

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

SPIRITUALISM.

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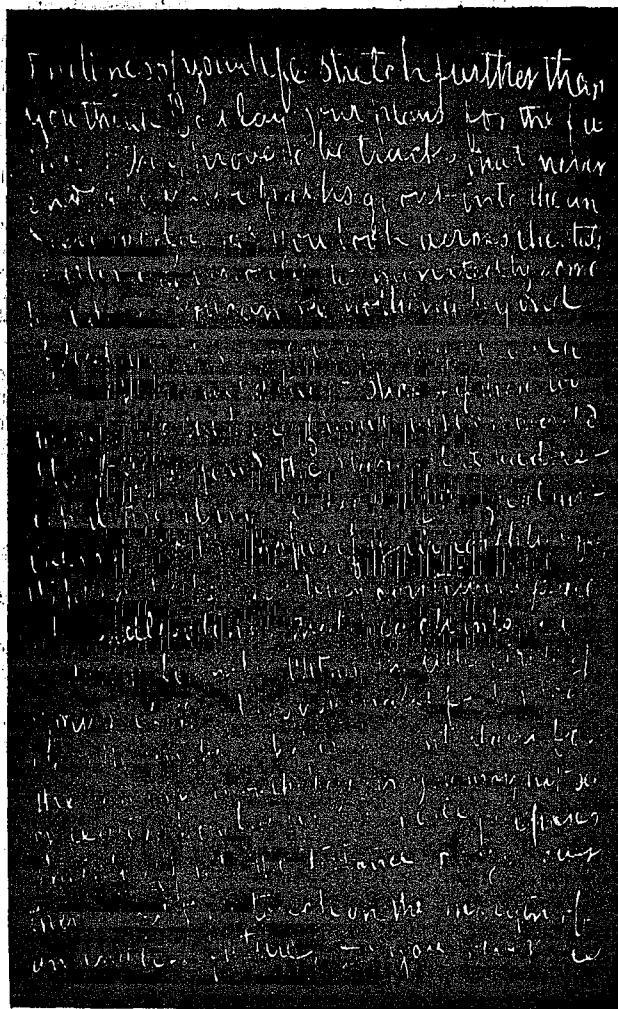
LONDON, SEPTEMBER 3, 1875.

[DOUBLE SHEET—PRICE 1½d.

THE MEDIUMSHIP OF THE HOLMESES.

FAC-SIMILE OF DIRECT WRITING DONE ON A SLATE.

(SCALE REDUCED.)



Through the carelessness of the Stereotyper, a duplicate of the first block, in place of the second, was delivered at the last moment. Both will be given next week.

The above is a correct representation of Writing done on a slate by spirit-power, at a Seance held by Mr. and Mrs. Holmes, December 19, 1872.

An Account of the Seance and a Transcript of the Writing are given on the next page.

THE "KATIE-KING" EXPOSURE AND THE INSANITY OF ROBERT DALE OWEN.

A LECTURE BY JAMES BURNS, OF THE SPIRITUAL INSTITUTION, DELIVERED AT DOUGHTY HALL, LONDON, SUNDAY EVENING, AUGUST 8, 1876.

(Continued from last week.)

The Holmeses had many sittings at Mr. Slater's, and all forms of manifestation were confirmed by repeated experiments, conducted in such a careful manner that trickery could not possibly account for them. This was particularly the case when forms appeared which were recognised by the family as relatives. Mr. Slater also saw recognisable effigies of eminent men whose works Mr. Slater had been in the habit of studying. Some of these manifestations were remarkably impressive. On one occasion I had a sitting with the Holmeses at their own rooms, the only persons present being "M.A. (Oxon.)" Dr. Speer, Mrs. Speer, a brother of Mrs. Speer, and myself. The first thing we did was to go into the back room and thoroughly search it, fixing the doors and windows to the best of our ability. We satisfied ourselves that there was no human being concealed in the room. The seance is reported by Dr. Speer in the *Manum* for December 27th, 1872. He first describes the dark seance, at which Mrs. Holmes was securely tied and Mr. Holmes's hands were both held by the Doctor himself, who thus reports:

The violin and guitar were taken up and carried about in every part of the room playing lustily; at times they rushed about with such extreme rapidity, that had not the sound indicated their position to be in close proximity to the ceiling, there might have been cause for serious alarm.

Two materialised spirits then advanced to the sitters and spoke and handled them.

One, a small child, treated me in the same manner as would my own little daughter; she played with my hair, pulled my whiskers, kissed me on the forehead, pushed her little hands between mine and Mr. Holmes's and talked in the usual manner of children in general.

A bunch of violets this spirit transferred from the coat of "M.A." to that of the Doctor.

The other materialised spirit then repeated the previous phenomena with the instruments, and finally placed one or other of the objects in the lap or around the necks of each of the sitters. A light being called for and instantly produced, none but the sitters and medium were present.

This last statement answers the suspicions of some that Mrs. Holmes might walk the room and perform the part of the materialised spirits. She was generally tied in a secure manner with peculiar knots. The light was often struck, allowing but little time for her to retie herself if she had indeed been loose. At other times the test of the ear was more satisfactory, for Mrs. Holmes could be heard in her proper place moving slightly on her chair, breathing, speaking, or coughing while the spirits were handling and speaking with the sitters. I sat at the end of the circle near to Mrs. Holmes repeatedly, that I might watch her carefully with the sense of hearing during the whole of the seance, and often made it my business to address her and elicit a reply, when the spirit-forms were in intercourse with the sitters at a distant part of the circle.

Proceeding with his account of the seance, Dr. Speer remarks:—

I may say that the ring placed on my own arm while my two arms were firmly grasping those of the medium, was one which I had most carefully examined without detecting the slightest suspicion of a flaw.

The light seance is then described. A baize screen with an aperture in it had been placed in the half-folding door at the commencement of the sitting, and now a lighted candle was placed at the side of the room, and a table in front of the screen, Mr. Holmes sitting at one end of it and Mrs. Holmes at the other. The party of five sat close up to it, and consequently were within about four feet of the aperture. What took place Dr. Speer thus describes:—

After a lapse of a few minutes, a face appeared at the aperture; it was a pale, handsome face, with light eyes and dark, bushy head. It remained for some time at the aperture and was as distinct as the countenance of any of the sitters, but was not recognised. It then departed, and after a few minutes another face was seen through the aperture, descending apparently from the ceiling, and then appearing with the utmost distinctness. And now, Sir, for the astounding *dénouement*. This face was instantly and simultaneously recognised by three of the party as that of their departed relative as he appeared when on his death-bed. It remained for a length of time within four feet of ourselves, and, on being requested to do so, advanced outside the aperture and then retreated.

Dr. Speer concludes:—

The back-room was immediately examined, but everything was as before; not a trace of change, not a trace of mechanism or fraud could be detected, and every facility was warmly pressed upon us for examination. Allow me to say that the contemporaneous and simultaneous testimony of three individuals is generally supposed, in most cases, to be conclusive; but I may add that on returning home and referring to a photograph taken some years even before death, the resemblance was considered by a fourth sitter, who had never seen the deceased, to afford every warranty for recognition on our part.

This "fourth sitter"—"M.A. (Oxon.)"—gives corroborative testimony in the same column in the following words:—

It was a private seance, at which a very harmonious circle was present; a friend of mine, his wife and her brother, Mr. Burns and my-

self only being there. We sat close round the table, so that the little aperture through which the faces were shown was well within view—so clearly, indeed, that I could see the faces float upwards to the ceiling to rematerialise themselves, and could even trace their gradual formation. Under these circumstances, with a good light, and at a distance of only a few feet from our own faces, we saw the face of a most intimate and dear relation of three of the sitters. Mistake there could be none. I never saw him in the flesh, but I have seen his portrait, and the resemblance, even to one who did not know him, is unmistakable.

In the same letter "M.A." describes how the materialised spirit, little "Rosie," was "able to clamber up and sit in my lap, and pull my face down and kiss it." Alluding to another seance, at which materialisations occurred in the light, he says:—

The first face was that of a very dear friend of my own, who has left this sphere now nearly three years. The face was distinct and to me most plain and palpable. I had no doubt as to the identity.

At the seance reported by Dr. Speer direct writing was obtained on a slate immediately after the manifestation of the face of the Doctor's relative; and as the message thus written was for myself, I proceed to narrate the circumstances.

We asked the spirits if they could give us any writing. An answer was made in the affirmative. A small slate was in the room, which I took to the light to make certain that it was free from writing, and to be able to identify it. Perceiving that it was a clean slate, and noting its peculiarity, a bit of pencil was placed on it, and it was handed in at the aperture, a delicate white, hand receiving it and carrying it into the dark room beyond from our view. Soon we heard the sound of writing on the slate, immediately behind the baize screen. To improve the conditions we sang a few verses, which enabled me to measure the time occupied in filling the slate with writing. In about fifteen minutes the slate appeared at the aperture, and was taken hold of by one of the sitters. An exact *fac-simile* of the writing was given in *Human Nature* for January, 1873, and is reproduced, slightly reduced in size, on the first page of this number of the *MEDIUM*. The matter consists of two communications, the first of which appears to be a delineation of some of my personal qualities. I reproduce the messages for the convenience of the reader:—

The lines of your life stretch further than you think. You lay your plans for the future, and they prove to be tracks that never end. All your paths go out into the unseen world. As you look across the street, your line of vision is terminated by some building; you can see nothing beyond. If that building were away, you could see other buildings and streets; and if these, too, were gone, the line of your vision would shoot off beyond the stars till it had reached the utmost verge of the great universe. So the hopes of your earthly life, its plans, and schemes, and busy contrivings, are all endless lines that reach into an endless eternity. Within the little circle of yourself, the plans you make for to-morrow, the wishes and hopes you entertain for the coming months and years, you may not see or realise how far your favourite purposes stretch off into the distance. Do you ever think how they touch on the margin of an endless future? Do you never see how all earthly things are embosomed in an always present future? You walk every day in the embrace of futurity. The issue of every purpose is there; the end of every plan is there; the result of every deed is there. No path will end this side.—"DONALD BURNS" (the "Old Man.")

Among all the vices which it is necessary to subdue in order to build up the human character, there is none to be compared in strength or in virulence with that of impurity. It can outlive and kill a thousand virtues; it can corrupt the most generous heart; it can madden the sternest intellect; it can debase the loftiest imagination. But besides being so poisonous in character, it is, above all others, the most difficult to conquer. Keep this in the *Manum* as a motto. Let each one that reads it set out the truth, and all else will be well.—"D.B."

On referring to the *fac-simile* it will be seen that some of the words are deficient in letters. I find it takes about fourteen minutes to transcribe it. The pencil was heard to act on the slate with measured movements, and not more rapidly than would have been the case in ordinary writing.

I will conclude my observations on this seance with a few considerations respecting the writing.

Every precaution was adopted to render it certain that there was no person concealed in the back room used as a cabinet.

All means of access to the room were scrupulously fastened, and found to be in an undisturbed state after the seance.

There was no writing on the slate before it was passed into the dark room, and the same slate was returned covered with writing.

If it can be shown that any mortal did that writing surreptitiously, how did they effect it in the dark? The slightest ray of light within the dark room would have been noticed by the sitters. The lines are so regular that it would have taken a clever writer indeed to have produced them in the dark.

Assuming that the writing is not genuine, where did the matter come from? It bears internal evidence of having been written for the occasion. It is not likely that the Holmeses would thus discourse on such a subject.

The spirit has repeatedly assured me that he did, indeed, produce the writing on the slate. I did not then know who he was. "Donald Burns" was a name which he used only on that occasion, and evidently as a *nom de plume*. "Old Man" was the name by which we usually knew him. He had been described by various clairvoyants, and these descriptions agreed with one another and with what we knew of him. Through Mrs. Hollis he made himself known, and I have been very intimate with him since—as I was before—and in every particular he has shown himself consistent and trustworthy. I am, therefore, disposed to believe in his statement, and am firmly satisfied that he did produce the writing on the slate.

In taking leave of this remarkable seance, which proves that the Holmeses received direct writing and materialisations, I may speak of the many tests of their mediumship I have had through clairvoyance. I have several times sat with entire strangers in their circles, persons who had never entered a seance before, and they have been astonished at seeing in the dark white figures move about while the instruments were being played on. This is a most important test, for clairvoyants cannot be tricked in a dark seance. It is the surest testimony attainable. All kinds of tyings and mechanical tests are negative, but the evidence of clairvoyants is positive, certifying absolutely as to what or who really produces the phenomena. Clairvoyance takes precedence of all tests, for there is no ordinary test from which spirits cannot liberate the medium if they wish to do so, but the penetrating vision of the clairvoyant could detect such a proceeding.

I will give a brief account of yet another special seance, which I attended at the rooms of the Holmeses, because I can thereby support by legal testimony the fact of materialisation of identified forms of deceased persons. It occurred about the same time as that attended by Dr. Speer, I think prior to that seance. There were present Miss Florence Cook and several members of her family, Mr. Serjeant Cox, "M.A. (Oxon.)," Mr. W. H. Harrison, Mr. and Mrs. T. Blyton, and myself. The rooms were searched with a scrutiny which could not possibly have been exceeded even had our lives depended on it. This important work was not delegated to any particular persons, but was engaged in by all, more or less, till the whole company was thoroughly satisfied with the precautions adopted. The baize screen was placed in the half of the folding door in the usual manner. A small table was placed in front of it. Mr. Holmes sat at one end, Mrs. Holmes at the other, and Miss Cook in the middle, directly facing the aperture. There was, therefore, no one in the back room used as a cabinet, and which had been thoroughly searched and secured before the seance began.

The members of Mr. Cook's family, excepting Florence, sat to the extreme right of the spectators. Mr. Harrison sat with them; then came "M.A. (Oxon.)," and Mr. Serjeant Cox was in the best position of all, being right behind Miss Cook's chair; Mr. and Mrs. Blyton sat between Mr. Cox and myself. I occupied the extreme left of the group, and managed the light, which was placed on the floor towards the wall to my left, and had some object placed in front of it to prevent the rays of light from falling direct on the aperture. Thus arranged we waited patiently for the faces. Soon a white hazy object was seen to develop itself in the darkness towards the ceiling of the back room. It approached the aperture cautiously, and showed itself in a very indistinct manner. It soon retired, but towards the ceiling, and on returning to the aperture again was seen to be a well-developed human head and face. It was that of a gentleman sixty-five or seventy years of age. The hair was gray, and cut rather short. The features were remarkably regular and well formed, giving an expression of kindness and love of justice which evinced a character rich in moral endowments. The figure could only remain in view for a little while at a time, so it had to retire again only to return with greater distinctness and fullness of expression. The emotions read in the face were that of an affectionate nature, apprehensive lest possibly it might fail in being duly recognised. "Are you for anyone here?" It bowed eagerly. The various sitters began to ask if the spirit were related to them. To "M.A." the answer was a quiet shake of the head. Mr. Cox then asked if it were for him, when a most emphatic nod was made directly at him. The expression was seen to alter visibly on the face on its being thus able to convey the fact that it represented a relation of the learned Serjeant. The head now came and retired repeatedly, and I had—indeed, we all had—the fullest opportunities for observing it minutely. I do not hesitate to say that had I known the person in the flesh I would have been bound to recognise him as he appeared at the aperture. As the manifestation proceeded, Mr. Cox got more deeply engrossed therein. He dropped forward from his chair on to his knees, and leaning on Miss Cook's chair with his arms, stretched his face forward till it was quite near to the aperture. In that attitude he put the question, at one of the many returns of the face, "Are you my uncle, Robert Cox?" The object indicated its assent with all the demonstrations that an unsupported head could be supposed capable of manifesting. It nodded repeatedly and forcibly, as if it would spring from the aperture and rush at Mr. Cox. On its numerous visits to the aperture, it showed itself in every possible position, first the one profile, then the other; it elevated its chin, then bent down its forehead, turned the back of the head right round, and leaned back, as it were, till it showed the crown. It could be seen thoroughly on all sides, and nothing was found supporting it. It was a human head, terminating at the hair behind, and with the short graceful grey beard in front. Mr. Cox had the opportunity of repeating his observations many times after he recognised the figure as the likeness of his uncle, but he found no reason to reverse his decision. Nor was he an indifferent spectator. We all got very much engrossed in the manifestation, but being more accustomed to such matters than some of the others, I was, in that respect, a more calm and general observer. Occupying a position as I did, at one side, I could observe both the spirit-face and the spectators. The light was also behind me as I looked obliquely through the aperture, so that I had a good position for seeing the figure clearly, and particularly of observing its place of retirement, far into the darkness of the ceiling of the back room.

