

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

SPIRITUALISM.

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THE PHILOSOPHY OF MATERIALISATION.

The phenomena of materialisation must now be regarded as established facts of Modern Spiritualism. The time has possibly arrived when some sort of philosophy may be constructed on these facts. Difficulties, no doubt, surround a subject that does not precisely fall within the realm of strictly inductive science, for the obscurity is not yet removed from the meeting-point of the material and the spiritual. The controlling power of a disembodied spirit over matter, and the true composition of the matter so operated upon are, as matters of physical science, still *in nubibus*. The facts are before us, and no longer in question. * What is the explanation of them?

Every attempt to solve the mysterious operations we welcome with satisfaction. It is therefore with no small degree of pleasure we place before our readers the views of Mrs. Emma Hardinge-Britten, whose opinions will command a well-deserved respect in this country.

In an article on

"THE MATERIALISATION OR TEMPORARY RE-INCARNATION OF A SPIRIT IN A MATERIAL BODY,"

written expressly for the *Banner of Light*, from which we make extracts, Mrs. Emma Hardinge-Britten lays down the following propositions, each of which is of a nature to stimulate deep reflection:—

We start with the propositions, first, that in the realm of spiritual existence a sufficient understanding of vitopathic chemistry exists to enable spirits to condense around their own bodies all the elements which compose the material or human body; secondly, that they can so act on fabrics of wood, cloth, metal, stone, plants, &c., as to compose and decompose them, render them visible and invisible, and convey one substance through another at will; thirdly, that spirits have performed these feats of chemical transformation, and can do so again; fourthly, that there is no just reason for assuming that these manifestations are "low and tricky," because the mediums through whom they are exhibited may not always be educated or highly intellectual persons, nor must it be assumed that "low, tricky," or, as the phrase goes, "undeveloped spirits," are the sole authors of such phenomena, the most exalted and scientific minds in the spirit-world being the most naturally interested, as they are the most capable of operating upon physical elements through the metaphysical forces which scientific and educated spirits alone can control.

The presumptive evidence in favour of the power of spirits to manipulate matter at will is drawn from their recognised power of suspending the law of impenetrability of matter.

This facility on the part of spirits to suspend the operation of that physical law known as "impenetrability" by some other law belonging essentially to spiritual existence, should set to rest the attempts of the carping critic to gauge spiritual operations by the limitations of matter. Spirits can either compose or decompose material substances with incredible rapidity, convey one solid body through another, or cause them to become visible or invisible at pleasure. If they can do this (as irrefragable testimony proves they can), then why can they not consolidate matter around their own forms, and array themselves in the very garments, jewels, &c., they can so readily manipulate?

The power admitted, then follows an hypothesis—

The transformations which matter is constantly though silently undergoing from visible to invisible states, must be taken into consideration; for example: No one who enters a room where several human beings are assembled will pretend to say that the natural eye can discern about each one present an atmosphere of blood, bone, sinew, adipose, muscular and nerve tissue—in fact the entire variety of elements which constitute

the human structure. And yet these elements are there, though invisible to the natural eye, and there is not a human being but what is thus surrounded. Let it be remembered that one half of the processes which we call life are made up of waste; waste takes place in a great measure by evaporation, and the evaporation which is perpetually going on in the human organism, exhales into the surrounding atmosphere portions of all the physical elements which make up the structure. Shut up a single individual in one room from the cradle to the grave, and in that place will be exhaled into invisible air more than one half of all the solid, fluid, and gaseous matter which has constituted the visible organism during life. Thus, then, it will be seen that the physical emanations of every human being are held in solution in the air they breathe, hence storehouses of blood, bone, nerve, muscle, and organic pabulum generally, exist on all sides of us, and only require the action of a skilful chemist to collect from the air and recombine into veritable visible substances.

Is Mrs. E. H. Britten quite correct in her facts here? Is the atmosphere a storehouse of worn-out blood, bones, nerves, and muscle *per se*? Are not these chemically decomposed within the body itself, the products of which are eliminated from the system in the form of chemical compounds? If this latter view be a correct one, it is clear that materialisation must be something more complicated than the picking out of the air the particles of actual bone, nerve, muscle, &c., wherewith to construct the re-incarnate form. Spirits do not appear so to account for the forms they assume.

Spirits claim that the substance of their own organisms, no less than the spiritual body of man, is the highest known sublimation of that universal element called electricity, the attribute or exhibition of which is force; that this element is the life of the universe as well as that of man; also that beside this spiritual body there is in man an interior and distinct element called spirit, the attribute of which is intelligence; that in the change of breaking up the mortal body called death, the spiritual body accompanies the spirit, clothes it, and the union of the two elements forms soul.

They further add, that as the spiritual body is refined electricity or force, so all that electricity can be made to do by skilful, earthly chemists, can also be effected by their own spiritual bodies. For instance, by passing sparks of electricity through certain gases, they can be condensed into water; by acting with electricity upon water, it can be solidified into crystal; crystals also can be disintegrated back into gaseous matter again. Thus, then, it will be seen that electricity is the great motor by which all the transformations of matter are effected from invisible gases into visible solids, and from ponderable solids into imponderable gases. If mortals with their imperfect instruments and rudimentary knowledge can effect these marvellous transformations in matter through electrical action, is it not rational to expect that spirits in an advanced condition of life and knowledge, and with the most perfect of all electrical apparatus at command—their own spiritual bodies—shall be able to effect still more remarkable transformations, even to the consolidation of the emanations given off by mortals, and the temporary crystallisation of these organic particles around their own forms? If electricity can be made to produce sounds, and used as a motor by earthly chemists, why not by spiritual ones as well? Earthly chemists pass into the spirit-world, where, with extended spheres of knowledge and far more available apparatus, they may be expected to continue and improve upon the rudimentary branches of knowledge they acquired on earth.

In regard to the specialities which constitute some human beings better mediums for the phenomena of spiritual communion than others, it is said the magnetism, or vital electricity, of each individual differs in correspondence with the varieties of their mental, moral, and physical states. Where this vital electricity inheres most strongly to the organs which govern the physique, rather than the morale or intellect, where

It is abundant, negative in direction, and readily given off, the individual so constituted forms a good physical-force medium. Find a spirit endowed with the same characteristics, but whose quality of magnetism is positive rather than negative, and the two can assimilate and act together on the principle of a galvanic battery. If these mutually-adapted persons happen to be surrounded by others, as in a spirit-circle, where the atmosphere is charged with human emanations, the battery is strengthened, the force increased, and hence the reason why spirits can often perform feats of physical power in an assemblage of well-adapted human beings which cannot be otherwise exhibited. The *modus operandi* by which good electricians can use the force evolved from their batteries may be difficult of comprehension to the uninitiated; no less, but still no more so, are the difficulties of understanding how the spirit and the mortal can so combine their electrical forces as to form a battery, and thus act upon the atmosphere that surrounds them, but the process is strictly analogous in each case, and it only requires a thorough appreciation of the fact that the spiritual body is electrical in its nature, and an apprehension of what vital electricity can do, to believe that all the phenomena of life and motion can be performed by spirits, under the direction of capable and scientific minds.

Two still more important problems, however, remain to be solved. The one is, whether the identical spirit whose presentation is shown is there in bodily or actual individuality, or whether operating spirits do not manufacture the resemblances seen around their own spiritual bodies; and the other is a question often addressed to the writer, as to whether the spirits, if they are capable of re-incarnating themselves in matter for a short time, may not eventually succeed in assuming permanent spiritual envelopes, and so resume their places on earth again as its denizens at will. To the first question we respond, on the authority of our spirit-guides, thus:—

As there are several methods whereby the apparition of a spirit may be presented to a mortal, so there is more than one mode of materialising a substantial body around a spirit-form. In the first place, the spirit who effects such a transformation of elements must be a medium spirit, that is to say, the spirit must be in direct magnetical rapport with the earthly medium. Every manifestation is made through this process, and, as a general rule, all mediums are attended by one or more spirits who perform on the invisible side of the telegraph the same part as the earthly medium does on the visible. In a word, there are medium spirits as there are mediumistic mortals, and in each case none but mediumistically endowed organisms can effect the desired rapport between the two worlds.

We are accustomed to observe that certain temperaments most commonly manifest special signs of mediumship, and especially in the department of physical force mediumship the specialties essential for this phase are marked and peculiar. As with the mortal so with the spirit; certain idiosyncracies of organism alone can become effective in producing rapport with a physical medium, and unless these are equally manifest with the spirit as with the mortal, no demonstrations of a sensuous character can ensue. And thus it is that though the beloved friends and relatives of an earnest inquirer may be in actual presence at the point of inquiry, they may yet be unable personally to assume the office of respondent, but be obliged to employ the service of a medium spirit, in order to effect a rapport with a medium mortal.

This is especially the case in the phenomenon of materialisation. Spirit-friends may be in attendance at the seances held for this purpose, and eagerly desire to gratify their earthly kindred by presenting themselves for recognition. Not more than one out of a hundred, or even a less average than this, can give off that quality of magnetism that fits them for contact with human emanations, and where this deficiency exists, the medium spirit who ordinarily controls the seances manufactures out of the atmosphere redolent of mortal aura the requisite envelope which represents the true spirit that desires to communicate. Even this cannot always be done, as all spirits cannot see each other, and it sometimes happens that the controlling spirit cannot see those who desire to be represented. Now and then the veritable spirits who appear can effect a rapport for themselves, but we are assured this is very seldom the case, hence the forms presented by materialisation are in a great majority of instances, though not all, representations given for the attending spirits of the circle, and objective realities only of those who cannot thus readily incarnate themselves.

But it may be said, "If the hand I grasp or the form I greet at the materialistic circle be not that of my veritable friend, I may as well clasp the hand of his statue or gaze upon his picture. The mere presentation of my spirit-friend's semblance is no more to me done in flesh and blood than in marble or oil." Think, reader, can you grasp the real hand or greet the real form of the spirit? Think whether the flesh and blood you feel and the garments you touch can be spiritual? Your own reason, if you will but exert it, assures you it cannot. Spirit is not matter, and whatever the actual nature of the spiritual body may be, the dense corporeal matter you come in contact with is but an envelope, an aggregation of particles gathered up from the emanations that surround the circle, and presently to be dissipated into the atmosphere from which it was collected. At best you can but touch that envelope, nothing more, and if the theory presented in this paper is correct, and the veritable form of a spirit, clothed in mortal pabulum and panoply, can be shown, the fact that it is recognisable by those who behold it testifies that the original of the shape, if not within the envelope of matter, must be present as a model, and is at least the inspiring genius of the representation. It may be the original of the manifestation, but as in telegraphing through the raps, movements, or any other mode of signalling, it is more common for spirits to manifest through medium spirits. As to the second question, to wit, whether it may not ultimately be possible for spirits to retain their materialistic forms, put them off and assume them again at will, we respond, not so long as the process of materialisation depends, as now, upon the emanations of a medium, fed and strengthened by a sympathetic circle of other human beings. So long as the force of those emanations remains, the particles of which the form is composed adhere together, and are sustained; but when medium and circle are drained to the fullest extent they can bear, and the force becomes exhausted, the form exhales away, dissolves, and has no tangible existence. Spirits are constantly experimenting by new methods of spiritual science. How to utilise and control the magnificent order of being that opens up to the mind of the philosopher of

the spheres, is a favourite subject of study amongst the most profound and exalted souls who have passed behind the veil, whilst unthinking mortals exclaim, "I cannot bear these materialisations; they are always made by low spirits and surround me with low influences." Such persons forget that the delicate viands they partake of have been prepared by low people, and the silken garments they flutter in with so much pride could never have been fashioned by the dainty *modistes* until the wool had first been spun by a poor worm.

It is to be deplored that the sittings for materialisation are so often spent in mere frivolities instead of enlightened philosophical research. Let there be less of gaping wonder and silly talk, and every materialisation seance may, for the time being, be a class or little school, in which lessons of sacred philosophy may be received from the spirit-world. "A few Spiritualists, unselfishly merging their own desires of personal gratification into the common good, and plying home the pilgrims from the farther shore with well-timed and pertinent questions, might aid in the elevation of the operating spirit, and extract volumes of instructive information." R. L.

MODELLING OF SPIRIT FORMS.

In our issue of September 10th, No. 284, a correspondent—"Fritz"—suggested the taking of plaster casts of the face, feet, or hands of materialised forms, as a permanent memento of the spirit. Our advanced transatlantic friends have taken the initiative in this direction by a process in which the spirits are their own modellers, the requisite material being provided with which they could operate. We extract the following from the *Banner of Light*:—

CASTS OF SPIRIT-FINGERS.

The following statement with the above heading was sent us for publication in the *Banner* by William Denton, the well-known lecturer and author, which is additional proof, if such were necessary, of the genuineness of the materialisation mediumship of Mrs. Mary Hardy, of this city:—

"I learned some time ago that when the finger is dipped into melted paraffin, after the material which adheres is cool, it can be detached from the finger, and in the mould thus formed plaster may be poured, and a very perfect cast of the finger obtained.

"I dropped a note to Mr. John Hardy, informing him that I had a ready way of obtaining casts, and asking for the privilege of sitting with Mrs. Hardy and trying to obtain casts of the spirit-hands so frequently seen at Mrs. Hardy's seances. Of the method of obtaining them, I said nothing.

"In accordance with Mr. Hardy's invitation I went to his residence, provided with paraffin and plaster, and we commenced to experiment as soon as arrangements could be made.

"A large table was placed in the centre of the room, which was covered with a quilt and a piano cover, so as to exclude as much light as possible. A bucket of hot water, in which the paraffin had been dissolved, was placed under the table, at one end of which sat Mrs. Hardy, and Mr. Hardy and myself on each side of her, their hands resting upon the table in plain sight, no other persons being in the room.

"In a short time we could hear a movement of the water, and by request, given by raps, Mrs. Hardy placed her hand a few inches down the side of the table, between the quilt and the piano cover, and brought up at various times moulds of from fifteen to twenty fingers from the size of a baby's to those of a giant. About half of them, the largest and those of medium size, contained the lines of the skin, the furrows and the ridges, as we see them on the hands and fingers, very distinct. The largest, which we were informed was from the thumb of 'Big Dick,' is just double the breadth of my own thumb at the base of the nail, while the smallest, with the nail perfectly defined, a plump little finger, could not apparently have been made from anyone older than a baby of about a year.

"The hand of the medium, I am quite sure, was not nearer to the paraffin, while the moulds were being obtained, than about two feet. Most of the moulds were warm, just as Mrs. Hardy drew them from the hands that were presented, and in some cases the paraffin was so soft when the finger was presented that the mould was destroyed.

"I wish to call the attention of the Elders, 'the Allen Boy,' and other mediums for physical manifestations, to this method, by which they can convince sceptics of the reality of the forms presented, and that they are distinct from those of the mediums. If the casts of hands larger than those of any human being can be obtained—and of this I am persuaded—they can be conveyed to parties at a distance, and give to them evidence that will be irresistible.

"Wellesley, Mass.

"WILLIAM DENTON."

Here follows corroborative evidence, from the pen of Mr. John Wetherbee, who was present at the seance above described:—

"I accidentally called on Mrs. Hardy while she was sitting at the table with Mr. Denton, getting paraffin moulds of finger ends from an inch to two inches long. It was a wonderfully satisfactory operation; there could be no deception. I sat at the table at the second trial, and all that Mr. Denton says is true. One thing was noticed: we could hear the dropping of the fluid into the pail when it dropped from the spirit-finger in the operation; as there was nothing under the table, we knew, but the pail of warm liquid, every hand being then on the table, which I was particular to notice, that of itself was a satisfactory manifestation. When placed by the moulds, and the subsequent casts, it amounts to a perfect and unquestionable and objective materialisation. No one will doubt our well-known professor's statement, but I endorse it with pleasure, and I expect, from what the spirits then said, by raps, as well as the logic of the thing, they will do more, and even better, of the same, and 'materialisation' will have to be admitted as one of the facts of the hour.

"Boston, Mass.

"JOHN WETHERBEE."

We have already published Mr. Hardy's account of the seance, which agrees with the above in the most perfect manner.

SEANCE WITH ANNIE EVA FAY. (From the *Banner of Light*.)

I went with a few friends to No. 26, Hanson Street, to see Miss Annie Eva Fay's manifestations. All told, we were five. I believe there was only one Spiritualist besides myself. I went there with my eyes open, for the name of Fay with me is not conducive to faith. But the affair was in the highest degree satisfactory, so much so that I think I am doing the investigating public a favour by noticing it.

The manifestations in the light seance were among the fairest of the physical I have witnessed. They were marvellous on any other than the spiritual theory. I tied the lady tight around each wrist with a strip of cloth, sewing the sleeve to the strip, secured her two wrists to a staple in the wall behind her, and tied a strip around her neck and then to a staple, and she was secure and immovable. We tied a cord around her ankles tight, and the end of the string was held by one of the party. A piece of cloth was nailed to the wall, and one of the party held it in front of the medium, and hiding her from sight, and immediately the manifestations began. The instantaneousness of the activity was remarkable; not an instant of time wasted. As quickly as the medium was screened, the spirits began work, playing on tambourines and bells, cutting paper into varied forms, using scissors, taking a tumbler of water and leaving it in the mouth of the medium, putting an empty pail on her head, and, finally, cutting the strips with a penknife and freeing the medium. There was no sleight-of-hand or cheat in this affair—could not be. Between some of the manifestations we examined the tying and the sewing, and they were intact and unmeddled with.

