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SPIRITUALISM.

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THE MYSTERIOUS IN NATURE.

(From the *North of England Review*.)

The following address was delivered by Mr. T. P. BARKAS, F.G.S., to the Members of the Newcastle-upon-Tyne Psychological Society, on the evening of June 18th, 1876. Mr. Armstrong occupied the chair.

INTRODUCTORY.

I have to-night chosen a subject which covers the entire field of physics and psychology. In my remarks, therefore, which are to be pressed within the period of an empirical hour of earthly time, I shall aim at being suggestive rather than exhaustive. To be exhaustive is impossible, but I can scarcely avoid being suggestive. Nature, to the uninquiring, presents few objects of interest or wonder; to them her ordinary phenomena are common-place and unattractive. To the thoughtful, reflective, and educated, she is awe-inspiring, wonderful, and mysterious. The former treat her phenomena with familiarity, and presume to comprehend everything; the latter are reverent, and approach her with becoming earnestness and conscious ignorance of her multitudinous mysteries. I shall only be able to direct your attention to the merest outlines of this vast subject, and the first features which strike the mind are space and time.

SPACE AND TIME.

Both are infinite, both are incomprehensible, and both to the majority of minds are self-evident. Space, in the popular acceptance of that term, is the relation between objects; thus we speak of the space that separates the moon from the earth, and that which separates the earth from the sun; but when attempt to define space, we discover that it, like life, is undefinable. That space and duration are infinite appears to be incontrovertible, but even then we are in the midst of a difficulty, for above, below, to the right, and to the left, we have infinite extension; can there be four infinities? Space has been defined as having its centre everywhere and its circumference nowhere. Prior to our being, subsequent to our being, we have infinite duration; can there be two infinities in duration? Space and time have been the battleground of metaphysicians from the time of Thales until now, and yet, after thousands of years of mental conflict, the ontology of either is ranked amongst the unknowable. Whatever may be the ultimate decision of philosophers and metaphysicians, we may at present affirm that space and duration are infinite. However far we may travel in thought in any direction, we can form no idea whatever of limits. As we advance, space as rapidly recedes, until the human mind is fatigued, and finally exhausted with the journey. It is so also with duration; there is no conceivable limit to past time, and a limit in duration to come is equally inconceivable. The question naturally arises: having infinite duration and infinite space, have we also infinite matter?

ETHER AND LIGHT.

Is interstellar space filled with an impalpable, imponderable matter? Science affirms that it is, or at least it affirms that space, as far as telescopic power has yet reached, is filled with imponderable matter known as ether; that this matter is so attenuated as not to be amenable to the ordinary tests for matter, inasmuch as it can neither be seen, measured, excluded, nor weighed, and the phenomena of light, heat, and actinism are supposed to demonstrate its existence. I am aware that the existence of luminiferous

ether is only an hypothesis, but it is an hypothesis which so commends itself to the greatest minds, that Sir John Herschel said of the undulatory theory in relation to light, which necessarily involves the existence of luminiferous ether, "It is, in fact, in all its applications and details, one succession of felicities, inasmuch as that we may almost be induced to say—if it be not true, it deserves to be." Here then we have all the phenomena of light and those of heat based upon the recognition of a universal ether, the existence of which has not been proven, and can only be assumed as an hypothesis by which to account for the phenomena of light and heat, with which we are familiar. On the very threshold of our subject we are involved in inextricable mystery; we cannot comprehend infinite space, and yet we cannot deny it; we cannot form any conception of infinite duration, and yet we cannot reject it; we cannot prove the existence of luminiferous ether, and yet every physicist of any standing accepts it. Having accepted the theory of luminiferous ether, we then endow it with certain powers, and one power is—that an undulatory shiver which travels through it at the rate of 186,000 miles per second, produces upon our minds a sensation we call light; that, accompanying that ray, there are other vibrations which manifest themselves as heat; and that along with them there travel analagous vibrations which have actinic influence, and all these influences travel through an imponderable hypothetical medium. They proceed not from bodies in the solar system merely, but from every fixed star, whose distances are so remote that the swift messenger light, which travels, as I have said, 12,000,000 of miles a minute, does not reach us in less than thousands of years. And not only do those rays travel from star or sun to earth, but they radiate in all directions, and fill infinitude with their influence; not only does one star produce luminous vibrations, but all stars do so at the same time and in all directions; yet the keenest optical test, and the most critical analysis and examination do not show the least interference in all those crossing and interlacing motions of ether. We may now, I think, freely acknowledge that the fundamental principles of physics are merely hypothetical inferences deduced from observed phenomena.

MATTER.

Let us look at that form of existence which we agree to term matter; hitherto we have been examining what may be called forces. I am not here this evening to defend the Berkeleyan theory, that we have no absolute evidence of the existence of external matter, and that all our feelings, knowledge, and consciousness are subjective. Much may be said for Berkeley and his theory; philosophers generally admit that the position he took is logically tenable; and yet all philosophers—disciples of Berkeley among the number—act and speak as though there were a real, objective world, and that we know substance, and not merely external properties, such for example as colour, form, resistance, &c. Apart from the theories of metaphysicians, let us look at matter as physicists, and we at the first stage encounter the theory that matter consists of atoms and molecules. What are atoms? What are molecules? Theories once more, and theories only. Neither atoms nor molecules have been seen, measured, nor weighed; but their existence is best supposed to account for acknowledged phenomena. Whether there be ultimate atoms or not, I am in no position to assert; but, assuming that there are, what have physicists to say about them? They say that there is atomic matter and molecular matter; that molecules consist of two or more atoms, and that the results which follow the various syntheses of matter are substances

in the various forms with which we are now acquainted. Here, then, we have at the base of all matter frequently called "brute matter," an invisible, impalpable, hypothetical substratum, denominated atoms, which by their union, form molecules, aggregations of which form what is commonly known as visible matter. To give you some idea of the infinitesimal nature of those atoms and molecules, Sir William Thompson has calculated that the average distance between molecules of matter in ordinary fluid, such as water, is not less than the 6,000,000,000th of an inch, and not more than the 300,000,000th of an inch. Accepting the latter distance, and taking the size of a molecule to be that of the space which separates them, then 150,000,000 would form a line one inch long. Assuming Sir William's greatest distance to be approximately correct, let us endeavour to comprehend the distance by comparing it with those with which we are acquainted. The smallest space visible to the naked eye is about the 100th part of an inch; the highest magnifying power of the best microscope enables us to separate lines, the distance between which is the 100,000th part of an inch. Lines of that degree of fineness occur on some dials and on Novert's mechanically ruled test-plates, which are known to all microscopists; but the nearest molecules are only the 300,000,000th of an inch apart. Before we can see a molecule, therefore, we shall require to construct a microscope having a power 3,000 times greater than that of the best microscope now manufactured. This seems an impossibility; but even here we do not arrive at the limit of the theoretical divisibility of matter, for molecules consist of atoms, and atoms, we may infer, are separated from each other by distances bearing the same proportion to their magnitude as are molecules. In water two atoms of hydrogen unite with one atom of oxygen to form a molecule of water. The space between atoms is probably six times less than that between molecules, and the atomic interspaces can at most be only the 1,800,000,000th of an inch. To give you a rough approximation of the size of molecules, it is supposed by Sir W. Thompson that if a drop of water were magnified to the size of the earth, the molecules would be about the size of ordinary marbles; and on earth consisting of ordinary marbles would fairly represent a drop of water consisting of ordinary molecules.

WATER.

Suppose we proceed to examine one or more of the commoner forms of matter. Let us take water and examine it. Water was, according to the ancient philosophers, one of the primary elements; earth, air, and fire being the others. Now we recognise sixty-six primary bodies, and every increase of analytical power seems to increase the number. It is not improbable however, that this increase of elements will in due time, and at no distant period, be reversed, and that more powerful chemical analysis will reduce, rather than increase, the acknowledged material elements. Let us for a few minutes examine water and its properties; take as an illustration a dew-drop; it is homogeneous, translucent, visible, and perfectly fluidic. Of what does this drop of water consist? Of two invisible gases, one the most inflammable substance in nature and the other the best supporter of combustion. One closely related to, if not metal, and the other a gas which unites with nearly all other substances. When Sir Isaac Newton propounded the theory of the inflammability of water and diamond, he was laughed to scorn by the would-be philosophers of his day, and nothing but his enormous reputation as a philosopher and physicist saved him from contemporary disgrace. The two gases of which water is composed may be mechanically mixed, and together they form a compound gas of great illuminating power. If an electric spark, which is the manifestation of a force that is only a mode of motion, be introduced into the compound gases, they instantly and violently explode (as in Gray Street a few weeks ago), and the result is an enormous expansion, followed by a chemical combination, and the gases which occupied a large area are suddenly condensed into a mere drop of water. This drop of water may be hardened and crystallized by cold, and contrary to almost every other substance in nature, be increased in volume by solidification. The ice may again be melted, but it will require 40 deg. of heat to raise ice at zero to water at zero, a fact that could only be discovered empirically, and that no *a priori* reasoning could ever have anticipated. This fluid evaporates invisibly into the atmosphere, and is there held in suspension, or rather solution, the atmosphere being more clear in proportion to the quantity of vapour it can fully absorb. It then rises into the higher regions of the atmosphere, and is condensed into clouds, and falls in rain, or is still further solidified into snow, and falls in crystalline forms closely simulating the forms of vegetable and animal organisms, with a beauty that no geometrical nor limner on earth can rival or excel. This fluid which is invisibly suspended in air, is also condensed as dew, and the earth is covered with dew pearls, pellucid as diamonds, which exhibit in each of their forms the great law of gravitation, as potent in a single dew-drop as in all the suns which occupy the infinitude of space. In our more thoughtful moments we stand awestruck and reverent before a blade of grass, or drop of dew, for in them, simple and common as they seem, there are mysteries which the highest human intelligence cannot comprehend. To the initiated, nature presents aspects that differ widely from those observed by the uninitiated. To the rustic

"A primrose by the river's brim
A yellow primrose is to him,
And it is nothing more."

GRAVITATION.

Of the essential nature of the force termed gravitation, we are ignorant. We know that its power is in proportion to mass, and

that it diminishes according to the square of the distance, but of its essence we know absolutely nothing. Let us conceive, if we can, of a force which does not lose its potency at a distance of millions of millions of miles, and yet in gravitation we have such a force in unceasing operation. Ontology, in this direction, as in others, appears to be a study barren of direct results. We know phenomena, we know nothing of causes. In many of the primary forces of nature, such for example as light, heat, and electrical action, we have change, exhaustion, and apparent waste, but in gravitation there are no indications of exhaustion. The sun holds its retinue of planets as firmly now, as it did thousands, it may be millions of years ago, and the dew-drops of this morning were shaped conformably to the same undeviating law as were those of the early Silurian period. The most potent of all the universal forces with which we are acquainted is one that knows no decay, and therefore needs no renewal. Light, heat, and actinism, all invisible forces and modes of motion, require constant renewal, or exhaustion will certainly follow; but the power of gravitation appears exhaustless, and upon that one inflexible, invariable law, which is a property of all matter, the dynamics of the universe depend. Of gravitation I again repeat, we know nothing, except its phenomena.

