



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

SPIRITUALISM.

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EDITORIAL RAMBLES.

BIRMINGHAM.

It was in connection with the work carried on by Mr. John Collier that we last visited Birmingham. At the close of the season Mr. Collier departed for America, and his successors "wound up the concern," as the commercial world hath it, and in some respects the Collier campaign was more of a commercial than spiritual enterprise, by which we mean that the committee went too deeply into accounts for the hire of rooms, furnishings, and other costly appliances. Ultimately the effects were sold, and all claimants paid except Mr. Burns, who had supplied Mr. Collier and his coadjutors with valuable works and periodicals, which they sold at a profit. After deducting several hundred copies of the MEDIUM, which the corresponding representative of the mutilated institute said were unsold, a number of pounds yet remained unpaid, which has been much reduced by the self-sacrifice of Mrs. Groom and a few friends. This good, honest woman felt that the reproach of this transaction was one which Spiritualists should see wiped off, and so she held a series of seances, the fees derived from which she remitted from time to time. Mrs. Groom has been so eager in this work that her health has been injured by too much mediumship, and if the other friends of the cause in Birmingham cannot clear off the debt, we shall do so ourselves, and release Mrs. Groom from the vicarious burden which she has taken upon herself. Surely this must be an honest medium who thus works that the credit of Spiritualism may be redeemed from the charge of bankruptcy.

Though we repeatedly heard that Mr. Collier's movement had "done the cause a deal of harm," yet we are of a different opinion. Useful work was accomplished, the fruits of which are seen even now. The platform clamour and polemical strife made were nuisances, and disgusted many, but amongst the din, solid atoms of truth were disseminated which can never be lost. The grand mistake of the undertaking was embarking too largely in valuable commodities, house-rent, furniture, &c. Mr. Collier had also to live, and the money had to come from somewhere. But the most serious want of all was a deficiency of moral principle and sense of personal responsibility. Mr. Collier rolled the burden on to a committee, and the committee tossed it in some other direction. It is hard to find an honest organisation. We have been robbed and persecuted by them these last ten years, and that continually. An organisation has no conscience, and men will take part in acts as members of an association which they would abhor as private individuals. All kinds of outlaws, commercial and moral, flock into associations. The more unscrupulous they are, the better soldiers they become in the war of political aggrandisement. Our assurance companies, joint-stock concerns, and spiritualistic adventures voluminously illustrate these comments. Let us have an honest man, though ever so poor, in preference to a richly endowed company of the self-titled and affluent. Mr. Collier is now in America, and styled the "Rev." as author of a poem which we saw in print at Birmingham the other day. Our "dear brother" left us without a word of farewell—perhaps his heart was too full—and we have not heard from him since; but he has not forgotten us. No, not he. He still advertises himself, recommended by the compliments passed on him by "James Burns" and the "MEDIUM;" and though these have paved the way for him to testimonials, presentations, and a pulpit, yet they have not led him to replenish the drain which he was the means of making upon our resources. Mrs. Collier has also gone to America. She is a remarkable medium, and before she left

London she took care to have her powers reported in the MEDIUM as a passport to her transatlantic experiences.

Spiritualism lay dormant after Mr. Collier's departure. Those on whom his mantle fell were powerless even to redeem themselves of petty commercial liabilities, and we are of opinion that unprincipled persons can never do a good work in the cause of Spiritualism. We have seen much success in this glorious movement in all parts of the country, but at the bottom of it all there have been honest men, though poor men. The partisans of this dishonest policy in Birmingham, and moreover our active enemies, have essayed from time to time to work for Spiritualism, but their attempts have always ended in disaster and discord. A tree is known by its fruits.

A few months ago Mr. Mahony, a recent convert from the ranks of secularism, commenced to interest himself in Spiritualism. He took the side of the new truths in debates with his former associates, and began to give lectures on the subject in Birmingham and district. Aided by a few others he determined on instituting a series of Sunday meetings. When those who had been before him in the movement heard of this, they expressed their interest therein, meetings were held, and a strong amalgamation was formed. We were invited to take part in the opening services on Sunday last, and for that purpose found ourselves at Birmingham on Saturday afternoon. Our kind host, Mr. Hill, generously placed himself at our service, and we together occupied such time as was at disposal in visiting a few friends of the cause. First we made a pilgrimage to Mr. Perks, whose work so often finds an echo in these columns. He has an upper room which he devotes entirely to the purpose of holding meetings and seances. His sons give much attention to the development of their mediumship. We saw some curious drawings done in a very short time, and in darkness, through the hand of Columbus Perks. Mr. Perks requires a good circle to form a battery from which to develop power. He is unceasing in his efforts, and no doubt will in time achieve all his heart can desire.

In the same neighbourhood lives Miss Bessie Williams, who has opened her rooms for one evening in the week. She is as yet only partly developed, being very weak in health. We think the Birmingham Spiritualists take very little interest in their mediums, otherwise the cause would be in a very different condition. The prime lever in the whole affair is mediumship, and to its development the greatest share of attention should be given. Too often the medium is subjugated by an exacting, critical disposition on the part of sitters, who place the poor medium on her trial, as it were, at every seance, and value her only for the amount of wonders and means of gratification which can be obtained at the sittings. This selfish policy deteriorates mediums both in health and power. The first duty of a true Spiritualist is not to obtain services from the medium, but to do services to the medium. The more a medium is supplied with magnetical sympathy and generous goodwill, the greater will become her power and the higher her controls. On the other hand, a cold, exacting, selfish spirit on the part of sitters ruins all that is valuable in mediumship. Take, for example, a medium like Miss Bessie Williams. She requires a little circle of friends who will give her an evening in the week not for what good they can get, but for the good they can do her. Her temperament being nervous muscular, with a large brain, she requires a full proportion of sitters in whom the lymphatic and vital characteristics predominate. A friendly developing circle of this kind would soon lead to a great increase in power. Then at her public seances a small battery of these friends should attend

a chairman should control the sitters, keep them in order, and preserve conditions; and then the spirits would have some opportunity to control the medium.

Miss Williams's mediumship, like other forms of test, is of the most delicate description, and requires careful treatment. Then friends should make it their business to bring with them each evening a few genial sitters, who would not fail to pay their shilling for admittance. We cannot see the propriety of a young woman working hard at her machine all day, and in the evening having to spend several hours in an exhausting sitting with no further recompense than a room and stairs to clean down next morning before she can commence her daily work. Talk of free seances, why there is not such a thing. It has to come out of the bones of someone, and is it at all proper that it should have to come out of the life-power of a hard-working and utterly unprotected woman, who requires every ounce of strength to maintain herself and dependant ones in the bare necessities of life. When we look at poor, delicate women, who toil oftentimes sixteen hours a day to keep up the appearance of decency, and who night after night allow themselves to be imposed upon by circles of ungrateful and oftentimes abusive "investigators," we feel proud of the goodness which prompts them to such a life of sheer martyrdom. We write now not for Birmingham, but for many other places, and we lay down this law of recompense: that a medium should at least have returned to her that which is taken from her in time, vitality, and preparations for the sitting. If every Spiritualist would take up this matter, and see that every medium had good conditions and at least 10s. for each sitting, then Spiritualism would flourish in such a manner as its best friends have never yet seen. A shilling spent in easing the burdens of a medium will do more for Spiritualism than a much larger sum spent in making a noise before the public. When we see such devotion as is manifested in the lives of Mrs. Groom and Miss Bessie Williams we feel that a heavy reproach lies at the door of local Spiritualists who do not supplement it by active sympathy and co-operation.

Rather late on Saturday evening we had a special sitting with Mrs. Groom at Mr. Hill's. The medium had been away from home during the day, had walked a long distance, and was completely exhausted. The sitting was, however, successful. It was a dark seance, and the phenomenon was the spirit-voice. First, the little daughter of Mr. Huskisson spoke to him in a faint, sweet, girlish voice. Then "Tom," a sailor, spoke in a loud masculine voice, not at all like that of the medium. Lastly came "Mr. Hawkes," who dropped down and expired while speaking on Spiritualism. He spoke to us in his old voice, accent, and manner. It was Mr. Hawkes all over. He conversed for a considerable time in his wonted cheerful, kindly manner. With Mrs. Groom well restored to health, some grand manifestations might be obtained.

THE OPENING SERVICES

at the Athenæum, Birmingham, on Sunday commenced by a lecture at eleven a.m. The hall has a good platform, is well seated, lighted from the top, and capable of holding from 200 to 300 sitters. For that early hour of the day the attendance was good, being twice as large as on our former visit. There were Spiritualists present from Worcester, Cannock, and other places at a distance. Mr. Mahony presided. We spoke on the practical and private aspects of the movement, the development of mediums, and other matters of special interest to those engaged in the cause. There was a grand influence in the hall, and the meeting passed off well, and seemed to be very useful. We separated about one o'clock, and were back again at three. When we arrived we found three longitudinal tables spread out in a neat manner with the utensils for a tea party. The boiler near the end of the platform was roaring away like the engine furnace of a factory, and while the steam was getting up the conference proceeded. Visitors dropped in and took their seats near the platform and down the sides of the tables till there was a good audience present, who paid great attention to the remarks made.

THE CONFERENCE.

Mr. Harper proposed that Mr. Burns take the chair. Mr. Burns moved a counter proposition that some gentleman of the town preside, as he might require to be utilised in speaking, and could not freely do so if in the chair. He moved that Mr. Harper preside. This was seconded and carried with acclamation.

Mr. Harper, in his opening speech, briefly reviewed the situation, personal and collective. Their object was to promote a knowledge of Spiritualism in Birmingham and surrounding district. He felt that his spirit-friends had work for him to do, and the external conditions would determine how he would act. If they could agree to make war on prevailing superstitions, it would be their duty to do so, and churchianity would one day crumble to the ground. As to the spread of this work in the surrounding towns, he would ask the representatives present from those towns to state what facilities existed for carrying on the work, and what aid might be expected from local Spiritualists. At Walsall an effort had been made, but, it appeared, with but little success. The audiences were small, he thought, on account of deficient publicity. Some better method of getting the people together was required. On all occasions they should endeavour to secure freedom of speech. He declared the meeting open, and called upon those who had remarks to make to do so with the utmost freedom.

Mr. A. Baldwin, late of Belper, was the first to rise. He expressed the pleasure which it afforded him to meet once more with old friends from whom he had been so long separated. He saw that those who were faithful to the cause in early days were still to be found in their places. When he first became acquainted with the cause in Birmingham it worked very successfully. He would, however, confine his

remarks to what had more recently occurred in Belper, where there had been put into practice what he found to work so well in Birmingham in 1868. The cause was instituted in Belper by conversational seances or social meetings, at which the principles and facts were talked over in harmony and friendship. Others were added to the nucleus from time to time. Sittings of a more formal character led to the development of a trance-medium. No one was implored to come to the meetings or become Spiritualists, but the opposite policy was followed. Inquirers who were really desirous of investigating were admitted just as the conditions of the circle would permit. Some were rejected time after time, and others could not secure admittance at all. As a consequence of this method of working there are now in Belper sixty or seventy friends of the cause, who can be summoned together at a few hours' notice, and without the cost of advertising. This select manner of working the circle had enabled them to obtain phenomena with great certainty. Only on two occasions had they suffered from failure, and on these occasions too many strangers had been admitted. Lately the movement had taken a more public form, and successful meetings had been held with Dr. Sexton and Mrs. Tappan. They had commenced to hold regular Sunday services, and a children's Lyceum was in the course of formation. This the speaker regarded as essential to their growth. Those already convinced of the phenomena did not require further investigation, but the Lyceum was a form of union which attracted all the year round, and kept a body of workers together ready for any emergency. Children often made the best Spiritualists. They had not so much policy as the old folks, but let their tongues go loose, and spoke openly what they knew or believed. Parents and relatives could be convinced and influenced by the artless remarks of children when all other arguments failed. As to discussion, those most addicted to it were often least likely to enter the spirit-circle or be good sitters. Discussion meetings also were unfavourable for inspiration, and the good could not be done which was possible in a meeting moved by more sympathetic considerations. The needful elements for organisation were not too much talking, but quiet, harmonious working, which would attract and retain good minds, and form a power which would soon make itself felt in Birmingham. Discussion might be useful in introducing the subject to certain classes of mind, and be a valuable auxiliary, but he did not regard it as the chief power in promoting the movement. It might break new ground and interest a certain class of minds, but he relied more on the extension of the spirit-circle in families and the agency of the children's Lyceum.

Mr. Harper expressed his pleasure at Mr. Baldwin's speech. He regarded discussion as useful in breaking new ground. Discussion was essential to the unfoldment of the intellectual aspect of the question, if conducted with geniality. Some thirty years ago the infidels, so-called, by discussion delivered him from the slough of despond in which an orthodox education had placed him. His chief idea was how to reach the surrounding towns. There was now in Birmingham a more glorious prospect, a greater unanimity, than there had ever been before on this subject. They should endeavour to know each other socially. He suggested social meetings in the houses of friends, that social harmony might be cultivated.

Mr. Mahony expressed his determination to push this work forward with all the power he possessed. He saw the great need for someone to go forth and encounter the great difficulties which met the movement at its outer circumference. In that department of work he believed discussion to be absolutely necessary. By that means the mass of the people could be awakened and interested so far as to investigate for themselves, and then those who were adapted to do the smooth work might take them in hand and initiate them to such truths as they were prepared to receive. Someone had to go forth and knock off the shackles from the minds of the people, and that task he assigned to himself. Discussion and freedom of speech were the birthright of Englishmen, and if they were denied in the meetings for the extension of Spiritualism, then it would convey a bad impression. He did not differ with those who had spoken on the conditions of the circle, but he felt it to be his particular work to grapple with the misconceptions which exist in society. He recommended all to do what they could, and make all the self-sacrifice in their power.

Mr. Turner was of opinion that in Birmingham the rough work had already been done, and now let those who are adapted to do the smooth work do it. All around there was plenty of work for Mr. Mahony. He did not recommend too much discussion in that room. It was apt to challenge the pugnacity of those who got up foolish opposition just for the love of display. A stupid objection not properly replied to would have a bad effect on the minds of those only partially acquainted with the subject. Were the season not so far advanced, he would recommend open air meetings, with a good party of friends to support the speakers. As to the social question, he felt that there was far too much false pride amongst them. When a few friends met together on an evening, there were too many brandy bottles brought out, and the whole thing became an exhibition of extravagance—one good lady trying to outshine her neighbour. All this required to be put down. It always gave him great pleasure to see friends at his house, but he did not like to put himself to too much trouble over it. What was good enough for him was good enough for them. He thought many Spiritualists require a further conviction as to the higher phenomena, and he would be glad to receive the names of twelve Spiritualists who would attend a series of seances at which to develop the material form. For that purpose he would engage the services of a well-known medium, and the expenses could be shared amongst them.