The investigators gave it up. "Well, that beats us," said they. The two Spiritualists of the party had the natural and rational solution; the others thought the "spiritual claim" had the inside track, as far as they could see.

JOHN WETHERBEE.

MRS. THAYER, THE FLOWER MEDIUM.

To the Editor of the *Banner of Light*.—In reading the various reports of correspondents concerning different mediums, it becomes difficult to decide what manifestations are genuine; there was an old theory of "believing all innocent until proven guilty," but the world has reversed the matter, and believes them all guilty until their innocence can be proved; and some Spiritualists, instead of trying to find true mediums, seem to be desirous of finding as many frauds as possible. All phases of mediumship should be tested, but where a medium has once fulfilled the requirements of the test, the fact of the genuineness of the phenomena and the medium, should forever silence the tongue of suspicion. Mediums who succeed will have plenty of enemies, and, if honest, will find their pathway anything but an easy one. Mrs. Mary B. Thayer, the flower medium, has passed through many tests to prove the truthfulness of her mediumship; her submitting to the bag test at the office of H. B. Storer, seems to amount to nothing when any new suspicion is raised. Her experience with Col. Olcott, which appeared in a former number of your paper, is evidence conclusive of her wonderful power.

I have attended a large number of Mrs. Thayer's seances, have held both the medium's hands in mine, have wished for certain flowers, and had them laid upon my arms. I could recount hundreds of the most astounding manifestations, given under the strictest test conditions. I am met with this objection: "These manifestations occurred in the dark," therefore, I propose to herein relate what took place in the light, when any source but the one claimed was out of the question. Early in July it was my good fortune to attend a seance at Mrs. Thayer's residence, 12, Pembroke Street. The table was crowded, every seat being taken, the company nearly all strangers to each other. Mrs. T. took her seat, and, after singing by the company for nearly an hour, the light was lighted. Much to the surprise and disappointment of all present, no flowers had been brought, and the medium was much troubled, and said, "It would be no use to sit longer that night." Col. Olcott remarked, "that a failure was quite as convincing of the medium's powers as was success." The agent refunded the money, and after much entreaty, the lady was prevailed upon to give an extra seance to those present the next evening. Nearly all left the house, except a few who remained to take a personal leave of the medium. It was requested of Mrs. Thayer, that, since the number had been changed, possibly by sitting a few moments some flowers might be brought. She consented; the light was no sooner put out than flowers of all descriptions, sizes, and colours were showered upon us—ferns, delicate lilies, buds, and pinks in great variety.

The next evening, at the appointed hour, the company of the night previous assembled in the same place. The room was put in charge of two sceptical gentlemen, who attended to securing the doors, windows, &c. The circle was a success in every particular. There was present at the circle Mr. B—, who had come with the expectation of receiving some floral tribute from spirit-friends, as had been promised through some medium the day previous. During the seance, a medium was controlled, and, in a whisper, told him his sister was present, and had brought him a Japan lily, which she had not the strength to give him, but would do so before he left the house. The circle was over, but no lily had been brought. Mr. B— was just leaving the hall to pass into the street, when Mrs. Thayer exclaimed to him: "This is for you, I know," and, reaching her hand above his head, plucked a Japan lily out of the air, the gas making every object as plain as day. I should say there was not much chance for deception there, that is, if five-and-twenty sane persons can trust their own eyes.

While at Lake Pleasant, I was walking with Mrs. Thayer one pleasant afternoon; we had been talking on various topics, and I was earnestly hoping some manifestation would take place, when I saw her give a start and shudder; her face grew as pale as death, she threw her hands upward once or twice, and, reaching before my eyes, picked a tuber rose in all its freshness and beauty out of the air. There was no chance for deception here; it was in broad daylight, both hands in plain sight, and in the midst of a pine-grove. "Will some of these wise sceptics please explain, if not by the power of spirits, by what power this flower was brought?"

These are only two of hundreds of occurrences that are constantly taking place with this lady. She is both willing and desirous of being tested, but requests that those who test her shall be as honest in their dealings with her as they require her to be with them.

In closing, permit me to say that the persecution brought upon mediums in the endeavour to crush out the truth, is keeping some of the most remarkable mediums from giving their power to the world. Spiritualists, if you don't stand by your mediums in the struggle now at hand, your workers in this line of action will grow less and less. Waiting for the time when the truth shall triumph, I am, faithfully yours,
J. WILLIAM FLETCHER.

9, Montgomery Place, Boston, Mass.

FACTS FOR SCIENTISTS.

To the Editor.—Dear Sir,—Professor Tyndall, in his valuable work on "Heat a Mode of Motion," says, "Nature is full of anomalies which no foresight can predict, and which experiment alone can reveal."

I commend to Professors Tyndall and Huxley, and all negationists and indifferentists, in view of the preceding paragraph, to consider fully the facts I am about to adduce, and to lay aside bigoted prejudice in reference to those alleged occult occurrences, and adopt as within the acknowledged sphere of physics proper, the truly Baconian method of ascertaining facts before arriving at conclusions.

On the evening of October 10, 1876, I attended by invitation a seance held in a house in Newcastle-on-Tyne. The room in which we sat was about 16ft. by 12ft.; one corner of the room at the side of the fireplace was screened off by two pendant curtains of dark material, which were suspended from an iron rod about 6ft. 6in. from the floor, and were drawn so as to enclose the entire recess, which was carefully examined prior to the sitting. The walls of the recess are the solid brick walls of the room, covered in the ordinary manner with wall-paper, and the floor is as sound and free from loose boards as is any floor in the kingdom.

The mediums for the occasion were Mrs. Petty, her daughter Sarah, about nine years of age, and her son Joseph, about fourteen years of age. The sitters or observers were Mr. Scott, Mr. Lee, Mr. Barkas, Mr. Aksakof, and Mr. Petty.

The mediums sat opposite the recess, their chairs being at a distance of at least three feet from the curtains. Mrs. Petty and her little daughter sat facing the curtains, and master Joseph, her son, sat facing the sitters, and immediately opposite Mr. Aksakof, who held both his hands during the greater part of the seance.

No one in the room approached the curtains within less than three feet, and the three mediums sat within a foot of several of the sitters, who were immediately behind them.

Within the recess was placed a plain uncovered deal table on four legs, the top being about 4ft. by 2ft., and on the table was placed a banjo, tambourine, two hand-bells, a clean sheet of note-paper, and a pencil, all of which we assured ourselves by examination were free from cords and all attachments.

The boy and girl mediums were entranced during the greater part of the sitting. The lamp-light was reduced, and in a short time faint knockings were heard inside of the curtains. We were told by the boy, who was under control, to increase the light, and the knockings continued and increased in loudness. In a very good light distinct knockings were heard inside of the curtains, and the banjo, tambourine, and two hand-bells were played and rung, sometimes singly, at others all at one time, and under conditions where it was impossible that any embodied human being could be in contact with them, or any machinery be used for the purpose of producing the effects.

The three mediums were well within sight, at least three feet from the curtains, and not more than one foot from the sitters. At this time the sound of writing within the curtained recess was distinctly heard. The control who had possession of the boy medium, and by whom he was entranced, said he would put a cross on the corner of the paper. The note-paper had been placed on the table by Mr. Aksakof with the expressed wish that when written upon the paper might be handed to him from between the curtains. The writer within the curtains, on being asked if it was "Emma," replied by knocking in the affirmative. We heard the paper turned over and refolded, and noise as of writing again took place. Then we asked if "Jack" also had been writing; he answered through the entranced medium boy, "I have only made a cross on one corner." We asked if the cross was on a written side of the paper, and "Jack" replied, through his medium, "Yes." We then requested him to put another cross on the opposite corner of the same page; he replied, "Yes," left his medium, and immediately resuming control, he said, "It is done," and we heard the pencil fall; in fact, the dropping of the pencil and the answer through the medium seemed to occur simultaneously, and then immediately the paper was slowly and deliberately projected from between the curtains covering the recess at a height of four feet from the floor, and Mr. Aksakof took it quietly from the invisible giver. At the close of the seance the paper was examined, and on it were found written by no embodied human being the following brief sentences. On the first page of the note-paper was written, "My dear Friend,—Believe in us. God bless you." This sentence was probably designed for Mr. Aksakof, who was the only stranger present. On the third page was written, "Mr. Petty,—Believe in me also.—Emma." Mr. Petty is the husband of the lady medium, and the father of the boy and girl; he possesses a hypercritical mind, and notwithstanding the evidence he has had, a certain amount of scepticism seems to cleave to him, hence the admonition given by the invisible within the curtains.

On several occasions during this seance the strings of the banjo were struck in response to questions and requests, and on one occasion the banjo accompanied a tune whistled by one of the sitters.

This knocking, bell-ringing, playing on musical instruments, &c., within the recess continued at intervals for upwards of an hour, and during that hour three materialised human forms, clothed profusely in white, presented themselves at the opening of the curtains. One tall and slender form, about 5ft. 3in. high, robed in white and wearing a pendant white veil, appeared quite distinctly three times. Another small figure, about 4ft. high, and with uncovered face, presented itself several times between the opening of the curtains. The light was then materially reduced, and a third small figure, who said his name was "Johnny," and who asked in a distinctly audible whisper for his mother and father, viz., the medium and her husband. This little form, which was about 40in. high, and appeared twice, was succeeded by a gruff and rather indistinct voice, to the owner of which we handed a paper trumpet, which was presented

in a horizontal direction, and the small end was put just within the opening of the curtains; it appeared to be taken hold of from the inside of the curtains, and was slowly carried in, in the same horizontal direction, the hand of the outside giver releasing the tube when it was at least twelve inches outside of the curtains. The height at which the trumpet was taken was nearly four feet from the floor. Immediately the paper trumpet was in the recess it was beaten violently on the table, and the person or power who took the trumpet then spoke through it in a big, gruff, manly voice, and asked how we all were. On being told we were well, and asked respecting his health, he replied that he was well also. We asked his name, and he said strongly and roughly, "I am 'John King'."

After the departure of "John King" the tall female figure again presented herself. Additional rapping and strumming on the banjo within the cabinet, took place, and the seance was closed at 10.25.

Immediately after the seance closed, and before the mediums rose from their seats, Mr. Aksakof and I drew the curtains aside and entered the recess. We found that the table had slightly changed its position, that the bells, tambourine, and trumpet were on the floor, that the banjo was standing up in the far corner of the recess, its handle end resting upon the table-top, and that all the apparitions in profuse clothing which we had seen and heard a few minutes before had vanished from mortal view.—I am, yours truly,

T. P. BARKAS.

I hereby testify that I was present at the seance and witnessed the phenomena described by Mr. Barkas.

ALEXANDER AKSAKOF.

A SPIRIT-FORM LEADS OUT THE MEDIUM.

Dear Friend Burns,—The evening of Thursday, Oct. 14th, 1875, must be a memorable one in the history of the spiritual experience of those investigators of the phenomena who, like myself, were as fortunate as to be present in the rooms, Weir's Court, Newgate Street, on that occasion, as we had demonstrated to us in the most convincing manner that the form which appeared was neither an optical illusion—a draped medium sent out by the spirits when unable to produce a genuine materialisation—nor yet a medium "playing ghost," but a separate individuality, for we had the entranced medium led out into the circle by the spirit-form. The circle numbered perhaps some thirty persons, including several strangers to the town, Mr. Aksakof and Mr. Adsehead being of the number. Miss Wood was the medium, and she freely submitted to being made as secure by tapes by the strangers present as they desired, herself being as anxious as any of the sitters that only unquestionable phenomena should be produced. I may state that the cabinet, constructed of plain deal boards nailed together, was carefully scrutinized by the strangers present before the sitting commenced. Not more than a minute or two had elapsed after taking our seats and reducing the light, before "Pooka" (one of the controls) informed us that "Benny" (another control of the same medium) was removing the tape fastenings which had been so carefully adjusted; this proceeding was looked upon with considerable disfavour, as doing away with the test, but as the sequel shows it was only to make way for an infinitely more perfect one, and on this being intimated by "Pooka" in reply to the questioning comments of the sitters, perfect harmony was immediately restored. After sitting a while longer and employing the time partly in singing and partly in pleasant conversation with one or other of the controls, the curtains of the cabinet were drawn and the medium in trance, accompanied by "Benny," stepped into the circle, and together walked to the extreme end, then passed round from one to another of the sitters, allowing us to touch their hands, many, having the privilege of "Benny's" vigorous grasp and shake of the hand. Whether viewed as a materialisation of spirit—or as some prefer to name it, a manifestation of psychic force—it was a sublime spectacle, and sent a thrill of delight through all. The spirit-form was taller than the medium, and eventually walked alone into the cabinet, leaving the still entranced medium (with "Pooka" chatting through her) in the centre of the circle, another proof of the separate power of locomotion and identity possessed by the spirit. Brought face to face with such a marvellous phenomenon and matter of fact, from which there is no means of escape, the spectator knows what value (or rather absence of value) there is in all the puerile statements of all the would-be exponents of Spiritualism on the face of the earth. One such fact knocks the props clear from under the ghostly—very, very ghostly—edifice of dogmatic trash they vainly would raise. Incredible as the facts of Spiritualism seem to be to those who have not carefully investigated them, they are really not more wonderful than many of the other manifestations of God in nature that we may observe around us daily.—Yours, in the search for truth,

JOHN WALTON.

Newcastle-on-Tyne, Oct. 18th, 1875.

CARDIFF.

To the Editor.—Dear Sir,—I find that the minds of a large number of inquirers are being turned towards the subject of Spiritualism, and I know of a great many who would gladly welcome the opportunity of attending some seances here in Cardiff. Is it not a pity with a medium amongst us of the high attainments and reputation of Mr. Sadler that the cause should not make rapid strides for want of regular seances?

I quite agree with your correspondent that some discrimination should be exercised in the admission of visitors, but bona fide inquirers of an impartial tendency, who have not, without the trouble of inquiry, ranked themselves amongst the confirmed sceptics, might, with advantage to the cause, be freely admitted, for from such as these are the ranks of Spiritualists recruited. I hope, then, that something may be set on foot, and beg to commend the matter to Mr. Sadler and his friends through the medium of your columns.—I am, dear Sir, yours faithfully,

INQUIRER.

[We feel sure that Mr. Sadler will do the best he can with his extraordinary powers for the promotion of the cause. His own impressions and feelings should be consulted in the first place, and on these, as a basis, co-operation may be successfully attempted.—ED. M.]

The National Food and Fuel Reformer now comes out with a monthly literary supplement, price 3d. It is fully illustrated, and printed on excellent paper. The universal business of eating appears to receive attention in all its phases.

THE EDDY MATERIALISATIONS.

(From The Daily Graphic, New York, Oct. 2, 1875.)

AN IMPORTANT CHALLENGE TO SCEPTICS, WHETHER EDITORS, LAWYERS, DOCTORS, MAGICIANS, ATHEISTS, OR SCIENTISTS.

About the 21st of last December I left my home in New York and came to Chittenden, Vt., for the express purpose of investigating the Eddy materialisations. When I left the city I was a confirmed sceptic in regard to every phase of physical manifestation. I stayed there fifteen days and attended twenty-one of Horatio and William Eddy's seances for physical manifestations and materialisations. During this time my mind underwent a complete change. It not only passed through the respective stages of conviction and conversion, but I became a positive believer not only in the truths of Spiritualism, but in the indisputable fact that spirits can not only manifest themselves by moving physical bodies, but that they have the power to materialise so as to assume such physical forms as are seen and heard, felt and recognised by their friends. When I announced through the columns of the New York World my belief in the genuineness of the Eddy manifestations, I thought I understood my position well enough to know that I was speaking the truth; I still think that I did, but for doing so the editor of the World says it made the "inconsequent miller write himself down as an ass in legible characters."

I have now just spent ten days more at the Eddy homestead investigating the subject. During this time I attended about thirty seances. I now wish to put myself on record again as not only endorsing the genuineness of the Eddy manifestations, but as re-endorsing all that I said in regard to the subject. I re-affirm what I said in that article in regard to the power mediums would soon have to control the press, and also assert that I believe the spirits will eventually cause every newspaper that does not acknowledge the truths of this science to go into bankruptcy. This is a conflict between truth and falsehood, and I know that truth is bound to win in the end.

One man in the right and capable of maintaining his position has more power than forty millions in the wrong. I know that I am right, and, what is more, I am so fortified in my position that there is no power on this earth to drive me out of it. So taking the risk of being called any contemptible name that can be found in the English language, with the Holmeses and numerous others frauds distinctly before me, and with the unfortunate sequels of Robert Dale Owen's record staring me in the face, I am yet willing to stake my reputation, my fortune, and my all on the genuineness of the mediums.

William and Horatio Eddy have been treated so shamefully by the public that they will not submit to any further tests to satisfy the scepticism of anyone. Neither money nor reputation nor anything else can at present induce them to interest themselves further in the public. Like George Francis Train, they have become disgusted with the people, and have retired to private life, and have assumed a state of "chronic content." They know that they are right, that they have a great science developing, and they do not care whether anyone else knows it or not.