I am thoroughly satisfied that this was a genuine manifestation,

because of the precautions taken in securing the room, and also because of the manner in which the head approached the aperture and turned itself in various directions. The alteration of the expression on the face indicated that this figure was possessed of higher attributes than those appertaining to a mere physical object. There was mind manifesting itself through it.

Moreover, I am thoroughly convinced that Mr. Cox satisfactorily recognised his uncle in the manifestation. His denial of that fact would not in the slightest invalidate his testimony thereto. He put the question, after the spirit had recognised him, "Are you my uncle, Robert Cox?" Now, why did he put this question? Because his uncle was the last person in the world that would have been recognised through the figure? No, but on the contrary, because the figure was so like to Robert Cox that the name of that person was at once suggested to the mind. Mr. Cox was struck with the resemblance of the spirit-face to his deceased uncle, and though he had many opportunities of making further observations, he did not meet with any new features to cause him to reverse his first resolution. Further, he addressed the figure and asked it to oblige him with more and fuller views of itself, which it promptly did to an extent which I never saw carried out with any figure of the kind. The spirit also, when asked if he were Robert Cox, answered in the affirmative, so that we have not only the testimony of Mr. Cox, but of the spirit itself, to this important fact of identity.

Being thoroughly satisfied with the genuineness of the manifestation described above, the rule of strictest conditions was somewhat relaxed, and Mr. Holmes was requested to pass into the back room with the object of increasing the power and thereby intensifying the manifestation. The head of "Robert Cox" appeared at the aperture after Mr. Holmes's entrance, as it had done before.

It was then suggested that Miss Cook should also enter the cabinet or back room. She did so, and we had the manifestation of "Katie King" appear at the aperture. I had never seen any of Miss Cook's materialisations, and felt deeply interested. The figure was that of a most lovely young woman, covered with a thin, almost transparent, white veil. The features were very much like those of Miss Cook, but not exactly the same. The spirit-figure might be described as a transfiguration of Miss Cook. The skin was white as pearl, but this effect might be produced by the white veil. Mr. Harrison, who was in the habit of frequently seeing the "Katie King" manifestation through Miss Cook's mediumship, seemed to be satisfied that it was all in proper order. Some time afterwards the Holmeses were at the Spiritual Institution, 15, Southampton Row, giving a seance. By their invitation Miss Cook was present. Again she went into the back room used as a cabinet, accompanied by Mr. Holmes. The company sat in the front room, and an aperture communicated between that and the back room. At this opening "Katie King" again showed herself in a profusion of drapery of brilliant whiteness, and not at all crumpled up, as it would have been had Miss Cook provided it for the occasion and stowed it away in her pocket. "Katie King" having shown herself several times at the aperture, asked for a little more light, and then she appeared, bearing lovingly on her arm a tiny baby dressed in the beautiful drapery in which she was herself arrayed. Someone asked who that particular manifestation was for. The spirit replied in a low voice, "I have got something for Amy." Mrs. Burns asked, "For me?" "Yes," said the spirit, "that little baby which you lost."

Now, here was not only a wonderful manifestation, but an important test. No one present knew that Mrs. Burns had lost an immature baby several years before. That fact was revealed by the spirit, a feat which no impostor or cheat could have achieved. This little peg gives a degree of coherence to the whole subject of the "Katie King" manifestation, which thoughtful minds will not fail to appreciate.

(To be continued next week).

THE VACCINATION DELUSION.

TOTAL COLLAPSE IN BIRMINGHAM.

Extract from the *Daily News*, August 25th.

"SMALL-POX AND VACCINATION.—Dr. Alfred Hill, Medical Officer of Health and Public Analyst for Birmingham, in his last weekly return, gives the total number of cases of small-pox in that borough since the 18th November, 1871, as 7,706, of which 6,795 had been vaccinated, 830 not vaccinated, and 81 doubtful. There had been 1,270 deaths of which 840 had been vaccinated, 404 not vaccinated, 26 doubtful."

THE CANADIANS WISER THAN THE ENGLISH.

Extract from *New York Paper*.

"Montreal, August 10.—A meeting of the City Council was held last night to consider the new Health Bye Law, which includes clauses compelling vaccination. A large number of French Canadians, opposed to vaccination, occupied the galleries and assembled outside, and were so noisy that no business could be done. Several volleys of stones were fired, and nearly all the windows broken, and two of the aldermen were struck. The Council finally postponed action for six months, and adjourned in confusion under a volley of stones."

The Legislative Assembly of Jersey has also shown true wisdom in rejecting a Compulsory Vaccination Law.

Published by the Society for Suppressing Compulsory Vaccination.

W. YOUNG, Hon. Sec.

8, Neeld Terrace, Harrow Road, W., September, 1875.

Mr. M. J. WITHERFORD writes from Chicago to say that he has had most convincing tests from Mrs. Conant, late of the *Banner of Light*. An account of them will appear in the *Religio-Philosophical Journal*.

SPIRIT-PHOTOGRAPHY.

(From *Human Nature* for September.)To the Editor of *Human Nature*.

Dear Sir,—Bearing on the subject of spirit-photography, and especially on the photographing of the spirit of a person still in the body, permit me to call the attention of your readers to the subjoined extract from the *Banner of Light*, July 31, 1875. The account is written by Judge Carter, and bears so directly on the photographing of my own spirit, that I quote it with very considerable satisfaction.

The late miserable *fiasco* in Paris has pressed hard upon timid and unstable Spiritualists. I was told that Spiritualism had received its death-blow, and that I had wasted my time in making a rope of sand when I wrote about spirit-photography. Just in the same way, I have been told before that such and such a testimony would carry Spiritualism triumphant over all obstacles, and that its success was now assured. I have not the faintest belief in one assertion or the other—not the least. Buguet—a thousand Buguets—cannot crush it, and the whole Royal Society cannot help it much. It will go on, all the better, perhaps, if it be relieved from fussy meddling, as well as from impudent deceit and imposture. The time—any competent observer might know—the time must come when evidence such as Buguet's would recoil on the heads of those who brought it into court. The poor wretch was bribed by promises of immunity, and told his tale. His judges had not even the honesty to keep faith with him, and he found himself in a dungeon, spite of his false swearing. And so now he is turning round, as might be expected. Before me lies a letter written on his behalf, in which there are thrown out feelers for mercy. The temptation is alleged, the promise that he should be held free, and so on. By-and-by the miserable story will receive its final chapter, and then the whole thing will drop into oblivion.

Will Spiritualism then be any the worse? Yes; just so much the worse as any subject is which is degraded by those who represent it—just so much the worse as the British army is because it numbered in its roll a Colonel Baker, or the British aristocracy because some of its members have been rascals—just that, and no more. You must eliminate human nature before you can provide against such contingencies. Meantime the facts will remain, and as one more contribution to that solid edifice of truth, which no amount of fraud can overthrow, I ask you to reproduce the annexed statement. M.A. (Oxon.)

August 20, 1875.

TAKING OF A PHOTOGRAPH OF THE SPIRIT OF A LIVING MORTAL ON THE SAME PICTURE WITH THAT OF ANOTHER LIVING MORTAL.

Some months ago, during cold weather, Mr. Demarest, of this city, went to the rooms where Mr. Evans is to be found, to procure, if possible, a photograph of some spirit-friend. The spirit-photographer told him he would do what he could for him, and abide the pleasure of the spirits in co-operation. A glass plate for a negative was accordingly prepared, and Mr. Demarest took his seat in the chair before the lens of the camera. Mr. A. C. Maxwell, the proprietor of the photographic rooms, was present, and feeling tired and drowsy took a seat by the warm stove, and fell into a sort of doze. The stove was quite a distance—some eight or ten feet—back of the camera, and thus the situation was: Mr. Demarest before the camera, getting his picture, and what spirit-faces might appear, taken; Mr. Evans, the spirit-photographer, at the camera, with his right hand upon it, between Mr. D. and Mr. Maxwell, who was sitting dozing at the stove. In a few moments the curtain was turned over the lens, and the plate and holder taken to the chemical-room, and there for some moments prepared and washed, to bring out the picture. The negative was then brought out, and lo and behold! there upon it were the distinct full form and features of Mr. Demarest, and the plain and distinct lineaments of the form and face of Mr. Maxwell, or of the spirit of Mr. Maxwell, beside him.

The picture was printed, and Mr. Demarest was not only disappointed, but chagrined, and suspicious of it, saying to Mr. Evans: "It would not do to have that picture go out of his rooms, for it seemed a fraud; that that spirit beside him was no more nor less than the picture of Mr. Maxwell, produced no doubt by some hocus-pocus on the plate." Mr. Maxwell at this blushed and reddened much in the face, but said that he had nothing at all to do with it; that he could not at all account for his profile face and figure being on that picture; that Mr. Demarest himself knew that he (Mr. M.) was sitting dozing at the stove, entirely behind the camera, at least twelve feet from Mr. Demarest, when the picture was taken; and that he could not have had anything to do with it. Mr. Maxwell took the picture to an adjoining room to his wife, and, that he might be sure, asked her whose likeness was that beside Mr. Demarest. His wife replied at once, "Why, yours, to be sure," and, thus assured, and more confused and confounded about how his likeness got on that plate, he returned the picture to Mr. Demarest, saying: "He knew nothing at all about it." It seems that Mr. Demarest took the curious phenomenal picture and showed it to his friend, Mr. Fanshaw, the artist, and an experienced Spiritualist of this city, who, after hearing the particulars, at once recognised it as a repetition in New York of the remarkable phenomenon of taking the picture of the double in photograph in the city of Paris, about which so much was said in the French and English papers some time ago.

I have a copy of this singular photograph, so illustrative of the fact that while we are yet living upon earth, we have a dual existence—a two-being existence—and I have particularly compared the profile lineaments and features of the spirit with those of the normal mortal Mr. Maxwell, and they are just alike. So that I am compelled to pronounce it the figure and face of Mr. Maxwell; and I am also impelled to the conclusion on the evidence of Mr. Evans and Mr. Maxwell, the circumstances, and the nature of the case, that while Mr. Maxwell, the mortal, was dozing at the stove, his dual existence—his

spirit—was having his likeness taken, with that of Mr. Demarest, on the photographic negative.

As a part of the intrinsic evidence of this conviction, I must mention that the background used in taking the picture was painted canvas, and the spirit-likeness of Mr. Maxwell appears upon the picture absolutely between the painted figures on the canvas and the painted frame of the canvas—a fact, or feat, that could not possibly be accomplished by any natural laws known to us, and can only be accounted for by the fact that it is the work of the spirits. I wish readers might see this curious picture, and examine it for themselves.

We have, then, performed here in the city of New York, right before us, what created so much sensation as a performance some time ago, in the city of Paris—a photograph of the spirit of a mortal while he was asleep or in a doze—a proof, beyond peradventure, of the saying of Paul—so little understood—that "there is a natural body, and there is a spiritual body;" and further, that we have them both while yet on earth.

New York, July 8th, 1875.

REMINISCENCES OF SALTBURN IN COMPANY WITH MRS. TAPPAN.

By MR. AND MRS. G. R. HINDE.

The most eventful year of our lives has just been brought to a close at the retired and beautiful watering-place, Saltburn-by-the-Sea. Sunday evening, July 19th, 1874, found us there with our greatly-beloved friend and sister, Cora L. V. Tappan. This fact necessarily brought us into almost daily communion with the illustrious hosts of spiritual beings who have anointed her to be their mouthpiece, discoursing sweetest melody to the world of mortals. They have watched over her, guiding her powers from earliest infancy for special and particular work. She possesses an organism peculiarly adapted for expressing (normally as well as abnormally) the lofty attributes of the soul that has been tried by the fires of affliction, and left without a speck of earthly dross to mar its innate loveliness and purity. Thus she has become the fitting vehicle for the transmission of loftiest thought and divinest revelation to the world; and we are in all truth and justice impelled to give our humble, and it may be feeble, testimony to the world of spiritual minds regarding the qualities that we have recognised in the short space of one year's intimate family communion with that sweet and exalted mind. Fully conscious of the inadequacy of language to express the intrinsic value of even one quality of the human soul, we need scarcely say that such a close tie as that of brother and sister fully sustained for twelve long months might be deemed sufficient to reveal to each member of a family maintaining it the separate and particular foibles of every one of the family group. If you would fully know persons, live in the same house with them, and you cannot remain long in suspense.

We are not going to flatter our sister, Mrs. Tappan, for that would detract from her loveliness of character, and would be as odious to her as it is to us, but what we wish to do is simply to make known such qualities of mind and spirit as our feeble powers have recognised embodied in her personality. Could you conceive a person endowed with such noble generosity that she would share her last shilling or its equivalent with those around her, though she may need it much more than they? Such is the influence of her benevolence. While she finds it absolutely necessary at times to assume an apparent dignity of character in order to keep off a certain class of mortals who, like our little family of children, are ever open-mouthed, ready to consume every atom of vitality that parent can give, without yielding any adequate return—nay, leading one to exclaim, "You will kill 'ma' with kindness; let her have a little repose to get strong again before you again approach with your demands. Oft have we known her to suffer tortures unexpressed rather than suffer a cloud to hang on the faces of visitors or friends present whose capacity to receive was greater than hers to give. This is the cause which imperatively demands for her much retirement in private life, which retirement should never be invaded save when it is known to be desirable to her, or in response to an invitation given by her. This is necessitated by the importance of the public work which she has been chosen to perform, and to which she makes everything subservient, and, in fact, a more loving and perfect obedience to the wish and will of her illustrious spirit-guides may not have been attained by any mortal medium, for seemingly (and I believe in reality) the relation she sustains is similar, though in a higher sense, to that occupied by the child who is fully persuaded of the wisdom and goodness of its parent to unerringly guide it toward that which is best and most conducive to its present and future well-being; and this springs from an intuitive perception of the more complete and perfect state and wisdom possessed by those who guide her destiny.

So near does she approach to our conception of what the perfect woman should be, that there seems nothing left for us to desire in her more than that she already possesses. In all things she is pre-eminently spiritual, living, as she necessarily must, in condition so near to the world of angels, that its shining people can use her bodily and mental structure as readily as though it were, for the time being, their own. This she is ever willing they should do when it is their desire. Purity in thought and deed is stamped upon every expression of her daily life, and so firmly are we persuaded of this, that of all mortals upon earth, she occupies the chiefest place in the innermost sanctuary of our hearts—a sanctuary wherein we think the worthy alone can find a permanent place. The precious golden link which ever unites us to her, being of the spirit utterly, far exceeds in strength any other that can possibly exist, and there are many other golden links forged by the spirit of love uniting our dear sister to many others, who will be as glad to read these humble breathings as we are to pen them, among whom are they who have, step by step, with the eye of their spirits, traced the wonderful—nay, marvellous—career of this sweetly-dispositioned and richly-endowed medium, while she has been unremittingly labouring among the Spiritualists and others of this country. We, who have watched the course of events in the realm of mind and spirit, must be full well aware that with the advent of this illustrious medium among us there came a great spiritual wave that could not fail to palpably affect every mind which was more or less finely attuned to the harmonies of spiritual life.