Mr. Lones said he had long been engaged in the work of sapper and miner, breaking down the hardest opposition which stood in the way of their truths. Somewhat he would like to see lighted up with the truths of Spiritualism. He desired to secure the services of a good medium. By demonstrative experiments, he had met popular prejudice as to the truth of mesmerism, and a good medium might be able to effect the same work for Spiritualism. Some years ago he formed a circle for investigation. They sat for upwards of an hour for seven nights, and got no manifestation till at the last sitting, when the hand of his most determined opponent was shaken by a power which he could not control. This simple phenomenon had more effect than much argument. He retorted to his friend that he was moving his hand himself, but his friend protested that such was not the case. This

was a gentleman who was not susceptible to his mesmerism, so that it could not be the result of Mr. Lones's will-power. A pencil was placed into his hand, which was moved by invisible agency. A scroll of feathers was drawn, containing a facsimile of the handwriting of a deceased person. Such a manifestation introduced the facts to many. They had only trance-mediums at Smethwick, which did not convince those who were unacquainted with the matter. Sceptics wanted to see the more wonderful phenomena. He did not hide his belief in the subject, and if Mr. Mahony came and gave a lecture he would support him, but it would be well if a demonstration of the facts could accompany each lecture. If a medium preceded the lecturer, even, and convinced a few, it would lead to more success in getting up the lecture.

Mr. W. Russell thought there was a great need of mediums, but he thought it would injure them to send them into promiscuous circles. He said a lady had received a letter which had been written and posted by a spirit, in fulfilment of a promise which the spirit had repeatedly made.

Mr. Wilkes, of Worcester, said they had not succeeded in obtaining much phenomena in that city. There were a good many adherents, but the cause was in a depressed state. The visit of Dr. Sexton had left a heavy burden on a few, which had paralysed further effort.

Mr. Cracroft, also of Worcester, thought it was a mistake not to admit strangers to seances. He had admitted them freely, and had caused many to look into the subject, and some had become decided Spiritualists. On one occasion when a seance was being held, at which two tables were used, one of them, a small one, was moved by two youths who had come in, and they got on as if they had been acquainted with the subject all their lives. These young men sat again. The table moved about the carpet freely. He asked if it desired to get on a chair. They placed their hands lightly on the top of it, and it rose up and placed itself on the chair. His experience was that they need not be so scrupulous in admitting inquirers. The speaker expressed himself forcibly as to his devotion to the cause, and the desire he had to see it promoted. He deprecated that form of cowardice on the part of so many which sacrificed the noblest faculties of man to the love of money.

Mr. Barr, of Cannock, said he had great faith in the Lyceum, but a new literature was wanted for children, and he asked Mr. Burns to give the subject his attention. He was the only representative of the cause at Cannock. His experience when at Coventry was that those who desired very much to see physical manifestations always found some flaw in them or some pretence to desire to see some other kind of phenomena. Spiritualism was a soul study, and not a physical matter at all, and it was only when thus taken up that the mind of man could derive satisfaction from it. Table movements were the lowest form of communion, and mediumship was too often regarded in the light of a trade. The apostolic manifestations were all calculated to benefit or to enlighten. He recommended the development of the healing power and of trance-mediums.

Mr. N. Smith looked upon that as a red-letter day, and he hoped to see many more of them. The word "ambition" would be his text. He had asked a Spiritualist in the town to exhibit the placard calling the meeting in front of his shop; he refused to do so as it bore the name of Mr. Burns. "And what is your objection to that?" asked Mr. Smith. "Oh, Burns is ambitious," was the reply. This man had done what he could to influence people against going to the meeting. Mr. Smith said he was ambitious himself. His ambition was to leave the world better than he found it. Great philanthropists and statesmen had been ambitious to benefit humanity. He wanted to see more social feeling amongst Spiritualists. The speaker could with difficulty repress his emotions when he alluded to his having been the means of winning over Mr. Mahony to the movement. He was proud of him; his honesty and abilities were well known. He had spent much time in quiet work for the cause, and had made good progress in winning converts, but if he had secured no other than Mr. Mahony he would have been well satisfied. He was the man to open up the question in the surrounding towns and villages. He was proud he had a hand in getting up these meetings, and hoped in six months they would conclude the term with even a more successful day.

Mr. Huskisson recommended that lecturers should be well supplied with copies of the MEDIUM for distribution.

Mr. Burns made some general remarks on organisation. Committees would do good work if they did not attempt too much. It would be beyond the sphere of any committee to dictate to Mr. Harper or Mr. Mahony when they should visit London or any other place. An organisation should be constituted to work one particular idea, but not to control the liberty of individuals in commencing the elaboration of other ideas. An organisation was a living body, and should take on and give off atoms, or else it was dead and inert. If the committee established to work the Sunday meetings stuck to that, it would be a success, but if they meddled with other things beyond their province the whole might break down. A Lyceum should have a separate committee. The same individuals might be members of both, but let their operations be distinct. As to the differences of opinion in respect to the advancement of the cause, they showed that all the means named were useful when employed according to circumstances. The temperaments of places varied as much as in the case of individuals. The hard-ware village was a hard-headed place, and the hard knocks which would only amuse the people there might tear society into tatters at Belper. All forms of work were useful, and all workers were useful in their spheres. He was not a specialist, and though he was of no use in the circle, yet he earnestly advocated it, and though he had done much in discussion yet he was far from regarding it as the only means. As to the employment of mediums, what would suit one might harm another, but the chief aim of Spiritualists should be to get the public to commence the investigation on their own account.

Mr. Harper concluded the meeting with appropriate remarks on the gratification which such an harmonious meeting afforded him. All had differed, and yet there had been perfect agreement.

While these concluding speakers were on their feet, the hall began to fill rapidly, and the ladies meanwhile put on their white aprons and commenced to cut up cake and bread and butter. The steam in the boiler had also risen to the appropriate pressure for tea-making. With great celerity, and an absence of aught like bustle or

confusion, the tables were soon loaded with choice refreshments, and every available seat occupied. We had a feast in walking round and shaking the hands of friends, old and new. We met for the first time Mr. and Mrs. Summerfield, the mediums for the manifestation of flowers. There we also met Mr. Underwood, Mr. Judd, Mr. Foley, Mr. Sunderland, and others, whose names would too much extend the list. The feast being well over, the ladies who presided over the hospitalities, and their gentlemen assistants, improvised a little party for themselves at the end table, on which the stores had been placed. We were glad to join them, and mingle with this inner circle of life and action. We had a profusion of good things, but only one teaspoon, which was in continual request by those who were for the time "spooney." The enjoyment in a variety of forms was great, and the whole scene was that of a happy united family. Upwards of one hundred sat down to tea. As the guests were satisfied, willing hands quickly cleared and removed the tables, turned round the seats, and the audience began to settle down. While the administrators of hospitality washed hands, and made themselves comfortable after their toil on one side of the room at the end of the platform, the choir clustered round the harmonium at the opposite corner and rendered very efficiently a series of hymns. Mr. Hill presides at the organ, and labours as earnestly and efficiently as if he had £100 a year for it. Mr. W. Russell is choirmaster, and all his assistants, male and female, do what lies in their power to sustain their parts. The MEDIUM containing the hymns got well circulated in the meeting, and the vocal effect was general and good. Just as the meeting was about to commence, a dreadful storm of sheet-lightning and heavy rain raged above the hall. This very much interfered with the attendance, but the tea-meeting had already secured a respectable muster. However, there were many additions, and the meeting opened by Mr. Harper and Mr. Mahony ascending the platform, followed by Mr. Burns, who was the speaker for the occasion. Mr. Harper conducted the service. Mr. Mahony's brother-in-law had a babe about three months old, and they desired that it should be named publicly at that meeting. After the first hymn, the mother carrying her little one was accommodated with a chair at the foot of the platform stairs, when Mr. Burns made some remarks, in substance as follows:—

I very much dislike ceremony and form, and one of the reasons why I love Spiritualism is that it dispenses with all forms of meaningless display. I have acceded to a desire which has been expressed to me to name the babe before you, feeling that the occasion might be made of some use. In the churches this ceremony is called baptism or christening, and there is a high dispute as to whether the initiate should be old or young, dipped or sprinkled. The two forms indicate the fragments of two distinct theological systems in the long past. The baptismal process seems to have belonged to the more ancient form. It is of a more physical nature, and is symbolical of washing and purification. It is written that John baptised with water, but Jesus with the spirit. That passage gives evidence of the two theological systems, the one of which supplanted the other. Christ signifies to anoint or to pour upon, and in ancient times men were anointed to the kingly or priestly offices by having consecrated oils poured on their heads. It also denoted fellowship into an order of men devoted to a distinct purpose. But this oil was only a symbol or vehicle of the spiritual influence or magnetism, which was supposed to descend upon the initiate, and relate him spiritually to his new company or office. To Christ or christen, then, is not to name but to introduce to a new spiritual order, and the water sprinkled on the child's face is the symbol of the spiritual influence which is supposed to take effect on the child, and hold it in relation with a certain altitude of inspiration.

I do not perform any of these ceremonies. If I were a medium of peculiar development, and under spirit-influence, then I might be able, by passing my fingers over its head, to affect it for better or for worse, just as my influence was adapted to its condition. But I more particularly present this child to you and to the spirit-world because of the relations which it bears to you and to that world. The child does not belong to its parents alone. It belongs to society and to eternity, and men and spirits have duties to perform towards that child. This babe is a centre in which culminate duties belonging to each of us. Think then of the duty which we individually owe to the unconscious little one before us. It will be just what society permits it to be. Its welfare and usefulness are in the keeping of each one of us. By the conditions with which we surround it, will it be open to spiritual influences, and take on a high degree of spiritual development or the contrary. We present, then, this child to you in view of the duties which pertain to it, and to the spirit-world as a candidate for the highest blessings which it may be able to bestow. The child before you will be known henceforth as Frank Alfred Rooke.

Mrs. Rooke then retired with her little son, and Mr. Harper proceeded with the next hymn. We then followed with an address which was delivered under rather painful circumstances. The noisy patter of the heavy rain on the skylights caused us to pitch the voice too high, and some influence kept the current of remark too much in a groove which had to do with the more material features of the question. It is said that there were a number of secularists present, and possibly the matter was arranged accordingly. It has also to be observed that the three gentlemen on the platform, including the speaker, were hard-headed rationalists, who had steered, two of them, pretty close to the shores of materialism. Had three ladies been on the platform also, the influences would have been better balanced. Thought appears to be a material substance of which has to be derived, and the expression thereof has to depend upon, the active sources.

At the close of the address, somewhere about nine o'clock, a vote of thanks was proposed to the speaker, and he in turn thanked the audience for sitting out such a long speech. He was of opinion, however, that the heavy rain which was heard on the roof

had kept the people in their seats rather than the lecture. After much congratulation and handshaking, the meeting reluctantly broke up, having been more than six hours in session.

We never had such a good day in Spiritualism before. There is a power in that hand to shake a kingdom. An excellent class of people are in accord with the work. It is a matter for sincere thankfulness that those who are troubled with "ambition" on the brain absent themselves. Such an act is a far greater kindness than they can give themselves credit for. Finally, let each man and woman work in his and her own way, uniting in those matters in which they can be of mutual benefit; but it can scarcely be called Spiritualism in any form, which, from purely party motives, tries to injure the individual and interfere with useful public work.

Friends kindly handed us little helps to our work, which, if not acknowledged, we will thank them to remind us of, as we could not take notes in the crowd. Since our return home we have received the following letter and enclosure:—

Dear Sir,—I have much pleasure in sending you a cheque for two guineas, for you to use for the promotion of your great work. I wish it were a larger sum, but a small help is better than none at all.

I feel very much indebted for the help your Spiritual Institution has been to me in enabling me to get at some most useful books in my investigation of Spiritualism.

All Spiritualists must feel the value of your Institution, and of the work which you carry on for the spreading abroad a knowledge so valuable to everyone.

I listened with great pleasure last evening to your lecture; such discourses are calculated to gain converts to the cause.

Hoping that your appeal may be warmly responded to, I remain, wishing you God-speed, yours sincerely,
Birmingham, September 20, 1875.

DR. SEXTON AT CAVENDISH ROOMS.

Dr. Sexton's Sunday services at Cavendish Rooms are proving highly attractive, the audience having been increasing week by week. Three weeks ago he commenced a series of morning discourses in addition to those given in the evenings, and although predictions of failure were uttered on all hands, they have proved very successful. On Sunday morning last the audience was good, and in the evening the room was so full that a great number of fresh seats had to be provided. The subject of the morning discourse was "Christian Ethics as a Moral Code," and in the evening the topic dealt with was the "Relation of Man to the Lower Animals." This latter discourse formed the third of the series of four on the "Origin of Man." In it the Doctor explained at great length the difference between man and the lower animals anatomically, and showed the points of resemblance in which the approximation the one to the other was considered so close as to lead to the supposition on the part of the evolutionist that the chasm between them could be easily bridged over. The points principally enlarged upon were the erect attitude of man, the form of his feet and hands, the absence of hair on the body, and the development of his brain. Human speech the Doctor dwelt upon, agreeing with Max Müller that it was the Rubicon which no brute had ever passed. An examination of the moral and intellectual powers of man was also made, and the points in which they resembled, and the others in which they differed from the mental faculties of the lower animals described. The Doctor evidently believes in natural selection as a great modifier of structure, but maintained that it was thoroughly and utterly incompetent to produce a man out of a lower animal. He concluded a long and able discourse with an eloquent peroration on the spirituality of man.

On Sunday next the discourse in the morning will be on the "Influence of Christ's Teaching on the World," and in the evening the Doctor will give the last of the series on the "Origin of Man," the special subject taken up on that occasion being "Primæval Man—Was he a Savage or a Civilised Being?" Services commence at eleven and seven.

INSTITUTION WEEK.