But I have found in their sister, Mrs. Mary Eddy Huntton, a medium who is willing to be tested. I believe she is the best test medium in the world. She is willing to submit to any test any sceptic requires that does not inflict pain. I have had the opportunity since I came here to apply tests that have perfectly satisfied me that she is genuine, and if all the other mediums in the world prove to be false, I know she is not. This medium has nearly all the different phases of physical manifestations, including materialising of hands, faces, and the entire body. She has promised me that she will come to New York some time during the coming fall and winter months, and submit to tests both in private and in public. If the manifestations of this medium prove to be genuine, it is but fair to assume that those of her brothers are genuine also, as I know them to be.

As Dr. George M. Beard, through your columns, has called the Eddys "liars and frauds," I make to that gentleman the following proposition:

CHALLENGE TO ALL SCEPTICS.

I will put \$5,000 into the hands of George Francis Train, who is a sceptic to all forms of spiritual manifestations; or into those of Elder Frederic Evans, who believes in nearly every form of it; or into the hands of Peter Cooper, who believes in the Christian phase of it but not in the other; or into the hands of any honest person who may be agreed upon. He shall put \$5,000 into the hands of the same person. A jury of six gentlemen and six ladies shall be chosen to test this medium. She will exhibit in their presence many of the different phases of spiritual manifestations, including materialisation; and if a majority of this committee decides that her manifestations are produced by confederates, by personation of the medium, by means of masks and secreted wardrobes, showing her to be a fraud, the money shall be his; if they do not do this the money shall be mine. I am willing to select for the gentleman to act on this jury Dr. Lewis A. Sayre, the surgeon, as foreman; Dr. Austin Flint, jun., the physiologist; Professor Youmans, the chemist; Rev. John Hall, the clergyman; Mr. Hartz, the magician; and George Francis Train, who does not believe in a soul, a spirit, or a God. I believe that none of these gentlemen are believers in Modern Spiritualism. Dr. Beard may choose the ladies, and those who are Spiritualists or not, as he pleases. I only request him to select those who are honest and well known, and that one of them shall be a physician. The medium will go into any public hall, theatre, church, or private parlour in this city that the jury may designate. She will furnish her own cabinet or they may furnish it for her. All that she requires is that it shall be so constructed as to make it perfectly dark, and large enough for three or four persons to sit in at once, to have a doorway 2ft. 6in. x 6ft., over which can be hung a couple of darkened curtains. Inside the cabinet shall be nothing but a chair and such musical instruments as are required. She will give from one to half-a-dozen or more seances, as the jury may require, to test her satisfactorily.

Spirit-hands, faces, and forms appear while this medium is in plain sight of the audience; sometimes two or three are seen at once. A violin is tuned and played upon while the medium is outside of the cabinet, and a whole band play when she is in the cabinet. Spirit-forms appear who are identified by persons investigating as their spirit-friends.

It is simply miraculous what a variety of things are done through this medium.

If this challenge is not accepted by Dr. Beard, or something equivalent, or he does not publicly admit that he was mistaken in calling the Eddys liars and frauds, then he virtually admits that he is the liar and fraud, and we shall so publish him to the world. I await his reply through the columns of your paper.

As I design to have the question settled as to whom the "ignoramus and asses" are on this subject of Spiritualism, I would say that if this offer is not accepted by Dr. Beard, it is open to the editor of the New York World, who calls me an "ass" for announcing my belief; or to the editor of the Times, who said I had been made a "stool pigeon for skilful jugglers;" or to the editor of the Commercial Advertiser, who thought it more important to inform his readers that there was a misspelled word in a manuscript which I sent him on the subject than it was to lay before them one of the grandest scientific truths the world has ever discovered.

If none of these gentlemen accept this challenge, it is open to any atheist, infidel, magician, doctor, lawyer, clergyman, editor, or any other sceptic on the face of the globe. The money shall be deposited four weeks in advance of the time of submitting the tests.

If the parties accepting this challenge should desire to risk anything further on the honesty of this medium, I will put up two dollars to their one to the extent of my entire fortune. The reader will notice that I do not ask to have a unanimous verdict of this jury, but that only a majority shall decide that this medium is a fraud, and to show how this fraud is produced, before the question is decided as to who gets the money.

The losing party is to pay all expenses of the investigation, and any receipts for the admission of spectators shall go to the medium.

39, West Twenty-sixth Street, New York, E. P. MILLER, M.D.
September 30, 1875.

MR. SADLER AT MERTHYR TYDVIL.

To the Editor.—Dear Sir,—We have just been privileged with a visit from the above-named young gentleman, accompanied by his sister, Miss Sadler, who are working with all their might for the spread of the glorious truths of Spiritualism. We held five public seances, which in point of spiritual phenomena were a complete success, everyone present being perfectly satisfied as to the genuineness of the manifestations, and several who attended out of mere curiosity left with the impression that there is something more in that which is termed Spiritualism than they bargained for. I have heard that circles have since been formed by some of those who were present; thus you will see that the seed has been sown which will ultimately blossom into rich spiritual fruit. For the satisfaction of your numerous readers I may state that the undermentioned phenomena occurred under the strictest test conditions:—that of the medium being bound, arms and feet, with tape to the chair which he occupied, and then sealed with sealing-wax; the chair was then fastened and sealed, so that had there been the least movement on the part of the medium, it would have been discovered at the close of the seance; but when the seance was concluded the medium was found by those who secured him in exactly the same position as they placed him, without any of the seals being broken. Well, Sir, now for a few of the phenomena that occurred collectively. First we had "Sam," a negro spirit, speaking through the medium; carrying and playing of musical instruments, the sitters being touched by them; loud raps on the table—such raps as startled the whole of the sitters, some of them being as loud as if produced by a large sledgehammer brought down with full force on the table; the lifting of a large table, 160lbs. weight, in mid-air, with the instruments thereon, without the least contact by the sitters; the blowing of a whistle underneath the table in the light; the winding up of a musical-box (16lbs. weight), and whilst playing carrying it about the room over the heads of the sitters, and placing it on the heads of some of the sitters, and whilst in mid-air, stopping it at the request of some of the sitters, and then causing it to play again when desired. A gentleman's watch and chain were taken from his pocket, carried round the circle, and placed in the hand of a gentleman who had never attended a seance before; ladies' bonnets were taken off, and placed on the heads of gentlemen; a gentleman (not a Spiritualist) was made to stand up, and the chair on which he sat was placed over his head; a glass of water was taken from the window, and carried round the circle, sprinkling each of the sitters; beautiful spirit-lights were seen at two of the seances by all the sitters. "Richard," "John King," and "Charley Butler" spoke in the direct voice to us. We were privileged to hold converse, at one sitting, with "Richard" and "John King" for upwards of an hour in the direct voice. "Richard" wrote his name on the ceiling of the room. Hands and arms were materialised, and we were gently caressed by them, and they also shook hands with us several times; spirit-forms were also accurately described, and names given, which were proved to be correct. I had the name of my brother's child, who died in America, and of which I had news concerning his death about three months ago, given me; it was "Edwin Henry Docton," also the name of a captain of a large merchantman, of whom I heard about twelve months ago that he had died on his homeward passage from a foreign port to Liverpool, from whence his body was taken and interred in the churchyard at Padstow, in Cornwall (my native place). This person I have not seen for upwards of ten or twelve years, and I do not remember ever speaking to him in my life. His name was given correctly, viz., "Captain Harding," and the control promised that "Richard" would write a letter for him to me, which promise he kept (remember, it is the direct spirit-writing). It is written in a very neat handwriting, and very evenly done. It would be an impossibility for anyone but a spirit to write it so straight in the dark. I have sent you a copy of it:—"October 8th, 1875.—Dear Docton,—God bless you. I am with you at your home. We will help you in your seance, and I will manifest myself to you. God bless you and your wife. Thank God you see the grand truth. Tell my wife and family that I have come back to you. 'Captain Harding,' written by 'Richard' for him. Good bye, my boy.—'Richard.'" "X" I may state that we were ordered by the control to strike a light, and get some paper and pencil. We did so, and the paper was examined by the sitters. We could all hear the spirit writing on

the paper, after which it was folded and placed by a spirit-hand in my wife's hand, and then "Richard" spoke in the direct voice, saying to her, "This is for you and yours." We also sat one night for materialisation in the light. "Rosy" and "Alice" manifested themselves, but we could not distinguish their features. Their robes were distinctly seen by us all, but for want of power they did not succeed in fully materialising themselves; they made several attempts, and at one time "Alice" succeeded in materialising herself as high as the shoulder, and then de-materialised herself before our eyes. Thus, Sir, you will see that we have had a spiritual outpouring at Merthyr Tydvil—a feast of fat things.—Yours fraternally,
J. T. DOCTON,
Merthyr Tydvil, October 16, 1875.

PHYSICAL DISSOLUTION AND FUNERAL REFORM.

"Man who cannot die lives in perpetual fear of death."—SEARS.
"If I had strength to hold a pen, I would write how easy and pleasant a thing it is to die."—DR. WM. HUNTER.
"I regard death not as the last or final sleep, but rather as the last or final awakening."—SIR WALTER SCOTT.
"It is the will of God and nature that these mortal bodies be laid aside, when the soul is to enter into real life. A man is not completely born until he be dead."—DR. FRANKLIN.

To the Editor.—Dear Sir,—It afforded me more than ordinary pleasure to peruse the beautiful communication from my spirit-sister, "Isabella Eccles," which appears on page 646 of last week's MEDIUM, per Mrs. Louie Kerns.

It is just four weeks last Tuesday night since that dear sister entered "the summer-land" to unite herself to those—her loving father and three brothers—who had "gone before," and who "stood with outstretched arms to receive" her. We know, dear Sir, that they are "not dead" for they are invariably present at our spirit-circles, and I know we shall have them many times more, with that additional "golden link" under consideration. I was convinced in my own mind that, whenever she "shuffled off this mortal coil," she would visit us again, and I am happy to be able to state that this conviction was proved to have been well founded by her appearance "in spirit" only a few hours afterwards. Indeed, just at the time that I in particular was "indulging in the luxury of grief," a medium who was present was suddenly controlled, and seizing my pocket-handkerchief at once dried up my tears, and was "impressed" to say, but lacked sufficient power, "Weep no more; I am not dead, but living."

On the Sunday night but one following the interment of her remains, we had a sitting at the house of her bereaved husband, he, the medium, his two daughters, his sister, and myself composing this circle. After sitting for some time the medium was controlled; and we had "proof palpable of immortality" afforded, for not only was my spirit-sister seen, but heard and felt as well. She was, however, too weak—as the sequel will indicate—to speak very audibly, nevertheless. The following sentences were distinctly heard by me at the opposite end of the table:—"I am here, I am," which was repeated several times, when one of the sitters inquired, "Is that Bell?"—by which abbreviation she was generally addressed—and the answer given immediately was, "Aye, I am. I shall not, however, be able to speak much to-night, but to say that all is well. I told you I would come" (and so she did a short time before she passed away), "and I do so to tell you that I am beginning to see the light, and do not wish to come back to earth-life again, no." Then, in reference to her husband and children, she continued, "Bless them all, do not say anything to cause pain; all will come right. Do not distress—do not distress him." Ere another spirit-friend assumed control, sister was seen, clairvoyantly, to rest her spirit-hands upon the head of her youngest child, which hands must have been "sensible to feeling as to sight," for without even hinting at what had been seen during the sitting, the child at the close wonderfully inquired, "Who was it that put their hands on my head when we were sitting?"

However, our spirit-friend "W. W." took possession of his instrument, and commenced his invocation as follows:—"Let us pray. Our Father, Thou Infinite Spirit, and Source of all life and light; Thou who rulest the universe, and who hast all souls in the keeping of Thyself; Thou Perfect Soul! O send down Thy light and let it shine in the dark hearts of all Thy children, enabling those who are rising to progress still more, while on those who are in darkness that may almost be felt, may Thy light beam forth with all its brightness and fulgence, in order to disperse the darkness and all that tends to bind them down; let them rise upon the mountain and see Thy truth in all its variety of forms, shedding forth its calm and peace upon a world lying in misery and darkness; O light up their path, and point out the way in which they shall walk to amend their lives, to disperse all evil, and malice, and envy, in order that they may receive the truth—that truth which shall grow in their lives and become good in them; thus making them fit habitations of Thy love and truth, and thereby become more and more like unto Thee, so that when they enter the 'summer-land' they may enjoy all the blessings and all the good things provided for those who receive the truth and live it in their lives until it becomes good in themselves. Be with us to night, and shed abroad Thy influence, so as to enable Thy 'ministering spirits' to satisfy Thy numerous children now present" (in spirit, of course), "assist them to rise, cause Thy light to shine, in order that they may see the way in which they are to walk. Help us, O Lord, to help each other to rise into bliss. Amen."

The invocation being concluded, which, as well as the discourse which followed, I had to report in absolute darkness, hence the want of coherence which may be observed, the controlling intelligence adverted in the first place to "the unsatisfactory state of the instrument" (Mr. Eccles), "which makes it so difficult for us to announce our presence. He needs all the sympathy and all the good feeling which you can in your present capacity bestow upon him. We have told you before that he is one of the most sensitive instruments we can possibly find; and in consequence of this extreme sensitiveness, he needs all the sympathy and all the harmony, in order that the state of his mind may be better suited for this occasion."

"W. W." next proceeded to speak as follows:—"We will now endeavour to address a few words to you this night on a subject that we have been particularly requested—not requested by yourselves, who are

yet embodied, but requested, by a dear one who has just come amongst us." (That is, my sister "Mrs. Eccles.") "The subject we are not prepared to enter deeply into, inasmuch as it has come upon us suddenly; nevertheless, we will endeavour to treat the matter in such a way as may be beneficial to you, and also beneficial to those here with us who are still making progress, rising higher, receiving more light, and enjoying more good. The subject, then, is this—What is Home without a Mother?"

As, however, I have not time to transcribe the discourse without encroaching upon space that I wish to reserve for more specific purposes, allow me to proceed by stating that last Tuesday night week we had another sitting, when sister controlled again, telling us that she was happier by far than she would have been with us; that it was well she passed away when she did, or the consequences might have been serious. I cannot, however, she continued, say much to-night without distressing the medium, who is far from being well, and so, taking me by the hand, she said, "Good night again, Doctor," which term she invariably employed for years, during her earth-life, when I was addressed.

Allow me, in the next place, to state that considerable surprise has been expressed here at my non-compliance with "the exactions of fashion" on the occasion of sister's departure; but I determined to act diametrically opposite to them, whatever might be the consequence. I neither partially closed my shawl, lowered the blinds of my house, nor did anything to indicate that a spiritual birth had occurred in the family, and for this apparent want of sympathy much surprise has been expressed, as already intimated. Notwithstanding this, however, others have complimented me, both orally and by letter, on the magnanimity displayed in taking the initiatory in such an eminently desirable reform, to say nothing of spirit-sister's endorsement of my views on the page of the *MEDIUM* to which I have referred, who wrote, per Mrs. Kerns, "Tell my dear ones not to mourn me, neither for my sake to wear the gloomy apparel of mourning, for I am not dead but gone before," is just what I and my nephew, Henry, Pride, who was present at the funeral, have literally obeyed. We did not substitute a thread of "the gloomy apparel of mourning" for our ordinary habiliments, and if my suggestions had been followed as they were with regard to the memorial card I wrote, not a penny would have been expended for such worse than useless purposes. To enclose the memorial card, which has been very much admired, and pronounced to be very chaste and beautiful, in "mourning envelopes" was contrary to my wish, and a course I have not followed in what I gave myself.

I am gratified to find from the columns of a contemporary which a friend of mine brought a night or two ago, that the incumbents of the Rural Deanery of Oxford have recently sent their parishioners, for private distribution, a circular on the subject of funeral reform, in which they point out that "more money is spent upon funerals than is needed to conduct them with propriety; that this needless expenditure, by adding to the outward gloom, tends to aggravate the distress they would desire to relieve. They suggest that scarves and hat-bands should be altogether discontinued; recommend that, except where special reasons render lead advisable, the coffin should be of wood alone; hope to see the present cumbersome hearse and gloomy coaches superseded, and would welcome any change which would impart to the funeral ceremony a less gloomy and more hopeful character."

It is also pleasing to observe that the Editor approves of the changes recommended; for he writes, "The occasion has, from generation to generation, been treated on the one side as a tribute due to the departed, and on the other as an opportunity for deriving profit from a needlessly lavish expenditure of other people's money. Mourning apparel," he continues, "set off with the gloomiest accessories, mourning coaches, and all the sombre and nodding pomp of a funeral hearse, are but the superfluities which fashion foists upon us. A simple black crape band round the arm might suffice to express the fondest regret for those who have passed away from us, and the simplest funeral rites are always found most in harmony with the feelings of distressed survivors." I may state, in conclusion, that the physical cause of our spirit-sister's birth among the immortals was paralysis of the organs of deglutition (swallowing), which incapacitated her from taking a particle of food or drink for ten days, when, to use Haller's last words, "The artery ceased to beat" in the presence of her embodied and disembodied attendants, the latter having attended her from the time she was attacked, and were seen, clairvoyantly, to bathe her with a sponge and milk and water, apparently, in order to free her from physical suffering. One of them informed us, soon after the attack commenced, that, "As regards her physical construction very little can be done, but as regards her mental, much may be done. Treat her kindly, and we will do all we can to let her see the light, inasmuch as there is now a desire created for it. We shall also be present to free her from physical pain," and they certainly redeemed their promise, for notwithstanding the ten days' total deprivation of food and drink, she never complained of suffering.