CHEMICAL AFFINITY.

In addition to the general law of gravitation, we have the special force or forces known as chemical affinity, compared with the energy of which, gravitation sinks into utter insignificance. The tendency of all gases is to expansion and diffusion, and the gravitation exercised by the earth, only keeps the gases of our atmosphere around it, at a thickness (which is the compromise of gravitation and expansion) of 200 miles or upwards, with a gradually diminishing tension from the surface of the earth to the circumference of the atmosphere. This atmosphere presses upon and penetrates all undulations of the earth's surface, as effectually as would an atmosphere of water. In the atmosphere we have merely mechanical mixture, in the water we have chemical combination. Gravity as a force is feeble when compared with the potency of chemical affinity; the force with which two or more gases unite to form one fluid is enormous. Illustrations of such chemical combination are shown in the production of water, in the deflagration of gunpowder, and in the explosion of nitro-glycerine and other hydro-carbons. These chemical combinations are sufficient to overcome a force 1,000 times greater than terrestrial gravity. Chemical affinity, like all other great forces in nature, is perfectly incomprehensible. Two gases filling a volume of several feet by chemically uniting, as in the case of water, are reduced in volume to the 1,000th part of their previous extension, and yet notwithstanding this incomprehensible compression, we are told by Sir Isaac Newton, and indeed by all physicists, that there are no two bodies nor atoms in the universe which are in absolute contact; and that the atoms which have the greatest affinity for each other and the closest chemical relationship are nevertheless separated by a space greater than their own magnitudes. So occult and difficult is this problem of matter, that learned physicists in all ages, and especially in the present day, have taught and teach that atoms are not substance at all, but merely centres of force, and that those imponderable immaterial centres of force, when combined, produce all those apparently solid substances with which the physicist, and indeed all humanity are so familiar. It turns out then, that the invisible is merely an analysis or disintegration of the visible, and *vice versa*. Change the form of the invisible, and it becomes visible, change the form of the visible, and it becomes invisible.

CRYSTALLISATION.

Another of the peculiar and incomprehensible characteristics of matter is that of crystallisation. Some fluids, when drying or cooling, assume the form of vegetation, and so closely simulate vegetable organisation as to have misled skilled observers as to their real nature. The dendritic formation of frozen water on glass, or on any other smooth substance such as flagstones, has long excited the wonder of casual observers; but notwithstanding the close scrutiny and investigation of learned physicists, the phenomena are far from being clearly understood. It has been assumed that the atoms or molecules which enter into the constitution of water have different forms, and different potencies; but that, of course, is a mere hypothesis, and may in some measure provisionally account for the crystallisation phenomena which in winter we have all frequently observed. We have now reached that stage of our inquiry where the purely physical most closely approaches the physiological. We have seen that chemical combinations assume the form of vegetable structures, but we have not in the latter the force designated life.

ORGANIC MATTER.—LIFE.

The action of inorganic matter under the control merely of chemical and mechanical forces may to a large extent be predicated. We have arrived at the opinion that the laws regulating the motions and aggregations of matter are inflexible and inviolable; but when from inorganic matter we ascend to that which is organic, we find the difficulty of its comprehension increased a hundred-fold. We have theories without end as to the nature of life, none of which are entirely satisfactory to any thoughtful mind. There are those who contend that all life is a direct gift of the Almighty; others that all terrestrial forms of life have their prototypes in, and descend from, the spiritual world, and others who with Tyndall assert that "Matter has within itself the power and potency of every form of terrestrial life." This last sentence is quoted from Tyndall's latest edition of his celebrated

Belfast address, his original statement being that "Matter has within itself the power and potency of every form of life." Since the delivery of the Belfast address, Professor Tyndall has been engaged in the investigation of the spontaneous generation theory, and as the result of many experiments conducted with the greatest caution, he has concluded, in opposition to the theories of Bastian, Beale, and Sanderson, that the spontaneous generation theory is untenable, and that we have no absolute proof of the development of even the lowest forms of life, except when that development is preceded by germs, existing either in the substance experimented upon or in the air by which it is surrounded. We have, therefore, Tyndall at Belfast, asserting that "Matter has within itself the power and potency of every form of terrestrial life," and we now have Tyndall in London, asserting that, except for the existence of germs, matter is barren. Whence come those germs out of which bacteria are developed? The earth, according to the almost universal agreement of physicists, was once in a diffused gaseous condition, and subsequently in a state of incandescence. Did not only the germs of bacteria, but the germs of every form of animal and vegetable life, exist pre-potentially in, or on, an incandescent earth? or, last and most inconsequent resource of physical science, are the germs of all animate bodies brought to earth by some falling meteor? as propounded by Sir William Thompson. His theory, instead of resolving, only increases the difficulty, because it is more conceivable that germs were naturally developed on a consolidated earth, than on a small barren meteor, carried, amidst inconceivable cold, through interstellar space, and finally raised to a condition of incandescent heat by its rapid passage through the atmosphere of the earth.

THEORIES OF LIFE.

There are two, and only two, theories of organic life which really commend themselves to large classes of men; one is the old orthodox opinion that the Almighty, by an instantaneous act of volition, at different periods more or less separated, created the primal pairs of each genus, if not of each species of plants and animals; and the other, that of Darwin, who asserts that life in this world is a process of evolution, without specially indicating whether it has sprung from one or many primal germs. I am not here to affirm or deny either theory; but this, at all events, appears to be clear—that if mammalia are not the product of evolution, they must have been created adult creatures of both sexes. Mammalian germs are alone known to be developed under certain pre-natal conditions, and reasoning from the known, those conditions would be impossible in the absence of adult progenitors. The preliminary forms of life on this earth were probably vegetable; they appear to have been the first in the order of creation or development. It is true that the earliest organic remains, or rather hypothetical organic remains, known as Eozoon, are said to be of animal origin, but there is yet much doubt as to their real nature; some scientists affirm that they are inorganic. Dr. Carpenter, who defends the organic theory of Eozoon, has recently had to retract an opinion respecting a similar form. He affirmed that it was organic; he now admits that it is inorganic. All the lower forms of animal life appear to have been developed from, and supported by, the decomposition of vegetable structures. There is a recognised relation between the inorganic and organic worlds. Vegetables unquestionably derive the greater portion, if not all their nourishment, from inorganic matter. They are the connecting link between lifeless matter and living form; they take up, transmute, and are nourished by the dead elements of the earth; while animals for the most part, if not entirely, live upon vegetable or upon secondary forms of vegetable life—deceased animals. The three kingdoms are intimately related and interdependent, the basis being the mineral, the next in order the vegetable, and the ultimate, so far as physical organisations are concerned, the animal. The lowest forms of vegetable life are unicellular algae, among which diatomaceae are most marked, most extraordinary, and probably least understood. These peculiar forms of vegetable life are clothed in shells of flint, on which are sculptured the most exquisitely beautiful markings and designs, secreted by some incomprehensible vital process from the silica held in solution in the water in which they are developed. Within these flinty shells, which are too small to be visible to the naked eye, there is a brown substance known as Endochrome, which consists of starch granules that, at certain seasons, have power of motion, and, what is the most remarkable feature of all in these lowest forms of vegetable existence, they have a power of motion closely resembling the voluntary motions of a fish. So closely do those lower forms of vegetable life resemble the lower forms of animal life, that the most skilled biologists do not yet entirely agree as to their nature. So nearly do the vegetable and animal kingdoms blend, that those of you who are acquainted with the biological literature of the day will have discovered that among the most advanced biologists there is diversity of opinion. Notwithstanding our microscopes, chemical discoveries, and biological researches, there is no clear and well-defined practical line of demarcation between the vegetable and animal worlds. It is unnecessary to refer to the time not long past, when marine zoophytes, which are now recognised as among the higher forms of the invertebrata, were classed as plants; and to the uninitiated this is not surprising, because they so closely simulate the forms of plant life, especially those colonies of hydroid zoophytes, that naturalists may well be held somewhat excused for the errors into which they fell during their early classifications. From those lower forms of vegetation we, by a gradual process of differentiation, finally reach the giants of the vegetable world in the forms of oaks and cedars; but in the whole range we have nothing which represents a nervous system,

and only the faintest indications of reflex sensitiveness. Is it not perfectly incomprehensible that plants, little differing in external appearance, nourished by the same soil, moistened by the same rain, warmed by the same sun, shall be in your garden, and one shall produce flowers with the virgin whiteness of the lily, another with the full flush of the rose, and the third with the rich purple of the violet. How is this? The materials which nourish them are the same, and yet the vital forces residing within them transmute the common soil, air, and sunshine into the various colours I have mentioned.

PROTOZOA.

Rising from the vegetable to the animal, we reach the stage of protoplasmic matter, in the first development of which we have that anomalous creature known to microscopists as the amoeba—an animal without eyes, without any organs of sense, without a nervous system, without stomach, and even without distinct organs of locomotion. It is, in a sense, all stomach and all limbs, and digests its food from the external surface rather than from any internal cavity. Closely resembling these lower forms of animal life, we have various infusorial animals, that gradually increase in structural complexity, and they are succeeded by larger and more manifest forms of living organism, until through the invertebrata the vertebrata are finally reached.

THE VERTEBRATE PLAN.

The vertebrata are built on one plan, and the fact of their being so built has led some biologists to affirm most boldly that they have been developed from one common ancestral root. This, however, appears to me to be a large inference from very small and doubtful premises, and until biologists have shown evolution beyond the narrow limits of species, I propose to leave the entire question open and unproven in either direction. A common belief in reference to vertebrate development is that the lower forms of life are merely retarded developments of the higher; of this, however, there is no evidence; the fact being that all forms of vertebrate life appear to travel from a germ for longer or shorter distances, but at their respective diverging points from the main line they again divide and subdivide, until the animal kingdom appears to be founded on a form somewhat resembling a tree, with this difference, that the germ branches off at various points and produces, if we may speak allegorically, branches, fruit, and flowers of entirely different kinds. There is no necessary relation between homology and unity of derivation, they may be compatible or incompatible, but until compatibility be proven the evidence is on the side of incompatibility. That is specially the case when ordinary human experience and discoveries in paleontology point rather to different origins than to unity of root. In all these provinces of inquiry, mystery and obscurity yet reign supreme. The time now at our disposal renders it imperative that we advance to the consideration of the highest form of animal life, and the most complex of psychological manifestations.

MAN.