Opposing powers and influences there undoubtedly have been (as necessarily there must) to illustrate the power of bigotry, envy, and the host of other phases of spiritual darkness; but such has been the greatness of the light that has come and the revelations that have been made, that all those have fallen back, glad, as it were, to hide their diminished heads and retire to their native obscurity, while the light still shines on—a light which will be a beacon to many a soul, seeing that it stands pre-eminently in a lofty position, and will there serve the purpose for which it shines. They whose souls are near maturity will not fail to recognise it and behold its mighty import; and as for others, the centuries to come are laden with the power of recognition to them, which, when it comes, will be the expression of the ripening of their spiritual powers upon earth or in spirit-life. The higher expressions of truth can be of no import to minds not able to perceive them, therefore argument avails nothing to convince a mind that such and such is true. Let all minds have free course to express the truth as it comes to them, and not be wounded wilfully for so doing, because it may differ from the conception of others as to what is truth. We have observed a most commendable line of action in the conduct of our brother Burns, which must be obvious to all, in that while unhesitatingly denying any allegiance to the doctrine of re-incarnation, he has righteously, in the fulfilment of his impartial position as editor of a public spiritual paper, given to the world a course of lectures that plainly lay down and teach that expression of truth. For this he will ever have our best thanks, and the thanks of all who by intuition are able to perceive in this truth the key to unlock the many mysteries of mortal existence inexplicable by any other philosophy. There is much light yet to be thrown on the subject, but its central truth cannot reach the soul by the methods of reason, argument, or scientific demonstration, since these are but the outward expressions of something within. The truth itself must come first to the innermost and then express itself outwardly, and when it can do this, owing to the removal of all outward impediments, it will speak in no uncertain sound, though all may not understand its meaning. I do, however, think that free expression of opinion should be invited and received where an important truth is involved, though nothing can be gained by contending parties in an argument. Contention should be discountenanced, "not free expression." But I have wandered from my subject. On the evening of July 19, 1874, quite a comfortable party of about thirty, at the suggestion of "Ouina" (one of Mrs. Tappan's guides), gathered in a sequestered spot hidden among the dense foliage of the woods at Saltburn, so wild that they might be called a forest. This spot was reached by winding paths through the underwood, and had been carefully selected by the friends residing near, who were well acquainted with the locality. It was a most lovely evening, and a delightful spot, situated far up a deep gorge, piercing inland from the sea-shore. On either side of this gorge were steep and lofty hill-sides, studded with the giant trees of this wild forest. By a steep and winding path we entered a natural arena covered with grass and bramble bushes. Nature all around was silent, save the twittering of a bird or the subdued music of the brook near by as it danced in its channel away down to the sea. The burning sun was descending in the west, the tops of the trees were yet tinged with his golden beams; in the shade beneath them (where we were in circle seated), it was cool and refreshing. A solemn and imposing calm reigned around, our dear medium occupying a place at the foot of a stately oak, and thus were we seated awaiting the kindling of the ancient fire of the spirit, which has never ceased to burn since the earth began. In subdued melody we sang, "Hand in hand with angels," and as the last notes died away, the spirit of inspiration fell upon our sister, Mrs. Tappan, and she arose and uttered a thrilling prayer, after which she spoke to this effect:—There is a world of spirit all around you which responds to the vibrations of your melodies of song and thought. There is a world of spirit all around you whose beautiful processes are hidden from your dull sense. Could you see with the eye of the spirit, you would behold in the innermost structure of the trunk, branches, and leaves of those forest trees all around, the living channels and tubes through which the tiny, many-coloured, and luminous globules of life are careering in haste to reach their appointed places, the whole forming streams of vitality to sustain and upbuild the entire structure of each forest tree. You would perceive this process going on in the blades of grass beneath you and the tiny shrubs all round. Living, moving, dancing, in varied hues and tints, are the particles of spirit in all the forms and structures which nature has builded up around us. You can behold at a glance the external, perishable garb of nature, but just that portion which is hidden from your sight, and all that portion which you cannot behold, is the world of spirit, open and revealed to the admiring gaze of those who have put off the garb of mortality. Shall I tell you how this world of spirit, impalpable to your senses, is builded up, and of what it is composed? Amid all the processes and ceaseless changes which material forms and substances undergo, there are some particles thrown off which are too refined to be again caught up and utilised by any new growth or form of nature. Those particles rising into the air form an impalpable atmosphere in the one above and around you, and are by the laws of spirit amenable and obedient to the potent power of will; and when will is guided and directed by knowledge it can construct out of this substance forms of beauty and grandeur to you inconceivable. The magnificent temples and gorgeous scenery of the spirit-world, reared and sustained by its advanced peoples, are thus fashioned; hence you will perceive that the habitation or abode of each individual spirit must necessarily partake of the imperfections of its builder, since all must help to build their own surroundings. If the thought of the individual is pure and beautiful, his or her surroundings will be the same, seeing that the substance of the spirit-world in any locality takes the conformation and appearance of the thoughts of its inhabitants; the converse also holds good. There is, however, a tendency, which is universal in all nature, to throw off all that which is imperfect, retaining the perfect only; hence, in obedience to this law, the imperfections of all spirits contracted in earthly life are eventually thrown off or outgrown, subsequently the structures of material nature are shaped according to their position, being acted upon by the direction of the sun's rays falling upon them. These rays, however, do not in any way similarly affect the structures of the spiritual world, seeing that its substances are too refined, and are therefore in a sense impervious to its piercing rays—aye, even impervious to the action of the glittering sword, of the light-

ning's flash, or the subtle particles of light which in the photographic processes record the delicate form of the materialised spirit, and are, in fact, affected by no material force whatever, known to us as such. You are all children worshipping in your own way in the temple of your Father, God. Strive to let that worship be perfect. As the mother would warn her boy from the adverse influences and surroundings of the crowded city, so would the angels seek to point out to you the influence of numbers in worship, for wherever there are numbers of worshippers, there are found the influences of pride, and pomp, and earthly display. Would you worship the Great Spirit in truth? then the most congenial place will be found in the retirement of the wood, the mountain-top, or the isolated abode in the still twilight hour, where thought responds to thought, love to love, and life to life.

After the above address, "Ouina" came, the most lovable of all spirits whom we know, and who has two sides to her character, one that of an Indian maid, which she fully sustains alternately with that of a poetess endowed with lofty thought and purpose. She now came in the former character, and said she had just arrived in her white canoe of pearl garnished with myrtle, and drawn by snowy white swans. In this canoe she had brought with her a number of papooses (children); some of which belonged to the friends present. At this stage anxious ones put questions to her, and held her in conversation some time, apparently with immense satisfaction and pleasure, after which she said she would now commence to distribute to each one present some flower, gem, or other gift which, in her spiritual basket, she had brought for that purpose; whereupon she gradually assumed her lofty appearance and character, and, advancing gracefully toward each, extending an arm till the tips of the delicate fingers gently rested upon each head, she then uttered to each a separate poem, the express language of which was typical of the spiritual quality of that person to whom it was addressed. Out of about twenty-five we send you for illustration three that were given to ourselves and our eldest boy, then about eight years old, and we will append them to the foot of this letter. This account but faintly describes what occurred; it was good to be there. Glowing, intense, and perfect were the utterances of our beloved medium, such as we rarely, if ever, have experienced in public with her, sublime as we have there heard them. One regret lingers, in that we cannot do justice to the occasion. It was like entering the vestibule of heaven, and leaves an impression that time can never efface.

We have given you our first experiences in Saltburn with Mrs. Tappan; next week we will let you have a brief account of the interesting closing scene which took place there at the farewell meeting and presentation in honour of her departure from its people and their seashores and rural retreats.

(To be continued.)

POEMS FROM "OUINA."

To G. R. HINDE.

Within the innermost of the earth's breast
The hidden processes of life are pressed,
And deep within the mountain's side
Earth's rarest treasures must abide.
Yet evermore some light must come,
One ray must pierce the deepest gloom;
And evermore the truth is found
Deep buried, where no light unwound
Can fold it, save the primal ray—
The pure, first light of early day.
So thou dost strive to find the truth,
Searching amid all lesser things,
Where the real spirit is concealed
Beneath great Nature's murmurings.
Search thou where God hath stored His gems,
Deep in the mountains of pure thought;
And thou shalt find them gleaming through,
With rarest beauty ever fraught.
So doth the lapidary skill
Carve, polish, and perfect the ray
Within the diamond's hidden cells—
The "Gem of Truth" shall lead thy way.

To MASTER A. W. HINDE.

Partly of earth, since the earth unfolds it;
Partly from heaven, since from heaven it came;
The dew on the meadow-grass partly shows it;
And partly it gleams in the morning's bright flame.
No name on the earth can express its full meaning;
The rare two-fold nature that lies hidden here;
'Tis enough of the earth, in its usual seeming,
And enough of the sky to prove heaven is near.
Take you, therefore, the sunbeam, and capture it wholly,
Within the pure heart of the gem here below;
And you will know then the meaning of this life more fully,
Since the sunbeam from heaven through the earth's gem must flow.
For the gifts of the spirit, and all their unfolding,
The flower will bloom as a type of its stem;
But the soul that is near God, and ever beholding,
Is partly a sunbeam, and partly a gem.

To H. HINDE.

<p>I give to thee a flower, The blossom of thy life; Wielding its fragrant power, To free thee from earth's strife. Its petals ever strive, With mute lips to express, The fervour that doth live In its pure tenderness. This flower is thy soul, Clinging—yet not a vine—</p>	<p>Ever near those it loves, Its stalk and stem must twine. Fragile, yet without fear, It holds its charmed spell; Its dew-drop is a tear For those it loveth well. And one by one its leaves And petals shall unclose, Beneath the light and love, For thou art named "White Rose."</p>
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OCULT SCIENCE—ON THE UNIVERSAL MATTER.

The basis of alchemy, although very secret, is withal very simple, and may be comprehended in the statement made by Arnold di Villanova, in his "Speculum," that there abides in nature a certain pure matter, which being discovered and brought by art to perfection, converts to itself proportionally all imperfect bodies that it touches." And this is the sole foundation of all transmutation, metallic or otherwise, viz., the universality and homogeneity of the radical substance of things; and on the fact that metals, minerals, vegetables, and animal natures, being all created of the same first principles, may be reduced into their common basis or mercurial first matter. On this theory the whole hermetic philosophy is founded. To quote from "The Hermetic Mystery": "The multifarious body of the world lies open, but the source is everywhere occult; nor does ordinary analysis at all discover this universal matter of the adepts. It has been accordingly objected that natural species cannot be transmutable, because the transmutation of different species, one into another, naturally implies mixture and a spurious offspring; thus, that if it were even admitted possible, by any means, to infuse gold into lead, or other inferior form, it would still remain imperfect, and the better species be defiled by the vile admixture; that the result would not, in fact, be gold at all, but a middle nature, according to the proportionate virtue of the metals conjoining, golden or leaden, or as the case might be. Since species are indestructible, therefore, the transmutation of metals has been regarded as a sophistical proposition, and not as a true art. And this argument the alchemists also admitting, have seemed sometimes to contradict themselves and their science; but such is not really the case, and only for want of understanding them has it been supposed so. It is not species that they profess to transmute; nor do they allege that lead, as lead, or mercury as mercury, specifically, can be changed into gold, any more than a dog into a horse, a tulip into a daisy, or vice versa in this way, anything of unlike kind. But it is the subject-matter of these metals, the radical moisture of which they are uniformly composed, that they say may be withdrawn by art and transported from inferior forms, being set free by the force of a superior ferment or attraction.

"Species," says Friar Bacon, "are not transmuted, but their subject matter, rather, *Species non transmutantur, sed subjecta specierum optime et propriissime*." Therefore the first work is to reduce the body into water, that is, into mercury, and this is called solution, which is the foundation of the whole art. And the first preparation and foundation of the hermetic art, says the author of the "Rosarium," is solution, and a reduction of the body into water, which is argentive. Although Lilly declares that species are absolute, and cannot be changed one into another, we shall not understand him as denying the art, but a false position of it only: the fundamental possibility and principle of transmutation being not of species, but of their universal subject or first matter.

And this universal subject is the alleged foundation of the whole hermetic experiment; not only the thing transmutable in nature, but the thing transmuting also when set free, and segregated in its proper essentiality. The fermented spirit assimilates the light throughout. Trust not, says the adept, those impostors who tell you of a *sulphur tingens* and I don't know what fables, who pin also the narrow name of *chemia* on a science ancient and infinite. It is the light only that can be truly multiplied, for this ascends and descends from the first fountain of multiplication and generation. This light (discovered and perfected by art) applied to any body, exalts and perfects it in its own kind. If to animals, it exalts animals; if to vegetables, vegetables; if to minerals, it refines minerals, and translates them to the best condition; where, note by the way, that every body hath passive principles in itself for this light to work upon, and therefore needs not to borrow any from gold or silver.

The last advice is given to correct a common error, that the alchemists extracted the form out of these metals, to transmute and increase with. Gross misconception of their initial principle has indeed caused their positions frequently to appear ridiculous; as of the common talk, for instance, of weighing and proportioning the elements so exactly as to constitute them into lasting accord; of consolidating the metallic vapour by heat artificially introduced, or by the rays of the sun and moon drawn to simultaneous co-operation, and several such-like literally imputed follies, far from their minds, who protested against such misunderstanding, having assumed to themselves another principle and another method of generating metals, by which they were enabled to follow nature independently, and help her to exceed the ordinary limits of her (apparent) law; not by the condensation of imaginary vapours, in the mines, or by the assistance of the great luminary or lunar light, but by working, as it is said, the only universal living and occult nature by and through itself, scientifically, which contains within itself the true original of all these, even of the whole manifested existence. Thus we read in the "Lucerna Salis":—

"A certain thing is found in the world,
Which is also in every thing and in every place.
It is not earth, nor fire, nor air, nor water,
Albeit it wants neither of these things;
Nay, it can become to be fire, air, water, and earth,
For it contains all nature in itself, purely and sincerely;
It becomes white and red, is hot and cold,
It is moist and dry, and is diversifiable every way.
The band of sages only have known it,
And they call it their salt.
It is extracted from their earth,
And has been the ruin of many a fool;
For the common earth is worth nothing here,
Nor the vulgar salt in any manner;
But rather the salt of the world,
Which contains in itself all life.
Of it is made that medicine which will preserve you
from all maladies."

The stone is one, says the monk in his "Rosary"; the medicine is one in which the whole mystery consists, to which we add nothing nor take away anything, only in the preparation removing superfluities. All is made of mercury, says Geber; for when Sol is reduced to his first original, i.e. the mercury, then nature embraceth nature, and by open

and manifest proof we have concluded that our stone is no other than a faint spirit and living water, which we have named "dry water," by natural proportion cleansed and united with such union that they can never more be absent each from other. And Aquinas says, "It is mercury alone which perfects in our work, and we find in it all we have need of; nothing different must be added." Some, mistaking, believe that the work cannot be perfected with mercury alone without his sister or companion; but I do assure thee that working with mercury and his sister (i.e. as agent and patient), that thou addest nothing different from mercury; and know, also, that gold and silver are not unlike in kind to this our mercury, for it is their root; if thou workest, therefore, with mercury alone, without foreign intervention, thou obtainest thy desire. The white and the red proceed from one root, for it dissolves and coagulates itself—whitens, rubifies, and makes itself to be both yellow and black; it unites with itself, conceives itself, and brings forth itself, to the full perfecting of our intention.