She tried to control her husband last Wednesday night, but the power was too weak to admit of her speaking.—I remain, dear Sir, yours fraternally,

E. FOSTER.

Preston, October 14, 1875.

MATERIALISATION IN THE LIGHT.

To the Editor.—Dear Sir,—I have the pleasure to furnish you with a further statement of facts in connection with the circles of William and Joseph Petty, of this town, but shall confine myself to the only circle I have attended lately, many others having been held with very remarkable phenomena.

On Friday evening, the 15th instant, at Mr. Petty's house there were present Mr. Aksakof, Mr. Petty, Mr. Lee, Mr. Scott, and myself, William and Joseph Petty being the mediums. They sat in the circle—between the sitters, their hands held by those on either side of them, and did not sit together. Mrs. Petty was in the other room attending to her family. The cabinet was empty, except a number of musical instruments—placed there after the strictest scrutiny of its every arrangement by Mr. Aksakof. The mediums were both entranced, and shortly a hand was seen passing above the curtains all around the iron-rod, there being no roof to the cabinet. The tambourine was then lifted, shaken very gently, the whistle used, the harp thrummed, and loud raps given in the cabinet. The hand and arm now appeared at the opening of the curtains

and waved to Mr. Aksakof to approach, which he did—shook his hand, kissed it, and then wished me to approach.

The light being very good, I could see the hand and arm most perfectly, even to the print of the nails; it was a veritable hand, and shook hands with me; the hand was very cold. We both took our seats and asked if "Emma" would come out. She said, in a very loud whisper, "Yes," but by raps we were told to lower the light, which was done to a very low point. I could just see the outline of all the sitters, but not distinguish any features.

After the hand and arm from the empty cabinet, the medium in full view and sitting between other parties, their hands held, we could afford to dispense with some light, although reluctantly. Very soon the figure came out, rather gliding than walking. I sat perfectly free at the end of the circle, Mr. Aksakof next; he, wishing to take notes, did not join hands. I asked "Emma" to place her hand on my forehead which she did, and I felt the drapery of her white robe, but could not see her face, which was profusely veiled. She then touched Mr. Aksakof's forehead and glided away, when I hastily asked if the light could be raised as she retired, but this could not be, and the power was declared exhausted. There have been other wondrous manifestations through Miss Wood and Fairlamb within the last ten days, but not being present I shall leave the details to eye witnesses.

In conclusion I must reiterate my former statement that Newcastle possesses the best mediums in the world. The marvels of American accounts cannot approach the positive evidences obtained here; the Eddys and the Compton phenomena are wonderfully marvellous, but the manifestations here place the matter beyond the sphere of doubt, and carry the investigator into port, assured of the separate identity of the asserted spirit-forms, and of the reality of a future life. Personally, I can do without another circle, having reached the goal of certainty; delivered from a sea of doubt after a labour of thirty years. What cause for thankful joy! What a vast field for the exercise of extended and almost unlimited faith is now before me.—Yours truly, J. HARE.

15, Chester Crescent, Newcastle-on-Tyne.

MR. D. D. HOME AND THE DIAMONDS.

Dear Mr. Burns,—As one of the parties specially invited to the seance referred to by Mr. Home in his letter in last week's *MEDIUM*, I feel aggrieved at the indiscreet manner in which he has endeavoured, after a silence of nine weeks, to revive this subject.

After this long brooding, Mr. Home says he had no intention to charge "with dishonesty the persons forming the seance," but "had direct intention to charge the spirit as being false." The "spirit" here alluded to is the one that presented himself as "Thomas Ronalds." Now, I contend that if what Mr. Home advances be a correct view of the case, those who formed the seance were either dishonest or credulous incapables, not to use a stronger word. If Mr. D. D. Home's intellectual capacities can so easily detect that it was a false spirit communicating, then we who were on the spot must have been fools indeed not to have found out the same; and, not being so, if we allowed the report of the seance to go forth to the world without one word of challenge, we acted a dishonest part towards the public; but we are neither dishonest nor fools.

It was either the *bona fide* spirit of "Thomas Ronalds" who communicated the message on the occasion, or it was not. That it was "Thomas Ronalds" we have the undeniable testimony of Mrs. Burns, who saw him controlling Mrs. Woodforde. It was the same "Thomas Ronalds" she had seen both in earth-life and in the materialised form at Baglan and Taylor's seances. What ground has Mr. Home for casting discredit upon Mrs. Burns's clairvoyant gift? She either told the truth or not. Says Mr. Home, virtually, she told an untruth, for, says he, "I in no way connect the said supposed spirit with Mr. (Peter) Ronalds as being his brother." Mrs. Burns is a perfectly truthful woman; moreover, Mrs. Burns's statement is corroborated by the clairvoyant vision of others, who, being present on the occasion, must surely have been better able to judge, than a man far away on the banks of Lake Geneva.

If Mr. Home means to question the integrity of clairvoyance as a gift, and wishes us, in order to make things fit in with his interpretation of matters, to assume that Mrs. Burns and others were deluded, then would he tear away from us, as I conceive, one of the surest means we have of testing spiritual phenomena, and his own clairvoyance must come under the same proscription. I do Mr. Home the justice of believing in his own clairvoyance. Mrs. Burns, as a clairvoyant, does not stand second to Mr. Home. I regard Mrs. Burns's statement as perfectly reliable, and I am bound to say that the accusation of falseness, as to the personality of the spirit, is the veriest assumption on the part of Mr. Home.

Now, the "Thomas Ronalds" that Mrs. Burns saw was the same individual, the same spirit, who, on the preceding Tuesday evening, materialised himself for the last time, and while in that form made the verbal communication about his re-incarnation, and expressed his wishes respecting the diamonds. He was in material form for upwards of an hour, and conversed with his brother, Peter Ronalds, on matters of private and vital interest, which could be known only to themselves. To avert suspicion as to his identity, he desired his body to be examined in such minute details that to deny it would be an utter subversion of the senses. Moreover, he was quite visible. It was not a dark seance in the sense that Mr. Home seems to intimate. "Thomas Ronalds" had on that occasion a brilliant lamp with him, by means of which he could be minutely observed. This is distinctly stated in the narrative of the seance, although Mr. Home chooses to suppress it, and indulges in a whining prayer to you to discountenance dark seances, apparently, for getting that the most remarkable of his own manifestations—the levitation of his body—usually took place in the dark. Only twice has it occurred in the light; once in the light of day in America, and once, with four gas-lights brightly burning, in London. (See "Incidents of My Life," vol. 1, p. 39.) Better leave mediums alone to aid the spirits, as God has given them the gift. A dark-seance medium may be as honourable as one who manifests in the light of day, or with four London gas-lights; and, to say the least, it gives rise to painful reflections when a medium of Mr. Home's long standing gives it as the result of his experience that dark seances "pave the way for suspicion."

There can be no question in any sane man's mind that the communicating spirit on both the Tuesday evenings referred to was one and the

same individual, and none other than "Thomas Ronalds," brother to Peter Ronalds, and who had been seen materialised more than thirty times. I have no question there was a distinct purpose in this duplication of manifestation.

Now, as to the veracity of the communicating spirit. Says Mr. Home, "I had direct intention to charge the spirit as being false." This is a grave accusation to make against the spirit-world, and one that ought not to be lightly made, least of all by a man who has been a chosen instrument of the spirits. For if, upon such assumptions as Mr. Home indulges in, we are to judge of phenomena, how much of his past life loses its interest; and the value of "Incidents of My Life," by D. D. Home, at once must fall to a minimum. To my way of thinking there is an incongruity here. Mr. Home, with his higher lights, may reconcile it; I cannot. "Thomas Ronalds" is described to have had, during his earth-life, an unimpeachable "reputation for veracity, honour, and moral firmness, equal to that of the best men on earth." Nor does he seem to have been less pure after he passed away; and certainly it is not to be denied, that in endeavouring to convince mankind of the facts of Spiritualism, by materialising himself in a manner unsurpassed in this country, he was doing the work of a pure and lofty mind. But according to Mr. Home this same "Thomas Ronalds" in spirit-life is false, a liar, a man who can do a "shabby trick" and can swindle a "poor jeweller!" Verily, here is an upset of all our opinions of the after-life! The transition of death must be very undesirable, if the gates opened to the pure in heart introduce them to such devilism.

Mr. Home attributes falseness to the spirit. False in what? Because he discloses something that Mr. Home's penetrating intellect cannot grasp? Or because he makes a statement, the essential part of which Mr. Home suppresses in order to hurl a libel on the spirit-world, or to attain some disguised private purpose of his own? Herein lies the falseness of the spirit according to the new censor of spirit morals. He wished to defraud the "poor jeweller," wished to do him out of the value of his property. "The stones" (quoting "Thomas Ronalds's" statement) "were being sold at a price much beneath their value;" and this is reiterated: "Be sure you say nothing to the man as to the value of these stones." Now, none but a mind intent upon perversion could attribute such intention to "Thomas Ronalds" from the words he actually uttered. I have to accuse Mr. D. D. Home of suppressing the truth in order to make his point. These are "Mr. Thomas Ronalds's" words: "They (the stones) are for sale in a shop in this city; I know exactly where they are, and the price—a price much beneath their value." What was their value in "Thomas Ronalds's" estimation? Read on, Mr. Home. "Be sure you say nothing to the man as to the value of these stones—a value beyond all earthly price indeed, for they have been endowed with rare virtues of a spiritual kind." By suppressing the words I have given in Italics Mr. Home deliberately excludes the value that "Thomas Ronalds" meant. The value was in their endowment. The full commercial value of the stones as estimated by the jeweller, who, no doubt, knew his business, was given without abatement. I cannot see that any law of political economy or of moral justice was violated in the purchase of those stones at the usual market value of such things. Why, it may be asked, was the caution given not to allude to this higher value? The fact of the matter was, "Thomas Ronalds" was anxious that those stones should pass into the possession of the person indicated. He knew the weakness of human nature, and he feared that by the expression of a gushing admiration, advantage might be taken of it, and a price other than the fair and market value might be asked, which would preclude the fulfilment of his wishes. It was this, and nothing more. By suppressing that portion of "Thomas Ronalds's" message Mr. Home has so distorted the whole case as to make it present an appearance of questionable morality. No human statement can stand against a suppressed *veritas*. The holiest book ever written may be thus distorted into one of damnable error. In Mr. Home's own book, "Incidents of My Life," vol. i. p. 193, he says, "I had stolen £30,000, and was now for ever banished from France." Is Mr. Home a thief? Good reader, I have suppressed the context. But note the vile impression that would be conveyed by the words as they stand. Nothing less than this most reprehensible practice has been resorted to by Mr. Home. And since this is the warp and woof of his accusation, take it for what it is worth.

Mr. Home means more than this. According to him, "Thomas Ronalds" is false, i.e., a false character, because he stated that he had been re-incarnated. No doubt that is "Thomas Ronalds's" belief. Is a man to be called false, and his character to be vilified, for stating his belief? Has Mr. Home never declared his belief in Spiritualism? Can it be, therefore, justly said that he is a villain? He has his grounds for his belief. So may "Thomas Ronalds" have reasons satisfactory to himself for believing in this marvellous alleged feature of his history. Honest belief is to be respected, be it that of a man in the body, or of a spirit out of the body. So fixed is "Thomas Ronalds's" belief, that his thought is projected from his spirit in a kind of double,* representing one of his former alleged incarnations as Prince of Persia. It is declared that the surroundings of a man in spirit-life are the outcome of his spirit-condition. To the pure in heart there will be abodes of loveliness. To the impure and malicious there may be the abode of rank grass tenanted by poisonous reptiles. As the thought or emotion, so the scenery. This is my explanation of "Thomas Ronalds's" double. I confess I find it hard to believe that "Thomas Ronalds" should persist in projecting this double if there be no truth at all underlying it; for I scarcely think he can be regarded as weak in intellectual conception, though he may have made no special intellectual mark in the world; and it is not to be denied that other clairvoyants see him in this double character.

Whether "Thomas Ronalds" was actually a re-incarnation is beside the mark. He has reasons for believing it. Says Mr. Home, "It is all a monstrous piece of absurdity," and in his letter to the *Medium* of August 6 he tells you why—because Pythagoras believed in re-incarnation! Thus it comes to be D. D. Home *versus* Pythagoras! The world must judge who possessed the greater grasp of mind. Dear reader, do you believe in immortality? What a delusion! Socrates believed in it before Christ! If Mr. Home's argument (?) is worth anything, that is its measure. Has Mr. Home been taken into the

cabinet council of the Almighty more than any other searcher after truth, that he can erect himself as the standard of all truth—an infallible pope? Then, Mr. Home, cease your slander against spirits, who, from their higher plane of thought and study, differ from you. Truth to tell, it is my belief that neither Mr. Home nor other living man can yet tell whether re-incarnation is a law of God's universe or not; and if exalted spirits who have made this matter their study on the other side, as they did through Mrs. Tappan, then, I say, it behoves us to pause and reflect before we anathematise. This is the position I myself take. I am not a re-incarnationist. I do not believe in re-incarnation. I see no clear evidence whatever of it. It has no scientific basis appealing to my credence. It seems to me to be opposed to physiological laws, and I do not accept it as a doctrinal truth; but I would not demean myself by dishonouring the intellect of man or spirit by slandering the moral reputation of those who entertain it as an honest conviction, after due investigation.

I have further to accuse Mr. Home of misrepresentation, in order to cast a slur on the spirit. Speaking of "Hafiz Hemishpba," the alleged name of "Thomas Ronalds" as Persian Prince, Mr. Home says he "had to take Mrs. Woodforde to the British Museum to find out his name." This is not true. In Mrs. Woodforde's narrative, alluding to the interval between the communication of his wish and the presentation of the ring, she says:—"The spirit . . . day by day gave me, as opportunity served, little items of information, his Persian names being given—the first one in my ear, the second by writing—on two separate occasions. He also arranged to accompany me to the British Museum, to point out to me, by the aid of certain books, his *lineage*." The visit to the British Museum was subsequent to the revelation of the name. To this I can myself testify, for two days before that visit Mrs. Woodforde consulted me as to the language to which that name "Hemishpba" belonged, and I gave the opinion that it was Persian, although I was in entire ignorance of any of the circumstances of the case, afterwards related at the seance. The assumption on the part of Mr. Home, that "Thomas Ronalds" was ignorant of his own name, if he ever had it, is purely gratuitous, and could only be entertained by ignoring, as Mr. Home has done, the narrative itself, which really covers the whole ground.

I repeat, I am not a re-incarnationist. But truth will not be served by distorting facts, or shuffling out of the argument by slanderous accusations. The facts remain, and let both sides make of them what they will.

R. LUSKON.

[Without taking any part in the dispute, we must remark that the original publication of this silly affair was a glaring piece of editorial impropriety. It was a matter of no public importance, and yet the actors therein took every means to have Mr. and Mrs. Burns present, much against their will. The report was furnished by the parties, and thus we have had to waste many columns with unimportant comments. The above article was in type before we saw it—a liberty certainly. If we were about to investigate the matter at all, we would ask all concerned whether the part of London in which the bauble was bought was quite unknown to them, and whether ideas of spiritual value are not often confounded with sensuous glitter. For our part, we like those Spiritualists who can do without these aids to spirituality. As the old gent said, "There is always a weakness where so many hoops are useful."—Ed. M.]

MR. LINTON'S TELEGRAMS FROM THE STARS.

Dear Mr. Editor,—Will you allow me through the medium of your columns, to offer to Mr. Linton my best thanks for the extremely interesting and instructive lecture, to which I had the pleasure of listening last Wednesday evening at Tarlington Hall, entitled, "Telegrams from the Stars." It displayed an amount of scientific learning and knowledge of late discovery, together with deep and earnest thought and freedom from prejudice, rarely met with amongst the lecturers of the day.

Mr. Linton commenced by enlarging, in eloquent language, on the beauties of the material universe, showing how impossible it was to separate the Creator from the creation, God from His works, and combated in strong terms the idea of regarding the various Bibles and sacred writings of the world as the only revelations of God to man, while the whole volume of nature, from the loftiest snow-clad mountain to the tiniest grain of sand, from the vastest ocean to the smallest drop of water, lay open before, and was as much the revelation of the Deity as the most sacred of these sacred books.

Warming with his subject, the lecturer proceeded to give us some of the theories current amongst scientific men, as to the nature of the constitution of the sun, which, though ninety-two millions of miles distant, is the nearest star to our earth, the other fixed stars being no less than twenty billions of miles away; and the lecturer endeavoured to aid the mind in comprehending the vastness of this distance by illustrating the length of time a ray of light from one of these distant stars would take to reach our planet. The constitution of the sun, its black spots, its atmosphere, &c., and the various theories existing upon these matters were graphically and most lucidly placed before the minds of the audience who could not fail to be struck with the marvels thus revealed to them.

The analysis of light as manifested by the spectroscope, that wonderful instrument which has done so much for scientific research, was next enlarged upon, and illustrated by the means of exceedingly interesting diagrams, the lecturer showing the *modus operandi* employed for the detection by means of the spectroscope of the different chemical substances of which the various planets and stars are undoubtedly composed.