Mr. Editor.—Dear Sir,—When "Institution Week" was instituted last year, I understood it was to be continued annually, and that the same or some other date would be decided upon for future years. I have been waiting in expectation of seeing some announcement for 1875, but as the year is advancing towards its close and no sign made, I hope the matter has not been forgotten in the pressure of other business. If it should not be convenient for the gentleman who so kindly inaugurated and took charge of the matter last year, I would suggest that the subscriptions be sent direct to 15, Southampton Row, and that you, Sir, fix the date that will be convenient. I would also suggest that the subscribers be requested to state, when forwarding their subscriptions, the month in which they would prefer that it should take place. By this means you will probably be able to fix the most convenient time to all parties, and the date being once fixed, it should be adhered to in the future.—Yours very sincerely,
London, September 18th, 1875.

[This is a matter which rests entirely with the public. We are grateful for help in every form, but it is not our place to institute such a movement.—Ed. M.]

MRS. BULLOCK'S HALL, ISLINGTON.

On Sunday last, September 19, Mr. W. Wallace occupied the platform, and gave an admirable address. He spoke from the 12th chapter of John. Mr. Began occupied the chair. Mr. Lawrence also spoke in the trance state from the 2nd chapter of Titus. At the conclusion of the address, the spirit promised that on Sunday, Oct. 3rd, "William Penn," the quaker, would lecture on the above platform. Our open-air mission was reinforced on Sunday last by Mr. Hocker and friends. The subject of Spiritualism was warmly discussed, and a quantity of tracts were given away.

On Sunday next, Mr. Bullock will be on the Fair Field, Kingston-on-Thames, at 2.30, to defend the truths of Spiritualism. Spiritualists, Secularists, and Christians are invited to take part.] E. B.

THE PRACTICAL BENEFITS OF SPIRIT-COMMUNION.

AN ORATION BY MRS. CORA L. V. TAPPAN, DELIVERED AT THE COURT-ROOM, BELPER, SEPTEMBER 9, 1875.

Mr. W. P. ADSHEAD in the Chair.

CHAIRMAN'S ADDRESS.

Ladies and Gentlemen,—We had hoped that a gentleman from Derby, who was present with us on the previous evening, would have taken the chair to-night. I am just informed that he could not very well arrange to leave home. Under the circumstances, if you will kindly accept my services, I will, to the best of my ability, do what I can to fill the position I occupy, and I can only hope that the situation will be as easy and pleasant to discharge as it was to my friend, who presided over us on Tuesday night. The subject, which, in one or the other of its many phases, we expect will be submitted for consideration to-night, is a deeply interesting one. We are ever and anon discovering that which is surpassingly interesting to minds in which we least expect to find the problem of a future life awaiting solution. A short time ago a gentleman told me that he would give all he possessed upon earth if he could answer (and he was a gentleman of large culture and strictly religious training) one question in the affirmative—viz., "If a man die, shall he live again?" It is just possible there are minds in this assembly who are burthened with the same doubt and with the same difficulty. If, therefore, anything shall be said to-night, or the manner of saying it shall have in any degree the effect of helping those troubled and burdened minds to answer to their own satisfaction the all-important question, the object of our coming together will be accomplished. I shall say no more, except to ask, on behalf of Mrs. Tappan, that the kindness, courtesy, and attention which were manifested to her on Tuesday night may be extended to her this evening.

The hymn beginning "There is a land of pure delight" having been sung, the Chairman asked for a committee of five gentlemen to choose the subject for the lecture. The following gentlemen were appointed:—Messrs. George Brown (Summerside), Anthony, Lee, Grocock, and Rogers (from India).

Mr. Ward then sang a song entitled "The Message."

Mrs. Tappan—Join with us in an

INVOCATION.

O Thou infinite Father, Thou divine and perfect soul, Thou life of all life, whom we must ever turn to with thankfulness and praise! Thou who art the source of life and being! O mighty and eternal spirit, pervading and permeating all life, who givest with Thy laws the life to the atom and the worm, kindling light in the soul of man with Thy quickening power! O Thou divine spirit! we remember that wherever we may be, there Thou art; whether in silence or in doubt, whether in sorrow or in hope, whether in gladness or in deep despair, Thy presence still is near; so, whatever be our thoughts, Thou, O God, wilt hear; whatever be our weakness, Thou art the strength. If Thy children falter and fall, Thou dost guide and sustain them, and Thou, O living soul, dost abide in every heart that seeketh earnestly for Thee. We seek to-night Thy truth; be Thou its revealer and interpreter to us. We seek to fathom Thy wondrous nature; let it be revealed to us in Thy love and in Thy wondrous ministrations. We know Thou hast reared up prophets and seers and a Saviour in time past. We beseech Thee to rear up into the heart of man a living Shekinah of light and blessing, that, though still journeying through the wilderness of time, he may behold its pillar of cloud by day, and its pillar of fire by night, and know that Thou art there. We have known that Thou hast guided Thy children and teachers to speak the words of truth to man by Thy guidance within our hearts. If there be those who know Thee not, who have not seen Thee revealed in the starry firmament or the glory of the earth, who have not heard Thy voice through the ministrations of past ages, O, by Thy presence, make manifest to them in word, or sign, or token, that they may know that Thou art here. If there be those who see not that the soul of man liveth by Thy breath and endureth for ever by Thy love, O turn their thoughts within, that they may find there the record of Thy love,—that Thy truth hath been revealed in immortal life. If there be those whom death has taken dearly beloved ones from their sight—the beloved voice is gone—and who look with longing eyes and doubting minds whither they have flown, O be Thy promise fulfilled, that Thou mayst rend in twain the shadow of darkness that binds them, showing where, beyond the grave and above the darkened pall, the beloved ones live for ever. Let us speak Thy word of truth; and let us understand Thine inspiration; let us gather strength from our communions together and with Thee; let Thy children join their voices with the songs of the angels who sing Thy praises for ever in deeds and words of loving life; and to Thy name shall be all praise, now and evermore.

The Chairman then read the subjects handed to him, when the following one was selected, viz.:—"What Practical Use or Benefit will it be to us in this life to hold Communion with the Spiritual World?"

Mr. Ward sang a song entitled "The Angel at the Window."

Mrs. Tappan—We are now prepared to receive the subject of the address.

The Chairman then read the above subject chosen.

DISCOURSE.

The late Thomas Buckle said that every portion of knowledge added to humanity constitutes just so much mental wealth to the human race, every perfected fact in science is an addition to the common fund of mental power, and every new thought is just so

much more in man's conquest over the material world. We believe that on this basis alone the knowledge of any truth concerning man's spiritual nature here, or hereafter, is valuable. We believe that on this basis alone the communion with any other class of beings would constitute an era or epoch in the world of mind. You are all aware how rapidly geographical discoveries have extended during the past century. You are all aware that the intercommunion of races of man has added to the knowledge, and power, and science of mankind—nay more, has added to their goodness. When the knowledge of a human being is limited to that locality in which the individual was born or reared, then the powers of that mind to comprehend the vastness of the world and the wonderful goodness of the Infinite Creator must be limited to that narrow compass. We know of an individual living even in these enlightened days who has never seen a railway, and never sent a message by the telegraph wire, who boasts that he has not been twenty-five miles away from his native place, and judges of mankind by those he sees around him. He knows nothing of the wonderful regions that lie beyond the seas, of the vast numbers of people that are there, each under a form of government of their own. He knows nothing of the multitudes of appliances for uplifting human toil and alleviating the hardships of human labour. The amount of his happiness is limited to the knowledge which he possesses. He may be a good man, and perform his duty well, but if he refuses to take knowledge and benefit by those things that are given to man for his use and advancement, then he must be a loser.

The great problems of human thought that for ages have gained the attention of thinking minds are those connected with spiritual existence, and whatever may be the position of those who are satisfied on that subject—who believe in immortality, and have faith in the future state—they may or they may not require the message which Spiritualism brings, like those who have no knowledge or belief in a future state. Yet even these do not deny themselves intercommunion with their friends on earth, because they believe in the future state, but admit the advantages to be derived from intercourse with those of their kind; and if communion between man and man is essential to human progress, so also must that which can bring you into contact with a class of beings in the world to which you are all tending, be of itself a benefit. The amount of benefit to be derived from any spiritual or natural source must depend entirely upon the manner in which you yourselves employ it. The sunlight, so essential, might prove a detriment if you received its too ardent rays throughout the entire day. The air which you breathe you may wish not in such violent currents as to carry you away; and fire, which is the prime power of the magnetic system of the world, becomes dangerous when not governed by skilful hands. And so, whatever open communion there is between mind and mind, it depends upon yourselves whether you are benefited thereby; whether you are benefited by your conversations with one another; whether you are benefited by your social, and religious, and other forms of intercourse with humanity; whether you are benefited by the knowledge of religion, or arts and sciences; whether you are benefited by any of the manifold blessings which are bestowed upon you. The Infinite Being has spread out before you a table of knowledge, revelation, and wisdom, and it is for you to decide in what manner you will employ these blessings—whether they shall benefit you or otherwise. The condition of mind in which a human being receives this knowledge is therefore the test of its value to him or her. The state of being in a condition to receive benefit from all the blessings of God is a state devoutly to be wished for. He who thinks because he has a knowledge of astronomy therefore he does not need a knowledge of geology, chemistry, and geography, would be a limited man indeed in his definition of knowledge; and he who says that because he believes in immortal life he therefore requires no replenishing from the Infinite fountain, denies his daily prayer when he asks for the blessings and presence of God. The truth is, that man's spiritual nature must be constantly fed from the spiritual fountain, just as his bodily nature is fed by the atmosphere he breathes and food which he eats. That which he had yesterday will not supply his hunger to-day; the water which you drank from the fountain last spring will not quench your thirst to-day; the prayer once uttered to strengthen your spirit in the hour of adversity may not suffice when another strain of sorrow and grief comes over you. You must needs pray to God continually for strength; and so the loving conversation with friends which you have had in early years does not prevent you desiring that conversation to be repeated again and again; and if you should have to-day a mother, or sister, or friend by your side, whose counsel and wisdom you value, and to-morrow that friend be removed by the hand of death to a distant sphere, there is nothing in human nature to prevent your desire for the same loving message, the same kind admonition, from them that you received before. You have been taught that it is impossible to remove the burthen of humanity concerning death; it is for ever passed away.

We do not make this knowledge to supersede any other. Because you speak with spirits, it does not therefore follow that you shall not commune with each other; and because you have this added life and communion, it does not follow that you shall not at all times, and whenever you require, hold converse with the Infinite Spirit. There have been those who have said, "But does not this communion cut you off and alienate you from the Infinite Father?" On the contrary, every tie of affection that is holy binds you to Him with tenfold power. On the contrary, like a wise mother and loving friend on earth, the admonition of the guardian spirit

and the angel friend is one of the methods whereby you are conscious of God's overruling power.

Here is a convict, perhaps in the dungeon cell, and there is no earthly mother whose love does not follow that son through all his wanderings, even to the penitentiary walls and to the prison cells, where she prays that he may be released from his sinfulness and wrongs. The spiritual mother prays none the less, and is it not as great a benefit to the wandering child of earth to believe that the angel mother is as loving as the earthly mother? Is it not a greater benefit also to believe that if the love be cut off here it is of benefit there, and the child is not left to wander without a voice uplifted on his behalf? There is no heaven so high but a mother's heart has wrung with pity and love when she sees her child upon earth, and she, with swiftest prayer and swiftest message, would endeavour to find some means to alleviate the suffering, or uplift the fallen one. Spirits are not more hardened than mortals; spirits have not less of human kindness than human beings in earth-life. Released from the selfishness of earthly existence, the ministering spirit has a loftier theme of contemplation than the usual methods of worldly device, which generally originate in policy, or counsels of honesty, which are commended from the fact that they are the best policy. The spiritual adviser ceases to be true for truth's sake when he gives utterance to such counsel. His teaching is, follow right and truth, not because it will exalt you among your fellow men, but love goodness for goodness sake, and be honest because it is best to be so, not because it will in the end prove most politic. This higher view of human conduct comes of the spiritual life, and such spirits as are capable of advising when on earth will certainly not be less capable of doing so when they have the added light of the next stage of existence.

To ask what benefit spirit-communion can be to mankind, is to ask what benefit any knowledge can be, especially that knowledge which is connected with the most important element of man's nature, his future immortal existence; and therefore we state that it presents three points which we shall dwell upon to-night, of absolute benefit to the human family.

First, it proves to the world of science that there is another power or outside force not connected with matter, but which can influence matter.

Secondly, it establishes to the inquiring philosophical mind an intelligent method of conversation with the world of spiritual beings, which knowledge heretofore has been denied by the world of science.

Thirdly, it prepares humanity, by constant spiritual communion with their own friends, for that stage of life which follows death, and accustoms them to think of that future state in all their transactions of daily life; to be mindful that every step which they take upon earth is itself a portion of the pathway to the spirit-land, and that every thought they have on earth is one of the things recorded in that land, which will meet them there when they pass through death's portals. This advantage makes all material life the stepping-stone to spiritual existence. It points out by a natural and simple method that the laws connected with the change called death are not dreadful nor fearful, excepting as man makes them so; that there is no such thing as death, but life, a change of life, and that the change becomes dreadful or otherwise just as your lives have been dreadful or otherwise; that he who leads an upright, industrious, honest life prepares himself every hour of his existence for that future state; and that by constant communion and entreaty the spirit that has gone before says, I warn you to avoid too much earthliness, since it cumberes the spirit in the world of souls; I warn you to avoid ambition, since it becomes a cold tent around your spirit; avoid hatred, malice, and revenge, since these are things that clothe the spirit in darkness instead of light. The mother that has passed on before warns her child not to think too much of worldly fame. Instead of striving for fame or power, she begs of him to seek for integrity and goodness.

We have said that electricity, fire, and the various elements of earth unguided are dangerous. No power is so subtle as that connected with man's spiritual nature, and if it be not understood it is equally dangerous. You do not trust your son or daughter in those places that are to be found in your centres of so-called civilisation. You do not let your young boys go out into the street at midnight, for there would be influences which you would not wish them to encounter. Forewarned is to be forearmed. If you know that the spiritual world is near you, and there be a lurking power of evil in the darkened atmosphere, you, by that knowledge, may cast it from you. If you do not know it, it may enter at an unguarded moment, controlling you by its very presence through elements that are intended for the benefit of man, the knowledge of which brings power and adds happiness, if properly employed. It rests, as we stated, with yourselves to apply this knowledge to your own individual wishes, requirements, and elevation.