It is needless to state that the highest form is man, and that in man we discover the most marvellous psychological development. Man, like all other animals, has a germinal origin, and by processes of vital differentiation, small double-coated cells finally become human beings. I know not how two human germs contain within themselves the power and potency of every subsequent form of human life, and yet such must be the case, because however far back we trace the introduction of mankind, either by direct creation or by development, we appear to arrive at a period when two adult human beings occupied the earth. If we accept the theory of foci of creation the difficulty is very slightly diminished, because, by the law of generation and progress, the branches from the same healthy human roots continually increase; and at the present moment, notwithstanding the desolations of war, famine, pestilence, and unsanitary surroundings, the human family is numerically greater than at any previous period of the earth's history. In vegetable as in animal life, there appears to be no limitation to the power of increase, and except for the destructive agencies and compensatory forces, there is no prolific plant or animal that would not speedily cover the earth with its progeny. Man appears to be a microcosm, and includes within himself all the vital forces and organic developments in nature. In man we have not merely a living organic animal but a being endowed with higher faculties than are possessed by any other class of animals. So far as ordinary senses are concerned man does not excel the lower creatures, but looked at psychologically, in the applications to which he devotes those senses, he is immeasurably above and beyond every other organised terrestrial being. I shall only have time this evening to direct your attention to some of the marvels of the human mind, and to some of the phenomena, which exhibit man's relation to the external world.

THE SENSES.

The problem to be solved when man was introduced into this world, was that of placing a spiritual being *en rapport* with the material universe, and that has been accomplished by the possession of a material body, with the accessories of at least five organs of special sense. Man, so far as the merely external organs of sense are concerned, is analogous to the higher forms of the vertebrata; he becomes acquainted with external nature through the instrumentality of his organs of vision, hearing, smell, taste, and touch. All organic sensations are produced through the instrumentality of the nervous system, but in many animals there are nervous systems without either organs of special sense, or consciousness of existence, and the actions of the vast majority of the lower animals appear to

be merely automatically reflex and little removed from the reflex motions of plants. Indeed, in the higher or highest animal, man, the greater proportion of the nervous system is unattended with consciousness, and that portion of the nervous system upon which organic life primarily depends, is entirely devoid of sensation or consciousness; the heart beats, the blood circulates, the diaphragm rises and falls, the lungs expand and contract, the iris opens and closes its central orifice, and the various visceral motions are performed without the least sensation or consciousness. In fact, it is not merely necessary to have a nervous system in order to feel or be conscious of existence, but it is necessary to have a peculiarly differentiated nervous system, which shall have relation to organs of special sense, and which shall be specially adapted to the reception of their various impressions and sensations. The most skilled physiologists, biologists, chemists, and microscopists cannot distinguish any structural or chemical difference between the nerves of sight, hearing, taste, and smell, and yet those nerves have absolutely different functions. Nerves of volition, by which voluntary motions are produced, and even nerves of sensation, by which ordinary impressions are conveyed to the mind, would be useless if attached to the organs of special sense, such, for example, as sight. This marvellous individualisation of the nerves of special sense exhibits a power of adaptation and wonderfulness of construction that no *a priori* method of investigation, apart from personal experience, could ever have eliminated. I shall refrain from the examination of the purely physiological phenomena of the human body, and shall confine your attention to the phenomena of the senses.

ONTOLOGY.

We are in as profound ignorance of the essential nature of the commonest sensations now, as men were in the times of Plato and Aristotle; and from that remote period, notwithstanding the constant tension with which the human mind has been engaged in the investigation of psychological laws, we know nothing of the phenomena of sensation, beyond the external *modus operandi* by which they are produced. We have an extensive knowledge of the secondary laws of light and of the nature of refracting and reflecting bodies. We know much of the laws of sound, and are aware that for the most part they are produced by atmospheric vibrations; and, speaking generally, we have learned that the phenomena of vision, hearing, smell, and taste are but various modes of motion. We have an extensive acquaintance with the minute mechanism of the human eye, and can perceive its beauty as an optical instrument. We have recently added greatly to our knowledge of the minute structure of the human ear, and in an obscure way recognise the mode in which various sonorous impressions are responded to. Our knowledge of taste and smell has not extended in the same ratio; but, speaking generally, we now know something of the mechanics of each of the organs of special sense. When, however, we ask ourselves the questions, How are these vibrations of luminiferous ether translated into light, when what we call light is absolutely invisible? How are those vibrations of an absolutely invisible mobile atmosphere which produce shakings in the nerve-fibres of the ear transmuted into sound? How are those odoriferous waves which reach the olfactory nerves changed into smell? How are those impressions of fluid, or partially dissolved matters, which enter our mouths, transmuted into taste? Of all this we are in a state of crass ignorance, and know nothing whatever of the processes; we only know the facts by feeling the sensations. It appears, then, that the essential nature of those changes, by which we receive all or nearly all our knowledge of this world's phenomena, is absolutely unknown to us. We know that we do receive impressions, but of how we receive them we are completely ignorant. Our knowledge of natural laws is purely empirical; countless ages would not have enabled any number of human beings to invent a world such as that in which we now live, and conditions of life such as those with which we are now familiar. Our knowledge is so hemmed in within the limits of the faculties we possess that we cannot even conceive of an additional sense that shall not in some degree be a combination or extension of one or more of the senses with which we are endowed. Had we not possessed a sense of smell, no analogy, no metaphor, nor any description could ever have conveyed to our minds a distinct conception of what that sense is. This applies not to smell merely, but to all the senses with which we are gifted. It is not improbable that there are beings in the universe possessed of, it may be, a hundred senses, each as distinct as those we now have; and yet we are utterly unable to conceive of one in addition to those we already possess. It is also not improbable that there may be beings with but one sense, namely, perception; and that solitary sense may have functions more extensive and complicated than all our senses would have were they merged into one. Man at present stands in relation to the external world by his five senses. Within the range of their power he can perceive; beyond their province he is as unimpeachable as a rock. Vibrations of ether reach his eye, and are cognised by it if the vibrations are not below 450,000,000, or above 750,000,000 per second; but there are vibrations in the same ether, and of the same kind, slightly less rapid, yet they produce no impression on the retina, but manifest themselves in the form of heat, and other vibrations more rapid than the highest of the foregoing, which, also, are invisible, and are known as chemical or actinic rays. These facts are perfectly undiscoverable by any *a priori* method; and the only mode of making the discovery is by extensive experiment and logical inference.

NECESSITY FOR BROAD INQUIRY.

I might proceed to prove to you that all, or nearly all, the great

facts in science have been empirically discovered, as, for example, heat, light, electricity, magnetism; and that upon observation, reflection, and verification by experiment, depends nearly all our knowledge. The rule which physicists now apply to the acknowledged forces of nature I desire them to apply to the phenomena with which the members of this society have already made themselves familiar. I know that these phenomena are supposed by the majority of scientists to be impossible and absurd. But they surely need not be told that all the greatest discoveries in physical science have been in their turn laughed at and scorned. Instance the circulation of the blood, the motions of the earth and planets, and the estimated distances of the stars. There is no single fact in science which has not had to fight its way into recognition, and the scientists of the present day are acting in the same foolish manner towards certain alleged occult phenomena, which by many persons are recognised as spiritual or extramundane, as the blind orthodox theologians of the middle and early ages acted in their time towards the pioneers of all discoveries in science. There is a crystallized orthodoxy in science as well as in theology, and in view of the progress which science has made, the apparently anomalous nature of the phenomena she has discovered, the difficulty of avoiding foregone conclusions, and of submitting facts to the crucial test of verification, it becomes scientists to lay aside their prejudices, and look at the alleged facts of so-called "Modern Spiritualism" with calm, unprejudiced, and judicial minds. To me it is a matter of small moment what conclusions they arrive at: what I condemn is their arriving at foregone conclusions without investigation of any rational kind.

PRESTIDIGITATEURS.

The so-called exposures by conjurers are perhaps beneath contempt, but I may be allowed to say in passing that I have witnessed the alleged exposures by Messrs. Maskelyne, Cooke, and Lynn, and a more hollow attempt at exposing great—though occult—physical and psychological phenomena, I never witnessed. My only feeling was that of regret that so many simple-minded people should day by day be gathered together to have themselves deceived by such charlatany and transparent misrepresentation.

CONCLUDING REMARKS.

In concluding this address, I may state that the facts and illustrations I have so imperfectly brought before you have lessons for two classes of persons—one, investigators into the alleged occult phenomena; and the other, investigators in the region of pure physics. To the former they show that, mysterious as are the phenomena which they witness, the mysteries of nature rival, if they do not surpass them, and the only reason why the phenomena of nature do not leave so deep an impress on our minds as do those which are observed at seances, is the frequency of their occurrence; but in their essential nature they are equally incomprehensible, and it becomes Spiritualists, therefore, not to degenerate into mere wonder-mongers, but to devote their minds to the investigation of the laws and phenomena of that material universe in which they are at present placed, as well as to the investigation of that future world to which they are hastening. It may be, indeed it is, the duty of an emigrant to learn something of the country to which, at some future time, he proposes to sail; but it is equally, perhaps more important to know the laws, customs, manners, and needs of the country which he at present inhabits.

APPEAL TO MEN OF SCIENCE.

Professor Tyndall in his "Lectures on Light," page 49, says:—"No human authority, however high, can maintain itself against the voice of nature speaking through experiment." Helmholtz, in his "Aim and Progress of Physical Science," page 370, says:—"We of the present day have already sufficient insight to know that the laws of nature are not things which we can evolve by any speculative method. On the contrary, we have to discover them in facts. We have to test them by repeated observation or experiment, in constantly new cases under ever-varying circumstances, and in proportion only as they hold good under a constantly increasing change of conditions, in a constantly increasing number of cases, and with greater delicacy in the means of observation, does our confidence in their truthfulness arise." He further says:—"Before we can say that any one law of nature is complete, we must see that it holds good, without exception, and make this the test of its correctness." The members of our society have witnessed a series of phenomena which do not, but merely appear to, invalidate the recognised fundamental laws of matter. They extend their scope, and show that the limitations which have arbitrarily been placed to the exercise of force directed by intelligence, have been limitations that in reality have no justification in facts. As facts or indisputable phenomena are the basis upon which all our absolute knowledge of nature and natural laws is based, it follows that our notions of natural laws must as a matter of necessity be extended, in order that they may embrace a series of phenomena which are scornfully denied by those who have not investigated them, but universally commend themselves to those by whom they have been investigated, as, as certainly true, as are the generally recognised laws of gravitation, light, heat and chemical affinity.

I have no wish to claim your acceptance of occult modern facts, but solicit for them a full, fair, and impartial consideration, being satisfied that no prejudice can finally resist their inexorable logic.

Professor Tyndall, in his "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 Professor Tyndall, and to all who gregariously follow and think with him, the importance of laying aside the assumption of superior knowledge, to cease

describing the investigation of alleged spiritual phenomena as "intellectual whoredom," and to adopt the more modest and rational course of ascertaining what experiments, fairly tried, will reveal. The facts that have been, and are daily being adduced, will neither be frowned, bullied, nor laughed out of existence, and the only philosophical method is that adopted by the Professor with respect to the germ and spontaneous development theories, viz., extensive and crucial experiments. It is surely of as much importance to determine whether ordinarily invisible psychic forms have the power of presenting themselves and moulding hands and feet, as it is to determine whether or not bacteria are produced by spontaneous generation. If Professor Tyndall would devote half the amount of time and ability to the former inquiry that he has to the latter, he would speedily discover that the phenomena he now so much derides are in reality genuine and worthy of the most careful scrutiny.