After glancing at the various theories entertained by his scientific brethren on astronomical and other kindred subjects, the lecturer next alluded to the nebulae and the theories connected with them, showing the different conclusions at which the students of these wonderful phenomena had arrived, and elucidating his points by means of interesting diagrams on the walls.

Mr. Linton next alluded to the inter-stellar spaces, showing that certain scientific men had announced that these spaces are fitted for spiritual existence. And such indeed are the teachings of our own beautiful spiritual philosophy; for are we not constantly told, that the spirit-world is ever around us, and that its beloved and beatified inhabitants are constant visitors at our hearths and homes?

INQUIRER.

* Mr. Burns advanced this notion in his recent lecture on re-incarnation.

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.
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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, OCTOBER 22, 1875.

THIS WEEK'S MEDIUM.

Our issue this week contains very valuable evidence on the materialisation of spirits. We quote largely from the doings of our American friends, giving, as a matter of courtesy, Mrs. Hardinge Britten the post of honour. Dr. Miller's letter is a manly utterance. The powers of our Newcastle mediums must not be overlooked. It is evident that persons might send "coals to Newcastle" in more senses than that usually implied. We think this number is worthy of wide circulation.

TO CORRESPONDENTS.

Some letters have been overlooked this week, because of a severe attack which Mr. Burns has had of the throat disease which nearly carried him off eleven months ago. A treatment by Dr. Mack, and magnetised paper to the feet, with other means, have cut the matter short, and enabled him to do a good deal of work, though in bed. The last three months have been a time of great hardship. Being the dull season, and the production of the forthcoming works being in hand, the anxiety was excessive, and the nervous system got quite exhausted. The continuous help of many friends floated the ship onwards, and the good ones sent a willing hand to the work. The reaction has been severe. We hope next week to commence the winter's work in earnest, and that in the future our literature will be so much employed that the endeavour to supply it will not be attended with so much danger to well-being. The publishing fund of £1,000 must be raised, and every earnest Spiritualist must get into the habit of distributing the literature. This department is the grandest outside of the actual operations of the spirit-world, and it is by many entirely overlooked. During the last two years the books we have issued have made many thousands of Spiritualists, and more accurately informed those who were Spiritualists already. We have the strongest faith in the need and success of our work, and with our life in our hands we shall not fail in prosecuting it.

INSTITUTION WEEK.

To the Editor.—Dear Sir,—I am glad to see that a concurrent response has been given to my letter. I do not think it desirable that subscriptions should be sent to a different address each time. 15, Southampton Row is, and should be, a "household word," and it is, besides, a guarantee to the subscribers that their money will be properly received. I propose therefore that Institution Week for 1875 be from Saturday, December 4th, to Monday, December 13th, and that all subscriptions be addressed to 15, Southampton Row, Holborn, London, W.C. Post office orders to be made payable at "High Holborn."

Societies and other joint contributors will please make their arrangements in good time, so that, with "a long pull, a strong pull, and a pull all together," we shall provide a good supply of that which is as needful in spiritual as in carnal warfare, so that the campaign of 1876 may be commenced with a well-filled military chest.

The Kensington News, edited by the Rev. Maurice Davies, D.D., is about to be doubled in size. It is one of the best edited newspapers published in this country.

BIRMINGHAM.—Notice to Spiritualists and friends. A special circle will be held at the Spiritualist meeting-room of Mr. Perks, 312, Bridge-street West, Birmingham, October 25th. Tickets 1s. 6d. each.

MR. HERNE'S SUNDAY SERVICES.—Mr. F. Herne, physical and trance medium, will give seances at his own residence on Sunday evenings to persons known to him. No fee. Contributions voluntary. Herne's Oak Villa, Bookmead-road, Victoria Park, South Hackney.

MALVERN.—Miss Baker left London on Wednesday for Mrs. Birley's, 2, Trinity House, Great Malvern. She has a number of sittings arranged for, but can make a few more engagements. She will return to London again on Thursday first.

THE HAPPY EVENING AT DOUGHTY HALL.

It has been finally determined to commemorate the anniversary of the institution of Doughty Hall services, on Wednesday evening, November 17. The arrangements of the evening will be of a varied character, and we trust will prove conducive to enlightened enjoyment. Science, art, and music will be laid under request. In our next issue we hope to give further indications of the programme, which, we feel assured, will elicit the approval of our friends. Single tickets, 2s.; double tickets (to admit a lady and gentleman), 3s. 6d. To be had at 15, Southampton Row, Holborn, and after the services at Doughty Hall.

DOUGHTY HALL SERVICE ON SUNDAY NEXT, OCTOBER 24TH.

Our esteemed friend and veteran worker in the cause, Dr. Hall-ock, who was designated by Mrs. Tappan, at her private farewell, under the name of "The Rock of Living Truth," will give an address on Sunday evening next, at Doughty Hall, when he will, no doubt, as on all previous occasions, prove his claim to that most appropriate title.

Should opportunity arise, Mr. Henly may also address the audience previous to his departure for America. Doughty Hall, 14, Bedford-row, Holborn. Commence at 7 o'clock.

MR. HENLY'S LECTURE AT DOUGHTY HALL.

A large audience assembled on Sunday last to hear Mr. Henly's Lecture on "Spiritualism, as taught by Jesus and the Prophets." It was listened to with rapt attention, and great satisfaction was expressed at the advanced views adduced. Mr. Henly's intimate acquaintance with the Scriptures fitted him well for grasping a subject, which he very ably handled.

During the evening Mr. Chinnery, accompanied by his daughter at the piano, sang Gounod's "Jesu de Nazareth," rendering it with taste and felicity of expression. This contributed greatly to the spiritual enjoyments of the evening, and we hope that Mr. Chinnery's fine rich voice may find a high and useful work in connection with such services.

Mr. Burns made a few remarks on the undesirableness, if not inappropriateness of expressions of applause at these Sunday services. The soul-elevating influence of a fine thought or divine emotion becomes weakened, if not destroyed, by the inharmonious and unspiritual thumpings of feet and umbrellas on the floor. It is hoped that this hint may be sufficient to lead to a discontinuance of the practice, and thus enhance the pleasure of calm reflection on the high truths discoursed on at these meetings.

"SANS REPROCHE" AND FREE LOVE.

To the Editor.—Dear Sir,—For the information of your anonymous correspondent, "Sans Reproche," I beg to inform him that, having no position towards the free-love movement of the United States, I am unable to supply him with the information he desires. Unlike my unknown querist, I sign my name, and am respectfully yours,
J. J. MORSE.

Liverpool, October 20, 1875.

CONFERENCE AT OHOPPINGTON.

To the Editor.—Dear Sir,—We beg to inform our friends that our second conference will take place at Ohoppington, in the Unitarian Chapel, on Saturday, November 13th. Spiritualists from the various villages are requested to prepare a statement of their experiences in Spiritualism. Local mediums will have the privilege of addressing the conference under spirit-control. How to spread the truth will be taken into consideration. Tea will be provided. Conference to commence at half-past one o'clock.
GEORGE FORSTER, Cor. Sec.

OSSETT.—Mrs. Scattergood, of Bradford, will deliver two lectures on Sunday next, the 24th inst., at 2.30 and 6 p.m.

MR. J. HARRIS, Newcastle, says he thinks the Spiritualists there will take double the quantity of the MEDIUM weekly when the price is reduced to a penny.

A SPIRIT-FORM has drawn a portrait of Dr. Hitchman in full light and in a few seconds. It is one of the most extraordinary phenomena of the kind that has ever occurred.

WE cannot occupy our space with reports of the Liverpool discussions at which Spiritualists expend themselves on persons who are really beneath contempt. The "pearls" are either very poor in quality—now-a-days, or the "swine" have meritoriously risen in importance, to demand such attention. See Matt. vii. 6.

RECOVERY OF ROBERT DALE OWEN.—Promising symptoms of Robert Dale Owen's recovery have set in. His physical health is spoken of as entirely restored. With that basis it is confidently expected that the complete restoration of the mental balance will speedily follow. In all probability he is at this moment again in the bosom of his family.

CONCERTS AT NEWCASTLE.—The people of Newcastle are well provided for with amusement on Saturdays, both in the afternoon and evening, by the popular vocal and instrumental concerts at the Central Exchange News Room and Art Gallery. The admission is 6d. Members of the news-room free.

MR. REDDALLS is dead and buried. Mr. Foote delivered a funeral oration, and contrived to make a hero of the deceased. The absurdity of bidding "Farewell, a long farewell," to a nonentity, as the materialistic philosophy supposes the defunct to be, is strikingly ridiculous. The fate of the poor fellow is a sad comment on his mock seances and the blustering pretence of this performer. It is almost too much to suppose that he did not know better. We hope his new conditions will supply him with more favourable circumstances for the development of the higher characteristics of his nature. While we cannot shut our eyes to the folly, or worse than that, of his anti-spiritual career, we have no ill-feeling towards him—indeed, nothing but good wishes.

DEMISE OF AN EMINENT RUSSIAN SPIRITUALIST.

The public journals announce that on the 13th of this month, in St. Petersburg, the Count Alexis Tolstoy departed this life. The Count Tolstoy was one of the most celebrated of Russian authors, and his passing away is spoken of as being "a great national loss." As early as 1858, when Mr. D. D. Home went on a visit of ten days to the Emperor of Russia, the Count being at that moment at the Palace of Peterhoff, doing duty as aide-de-camp, he was one of the two aides-de-camp selected by his Majesty to be with Mr. Home during his stay at the Palace.

The Count Tolstoy was present at nearly all the seances witnessed by the Emperor at that time, and he was not only fully convinced of the great truth of Spiritualism, but a deep, loving friendship grew up between himself and Mr. Home, which continued to his last earthly moments, and, according to our consoling belief, it will still continue. In August, 1868, the Count was one of the two aides-de-camp selected by the Emperor to be groomsmen to Mr. Home on the occasion of his marriage.

The singular story of Mr. Home's double, as related on page 116 of "Incidents in My Life," occurred with Count Tolstoy.

We trust that an account of some of the many interesting seances he has had with Mr. Home may have been recorded by him, and should this be the case, we may expect them in the third series of Mr. Home's "Incidents," to be given to the public next year. The Count Alexis Tolstoy has left a name that will be handed down to posterity as being at once a great and a good man. His earth-life was without a stain. He was beloved and almost revered by all who knew him. His mind was cultivated, bringing out in bolder relief the natural refinement of his character. As English Spiritualists, we beg to tender the expression of our heartfelt sympathy to his widowed Countess in the dark hour of her earthly sorrow.

EDITORIAL RAMBLES.

We have received from Mr. J. Ashworth the following particulars respecting the series of meetings at Nottingham, on Sunday, October 31. Mr. Ashworth has omitted to name the place of meeting. This will be given next week.

PROGRAMME.

MORNING.—10 to 12: A conversazione, for social intercourse and mediumship.

AFTERNOON.—2 till 4.30: The conference; when reports, observations, suggestions, and inquiries are expected. Tea at 4.30. Tickets, 9d. each; children under 12, 6d.

EVENING.—At 6.15: A lecture by Mr. J. Burns, on "The Practical Aspects of Spiritualism."

A collection will be made at the close, to defray expenses.

N.B.—All friends intending to be present should send, not later than Wednesday, October 27, to J. ASHWORTH, corresponding secretary, 72, Healey Street, Nottingham.

On Sunday, November 7, Mr. Burns will attend a series of meetings of a similar kind at Bolton. There will be a conference morning and afternoon, a tea-meeting in the evening, after which Mr. Burns will give a lecture. The Lancashire committee hope these meetings will be well attended by Spiritualists in the district. Before returning to London, Mr. Burns will give a lecture on the subject of Spiritualism at Ulverstone on Monday, Nov. 8.

Letters from Merthyr and Cardiff cannot be replied to this week; but they are not forgotten.

WELCOME TO DR. MAIN IN BOSTON.

Dr. Main, after a sojourn of five months in Europe, has safely arrived in Boston.

From the *Banner of Light* we learn that,—"The spacious parlours of the Doctor were crowded with a large company of friends on the evening of Tuesday, October 5th, who convened as a 'surprise party,' to give a cordial welcome home to this veteran worker. The reply of Dr. Main to the welcoming words of his friends was full of feeling. The Doctor stated in the course of his remarks, that, after a rest in Boston, he should (though at present no dates could be given) make a tour of the West, and then return to London for a while."

It is further stated that "he reports favourably in regard to the spread of the Spiritual Philosophy in the Old World, where he was well received by Spiritualists wherever he sojourned, and consequently enjoyed his trip very much."

In a letter to Mr. Linton, Dr. Main sends his sincere remembrances to all London friends, with whom he is at present prevented from communicating more directly by the pressure of engagements incident upon his long absence from home.

MR. MORSE'S ARRIVAL.

A card from Mr. Morse dated "Queenstown, Sunday," informs us that he had quite a pleasant passage per "Baltic," is well, and expected to land at Liverpool early on Tuesday morning. His reception meeting in London will be held at Cavendish Rooms on November 3.

We hear that arrangements have been made for Mr. Morse to give a series of inspirational lectures at Cleveland Hall, Cleveland Street, London, on Sunday Evenings, November 7, 14, 21, 28. Admission, 2s. 1s., and free.

Mrs. Reed has returned to Newcastle. We hope she will not allow her mediumistic powers to be too much taxed. While in London she drew a beautiful female portrait in two minutes and a half, in complete darkness. She also drew a portrait of Robert Bruce, Mr. Burns's "old man." He is a noble-looking spirit. The portrait will be published in some form.

DR. SEXTON'S DISCOURSE.

To the Editor,—Dear Sir,—Mr. F. Wilson holds singular views, both as to the meaning of the word discourse and also as to my right to conduct my meetings in my own way. Why his letter should have been sent to you, or why you should have inserted it, I am at a loss to imagine, seeing that it had nothing to do with Spiritualism, or, indeed, with anything else that can possibly have any interest for your readers. By the way, is Mr. Wilson a Spiritualist? I have never heard of him in connection with the movement, and only know of him as the advocate of views which are doubtless profound enough when one comes to understand them, but which, I must confess, are altogether beyond my limited capacity to comprehend. Mr. Wilson knew perfectly well, when he came to the Cavendish Rooms on Sunday last, that I did not allow discussion; and therefore, to say the least of it, it was not in good taste on his part to get up and attempt to speak, and thereby provoke what might have been a disturbance. I do not believe in having whatever impression I may have succeeded in making upon my hearers on a Sabbath evening destroyed by the garrulity of half-a-dozen loquacious individuals, whose chief ambition is to hear themselves talk. Not that I mean to class Mr. Wilson with these; but he knows, as well as most men, that if I allowed discussions and questions, I should have a dozen such people present at every meeting. Let it not be inferred from this that I fear public controversy; I shall be happy to meet Mr. Wilson, or any other man living, to debate at a proper time and in an appropriate place, any of the opinions which I am in the habit of enunciating. My Sundays I devote to a different, and, according to my views, to a much higher purpose.

Mr. Wilson has completely misunderstood my meaning in speaking of the shipwreck. I did not quote it as "a disproof of God's goodness." Assuredly nothing could have been further from my intention. I referred to it as one instance out of many in which the loving purpose of the Divine Father could not be seen without the key which Christianity furnished to unlock the mystery. The declaration of Jesus, "I am the Way," &c., needed not on that occasion to be subjected to the test of an investigation into His authority—thus to speak—because I had already discussed that question in an exhaustive manner in four previous discourses. Mr. Wilson will pardon me for still using this term, since I have looked into half-a-dozen dictionaries and failed to find in any one of them any sanction for the peculiar meaning which he gives to the word discourse.

In reference to your own remarks, Mr. Editor, I have not erected "a sectarian platform," but simply secured a place in which to advocate what appears to me to be the truth. There is no more sectarianism in my views than in yours, or in those of anyone else. We all teach what we believe to be true, and unless we are intolerant towards others—which I sincerely trust I am not—there is no sectarianism in so doing. Christian Spiritualism is one phase of the great spiritual movement, what is termed Progressive Spiritualism is another, the re-incarnation doctrine is a third, and I might name half-a-dozen others. If it were worth while to make a comparison between these, which it certainly is not, we should perhaps discover that Christian Spiritualism was the least sectarian of them all. I challenge any man in the spiritual movement to show broader sympathies than I have always displayed. I have worked harmoniously with each party, and with every individual, and have no intention of ever doing otherwise. Spiritualism is of itself a sufficient basis of union for spiritualistic work; but assuredly beyond that I may be allowed to entertain and advocate such views as may appear to me to be true. I know well enough that spirits themselves differ upon questions of religion as they do upon almost every other topic; and I consequently use my own judgment as to how much of their teaching I shall accept. Should a spirit tell me to smoke tobacco or drink alcohol—and I have known such cases—I should disregard his advice, as you would also do, I have no doubt. And I do not see that there is any sectarianism in taking such a course. In the same way, if a spirit tells me that Christ was simply an illustrious man or a great medium, I pay no heed to his teaching, because to me this expresses altogether erroneous views regarding a Being whom the New Testament describes in far different terms.

Apologising for this long letter, which I should not have written but for the remarks which you as Editor appended to Mr. Wilson's communication.—I am, dear Sir, yours fraternally,

Oct. 16, 1875.