The great burden to many persons is the bugbear that all this must be the work of evil spirits. We know of no law whereby evil spirits may come that does not equally apply to communion with good spirits. We know of no doorway entering the world of evil spirits, that an opposite doorway does not enter the abode of the good spirits. It rests with yourselves which kind of spirits you invite to your companionship. It rests with your own minds which kind you attract to your presence. There is a law in science that like attracts like—that the substances that are similar will naturally amalgamate. This, of course, can apply to the world of mind as well as the world of matter, and whoever is afraid of evil spirits must be aware that there is something within himself to

attract such spirits. Whoever is afraid of a preponderance of evil must be aware that his or her mind is not safe when trusting in itself. The communion with good spirits is the result of aspiration and prayer. You do not seek your mother or sister in the street; but if someone forces herself upon you—one who is not your mother or sister—you perceive the fact. You do not go to the house of a friend, expecting to meet your friend, and meet strangers instead; they understand you are coming, know you are their friend, and they gather around to meet you. If you seek for a friend, there is no possibility of the answer being given by a foe. The laws of mind govern so correctly and distinctly that if you ask you certainly shall receive that which is highest and first in spiritual communion.

But of what practical value is Spiritualism? That depends upon what you call practical. It may not be practical to listen to music, but the tendency of such sounds is elevating, and whatever elevates humanity is practical, whether it be in gold coin or in the currency of fine spiritual thought. Whatever has a tendency to lift mankind from the low and barren uses of a bloated life becomes in itself a sublime utility. The steam-engine, with its many horses of power, is practical in more senses than one, and not simply because it manufactures and gives the motive power to the world of industry. Through its use mankind has more leisure, for thereby the labourer in a few hours can supply the needs of the family, and the remainder of his time he can devote to mental improvement. You should see to it in this age of advancement, that there are opportunities offered for the improvement of the mind instead of the degradation of it. You should see to it, that there are methods offered for those who toil through the greater portion of the day, to have recreation and such elevated thought as will give improvement at other times.

We now come to other practical bearings and uses of this subject. Fear is the great burden of human life. It is fear that, through ignorance, causes many a person to lose his life. It is fear that haunts the child from the cradle to the grave, lest in some dark corner there should be an enemy that would lead him astray. Darkness is to the child an infinite source of terror, and death has been the great fear of the world. Remove this fear—take away this appalling presence—tear aside the hidden closet that contains the skeleton, death, within every mind—and you make them fit for the uses of life. He who dreads death is not capable of living. He who fears that at every turn he will be met with this monster, cannot properly perform the duties of his existence. That which removes the fear of death by supplying an intermediate chain between this life and the next, presents the most useful knowledge, the most valuable of all earthly acquisitions, that can come to man. We may point out other methods of usefulness, such as inventions, which have been the work of inspiration. As one of frequent instances, we may name that of an inventor who wearily fell asleep despairing of the success of his invention, when some messenger in a dream revealed to him that which he required to perfect his work. We say no invention has ever been given to the world that has not been the result of inspirational intuition on the part of those who received it, and by which they further those improvements and instruments which are for the benefit of mankind. Another and a wider use which this exalted philosophy has afforded is the recognition of guardian angels and the power of ministering spirits to uplift the weary soul who aspires to heaven for help, and guide the footsteps of those who can thus be aided. Let the human mind be aware that the all-pervading presence of the very dear ones of your own household are seeing your thoughts, watching your actions, striving to guide your footsteps, and the tendency must be in the direction of Godly motives, righteous ways, and the integrity of thought and deed. Among your fellow-men, that is useful which forms the solvent between the two extremes of human thought—bridges over the dark chasm that has divided you from the world of souls. If there had been no doubt upon the question of man's immortality—if there had been none who disbelieved that—there would be, of course, no need of this discovery; but such is not the case. Vast numbers of people do not believe in the existence after death; vast numbers more have been indifferent upon the subject, saying this life is sufficient for the present, the future will take care of itself. You might as well say the child should always be a child, and never be a man. You might as well say that the bird bursts from its shell simply to flutter and fly around. You might as well say there is no object in preparing for any loftier attainment, because the present attainment suffices to-day. You must build either for time or eternity. If you build the edifice of your spiritual and mental structure for the time, you build it of such materials as worldly fame. If you build for eternity, you build of such substances as the spirit is made of—goodness of thought, power of righteous deeds, and loving conduct to your fellow-men—you make the fabrics for eternity instead of for time, and you reach up to those loftier attainments that have made the world sublime and great. Of such powers were the martyrs made who through fire and flame went out into the world of souls to meet with their reward, instead of denying on earth the truth of their convictions. Of such substance have been the philanthropists made who, even in criminality and outcasts, have recognised their fellow-beings, and who have won for themselves an eternal habitation by loving their fellow-men and caring for their welfare. He who says he loves God and hateth his brother must be a liar; but he who believes in the future loveth God by doing good towards his fellow-men; and this forms the basis of the structure which in time and eternity shall blossom out in the spiritual world. Spirits who hold converse with you tell you that the best prepara-

tion for the spiritual existence is a recognition of the spiritual nature of every human being; that this is not a figure of a lord or labourer, but a human soul; that this is not a king or a peasant, but that it is our fellow-being, and in the spiritual kingdom that person will stand highest whose deeds have been best, whose thoughts the noblest, whose lives have given to earth some lofty theme of meditation. Socrates in the dungeon cell, the slow poison circulating in his veins, taught the existence of the immortal soul, for which he was put to death. To-day you are fortunate in being able to express your belief freely, for what would you say of that nationality or law which could cause a human being to be put to death for believing in the immortality of the human soul? Thanks to the laws of this country, they are in advance of many whose actions they restrain, and who would gladly put a stop to the spread of spiritual truth even now, did not an over-prevailing sense of justice and right-mindedness prevent them.

Another use of communion with the world of spirits is that it teaches mankind the nature of all the spiritual gifts that Paul enjoins you to cultivate; that of healing, that of prophecy, that of tongues, that of interpretation of tongues, of wisdom and knowledge, and he asks that you shall cultivate earnestly the best gift, and of all gifts and graces charity is the greatest. Those who are of different beliefs meet together in conventions, and forbear with one another. They even forbear with dark and ignorant spirits, who are in the form and take occasion to disturb their fellow beings, even in such an hour as this. These ignorant ones are so dark in their minds and spiritually blind as to consider it an evidence of wisdom to insult this assembly, who come here for the purpose of receiving knowledge. This charity covereth a multitude of sins, and behind the darkened spiritual form of every individual who seeks to do wrong or injure his fellow-beings, the mantle of charity discovers that even he has an immortal soul, and that the angels look with pitying eyes on his paltry and trivial abuses of life. Spiritualism teaches that even the criminal and the outcasts have immortal souls, and that the eyes of the angels are illumined with pity and sorrow as they strive to administer words of elevation and comfort. It teaches that persons of all varied beliefs and forms of opinion may still abide in the Father's house, they having a portion of truth, which is as a whole concentrated in him as the infinite Father. It teaches that whoever wrongs another commits the greatest injury upon himself; his own spiritual nature is the greatest sufferer.

A knowledge of the condition of life in the spiritual world teaches that those who, when on earth, have power and riches, and have their thoughts wholly intent in building up a physical structure, will in the future life be paupers in spirit. Those who have not adorned their minds with the graces of charity, kindness, and love to their fellow-beings—to those who are lowly and have toiled with hardened hands, or were born through misfortune, to sorrow, suffering, or despair—in the world of spirits appear in all their ungainly deformity and nakedness of soul. Spiritualism teaches that these neglected, down-trodden, and oppressed ones, with only the Infinite Father's love to sustain them, forbearing and full of good deeds, are in spirit clothed in light, and are brought face to face with their friends in the world of spirits, adorned with beauty and comeliness. It teaches that no artifice or outward ornament can suffice to conceal that dust and deformity within the human mind from the searching eye of the spirits. No form of concealment will avail them, but your spirits are arrayed in just such raiment as your daily lives on earth have made for you. What practical value, therefore, may be estimated from Spiritualism? Whatever adds to the power of man to vanquish human selfishness, to overcome human folly, is valuable; whatever adds to the power of man to find other sources of knowledge and wisdom is valuable; whatever adds to his fund of mental riches is valuable; whatever adds to his power of endurance when in earth-life; whatever adds to his power to do justice to his fellow-man, and to build up for himself in the eternal future, wherein his life shall be not of outward adornment, but of the riches of the spirit-world, is of practical value.

Several questions were put to Mrs. Tappan's guides, and answered, after which the following poem was given:—

THE PROGRESSION OF THE SOUL AFTER DEATH,

DELIVERED AT BELPER, SEPT. 8, 1875.

(Subject chosen by the audience.)

"As the tree falleth, so it lies,"
Says the sacred Word inspired of old;
But we know that when the tree thus dies,
And all its leaves have sunk in mould,
That by subtle alchemy, decay
Takes every leaf and branch away.

Nay, more; when the trunk itself departs,
And mosses grow upon the bank,
And not one fibre there remains
Within the forest dense and dank—
Where the ancient tree once reared its form
Its ruins keep the young germs warm.

It means that whoso'er the trees
Must fall, there it must surely lie,
Until decay and change shall call
The atoms to their destiny.
As a man dies, so doth he still
Sleep, change, and rise by Heaven's will.

His body, like the forest tree,
Sleeps till the subtle alchemy
Of law transmutates it to decay,
Changes the fibres from dark death,
Inviting him to a loftier way,
Ennobling to the grander breath.

There is no soul so dark and drear
But what some light of hope is there,—
Some angel messenger to cheer,
Releasing it from its despair.
No spirit in its prison vault
Has such despair but what Christ's word
Of love, and kindness, and sweet peace,
Brings messages to it like a bird.

There is no soul but what aspires
From lowest to the highest state,
That does not find renewed desires.
There comes a time (never too late)
When the freed spirit mounts above,
Basking in God's supream love.

Throughout eternity's vast range
One endless chain unites you all—
An upward pathway of bright change,
Responsive to the Father's call.
The higher to the lower speak,
Giving their message of sweet peace,
The lower e'en the lowest seek,
Promising succour and release.

So that from the lowest child of earth,
Unto the angel's highest throne,
There is no soul unloved by God,
And none accursed—no, not one.
Throughout eternity's vast height,
From mountain unto mountain range,
New truth to gather in your flight,
You gain them by progression's change.

SEANCE TO DR. MAIN BY MRS. GUPPY-VOLCKMAN.

Naturally anxious to carry across to the American Continent personal testimony of the marvellous mediumship of Mrs. Guppy-Volckman, that lady afforded Dr. Main, on Saturday last, an opportunity of witnessing the phenomena. The following persons were present to meet Dr. Main on this occasion to form the circle:—The Count and Countess de Wimpffen, Mrs. Fisher, Dr. Kennedy, of Roxburgh, U.S., Signor Rondi, Mr. Volckman, Mr. Linton, and Master Thomas Guppy.

By Mrs. Guppy-Volckman's special request, the seance-room was carefully searched as a preliminary to the sitting. It is needless to say with what result.

Soon after the circle was formed, an announcement was made by raps that the spirits would on that occasion produce on the table beasts, birds, and fishes as a portion of the phenomena. As usual, the wishes of the sitters were to be gratified in that respect as far as practicable. These were expressed. Nor did many minutes elapse before the wishes were gratified. The light was extinguished, feet were rubbed vigorously on the floor, and a living black and tan terrier puppy was placed in the hands of Mrs. Fisher! Subsequently, a live black cat was placed in the hands of Dr. Main to give to the Countess de Wimpffen! Here we may remark on the considerateness shown by the spirit-friends, who seemed to perceive that a present of such a nature might prove a sudden shock to that lady in her delicate state of health; but presented in the form adopted, the cat was received with exclamations of delight and surprise. Such were the beasts produced.

Count de Wimpffen and Signor Rondi, each found a living sparrow entrusted to him, and, on lighting up, there were, in addition, five other sparrows standing on the table, with feathers perfectly smooth and unruffled, and all arranged in peculiar attitudes, with their beaks facing Mrs. Guppy-Volckman—attitudes which indicated intelligent arrangement. The birds appeared to be in a kind of magnetic sleep. Altogether there were seven sparrows in fulfilment of the bird portion of the promise.

The promise of fish was fulfilled in committing to the care of Dr. Kennedy a red-herring, for which he had wished.

To Master Thomas Guppy were brought two bunches of grapes. Beautiful spirit-lights floated about over the table, ascending and descending, and occasionally resting on Dr. Main's head.

When the candle was relighted, Dr. Main's head was surmounted with a wreath of ivy—the only person in the room who had that distinction.

At a previous sitting of almost the same circle, each sitter was crowned with an accurately woven ivy wreath.

In the intervals of the phenomena, replies were accorded to various questions asked by the company. Among these was a disclosure that shortly after his return to America, Dr. Main would have spirit-forms materialising in his presence in the daylight, for special purposes connected with Spiritualism.

The seance was intermitted for about an hour, during which time the friends enjoyed the liberal hospitality of Mr. and Mrs. Volckman.

On resuming the circle, the spirits announced themselves as willing to produce phenomena in accordance with the general desire of those present. A unanimous request was made for a materialisation. Orders were consequently given for a vacant chair to be placed between Mrs. Guppy-Volckman and Mrs. Fisher, who sat next to her. Also to draw up the blinds and open the window, the temperature of the room being very high. Faint, flickering,

luminous clouds were soon visible. At length these concentrated themselves on the vacant chair, and grew into a dimly visible draped head and face. The light from the window was too weak to distinguish the persons present, and consequently the features of the spirit-form were at no time clearly seen; but that there was a human head guided by intelligence was shown by approaches made to the sitters and the performing of human functions. Dr. Main was allowed to feel the drapery, which he described as a kind of muslin.

The form then approached Master Thomas Guppy, and gave him an affectionate kiss, audible throughout the room. The same form of affection was awarded to Mrs. Guppy-Volckman, and the same lips impressed a kiss on the foreheads of Mrs. Fisher, Dr. Main, and Dr. Kennedy.

Before vanishing, the spirit-form addressed himself, in an audible voice of masculine quality, to our host and hostess to the following purport:—"Dear Lizzie and dear William, do not suffer annoyance in your happy home from Spiritualism or Spiritualists; rather give them up for ever." Upon being questioned, the spirit further stated that their recent marriage had given the greatest satisfaction to spirit-friends; it would be a useful one, and a solace to both. He then bade adieu by wishing to all the sitters God's blessing.