You and I have no desire to force our opinions of occult phenomena upon an unwilling world. We desire investigation, perhaps a long season of doubt and distrust, and finally conviction. Sooner or later it will come, and the times are ripe for it, for the iconoclasts of science are smiting with mailed hands the empty traditions and even the real verities of ancient theology; and those modern phenomena have not reached us a day too soon in order to demonstrate the existence of forces, intelligences, and conditions of being other than those commonly recognised by the learned. The following pregnant suggestive passage is taken from Lewis's "History of Philosophy," vol. 2, page 563, in which, referring to "Comte's Philosophy," he says:—"The spiritual reorganisation, which is the necessary condition of all social reorganisation, must repose upon the authority of demonstration; it must be based upon science, with a priesthood properly constituted out of the regenerated scientific classes. In other words, the spiritual authority must issue from a philosophy which can be demonstrated, and not from a philosophy which is imagined."

NATURE.

Nature is a poem, an anthem, and a picture, and he only can fully enjoy her who has opened his mind to the study of her wondrous phenomena, and can honestly say:

"His are the mountains, and the valleys his,
And the resplendent rivers his to enjoy
With a propriety that none can feel
But he, who, by filial confidence inspired,
Can lift to Heaven an unpresumptuous eye,
And smiling say, 'My Father made them all.'"

DR. MONCK IN DERBYSHIRE.

To the Editor.—Dear Sir,—In the *Banner of Light* of June 10th 1876, there is a review by the editor, of a book written by Wm. Hammond M.D., entitled, "Spiritualism and Allied Causes and Conditions of Nervous Derangement." As an example of the character of the book, the following passage is given:—"No medium has ever been lifted into the air by spirits, no one has ever read unknown writing through a closed envelope, no one has ever lifted tables or chairs, but by material agencies; no one has ever been tied or untied by spirits, no one has ever heard the knock of a spirit, and no one has ever spoken through the power of a spirit other than his own." This by a man who is styled Professor of Diseases of the Mind and Nervous System, in the Medical Department of the University of the City of New York, &c.

It would be interesting to know, if in his classification of mental disorders, the Professor had fixed the one under which those individuals labour, who, like himself, ignoring the testimony of persons of greater acumen and research, coolly declare that that which has been proved to be, cannot possibly be. Such a phenomenon, it strikes me, is quite as wonderful as any they seek to break a lance upon.

In opposition to such dogmatism as this, Professor Wallace, a greater philosopher and more profound student of nature than Hammond, speaking of Spiritualism, says, "I maintain that the facts have now been proved, in the only way in which facts are capable of being proved, viz., by the concurrent testimony of honest, impartial, and careful observers; they have withstood the ordeal of ridicule and of rigid scrutiny for twenty-six years, during which their adherents have year by year steadily increased, including men of every rank and station, of every class of mind, and of every degree of talent, while not a single individual who has yet devoted himself to a detailed examination of these facts has denied their reality; these are characteristics of a new truth, not of a delusion or imposture, the facts therefore are proved;" and then he adds that "the spiritual hypothesis not only accounts for all the facts, but is the only one that does so."

Now, if Professor Wallace is right, his brother Hammond cannot possibly have given to the facts of Spiritualism a patient and impartial investigation, and yet we find him, in a work of 366 pages, doing nothing but fixing pegs on which to hang his absurd and miserable negations. By these two men the issue is distinctly raised, that phenomenal Spiritualism is either a fact, something which can be proved, or a compound of delusion and imposture.

Now, speaking for myself and those who during the last fortnight have had an opportunity of attending the seances given by Dr. Monck in this neighbourhood, the unqualified opinion of every individual (as far as the facts are concerned) is, that Wallace is right, and Hammond is wrong.

I have attended nine of the seances given. Each one was held under the strictest test conditions, and, I think, greatly to the astonishment of Dr. Monck. At each succeeding seance the manifestations were given in greater variety, and with increased power. This, I presume, would result from the care which was taken to constitute the circles of the most harmonious elements which could be brought together; that is to say, in the case of those who knew nothing of Spiritualism, only those were admitted who were honestly desirous to acquaint themselves with the true character of its phenomena.

Some of the most beautiful and marvellous manifestations witnessed at these seances were given in the light, so that on this principle "the greater includes the less." It became correspondingly easy to receive and regard as genuine the proofs of spirit-power given in the dark.

In a previous note I have given a hurried description of the two first seances I attended. On the evenings of Tuesday and Wednesday, 20th and 21st June, the third and fourth were held in a room on my premises. In that room there is a large wooden cabinet; fixed inside the cabinet is a seat, in front of which, securely fastened to the floor and seat, stands a piece of mechanism we call the "stocks;" by it the feet, legs, and hands of the medium are rendered powerless to act in any way so as to produce the phenomena which usually occur. Dr. Monck was impressed to have himself fixed in the stocks. I placed him there, and, owing to the thickness of his wrists, I had great difficulty in bringing the top and bottom parts of the stocks together for the purpose of locking them; however, it was done, and so tightly was he held he could not use his hands to the extent of an inch in any direction. The upper portion of his body was then drawn back by strong bandages, passed through two iron staples fixed in the wall, so that he could not do anything with his mouth.

I then placed my musical album and key on a side seat, at a considerable distance from the medium's hands; also a tambourine, and a strong paper tube. In a short time the musical box was wound up, played, and wound up again, continuing thus for a considerable time; the tambourine rose above the medium's head, was violently shaken, and then shown at an aperture in the top of the cabinet, beyond the reach of the medium's hands or mouth, and then ensued a tremendous row, the pasteboard tube dashing from side to side of the cabinet with a swiftness and force which could be done by a human being having the free and full use of his hands and arms.

When the cabinet was opened, Dr. Monck was perfectly secured; indeed, so firmly had he been held, deep indentations appeared on his wrists, the marks whereof continue unto the present time. At the two seances in question, the circles being composed of exceedingly harmonious elements, "Samuel," the medium's control, was in his glory. The wringing of the bell, playing on the Oxford chimes and musical album, the dashing about of the tambourine and tube in all directions from heads of sitters to ceiling, which is a very high one, while the medium was firmly held and all hands joined, alternated with "Samuel's" quaint philosophy and splendid repartee, caused the hours to glide past in the most agreeable manner. And I must further observe, that at these seances we had, to a greater extent than I had ever experienced before, the manipulation of sitters by materialised spirit-hands. While I held the medium's right hand, his left being held by a trustworthy friend, and all hands in the circle were joined, the bottom of my trousers was grasped, and pulled so strongly as almost to drag me from my seat. Nearly everyone was touched on some part of their person; ladies had their hats removed from their heads, some of them their hair drawn about their ears, while one lady, dressed in silk, seemed to be a special object of attention. She said that one or more hands, during a great portion of the seance, kept playing about and touching her—now her feet, and immediately after her head and shoulders. We all distinctly heard a hand rubbing quickly the sleeve of her dress, while every hand in the circle rested upon the table. Then "Samuel," thinking, perhaps, that the lady would like to possess something by which to remember him, instead of presenting her with his autograph simply left her his mark, for, taking hold of the bottom of her dress he tore it, not beyond reparation, but sufficiently to confound the Hammond school of philosophers, who insist that if spiritual phenomena are not imposture, they are hallucination, for if the rent in that dress was not objective, we take leave to conclude that the sensation produced by the touch of a spirit-hand is not objective either. And then, as the result, I presume, of the good terms which had been established between ourselves and our visitors from spirit-land, one young lady had the courage to ask "Samuel" if he would give her a kiss. "Yes," was the prompt reply. Instantly the feat was performed. This the lady acknowledged, and we could all testify to the fact, for the act was accompanied by that peculiar sound which all so well understand.

On the following Thursday I drove Dr. Monck and my friend, Mr. E. Smedley, to Ripley, a market-town about five miles from Belper, for the purpose of holding a seance. On our way thither a circumstance occurred which, I doubt not, will be deemed incredible by a very great many persons who are prepared to receive as genuine much that is described under the head of "spiritual phenomena."

At the foot of a steep incline, named Hartshay Hill, we got out of the carriage for the purpose of walking up the hill. I walked by the side of the carriage, the others coming after. When about half-way up the hill, I heard Mr. Smedley shout. On looking around I saw him standing with his hands above his head, and heard him say, "This must be to reward me for going to Ripley." (He had found it difficult to leave home). I asked what had occurred. He said, "Look at that," handing me a small, black, bone, musical box, and there proceeded to inform me that he and Dr. Monck were walking abreast, the Doctor's right hand holding his watch-guard, and his left his gloves, when suddenly he saw something strike the Doctor on the shoulder and then fall behind them. On examination it proved to be a musical box and key; whereupon Dr. Monck said, "It is even so, and I am prepared to take an oath that I left that musical box locked up in travelling-box at Parker's Hotel, Belper, half an hour ago, and the key I have not seen since I left Dr. Brown's house in Burnley until now."

I am quite satisfied the thing is as I have stated it, and I am equally satisfied that very few persons will believe this statement; but I place it on record, feeling assured that ere long it will stand as one amongst many facts of a similar kind, which, resting on evidence which cannot be gainsayed, will compel acceptance.

Our seance at Ripley was held in a room in the public hall. As it was absolutely new ground—no public medium or speaker in connection with Spiritualism having previously visited the town—our anticipations as to the result were not very bright. This condition of things was not improved when we learned, which we did with regret, that my friend Mr. George Lee, at whose instance the seances had been arranged, was very ill, and could not come; that two or three gentlemen who had promised to attend were prevented from doing so; and that in the public hall, overhead, a man was showing how it could be done by giving the now

stale representation of "Pepper's Ghost." This last factor in the case must surely have put "Samuel" upon his mettle, for scarcely had our small circle of seven persons, including two Wesleyan local preachers, arranged themselves than we were favoured with a shower of raps on the table, floor, and chairs, by means of which many interesting communications were given. Then followed alternately in the light and darkness a series of beautiful and astounding manifestations, which continued for nearly three hours. Objects were moved in the light without human contact; the heavy table round which we sat, weighing more than two hundredweight, rose from the floor while our hands rested upon it, and with great precision and grace of motion beat an accompaniment to the tune we were singing. Two musical boxes, and two bells, rose above our heads, and played and were rung in different parts of the room—a performance which would certainly require more than one pair of hands; and then, while the medium's hands were held by two gentlemen who had never seen him, or attended a seance before that evening, and the hands of all in the circle were joined, there began a most unusual commotion immediately behind the medium's chair. The fire-irons were lifted and rattled, the tongs being thrown to a distance from the fire-place, the handle of the bell fixed in the room was vigorously pulled, the ringing of the bell being heard all over the house. A movement was heard amongst the articles on the mantelpiece some of them were thrown down, amongst the rest a fragile-looking Bohemian glass vase, falling on the floor, the impression of all being that it was smashed to pieces; and then, to show us that Pepper's ghost had not used up all the power, a very heavy easy chair, which the lessee of the hall, who was present, said, would require two men to place it in the position in which it was found, was lifted overhead and placed on the table, this being followed by the levitation of Dr. Monck, he being found on the table when the gas was relighted, the gentlemen who held his hands exclaiming as he rose, "He is going, he is going." Considerable disorder had been produced in the room many of the articles having changed places.