It is only in her manifold changes that nature is known and made apparent in ordinary life; but since these alchemists profess to have enjoyed another experience, and through their art to have discovered her, in her simple essentiality, to be that total which works all conditionally throughout existence, it will be necessary to consider their whole doctrine with reference to this presumed unity, and by no means be led aside by their metaphoric language into a common misconception of its meaning; but since, according to the old maxim, All is in mercury which the wise men see, let us seek, therefore, to identify this mercury, and whether the same ancient material be yet on earth.

It is well known that the Greeks and eastern sages derived all things in common from a certain pure and hidden fire; Stoics, Pythagoreans, Platonics, and Peripatetics vie with each other in celebrating the occult virtues of the "ether." In it they place the providential regulation of nature; it was the very life and substance of their theosophy, in which, from the highest to the lowest confines of existence, from Jove to the last link in the infernal monarchy, all were inhabiting the ethereal world. That there is a fluid or vitalising principle invisibly permeating all things, and resident in the air we breathe, common experience indicates, for life cannot subsist without air, nor in all kinds of air; but there is some one quality, or ingredient, in the atmosphere which is a secret food of life, and on which it immediately depends. What this aliment is, though many names have been invented, the moderns, in default of knowledge, have not agreed. The chemist Homberg, with Boyle, Boerhaave, and others eminent of that period, hold with the alchemists that there is a distinct substance, universally diffused, though sensible only in its mixed forms and powerful effects; that it is the alone pure and active source of all things, and most firm bond of the natural elements, giving life to all bodies, penetrating and sustaining all things, and enlivening all; that this mighty ether, moreover, is always at hand, ready to break forth into action in predisposed subjects, fermenting, producing, destroying, and governing the total course of nature. Bishop Berkeley, too, in his "Siris," contends learnedly in favour of the same universal material, and considers that it is from thence that the air has its power of sustenance and vitalisation.

These, with a few others in recent times, have so far concurred with the ancients in distinguishing the fontal spirit of nature, apart from its manifestation. But then they adduce no tangible proof of their doctrine. The world could not see their invisible fire. It has, therefore, been regarded as a mere speculative chimera, and therefore disbelieved. For philosophy, laudably anxious to prove all things, yet too idle to theorise, will suppose nothing that is not openly shown. How, then, should she recognise that recondite fire?

For although experiments of recent date seem to supply concurrent evidence, and the phenomena of mesmerism (and Spiritualism) have helped to force again on the minds of the more observing portion of mankind the supposition of a new imponderable or odic force, yet few believe, and we will pass it now to continue our research concerning the elder quintessence of the Magi, which they introduce, not as a being of speculation merely, but of experimental science; not perceptible only in mingled forms, in the common air or elementary water, but as an essence compact and tangible without heterogeneity, in which pure estate the Cabalists, also describing, call it "the Vehicle of Light," and the Greeks "the Free Ether"—that is to say, freed from the prison of gross matter and able to work of itself intimately, by the virtue of its own included light. Thus Zeno defines it as a plastic fire, ever generating by rule; and Cicero as that most heavenly, high, ethereal, igneous nature, which spontaneously begets all things:

"The light of life, the vital draught,
That forms the food of every living thing;
And e'en the high-enthroned all-sparking eye
Of ever-mounting fire; th' immense expanse
The viewless ether in his genial arms
Clasping the earth; Him call thou Lord and Jove."

The Key.—To comprehend what has been written, know that there are just two principles in nature: good and evil, or love and hatred, wrath, or anger; that "living mercury," "argentive," and "gold" are merely different names for the Divine essence, universal principle, or Light. "Lead" and other inferior or "impure metals" are corrupt qualities in man's mind, or spirit; the "body" is man's spirit as a whole, not the earth casement, as it is never referred to in the hermetic philosophy strictly speaking. The "light" is the soul-principle in man, represented in the cerebellum and the organic functions of life. "Common mercury" represents man's perceptive powers in attaining knowledge, as "Saturn" represents his reflective powers or understanding and judgment. The intellect as a whole, as represented in the cerebrum, is the "spirit," through and by which he has asserted his self-will, and so brought sin into the world, i.e. he departed from the rule or guidance of his soul or "Sol," "gold," God, "Adam," the "red earth," or "tincture;" as the "white" is the "spirit," "Moon" or "Lunar," "silver," female principle, "Eve," "Mother Earth." Thus man is a dual being spiritually, but a trinity with his body, but before they can be made perfect, as at first, "Adam" and "Eve" have to be joined together in marriage and blended in one harmonious whole, the Divine Light guiding every thought and action, and this is the Philosopher's Stone, of which I shall have something more to say.

LUX ET LUX.

DR. MACK'S HEALING SERVICE AT DOUGHTY HALL.

Truly, apostolic times are come again. What can the Church be abiding when she does not open her mystified eyes and see the power of fulfilling her historical postulates at work in our midst? Let the Church take her own course. No doubt she knows her own business, and has in all ages neglected or stoned the prophets. The people are beginning to recognise that there is a power at their command which is well worth the coveting. A few years ago it would have been impossible to have got together such an audience as met in Doughty Hall on Sunday evening. It was not a crowd of incredulous sightseers ready to burst forth in scornful opposition. It was not a concourse of fanatics wild with a vain belief. It was a highly representative audience of intelligent, earnest, and devoted people, with an appearance of solid respectability which would have recommended almost any subject. They entered into the service with hearty sympathy, and eagerly cheered the healer's repeated successes.

Mr. Burns conducted the service in the usual manner. A hymn was sung. Then a part of Acts v. was read, describing the healing power of the apostles. A second hymn was followed by an invocation from Miss Eager—perhaps one of the most noble utterances that an audience of Spiritualists has yet listened to. Mr. Burns then delivered a short address on the object of the meeting, and Mrs. Burke spoke on the formation of a benevolent fund at Mrs. Bullock's Hall. A basin of water, a water-can from which to replenish it, and a pail for the waste water were arranged in front of the speaker's desk, and Dr. Mack, a veritable giant in build, stepped to the front, and invited those who were suffering to avail themselves of what aid he and his spirit-friends could afford them. He desired that each patient should tell the audience what his ailment was, and the benefit derived. About ten persons were treated in all. The first had a chronic irritation of the stomach, and was not perceptibly benefited. The second had a weakness of one eye, and could not say his sight was improved. Then came a gentleman who shivered all over as the Doctor placed his hand on his stomach, and said he felt some relief. A gentleman was relieved of palpitation of the heart, and a lady of the same disease accompanied with great nervousness and deafness. That this lady's hearing was benefited we are certain, for we spoke to her both before and after treatment. A gentleman was relieved of rheumatism of the knees of many years standing. He had been unable to pick any object from the floor without great difficulty, but after treatment he was as supple as a boy. Mr. Ackerman presented himself suffering from pain in the shoulder. He was relieved. Thus the work went on till the time for holding the service was exhausted. The evident benefit derived by most of the sufferers very much impressed the audience, and on Monday the Doctor was besieged with those who had been thereby induced to try his power. One gentleman ran after us in the street on Monday, joyfully declaring that he had been relieved of pain so intense that he could scarcely endure it. He said the news was too good to be true, and he hoped to receive further benefits, and would also introduce the matter to his friends.

On Tuesday (the free day) Dr. Mack had more than he could do, even with the assistance of Mrs. Burke and another lady. Notes of the work done during these days will be given next week by Mrs. Burke, and they will afford some facts respecting what was done on Sunday. Altogether the healing power got a great impulse from the service on Sunday evening.

While Dr. Mack was healing, singing and speaking were carried on, that the attention of the audience might not be too much absorbed in what Dr. Mack was doing. Mr. Burns spoke repeatedly, and in such a manner as to make the proceedings useful and instructive to the audience. Dr. Hallock also made two valuable speeches. He said Dr. Mack was labouring under the greatest disadvantages in endeavouring to treat the sick before such a large audience. He had experience of the healing power in his own practice, and could testify to its value. If Dr. Mack could succeed there, how much more he would succeed in his own rooms. Dr. Hallock supported the healer in the most generous manner, and more than ever endeared himself to his London friends by the clearness and freshness of his utterances. Mr. Henly also spoke, offering some remarks on the conditions for healing.

Dr. Mack never had attempted to heal in public before, and it cost him considerable resolution to make the effort. He was, however, successful, and made a deep impression on all who witnessed the experiment. A good collection towards the expenses of the meeting was taken at the close.

Mr. Burns asked those who had been treated to send on the results during the early part of the week for publication in the MEDIUM. These reports will for most part come in another form, as several of the patients have since visited Dr. Mack. We have received the following note from Mrs. Ackerman, who has also called in person and expressed herself even more decidedly than in the following words:—

"Dear Sir,—It is with great pleasure I address you, at my good husband's (Mr. Ackerman) request, to say he derived great relief last night from Dr. Mack's treatment. I have much happiness in saying he had a better night, and rose this morning more himself than he has for the past ten days.

"With fervent wishes for the prosperity of the Institution, from yours respectfully,
"August 30, 1875."

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last the discourse was delivered at these rooms by the Rev. F. R. Young, of Swindon. Dr. Sexton was present, and took part in the service. There was not a very large gathering, but those who were present seemed intensely interested in the way that Mr. Young treated his subject, which was an answer to the question, "What is Christianity?" In an elaborate discourse of an hour's length this topic was most ably and exhaustively dealt with.

On Sunday next Dr. Sexton will commence a course of morning lectures, to be given in addition to the usual evening discourses, which will be continued as before. The subjects for next Sunday are as follows:—Morning, at eleven, "Sceptical Theories invented to account for the Origin of Christianity;" evening, at seven, "The Origin and Nature of Man."

LITERARY NOTES.

The new edition of Mrs. Barry's "Experiences in Spiritualism," now in the press, will be one of the most extraordinary books which this movement has given birth to. It will comprehend almost all phases of the phenomena, so that it will present an epitome of the manifestations. Most of the seances were participated in by a number of well-known Spiritualists, which furnishes ample testimony corroborative of Mrs. Barry's reports. The book will be one of great value, and on one account, because there is no other such work connected with the subject. It will form a bulky work of some 250 pages, and is being got up in the first style of typographical art, irrespective of cost. No doubt this courageous effort on the part of Mrs. Barry will be promptly supported by Spiritualists generally, who will, we trust, come forward and subscribe for the work, thus lightening the risk of the authoress. We have already opened a list for the names of subscribers.

The author of "Will-Ability" has a work in progress on Homeopathy, contrasting it and other reformed modes of practice with allopathy. The work will give a comprehensive review of modern healing appliances.

Mr. Henry Pride has found it necessary to issue some of the poems from his pen which have appeared in *Human Nature* in a separate form. His "Iphigenia" is truly a grand poem, and made the June number of *Human Nature*, in which it appeared, quite popular. These works, issued in a cheap and neat form, will do much to cultivate the poetical taste and spiritually enlighten the public.

Dr. WATSON seems to be successful with his *Spiritual Magazine*, published at Memphis, Tenn. He contemplates enlarging it at the end of the volume. By-the-by, we think Dr. Watson's able volume, "The Clock Struck Threes," is far too little known. It is one of the very best books on Spiritualism which exist, and of essential value for introducing the subject to the religious part of the community. It costs 6s., but may be had at half-price with a recent number of *Human Nature*. By sending 8s. 10d. to our office, both the volume and *Human Nature* will be returned post free.

"A MAN WITHOUT A FAULT"—A "Temperance Dialogue," by T. H. Evans (London, Tweedie, 1d.), is much superior to the usual run of such productions. Joe Denton suggests to his wife, Ada, the desirability of mutual criticism, that the faults discovered since marriage may be corrected. Joe points out a few minor discrepancies in Ada's conduct which she candidly acknowledges, and soon rectifies. When asked to name the faults of her husband, she bursts forth into a torrent of loving passion, clasps him with fervour, and declares that to her eyes he is perfect. This cuts Joe so, that he in shame abandons some very wasteful social habits, and becomes quite reformed. The visit of Uncle Barclay and Aunt Tilda is cleverly handled, and the dialogue affords some neatly introduced dramatical situations. We think all married people, and, indeed, those who intend to enter that blessed state, would be both amused and admonished by this little work.

MYRILLA: a poem by Owen Howell, 3, Pond Place, Lower Clapton. —Mr. Howell is a genuine poet, and treats spiritual subjects with peculiar aptness of touch. To his poem the author vouchsafes an "explanation" as follows:—"By 'Myrilla' it is intended to shadow forth our hope of immortality. The lost Myrilla is not found in all the wonders of the universe; nor do the old religions promise a restoration: 'the veil of Isis none could lift'; but the seeker is conducted to the Cross of Him who 'brought life and immortality to light,' and there Myrilla is found. It is seen that the soul is immortal." The explanation troubles us more than the problem it is intended to make clear. What the identity of a spirit has to do with a creed, Christian or other, is more than we can determine. A lost or missing individuality is only to be found in itself. The introduction of the "Cross of Christ" into the poem is purely a piece of machinery on which to air the author's creed. When poets strive for a higher inspiration and dispense with "white lies" in telling their story, then they will be more of poets and be a real benefit to humanity.

A SEANCE WITH MR. EGLINGTON.

Dear Sir,—On Thursday last a private seance was held at my house, present Mr. Deaux, Mr. and Mrs. Gillam, Miss Eager, Mr. McFadyan, and a friend, my wife, self, and the medium, Mr. Eglington. On the table was a bell, a mouth-organ, a paper tube, and an ivory ornament. The medium's hands were held, as were all round. After singing a hymn, the bell was lifted from the table and rung over the heads of the sitters. A lady being timid, the bell seemed muffled while passing over her head. Next "John King," in the direct spirit-voice, gave a few words of encouragement. Then the medium's control, "Joey," spoke to us, and on the mouth-organ played several English, Scotch, and French airs beautifully—the sound of the music seemed all round the room. He carried on an animated conversation with us at intervals. We had direct spirit-writing, and the sitters were patted on hands, face, and head by spirit-friends. Brilliant spirit-lights were seen by all present. The ornament, which belonged to Mrs. Gillam, was taken from the table and put in her hand, and afterwards carried across the room and put in Mr. Gillam's hand. We were then instructed to conclude by "Daisy," who arranged the sitters at the commencement. Thus closed a most pleasing seance, each one being satisfied with the genuineness of the medium.

JOHN MCKELLAR.
8, Buckingham Road, Kingsland. August 31st, 1875.

MR. MANNING'S intended visit to the Potteries will take place in a week's time, when he will deliver his opening lecture at Longton. The Longton secular society have expressed their willingness to hear a lecture on the subject. Spiritualists in or around Longton are requested to make the matter known. The public lecture will be advertised in the local press.

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 " " 6d. " £1 8s. 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, SEPTEMBER 3, 1875.

PROGRESSIVE EDUCATION.

We have just received from New York the prospectus of "The Belvidere Seminary," to which allusion was made in an article on education which appeared in *Human Nature* about ten months ago. The pamphlet before us contains proposals to establish an institution for an "improved system of education," and an "appeal to the liberal classes in America" is made for funds. The school has been in operation for some years. The circular says:—"This institution was founded some years since by three sisters, Misses Eliza L., Belle, and Hattie Bush, with a view to the comprehensive, natural, and equal education of both sexes." The object of the association which has just been formed is to accomplish the "immediate enlargement and future endowment of this institution as an Industrial Home University." The ladies, who are well known on this side of the Atlantic as poets, are still to retain the position of principals, a distinction which they have won by many years' labour and devotion, whereby they have earned for themselves an honourable position in the ranks of popular educators. The charming position of the Belvidere Seminary is also pointed out "on the east bank of the Delaware, in Warren Co., N.J." It is "so completely encompassed by hills as to present the appearance of the arena of a vast amphitheatre." Lastly, several pages are occupied with the names of the "Honorary Board of Advisers," including amongst its "foreign members" the names of Dr. Sexton, "M.A. (Oxon.);" William and Mary Howitt, D. D. Home, &c.

