,

at 8.45; admission 1s.

TUESDAY, AUG. 10, at 67, Halton Road, Canonbury, N., at 3 p.m. Write for admission to C. A., as above.

Miss Baker's Developing Circle, at 87, Inville Road, Walworth, S.E., at 8

1s.

WEDNESDAY, AUG. 11, R. Clark, 35, Edith Grove, Fulham Road, at 8.30.

Notting Hill, at 11, Blechynden Mews, at 7.30.

THURSDAY, AUG. 12, Developing Circle, at Mr. W. Cannell's, 35, Frederick

Street, Charles Street, Portland Town, at 8.

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

FRIDAY, AUG. 13, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa,

Rockmead Road, South Hackney, at 7. Admission, 5s.

Dalston Association of Inquirers into Spiritualism. A Seance at

their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.

Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m.

Admission 2s. 6d.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 8, KENNELLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum,

10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at

2.30 and 6 o'clock.

BIRMINGHAM, Mr. Perks's, 312, Bridge Street West, Wall Street

Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

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

HALIFAX Psychological Society, Old County Court, Union Street, 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 7 and 8 p.m.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate

Street, at 6.30 for 7 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3

and 7 p.m. Trance-mediums from all parts of England, &amp;c.

Mr. Coates (open air), London Road, at 11.30.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish

Baths. Public Meetings at 10.30 a.m. and 6 p.m.

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

LOUGHBOROUGH, 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.

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STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

NEW SHILDON, at Mr. John Sowerby's, 36, Strand Street, at 7 p.m.

At Mr. John Mensforth's, 38, Hildyard Terrace, at 7 p.m.

BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, Aston, trance,

test and inspirational medium, at half-past 7 o'clock.

LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.

WEDNESDAY, AUG. 11, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

Mr. Perks's, 312, Bridge Street, at 7.30, for development.

LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.

THURSDAY, AUG. 12, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court,

Newgate Street. Seances at 7.30 for 8.

FRIDAY, AUG. 13, LIVERPOOL, Weekly Conference and Trance-speaking, at

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## HAFED PRINCE OF PERSIA: HIS EARTH-LIFE AND SPIRIT-LIFE, BEING COMMUNICATIONS IN TRANCE THROUGH MR. DAVID DUGUID.

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THE CHRISTIAN EVANGELIST.—Hafed's Labours in Spain and at Lyons. "Gift of Tongues." Persecution. Bound in Chains. Jesus, "My Prince," appears. The Captive Delivered. Evangelises in Italy, Greece, Northern Africa, &c. Homeward Journey to Persia. Hafed expelled from the Magian Order. Labours in Bushire. A Church formed—Hafed's Address. Mode of Worship—Baptism, the Lord's Supper, &c. Gifts of the Spirit. A Noble Convert. Persecution—First Persian Martyr. Midnight Meetings—Capture of the little Congregation. Mock Trial—a Barbarous and Cruel Test—Old Hafed's First Night in a Persian Prison. The

Roman Circus—Fighting with Gladiators—the Beasts spring, but fall dead—Salutary Effect. Vision in the Cell. "The Prince" in his Glory. Hafed, the Centenarian, and his Companion, in the Arena. The Rush of the Beasts—The Martyrs wake up in Paradise.

#### HAFED'S SPIRIT-LIFE.

Hafed describes his feelings on waking up. Perceives his father, mother, wife and child, and old friends. Spirit Horsemen. Welcomed by Jesus—The Great Temple. Description of the Temple and its Surroundings. Life in the Spirit World—Condition of Spirits in the "Spheres"—Clothing—Houses—Food—Employments—Education—Progress in Knowledge—Music. An Errand of Love—Hafed and Issha visit the First Sphere—Rescue of Xerxes, Nero, and others from darkness. Paul a Co-labourer. The Great Rulers or Christs of the Universe—Jesus, the King of kings. Heaven—where is it? Creation of Worlds—the Elohim. "Book of Memory." Power of Spirits over Law—Freedom of Action—Good Spirits may Err. Punishment inevitable on Wrong-doing. Archangels. Who is "The Comforter"? Time and Space—Spirit Flight. Hafed's Discourses on Education—On Spiritualism—On the Origin of "Christmas"—On the "Summer Land"—On the Material Worlds and their Inhabitants—On the Corruption of Inspired Books. Dark Side of the Spirit World. Priestcraft Denounced. Hafed predicts the near Advent of a Great Reformer. A Grand Upheaval of Systems. The Spiritual Reign of the "Prince of Peace."

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#### APPENDIX.

##### I. Copies and Fac-Similes of various Direct Writings.

II. *Answers to Some Questions by Ruisdal and Steen.*—Resurrection of the Body. Spirits Cognisant of Natural Objects. A Glimpse of Summer Land. "What Good will it do?" Medium's Sight in Trance. The "Double." Man's Power over Spirits. Employments of the Spirits. How Ruisdal became a Painter. Mediumship and Strong Drink. Ruisdal's First Experience in Spirit Life. A Picture of the Spirit Land. Ruisdal and the Students. Deserved Reproof. Knowledge withheld. "All the work of the Devil!" On Light, Comets, and Spots on the Sun. Sun, Moon, and Planets Inhabited. Materialisation of Spirit Forms. Ruisdal's Visit to Rome. On "Purgatory." Continuity of Earthly Relationships. Ruisdal on Oils, Colours, Varnishes, &c. Spirit Transition. Ruisdal's Betrothed. The Story of Steen and Jan Lievens. Ruisdal on the Ideal and Natural. Lawfulness of Spirit Intercourse. Work of the Spirits. Ruisdal and Steen on their Pictures. Condition of Persons Dying in Idiocy. The Angel of Pain. "Shall we know each other?" Use of the Crystal. Ruisdal's Description of Jesus. Steen's First Experience of Spirit Life. Locality of the Spirit World. Steen on Jesus and his Work. How they Pray in the Spirit World. Red Indian Spirits. Steen gives a Test of Identity. Ruisdal's Picture in the Edinburgh National Gallery—a Test. Interviewed by J. W. Jackson. Ruisdal's Waterfall in Moonlight—a Test. Ruisdal on Home. Eternity of Matter. Recovery of the "Lost." Ruisdal on Contemporary Painters and Painting. Contemporaries' Names (*given direct*). Steen on Effects of Discussion. Spirit Language—Temperature—Clairvoyance—Cold and Catching Colds, &c.

III. *Other Phases of Mr. Duguid's Mediumship.*—Movement of Inert Bodies with and without Contact. Production of Sounds from Invisible Causes. Perfumes. The Spirit Voice. Levitation of the Medium. Transference of Solids through Solids. Spirit-Lights. Spirit Touch. Distillation. Winding-up and Carrying Musical Boxes. An Overcoat put on the Medium while his Hands are Securely Bound.

Subscribers' Names and Addresses will be received by JAMES BURNS, 15, Southampton Row, Holborn, London, W.C.

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