On making a survey we were astonished to find that the glass vase which had been thrown from the mantelpiece was uninjured, in fact the only thing which had sustained damage was my hat, and this perhaps may be accounted for by supposing, that "Samuel" had the notion he could take liberties with me, and now I must observe that almost at the commencement of this memorable seance, the keys of a harmonium which stood open at one end of the room were touched and sounds drawn forth in the light while every person in the room was seated at the table; this seemed to astonish and bewilder one or two of the gentlemen present perhaps more than anything else, various theories were suggested to account for the phenomenon, but when applied to the instrument were found to fail.

As the intuitions of a child have often been found quick to detect a weak place in a theological coat of mail, the Spiritualists of Belper think it wise to bring the younger members of their families face to face with every phase of spiritual phenomena, that the "modern marvels" may produce on their young minds their legitimate effect, and draw from them what may fairly be regarded as unprejudiced and unsophisticated queries and suggestions.

It was accordingly arranged that another seance should be held on the evening of Saturday the 24th. at the residence of our earnest and generous friend Mr. H. Wheeldon, at which about a dozen ladies and gentlemen, including the Brothers Smedley, Mr. Sowray, and Mr. Hall, of Manchester, were present. To these were added a number of young persons, who, equally with their elders, thoroughly enjoyed the three hours spent in communion with our spirit-friends.

The table round which we sat on this occasion is a peculiar one; it could not be lifted by placing our hands immediately under the part against which we sat, as is ordinarily the case; it could only be raised squarely from the floor by two persons getting under it, and it was so raised to a considerable height while we all sat round with our hands placed upon it.

In addition to capital bell-ringing, playing on the Oxford chimes, and a most wonderful manipulation of the musical album, we had at this seance two or three manifestations of spirit-power, which I think will never be forgotten by those who were present.

While the gas was turned off, "Samuel," who had control of the medium, said to me, "Willie, take this slate and clean it well on both sides." I took from the hand of the medium a small slate, I thoroughly wet and cleaned it on both sides, then, at the request of "Samuel," placed it with my left hand on the head of the medium, with the same hand holding the medium's right-hand against the side of his head, his left being held by my friend Mr. Sowray, our worthy postmaster, all hands in the circle being joined at the same time. Almost immediately we heard a pencil at work executing a piece of writing, which occupied about three or four seconds.

On its being finished, "Samuel" said, "Strike a light," when there appeared on the slate the following words, in seven lines, beautifully and most evenly written:—

"All hail, Friends!
'Samuel' salutes you.
There is no gulph between us;
divine Spiritualism bridges it over for ever.
We are one; no theology, no philosophy,
no casuistry can alter that grand truth;
We rejoice with you. Adieu. 'SAMUEL'."

Now this is a most remarkable phenomenon, and one that demands the most thorough investigation. After deliberation, I can only conceive of two theories other than that of direct spirit-writing, which can account for it: the first, that another slate with the writing on it was substituted for the one I cleaned; the second, that the writing was effected by some process which did not admit of obliteration by wetting and rubbing. With respect to the first, I am absolutely certain I did not, after cleaning the slate, relinquish my hold of it until the gas was lighted; and with respect to the second, I find it has no foundation, as I very easily rubbed out a portion of the writing by precisely the same means I employed to clean the slate; but I think those who read this report will agree with me, that there ought not to be any great difficulty in accepting the genuineness of this phenomenon when it is looked at in the light of a subsequent manifestation yet to be spoken of.

My friend Mr. Sowray being the most sceptical person present—it being the first seance he had ever attended—appeared to receive from "Samuel" special attention. He had committed to his keeping the key of the musical album, the album meanwhile being raised from the table, wound up, and floated about, playing fast or slow, as desired by the sitters; he also had his hair pulled, as he said, by a hand, and that so strongly as to compel him to beg for mercy, and confess that he was convinced. At this point, the power being very strong, "Samuel" lifted his medium to the ceiling, on which he wrote his name, and then deposited him on Mr. Sowray's knees.

Several persons were touched by what they declared to be a hand, but it fell to my lot to be sensible of the crowning demonstration of the evening in the matter of materialisation, for while the medium's hands were held by Mr. Sowray and myself, and all hands joined, I distinctly felt a solid form resting on my shoulders, and a hand laid upon my head. "Samuel," turning to me, said, "Willie, it is your mother!" This I could readily believe, as I have had from many independent sources most convincing testimony that she is ever near me.

Before the seance commenced, two books, a piece of wood, hammer and nails, were laid upon the table, with two tambourines, bells, &c. While Dr. Monck's hands were held by Mr. Sowray and myself, our fingers at the same time being in his mouth, the books and tambourines were thrown towards certain persons in the circle at their request. Then "Samuel" said he wanted to drive a nail, but the hammer on the table was no use. In about a minute afterwards he said, "I have got one that will do." When asked where he had got it from, he replied, "I have brought it from the workshop" (about twenty yards from the place where we were then sitting), immediately proceeding to drive about half a dozen nails through the piece of wood into the table. On Mr. Wheeldon expressing concern about his table, "Samuel" said, "You can fill the holes up with putty." "All right," said Mr. Wheeldon, "it is a grand test."

Incredible as the above may appear, it is nevertheless true, for Mr. Wheeldon solemnly assures me that the hammer with which "Samuel" drove the nails, and which was found on the table after the seance was over, was one he himself had used for the purpose of fastening pieces of druggot over the windows to darken the room, and which he took back and locked up in the workshop immediately before sitting down to the seance, the door of the room in which we sat, he it observed, being also locked.

At the termination of the physical phenomena, Dr. Monck passed under the control of another intelligence, who, for about a quarter of an hour, gave utterance to some very noble and elevating thoughts, in language singularly beautiful, reminding us that the work in which we had that evening been engaged, was but the A B C of Spiritualism, and was intended to lead us up to higher planes of thought and action, on which true spirit-communication would be more perfectly enjoyed.

On the following evening, Sunday, June 25, a select party of friends, with Dr. Monck, met at the residence of Mrs. Ford, Uttometer New Road, Derby. The room in which the seance was held had previously been used for a similar purpose; the circle was a very harmonious one, and the phenomena simply wonderful, part of them such as I had not witnessed before. The spirit-friends of several persons in the circle made themselves known by means of raps, satisfactorily answering questions put to them, and then, while we were sitting in the light, a most extraordinary system of telegraphy was established by means of the musical box, the letters of the alphabet required to form a message being indicated by notes being played on the box, without it being wound up or touched. In this way was spelled out the name, "G—F—," and then the words, "Railway shares, G.N.R.," Dr. Monck at the same time saying, "I hear the words, 'Be cautious.' What does it mean?" There was a lady present who knew what it meant, it being a message from her husband, having reference to stock she held in the Great Northern Railway Company, and about the disposition of which she had recently been perplexed. Of this fact Dr. Monck was quite ignorant.

While we were still sitting in the light, Dr. Monck asked someone for a pocket-handkerchief, which he threw over a hand-bell; then placing a finger on the top of the handle, it rose from the table and was rung, he saying, "Don't you see the hand?" This rare gift was shared by a clairvoyant present, a young lady from Northampton, who said she distinctly saw a hand manipulating the bell.

It was good to be there. We gave expression to our grateful feelings in song. Amongst others, at the suggestion of a young lady, we sang in most heroic measure, the hymn commencing,

"Dare to be a Daniel,
Dare to stand alone."

This was repeated, when Dr. Monck said he was impressed to ask for a sheet of paper and pencil. Mrs. Ford took a sheet of note-paper from the sideboard and gave it to Dr. Monck, my brother handing him an aluminium pencil, about six inches in length when drawn out. Dr. Monck laid the paper on the table, which was covered with a cloth, and the pencil on the paper, a handkerchief belonging to one of the sitters being laid over both. Then, after holding his right hand for a minute over the handkerchief, he drew back, severing all visible connection between himself and the paper and pencil.

In about two minutes the handkerchief was seen to move; it rose and fell with a most gentle motion. The pencil then moved, the end gradually emerging from beneath the handkerchief, it rose to an angle suitable for writing, and, describing such a movement as would be made if a person were writing four or five lines, it fell again. On removing the handkerchief the following words were found written on the paper:—

"My dear Friends,—I would like you all to be Daniels, but you do not stand alone. Angel-hands are ever near to bless and help you.—'SAMUEL.'"

On what conceivable theory would Professor Hammond, or any other professor opposed to Spiritualism, account for such a phenomenon as this? It certainly cannot be brought under the head either of delusion or imposture. Ten pairs of keen eyes were watching the work as it was being done, and the testimony of those who saw it done could not be shaken, while the fact that what was written had direct reference to what had previously been sung, without concert or premeditation, clearly proves that the writing could not have been prepared before the seance commenced.

It was a splendid manifestation, and worth travelling a hundred miles to see. Had it been the first and only one of the kind I had witnessed, I should certainly have been profoundly impressed by it, and led to the conclusion that a power had been operating which had not yet been tabulated by our scientists. And I cannot resist the temptation further to ask how it comes to pass that the men who from their pulpits refer us to the phenomenon of a man's hand coming forth and writing on the wall of Belshazzar's palace, speaking of it as a most miraculous exhibition of God's power, when told that to-day as great a marvel, and one quite as well attested, is occurring in their midst, turn aside, coolly declaring either that it has not occurred, or if it has, the Devil did it? Did they, like Daniel, of whose courage they talk so eloquently, but whose example they copy so timidly, "dare to stand alone," if need be, for the truth, better would it be for the Church and the world.

When the light was put out, phenomena such as we have had in profusion in former seances, were again obtained. The paper tube was carried with marvellous speed to different parts of the room, tapping the heads of sitters on its passage; the bells and musical boxes were raised from the table and floated about, playing and ringing as they went; in addition to which, a luminous hand was seen to carry a bell across the table, and deposit it near Dr. Monck. Indeed, I feel persuaded that if one-twentieth part of the phenomena of this description which I have witnessed during the past fortnight could have been brought by our good friend Aksakoff, under the same satisfactory conditions, before the Scientific Committee of the St. Petersburg University, if he had not compelled surrender, he would at least have created a desire for further inquiry. But with me they have become so much a matter of course, I almost feel at this stage of my report as if a repetition of the story may prove wearisome.

I tried somewhat to change the character of the manifestations by asking "Samuel" if he would bring me something out of the drawing-room. To which he replied, "No, I won't." Instead, the power was used just then to make us sensible of the presence in the room of others besides those who sat round the table.

Nearly all in the circle were touched by hands differing greatly in their proportions, some being small and others large. Two or three of the sitters received special attention in this respect. One young lady, at her request, had her shoe taken off, and her toes pulled by fingers, the shoe being brought across the room, striking me on the head and shoulders, and this while all hands were joined.