Though we take great pleasure in affording English Spiritualists these interesting particulars, yet we feel that we can achieve little good in so doing. Indeed, if the accomplishment of some useful result were in our power, we should be ashamed of ourselves if we expended our efforts on an American institution when our own country so much demands the largest share of attention. Nor do we grumble at the advance which is being made in the States on this question, or desire it to be understood that we would withhold any expression of aid or sympathy therewith. On the contrary, we have, by our words nearly a year ago and now, done what lies in our power to bring this noble enterprise before the notice of our readers. But our argument shapes itself thus: If it be well to aid the establishment of a progressive educational institution in America, how much more imperative is the duty of attempting such a grand work here amongst ourselves. We do not sympathise with our American friends the less that we would throw ourselves into the work in England "heart and soul." They require our sympathy and help; we require theirs in return. Let us be united.

We now think it time for us to record the fact that at the moment we write the Progressive College, Grasmere, is being opened by the principal, Mr. Percy R. Harrison, B.A. This gentleman is a highly qualified scholar and experienced educator. He is thoroughly conversant with progressive views in their various redemptive and educational aspects, and for some time has conducted his school in accordance therewith. He is doing what the Misses Bush have done so well in America, and we hope he will not have to wait so long before he meets with adequate recognition. He does not ask for a farthing of money, or, indeed, for any favour whatever, other than a generous co-operation in the matter of extending the advantages of his school to as many of the rising generation as possible. It is indeed hard for a man to spend a few thousands of pounds and precious years of his life and be left out in the cold, unacknowledged and unrequited, not doing a fraction of the good of which he is capable. This is a fate from which we desire to see our friend Mr. Harrison spared. He has just removed his institution from Dalton to the very centre of the picturesque Lake District. The site of the school is perhaps the most beautiful and healthy in England, far away from

contaminating influences, atmospheric and social. An educational home in such a situation is a happy idea. When parents send their darling boys away to school, it is with many fears and painful anxiety as to their treatment and associations. The location and domestic method of the Progressive College will allay many of these anxieties. The educational curriculum is also highly satisfactory, and the principal is no doubt ready to extend it as occasion may require. It may ultimately develop into one of the leading educational centres of the age, and be the making of many an able man.

THE RECENT TRIAL IN PARIS.

The letter of "M.A. (Oxon.)," reprinted from *Human Nature* in another part of this issue, in a remarkable manner confirms the view of the case we have from the first advocated. We have also seen the letter to which "M.A." alludes, and it proposes to the Spiritualists that Buguet reconfess to them that he made a mock confession to the authorities. It would appear that Buguet's confession of trickery in court was a lie, which the French authorities put into his mouth with the promise of immunity from imprisonment; but Buguet, now finding that he is fined and imprisoned, feels like turning round and taking his revenge of the authorities. A noble nation, indeed, which can produce such a government and such a subject! We shall now think even more of re-incarnation—that is, more intensely distrust it as a purely French product.

There is one man that deserves not only our hearty sympathy, but our active aid. We refer to M. Leymarie. This noble martyr for truth is fined and imprisoned quite innocently. This fact becomes clearer every day. Substantial aid ought to be promptly afforded him by the great bulk of English Spiritualists. We have collected for his case about £3 from the sale of the report of the trial. The minimum price received is 2s., but Mr. Ronalds paid £1 for his copy, and "M.A." 10s. for another. It is quite a comprehensive work, and worth double the price charged for it. It extends to 256 pages of large size, and contains a comprehensive collection of valuable testimonies in favour of the genuineness of Buguet's mediumship as a spirit-photographer. We have about three dozen copies left, and want to get them off next week that we may be enabled to send on the proceeds to Madame Leymarie, who has edited the work, and is left the sole stay of a family of small children. There are surely dozens of our readers who would spend 2s. 6d., the minimum cost of the book per post, to relieve a family under such circumstances. Those who do not require the book may send on their contributions notwithstanding. Martyrs are so scarce now-a-days that we ought to stand by them fearlessly and generously when we have the chance to do so.

A BIRMINGHAM WORKER AT DOUGHTY HALL.

On Sunday evening an unusual interest will attend the service at Doughty Hall, from the fact that a provincial worker in the cause will occupy the platform and deliver an address on "The Need of Active Propaganda." The name of Mr. J. Mahony is now quite familiar to our readers, from the frequency with which it is printed in connection with the work at Birmingham. Mr. Mahony is a representative of the pushing, working Spiritualist, whose object it is to make all the people acquainted with spiritual truths as speedily as possible. His favourite object will be his theme on Sunday evening, and no doubt it will be an inspiring and instructive occasion. Dr. Hallock will, we understand, be present, and if time will permit the proceedings may take the form of a conference, and useful hints may be thrown out for the more abundant sowing of spiritual seed during the forthcoming winter.

We hope all who mean work will favour Doughty Hall with their presence. Doughty Hall, 14, Bedford Row, at seven o'clock.

A LESSON ON PSYCHOPATHIC HEALING.

To the Editor.—Dear Sir,—I have received the following from Mr. Ashman, and the committee have much pleasure in accepting his offer. The meeting will take place on Wednesday, September 22. Subscriptions will be thankfully received by Mr. J. Ashman, Psychopathic Institution, 254, Marylebone Road; or by Mrs. Bullock, 19, Church Street, Upper Street, Islington.

"Dear Sir,—In answer to your invitation, I shall be glad to give you and your members an account of my method of healing the sick, if I can assist the cause by so doing. I think there are many able and willing to pay a shilling for a ticket for the information that may be given, and others who would be willing to subscribe towards giving gratuitously a ticket to those worthy members who could not afford to pay. I will give ten shillings as a subscription for that purpose. Wishing you every success.—I remain, yours truly, JOSEPH ASHMAN.
Psychopathic Institution, 254, Marylebone Road, August 28.

"To Mr. Bullock."

Mr. J. Ashman will also lecture next Sunday evening, at 19, Church Street, Upper Street, Islington. E. BULLOCK.

GREAT SUCCESS OF MRS. TAPPAN AT NEWCASTLE.

Dear Mr. Burns,—We had splendid meetings on Sunday afternoon and evening; about 1,000 persons attended each meeting. The audiences were remarkably attentive. The impression made will do much good. We are looking forward with confidence to a successful week. Excuse brevity. Very busy. EDWARD JOS. BLAKE.
August 31, 1875.

[This is a model report. It speaks volumes in little space.—Ed. M.]

AN OPEN-AIR DEMONSTRATION ON SUNDAY.

Taking advantage of the visit of Mr. Mahony to London, it has been arranged that an open-air meeting be held at London Fields, Hackney, on Sunday afternoon, where Mr. Bullock and party operated on Sunday last. The same advocates will again attend on Sunday, reinforced by Mr. Mahony, Mr. Burns, and others. As many Spiritualists as can be present are earnestly invited to attend, as the opposition is strong. Do not be later on the ground than half-past two.

A PUGILISTIC SPIRIT.

A North-country pitman informs us that he is a medium, but unfortunately is controlled by a "fighter," who spreads confusion and dismay in the circle. We are also asked for our advice on the matter, and we give it in brief: Always get a fighter on your side, be he man or spirit. It is a great error to suppose that a fighter is necessarily a bad person or spirit. What we require to do is to direct the fighting ability into the direction in which it will be useful to us and good for the spirit. To that end, let the best and cleverest of the local Spiritualists meet the spirit in the circle and endeavour to exercise a good influence over him. The experience of Mr. Jennison, as related by "A Parson" in another column, is instructive. Do not rate the spirit for fighting, but tell him you want him to fight for you, that he can aid you to bring spirits to the light and convey spiritual truths to those on earth. It is a fact that fighters are the best-natured persons imaginable. They will stand and suffer "punishment" for hours, and not get angry. A couple of religionists would spit fire over a mere quibble. A fighter is a man full charged, able-bodied, and high-spirited. We want more of them in both worlds, but it is our business that we make the right use of them. "John King" was and is a fighter—a great fighter, never getting tired of his difficulties. "Jack Todd," the Liverpool spirit, was also a fighter. "James Lombard" is not silky-fingered either, and the "Peter" who controls Miss Showers will stand no nonsense. We would rather have a fighter, be he man or spirit, than one of your saintly white-fingered sneaks, who is always doing you a dirty turn when behind your back. The fighter is a man of honest courage, and there is something to be got out of him. Do not run away with the idea that we recommend fighting. No, not that, but fighters. Fighting is the abuse of the fighter. What we recommend is that we become wise enough to know the value of the fighter, and utilise him accordingly. We hope our north-country friends will give our compliments to the aforesaid fighter, and invite him to take sides with us in the work of Spiritualism.

SPIRITUALISM IN BRUSSELS.

To the Editor.—Allow me, Sir, to give a brief account of a seance with a young medium in Brussels. He is only thirteen years old, and the son of a captain in the Belgian army. When, some months ago, I solicited Mrs. Fay to visit Brussels, this young lad was already a medium, and as, by the kindness of his parents, Mrs. Fay's seances took place in the captain's house, it appears that this kindness has been rewarded by the spirits. Since that time the young medium obtains the very same manifestations. When I assisted some ten days ago at the weekly seance on Monday evening, the young medium being fastened exactly in the same way as Mrs. Fay, the parents insisted that one of the ladies present should sew the tape used for binding to the sleeves and collar of the boy's clothing, which was effectually done. The medium being thus thoroughly secured, and the screen drawn in front of him, the instruments were played, a tumbler with water emptied, and so on; but what I wish to state particularly is, that through a little hole made on purpose in the screen the bell appeared with a materialised hand (much larger than that of the lad), which rang the bell with great power and afterwards threw it at some distance outside. It is well worth recording that the parents are most willing to admit sceptics and strangers to their house to witness these manifestations, and, to avoid any idea of trickery on the part of their son, they have given up the dark seances, well knowing how many, and chiefly scientific and sceptical men, object to dark seances. It appears, though, that the Belgian savans even object to a screen or curtain, so they will have to wait until the spirits will be seen and talk to us in broad daylight. J. N. T. M.

HARVEST.

O ye, the sorrowful of heart,
Who sit and weep and weep,
While all the harvest-days depart,
And no man bids you reap.

Ye sad ones, waiting for the night,
To hide your miseries;
Bowed down, as smitten with a blight,
And none to hear you cries—

Rejoice! the Master is at hand,
And all shall reap who can;
His fiat peals o'er sea and land,
And none may mar His plan.

Rejoice! the garnering is near—
The heavenly harvest-home;
And oh! He holds the meek ones dear,
For they shall surely come.

HENRY PRIDE,*

8, Grampian Road, Edge Lane, Liverpool.

MISS LOTTIE FOWLER has gone to Hungary. She will return to London by the Hague.

MISS BAKER continues to give increasing satisfaction to an increasing number of sitters. We hope the Spiritualists on the southside will gather round her developing circle on Tuesday evenings, at 87, Inville Road, Walworth.

* "Iphigenia," a Poem. By Henry Pride. Written as an "Aid to Reflection," on the Atonement dogma. In the press, price 6d.—"God with us," "The Love of God," "Christ Jesus." Three Poems. By Henry Pride. Embodying Spirit-teachings given to the writer through the mediumship of Tom Eves. In the press, price 6d.

THANKS TO FRIENDS.

We are deeply grateful for the support which has reached us during the week. We have done a considerable amount of business in the sale of books, so that the cause will be permanently benefited by our urgent necessities. Kind friends have also sent in donations to the Institution, so that, altogether, we have been able to survive a threatening crisis. But there is not enough doing in this work as yet to make the situation anything like pleasant. It is cheering to know that the prospect brightens. We hope to return to this subject again next week. We know that we can get support, and it will be our own fault if we do not. It is part of our duty to make these wants known, and we accept the task, knowing that there are many others who are as deeply interested in this work as we are ourselves, and will lend us all the assistance in their power.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION RECEIVED DURING THE WEEK.

	£	s.	d.		£	s.	d.
Mr. J. T. Croal...	0	5	0	Mr. George Chambers...	0	10	0
L. of W. ...	1	0	0	Mr. Fooks ...	0	10	0
Mrs. Mayhew ...	0	2	6	Mrs. Sainsbury...	0	5	0
Mrs. Alan Ker ...	1	1	0	Mr. J. N. T. Martheze ...	20	0	0
Mr. Jonathan Brier ...	0	5	0	Mr. J. Easter ...	0	1	0
Mr. T. B. Dixon ...	1	0	0	J. W. ...	0	5	8
Colonel Greek ...	5	0	0	Mr. W. T. Lightfoot ...	0	2	0
Marylebone Association	1	5	0	Dr. Stanhope Speer ...	1	1	0
Mr. John Robertson ...	0	4	6	Lady Caithness ...	10	0	0
"Well Wisher" ...	0	1	10	L. ...	3	0	0
Mrs. James ...	1	1	0	Spiritualists of Batley,			
Miss Pawley ...	1	1	0	per Mr. J. Patterson	1	1	0
Mr. D. Richmond and				Mr. Clark ...	0	10	0
Audience ...	0	8	6	Mr. W. Beales ...	0	5	0

AN EARNEST COUPLE.

It will be a hard matter to extinguish Spiritualism while it has such tight hold on the sympathies of the people as the following letter exhibits. It is hard to take money from those who have so little; we trust they may not miss it; and it would be cruel to deny those in humble circumstances the pleasure of helping on that which they believe to be true. We feel very grateful for the co-operation of those in the position of our correspondent. It shows that Spiritualism and our work therein are appreciated for their intrinsic merits, and not because they are expressions of the money power:—

"Dear Mr. Burns,—I wish I was possessed of a fortune so that I could at once relieve you from your difficulties, but, alas, I have nothing to help you with, as my income for a long time past has only been 13s. 4d. per week, and sickness to contend against. Since I read your remarks to-day, for the first time I find we are in possession of 3s. 8d., without any immediate use for it, so I proposed to my wife that we send you half of it for the Spiritual Institution. My wife gladly consented, with a wish that we could afford you more. Trusting you will accept the small trifle, I with pleasure enclose twenty-two stamps, and remain yours, &c.,

"Newcastle-on-Tyne, August 28, 1875."

MR. TERN is making a tour of the Continent.

DR. MAIN may be expected in London soon.

DR. MACK'S arrangements for healing may be learnt from his advertisement.

MR. ASHMAN lectures at Mrs. Bullock's Hall on Sunday evening.

NEXT week we shall give an illustration of a materialised spirit-form which manifested at Newcastle-on-Tyne.

A CIRCLE at Bristol for the investigation of Spiritualism has yet a few vacancies for sitters—ladies and gentlemen. Apply by letter to the secretary, Mr. James R. Montague, 41, John Street, Easton, Bristol.

DURHAM.—We should think you North-country people knew when you had news to report. Perhaps that article, like some other things we could name, is better when manufactured by a professional adept.

We have had a call from Charles and Frank Crowell, sons of Dr. Crowell, of New York, author of "The Identity of Spiritualism and Primitive Christianity." The second volume of that work is ready for the printer, and is expected to be out in October. We are already receiving orders for it, and will soon have a full supply of the first volume, which has been so well received in this country.