In subsequent conversation among the sitters, it transpired that some Spiritualists, former friends of Mrs. Guppy-Volckman, had lately caused her serious annoyance in making strictures and comments, by letters and otherwise, upon domestic matters not in the least degree concerning them. The foregoing sympathetic message is thus sufficiently explained; but, curiously enough, the circumstance dove-tails with another seance given by Dr. Main to one of the sitters in the morning of the same day, at which Dr. Main clairvoyantly saw and described the late Samuel Guppy. During this vision the Doctor said that Samuel Guppy was present to express, through him, his pleasure at the union his widow had just entered upon, and to state that he was now at ease in reference to the future welfare of his late wife and his two children, and had waited for the event in question for freedom from earthly solicitude, and for liberty to enter upon his spiritual duties. It should be added that Dr. Main was a stranger to all the parties concerned, and perfectly ignorant of the circumstances relating to them.

If this seance, remarkable enough in itself, should have contributed to a better adjustment of feeling and opinion, it will not be the least of its excellent results. R. L.

MRS. TAPPAN'S MOVEMENTS IN AMERICA.

According to arrangements Mrs. Tappan sailed in the steamship "England" on Wednesday, accompanied by Mr. and Mrs. G. R. Hinde, of Darlington, who have gone to make their home in California. The ship may be expected to reach New York on October 3 or 4, and the following week Mrs. Tappan will spend in that city. She will then proceed to Boston, where she will remain another week. She will reach Philadelphia about October 18, and will remain there a week, whence she will proceed to Washington, to remain there also a week, and afterwards will visit Rochester on or about November 1. Having remained a week there, she will devote a few days to friendly visits in Western New York and Pennsylvania, and will finish the month of November at Chicago. The severity of the weather by that time will prevent her remaining longer so far east, and she will proceed to San Francisco, where she will winter.

These particulars will afford useful information to Mrs. Tappan's friends in those places who may thus have time to arrange for her reception. We feel certain that the friends of the cause in America will be as glad to receive Mrs. Tappan as those in this country have been sorry to part with her; and we hope the utmost use will be made of her mediumship as her physical strength will permit. Her address will be for the present, Care of A. J. Davis and Co., 24, East Fourth Street, New York, or *Banner of Light*, 9, Montgomery Place, Boston, U.S.A.

Dr. MACK is busier and more successful than ever.

Mrs. OLIVE's seances will be resumed on Monday next at 49, Belmont Street, Chalk Farm Road, N.W.

RUSHDEN.—We hear Mr. Cogman has been invited to visit this village next week and hold a meeting with the friends of Spiritualism.

HALIFAX.—On Sunday, September 26, Mrs. Scattergood, of Bradford, will deliver an oration in the society's room, Union Street, in the afternoon at half-past two; in the evening at half-past six.

OSSETT.—Mr. A. D. Wilson, Halifax, will visit the friends on Sunday and give two lectures at the usual hours. See list of meetings. The friends very much desire to erect a larger hall and secure the services of the most popular lecturers.

SAMUEL HENRY QUARMBY, of Oldham, trance and healing medium (under spirit control) begs to announce to the spiritual public of this country that he is prepared to accept a limited number of engagements during the winter. References given as to the genuineness of Samuel Henry Quarmby's mediumship from some of the most prominent provincial Spiritualists. For terms, &c., address Samuel H. Quarmby, care of J. Chadwick, 31, Plane Street, Oldham.

MR. MAHONY'S WORK IN THE POTTERIES.—On Monday next, September 27th, Mr. Mahony will deliver his opening lecture on Spiritualism in Hanley, at the Temperance Hall, New Street. A small charge will be made to defray expenses. All friends in the town and neighbourhood are earnestly invited to attend and support the endeavour. A good supply of the *MEDIUM* will be sent down by Mr. Burns. It is hoped that this meeting will increase the sale of the *MEDIUM* in the Potteries.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5d. " £1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week for 6s. 6d. per year.

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

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 24, 1875.

THE TESTIMONIAL TO MRS. TAPPAN.

This complimentary effort gains breadth and consistency as it proceeds. We have received the text of the Address, which we withhold for the present. An illuminated copy is in course of being executed, and we understand it will be one of the finest pieces of work of the kind. We expect it at our office for exhibition on and after Monday. It is probable that it will be photographed, and copies may be had by those who desire them.

We also understand that the suggestions which we threw out last week are likely to be put into operation. Mrs. Tappan has been heard to say that she would esteem an Album, containing the photographs of her friends in this country, as a precious jewel of more value than gems or fine gold. It would, indeed, be a personal gratification to many to know that their photograph occupied a particular album presented to Mrs. Tappan. We, indeed, have had photographs of provincial Spiritualists sent us to be forwarded to that lady. A collection of sufficient photographs of representative Spiritualists to fill a large and handsome book would be of easy attainment, and the expense would be but trifling. It might be well for each person who forwarded a photograph to accompany it with some gift to go towards the purchase of the album.

Of the more substantial accompaniment it is not our province to speak. No doubt the key-note will be given by some friend of the cause who is able to do justice in the matter. That a gift of value, and not a mere trinket or ornament, is intended by many, we have had numerous indications; and no doubt when the subscription-list is put before the public it will receive many contributions. Subscriptions should be sent to Mr. B. Coleman, Bernard Villas, Upper Norwood, London, S.E.

MRS. TAPPAN'S FAREWELL WORDS.

A letter received from Mrs. Tappan, on the eve of her sailing for New York, bids us express her many thanks to all those societies and friends who have written her letters of good-will and parting benediction. In leaving us, Mrs. Tappan truly feels that not only the work itself, but the instrument so essential therein, is prized and loved. For the many letters and messages of kindness and esteem for herself and her work, Mrs. Tappan is duly appreciative; and she desires us to say, that on her arrival in the land of the golden sunset she will take the earliest opportunity to make a fitting reply. From the pressure of events, and sheer physical exhaustion, she found it utterly beyond her power to do this before leaving our shores. In parting with us Mrs. Tappan leaves a large share of her heart and spirit behind her, with her best wishes that the cause of Spiritualism may go on steadily and prosper.

To those who may feel anxious for her comfort during the voyage, it may be of use to them to state that Mrs. Tappan is a good sailor, and that she will regard the time on the ocean as a season of rest. In the name of many readers we may express the hope that the voyage will be as comfortable and pleasant as their united wishes can possibly picture it.

NEWCASTLE-ON-TYNE.—On Monday, October 4th, Mr. T. P. Barkas will lecture to the members and friends, in the Freemason's Old Hall, on "Facts Stranger than Fiction." Chair to be taken at eight o'clock; collection. On Monday, November 1st, Mr. Barkas will lecture in the same place on "Optical Illusions in their relation to Alleged Modern Spiritual Phenomena."—E. J. BLAKE.

THE "MEDIUM" AT A PENNY.

The movement has commenced in several places to have the MEDIUM at a penny in 1876. The great requirement is to double the circulation. By adopting this step, the spread of spiritual knowledge will be accelerated more than by any other means. The paper will not be deteriorated in quality, but continual improvement will, we hope, be its characteristic, as has been the case from the beginning of its career.

To the Editor.—Dear Sir,—Your promise (expressed in my hearing, both in London and Birmingham) to reduce the MEDIUM to a penny at the end of this year gave me the greatest satisfaction and hope. None but publishers and newsvendors can know how much the price of a paper militates against its sale and increasing circulation; and since the largest possible diffusion of our literature is of all considerations the most imperative, it behoves all true friends of the cause to aid your courageous endeavour towards that end by promising to double the present circulation when the reduction takes place.

I trust all the prominent leaders in the movement will express no uncertain sound on this important question, and unanimously resolve to give it their utmost support.

With the greatest faith in the wisdom of your resolve, I remain, faithfully yours, J. MAHONY.

ANNIVERSARY OF "FREE-GOSPEL" MEETINGS AT DOUGHTY HALL.

In another month the first year of Sunday-evening meetings at Doughty Hall will have expired. The happy evening which has been promised so long will then have to take place. Miss D'Arcy, who has been engaged for some weeks to fill the place of organist at a London parish church, will have returned to these meetings, at which her services at the harmonium have been so valuable. A year of great usefulness has been accomplished, to which a happy evening is a fitting termination. Those who can take part are asked to communicate. Some names are already down. The meeting will take place at Doughty Hall on some convenient evening about four weeks hence.

DEPARTURE OF DR. MAIN FOR AMERICA.

Dr. Main sailed in the "China" for Boston, U.S., on Tuesday morning last. He is followed by the most earnest good wishes of the friends in London, to whom he has endeared himself by his loving spirit and active beneficence. Since his return from the Continent he has rarely been absent from the Spiritual Institution, which has been verily besieged the whole week by the suffering in body or in mind, who found through him the sought-for relief. The various sights of the metropolis had no attractions for him. Spiritual progress is his all-absorbing theme, and spiritual work his one occupation. The influence he leaves behind him will, we believe, bear fruit in a rich harvest of good.

Our limited space this week prevents us giving details of the doings of Dr. Main among us.

DR. WOLFE'S new edition of "Startling Facts in Modern Spiritualism" is one of the most attractive volumes we have ever seen. The manipulation in every respect is of the highest order, we think superior even to the first edition. The binding is of the finest cloth and tooled in gold and colour in a profuse yet tasteful manner. On opening the book the new portrait of the author which greets the reader is vastly more like our ideal of the active, intellectual, and benevolent Doctor than was the former engraving. The face of Dr. Wolfe recommends his work—gives confidence in his statements, arguments, and powers of observation. The other fine engravings are printed in most exquisite style. They are all "artist's proofs" of high quality. A great number of new and attractive landscapes, groups, &c., have been introduced as tail-pieces to the chapters. We feel almost jealous of an American book being superior in get-up to anything we have produced on this side for the advocacy of Spiritualism; but our pangs of envy are somewhat appeased by the noble fact that the kind-hearted author has presented us with 100 copies for the benefit of the Spiritual Institution, which means for the diffusion of Spiritualism in England. Now, this gift will effect a double purpose—it will put into our hands a considerable sum of money, and it will cause these 100 volumes to be circulated. We are anxious to find immediate purchasers for the whole of these beautiful and highly instructive volumes. We want the money. The price is 12s., post free, or 7s. 6d.—post free 8s. 2d.—to the purchasers of *Human Nature* for July, 1874. Those who have that number of *Human Nature* should cut out the coupon and send it up, accompanied by 8s. 2d., when they will have Dr. Wolfe's book by return of post. Those who have not *Human Nature* can remit 8s. 9d., and have both the book and the necessary number post free. This is an important advantage.

MR. COGMAN'S quarterly tea meeting will be held at 15, St. Peter's Road, Mile End, on Sunday, September 26. Tickets, 1s. each. Tea on tables at five o'clock. Mr. Burns will take the chair at the meeting, which will take place after tea.

DR. SEXTON'S ENTERTAINMENT.—We have received a programme of the proceedings intended to take place at the entertainment at Cavendish Rooms on Wednesday evening. The particulars are given in another paragraph. The bill of fare is sufficient to attract a large audience, even if the object were of itself less worthy of support. We hope the Doctor will have a bumper.

DOUGHTY HALL SERVICE ON SUNDAY NEXT.

It is with much pleasure we announce that Dr. Hallock will deliver a discourse at Doughty Hall on Sunday evening next. His words, so full of deep yet lofty thought, sufficiently commend themselves to justify the expectation of a large attendance to listen to them. Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

CLASSES FOR TEACHING PSYCHOPATHIC HEALING.

Yielding to a requirement which has often presented itself, Mr. Ashman will on Wednesday, Oct. 6, commence a series of classes at the Spiritual Institution, for the purpose of teaching his method of healing the sick. Two years ago classes of a similar kind were taught by Mr. Ashman, and several of his pupils in the class proved to be successful healers, and some of them have practised the art ever since. Seeing that so much good resulted from their incipient efforts, Mr. Ashman will endeavour to spare one evening per week to prosecute this good work. He proposes to give a series of three lessons on successive Wednesday evenings; fee for the course, 5s., or 2s. 6d. for a single evening. The tickets are now ready, and may be obtained at the Spiritual Institution, 15, Southampton Row, or at the Psychopathic Institution, 254, Marylebone Road.

A NEW MATERIALISING MEDIUM.

Mr. Editor.—Dear Sir,—I beg to inform you that my son—E. G. Sadler, the young Welsh physical medium—had four spirits materialise themselves through him on Sunday at a light seance, with promise of greater things in a week's time.—Yours very respectfully,
157, Butte Road, Cardiff, Sept. 21., 1875. G. SADLER.

MUSICAL AND ELOCUTIONARY ENTERTAINMENT AT CAVENDISH ROOMS.

In our last we drew attention to the forthcoming concert and elocutionary entertainment got up by the friends of Dr. Sexton's Sunday Services in aid of the Organ Fund. There is every prospect of this entertainment, which will take place on Wednesday next at the Cavendish Rooms, proving highly successful. Many of the ladies and gentlemen who will take part in it are well known in the ranks of Spiritualism, and others, although less known amongst Spiritualists, are popular favourites with the outside public. The evening will be mainly devoted to singing and reciting, and from the extent of the programme we should judge that all who attend will have an ample opportunity of spending a most pleasant and agreeable evening. The tickets are 1s. and 2s. each, and may be had of Mr. Burns, 15, Southampton Row, Holborn, and Mr. Geo. Sexton, jun., 75, Fleet Street, E.C., or at the Hall on the evening of the entertainment.

MISS EAGAN's seance was well attended on Friday last, and highly interesting.

MISS LOTTIE FOWLER may be expected in London in the course of another week.

Many communications await publication because of the great pressure on our columns. Correspondents must exercise patience.

BIRMINGHAM.—On Sunday morning, September 26, Mr. Harper will read a paper on "The Currency Question." In the evening he will lecture on "Organic Morals."

INVESTIGATOR, from Blechynden Mews circle, writes in praise of the mediumship of Mr. Webster and of the comfort enjoyed through tests of identity received through his mediumship. Our correspondents must please remember that it is necessary for them to give us their real name and address.

DARLINGTON.—Mr. and Mrs. G. R. Hinde have sailed for America in the same ship with Mrs. Tappan. After landing, they will proceed to California. A very sympathetic meeting has been held by the friends at Darlington in bidding the voyagers farewell. It was an occasion for the expression of kindly sentiments by spirits and mortals which was beneficial to all. Our readers may expect to hear from Mr. Hinde again. Since the above was in type a special report has been received.