And now occurred another marvel—miracle it would have been called long ago. While I held Dr. Monck's right hand, his left being held by Mr. G. H. Adshead, "Samuel" said to me, "Willie, you asked me to bring you something." I replied, "I did." "Put your head on the table," he rejoined. I did so, when it was struck by something cold and hard, which then fell on the table. I asked what it was. He replied, "A hammer." When asked where he had brought it from, he replied, "From Belper;" adding, "Light up." There, sure enough, lay the hammer he said he could not use the night before. How came it there? Dr. Monck and I were the only persons present who were at the seance on the previous evening, and we both solemnly assert that the hammer was brought there without our knowledge or conscious aid. This is not offered as a test-phenomenon; it rests upon the best evidence which the circumstances admit of, and must be looked at in the light of the similar performance attested by the evidence of Mr. H. Wheeldon, for if a hammer could be carried twenty yards by spirit-power, it could, I think, be difficult to prove it could not be carried eight miles.

And thus, but with a wealth and variety of manifestation which I cannot possibly detail, passed the time delightfully from seven until nearly twelve o'clock, when "Samuel" with his benediction dismissed us to our homes.

W. P. ADSHEAD.

Derby House, Belper, July 10.

MR. BULLOCK AT WINCHESTER.

To the Editor.—Sir.—Seeing no report has appeared in your columns respecting the recent visit of Mr. E. Bullock to this city (except the simple statement to the effect that he had conducted successful seances at Southampton and Winchester), I beg to offer you a brief report of successful seances held here, as I think it but just to Mr. Bullock.

On Tuesday evening, 27th ult., Mr. E. Bullock, accompanied by Mrs. Bullock, entered my room for the first time, and met ten persons, all strangers to them except one, and, I think, all non-believers in Spiritualism except one or two (the same who had arranged for Mr. Bullock's visit). Not being myself a believer in Spiritualism, of course I was very careful that all should be straightforward and open to fair inquiry and test, which was encouraged by the medium, rather than otherwise. After sitting in the dark a few minutes, the musical instruments and various other articles flew about, bells rang in different parts of the room simultaneously, and many yards apart, and the usual phenomena occurred which have so often been described in your columns. Spirit-hands played upon every sitter, upon some very many times; rings exchanged fingers very quickly, from different persons at the same time. The next sitter to me, in a very low tone, asked for a particular ring from one of the sitters, and in an instant it was on her finger. Spirit-lights floated very prettily about the room; but the most astonishing physical phenomenon that took place was that a brass-covered curtain-ring, measuring exactly 2½ in. in diameter, which I had placed under a leg of the chair on which the medium sat, should afterwards be found on the wrist of the medium, and I know the thick part of his hand does not measure less than 8½ in. As I supplied the ring, I am satisfied there was no opening in it, and it was the same ring I did supply. On visiting a medical gentleman the next day, he said he could not account as to how it came there, neither could he take it off, without injury to the hand, except by breaking the ring.

Mr. Bullock wore it away with him. I trust he will not lose it. Should "Dan," the spirit, be pleased to take it off again, but that he will bring it with him the next time he visits Winchester, and I trust it will not be very long before an arrangement may be made to that effect.

But further, we were favoured with what are called "materialisations" of hands; full-length arms, and presently the head and shoulders of "Daniel," many times appeared, and a voice was heard proceeding from the same direction that the appearances were made. The face of a little girl ("Lily") was also seen. She carried on a lengthened con-

versation by means of the mouth-harmonicon, or was supposed to do so, at least. I should say that this part of the seance was conducted with a low light in the room, and after a very strict search of Mr. Bullock had been made in an ante-room by myself and two others, to learn of what had been done, or was about to be done, by means of anything concealed about his person. I need scarcely say that not the slightest trace of anything was discovered. Previous to the materialisations, Mr. Bullock was securely bound and fastened to a chair, and on the room being relighted, was found just in the same position.

The above is a correct report of the facts as they took place, but upon which I wish to offer no opinion.—Yours truly,
Winchester, July 9th.

G. B.

MR. WILLIAMS'S CIRCLE.

To the Editor.—Dear Sir.—The phenomena at Mr. Williams's on Thursday last may be thought sufficiently exceptional to be worth mention. We were only five, including Mr. Clarence and Williams himself. "Peter" began by proposing to bring me my hat from the harmonium in the corner, and on my agreeing, he put it on my head. Then we heard the heavy harmonium (3 ft. 8 in. or 9 in. wide by 2 ft. 9 in. high) lumbering along towards the table, on to which it was presently lifted, with so little of a shock, that I was not aware of the moment it was placed there, although I had both hands on the table. The table was then swayed to and fro with this weight on it, and was, I believe, lifted fairly off the ground. Many bright fire-fly lights fluttered before us, and among them appeared a pale, well-defined, oval light, about three inches long, which continued permanently in view, moving up and down about the harmonium. It remained for a good while on the other side of the harmonium, but at length, in answer to my request, it came over to me and allowed me to touch it with my finger, when it appeared to be a lamp like "John King's," only not so bright, and much more permanent, hard, and covered with muslin, with no appearance of hands carrying it. While I was studying it, "John King" suddenly appeared between me and Williams. Presently Mr. Clarence was taken up away from the gentlemen who were holding him on each side. Then Williams was taken up, holding my hand as high as I could reach. I felt for him below with my leg, and not finding him, requested him to place his feet on my shoulders, in answer to which his body was apparently laid on my back and shoulder with a weight of perhaps twenty or thirty pounds. Then we lighted up, and were afterwards addressed both by "Peter" and "John King." I placed my hat on the table for a moment while I took out my purse, when it was suddenly whisked away, and thrown down on the ground with a Venus shell in it, which must have been taken from the chimney-piece the moment before, for it was not in my hat when I laid it down.—Yours very truly,

June 10th.

H. WEDGWOOD.

SPIRITUALISM IN BIRMINGHAM.

To the Editor.—Dear Sir,—I have thought it well that a short report of our doings in Birmingham should be sent you. We work sectionally in Birmingham, and only unite periodically, and that but to effect some stroke of public good. We have every grade of intellectual development among us, and each grade gravitates to its level to perform their work and to receive instructions from the guides of the various mediums.

Although no indoor public lectures are given at present, propaganda is not neglected in consequence, as there are four or five semi-public trance-circles open every Sunday evening, and two or three in the week, at which inquiring strangers are introduced. There are also a large number of private circles continually held. Individuality is so prominently developed that central Sunday meetings for all is an impossibility, even with the best speakers and trance-mediums to attract them. We can obtain splendid meetings on special occasions, but, for constant work in individual and mutual unfoldment, sectional labours we find yield the most practical results and lasting fruits.

My work consists in the iconoclastic method of destroying public ignorance and bigotry; Mr. Harper's in teaching our superior philosophy; Mr. Perle's in keeping an open circle twice a week all the year round, at his room, 312, Bridge Street West, where he entangles many an unwary traveller into the meshes of our new-school system of thought. At the present time Mr. Harper feels the call for outdoor work upon him, and accordingly he makes a stand every Sunday morning and afternoon at the back of our Town Hall, and gives to many who pass that way more real truth than they ever dreamt of in their lives. The result of his labour may be seen later on, for it cannot be fruitless.

A library of spiritualistic works is kept at Mr. Sunderland's, Bull Street, with the object of mutual benefit and a desire to spread the knowledge to any persons favourably disposed to the subject. With these forces constantly at work we do not ask, "Are we making progress?" but feel well assured that solid and lasting good is accomplished. I had almost forgotten to mention that we have a trance-medium developing in our midst, who bids fair to make a second-rate "Morse." I refer to Thomas Hands, my brother-in-law, aged seventeen. His discourses are of the high-class social and scientific type, displaying much varied knowledge and ripe experience. When he is fit for platform work I will forward a report of his mediumship.

The first public debate on Spiritualism in Birmingham will take place between Mr. G. W. Foote, of London, and myself, early in September next. It will be a two nights' discussion.

J. W. MAHONY.

LIVERPOOL.—On Sunday, the 23rd inst., Mr. Harper, of Birmingham, will speak at Meyerbeer Hall, afternoon and evening.

BIRMINGHAM SPIRITUAL LIBRARY, 67, NOT 65, BULL STREET.—Members are desired to exchange their books on Wednesdays, between five and nine o'clock, p.m., in order not to necessitate Miss Fowler being confined in the house too much by this honorary duty.

LONDON DIALECTICAL SOCIETY.—Mr. Volkman's paper on "Marriage and Divorce"—a report of which appeared in our last number—will be debated by the above society on Wednesday evening next, 19th inst., at Langham Hall, 43, Great Portland Street. The chair will be taken at 8 o'clock precisely, and Dr. Drysdale will open the discussion. A few invitation-tickets have been placed at our disposal.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

ONE PENNY is added to the Annual Subscription to cover the extra cost of the Photographic Number, Price Twopence, which will appear at an early date.

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TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

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 news-vendors, 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 MEDIUM AND DAYBREAK.

FRIDAY, JULY 14, 1876.

THE DISTRICT CONFERENCE COMMITTEE SYSTEM.

The objects sought by Spiritualism are so different from those desired in most other movements that its methods are peculiar. Men usually interest themselves in mundane matters, comprising individuals and their interests, localities and their communities, wealth and its possessions. Associations formed on such a basis consist of members with vested interests, districts with rights and liberties, and money with its representative value. It is impossible for such a system to work in Spiritualism or any similar movement, and the adoption of it by the Churches has driven religion into the ground, rendered it a mere trade, and made its principles the opinion of the vulgar mob.

The same danger threatens Spiritualism. Political adventurers, with no spark of spirituality in their composition, and therefore having no aptitude to teach spiritual truth, are nevertheless anxious to have their "finger in the pie;" they have a newspaper to sell; they have ambition to gratify, or an indefinable restlessness to satiate. Some are sensitive, and come under the dominion of a class of spirits who are enemies of spiritual progress, and can best attain the object of their hatred by undermining Spiritualism with the very essence of worldliness.

The Conference system proceeds on a spiritual basis. Two or more in a district call a Conference to see what can be done to promote the Cause more effectively. All who sympathise with the work attend. The Conference, therefore, does not represent any geographical area of inhabitants, but Spiritualism and its purposes and truths are the guide and master. A Committee is elected to represent the Conference, and the individual members represent the Committee in their various towns. The committeemen from Hyde or Rochdale do not represent Hyde or Rochdale but the work of the Conference, which is Spiritualism at Hyde or Rochdale.

The case is directly the reverse when men are chosen to represent communities or towns. Then the authority comes from the human sphere, and we have fossilised, moribund societies; wrangling, egotistical meetings, and the whole work degenerates into an arena for political wire-pullers and place-seekers.

In the Conference system Spiritualism is alone represented: individual members represent the work of the Committee in their own towns; the Committee represent the Conference, and are individually and collectively its servants to carry out its behests; the Conference represents the missionary activity of Spiritualism, in the district for the time being, to be reconstructed every quarter with new ideas and inspirations. Spiritualism again represents the work of the spirit-world in enlightening mankind respecting its spiritual nature and destiny. Thus the work organised in this way is traceable back to a spiritual basis, and cannot fail to effect a spiritual result.