MISS BAGGE'S circle at the Spiritual Institution was overcrowded on Friday last, so much so that the timidity of the medium was excited, which somewhat interfered with the controls. Notwithstanding, a good number of spirits were described and an invocation and address were delivered; the medical spirit went to several in the audience, pointed out correctly their defects, and suggested appropriate treatment. A lady who was present was entranced, and gave valuable advice to the sitters in regard to their conduct towards the medium. Music and songs from talented visitors made it altogether a very interesting evening.

BIRMINGHAM.—Opening of the Athenæum for the winter term will take place on Sunday, September 19, when Mr. J. Burns (editor of the MEDIUM AND DAYBREAK) will deliver two lectures, morning and evening. Friends from the surrounding districts are most cordially invited to attend the meetings. Tea, &c., will be provided in the afternoon for the convenience of visitors. Early in the afternoon a friendly discussion will be held on the best means of promoting the cause in and around the midland metropolis. Further notice will be given. MR. PERKS'S benefit seance did not take place in consequence of the mediums (Mr. and Mrs. Summerfield), from some unexplained cause, not putting in an appearance. Some misunderstanding about date is supposed to be the reason for their absence. It is positively settled for Monday next, September 6, when a few more friends are invited. Tickets, 1s. each. To commence at eight o'clock.

WHAT IS A SPIRIT?

To the Editor.—Dear Sir,—In reply to "Angelus," as regards the sex of spirits, it would seem from all the information coming down to us from various sources, that the higher we ascend the more perfectly universalized (if I may so express it) will become our individual spirits, merged into a oneness of harmony with others, as perfect, a harmony arising from absolute sympathy, not on that account dull, tame, or monotonous, but capable of infinite variety, as infinite as original thought can make it. If so, then sex, or the sense of sex, must be lost, or so changed as not at all to resemble the earthly feeling. However, true partners, or counterparts, are conjoined in heaven, making the complete angel, or one perfect soul. There is here sex, or the sexes so interblent as to partake of each other without, perhaps, a sense of difference; and yet there must be an interchange of love, accompanied with delight in its expression, to an ineffable degree. Swedenborg presents ravishing pictures of the delights of the conjugal heavens, and ranks what he calls "conjugal love" as the very highest of all loves. The purity, innocence, and beauty of married partners in the celestial heaven are frequently depicted in his works, and one of the most beautiful of his "Memorable Relations" describes a married pair, that is a perfect angel, descending from heaven in a chariot. At a distance there seemed but one occupant of this chariot, but when it came nearer it was seen to contain two, the woman most exquisitely beautiful, whose face shone with the light reflected from her husband. I have dear friends visiting me who are true pairs, and there are times when they appear completely merged in one, and I cannot distinguish one from the other, the faces and forms being completely interblent; but there is no sense of incongruity or deformity in this; it is only ineffably beautiful, conveying to the beholder a feeling of innocent bliss and perfection of happiness; equally delightful to experience or to remember. There does not seem to be in this, however, a getting rid of sex, but a blending of the two in one, and yet there may be an interior sense of difference all the time, the sources of a pure and exalted happiness.

We are told that only the spirits who dwell nearest the earth can materialise; but these are not necessarily low spirits, that is to say, spirits of a degraded or vicious character. They may be individuals of innocent, virtuous natures; indeed, like such people as we are accustomed to meet every day, only from the fact of having recently left the earth, or from other causes, they are not able as yet to ascend above the earth-sphere. Amongst these, of course, we do not expect to meet with such high spiritual conditions as would cause the obliteration or total fusion of sexes; consequently, when they materialise, they come to us male and female. But is there anything "earthly or grovelling" in this? Is there anything "grovelling" in pure nature? Is it not better to see and know things as they are, than to cloud our minds to the truth by some transcendental conceptions outside of nature? We may be studying this grand volume, whose pages are written over with the wisdom of God, even at our physical or materialising senses—which reveal to us the wondrous capabilities of the human spirit, that epitome of the Divine Spirit—where there need be, and should be, nothing but what can exalt, refresh, and enrich the mind with knowledge, unless the human beings attending them choose to degrade them to something lower. "Out of the heart of man proceedeth all uncleanness." Nature is pure; and whilst with reverent minds we study her grandeur and beauty, in whatever form it may be presented, we "hinder" not, but aid the soul's progress; and we must never forget that nature is to be studied in the spirit-world as well as in this.

It is not easy to define what spirit is, but it is quite easy to say what a spirit is. A spirit, as we understand it, is a human being who has dwelt in a fleshly body, and been emancipated by the death of that body; but we are all spirits, some inhabiting the flesh, and some out of it. Those beings who were seen like pillars of fire were thus represented to indicate a high spiritual or angelic condition; it was the intense brightness of angelic wisdom and love conjoined.

To limit the senses of spirits, even the highest, to only one, and that one the sense of "perception," is surely to limit their capacities for happiness. The highest, we are told, are in the enjoyment of all the senses in an exquisitely spiritual degree, the sense of perception being really and truly that of intuition in heaven, which becomes at length almost of the quality of omniscience. The higher perfection we reach, the nearer we approach to the Godhead, and the more completely do we embody in ourselves His image and likeness, and in the lapse of ages may come to see ourselves two in one, the complete angel, possessed of almost infinite happiness from the perfection of love and wisdom blended in one, making a perfect spirit. CATHERINE WOODFORD.

August 30, 1875.

SPIRITUALISM IN THE METHODIST PULPIT.

"All truth is precious, if not all divine."—WILLIAM COWPER.

A friend of mine said to me a short time ago that he had heard an orthodox preacher teaching Unitarian doctrines from a Methodist pulpit, but he thought he was unconscious of it while doing so. I heard a friend of mine preaching a few Sundays ago in a Methodist chapel, and was surprised, yet delighted, to hear him teach the fundamental truths of Modern Spiritualism. Of course he never mentioned the word "Spiritualism" in his sermon, and whether he was unconscious of teaching it or not, this I know, that he has read Spiritualistic literature. My friend, the Rev. W. Angus Fryar, Free Methodist minister, of Nottingham circuit, preached in the Free Methodist Chapel, Seghill, on Sunday evening, August 22nd. He took his text from Mark v., which contains the narrative of the Gadarene demoniac, which formed the basis of his discourse. The following philosophical propositions were embodied in this sermon:—

1. That death is simply a changing of worlds—a departing from the physical to the spiritual world;
2. That the spiritual world is in close proximity to the physical world;
3. That those spirits in the spiritual world can influence the minds, and thereby the bodily organs, of those in this world. As an example, the medium spirit said to Jesus, through the organism of the demoniac, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee, by God, that thou torment me not."
4. That men enter the spiritual world in the same condition as they

leave this world; the good take their goodness, and the bad their badness, with them.

5. That this world is constantly in rapport with the spiritual world, the good with the good, and the bad with the bad, and that we have the power to put ourselves in rapport with either.

6. That all original ideas are likely to come from the spiritual world.

7. That there are a class of minds endowed with great will-power, and another class the opposite; and that the former rule in both worlds for good or evil.

8. That a devil is a disembodied human being.

9. That the orthodox devil proper is a sort of emperor, and therefore guides and directs the movements of the lesser devils.

10. That Jesus (who is God, according to this preacher) is king over earth, heaven, and hell.

11. That there is no progression in the other world amongst those who enter therein in an unsaved condition, but that the saved people enter the "many mansions," and progress for ever.

This sermon sounded so much like Spiritualism, that one of the leading local preachers remarked that the Spiritualists should have been at the chapel, not knowing that Spiritualists were present. This same preacher being called on to offer prayer, prayed that God might give him power to prevent the evil spirits from influencing his mind; such was the decided effect of the sermon upon his mind.

Another rev. gentleman preached at New Hartley, in the Methodist New Connexion Chapel, the same night, and from the same text, and produced the same impression, viz., that Spiritualists talked much in the same strain on spiritual things.

It is said that "Coming events cast their shadows before," and that "Strawshow which way the wind blows." It is surely a "sign of the times" when Unitarian and Spiritualistic truths are taught by Methodist preachers from their own pulpits. Spiritualism, as I understand it, is not to break down churches and chapels, but simply to teach the truth, and nothing but the truth, in relation to God and man, both here and hereafter, so that error must give place to the truth, whether it be found inside of churches or anywhere else.

Ministers and their followers, by studying too much over books, become blind to the ever-present operations of God in nature. They fondly imagine that quotations from the Bible, showing that, because miracles, prophecy, and high moral precepts are recorded therein, therefore their teachings are divine, that is, direct communications from God. This does not follow. If it does, then Spiritualists receive communications direct from God, because miracles, prophecy, and high moral precepts are abundant in our midst, producing grand moral results on their recipients. The whole question of Spiritualism and theology turns on the question of miracles. If ancient miracles proved divinity, I do not see why the modern miracles should not prove divinity also. It will not do for preachers to shout into our ears, "God spoke to our forefathers by miracles; the devil speaks to you by modern miracles." However, vain indeed would be man who would undertake to show the exact point where the spiritual world commences to operate on this world, and the exact relationship between God and both worlds, who must necessarily be in all, and operating through all, for in him we live and move. This must be so in both worlds. Dr. Young has truly said—

"Look nature through, 'tis next gradation all.

By what minute degrees her scale ascends;

Each middle nature joined to that beneath.

Parts into parts reciprocally shot,

Abhor divorce; what love of union reigns."

It appears to me that uniformity of opinion on theological subjects is an impossibility, because our experiences and capacities are so varied. It therefore behoves all men to exercise the greatest amount of charity towards each other in these matters. Let us hope that day has arrived when men shall cease damning each other's souls because all cannot see alike.

GEORGE FORSTER.

Seghill, August 28, 1875.

THE VIRGINIA COLONY FOR SPIRITUALISTS.

To the Editor.—Dear Sir,—In reply to Mr. Henry Lord's inquiries upon this subject I beg to inform him that two years ago you published a proposal from me to form a colony in Virginia upon the co-operative principle, and I made an offer at the time (which I again repeat) to make over a house and sixteen acres of land there (valued by a competent valuer at £600) to a committee chosen for the purpose, as a nucleus; and I am willing to go out with the first batch of emigrants as manager, servant, or in any other capacity that can be suggested, and may be considered most desirable for the interests of the colony.

Seven years' experience of colonial life (if I may call that such which has been spent at the River Plate and in Virginia) has satisfied me that the latter country is admirably adapted for the purpose we are speaking about. Its fertile land, its glorious climate, its kindly people, its close proximity to the mother country—these, and many other advantages that could be mentioned, make Virginia the country of all others best suited, to my thinking, for an English colony.

The land I mention is close to the thriving little town of Gordonsville, through which run two lines of railway, one which connects Newport and Richmond with the Ohio river, the other stretching from New York, through Philadelphia, Baltimore, and Washington, to Lynchburg, and thence, I think, to New Orleans.

There are a thousand acres of land adjoining mine that may be purchased (or, at any rate, might have been two years ago) at about £1 per acre; and I beg it may be understood that I have no commission to sell this land, and consequently have "no axe to grind" of my own so far in the matter. The reason why my land was valued at the sum named is, of course, because of improvements that have been made from time to time upon it.

So much for the land; now for the plan of working such a colony. First and foremost a Committee of Management must be found, whose decision shall be final. How it should be formed is a matter for future discussion.

Next as to the capital required. I propose that a sum of £25,000 be raised, first, by those who join putting in all they possess, and by a further

subscription afterwards (if necessary) amongst Spiritualists who may be inclined to help the movement, and that £4,000 of this money be invested (as it very easily can be) in good landed security, i.e. on mortgage, at 10 per cent. This would bring in £400 per annum, and ensure the colony against "starving whilst the grass was growing." The remaining £1,000 would be ample for all the requirements of the colony, and the moment this became self-supporting all the surplus profit should be devoted to paying off the £5,000, with interest at 5 per cent.; but the original sum of £4,000 should never be touched under any pretence whatever; of course, my land would also be pledged as additional security for the £5,000.

The occupation of the colonists would, I imagine, be somewhat as follows:—Fruit-raising and fruit-preserving, particularly in tins, for the making of which a workshop would have to be started upon the premises. The culture of the vine, with a view to making the pure un-intoxicating drink therefrom, so healthful and life-giving in a warm country. Do not fly at me for this, dear Editor, for if you can make any person tipsey by drinking thereof, then I am willing to turn teetotaler at once; and you know as well as any man that a poison can be distilled from tea or coffee as readily as the juice of hemlock, and yet we use them (as Paul suggests) in moderation.

The raising of poultry upon a large scale is considered, and rightly so, a most profitable occupation; so is the raising of hogs, as they are called, and the making of cheese and butter.

The cultivation of the soil pays fairly, but nothing out of the way. The best paying thing in this way is tobacco; but here you will be pitching into me again, and with far more reason. Let us make a compromise; you spare me in regard to the wine-growing, and I'll let the tobacco go to the—well, anywhere you like to mention.

Bear in mind this: one acre of vineyard will produce from 800 to 1,200 gallons of wine, one of which is worth two of the stuff sold in this country at six shillings per gallon (one shilling per bottle). I have been engaged in the wine trade from a boy, and therefore know what I am talking about. The chief expense, after the vineyard has been planted (and I set out a thousand vines upon mine two years ago), consists in pinching back the young shoots during the spring, thinning out the bunches of grapes where necessary, and gathering the remainder in the autumn. All this is work admirably suited for the delicate hands of women, numbers of whom will, I trust, join our colony, and gain thereby health and happiness, should we succeed in establishing the same. I can fancy no occupation more delightful to our sister Spiritualists than this; and could they but realise, as I have done, the invigorating influence of the pure air of that country, and listen for one short half hour only to the exquisite notes of the mocking-bird (the Virginia nightingale, as it is called), as, perched upon the very topmost shoot of a young pine-tree, it pours forth a flood of melody which only those who have heard it can form any idea of, they would, I believe, join as heartily as any in the song—

"Cheer, boys, cheer; no more of idle sorrow;
Courage, true hearts, shall bear us on our way;
Hope points before, and shows a bright to-morrow,
Let us forget all the troubles of to-day."

It is in this or some similar system of colonisation that the hope and salvation of some thousands of my fellow-countrymen and women rests, to my thinking, and the sooner they turn to it the better it will be for all. England is full to repletion, "and the cry is still they come." Whereas, within ten days' journey of where I am now sitting are millions upon millions of acres of land, covered with the finest timber in the world, to be bought for a mere song; and with the co-operation I speak of, and judicious management combined, the timber alone may be made to pay fifty times—yes, fifty times the purchase of the freehold.

There is one other industry I have not spoken of, but which I believe (from all I have read about it) would be found most profitable—the cultivation of the silkworm. There is another that I know would do so (for I understand the business thoroughly), the cultivation of flax. I shall be happy to discuss this subject further in your columns if thought by you advisable; but I trust your correspondents will confine themselves chiefly to the one grand question of all, viz., by saying what amount of money they can bring towards the £5,000, and I remain, yours very faithfully,

T. L. HENLY.

58, Queen's Road, Bayswater, London, W.

P.S.—I have omitted to mention that the terms upon which I am willing to give my land and services to this undertaking are as follows, viz., that it shall not be made a money-making affair for the benefit of those who join it, but that after these are in possession of the necessary comforts of life, all the surplus profits shall be devoted to the establishment of similar undertakings elsewhere.

COLONY OF SPIRITUALISTS.