MR. HERNE'S DEVELOPING CIRCLE.—Mr. Wootton has almost organised another party to meet Mr. Herne at the Spiritual Institution on Tuesday evenings, to develop the manifestations of the spirit-form. The series of seances will commence on Tuesday week, and those who take part therein will be expected to sit consecutively during the series. Applications for sittings should be made at the Spiritual Institution, when Mr. Wootton will make the necessary arrangements.

PRINTED in letters of gold we have received the memorial card of "Isabella Eccles, whose spirit entered the eternal world September 14, 1875, aged forty-eight years, 'the form,' or 'earthly tabernacle' being this day (September 17) interred at the Preston Cemetery." The card bears the following mottoes:—"There is a hallowed sweetness in cherishing the remembrance of those we love;" "Death is only a continuation of life;" "When the eyes of the body begin to close, those of the spirit begin to open;" "The only crown we shall wear hereafter is the crown of a good life here." Such a card is a useful teacher.

MR. HERNE'S VISIT TO NEW ZEALAND.—The purpose which Mr. Herne had in going abroad is somewhat modified, and he now thinks he will proceed to Dunedin, New Zealand, where he will resume the exercise of his mediumship. For a very long time he has had no relaxation, and has continued his sittings too much under a monotony of conditions. He has also had to bear up under illness in his family, and in his own person, from the effects of which he can best free himself by an entire change of scene. It has been repeatedly observed that mediums are greatly benefited by removing to other countries. Mr. Herne has mediumistic powers of the highest order, but at present they are not in such a healthful condition as they would be if he had the change to which he looks forward. The friends in New Zealand may expect him in due course, and we have no doubt they will receive every satisfaction if they set to work in the proper manner.

SUBSCRIPTIONS RECEIVED FOR THE SPIRITUAL INSTITUTION DURING SEPTEMBER.

	£	s.	d.		£	s.	d.
Miss W.	0	5	0	Mrs. Pryer	0	1	0
A Friend	0	2	0	Miss	2	2	0
Mr. George Warren ...	0	1	0	Mr. Donald Cameron ...	0	5	0
Mrs. Ayres	0	5	0	100 "Startling Facts,"			
"Good Will"	0	10	0	after deducting freight,			
Mr. Wilks	0	5	0	advertising, &c.	25	0	0
Mr. Lones	0	10	0	Amount acknowledged			
Mr. Taylor	0	2	6	last week	63	10	8

A REPLY TO A COMPLAINT.

To those who may complain that during the last few weeks much space has been taken up with advocating the claims of the Spiritual Institution, I have only to point the *cui bono* and say that thereby the Spiritual Institution has been preserved in existence. Without the help which has come in response to my representations, I must have had to bring my operations to a standstill. Not that I have gone back in the work; far from it. Never has there been such a successful summer season, but the work has this year assumed a more independent position than it ever maintained. Considerable arrears that have stood over from the past have also been cleared off. Work is actively going on for the future, and with extending operations and an independent mode of action, with the heavy expenses which have been incurred in reporting, correcting, and stereotyping Mrs. Tappan's lectures this year, it is not to be wondered at that some slight pressure had to be experienced.

Looked at in a purely business light, the development of my work only requires capital and a wider market. This I have overcome hitherto by the subscription principle, which has enabled me to issue thousands of volumes. My hope is that this subscription principle may be more actively taken up, and that a large fund may be got together at one time, so that I may not be so continually embarrassed by a hand-to-mouth supply of means. In a few weeks the season will improve, and then it will be better for me, but just now, next week especially, I have quarterly and monthly engagements to meet, which cause me much anxiety. When I see how kindly my many friends treat me when I visit them, and how patiently the public listen to my discourses, I feel that I am not only cared for, but of some use in the world. These considerations afford me the hope that the very paltry requirement which I make as to this fund will be met, and it could easily be met, if a few hours' consideration were given to it by my many friends. Since last week I have received one or two deposits, which have been of particular use. The "security" I offer is just as good as I have for myself, and the amount deposited can be taken out, as soon as the depositor pleases, in any books which may be in stock. If all spiritualists would do what they could to induce their friends to take instructive books on Spiritualism, the cause would be spread with great rapidity, and I would have sufficient business to keep things moving.

I do not require any consideration personally. I want no presents, gifts, nor panegyrics. My work is not a personal one, but a part of the movement, and I only pray that, like good brothers and sisters, my friends in Spiritualism may take their part in my work, and not see me ground to dust.

When I come from such a grand time of it as it was at Birmingham on Sunday, and weary with twelve hours' talking, have to buckle to on Monday afternoon to work and worry for money till the brain refuses to take rest for several nights—then, I say, it is going too far. There is a law which regulates the treatment of animals, and under that provision, if no higher can be adduced, I claim the cordial aid of my friends in Spiritualism. J. BURNS.

Spiritual Institution, 15, Southampton Row, London, W.C.,
September 22, 1875.

TWO PUBLIC SEANCES NEXT WEEK IN DOUGHTY HALL.

In this column appears an article, copied from the *Banner of Light*, describing the extraordinary mediumship of Mrs. Louie M. Kerns, of California, who is now on a short visit to Britain. She will be in London next week, and proposes to give two public seances for tests, probably on Wednesday and Saturday evenings, at some convenient hall, most probably Doughty Hall. We are unable to give more precise details at present.

MRS. LOUIE M. KERNS,

Of San Francisco, gave unmistakable evidence of her genuine and wonderful powers as a test medium, on Sunday evening, August 1st, at the Harvard Room, Sixth Avenue and Forty-second Street, New York.

Her phase is the reception of ballots, well folded, with the names of the departed written within, the hearing of spirit-voices, and the writing of spirit-communications, with or without call by ballot, signed in full with the spirit's name.

On this occasion about six hundred ballots were handed in by the audience and placed in full view. Two gentlemen were selected, by vote, as judges, and seated on either side of the medium for close observation. The hall was crowded, many standing up, and great interest and good order were manifest. The ballots were promiscuously mixed by the judges, and pronounced securely folded.

1. Mrs. Kerns reported a spirit present, who said, "Tell my son Hope Vincent is not here." Inquiry was made if any in the audience recognised the name. A gentleman said he called for Hoxie Vincent. The medium had heard the first name indistinctly.

2. A spirit reported the name of Sarah A. Carry. Acknowledged by a gentleman present; said he never saw nor spoke to the medium before

—and his ballot was folded smaller than the stem of a pipe. As was easily seen, the medium made no attempt to open a ballot. She then, with mouth firmly closed and eyes tightly shut, wrote with great rapidity a communication giving assurances of immortality, and signed "Sarah A. Carry."

3. Medium wrote a message in like manner, saying, "My dear boy, I am so glad to meet you! Do not worry over that tunnel, &c." Signed, "Your uncle Haskell." Recognised. Party said he had not written a ballot with that name, however.

4. Medium reported a spirit present named "Robert Weaver." A lady arose, and said she had written the name of "R. L. Weaver," a relative.

5. Medium wrote: "Dear Sister Hattie,—I am going to try to make my name appear on the medium's arm, to prove my presence. 'Dr. Wilson' is with me." Medium then bared first one arm, then the other. The committee-judges curiously inspected the skin, but saw nothing. In a few moments however, they observed red script letters developing on both arms, as if written with blood beneath the cuticle, disclosing the names of "Mary Gillett," "Peter Knight," and "M. Weeks." The sister Hattie referred to recognised the name of her sister, "Mary Gillett." Mrs. Knight acknowledged the name and signature of her spirit-husband. The third name, "M. Weeks," was not recognised.

6. Medium said she had seen two or three times during the evening, about midway of the hall, "a spirit with light complexion and brown hair, somewhat grey, very mild blue-grey eye; and she says, 'Tell my daughter Ellen I am here.'" A lady rose and said, from the description and the name, she recognised her mother; that the mother always called her Ellen, instead of Helen, as she was of English birth and accent. The medium further reported: "Tell your father not to be so impatient to go to mother; that he will come to me soon." The lady replied: "My father is living, and is very impatient to go to mother, as you say."

7. Medium wrote a message of a general character, name imperfect. "Will the spirit please write the name better?" The name of "I. H. Lawrence" was re-written. A lady rose, on inquiry, and said, "That is my mother." In reply to the usual important questions from the medium, the lady stated she had never seen the medium before, and was not a Spiritualist. Another lady rose and said she knew the lady's mother; that the name was correct. At this point the judges stated they heard the raps upon the desk distinctly, but the buzzing interest of the audience prevented a general hearing.

8. A communication, signed "Judge Edmonds," was addressed to "Mother Taylor," and read, "I am delighted to meet you, and tell you again that all I heard, all I believed, and all I knew of Spiritualism before I left the body has been proven true since. I wonder if you remember." Here followed a distinct reference to some friendly transaction between Father Taylor and Dr. Newton. Mrs. Taylor said she understood the allusion perfectly well, and that a medium behind her had just seen her husband with the Judge before the writing was announced.

9. A message, signed "Ann V. Smith." The medium picked out a ballot and handed it to one of the committee for inspection; the same name was revealed. On inquiry, nobody acknowledged the writing, and no one had left the hall.

10. Message, signed "George Collins." Acknowledged by a gentleman as his father's name.

11. Another communication, signed "I. Stone." A gentleman in the rear recognised his father's name. No ballot.

12. Medium wrote a message, signed "Sarah," then said she saw a large letter B. A gentleman said it was probably "Sarah Brown," his brother's wife, for whom he called.

13. Medium said a spirit had spoken to her several times, saying, "Oh, mother, mother, do not worry and fret so much! If you follow your highest impressions you will come out right." Gave her name as "Anna Bell," or "Annabel." No response.

In reply to questions from the audience, the medium stated that her writing was done by the direct influence of the individual spirit communicating, not by her control, and was entirely mechanical; that she is not unconscious (her eyes are closed for better abstraction), and could carry on conversation; talking is no detriment; she also writes *fac similes*. The several tests above stated were rendered so fairly that each was followed with more or less demonstration, the injunction of silence notwithstanding. A large number remained to shake hands with the medium before her departure for Europe on the next day. She had just arrived in the city from San Francisco, *en route*, and was wholly unacquainted with the audience. Meetings of this character are bound to excite the interest of the public.—J. F. SNIPES.

Banner of Light.

MR. E. N. SHEPHERD, of Boston, U.S.A., a zealous Spiritualist and friend of Dr. Main, has called upon us on his way to the Continent. On his return he will spend the winter in London, and we shall welcome his hearty co-operation in the cause.

B. FRYAR thinks the effect of talismans is "self-induced by the willability of the wearer being stimulated to much more than its ordinary extent by the unlimited exercise of faith that he has in the foreign superinducing aid to do for him what he in reality does for himself, though of course unconsciously and involuntarily."

"M."—The report that the association to which you refer "was formed in the year 1873, at a National Conference of Spiritualists held in Liverpool, at which all the great societies of Spiritualists, and the Spiritualists of the chief towns in the United Kingdom, were represented," is not a true statement. The conference was neither "national" nor "representative." The attendance was meagre, and the "Spiritualists of the chief towns" were conspicuous for their absence. There are no "great societies of Spiritualists" now, and there were even smaller developments in that direction then. We were present as reporting representative, not legislative—to report progress, not to make laws for others—for two of the greatest societies in the chief towns, and we were never asked for our credentials, nor had an opportunity offered for making a representative statement. In all other respects the conference was equally irregular and impotent. The sentence is, as it stands, a fiction, and its results a failure, except as a high salutin advertisement for a London newspaper.

DOUGHTY HALL.

A large audience assembled at Doughty Hall on Sunday evening last, to some extent attracted, no doubt, by the last appearance in public of Dr. Main.

Mr. Linton gave the first address. His remarks bore chiefly on national and individual development as related to Modern Spiritualism. He took a review of the leading historical facts of the last three or four centuries, pointing out the stage of development attained after each great struggle, such as the Reformation and its political and ecclesiastical consequences, the seventeenth century contest for human liberty, the international wars of the eighteenth century, culminating in the supremacy of the Teutonic race. He specified in particular the great events of Anglo-American history, the emigration of the Pilgrim Fathers, and subsequent colonisation of America, and the establishment of its free institutions, politically reaching a climax in American Independence. He showed how intertwined were the histories of England and America; and how all the great principles successively established therein were but the preparatory or developmental stages essential to the two nations that were to take the foremost rank in regard to Modern Spiritualism. Carried forward thus by Divine Providence to an epoch of intellectual ascendancy, the necessity for another dispensation, another revelation, arose, and it came in the new light of Spiritualism, which is calculated to effect a greater revolution than any that has heretofore swayed the destinies of the human race, inasmuch as it brings nations and men face to face with the omnipotent principles of the higher life. Heaven had been brought down to earth, that earth might be raised to heaven. The higher stages of progress, however, could only be reached by the development of the individual man in all that ennoble the human soul. Great and good nations must have great and good men. That was a point to which serious thought should be directed—the culture of the soul up to that susceptible condition in which it may become the recipient of the purest influx from the spirit-world.

There was among Spiritualists a hankering after mediumistic power. To be a sensational medium seemed to some minds to be the climax of Spiritualism. Yet mediumistic powers might be, and often are, allied to minds in which the rays of heaven's purer light and love are not permitted to enter. To be a pure-minded, lofty-souled medium was to be a martyr to all of self within and to all that is crucifying without. Mediumship may have its glorious work, but upon it is the shadow of the cross. To every soul, however, is given the mediumistic power of angelic communion. Development in spiritual graces is open to all. These first attained, spiritual gifts will follow. In such individual development lies the hope of nations. For then in the calm precincts of the spirit, at the fireside, in the village, in the town, in the city, in the nation, angels will dwell with men, and the world will be in harmony with the celestial spheres.

Dr. Hallock followed with observations on the orderly development of humanity up to the present time for great spiritual ends, and in which we cannot fail to see the Divine intelligence that has superintended the development of the nationalities. Different historical phases have been passed through. The first dispensation was that of authority, or the negative view, the "Thou shalt not;" then that of the affirmative, "Do unto thy neighbour;" then that of mutuality, the reasoning together, mutual help; that of Jesus, the "Behold, I stand at the door and knock;" if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." That figure incarnates the spirit of democracy, of oneness, of the absence of superiority. Let the doors be opened to the spirit-world, and let us build each other up to the stature of men and women in Christ Jesus. We must not wait all our work to be done for us. Too many expect the spirit-world to do all the work of fitting them for the higher life. The result is, they lose their hold of that upper life. Spiritual development comes not by miracle, it comes only by law.