MR. WILSON AT DOUGHTY HALL.—On Sunday evening, M. F. Wilson will deliver a discourse on "The Ideal in Form." We hope our friends will make a good muster. Doughty Hall, Bedford Row, at 7 o'clock.

MISS CHANDOS gave by request her now well-known lecture on "Vaccination" at Mr. Cogman's, 15, St. Peter's Road, Mile End, on Sunday last. The lecture was remarkably well received, applause being marked and frequent during its delivery. At the conclusion many subscribed for the pamphlet, in which form it is to be published.

"IMPLORA PACE."

By MRS. CORA L. V. TAPPAN.

"Let us have peace!" God rends in twain
The shackled thunder-cloud with fire,
And sweeps across the crested main
With trumpet-breath of stormy ire;
The forests break beneath the blast,
The freighted ships find dread release;
Then on the storm-cloud, overpast,
The sun-god bends the bow of peace.

"Let us have peace!" The fierce cyclone
Sweeps round and o'er the Eden isles;
The Arab scents the hot simoom,
The green oasis hides its smiles;
The fairest islands ravaged stand,
The sea-girt shore, with slow decrease,
Is lost in ever-burning sand—
Then once again the earth has "peace."

"Let us have peace!" The pent-up fires,
Slumbering within the earth's fair breast,
Consume like fierce and wild desires,
When prisoned in the heart compress.
The earthquake opens its yawning maw,
Volcanic fires find swift release;
And then, responsive to heaven's law,
The earth and ocean are at peace.

"Let us have peace!" When nations war,
And tyrants wield the fearful glaive;
When minions mock in despot's mail,
And unresisting toils the slave,
Winged Justice springs with sword of flame,
Strikes down the despot's foul increase,
And, waging war in Freedom's name,
O'er kings dethroned she heralds peace!

"Let us have peace!" When foul misrule
Usurps the place of calm-browed right;
When knaves and sycophants can school
Their souls to blackness, falsehood's night;
Then retribution's trumpet-call
Awakes the wronged to find surcease
Of misery in the bloody pall,
Or respite from their woes in peace.

"Let us have peace!" Yes, when the bond
Of groaning millions pleads no more;
When into Freedom's gaping wound
War's dread libations cease to pour;
When shameless murder, outraged law,
And nameless tortures, all shall cease;
When Justice reigns, without a flaw,
O'er all the land—then give us peace.

"Let us have peace!" When link by link
The golden chain of love is wrought;
When errors one by one shall sink
Beneath the sun-bright waves of thought;
Nor kings nor heroes then shall reign—
From our dear land to classic Greece,
Our ruler cometh to remain,
The queen of heaven, whose name is Peace!

SPIRITUAL WORKERS.

- ALLWOOD, C. W., Phrenologist, Electro-Biologist, &c. Present address Bishop's Stortford, Herts; on a tour in the Eastern Counties. Normal speaker and practical experimentalist.
- ALSOV, C. P. B., 46, High Holborn, London, W.C. Normal speaker.
- BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.
- BLAND, J. L., 15, Walker's Place, Sykes Street, Hull. Healing medium.
- BURNS, J., 15, Southampton Row, London, W.C. Normal.
- CRISP, W., Greatham, West Hartlepool. Normal.
- HARPER, R., Soho Hill, Birmingham. Normal.
- HENLY, T. L., 5, St. James's Terrace, St. James's Sq., Notting Hill, W. Normal.
- HOUGH, ALLEN, 80, Beaver Street, Oldham. Healing medium.
- MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.
- MORSE, J. J., Warwick Cottage, Old Ford Road, Bow, E. Trance.
- NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.
- QUARMBY, SAMUEL, 31, Plane Street, Oldham. Trance.
- ROBSON, J. G., 35, Edmund Place, Aldersgate Street, E.C. Trance.
- TINDALL, FREDERICK, 30, Wyndham Street, W. Trance.
- WALLIS, E. W., 18, Spencer Street, Goswell Road, E.C. Trance.
- WILSON, A. D., Agnew Street, North View, Skipton Road, Keighley. Inspirational.

Other names that may be sent in will be added to this list.

V. W. PINKNEY, of Sunderland, desires to acknowledge a second parcel of books from John Scott, Esq., of Belfast, with thanks.

DURHAM.—Mr. Brown will be at home all next week, before going further south. All friends wishing to engage him for lecturing will please address letters to "T. Brown, Howden-le-Wear, Durham."

19, CHURCH STREET, UPPER STREET, ISLINGTON.—Mr. Bullock, jun., will give a physical seance on Saturday evening; admission 1s. Also on Tuesday evening, a materialising seance; commence at eight o'clock; admission 2s. 6d.

We understand that the seances for physical manifestations are still held at Mrs. Woodford's, 90, Great Russell Street, on Thursday and Saturday evenings. A seance for investigators is held at the same place every Tuesday afternoon, at three o'clock.

DR. MACK IN SCOTLAND.

We hear that the Doctor proposes leaving Glasgow on Thursday morning, July 13th, for Leeds, Uttoxeter, and Birmingham. He expects to be in London to commence healing again on Thursday of next week. He writes to say "We are doing well here." His address at Leeds to-day and to-morrow is as follows:—

Ward's Private Commercial Hotel, 10, Park Square.

On Sunday,—at Mr. Bewley's, Brook House Foundry, Uttoxeter.
On Monday and Tuesday—at the Waverley Hotel, Crescent, Birmingham.

THE USEFULNESS OF THE MEDIUM.

During our recent tour in County Durham we have been struck with the constant allusion to the MEDIUM as the means by which Spiritualism has reached very active promoters of the Cause, and introduced the question into wide districts. One of our chief pursuits is to circulate this paper. Since its establishment, the Spiritual Institution has given gratuitously some 250,000 copies, more than the entire print in the same time of any other organ of the Cause in this country. Our friends have also given a large number, and to that cause is somewhat due the rapid spread of Spiritualism these last five years. Were there no other grounds to urge, the Spiritual Institution would be entitled to cordial support on this account alone.

THE ESSAY BY MR. BARKAS.

A large portion of our space this week is occupied with an address, to which we call particular attention. It will convince the reader that Spiritualists are of that class which take pleasure in intellectual pursuits of the highest kind. Mr. Barkas bestows the same painstaking attention on spiritual phenomena as upon other departments of knowledge.

"INTUITION" IN BOOK FORM.

We have done up the numbers of the MEDIUM from the beginning of the year to the completion of "Intuition" in a handsome wrapper, and it is full of attractive and valuable information on Spiritualism. It is just the work to place on the table of a reading-room, or any such place where inquiring minds congregate. The price is—

For a single copy, 2s. 6d., post free.

Three copies, 5s., carriage extra.

Seven copies, 10s., carriage extra.

Fifteen copies, £1, carriage extra.

By clubbing together, readers might have down a parcel at the lowest price per copy.

"DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY."

Mrs. Davis's able essay has given more pleasure to our readers than aught that we have published for some time. We are printing an edition of it in neat tract form, at the following rates:—

Single copies, one penny each; two or more copies, post free.

Ninepence per dozen, post free.

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Parties ordering a quantity, may have their announcements printed on the cover. Orders should be sent in at once, to prevent delay.

The lecture given by Mr. Groom Napier on Sunday evening at Doughty Hall, will be reported next week.

We are requested to state that Mrs. Baker Howarth has removed to larger and more convenient apartments at 30, Acton Street, Gray's Inn Road, W.C., where she hopes to receive friends and visitors as usual. Acton Street is within five minutes' walk of King's Cross Metropolitan Station, and the Gray's Inn Road omnibuses pass the street. The circle will be no longer continued at 87, Invillie Road.

DR. MONCK AT DERBY.—Dr. Monck's healing and light seances continue to create considerable excitement at Derby, where the most novel and extraordinary manifestations are witnessed at his seances by the local aristocracy, professional men, &c. In consequence of the many pressing applications for his services, he has decided to spend another week in the town, where he may be seen or addressed daily at G. H. Adshedd's, Esq., Victoria Street. Patients in adjacent towns should, if possible, advise him by letter of their intended visits. The Doctor informs us that "within a few weeks he has attended to the applications of over eight hundred patients through the post, besides numerous personal consultations, and as his hands are so full, begs that where there is unavoidable delay in answering letters, his correspondents will kindly have patience for a few days."

OUT-DOOR MEETINGS IN BIRMINGHAM.—After being driven from the parks by the police, we have had some capital meetings in the centre of the town, near the Priestley statue, on Sunday night last especially. Mr. Harper was in extra good form, and held an audience of 200 to 300 spell-bound for about an hour; they were perfectly greedy to hear the spiritual philosophy explained. Mr. Harper did this in a manner intelligible to the humblest capacity, so that at the conclusion numbers hung round him desiring to know more and how they could investigate for themselves. The "Seed Corn" and old Mediums well distributed will tell their tale in time. The one certain fact demonstrated at these meetings is, that the people can fully appreciate what is the rationale of our subject, and we expect a good harvest as the autumn comes on.—RICHARD GROOM, 166, St. Vincent Street, Birmingham.

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Editorial Rumbles.

THE CHESTER-LE-STREET CONFERENCE.

Chester-le-Street is an ancient village on the high road between Edinburgh and London, about eight miles to the south of Newcastle, and nearly the same distance to the north of Durham. It is situated in the Team Valley, a picturesque, well-wooded region, through which the railway now passes between London and the north, in perpetuation of the old stage coach route. The Wear winds along its pebbly bed within a few hundred yards of the "Street,"—for such the village literally is, with a few courts and alleys diverging therefrom; and on the opposite bank of the stream rises in baronial grandeur the old castle of Lumley, in the centre of a sloping park, studded with venerable trees and surrounded by a veritable forest. Adjoining is Lambton Park and Ravensworth, so that the easterly side of the valley is a series of demesnes, which give richness and grandeur to the landscape. In the valley, and towards the west, the land is used for agriculture, except where it is occupied with coal-pits and lines of railway leading thereto. Each colliery is the site of a little hamlet numbering perhaps 1000 souls, less or more. These are all tributaries of Chester-le-Street, which, however, does not seem to enlarge its boundaries much, while the neighbouring collieries teem with a population which, if collected into one town, would exceed the inhabitants of the older village several times over.

These colliery villages present a curious appearance to the southern traveller. Though very large, some of them, yet they are not towns in the technical acceptance of that term. They have no business streets or public buildings, but are a mass of miners' habitations run up to afford accommodation for the workmen and their families. The co-operative store, managed by the workmen themselves, does nearly all the business, hence there is only one class of population, and a true democracy prevails. The masters are millionaires who may be personally unknown to the great mass of those employed. The viewers, overseers, head engineers, ministers, local preachers, &c., are the only exceptions to the general level which marks the social arena. This state of things gives scope to a true principle of independence; even the leading hands are regarded with that familiar phrase by which the other neighbours are designated. They are all plain Johns and Thomases, moral qualities or abilities being the prevailing marks of distinction. A principle of equality precludes the manifestation of arrogance or servility. Amongst those who do think at all there is a spirit of independence, which gives truth great freedom of manifestation.