GEORGE SEXTON.

[The reason why we admitted Mr. Wilson's letter is, because Dr. Sexton uses the MEDIUM for announcing and reporting his meetings, and hence any view arising out of the proceedings at those meetings becomes to some extent a fit topic for discussion in these columns.]

We also take opportunity to disavow the sectarian distinctions introduced by Dr. Sexton in the paragraph that refers to our note. Re-incarnation doctrine we do not regard as a phase of the spiritual movement any more than we do the doctrine of transubstantiation or that of the immaculate conception; indeed, it might be shown, for argument's sake, that there is some evidence of spiritual operation in these assumed facts; but re-incarnation is the very antithesis of Spiritualism—the opposite view of the soul's destiny; for if it come back again to earth and wear a physical body, then it cannot communicate as a spirit from the spheres. The term Progressive Spiritualism cannot be allowed either, unless all Spiritualists admit that they are progressive; in other words, that the investigation of the subject has added facts to former knowledge, enlarged the views of human destiny formerly held, and enabled the mind to take a step forward in comprehending its functions and mission in time and space. If any man who calls himself a Spiritualist, who can truly and honestly say that, through being a Spiritualist, he has not been taught anything, and is not capable of further improvement, then we will be bound to recognise that man as a non-progressive Spiritualist. If progress be the universal characteristic of spiritual inquiry, the application of the term cannot be a sectarian definition, for that which appertains to all cannot be understood as limited to a part as its peculiar character.

istic. For these reasons we disallow the term Progressive Spiritualism.

Christian Spiritualism perplexes us sadly. We are ready to relegate it to the limbo of Mr. Wilson's comprehensionism. To us the term is unthinkable. Spiritualism to us means what we know of man's spiritual nature, and the process whereby those in the flesh communicate with those who have laid aside the body, and the teachings and inferences arising therefrom. It appears to us that this Spiritualism is a part of humanity—an inherent function, so to speak, just as are sight, digestion, reproduction, locomotion, &c. How, then, can it be Christian or un-Christian? Do the other functions, departments, and relations of man's nature admit of this distinction? If not, why should the spiritual? Christian physiology, Christian chemistry, Christian acoustics would be scientific curiosities certainly, and equally absurd to us is Christian Spiritualism.

As Spiritualists we are absolutely unsectarian, and the occasion of our writing just now is to disavow the sectarianism, which the Doctor seeks above to attach to Spiritualism, and state the grounds upon which we do so. Surely we cannot be called sectarian because we beg to differ with sectarianism in every form. If so, then words have lost their meaning.

No doubt all sectarians, even the ignorant holders of the most egregiously perverse doctrines, "teach what they believe to be true." The less they know, the more stolidly do they believe, and to disturb this repose, and shed abroad the light of free inquiry, is too often regarded by them as intolerance. But if this let-me-alone-because-I-believe-I-am-right policy is the true one—it is the Christian one no doubt—then there would be an end to all further inquiry and free discussion, and we would all sit down, not daring to move in search of truth, lest we should tread, perhaps, on some sectarian's toes and have for our pains the charge of intolerance hurled at us.

It is undoubtedly true that Dr. Sexton has "worked harmoniously with each party." The hardship may have been that there were not more parties to work with. The Doctor is a professional lecturer, and it is his business to accept such engagements as fall in his way. Spiritualism knows of no party, and we wish all who are called Spiritualists were of the same complexion, for there can be no party in true Spiritualism. We think it is, however, scarcely fair that Dr. Sexton's personal "sympathies" should be limited down to the narrow coffin and cold grave of "Christian Spiritualism," a form of thought which does not exist organically in this country at the present time. The *Christian Spiritualist*, the visible exponent of Christian Spiritualism, ceased to exist with its September issue. We have some faint recollection, even now, of the "tolerance" and "sympathies" of that most charitable periodical, whose editor, through its columns, threatened to horsewhip us, as a Christian reply to a previous argument which we launched at him. Nor would we have noticed that organ at all had it not been for the offensive, untruthful, and intolerant manner in which it alluded to ourselves and our views, and when arguments became unanswerable, the "Reverend" editor and minister of a "Christian" church threatened us with physical force. Later on, the editorial pen passed into the hands of Dr. Sexton, and, being reminded of the egotism and offensiveness of the former editor towards his brother editors of spiritual journals, by his parting editorial shot, we ventured to ask if, in transferring the "properties" the horse-whip had accompanied the pen into the hands of Dr. Sexton. Well, we could scarcely believe it, but our friend the Doctor re-echoed, in a gush of rhetoric, this bullying threat. We were so hard at work planning and striving for the Doctor's employment and usefulness that we, for shame, never mentioned the matter, and would not have done so now had not the Doctor's assurance of sympathy and unsectarian freedom recalled it to us as a duty. And we do not mention this matter as a personal fling at Dr. Sexton: we formally lay the charge at the door of Christian Spiritualism. We cannot for a moment suppose that Dr. Sexton, who called us "Dear Burns," shook hands like a brother, and who we did all we could to bring before the public as a Spiritual teacher, and to put well-earned fees in his pocket, would horsewhip us for having a word to say to a man who, by his brutal threat, had relinquished all claim to polite consideration. What a pity it is that the man should permit himself to be sunk in the Christian Spiritualist!

We have not heard Dr. Sexton's lectures, but in alluding to them in the above letter, he uses the term "authority." By so doing he denies to every other mind the liberty of personal decision which he so loudly vaunts.

Authority is a word not found in the vocabulary of the truth-seeker. A man better informed on comparative mythology might knock Dr. Sexton's Scriptural authority into a cocked hat. Further, the erection of a Christian spiritualistic standard is a direct criticism on all who do not adopt it. It is a distinctive and, therefore, a sectarian epithet. The term Spiritualism belongs to all of us, and it should be made to represent that on which we do agree, not that on which we do not agree. If every fellow distinguished his personal bias by a qualifying term prefixed to that of Spiritualism, why—there would be as many kinds of Spiritualism as there are individuals. There would be Dr. Sexton Spiritualism, and, probably, Mrs. Sexton Spiritualism. There would be Mr. Parkes Spiritualism, and Somebody-else Spiritualism throughout the whole congregation.

As Spiritualists we are prepared to investigate all phases and extensions of the subject. Our columns testify to the fact that we do so. The Scriptural department in all its hearings, we have set forth much more fully than has the organ of Christian Spiritualism.

To this freedom of utterance, even though it should run into bigotry at times, we have no objection; but that Spiritualism should in any way whatever assume a fixed dogmatic complexion, based upon authority, and possibly the interpretation of that authority by one man, we most decidedly object. Priestcraft of all forms rests upon this basis, which we repudiate.

Christian Spiritualism is the old blunder over again of mixing worldly, conventional ideas with spiritual truth. It is the same foul betrayal that has led into captivity all the revelations of the past. It is so illogical as to confute itself; while it seeks amongst questionable records for the truth taught by spiritual teachers of the past, it seems to be oblivious to the fact that these teachers still live, and can be appealed to; that they are not buried in volumes but shedding the bright magnetic rays of their divine wisdom down upon all who have ears to hear and eyes to see. Look up, then, and catch the inspirations of the hour, and do not miss the sunshine by burrowing in caves, amidst musty paper. Jesus, the apostles, the religious champions of the past are not immured between the boards of any Bible. They are in the spirit-world; they are here; they are knocking at the doors of your understanding; do, pray, leave off rummaging amongst faulty books; cease labelling yourselves with fancy names; be men, not Christian Spiritualists; and open the door, that angel visitors may come in unto you, and bless you with their presence!—Ed. M.]

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton delivered two discourses in the above rooms, that in the morning being on "The Relation of Christianity to Work," and that in the evening on "Creation by Law and Creation by God." In the evening the place was well filled by a very attentive audience, who listened with the greatest possible attention to the Doctor's discussion of the great question of law and its relation to science and natural theology. He commenced by pointing out that the old landmarks of religious thought were being completely broken down, and science was now arrogating to herself the position of an oracle not simply in her own domain, but in a field which lies beyond the range of her discoveries. True science was glorious beyond description, but there was a pseudo science prevalent to-day based on no facts, unsupported by logical reasoning, and running counter to the laws of thought themselves which sought to undermine religion, blot out God from his universe, and crush man's best and noblest hopes. The glib use of the term "law" in modern times would furnish an idea of the loose mode of thinking that prevailed in connection with these subjects. Men talked of laws as though they were entities, whereas they were not even powers or forces, but simply expressions of action. The Doctor then gave the five definitions of law to be found in the work of the Duke of Argyll, with which he said he heartily agreed. He gave illustrations of each of these definitions, quoting the three great laws appertaining to the solar system, discovered by Kepler 250 years ago, and upon which the whole modern science of astronomy is based, as an illustration of the first class, viz., an observed order of facts. Chemical action was also explained, and gravitation stated to have been removed from one of these classes into another by the discovery of Newton that it was inversely as the square of the distance, and directly as the mass. The fourth definition of law, as applied to those combinations of force which have reference to the fulfilment of purpose or the discharge of function, was dwelt upon at great length. This, the Doctor maintained, led necessarily up to a designing and therefore intelligent being. He dealt with the argument usually called the "design argument," and showed that despite all the attacks that have been made upon it in recent times it was really invulnerable. The attempted reply of George Jacob Holyoake, entitled "Paley Refuted in his own Words," he characterised as a lamentable failure of reasoning. The operation of law everywhere was not, he maintained, opposed to occasional manifestations of the supernatural, but strictly in harmony therewith. He concluded with an eloquent peroration on the harmony between the conclusions of reason, the promptings of conscience, and the aspirations of the soul.

On Sunday next the subjects of the Doctor's discourses will be, in the morning "The Relation of Christianity to Workship," and in the evening "The Religion of Astronomy." Service at eleven and seven.

LIVERPOOL.

On Sunday last, at the Islington Lecture Hall, two addresses were delivered—in the afternoon by Mr. John Lamont, and in the evening by Dr. William Hitchman. Mr. Lamont spoke upon "The Power of the Soul over the Body," as illustrated in the works of Dr. George Wear, as quoted from Dr. Abercrombie, Dr. Wollaston, and some French Doctors; giving numerous facts illustrating spiritual vision and communications with friends abroad, showing that what was then called mesmerism was really a form of Spiritualism, as recent facts proved. He thought the time would soon come when the abuses of lunatic asylums would have to be remedied, for the science of the soul was now beginning to be understood. Innocent mediums, he said, had no doubt been scandalously incarcerated, but Spiritualism, like an angel of light was leading to higher and better views of God's government of man for time and eternity.

In the evening Dr. William Hitchman gave an elaborate disquisition of an hour's length to a good audience, on the "Vocation of the Spiritualist," as illustrated in the lives of Confucius, Epictetus, and Antoninus, or a Philosopher, a Slave, and a King—three non-Christian Spiritualists. The Doctor delivered the following invocation:—

O Lord God of Heaven, and of earth, and of all worlds, visible or invisible, of angels, and of mortals, bless our endeavours, we beseech Thee, after the attainment of every virtue, that shall constitute the Vocation of the Spiritualist. Grant soon the coming of that glorious day when Truth, Justice, and the Peace of Righteousness shall overspread the earth, even as the waters cover the sea. May each one and all of us, as well as every sister and brother that are now separated, but not disunited, add to our faith in the Divine Revelations of the past, present, or immediate knowledge of Thy spiritual truth—scientifically and demonstratively—for the welfare of mankind. To knowledge of spirit-life thus revealed unto us may we add unblemished

virtue in earth-life; to virtue, temperance in all things; to temperance, patience; to patience, kindness; and to kindness, charity to all men, throughout the world. O grant that our trials and tribulations in this mortal life may operate in the production of true spirituality of soul, religiously, and spiritually, righteous experience of the higher and better angel-world. May such enlightened experiences give us hope—the hope that maketh not ashamed—through Thy fatherly love. O God, now shed abroad in the hearts of Thy children, that pure and holy communion of spirits, which Thou hast recently vouchsafed unto us. May we, and all our sisters and brethren, of every clime, colour, and country, henceforth enjoy the fruits of Thy Holy Spirit—which are called love, joy, longsuffering, gentleness, peace, meekness, sobriety, and goodness of heart—so that each one and all of us may be enabled, by Thy grace, adequately to fulfil the Vocation of the Spiritualist, in works of pure benevolence, and words of sincerity and truth. O Ruler and Governor of the Universe, that everywhere liveth in the matter of spirit and the spirit of matter, of Thine own goodness give us this day and for ever of thy purity; inspire all Spiritualists, at home and abroad, of Thy love, fill each living soul. By Thy truth guide us, by Thy angels protect us; and by Thy mercy receive us into the World of Spirit, according to Thy providence, for Thine is their love, and their adoration, from glory to glory. O Lord God, Parent of Goodness, hear these, our humble petitions, we beseech Thee, and of Thy infinite mercy, to Thy children of Earth, as to those in Heaven, grant us Thy blessing evermore, so that, day by day, we may each one and all of us serve Thee better and more worthily in the Vocation of the Spiritualist; and thus may our own spirits become more pure, and meet for Thy Eternal Inheritance in the coming World of Angels, where there is day without night, even as there is life without end. Amen.

The Doctor then read over the 13th verse of the 4th chapter of the first epistle of John: "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." After describing the lives and characters of the above-named heroes of antiquity, he said there were individuals whose influence was felt and who left impressions never to be effaced. Some entered our presence like the lurid flash of lightning, startling us to life and action; others like the moon, benignly serene and tranquil upon the calm sea, leading us gently on to works of love, benevolence, and charity; every life stood out as a beacon guide to what was good or bad, morally and mentally. It is the motive force or sincere earnestness of men that gives not merely the colour but the power for good; and it would affect the destiny of every Spiritualist, and all their actions, for ever. God had not forgotten to implant sensations of pleasure in every individual, spiritually and materially, and heaven forbid that he should say one word against the bodily pleasures which were innocently enjoyed. It would be blasphemy against the laws of the Creator to do so; but sensuality was against the soul, and must ever be guarded against. Plato had said the music of the soul was not less important than the gymnastics of the body, and all are the common property of mankind. He portrayed the positivist, secularist, and materialist, as looking too exclusively at the gloomy or physical side of life, from dust to dust, taking only what mortality brings to them; their numbers were few in British and foreign countries, and the impressions they left on the world were but of evanescent duration; there was laudable ambition in some, but never to rise to or ascend the lofty spiritual plane which concerns the future life. Let the vocation, he said, of the Spiritualist be to rise above secularism by angel-power and by religious affection, aspire to a positive spirituality of soul, with the heart beating after God and humanity, and feel with the Hebrew bard, when he said, "Thy vows are upon me, O God." The heart would then become a shekina or seat of God's spiritual manifestation through the flesh in revealing heaven to earth. The spirit of God in the life of man should be exemplified in the words and deeds of Spiritualists, as it was in the blessed Nazarene while shining as the sun upon the hills and valleys of Galilee. The spirit of God in the life of man would be a further pledge of our glorious immortality, whilst its fruits of meekness of heart, and gentleness of mind, and charity for all men, would prove a foretaste of the kingdom of heaven.

BIRMINGHAM SPIRITUAL INSTITUTION.

On Sunday last, at the Athenaeum, Temple Street, the "Currency Question" again formed the topic for discussion in the morning session. These discussions on practical social subjects become each week more interesting and attract continually increasing audiences.

In the afternoon the monthly tea party was held, when upwards of sixty sat down to demolish the "good things" provided. The thanks of all are certainly due to the ladies who cheerfully undertook the superintendence of the bread-and-butter department, and whose fair hands were busily employed in converting the cakes and the loaves into inviting atria. The utmost harmony and good feeling prevailed, and the unity and sociability displayed spoke much for the vitality of the movement in Birmingham.

After the tables had been cleared, the proceedings were enlivened by a few hymns from the "Spiritual Lyre," when, as the hall had become tolerably full, Mr. Harper, the chairman, suggested the advisability of commencing the evening meeting, as the extra time would enable some to speak of their experiences, who would be deprived of the opportunity by waiting till the usual time of commencing 7 o'clock. This suggestion was wisely followed, and after the singing of a hymn by the choir, and a very fine inspirational prayer from the chairman, the relation of personal experiences commenced. Mr. Harper opened the "confessions" by stating that twenty years ago his whole knowledge of human life was embraced in the "three-score and ten" years that the Judean shepherd had spoken of; that beyond this little life he had no knowledge, —no hope. He said that at the age of eighteen he was a Methodist local preacher, and that he poured out, Sunday after Sunday, such a flood of brimstone, so redolent of the perfume (or otherwise) of the orthodox hell, and so strong and pungent, that his listeners couldn't stand it, but came up to the penitent bench by dozens. So things went on until the battle—fearful in its intensity—was fought out in his mental organism between science and orthodoxy. The result was that he became what is termed an atheist. Upon one occasion he happened to have a conversation with a lady about a remarkable article which appeared in the *Cornhill Magazine*, entitled "Stranger than Fiction," by Bell, giving a narrative of most unaccountable phenomena at a seance, and for which

article, the Editor, W. M. Thackeray, was pretty roundly abused. This lady declared that she had witnessed equally extraordinary occurrences, and directed him to the Mrs. Marshalls, so that he might see for himself. Although incredulous, he determined to visit the Marshalls and accordingly did so. That visit produced a great effect upon his mind; from thinking himself one of the cleverest fellows alive, he began to feel his own nothingness. Raps loud and vigorous, announced, through the English alphabet, the presence of his father; a sheet of paper was laid on the floor, upon the edges of which he placed his feet; a pencil was laid upon it, and in a bright light was written, without mortal hand, a message from his father, so characteristic of the man that he was dumb-founded. The message was: "Give yourself up to the Lord, that you may have rest in heaven, for life endureth but for a time." This was signed with his father's signature, "Richard Harper," which name had never been heard in that house before. Upon going back to his hotel he informed his fellow commercialists that he had been spending 2s. 6d. in "spirits." After a recital of his adventure they wished to see also; at last one said, "Well, Harper, if they will come here, in this room, and these things take place, then I should think there was something in it." "All right, my hearties," he replied; "down with the dust, and I'll fetch them"; they each subscribed 5s. and the result was that in that hotel, in the presence of a good number of commercial travellers, some of the most remarkable phenomena took place, such as volleys of raps, levitation of the heavy mahogany, lights, &c. Since then in England and America he had witnessed every phase of mediumship. He had witnessed the materialisation of spirit-forms in the presence of Dr. Slade, wonderful levitations with D. D. Home, &c.