Dr. Hallock then pursued the train of thought adopted by him on the previous Sunday, viz., that for the "first time science, and philosophy, and religion were in accord." The most terrible persecutions that man has ever endured have arisen from the want of this accord. To it may be traced many of the wars that stain human history, and herein we see how such wars will cease to be, leaving only wars of ambition to be prevented. These latter wars had an enemy, for Mars is confronted with Mammon. Commerce is injured by war, and thus Mammon becomes an ally in extinguishing the spirit of war. Such are the principles that are at work in society at the present time, which, co-operating with the modern union of fact, philosophy, and religion, will bring about the time when the lion and the lamb shall lie down together, and men shall "beat their swords into ploughshares, and their spears into pruning-hooks." With the combination of science, philosophy, and religion, a new altar is raised for human worship, from which will ever rise the incense of love and wisdom, and which altar will stand firm while creeds totter and fail, and which will grow brighter as the ages roll on.

Dr. Main, who was suffering from hoarseness, was unfortunately unable to speak at any length. His remarks were chiefly directed to the practical issues of Spiritualism. The opening of the eyes to the great fact of immortality was, he observed, though a distinguishing feature of Modern Spiritualism, not the whole aim and end thereof. The issues of it were in the human soul. Its work now had the same end in view as the Spiritualism taught by Jesus eighteen hundred years ago, the true salvation of man. Man can walk and talk with God as Jesus did. Spirit-influences were not things of ages gone by, as some thought, but belong to the present. To maintain them in their vigour, and to retain their beneficial power, the devotion of the life was the one fundamental necessity. There may be preachings many, and literature much, but unless among Spiritualists these have a solid foundation in a pure, truthful, loving, holy life, they will vanish. Men must be the "Temples of the living God." When this becomes general, it will be as impossible for the truth to die out as that God himself should cease to be; for He himself will be diffused amidst and operating upon humanity from moment to moment through all the coming ages, and there will be developed among us those powers of which we now see only the beginnings. It is the nature of Divine power to unfold itself, but it can only be unfolded in the living soul of man. The name, and words, and works of Jesus have come down through the ages, because "in him was life," and so through the ages to come will there be the unfolding of the Divine purposes, in us all there is "the life."

LIVERPOOL SPIRITUAL CHURCH.

Probably on no previous occasion in the history of the Psychological Inquirer—as Spiritualists of this town mostly denominate themselves—have the principles and practices of Modern Spiritualism been more signally illustrated than on Sunday last. In the afternoon Mr. Casson, the temporary and excellent vice-president, conducted the preliminary service, with readings from the old Jewish and Christian records, and then called upon Mr. James Coates for the usual religio-philosophical address, which the latter trance-medium proceeded very nicely to deliver for some time, but ultimately sat down without finishing his discourse on "Ideas of the Future," owing to utter physical exhaustion from his recent mesmeristic experiments in Blackburn and elsewhere. After which, or rather instantly thereupon, Miss Dixon was very powerfully entranced; first by a mild, benignant, placid spirit, who spoke through her mediumship with extreme religious fervour, exhorting all true Spiritualists to avoid orthodox dogmatic theology and worldly secular polemics. "Renouncing at once and for ever every appearance of evil, and devoting yourselves to the spiritual welfare of your fellow-beings," the angelic control observed, "you will shortly arrive at the kingdom of heaven within you, and seek to emulate the blessed life of the meek and lowly Nazarene, deepened evermore by the influx of high and holy aspirations from the spirit-world, leading onwards and upwards all those followers after righteousness whose prayer is work, that purifies the heart and soul."

The second control seemed to be a "fighting spirit," inasmuch as the contortions, squaring, boxing attitude, and other indications of physical force, were almost frightful to behold, and the utterances were a compound of theology and vulgar similitudes, not unworthy of a recent "sermon" in the metropolis by James Thompson, alias "Bendigo," ex-champion of English pugilists. Verily, Spiritualism is a very singular admixture of religion, politics, sciences, and morality, if mediums are so entirely amenable to the control of various spirits as to become the passive recipients of each passing illumination from the world invisible, high, low, or indifferent, as may be the moral teachings accordingly. Of course, spirits are not always angels, and listeners must exercise common sense—aye, their reason and judgment.

Dr. William Hitchman followed, in obedience to a pathetic appeal from the earnest and devoted chairman, and extemporaneously delivered a brief homily upon "The Press, in its relations to Spiritualism."

The last-named speaker, together with his friend, Mr. John Priest, occupied the platform again in the evening, taking for his subject, "Not the Letter, but the Spirit," wherein he reviewed, scientifically and philosophically, some most horrible and revolting discourses, by the Chicago revivalist of dire superstition, or "Blood," "Hell-Fire," "Eternal Damnation," &c., pointing out, from recent medical experience, the awful and deplorable effects he had witnessed in the North of England from the debasing influence of such hideous dogmatic creeds, especially upon poor, weak, and ignorant minds; their "religion" in no wise elevating soul or spirit, being neither ennobling to the intellect nor purifying to the affections of a loving heart. Religious ideas, if such they could be called, notwithstanding the prodigious waste of money, went no further than depressing and limited notions of salvation, by blood alone, from the fires of an eternal hell, prepared for all unbelievers in the doctrines of Moodyism, by a jealous, angry, revengeful God, who had all the narrow-minded tyranny and despotic cruelty of earth-born monsters, who would rule mankind if they could, he said, with the iron weapons of kingcraft and priestcraft. The only key to Moody's heaven is an instrument of blood, its sole interior prostrate slaves and everlasting Sankeyism.

As a contrast for the edification of each truthseeker in spiritual science, it is only necessary to give the closing words of the Doctor's address, which amply demonstrate that Spiritualism is the religion of science and the science of religion. "O Spiritualists! wear not the garb of dire superstition, even though it be dyed in the costliest purple; hug not the chains of Moodyism, were they to choke fetters of gold; believe only in that veracity which is the heart of all things; matter is spirit, and spirit is matter—philosophically or transcendently—rest in the validity of reason, science, conscience, and experience. There is nothing in God or nature to make us afraid of life or death, so long as we abide in truth and virtue, ever remembering that

"No votarist of our faith,
Till he has dropp'd his tears into the stream,
Tastes of its sweetness."

The attendance was crowded, and much gratification was felt and expressed, in approval of the Doctor's "hymn," which was beautifully sung.

A NORMAL CLAIRVOYANT IN NORTHUMBERLAND.

The other day, at a colliery in Northumberland, I received a message from my sister in the spirit-world to visit a gentleman at Ashington Colliery, named Joseph Skipsy, when she would go with me, and he would describe her and some more spirit-friends. I did so at a convenient opportunity. I found Mr. Skipsy at home in bed. His wife showed me into the parlour. After sitting five minutes, he came down, and, sitting opposite me, in the space of two minutes he exclaimed "Sir, a young lady has followed you into the room!" He then proceeded in a very elegant style to analyse the salient characteristics of her features, dress, colour of hair and eyes, and a multitude of other points, which seemed marvellous in this age of marvels. From her he proceeded in the same way with at least six other spirit-friends, the descriptions being so perfect that their identity was unmistakable. I then named to him my errand, and I need not say he was pleased very much, as the tests to each were extraordinary.

Mr. Skipsy has seen spirits all his life, and on mentioning the subject to his friends, they invariably told him it was imagination, until his attention was called to the spiritual phenomena. I would strongly advise friends to ask their guides to visit him, first informing Mr. Skipsy of the appointment, and I am sure he will remit them a faithful and artistic sketch of their appearance.

W. W. ROBINSON.

Investigator speaks in very high terms of the trance address of Mr. Lawrence at Mrs. Bullock's Hall, 19, Church Street, Islington. We are glad to hear of the development of new speakers.

INSPIRATIONAL SPEAKING AT CHESTER-LE-STREET.

Dear Sir,—On Monday last two orations were delivered to the friends of Spiritualism composing the various circles in the neighbourhood by the control of Mr. Thomas Brown. The object in convening the meeting was to inaugurate a series of Sunday services for the mutual benefit of Spiritualists and the public generally, in order that the movement may become more centralised, and be productive of a harmonious feeling amongst the friends. The address was based on the words, "In the world ye shall have tribulation," with a special reference to the persecution which has been launched against the Spiritualists by the orthodox fanatics in the neighbourhood, who, incapable of thinking for themselves, must needs obtain the services of a neighbouring minister to do their thinking for them.

I append a few thoughts which were uttered by the control anent the subject:—

The influence and teachings of Jesus would survive all the philosophy of this priest-ridden and materialistic age.

The outpouring of the spirit which characterised the present time, had its advent in the pentecostal shower at Jerusalem, but the Church, with its unbelief and human institution, had refused the gifts which were bestowed upon the apostolic age, and now Spiritualism would find its way into the churches by a different process.

The Churches had and would try to uproot spirit-intercourse and teaching, but they might as easily try to count the drops of water in the Atlantic, or pluck the sun from the firmament, as impede the work of God. Have not the wise of the age spent their strength in crushing it? But experience has proved that such is useless.

Let ministers and teachers be careful how they kick against the pricks. Had it not come from God, it would have fallen long enough ago.

The devil, of whom so much is said, could not have accomplished the mighty work which Spiritualism is and has accomplished.

Let every Spiritualist live a holy life, and fling the lie back into their faces, and, like martyr Ridley of old, they will "light a candle in this country which cannot easily be put out." Do not court persecution, but if it come, meet it as Stephen met his enemies.

The reason why the churches will not receive Spiritualism is the very reason why the Jews would not receive Christ. Instead of the tipping of tables and the speaking through poor mediums, had it driven up to the chapel doors in "broadcloth," white choakers, and fine carriages, it would have been popular at once; its "respectability" would have stamped its origin as heavenly.

The subject in the evening was "Man, Physically, Mentally, and Spiritually; The Destiny of his Future State."

This address was pronounced to be one of the finest that has been given through Mr. Brown. The former portion was given by the spirit named "Brettime," while the latter was uttered by another control, who purports to have been an educated Spaniard. As I have already intruded much on your space, I will not trespass further, but may state that the whole subject was so closely reasoned, and the word-pictures of the future home were so beautifully painted, that some of the hearers were impressed to cry out, "Hold, we have had more than we can bear." Some of the old Methodists present ever and anon gave vent to their emotions in a hallelujah chorus, and from what the medium said afterwards, the influences were so celestial as to be almost unbearable.

May the ministers and clergy of every churchal creed soon step into and live in the midst of such hallowed influence, is the prayer of yours, in truth,

WILLIAM H. ROBINSON.

Chester-le-Street.

MR. MAHONY IN THE POTTERIES.

On Sunday and Monday last we had the pleasure of listening to two addresses upon Spiritualism by Mr. Mahony, in the Secularist Meeting-room, Longton. Mr. J. Wilson, secretary of the local secular society, made a most efficient chairman on Sunday evening, Mr. P. Pritchard having the post of honour on Monday night.

Myself and friends were most agreeably surprised by the capabilities of the lecturer. Making so little pretension, we thought we had but little to expect; but certainly he is well qualified to defend the subject upon which he so ably discoursed, opposition appearing to bring out in greater relief the qualities he undoubtedly possesses. Our secularist friends put forth a number of objections, but, as might be expected from those who know little or nothing of the subject, were trivial in the extreme, objections that have been answered times without number in the pages of the MEDIUM. As we were surprised to find our comparatively unknown advocate so capable, so were we surprised to find his opponents so incapable. There was positively nothing advanced by the secularists worthy of the time lost in its enunciation, except a few remarks by Mr. J. Wilson at the close of the Monday evening's address. As are the leaders of this sect deteriorating, so are the followers.

But however deficient our opponents were logically, the attention and courteousness paid by them to the lecturer and his subject was unexceptionable. A most favourable comparison may be drawn between them and the London secularists in the late debate of Bradlaugh and Grant.

It will afford us much pleasure to listen again to Mr. Mahony on Monday evening at Hanley, on which occasion I have no doubt that gentleman will see how much he has been appreciated at Longton by the attendance at Hanley. A better pioneer could scarcely be found.

T. OUSMAN.

KEIGHLEY.—On Sunday, October 3, Miss Hannah Longbottom, of Ovenden, near Halifax, will occupy the platform of the Lyceum, at the afternoon and evening services, at 2 and 5.30 p.m. Collections will be made at the close of each service in aid of the Lyceum funds. Mr. Joseph Tillotson, secretary of the Keighley Lyceum, 51, Worth Terrace, Keighley, writes us stating that they have among them three good and useful mediums for public speaking, who are willing to assist the various societies in their Sunday services, their expenses being guaranteed. He makes a suggestion that the names and addresses of the secretaries of the various societies throughout the kingdom should be sent, for registration in the MEDIUM, in order to facilitate correspondence, and to obviate the inconvenience experienced in visiting the different places where services are held.

PHYSICAL MANIFESTATIONS AT DARLINGTON.

We had a seance on Thursday night, the 16th instant, at Mr. Scott's house. We are sitting at present for materialisations. We commenced at half-past seven, sitting in the dark, and we were told to sing a hymn. The medium entered the cabinet. We had not sat long when the bell was rung over our heads and knocked on the floor, and it beat time to the singing. The tubes were floated up to the ceiling, and they touched some of the sitters on the face, head, and hands. The concertina was played outside the cabinet, and let me remark that the medium cannot play the concertina. But to crown all, we had two large Keswick apples brought from Blakeley Hill, five miles west of Darlington. They weighed nine ounces the two. The apples were placed in two of the sitters' hands. We had all hold of hands. We spent a most pleasant evening. The name of our medium is Leonard Metcalfe. He has only sat four months, and is already a very powerful medium. He was deeply entranced all the time in the cabinet. R. WARDELL.
8, Farrer Street, Hoptown, Sept. 19.

MAX thinks cremation a more agreeable form of decomposition to a person in a trance and supposed to be dead than burying, as the instantaneous severance of the spirit by burning would be preferable to having to roll about in a coffin till suffocated, in the event of the supposed corpse coming to life after interment. He also asks why 200 persons might not form a seance in a hall glazed with violet glass or lighted with lamps with violet globes, and thus develop extraordinary power for materialisations. He proposes that the company sit in the form of the letter U much elongated, the chief medium at the upper end, and the sitters two rows deep round a hall capable of seating fifty persons in a longitudinal row. Mrs. Holmes, while in this country, was carried over several rows of sitters at a seance very numerous attended.