To the Editor.—Dear Sir,—I am glad that this subject has been mooted, and hope it will have a practical result upon English soil, sooner or later. What the humanitarian and venerable Robert Owen failed to accomplish by his socialistic scheme, may, in my opinion, be realised in a more pre-eminent degree by a colonisation of really honest and truly devoted Spiritualists. Spiritualistic teachings strongly inculcate the free and unfettered development of our higher nature. The restrictive social customs, unrestrained selfishness, imperfect and sectarian character of the education of this professedly liberal age, coupled to the theological dogmatism and persecuting prejudices of some of our orthodox priesthood, entirely prevents the undisturbed and rightful possession of that real soul-freedom which has in some cases already overleaped the sectarian boundary of the diversified churches, and which aspires to breathe a still purer spiritual atmosphere. It is the spirit's indisputable birthright to seek and be able to possess, even in this world, a more "heavenly inheritance." If I understand Spiritualism aright, it means to unselfishly seek to elevate ourselves and others, physically, socially, morally, and intellectually. The varied fruits of the earth are sent by a bountiful God as a gift to all, irrespective of social status or worldly distinction. Why have we so much poverty and misery in the world? Is it not because man's injustice stands between a benevolent God and the needy supplicant? Spiritualism, if practised, must necessarily tend to equalise man's social position in this world.

It only requires such a modification and adjustment of our social arrangements as shall make the blessings of an ever-bountiful Father the

common property of all, which is clearly his design in their bestowment, and humanity's noblest effort and duty to distribute. I will not attempt to sketch or propound any scheme whereby these desirable results may be secured, though I have my ideas and imaginary perceptions of a colony rendered beautiful, healthy, and happy, where each inhabitant may seek real trinity in unity, viz., the purity of their homes, the purity of their bodies, and the purity of their minds, using, to secure these, the best sanitary arrangements, the most perfect social system, and the highest scientific acquirements, which can truly tend to elevate and bless mankind, upon the co-operative principle, upon which principle the universe itself appears to me to be arranged by an infinitely wise and ever-loving Father. I trust that far abler correspondents than myself will take this question up.—Yours truly,

JOHN AINSWORTH.

1, Ranelagh Street, Liverpool, August 29, 1875.

[The demands on our space have prevented our giving the above letter in full.—Ed. M.]

MISS BESSIE WILLIAMS'S MEDIUMSHIP.

To the Editor.—Sir,—Will you kindly insert a few facts in reference to Miss Williams's mediumship? As a clairvoyant she gives descriptions of spirits so as to fully satisfy any sceptic, she does the same in giving tests. As a trance-medium, she has been controlled by two German spirits, father and son, and they carried on a short conversation with their relative, partly in German and partly in English. Her usual controls number amongst them a certain "Dr. Jack Wright," whose prescriptions are simple, cheap, and excellent. As a physical medium, she makes steady progress. We had the tying and untying of the medium's hands, had a chair thrown at one of the sitters so as to stick between his knees—this happening in the dark; and last Tuesday, August 17th, we had a materialised hand slapping us and shaking hands with us, and touching and hitting us with the tubes, and passing the tubes from one hand to another, whilst we held our hands under the table. The same hand rang the bell at the table repeatedly, and, to crown all, we had the direct spirit-voice. The spirit was talking to his brother, Mr. George D—, through the tubes.

Hoping this may draw the attention of bigots, secularists, and sceptics to the subject of Spiritualism, I remain, dear Sir, your brother Spiritualist,

H. WALTER.

Chester Street, Dartmouth Street, Birmingham.

GRIMSBY.

From a letter by Mr. S. J. Herzberg, Victoria Street North, we make the following extracts:—

"Spiritualism is flourishing in Grimsby; there are several circles held here independent of each other; there are several good trance-mediums under development, through whom trance-addresses are delivered. I have been entranced myself twice by one who has been a New Church Minister in his earthly life. The addresses are of a high order. The subject of the first address was 'Man's State in connection with the Natural, Spiritual, and Celestial Kingdom; his Duty to himself and his Brother Man, thereby to rise to the knowledge of Divine Humanity,' and so on; the second was, 'On the Natural, Spiritual, and Celestial Worlds.' The world that we are living in is not the only one, this world is only a speck in comparison with other worlds. He said that worlds might be compared to the parable of the hundred sheep, and that there is not one world, but more than ninety-nine thousand worlds besides, inhabited by human beings far superior to the inhabitants of this world, and that the time is approaching fast when this world will know its privileges, and act accordingly. We are only sorry that we have not a shorthand writer in our circle to take notes and report as it is given. I may also state that twelve months ago I was converted to Spiritualism, and since I have been more and more convinced of the truth of it; previous to that I was greatly opposed to it. My wife has been convinced years ago. It has been a constant source of comfort to us. We are constant readers of the MEDIUM. Mrs. Tappan's lectures have done a great deal of good to all who have read them. She is a wonder to many who read the lectures."

Mr. Herzberg adds this explanation:—"The parable of the hundred sheep means that this world being one of the hundred sheep has gone astray, and is now to be brought back to the fold, showing that this world is the least spiritual of all worlds."

THE FAUCITT TESTIMONIAL.

To the Editor.—Dear Sir,—I collected subscriptions towards the Faucitt Testimonial from the undermentioned parties:—

	s.	d.		s.	d.
"My Grandmother" ...	2	6	Mr. Alph. Hitching ...	2	0
Mensforth Family ...	5	0			
Mr. John Bell ...	1	0	Total ...	13	0
Mr. William Harris ...	2	6			

As the above has never been acknowledged like the rest of subscribers, our Shildon friends will naturally conclude that I have misapplied the money.—Yours truly,

GEORGE METCALFE.

1, Mechanic Street, New Shildon, August 30, 1875.

MANCHESTER.—Intuitional writings received and noted.

TO INVESTIGATORS.—Mr. J. Brain, 44, Devonshire Street, Queen Square, writes:—"My wife having developed as a trance and test-medium, we should be glad to visit any circles that would receive us, and assist all we can, according to the wish of her spirit-guides."

BLITHE, NORTHUMBERLAND.—A reader thus writes:—"Although there are many Spiritualists in this town, mine is the only copy of the MEDIUM that regularly finds its way here, and, consequently, being but a solitary copy, I am frequently disappointed in receiving it on the day. If every family of Spiritualists were to take in the MEDIUM weekly, I believe there would be a good balance at the year's end to go to the Institution." Some say, raise the price of the MEDIUM, Spiritualists will not grudge it. We know better. They grudge it as it is. It has been our aim to place no obstacles in the way of the circulation of the MEDIUM. We shall gladly devote 100 copies to circulate amongst our friends in Blithe if anyone will distribute them. No doubt if they knew more of the MEDIUM they would eagerly support it.

NOTES OF TRAVEL.

(Written for the MEDIUM, with the consent of the Count DE WURMBRAND.)

Ankenstein Castle was built in the year 1100, and was at that time in the possession of the Count Sonar. At a later date it came into the hands of the Count Pettau, and 200 years ago it became the property of the family of the present Count Gundaker Wurmbbrand. In ancient times it stood on what was then the Turkish frontier, and in one part of the magnificent pile were kept bulls and other wild animals, to afford sport for the lordly occupants. One of their pastimes was in combining the punishment of criminals with the amusement of their rulers. The culprit was made to encounter in mortal combat one of these bulls, and if he overcame the animal, he was pardoned.

The castle stands on a great rock overhanging the river Drove, which has its rise in the Tyrol and empties its waters into the Black Sea. All around the scenery is grand in the extreme, consisting of hills of various altitudes, amidst which vineyards smile in fruitful beauty. The land as far as you can see all round—hill and mountain—belongs to the castle. The avenue is lined with lime and chestnut trees, and the park and gardens are very extensive. There are no houses around for two or three miles. We are one hour's ride from the town of Pettau, and ten hours' ride from Vienna. The castle contains three large courts, fifty rooms, a church, and a theatre. Courts of Justice were once held here. I have been with the Count and Countess about six weeks, and I have been much gratified by seeing so many relics of the past which this grand old castle presents. I have heard stories of haunted rooms, and have even heard rappings and strange noises in my own room. A few nights ago I woke up frightened by seeing a tall woman dressed in white at my bedside. She had a candle in her hand, and appeared to be of a past generation. It is likely she appeared to me, I being a medium. The two doors leading to my room I found to be locked, and had they been opened I would have heard the noise. One moonlight evening, about nine o'clock, as I passed down the walk alone, I saw a woman with a child in her arms. She came towards me, and as I looked at her she vanished before my eyes. I mentioned the matter to the Count, who said the same apparition had been described by others, but he had not seen it himself. He said there was a legend respecting that woman. She had been a peasant's daughter many generations ago. A baron fell in love with her, but he deserted her; she bore a child to him, and to hide her shame she killed it and concealed its body. The watchman followed an apparition, which led him to the spot. He dug up the body. The unfortunate mother confessed her guilt, and was decapitated on the little hill down the walk where I saw her apparition vanish. She still haunts the spot. The records of the condemnation of the poor woman are yet in the hands of the present count.

The Count and Countess de Wurmbbrand show me every kindness, and I have enjoyed my visit to them very much. I hope to be back to London again soon.

LOTTIE FOWLER.

COLONEL OLCOTT ON OCCULTISM AND SPIRITUALISM.

Mr. Burns.—Dear Sir,—I find, upon my return to the city, after a long stay in Boston to investigate the mediumship of Mrs. Thayer, our American "Flora," that I am indebted to your courtesy for copies of Mr. Wallace's "Miracles and Modern Spiritualism," and Mr. Crookes' "Phenomena of Spiritualism," as well as for sundry copies of *Human Nature* for June, containing "M.A. (Oxon.)'s" scholarly review of my most recent work. Please accept my thanks for the same, and my good wishes for the success which ought to crown your active exertions.

Being a subscriber to the MEDIUM and the *Spiritualist*, I contrive to keep tolerably well informed as to the progress you are making in Great Britain. I rejoice most heartily to see your journal seconding the praiseworthy effort of "M.A. (Oxon.)" to attract attention to the important bearing which the study of Occultism has upon this modern spiritual development. I became convinced twenty-five years ago of the mere fact of spiritual intercourse, but during all the intervening time have had an unconquerable repugnance to being identified with a movement whose only result seemed to collect together a mass of facts without the shadow of a philosophy to account for them, or show how living men could turn the mutual relations of the two worlds to the advantage of both. My mental stomach turned against this plethora of sweets, unsuitable for digestion, as one's physical appetite palls at sight of an overloaded table. For nearly twenty years I had attended no circles, mingled with no Spiritualists, scarcely read a spiritual book or newspaper. In getting to believe in the immortality of my soul, and the existence of a God, both of which I had previously doubted (as the result of reaction against severe orthodox training), I seemed to have got all the pith and marrow of Spiritualism, and left others to gnaw the bones. But while I was preparing my book for the press, I took time to consult the ancient volumes in one of the best of our public libraries, in the hope that what I had vainly sought in modern spiritualistic literature, I might find in those masters of Occultism, who had lighted their torches at the sacred fire on Hindoo, Chaldean, and Egyptian altars. Imagine my surprise and joy to discover all I desired, and more than I dared expect. I found not only every modern phenomenon of our circles described, but its *rationale* also. I found a new light thrown, not only upon the romantic stories of the fair and ingenious Schaherazodi and the weird legends and traditions of all peoples and tribes, but also upon the "miracles" of the Old and New Testaments. I found reason to see that every contradiction, puerility, and mystery of modern mediumship could be clearly and rationally explained; and how this movement may, by the intelligent co-operation of leading Spiritualists, be turned to the elevation of the race, and its enfranchisement from the bonds of superstition.

I repeat, then, that I rejoice that you have given your eminent countryman the opportunity to speak the word of appeal for light upon the science of sciences, Occultism. You have blown the enchanted trumpet in the castle, where the elementary spirits and Davis's "Diakka" have kept us benumbed so long; it is sure to tumble down.

I see in recent numbers of the MEDIUM that "M.A. (Oxon.)" is advised to read this and the other book, and that your several correspondents ignore the fact that the reading of any book whatsoever is a very small part of the education of the would-be occultist. "M.A. (Oxon.)" and every other English student, will doubtless find, as I did, that one does not have to wait long, after beginning the study of Occultism in the fervent and unselfish spirit of the truth-seeker, before, by what may seem pure chance, he will be brought into personal relations with adepts who have been "made" in the orient. A mysterious sympathy will attract them to him, and in proportion to the intensity of his desires, more or less speedily. The light which I have obtained has come, not so much from the many books I have read, as from direct conversation and correspondence with members of the parent Eastern Lodge, which for the present occasion may be styled "The Brotherhood of Luxor." I have been so fortunate as to witness exhibitions of their practical knowledge of the secrets of nature, and to see reproduced at will the most startling phenomena of Modern Spiritualism, including the materialisation of entire spirit-forms. Some of these are described in my book, "People from the Other World;" many others are not.—Yours truly,

H. S. OLCOTT.

Lotos Club, 2, Irving Place, August 8, 1875.

A SEANCE IN A MEWS.

(By A PARSON).

I had been for a long while exercised—as we parsonic people say—by noticing from time to time in the MEDIUM persistent announcements of seances three times a week at 11, Blechynden Mews; and on one or two previous occasions I had, after diligently studying the topography, and losing my way every time, sat with a circle of very intelligent working men and their wives and daughters, who actually devote three evenings a week, and a large amount of their not superabundant income, to examining this subject of Spiritualism. They sit on Wednesday evenings for development, on Saturday for physical manifestations, and on Sunday for trance addresses from their excellent medium Mrs. Moss. Of course I do not go on Sundays, because that would be naughty, but I have been present at both the Wednesday and Saturday circles, and found the physical manifestations strong, though with something more of a tendency to develop into unknown tongues than I quite care about. Though, of course, in my clerical capacity, I am a great admirer of ladies in particular, and the Upper Ten in general, and though I do all I conscientiously can to keep my own delicate hands white for pulpit purposes, yet in some respects I may still say, *Homo sum*, and I confess that I do appreciate the common-sense, horny-handed British working-man. There is a deal of gush, and I fancy not a little flirtation, at the Upper Ten seances, but there is nothing of this kind at Blechynden Mews. The sitters meet, after a hard day's work, for sober, serious examination of what is to them a great fact; and even if I thought they were utterly and ruinously wrong in their views, I should still respect the downright, straightforward, sledge-hammer style in which they conduct their deliberations.

It was on Saturday evening week that, having duly written and enshrined in their silk-velvet cases my two sermons for the morrow, I adjourned to Blechynden Mews. I think I made number seventeen when we were all assembled. At least, I know the little room was full. May I add it was impregnated and redolent of the two neighbouring stables? The circle wants, and must have, a better meeting-place.

The seance, in the ordinary course of things, would have been a physical one; and I looked for nothing more than the ordinary plunging of the table and jabbering of the Indian spirits who might assume control. The sitting, however, proved a very exceptional one.

A gentleman, whose name I believe I may mention—Mr. Jennison—had come from the uttermost ends of the earth, or, at least, from quite the other extremity of London, by spirit direction, to be present at the sitting, though he knew not why or wherefore. Presently a spirit of a strongly negative character delivered himself through the table. He would give no name—had nothing to say; in fact, all his communications were smart *staccato* raps for "No," until we asked whether he was a bad spirit; whereupon he answered as emphatically, "Yes." He was then requested to retire, but Mr. Jennison begged he might not be dismissed. He spoke kindly to him, and the spirit then assumed control of Mrs. Moss, much against the will of the chairman and members present, as the medium is delicate, and obliged to reserve herself for Sunday evening. This spirit, however, would not be said nay, and on gaining full control gave himself out to be a not very estimable specimen of a Newcastle pitman. He was in despair, but partially succumbed to some cheering words spoken by Mr. Jennison.

Then followed, however, a series of impersonations by Mrs. Moss—that is, what the outside world would call impersonations, but what Spiritualists believe to be actual possession of her bodily frame by spirits successively assuming control. I can only say, if Mrs. Moss is capable of giving those impersonations, the sooner she relinquishes the profitless trade of a medium down a mews, and comes out à la Woodin, the wiser I shall think her.