Mr. Baldwin followed, in a telling speech, in which he described the search for truth that has so controlled him, an earnest yearning for conversion that was never realised in the dogmas of churchianity. He showed that Spiritualism had been to him a priceless treasure, that in its knowledge he was happy, and wound up with a stirring peroration.

Mr. Mahony said that as far as personal experiences went he was not so fortunate as others had been, but from the testimony of thousands, who had thoroughly sifted the subject, he was compelled to admit that, as far as numbers, intelligence, and philosophical argument was concerned, the case was proven. The evidence was mountainous, and his attention having been drawn to it, he had become convinced, not by the evidence of his own eyes and touch, which might be deceived, but on the collected evidence of tens of thousands. Having become convinced he was impelled to work, and if he should live another ten years, hundreds of thousands should hear of the glorious truth from his lips.

Mr. Lones said that he first attributed the whole affair to mesmerism, and in a genial speech related how he was completely convinced.

Mr. Huskison and Mr. Groom also gave remarkable experiences.

In conclusion the chairman regretted that no one had spoken of the facts that were taking place in Birmingham at the present, and spoke eulogistically of the splendid mediumship and devotion of Mrs. Groom and Miss Bessie Williams. Thus ended a most enjoyable evening.

Next Sunday morning, the discussion will again be on the general question of the Currency, with particular reference to "Rent and Profit."

In the evening Mr. Mahony will lecture on the late Mr. G. H. Reddalls, Editor of the *Secular Chronicle*. W. RUSSELL, Con Sec

THE COMPREHENSIVE CHURCH IN ENGLAND.

On Sunday last, at Cambridge Hall, Mr. Wilson explained what he meant by a classification of the personality. Very few people had personalities, or rather, that the personalities they had were so muddled and adulterated by traditions, creeds, association, directions, inclinations, submission, and humiliations, as to cause an indifference to the rights attached to a personality, except when the stomach compelled the voice to speak. Man has three stomachs—the natural, the head, and the heart. The first requires food, the second knowledge, as the head, and the third affection, as the heart. He professed to supply these requirements, but, like our political economy, our social economy was a deception to hoodwink people to the belief that we are trying to do something in the way of improvement, and so leave their interests in the hands of the potters. Comprehension was a church, a system of education, and a science of progression; but as we wanted a field for the application, he (Mr. Wilson) proposed to inaugurate the Willing-well Association, to enclose all creeds, all political opinions, all social misconceptions, and all mutual misunderstandings, as a commonwealth of peace, based on justice, improvement, and refinement, representing the outcome of last Sunday's illustration of a rookery, the first law of which shall be no one to hold any office beyond the term of five years without coming before the electors for judgment; no law recognised if challenged by the district authorities. Several other characteristics of the new association were mentioned as illustrations of a prepared system of social organisation, which he trusted the world, if the plan was true, would eventually accept.

The subject for next Sunday will be the "Constitution of Willing-well."

THOMAS BROWN, Howden-le-Wear, by Darlington, is at home at present. Applications for lectures in the trance state and other correspondence should be addressed as above.

THE trance addresses of Mr. Wood, the Yorkshire stonemason, are highly spoken of. We think Mr. Wood should take a run up to London, and let us hear his guides at Doughty Hall. Mr. Wood is also a good medical and test-medium, and if he could spare a week he might give sittings for his own advantage, and not go home empty-handed. Mr. Wood, let us hear from you; we have not got your address.

MR. COGMAN AT RUSHDEN.—Mr. J. Denton sends a very pleasing account of Mr. Cogman's visit to Rushden at the end of last month. On the first evening, after a tea-meeting and social chat, Mr. Cogman was controlled, and spoke on "Mediumship." On the second evening the subject was not proposed till Mr. Cogman was entranced. Out of several subjects the spirit spoke on "The Spirit's progress after Earth-life." The address was of a most comprehensive and masterly character, equal to aught that had been heard there before. Mr. Cogman's visit seems to have given great satisfaction. Other places would do well to make similar arrangements.

IMPORTANT NOTICE TO ADVANCED THINKERS.

ART MAGIC; OR, MUNDANE, SUB-MUNDANE, AND SUPER-MUNDANE SPIRITISM.

An European gentleman, now sojourning in the United States of America for a brief season, gives notice to all thinkers interested in spiritual existence, or occult science, that, having spent forty years in the practical and theoretical study of ART MAGIC, partly acquired in the East and West Indies, Egypt, and Arabia, and partly studied out from rare and almost unattainable works in France, Germany, Bohemia, the British dominions, &c., he is now prepared to share the fruit of his labours and researches with a few interested and worthy students; and for this purpose he will publish a work under conditions which he cannot change or transgress; these are:

1st. The work in question cannot become a marketable commodity, but may be exchanged for a ratio of the cost of publication.

2nd. The work may be published for limited distribution when a sufficient number of students are found to ensure the cost of publication.

3rd. The requisite number of subscribers being obtained, a protective copyright is to prevent any further publication.

4th. The work is not to be published or sold by any professional firm, nor submitted for review to professional critics.

5th. After the requisite number of copies are drawn off to defray the expense of publication, the types, plates, vignettes, &c., are to be cancelled utterly.

These are the five conditions under which the publisher feels compelled to issue his work; and without the limitations of which it will never see the light. To these he adds the following stipulations of his own:

He will give no name, token of identity, nor personal response of any kind to inquirers.

He will publish only through a friend. The friend selected has accepted the office of medium for the work, and is EMMA HARDINGE BRITTEN.

No firm can have copies of this work for sale, nor will it be issued until the exact number of subscribers are found to insure the cost of the issue.

If published in the United States of America, the cost will be 2,500 dols.—which sum includes about 1,000 dols. required as disbursements to librarians and collectors of rare occult works, for permits to publish selected quotations.

To meet the actual cost of publication 500 subscribers are required at 5 dols. or one guinea, apiece, and, therefore, 500 copies alone will be issued, and from this standard of number and price there will be no charge or reduction.

The publication of the work will not commence until the entire 500 subscribers are guaranteed.

This notice will only hold good during the ensuing three months, that is, up to the Christmas of this year.

All subscriptions are to be paid for only according to the custom of the country, O.O.D., but the promises of the subscribers are to be sent with name and address during the next three months to the author's secretary *pro tem.*, Emma Hardinge Britten, 206, West 38th Street, New York.

The work will be entitled, "Art Magic; or, Mundane, Sub-Mundane, and Super-Mundane Spiritism."

This will be the first, and, it is believed, only publication in existence which will give an authentic and practical description of art magic, natural magic, Modern Spiritualism, the different orders of spirits in the universe known to be related to, or in communication with, man, together with directions for invoking, controlling and discharging spirits, and the uses and abuses, dangers and possibilities of magical art. Signed for the author and publisher,

EMMA HARDINGE BRITTEN, *Sec. pro tem.*

I, Emma Hardinge Britten, having carefully read, and, as far as possible, authenticated the contents of the above-described work, do hereby testify my belief that it is the most wonderful and practical revelation of the subject treated on, and the only scientific explanation of occult powers in man and his planet ever given to the world. I deem it also a work eminently calculated to afford to advanced thinkers the clue they need to the understanding of the mysteries of both Ancient and Modern Spiritualism, spiritual mediumship, and thousands of spiritual problems in human history hitherto unsolved. I regret that the author feels himself so fettered by conditions as to limit the possession of this marvellous work to the few, instead of being able to give it broadcast to the world; but grateful beyond expression for its perusal, and desirous to aid as far as I can in even its limited distribution. I cheerfully lend myself to the task imposed upon me, namely, to become guarantee in this statement for the high value of the work, and to receive for the author and publisher the names and addresses of the favoured few who may wish to make one of the five hundred subscribers required. Address, Emma Hardinge Britten, 206, West 38th Street, New York.

N.B.—When persons from a foreign country desire to make one of the five hundred subscribers, they have only to send their names and addresses to Mrs. E. H. Britten, who will duly notify them when the book is ready for delivery, and inform them how to transmit the amount of their subscriptions.

KINGSTON-ON-THAMES.—On Sunday Mr. Bullock, Mr. Stephens, and Mr. Davies visited Kingston from London, and spoke on Spiritualism in the little hall used by the secularists. Mr. Champenowne, Mr. Pilborough and other local Spiritualists were present. The London friends, headed by Mr. Bullock, spoke well on behalf of the facts of Spiritualism, and the secularists advanced the usual objections of that class of mind. Three hours passed very soon, and it is probable that Mr. Bullock may be again sought after at Kingston. His advocacy is much appreciated, and he deserves recognition for the free manner in which he grants its use on all occasions.

EAST LONDON INSTITUTION.—I desire to acknowledge the receipt of ten and sixpence from H. M.; ditto from Mr. Young; ditto from Mr. West. Thus our quarterly aid is reduced to the three above named.—R. COOMAN, 15, St. Peter's Road, Mile End Road.

SPIRITUALISM AND FREE-LOVE.

"My hart sed he would cum, and I took courage. He has cum—he's here—you air him—you air my affinity! O 'tis too much! too much!" and she sobbed again.

"Yes," I answered, "I think it is a darn site too much."—A. WARD.

To the Editor.—Dear Sir,—"Sans Reproche" evidently wants Mr. Morse to avow or disavow his "free-love" predilections, and the appearance of his letter reminds me that I wished to write a few lines on this subject.

We are indebted to America for much that is good in Spiritualism, and much good may be yet in store for us, but I trust we shall never see such corrupt doctrines as that of "free-love" imported to this country. I for one would not like to see England Americanised; or Spiritualists here become "free-lovers." Having in the course of this year stumbled across one or two intelligent Spiritualists who read the journal advocating "free-love" principles, I have been struck with the thought that probably Mrs. Woodhull had more sympathisers amongst English Spiritualists than I had at first supposed. One Spiritualist actually asked me what objection there was to legalised prostitution, which is just the "free-love" principle carried out on a more sensual plane of existence.

The advocates of "free-love" talk a great deal about "spiritual affinities" and "spiritual counterparts," as if there could be no proper marriages without these, quite overlooking the fact that in the present state of mundane existence opposite types intermarry, doubtless to bring about some wisely ordained result. Like most people of one idea, they attach infinite importance to their principles, believing that on their adoption depends the salvation of the race. With all the mistakes which attend conjugal unions, I think the results in the offspring are wonderfully good, and if, instead of running about seeking "affinities," we gave more heed to physiological laws, educated our women, and redeemed them from oppressive work,—if we were more honest in our loves, and did not let the tender passion overcloud our judgment altogether, there would be no need for "free-love," and other vagaries.—I am, Yours fraternally,

ROBERT BROWN.

9, Outram Street, Stockton-on-Tees, Oct. 18th, 1875.

[The free-love movement is dead in America, and we need not be afraid of a ghost. Mediums may get under the "influence" of these for a moment, but the hard-headed are safe. What are the facts? Mrs. Woodhull's paper has abandoned the advocacy of free-love doctrines months ago, has reduced its size one-half, and its columns are chiefly filled with lugubrious harangues plentifully interlarded with Scripture texts. The filthy thing free-love has all at once become a saint, or being dead, its shadow speaks from a higher sphere, or a more hypocritical one—which? The "Gentle Wilson," a blaring, vulgar fellow, who pushes himself upon the good folks "out West," as a medium, is just now threatening to sue Mr. S. S. Jones, of the *Religio-Philosophical Journal*, for stating in the *Journal* that the "Gentle" was a free-lover. Mr. Wilson bases his claim on the fact that the report has damaged him in the eyes of his old patrons, and that the well-furnished tables to which he used to have access on his hunting expeditions are now denied him. This is all very significant. Wilson's renunciation of free-love is all a quibble, nevertheless it shows that the gospel of lust does not pay—American Spiritualists close their doors against its advocates. The morality or philosophy of the matter is of small account to such men as Wilson, who a few years ago made it his business to vilify our good brother J. M. Peebles; but when the stomach has to bear the brunt then a new form of consciousness—if not conscience—comes to the rescue of good behaviour. Free-love never was a tenet of American or any other class of Spiritualists. Andrew Jackson Davis, Hudson Tuttle, and really inspired men and women of the movement have been its bitter opponents. A mass of floating scum, easily psychologised by the bubbles of impure gases which ascend from the sedimentary strata of human nature, have been—of necessity, we may say—free-lovers, but not because of their Spiritualism. These adventurous souls, with but little modesty to repress them, have boldly pushed themselves to the front, got into the newspapers, called conventions, formed associations, and made the world believe that they were the backbone and sinews of Spiritualism, whereas the real Spiritualists were at home, holding communion with their spirit-friends, and otherwise minding their own business. It was this sort of sham agitation that made Mrs. Woodhull president of that contemptible bubble the American National Society of Spiritualists, or some such high-sounding name. These noisy movements no more represent Spiritualism than a couple of bandying hucksters in a marketplace represent the commerce of a nation. These organisations and conventions are got up by professional spongers, who contrive to get a living out of society without hard work. This is one of the curses of "organisations" and "societies." Idle, ambitious, self-seeking adventurers by such means compromise the truth and bring obloquy on respectable, hard-working people. The same vicious machinery is at work in this country. Let British Spiritualists take warning and be prepared to each one represent himself and the truth he holds in his own proper person, and not commit it to the keeping of any candidate who thinks he can do it better than his brethren can. The free-love movement is a thing of the past, and the above remarks indicate somewhat its origin, nature, and the reason why it, to some extent, became identified with Spiritualism.—Ed. M.]

The *Medical Inquirer*, the organ of the movement for the repeal of the Anti-Contagious Diseases Acts, comes to us laden with facts and arguments which would astonish many good citizens who are not aware of the abominable practices of our legislation on behalf of vice. Our readers should look into this movement. The *Medical Inquirer*, price 3d., is published on the 15th of each month by Trübner and Co., Ludgate Hill, E.O.

Mrs. KEANS writes from "on board the 'Oeltic,' October 15. All right thus far; nearly to Queenstown, no sea-sickness, and smooth sailing. * * * I shall often think of London, and the good people I met there, with pleasure."

KILBURN.—W. Ford informs us that they saw spirit-forms and spirit-lights at Mr. Warren's circle, held at 7, Kilburn Park Road. Some names were given by spirits, which are not identified. We have been asked to publish them, but we think the circle had better try again quietly, as the information is not quite so precise as we could wish.

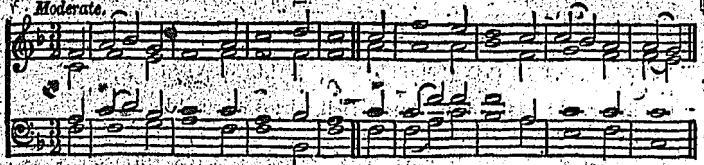
HYMNS FOR SUNDAY'S MEETINGS.

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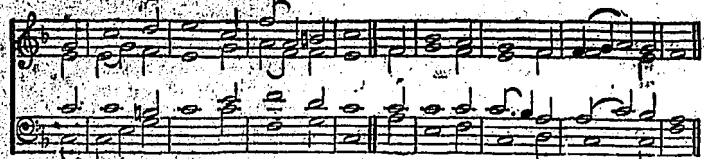
ROOKINGHAM.

L. M.

DR. MILLER, 1787.



There is a pure, a peace-ful wave, That rolls a-round the home of love;



Whose wa-ters glad-den as they lave The bright and heav'n-ly stores a-bove.

- 2 The pilgrim faint and near to sink,
Beneath the load of earthly woe,
Refreshed upon its verdant brink,
Rejoices in its gentle flow.
- 3 There, O my soul do thou repose,
Fast by that ever-hallowed spring;
Drink from its crystal wave which flows
To heal thy wounded, weary wing.

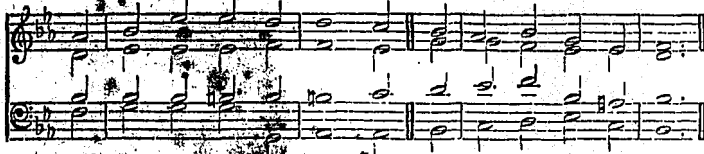
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AURELIA.