LEEDS.—Mr. Stout sends us a report of the two meetings on "Spiritualism" addressed by Mr. Reddalls. The opinion of the writer is pretty much what has already been expressed in these columns. Mr. Reddalls declined repeatedly to sit in a circle with the Spiritualists and produce phenomena as Mr. Sadler did. A few tricks were performed in the evening, but a gentleman who had been in the cabinet with the Davenportes described what took place as "tomfoolery" compared with what occurred with those famous mediums. We forbear any severity towards this poor fellow, who meets with such hard knocks wherever he goes. His folly exposes his pretensions sufficiently, and he is the means of inciting a good many thinking persons to commence the investigation of the subject, as the letters we receive show. Our correspondent concludes—"Although only newly investigating Spiritualism, I must honestly confess that he failed to convince me that I was too credulous."

THE *People's Advocate* has a very foggy notion of what constitutes an institution. The Spiritual Institution is not one because it has neither committee nor officers, and Mr. Burns is its sole proprietor. It has "officers," very active ones, who are engaged continually in promoting Spiritualism and supplying inquirers with information. It has a committee of spirits; hence it is a "Spiritual" Institution, and this "committee" have made their work a world-wide success. It is, moreover, the home of all human committees who have of late years arranged plans in connection with the movement. Proprietorship, individual or collective, has not the slightest bearing upon "institution," the import of which is quite distinct. Has the *People's Advocate* the slightest notion of the etymology of the word "institution" we wonder? A certain newspaper man, who takes great pains to impress people with the fact that he is "educated," is in the same cloud as the *People's Advocate* as to what constitutes an institution. The toadyish tone of the *People's Advocate* is not in accordance with its assumed principles.

TARLINGTON HALL, CHURCH STREET, EDGWARE ROAD.—On Wednesday, the 15th inst., Mr. Cartwright lectured in the above hall on "Pulpit Painting" and "Strictures on Mr. A. Colman and the diamond ring." The lecturer began by referring to the sermon of Talmage made famous by the able Reply of Mr. Burns. He warmly defended the character of the medium of Endor against the attacks of the American preacher, and with that bitter sarcasm of which Mr. Cartwright is so able a master, he made the painting of Talmage appear an unskilful gaub. On the diamond ring, Mr. Cartwright spoke very decidedly on the character of a spirit telling his audience that he was then going to a higher sphere, and in the next breath advising them to do an act (to buy the ring, knowing that the owner did not know its value) only worthy of a part of London adjoining Houndsditch. Mr. Linton warmly defended the character of T. Ronalds while in earth-life as being a man incapable of doing a mean action, and requested the audience to suspend their judgment until further information was given in regard to the matter.—SUB-COMMUNICATOR.

SPIRITUALISM AND SCIENCE.—It has often been said if the "men of science" would only take up the matter of Spiritualism, the cause would make greater strides than it does at present. This is equivalent to saying that the great Sender of things needful for men has made a mistake, and that He should have sent Spiritualism specially to the "men of science" in the first place. It reminds one of the foolish Ferdinand of Spain, who said that if the world were to be created again he could suggest many valuable improvements. The "men of science" have had the subject pointed out to them, and what have their leaders done in the matter? Pooh-poohed it, and requested that "the unmannerly coorse" should not be brought "twixt the wind and their nobility!" Huxley said, "Even if it were true, it has no interest for me." And only the other week, at the meeting of the British Association at Bristol, Tyndall could not refrain from having a fling at it, for, in introducing Sir John Hawkshaw, the engineer, as president, he (Tyndall) said that their president would lead them into no "airy vortex" about mind and matter. When the reformer Jesus was sent, he was not of, neither did he go to, the "men of science." Spiritualism was not sent for science, but for humanity, and, like water, must first spread along the ground. Spiritualists should be on their guard lest it become mere dilettantism with them, as already we hear remarks about the "higher spirits" and "angelic" mediums that savour of toadyism, and we have enough of that in daily life without importing it into Spiritualism.—Eas.

THE "ECHO" OF IGNORANCE.

In the *Echo* of a few days ago an article appeared on Spiritualism which does little else than inform the reader that the writer of it is utterly ignorant of modern psychological phenomena. He is so untutored even in recent accessories to periodical literature that he mistakes the "surface" from which the sketch of "Minnie" was printed to be a "wood engraving," whereas it is a pen-and-ink drawing, reproduced as a printing-plate through the aid of photography. The cool impudence of the writer's position, in respect to the testimony of Mr. Barkas, is almost too much to be credited—a far bigger wonder to swallow than the phenomenon of materialisation. Mr. T. P. Barkas is a man known for his intellect and integrity to thousands of the best-informed minds in the north of England and elsewhere. Mr. Barkas is also ready to refer the captious inquirer to the honourable and intelligent ladies and gentlemen who witnessed the phenomenon at the same seance. This anonymous pretender, who retails his abuse at so much per line, in effect calls Mr. Barkas and his friends, in addition to the thousands who know that the phenomenon of materialisation is true, fools or liars. In publishing the account of that seance, we gave the name and address of the writer, who is ready to defend his statements, and we hereby call on the editor and proprietors of the *Echo* to do the same with their writer, and cause him to tender sufficient apology for his falsehood to fact and abuse of individuals, or take the alternative, and stand convicted before the literary world, in the position—certainly not of gentlemen.

Mr. Editor.—Dear Sir,—A cheap daily print has done us the honour of a leading article, heading it "Modern Credulity," but it speaks respectfully of the monks of old, saying they were certainly the preservers of classical, historical, and not a little of religious records.

Would the writer of the article be surprised to hear that those very monks were Spiritualists in the true sense of the word, that numbers of them were mediums, and the stones of memorial, in hundreds of cases, tell that fact in a language that cannot be mistaken? There is one in the museum of Salisbury brought from the old cathedral of Sarum, which is an exact representation of Andrew Jackson Davis's Philosophy of Death. This is the work of Benedictines, who are remarkable for their spiritual knowledge and spiritual manifestations, even up to this day.—I am, sir, yours most respectfully,
September 17, 1875. Z.

THE TRUE GOD.

Extracts from an Inspirational Poem by S. H. Quarmby, Oldham.

But art Thou, grand and Uncreated Soul,
Art Thou unchangeable and ever near?
Does Thy vast mercy stretch from pole to pole,
Banishing all darkness, pain, and fear?
Or is it but a brief and pleasant dream,
That paints things fair and other than they seem?
Or is it but the poet's high-flown theme,
That pours its mind-created melody, a stream
Of thought all full of gloomy light;
Yet born of naught—creation of the night?

The true and heaven-born soul finds light and life
In every scene, portrayed on Nature's page;
Serene it calmly marks the surging strife
Of ignorant minds, that constant warfare wage
With light and knowledge—an advancing host
That in the end most amply vindicate
The truth of God and revelation lost;
Which found, will raise man to his high estate;
Thus will mankind, in progress' golden age,
Learn more of God from Nature's open page,
That leads men on with surest step, though slow,
To all that God would have His children know.

ODDS AND ENDS.

Shall the thing formed say to him that formed it, "Why hast thou made me thus?"—Rom. ix. 20-21.

This is a famous text in the mouths of those who would stop all inquiry into the spiritual nature of man, and keep the human mind in leading-strings, in the fear of God, rather than allow it to expand naturally, under the influence of ever-increasing light, into realising that "love which casteth out fear." It is, too, a stumbling-block to many whose spirits are struggling towards the light and who still dwell on texts instead of texts and context. As a mere isolated text it is opposed to all advance in science and knowledge, for such advance can only be obtained by questioning nature, by trying to ascertain the why and the wherefore not only we ourselves, but all things around us, have been made thus, for it is only in this way that we can attain true knowledge, viz., that of God's laws, spiritual, moral, and physical. In most cases the context will serve to correct the narrow view the text alone would seem to sanction. Such, however, is not the case here; the whole chapter is in keeping with it, and shows that 2,000 years ago, just as now, inspiration came to a medium from various sources, and from each source coloured by the condition and surroundings, for the time being, of the medium. St. Paul's Epistles are held by the "unco' guid" to be very deep, and their meaning hard to find out. This is quite true, so far as the meaning goes, with regard to the doctrinal parts, and the proof is that the endlessly-varying modern theological systems are chiefly founded on these very parts. Very likely St. Paul understood them no better than his differing interpreters, and for a very evident reason. Far different is it with such highly spiritual parts as those in which he speaks of true charity and such-like topics. Here he who runs may read.
H. M.
Bath, 1875.

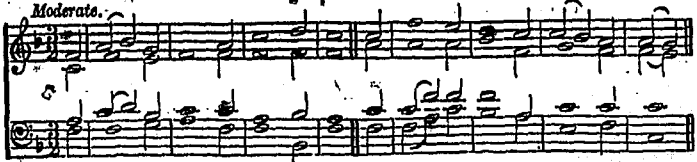
HYMNS FOR SUNDAY'S MEETINGS.

HYMN No. 48 in the "SPIRITUAL LYRE."

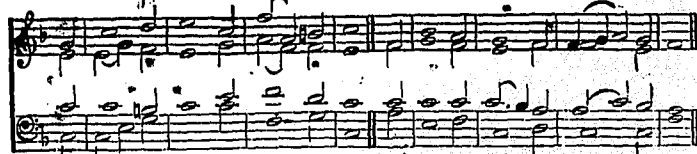
ROOKINGHAM.
Moderate.

L. M.

DR. MILLER, 1787.



O Thou, to whom in an-cient time, The lyre of He-brew bards was strung.



Whom kings a-dored in songs sub-lime, And prophets prais'd with glowing tongue.

2 Not now on Zion's height alone 3 From every place beyond the skies,
Thy favoured worshipper may The grateful song, the fervent
dwell; prayer—
Nor where, at sultry noon, thy Son The incense of the heart—may rise
Sat weary by the patriarch's well. To heaven and find acceptance
there.

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

HYMN No. 80 in the "SPIRITUAL LYRE."

AUSTRIA.

8.7. (dble).

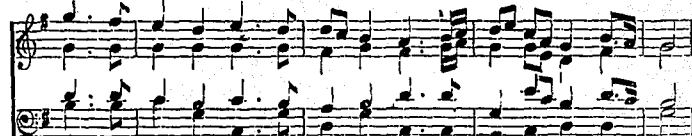
HAYDN.



Peace be thine, the an-gels greet thee. Kin-dred spi-rit! wel-come here.
In their bliss-ful calm they meet thee—Shed a-broad their lov-ing sphere.



En-ter then the sa-cred por-tals, Here thy heart's pure hom-age pay;



For the beau-ti-ful Im-mor-tals Wor-ship in our midst to-day.

2 With us all the meek-voiced angels,
Reverent and adoring stand;
While we hear divine evangels
From the Soul's great Father-land.
Oh! though Sorrow's chain hath bound us,
All our grief shall pass away;
For the Father's hand hath crowned us
In his glorious courts to-day.

HYMN No. 84 in the "SPIRITUAL LYRE."

CHESTER.

8 7 8 7.

From "MODERN HARP," by permission.



Part in peace! is day be-fore us? Praise his name for life and light;



Are the sha-dows length'ning o'er us? Bless his care who guards the night.

Part in peace! with deep thanksgiving, 3 Part in peace! Such are the praises
Rendering as we homeward tread, God, our Maker, loveth best;
Gracious service to the living, Such the worship that upraises
Tranquil mem'ry to the dead. Human hearts to heavenly rest.

SOWERBY BRIDGE.—Mr. A. D. Wilson, Halifax, seems to have met with a sorry antagonist in a Mr. J. Houston, a "Protestant lecturer" of Liverpool, with whom he had a night's debate on Spiritualism on a recent evening at the Town Hall, Sowerby Bridge. The newspaper gives a long report, in which the arguments in favour of Spiritualism are met with the filthy abuse so copiously poured forth by the "meek and lowly" little ones of the Christian flock.

A RARE WORK.—A copy of Farmer, "On the Demoniacs of the New Testament," is on sale at the Spiritual Institution. Price 7s. 6d. post-free.

EARTH-LIFE.

Tell me, Sage, why are we here,
Groping and stumbling in fear?
Why do we shed the tear?
What do we seek on earth, yet yearn to rise
Godward with tear-dimmed eyes?

"Gathering flow'rs on the earth,
Preparing for feast and mirth;
The moving before the birth
Into celestial life; hard is the way
Into eternal day.

"Gathering pansies for thought,—
Wisdom of mem'ry is wrought;
Love is with wisdom bought.
Love is the crystal, child, in which we see
A glimpse of Deity.

"Gathering shells on the shore,—
Heed not thy pains, but thy store;
Gather then, more and more;
They will be jewels thy forehead to deck,
Or weights about thy neck.

"Gather them glistening and white,
Bright with the dewdrops of night,
To shed thee a cheery light
When thy Sabbath shall come in the morning,
And thou thine hymns shalt sing.

"On hillock and in the dell,—
Yea, all that on earth do dwell,—
The crown to the pedlar's bell,
In laughter and weeping,—gathering gems
For spirit diadems."

Everton, Aug., 1875.

J. REGINALD OWEN.

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MONDAY, SEPT. 25, Mr. Herne's Seance, at 8. Admission 2s. 6d.

WEDNESDAY, SEPT. 27, Mr. Herne, at 8. Admission, 2s. 6d.

THURSDAY, SEPT. 28, Mr. Herne, at 8. Admission 2s. 6d.

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

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SATURDAY, SEPT. 23, Notting Hill, at 11, Blechynden Mews, at 7.30. 3d.

Mr. Williams. See advt.

SUNDAY, SEPT. 24, Dr. Sexton, Cavendish Rooms, at 11 and 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.4.

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

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MONDAY, SEPT. 25, 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. 26, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road at 7. Admission, 2s. 6d.

Miss Baker's Developing Circle, at 87, Inville Road, Waltham, S.E., at 8. Admission 1s.

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WEDNESDAY, SEPT. 27, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development Members only.

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FRIDAY, OCT. 1, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3. Admission, 2s. 6d.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 24, 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.

SOVERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

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

BOWLING, in Bartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

BIRMINGHAM, Mr. Perks's, 312, Bridge Street West, Well Street Hockley, 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 2 and 6 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 Lallington Assembly Rooms, at 8 and 7 p.m. Trance-mediums from all parts of England, &c.

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NEW SHILDON, Mr. John Mensforth, 38, Hildyard Terrace, at 6.30.

TUESDAY, SEPT. 26, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

NEW SHILDON, at Mr. John Sowerby's, 58, Strand Street, at 7 p.m.

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

BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.

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

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

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