Next came one who gave herself out as a wicked old Irishwoman, who passed away at sixty-three years of age, after ministering to the vices of others. She gave the name of "Sarah Furidon," and would not hear at first of there being any hope for such an old sinner as herself. What, was it, as Mr. Jennison told her, that the mere aspiration for something better and higher was the first step towards its attainment? "You don't want long prayers out of a book, like the parsons give you," he said; and the presiding genius (like the captain with the whiskers) "gave a sly glance at me," as much as to say that was a backhander for me.

Number three was a suicide, who dwelt most pathetically on the cowardice of his act, and described in a very graphic way the misery involved by thus cutting short the period of earthly probation. Yet still he was assured there was hope. The words "Give me light" were prayer enough, even for him. Bright ones, of whose presence he seemed

utterly unconscious, were, he was assured, ready to "stretch him out the shining hand," if he would but let them. It was a strange reversal of our ordinary method, the mortal in the flesh thus schooling the undeveloped spirit on the mysteries of the world beyond the grave. Mr. Jennison felt this to be his special mission, and it struck me that even if the whole dialogue were an imaginary one, there were some rudimentary facts as to the nature of prayer, the necessity of effort, and especially of hope for all, that might be useful to every one of us. Of course, the innuendo about book-prayers was "dreadful," but a heretical kind of notion passed through my mind that there might be something in that too.

Fourthly came one who had been an infidel teacher, and who represented himself as continually taunted and reproached by those he had misled. He would try the regimen proposed, though it did not recommend itself to his judgment. He was all for logic, and talked in a bumptious, overbearing style—the very antipodes of Mrs. Moss, who is one of the quietest and most unobtrusive women living.

The last control was that of a murderer, and this spirit was so exceedingly violent—rushing across the room and falling prostrate at the feet of Mr. Jennison—that he had to be entreated to spare the medium and shorten his stay. He professed—as indeed they all did, more or less—the greatest disregard for the corporeity through which he was enabled to manifest himself, and was not at all willing to go until pressed by his interlocutor.

These manifestations at Blechynden Mews are very curious, and it is proposed to set aside the third Saturday in each month for this particular class of phenomena. Of course, it is very easy to shake one's head and say, "It is all imposition," just as one is inclined to say that the jabberings of the Indian controls are only "gibberish." When first I heard them through Mr. Cogman, I was assured by Mr. Wallace (no mean authority) that the words clearly belonged to some rude language, such as he himself had heard, for instance, in the Malay Archipelago; and even I could trace a character running through these utterances. At first they did sound utter jargon, but when one heard these working-men discoursing with one another volubly for hours together, and the same characteristics still kept up, it seemed easier to believe in possession than imposition. I wonder what the orthodox Jews said about the ravings of the demoniacs, or the early Christians of the unknown tongues, when first they occurred. We know what was said of the Apostles—that they were drunk—and two gentlemen who came to the Saturday evening seance at Blechynden Mews left early, I fancy with a somewhat similar impression. Perhaps they mentally added to the probabilities of drunkenness that of madness, and not improbably added the possibility of both.

I have the advantage of knowing these worthy working-men who meet at Blechynden Mews, and I know they do not get drunk, nor do I think they are mad, unless—and this, no doubt, the sceptic would consider more than probable—all of us who gathered there were lunatics together.

"A SEEKER AFTER KNOWLEDGE."—Knowledge is just the thing we want, not special pleading and a begging of the question. Those who are not fitted for logical thought must believe something.

BONA FIDE is invited by Mr. J. Easton, 13, Carlton Place, Carlton Road, Maida Vale, to visit his seance any Wednesday evening at eight o'clock. There he will see how the seance is conducted, and no charge will be made.

KILBURN.—Mr. Warren sends us an alteration for the list of seances, and informs us of a visit the circle has had from Mr. John Rouse, who was controlled by several spirits. One of them gave a beautiful oration on the progress of Spiritualism from remote ages to the present time. We have heard of Mr. Rouse's controls often of late, and all who have heard him speak very highly of the addresses given.

ROMISH MIRACLES AND SPIRITUALISM.—The *Nottingham Journal* has a leader on the opinion of the Archbishop of Toulouse respecting Spiritualism, and thinks the Church of Rome, in belabouring Spiritualism, makes a rod for its own back. Yes, "Comparisons are odious in more ways than one," as the *Journal* remarks, and the "one" to which we take exception is in daring to classify Spiritualism with the reputed miracles of Popery. The latter we have to take on authority often of a very mercenary and questionable kind, but spiritual phenomena can be tested, and the Spiritualist asks no man to "believe," but to "know," investigate all for himself, and see whether such things are as reported. The cry about dishonest mediums is the peculiar humbug of the newspapers, and as they are paid for writing about it, they are as great impostors as they desire it to be understood the mediums are. A cheating medium is an impossibility, for at every seance the investigators adopt such arrangements as entirely preclude the possibility of cheating. How is it that the most knowing sceptics are being made Spiritualists daily? Because the phenomena are real, and mediumship is a genuine endowment. The only sham about it is the vulgar cry of the newspaper man.

ANNIVERSARY AT OSSETT.—The second anniversary of the Spiritual Institution, Ossett, was commemorated by a series of services on Saturday and Sunday last. On Saturday evening a public tea was given by the ladies, the management of which did them great credit. Mr. John Scott, of Belfast, was afterwards called to the chair, and found himself surrounded by the local mediums, of whom may be named Mrs. Butterfield, Mrs. Scattergood, Mr. Armitage, and Mr. Oliffe. The chairman delivered a stirring speech, urging his hearers to renewed action for the spread of truth. Mr. Oliffe followed with his views on the state of man in the spirit-world. Mr. Armitage delivered a very fitting address, and also gave a humorous recitation. Mrs. Butterfield and Mrs. Bradbury sang a duet, as also did Mr. and Mrs. Oliffe. Other speeches and recitations from the children occupied the whole evening. On Sunday afternoon Mrs. Scattergood lectured in the open air to a good audience. In the evening, Mrs. Butterfield spoke also in the open air, and to an excellent audience. There were present, Mr. and Mrs. Horridge and Mr. and Mrs. Reed (of Wakefield), Mr. Gardiner (Leeds), Mr. John Dent (Heckmondwike), Mr. Armitage (Batley Carr), Mr. Dobson (Batley), Mr. and Mrs. Swain (Sowerby Bridge), and a host of other friends from the surrounding district. Mr. John Scott presided most ably at all the meetings, and a noble soul for Spiritualism he is.—CHARLES HALLGATH, Secretary.

MRS. TAPPAN'S APPOINTMENTS.

Bishop Auckland: Sunday, September 5.

Belper: September 7 and 9.

Liverpool and Southport the week following.

Halifax: Sept. 26, and 27.

Cornwall in November.

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

BISHOP AUCKLAND.—Mrs. Cora V. L. Tappan will deliver an address in the Town Hall on Sunday evening, September 5th, at 6.30 p.m., on "The Present and Future Life." Admission free; collection at close.

WHEN are stockings like dead men?—When they are men-ded; when their soles are departed; when they are in holes; when they are past healing; when they are no longer on their last legs.

GEORGE RUBY is exerting himself in promoting the cause of Spiritualism. He sends us a list of his converts. He regrets that Spiritualists do not visit him and encourage him in his work. His address is 3, Keppel Row, Stoke Newington Green, N.

DEATH OF CAPTAIN HUDSON.—Mr. Caney, of Swansea, in a short note, informs us of the decease of Captain Hudson on Sunday morning, after an illness of eight months. The captain was well advanced in years, and lately took a great interest in Spiritualism. He was known throughout England many years ago as one of the most powerful mesmerists than has yet practised in this country.

SPIRITUALISM IN SOUTH LONDON.—On Monday evening, September 13th, a meeting of Spiritualists will be held at the Secular Hall, opposite the Surrey Theatre, for the purpose of forming an association for the promotion of Spiritualism in that part of London. All Spiritualists in the district are cordially invited to attend and take part in the proceedings.

SOWERBY BRIDGE.—On Sunday, September 5th, Mr. William Swain, of Sowerby Bridge, will deliver an address in the Lyceum, in the evening only, service at 6.30; Lyceum in the afternoon at 2.30. On Sunday, September 12th, Mr. A. D. Wilson, of Halifax, will deliver an address in the afternoon; and in the evening Mr. William Williams, of Bradford, will occupy the platform. Service in the afternoon 2.30, in the evening at 6.30. Collections will be made at the close of each service, in aid of the Lyceum.

THAT mercenary impostor, a "London Correspondent," writes in the *Nottingham Daily Guardian* to the effect that spiritual phenomena, even to the materialisation of spirit-forms, are fact, and yet he considers that those mediums who take a fee for a seance impose on the public, and private investigators impose upon themselves. From this most logical piece of writing it is evident that the "London Correspondent" will not be imposed upon readily, for it is in the nature of the case, impossible to inflict that form of defeat upon a fool.

SHOOTING AT A MATERIALISED SPIRIT-FORM.—We have received several provincial newspapers stating that a spirit-face materialised through the mediumship of Mr. W. C. Clark, a St. Louis medium, had been shot with a bullet in accordance with the terms of a challenge. The *Religio-Philosophical Journal* mentions the challenge, but at the time of writing the shooting had not come off. In another week we may have authentic details from the *Religio*, and prefer waiting for them rather than risk a quotation from the newspapers, as they scarcely tell any truth about Spiritualism. As we go to press we learn from the *Banner of Light* that the spirit was shot at. We will give particulars next week.

THE CHESTER-LE-STREET DISTRICT ASSOCIATION OF SPIRITUALISTS desire to inform the public that inspirational orations will be delivered in the High School, Middle Chare, Chester-le Street, on Sunday, September 12, 1875; afternoon, at 2 o'clock, through Mr. T. P. Fawcett, of Bishop Auckland; evening, at 6 o'clock, Mr. Thomas Brown, Howden. The controls will leave the choice of subjects to the audience, but they must relate especially to man's spiritual and intellectual development, his nature, position, and destiny in the spirit-spheres. Mr. William Lobley, of Crook, will preside. Free admission by ticket, on application to Mr. Joseph Bland. A collection will be taken to defray expenses. Mrs. Dixon will provide tea. All distant friends are invited.

THE SHAVERS.

The barber shaves with polished blade.
The merchant shaves in constant trade.
The broker shaves on twelve per cent.
The landlord shaves by raising rent.
The doctor shaves in patent pills.
The tapster shaves in pints and gills.
The farmer shaves in hay and oats.
The banker shaves on his own notes.
The lawyer shaves both friends and foes.
The pedlar shaves where'er he goes.
The office-holder shaves the nation.
The parson shaves to men's salvation.
The wily churchman shaves his brother.
The people all shave one another.

EDUCATION AT THE LAKES.

THE PROGRESSIVE COLLEGE, GRASMERE.—At the request of many friends, Mr. P. R. HARRISON, B.A., Head Master of the Dalton-in-Furness Grammar School, has decided to Remove his Pupils to the centre of the Lake District. For this purpose he has secured an excellent building in the healthy and picturesque Vale of Grasmere. It is now in course of being fitted up with all the accessories of a Modern College, and will be OPENED on SEPT. 1st. The College will be conducted strictly on Progressive and Hygienic principles, and no pains will be spared to render it all that may be desired as a place of Education by those who value the system upon which its management will be based. The Principal earnestly solicits the patronage of all who are interested in this movement, and will be glad to furnish full particulars on application. Academical year: Sept. 1st to July 1st. Terms moderate and inclusive.

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 " 22. Mr. J. BURNS "On the Temperance question."
 " 29. An open meeting.

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 BY **GEORGE VASEY.**

OPINIONS OF THE PRESS.

From the *Northampton Mercury*.—

"Mr. G. Vasey has written a small, well-printed, and profusely illustrated book, containing a series of clever engravings, showing the distortions which laughter produces on the 'human face divine,' another series of simulated smiles, which are to be avoided, and a third series of refined, intellectual, and amiable smiles. The book is quite a curiosity."

From the *Sheffield and Rotherham Independent*, Aug. 19, 1875:—

"This is a maiden essay on the subject. As far as we know, it has never been attempted before. . . . The author draws a broad line between laughter and smiling, having no mercy on the one, and speaking nothing but well of the other; and certainly a careful analysis warrants it—the two being unlike in nature, distinct in origin, differing in action, and contrary in effect, producing and manifesting very dissimilar states of feeling. We were much relieved when we came to this statement; for, after reviewing the charge against laughter, and examining his proofs, and concluding that a *prima facie* case had been made out, we were afraid that in the author's over zeal he might have included smiling in his sweeping accusation. But Mr. Vasey is too good a logician, and too experienced in scientific inquiries, to confound things which so much differ; and both in his argument and illustration—which are really good—he contends—and we think to everyone's satisfaction—that smiling is natural, grateful, and graceful, and worthy of unmingled good report. But laughter, he argues, is not instinctive, not universal, not produced by what is of moral character, not healthy in its action, and not significant of the moral disposition of the laugher. . . . Mr. Vasey enlists strong reasons, based on anatomy and physiology, in his service, and thinks they are quite enough to proscribe and ostracise the evil of that generally mindless and violent laughter which prevails amongst a certain class, and is not altogether unknown amongst the higher."

From the *Lincolnshire Chronicle*, Aug. 20, 1875:—

"Altogether Mr. Vasey has produced a very readable book, and one which must attract notice, as investigating the nature and questioning the propriety of opinions which are all but universal upon the subject of a habit which is extremely prevalent, and which, in Christendom at least, is regarded with unanimous complacency and approbation."

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

SUNDAY, SEPT. 5, Conference, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, SEPT. 6, Mr. Herne's Seance, at 8. Admission 2s. 6d.

WEDNESDAY, SEPT. 8, Mr. Herne, at 3. Admission, 2s. 6d.

THURSDAY, SEPT. 9, Mr. Herne, at 8. Admission 2s. 6d.

FRIDAY, SEPT. 10, Miss Eagar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, SEPT. 4, Notting Hill, at 11, Blechynden Mews, at 7.30. 3d.
 Mr. Williams. See advt.

SUNDAY, SEPT. 5, Dr. Sexton, Cavendish Rooms, at 11 a.m. and 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, 11, Blechynden Mews, at 7.30, Trance Addresses, 3d.

MONDAY, SEPT. 6, 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.

Mr. Williams. See advt.

TUESDAY, SEPT. 7, Miss Baker's Developing Circle, at 87, Invillie Road, Walworth, S.E., at 8.

Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.

WEDNESDAY, SEPT. 8, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development Members only.

Tarlinton Hall, 90, Church Street, Paddington. Lecture at 8.

H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.

THURSDAY, SEPT. 9, Developing Circle at Mr. W. Cannell's, 85, Frederick Street, Charles Street, Portland Town, at 8.

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

Mr. Williams. See advt.

FRIDAY, SEPT. 10, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 6s.

Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 3 p.m. Admission 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 5, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BOWSBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 8.30 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. Perke's, 812, Bridge Street West, Well 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 Tarlington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.

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

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

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

HECKMONDWICK, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station) Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

NEW SHILDON, Mr. John Mensforth, 36, Hildyard Terrace, at 6.30.

TUESDAY, SEPT. 7, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.

At Mr. John Mensforth's, 36, 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, SEPT. 8, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

Mr. Perke's, 812, Bridge Street, at 7.30, for development.

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

THURSDAY, SEPT. 9, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court Newgate Street. Seance at 7.30 for 8.

FRIDAY, SEPT. 10, LIVERPOOL, Weekly Conference and Trance-speaking, at the Tarlington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

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