76.76.76.76.



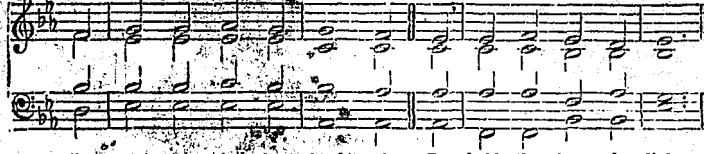
The morn-ing light is break-ing, The sha-dows dis-ap-pear;



The sons of earth are wak-ing From dark-ness, doubt, and fear.



The hu-man mind en-shroud-ed In su-per-sti-tion's night,



In mys-teries, be-cloud-ed, Be-holds the dawn-ing light.

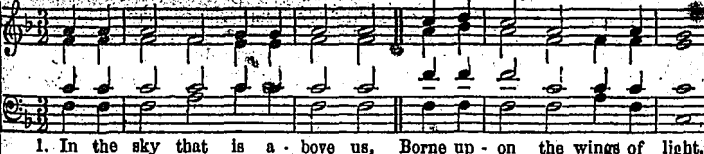
- 2 A still, small voice addressing,
Awakes the sleeping mind,
For evermore progressing,
It seeks for joys refined.
That voice from spheres supernal,
Comes down the world to bless,
And tells of life eternal,
And bids it onward press.
- 3 The light of truth now spreading
O'er error's darkened day,
Tells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

HYMN No. 112 in the "SPIRITUAL LYRE."

CHESTER.

87.87.

From "MODERN HARP," by permission.



1. In the sky that is a-bove us, Borne up-on the wings of light,
2. In the night of dark-est sor-row, When our hearts are prone to mourn,

Count-ess be-ings live who love us, And with bless-ings glad our sight,
They speak to us of the mor-row, Of the day that is to dawn.

- We are entering but the portal
Of the life that is to be;
They are walking the immortal
Pathway of eternity.
We are following their footsteps,
Ever walking on with God,
In the cloud and in the sunlight,
Neath the crown, and neath the rod.
- 5 Whatso'er events before us,
Press we on all undismayed;
God and seraphs bright are o'er us,
With us in the light and shade.
- 6 O hap God's hands in hours of sorrow,
Trust his love in day and night;
Faith shall see the coming morrow,
Hope shall make the future bright.

MR. W. EGLINGTON'S MEDIUMSHIP.

To the Editor.—Dear Sir,—At the residence of a friend I have lately had an opportunity on a few occasions to witness the manifestations through the above-named medium.

With all hands usually joined at the table, we had spirit-lights, musical instruments played, and a bell rung around us, the table has been lifted from the floor, and we have been touched by spirit-hands, the spirit "Daisy" addressing us, when necessary through the medium. The spirits "John King" and "Joey" have spoken by voice, the former through a paper tube.

At the cabinet portion of the seances, the like was repeated, and, in addition, spirit-hands were visible, and once a female hand was seen to write on paper with a pencil a communication to a near relative sitting at the circle, and a heavy piano has been removed from its position, the medium being securely tied.

I have been informed that the spirit "Joey" has more than once fully materialised himself through Mr. Eglington, the spirit and the medium being seen at the same time.

With continued experience, there appears no doubt but he will soon greatly increase the powers of his mediumship.—I remain, yours, &c.,
Stoke Newington, Oct. 18, 1875. THOMAS BLACKBURN.

OLDHAM.—It is not too late to refer to a letter from Mr. Kershaw, which we find on our files, testifying to the great usefulness of Mrs. Tappan's advocacy of Spiritualism in Oldham. It was in that town where Mrs. Tappan gave so many orations, and Mr. Kershaw had several of them reported and published in a little volume. A deputation of the Oldham Spiritualists visited Southport on the occasion of Mrs. Tappan's last oration in England, and presented her with an address, read by Mr. Quarmby. A letter from Mr. Kershaw, in reference to Mrs. Tappan's valuable ministrations, was also read, and a number of objects were presented, also the address which we printed in our columns.

OLDHAM, October 14th, 1875.—To the Editor.—Dear Sir,—On Saturday, the 9th instant, we held in Oldham a social party, which passed off very well. Mr. Lamont, of Liverpool, Mr. Johnson, of Hyde, Mr. Kershaw, and other friends, were present, and contributed more or less to the evening's harmony. The gentler sex in Oldham seem to be bestirring themselves somewhat (a hopeful sign), for there was a very fair sprinkling of them present. Mr. Johnson spoke, both in his normal and trance conditions, as good as usual; what more need I say, for the spiritual public know his wide-spread usefulness. Mr. Lamont, whom we never heard before in Oldham, gave a very good pointed address, which was very well received, bearing, as it did, the experience of maturity. Mr. Lamont was also very attentively listened to on the following Sunday, when he delivered two addresses, afternoon and evening. Addresses from a thoughtful worker like Mr. Lamont, do a deal of good. Altogether, spiritual society in Oldham seems to be consolidating, but there is a little spirit of conventionalism creeping in. Chapel-building is talked of, which some people think is a wrong step, as chapel and church-building has ruined religion in every country. I hope family seances and public general meetings will never degenerate into conventicles. God keep Spiritualism from crystallizing, as some people wish it to do. I think if more reliance were placed on normal powers it would be a desirable thing, as people look too much to the spiritual; that is, they work them too hard. Our tea-parties partake too much of the religious element; more of the spirit of natural harmony would be a good thing. What I mean by religious is the sanctimonious spirit, so destructive to every social and truly religious principle.—S. H. Q.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.—On Sunday evening last Mr. Frost gave his exposition on Re-incarnation. A special meeting will be held on Sunday evening next, Oct 24th, at seven o'clock according to the arrangements of Mr. Towns' spirit-guide, when a lecture on "Spirit Flowers" is promised on the condition that the audience subscribe sixpence each towards the expenses of the hall. Mr. Barber will take the chair on the occasion.

TO SPIRITUALISTS.—Wanted, in the W. district, two UNFURNISHED ROOMS, en suite, with folding doors.—Address, Rev. L.L.D., 15, Southampton Row.

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

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SATURDAY, OCT. 23, Notting Hill, at 11, Blechynden Mews, Latimer Road, at 7.30. 3d.

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

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

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

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

Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead

Road, Victoria Park, South Hackney, at 7. Contributions voluntary.

MONDAY, OCT. 25, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road,

Mile End Road, at 8 o'clock.

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

at 8.45; admission 1s. (Temporarily suspended.)

Mr. Williams. See advt.

TUESDAY, OCT. 26, Mrs. Olive's Seances, 49, Belmont Street, Chalk Farm Road,

at 7. Admission, 2s. 6d.

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

at 8. Admission 1s.

Dalston Association of Inquirers into Spiritualism. A Seance at

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WEDNESDAY, OCT. 27, Notting Hill, at 11, Blechynden Mews, at 7.30, for

Development, Members only.

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

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

THURSDAY, OCT. 28, Developing Circle at Mr. W. Cannell's, 35, Frederick

Street, Charles Street, Portland Town, at 8.

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

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Mr. Williams. See advt.

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Admission, 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 24, KIRKLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive

Lycium at 9 a.m. and 2 p.m.

SOVERBY BRIDGE, Spiritualist Progressive Lycium, Children's Lycium,

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

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

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street,

Hookley, United Christian Spiritualists at 8.30 for 7, for Spiritualists only.

MANCHESTER, Temperance Hall, Grosvenor St., 4th Baiting, at 2.30.

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30

and 6. Children's Lycium 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 Meeting at the Islington Assembly Rooms, at 3

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

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

Bath; Public Meetings at 10.30 a.m. and 6 p.m.

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

LOUGHBOROUGH, Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold

Terrace, at 6 o'clock.

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

HECKMONDWICK, Service at 6.30 at Lower George Street,

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. B. Station)

Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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

HULL, 4, Strawberry Street, Drypool. 2 p.m., Healing Power, 6.30 p.m.

Trance Speaking. Medium, J. L. Bland.

MONDAY, OCT. 25, HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.

TUESDAY, OCT. 26, STOCKTON, Meeting at Mr. Friend's, 2, Silver Street,

at 8.15.

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

At Mr. John Menforth'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, 39, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.

KIRKLEY, at the Lycium, at 7.30 p.m., Trance-mediums, Mrs. Lucas

and Messrs. Wright and Shackleton.

WEDNESDAY, OCT. 27, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

BIRMINGHAM, Mrs. Groom, Developing circle. Mediums only. 6 to 7.

165, St. Vincent Street.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street.

THURSDAY, OCT. 28, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court,

Newgate Street. Seance at 7.30 for 8.

HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.

FRIDAY, OCT. 29, LIVERPOOL, Weekly Conference and Trance-speaking, at the

Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development

circle. Mediums only. 6 to 7.

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

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MRS. OHSEN has the honour of informing her many friends that she will hold a public meeting every Wednesday evening at eight o'clock, at 319, Crown Street, Liverpool, for trance-speaking, clairvoyance, clairaudience, tests, and healing purposes. Admission, 6d. Each is open also for public and private engagements.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, is at present in the United States on a lecturing tour. He will return to England by the 20th October next, when he will be prepared to receive calls, as desired, to lecture in London or the provinces. Letters sent to annexed address will be forwarded to him in due course. Warwick Cottage, Old Ford Road, Bow, London, E.

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MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM, whose reputation is well known throughout Europe and America, can be CONSULTED on either Medical Questions or Business Affairs connected with the Living and Dead. Hours, 1 till 8. Terms, One Guinea.—Address, 2, Vernon Place, Bloomsbury Square, London, W.C.

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ANGELS. Agents of At evening Balm bearers "Birdie's" song Cheering thoughts Drawing near Dreaming of Greeting us Homeward bound Hovering near Mission of Minstrelsy of Presence of Rejoicing Shadowy wing Soothing balm Thorns to flowers Water of Life Welcome of Wife's hand	DEATH. Emanipation Meeting after No death Triumph over DEDICATION. In nature Temple of God ENTRANCEMENT. Fairy glimpses. DEVOTION. Infantile. DISCIPLINE. Blessings of Blossoms Crown of Thorns Tribals DREAMS. [of Angels, dreaming Isle of the blest Mother's Verified EQUALITY. Equal rights ENDURANCE. Live them down Strike away EVENING. Meditative musing FAITH. Fidial Divine FELLOWSHIP. Of love Spiritual FIDELITY. Punctual Unfailing FIRMNESS. In trial FLOWERS. Celestial Lily Worship FORGIVENESS. Deal gently. Magdalen. FRATERNITY. Doing good FREEDOM. Morn of Spiritual FRIENDS. Memento of Transient Angel FUNERAL. Aged sire Born anew Brother Budding life Come unto me Dust to dust Gate opened Little child Martyrs No mourning Not lost Passing away Released Ring softly	Silently weep Sliver Spiritual affection Spirit sister Thou art gone FUTURE. Batons of life Waiting the day God. Better view Divine guide Eternity of Goodness of Gratitude to Life in nature Life of all Omniscience Omnipresence Praise of Providence Soul of things Temple of Watchfulness Wisdom and love GOODNESS. Divine Holy peace GREETING. Joyous HAPPINESS. Be happy How found HARVEST. Song of. HEART. Blessed Dead Garden Keep young Purity Solace for HEAVEN. Affection for Beautiful Better land Departure for Dream of Eden of Entering into Evergreen shore Family there Glory of Hereafter Hills of Home in Land of Loved there Meeting there Portal Rest in Sighing for Singing of Travelling to True life of HOME. Affection of Heart and hearth Made pleasant Make beautiful Welcome World of love	HOME, HEAVENLY. Beautiful above For all Going toward Heavenly Home we build Looking for Sailing toward HOPE. Foregleams of Star of IMMORTALITY. Natural Purer joys Undying things. INDIANS. Departure of Fortitude of Lament of Trespass against JOY. Come at last Reward of duty Triumphant KINDNESS. Words and acts LABOUR. Reward of Punctual LIBERTY. Anthem of Flag of Rock of Spiritual LIFE. Brevity of Close of Golden side Sacredness of Sowing seed Stream of Wisdom divine LIGHT. Primeval "Silver lining" LOVE. Angello Constant Heavenly God is Maternal Undying LYCUM. Amid mountains Balm Be happy Better Land Beyond the river	Beautiful home Conference Charity Child's song Days going by Devotion Do good Dreaming to night Evergreen shore Forsake not right Gentle words Glory Good-by Guide thy bark Hereafter Home for all Ho, hilly, ho! How to be happy Indian echo Joy Joy for you Kindness Loved in heaven Lyceum band Marching song Mother Mother's care Rag-picker Rest for weary Sail on Sing to me Song of the poor Summer days Temperance Think gently Undying things Visions of joy Water to drink Welcome Woods MARRIAGE. Heavenly union Heart life Sweetness of heart Love MARINERS. Ocean life Trust in God MARTYRS. Living still MILLENNIUM. Glory of MEMORY. Days gone by Of childhood Pensive MORNING (Heavenly) Light of MOTHER. Bird-child Cradle song Love of Welcome child MUSIC. Falling waters Loving song Spiritual Spirit bugle Spiritual harp NATURE. Bible of	Inner life Order of Praise of Soul of NIGHT. Bethring Vigil PATRIOTISM. Universal PEACE. Angel of Brothers all Good will Only defence Prince of Waiting for War conquered PERSEVERANCE. Never say fail. Overcoming PRINCIPLE. Nature's nobility PROMISE. Rainbow of PROPHET. Joy revealed Of to-day PROGRESS. Faith, Hope, Charity Future Onward Press on Steps Voice of RECOGNITION. By law of love Shall we know REFORM. Agitation RELIGION. Do good In soul New REIGNATION. Child-like Fidial Divine In adversity REVELATION. Nature's RIGHT. Action of Forsake not Stand for SEASONS. Lessons of SERENADE. Angel watchers Nature's music Spiritual SOLICITUDE. Benefits of Social SLEEP. Good night SOUL. God in Its prophecy SPIRITS. In prison	SPIRITUALISM. Artistic Healing Inspired speaker Magnetic spheres Mediums Minstrelsy Poetical Rappings Spirit picture Transfiguration SPIRIT LAND. Longing for Song-bird of SPRING. Eternal STARS. Influence of SUMMER. Merry days SUMMER LAND. Relation with Silence of TEMPERANCE. Ball is rolling Cold water Springs Pledge Water TRUTH. Light of Sun of Victorious UNION. Call for UNFORTUNATE. Mind Insane Rag-picker Speak softly Welcome back VOYAGE. Crystal sea Floating out Guide with care Life-boat Of life Passage home Salt on Shiny scenes WISDOM. In nature WORLD. Room for all The other World WORSHIP. Heart incense In nature WOMAN. Architect of love Equality of Golden Age Social life YEAR. New Old and New YOUTH. Early virtues Memory of
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CONTENTS OF THE "SPIRITUAL LYRE" (Sold separately: Paper, 6d.; Cloth, 1s.)

All men are equal in their birth
Angels; bright angels, are ever around
Angels bright are drawing near
Arrayed in clouds of golden light
Assembled at the closing hour
As we part our prayer ascendeth
Author of good, we rest on Thee [right
Be firm and be faithful: desert not the
Calm on the bosom of thy God
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Come they, when the shades of evening
Cherish faith in one another
Death is the fading of a cloud
Earth is waking, day is breaking
Eternal Source of light and life
Far from mortal cares retreating
Father, breathe an evening blessing
Father of all, in every age
Floating on the breath of evening
For all thy gifts we praise Thee, Lord
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Forward! the day is breaking
Friends never leave us, those who call
From realms supernal, fair and bright
From the recesses of a lowly spirit
God is Love! His mercy brightens
God that maketh earth and heaven
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Hail! the heavenly scenes of peace
Hand in hand with angels
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Heaven is here; its hymns of gladness
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How cheering the thought
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Joy and pain to all are given
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Lo! the day of rest declineth
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Love never sleeps! the mother's eye
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Now to heaven our prayer ascending
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O give thanks to him who made
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O land of bliss, my heart now turns

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O Thou, to whom in ancient time
O Thou who driest the mourner's tear
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Praise to thee, though great Creator
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Speak gently, it is better far
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Star of Progress, guide us onward
Supreme o'er all Jehovah reigns
Sweet are the ties that bind in one
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The morning light is breaking
The morn of peace is beaming
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The outward world is dark and drear
The perfect world by Adam trod
The Sabbath sun was setting slow
The Sage his cup of hemlock quaffed
The spacious firmament on high

The voice of an angel
The world has much of beautiful
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There is a land of pure delight
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There is a state, unknown, unseen
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They are winging, they are winging
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Thou who art enthroned above
Though wandering in a stranger land
Thy name be hallowed evermore
To thee the Lord Almighty
To the father's love we trust
To the world of spirit gladness
True prayer is not th' imposing sound
Your souls, like shadows on the ground
We come at morn and dewy eve
We gladly come to-day
We do not die—we cannot die
We will not fear the beauteous angel
Welcome angels, pure and bright
Whatever clouds may dim the day
When fortune beams around you
When I survey life's varied scene
When in the busy haunts of men
With silence only as their benediction
When sorrow on the spirit feeds
When the hours of day are numbered
When the evening star is stealing
When troubles overflow the soul
With thou not visit me
With sunshine always on his face

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