These conditions account for the rapid spread of Spiritualism in the district. The Movement is only some twelve months old. When we visited Northumberland thirteen months ago the Movement in Team Valley had not taken root. On that tour we met Mr. T. Brown of Howden-le-Wear, and urged him to devote himself to the work. In a short time circumstances favoured his doing so, and to him and his guides the rapid growth of the Cause is due.

From every mouth we have heard the highest praises of Mr. Brown's mediumship. He is a retiring, quiet working-man, with no appearance of those grand qualities which he manifests so copiously when under influence. Once entranced and placed before an audience, "Brettime" opens out his subject like an experienced orator, and arrests the attention of the most indifferent. This is all very well, for an eloquent preacher or orator is well received among the mining population, but Mr. Brown has even more convincing abilities. In the family circle he gives tests upon tests. Name, description, and relationship he will give one after another with explanatory facts sufficient to convince a whole roomful of investigators in one evening. "The people will have facts, and Mr. Brown is the man to give them," is the general opinion of Spiritualism and of Mr. Brown as its servant. Our imported mediums, who, in studied phrase, in such a laboured manner, wring out a few descriptions in an evening, are not fit to "hold the candle" to such a test-medium as Mr. Brown. When the people are put in possession of the facts, they require no further teaching in Spiritualism, but allow their minds to yield to the force of conviction.

Mr. Brown is also useful in instituting circles, and in giving advice to mediums under development. The district literally swarms with mediums, in various degrees of development, and to this cause, as a fruit of what has already been described, is the rapid spread of Spiritualism due in the district.

THE CONFERENCE.

The meeting held at the Co-operative Hall, Chester-le-Street, on Saturday afternoon, was not well attended. This is not to be wondered at, when it is remembered that the Cause is not yet one year old in the whole of the district, and that its supporters are chiefly men who have no experience in the working of public movements and averse to platform speaking. It is one thing to be a Spiritualist in the circle or amongst friends, and it is quite another thing to be a Spiritualist in the work of public organisation. There is a natural diffidence in some minds which stands in the way of their voluntarily assuming a public position. To this cause was due the absence of some friends on Saturday. There is also a political element at work which is sowing seeds of disintegration. What a pity it is that Spiritualists will not stick to Spiritualism, and not distract the forces by schemes which are quite uncalled for, and which have, in all instances, led to confusion and disaster! One party recently took Mr. Morse to the town just in front of these meetings. The occasion saddled a debt on the friends which somewhat paralysed their enthusiasm. All these difficulties had to be combated against, and it is gratifying to have to report that no real obstacle resulted from them. Though the attendance at the Conference was not large, yet there were those present necessary to attain the ends sought, and perfect harmony prevailed.

The holding of a Conference and the experience gained thereby is the first step in organisation. We have had many years' experience of this work since the Convention held at Darlington, and we are not yet weary of Conferences. It is impossible to organise men till their minds become related in working order. At a first Conference no one knows what to do or say, and most of the time is lost. But a first step has to be made, and the fact of a Conference being peacefully held is a triumph in itself. Much more than this was accomplished at Chester-le-Street on Saturday.

Mr. James Wilson, of Upham, near Morpeth, was called to the chair. A few words about this gentleman may not be amiss. It has been stated in these columns that he is an expelled preacher. For many years he has laboured in connection with the Methodist bodies, but having investigated and testified to the truth of Spiritualism, he got his discharge. He is a man of ripe experience, with a vigorous, healthy body and well-developed brain. He is a venerable man, of fine presence, has a good voice, and is a ready speaker, and has a conciliating, magnetic manner. He has many of the practices of the Methodists, and stirs up much fervour in the meetings. When his mind becomes more imbued with the new ideas, this fervour will, of course, become directed in other channels; but it is good and hearty, and is an element looked for by those who attend religious meetings in the district. Mr. Wilson is a power in himself, and is ready to work in the field of Spiritualism. He presided at the whole series of meetings, and did so with much acceptance to all concerned.

Mr. C. Hunter, of Gateshead, had been invited to preside at the Conference, but he had to excuse himself on account of ill-health, having been seized with an acute attack which confined him to his room.

As soon as Mr. Wilson assumed the chair, Mr. Joseph Batie read a letter from Mr. Hunter, stating the reason why he could not respond to the wishes of the committee of arrangement. Mr. Batie said he hoped the meetings would lead to the adoption of some plan of operation which would benefit all workers in the district; other places had been successful in this matter, and he thought they ought to adopt some means to help themselves.

The Chairman stated that the order of business would be first to state the present condition of the Cause throughout the district, and then consider the best means of promoting it in the future. There were but few present, but if a working representative from each locality could be found, it would do. Though he was a stranger, yet he was much interested in the locality, of which he hoped to become a resident. He said the meeting was open for friends to present their views on the state of the Cause; but that, in the first place, he would call on Mr. Thomas Brown to address the meeting.

Mr. Brown said he would express his views with all freedom, as he hoped to see grand results rise from even that small meeting. Spiritualism in the course of a year had gained a genuine footing in the district. There was now a need that they should know and understand each other better, and thereby co-operate to promote to a higher degree this great truth. To discover the best means to adopt was the purpose of that Conference. He had been in the creeds and sects for years, and never again would he be shackled by similar associations. He jealously watched all movements to see if anything of the binding nature crept into Spiritualism. He earnestly urged all friends of the Cause to adhere to a spiritual basis in all they did. They should be careful to set up no earthly master to take the place of the spirits, and then all our combinations would be that of brothers. These considerations take us back to the Apostolic age, in which Jesus sent forth his disciples two-and-two. They took with them no creed or organisation, and what followed? They told their simple tale of truth and worked their miracles, and the world was struck with the power that attended on them. If you form yourselves into a District Conference Committee, to carry on the work of Spiritualism, you will attain a

great purpose. Not endeavouring to lord it over the heritage of others, you shall establish those means of co-operation with the spirit-world which shall lead mankind to purity of life and true religion.

Mr. W. H. Robinson read the following paper, which he had prepared for the occasion:—

Mr. Chairman, Brothers, and Sisters,—It is now some two and a half years since my attention was attracted to the wonderful phenomena of Spiritualism. I had often heard it spoken of, and hearing persons whom I have now found to be as grossly ignorant of the subject as I was then myself, I gave it the go-by as an idle tale. But one day, going into the house of Mr. Wm. Bell, of Birtley, who is a healing medium, I found him reading an old copy of the MEDIUM AND DAYBREAK. I ridiculed the idea of such nonsense, when I shall not forget the look he gave me, at the same time putting the pertinent query, "Do you know anything of the subject?" My reply was, "No." "Then you are a fine fellow to condemn a thing you are ignorant of!" Mr. Bell rejoined. This, to my mind, was irrefutable logic; besides, my counsellor kindly offered me the MEDIUM to read, and before I had got down to the bottom of page 1, the light flashed across my mind:—This is true, this must be true. If spirits have power to leave the body, why, they must have power to return. I therefore commenced in right good earnest at my leisure time to obtain physical proofs of spirit-power, at the same time studying with avidity the intellectual and spiritual beauty of the teachings, and I digress to say that I have heard the most of the leading talent in the Methodist denominations, and a goodly number of the ecclesiastical profession, besides reading sketches of their discourses, but for clear expression of spiritual ideas and intellectual acumen, I would rather listen to the humblest "trance-medium" who never penetrated the door of a college. This is my honest opinion (I do not thrust it upon you, gentlemen). Two years before I got hold of Spiritualism, I had commenced to drift into a dark atheism. I was a reader of the *National Reformer*, and used to glory in its denunciations of everything of a spiritual nature; at the same time I felt unhappy. I felt that I was trying to crush feelings in my nature that were akin to spirituality. What could I do? I had tried the Churches, gone to the class-meetings, gone through the ordeal of the "penitent form," and heard the universal so-called panacea of "believing in Jesus;" still I found this did not minister complete happiness. Why? Because, as my brethren observed, "You must not rely on yourself. You must stifle reason. Throw yourself on the merits of Jesus alone, and let reason go." "Ah, but," I would say to myself, "God has given me the power to reason. Ought I to suppress that power? I never can, I never will." Therefore, not being able conscientiously to meet in class, love-feasts, prayer-meetings, and agree to the rigidly orthodox views of the Church of my birthright, I reluctantly withdrew myself; at the same time, I thank God that I was born into a Methodist family, that I have a pious father, and a risen mother; and if I had not got on to the ladder of Methodism, I might not yet have been able to have scaled the higher reaches of Spiritualism, since I consider that Spiritualism, dealing, as it does, with every aspect of man's nature, is only Methodism intensified and placed on the pedestal of common sense, judgment, and self-development. Besides, I find in my travels and experience (and I mean it as no offence to persons belonging to other churches) that Spiritualists, as a class, are people who develop their own individuality, who try to unfold every capability of their being—physically, intellectually, morally, and spiritually—and the primal factor in this development is the exact mathematical knowledge they have received from the spirits on the conditions necessary for enjoyment both on this and the spiritual plane. In a word, we are distinctly told—and I notice that this is the general teaching of spirits, developed and undeveloped—that it is far better to exercise our highest intuitions and judgment, and work out our own salvation, than to pay priests to do our thinking, to engage them to interpret the Bible and Providence, and not to stilt into heaven on another man's crutches. If Spiritualism accomplished nothing more than this, it is vastly superior, and more helpful to a noble life than the superstition of "blood" for salvation from an imaginary hell. In conclusion, as I cannot thrill and electrify an audience in an extempore manner, I have sketched these few thoughts on paper, trusting you will accept them in a kindly spirit.

Mr. Robinson then remarked that had it not been for Mr. Brown they would not have had that Conference. It was through the services of that medium that the Cause had spread so rapidly in the district. How to do the most good in the most effective manner and with the least expense was the plan sought. There were circles in the various villages in the district, and he recommended that they should unite to open a central place for Sunday meetings. Mr. Graham, in Chester-le-Street, had a little property, and could give the use of a room which would hold sixty persons.

Mr. W. Bryson of Chester Moor gave a long account of his experiences with mediums, chiefly his own children, and what good tests he had received. Soon after commencing sittings they had five mediums under influence. Many of the spirits who controlled were relatives who had left the body. His boy was also controlled by an undeveloped spirit, but which was conquered by prayer, in which the speaker said he believed and practised very much.

Mr. Pickering, Gateshead, said he was introduced to Spiritualism by a man who had been intemperate, but seeing that Spiritualism had made him a Good Templar, he thought he would attend one meeting with him and observe for himself. He heard a medium quite unacquainted with Scripture preach one of the best sermons he ever heard. This interested him so, he went again and got another to accompany him. That other also brought one, and so on, and many men who used to go to public-houses on Sunday, now attend a place of worship. That was what he had seen Spiritualism do. It had been more benefit to him these last twelve months than the Methodist Church had been for years before.

Mr. John Smith, New Delaval, spoke of the tests he had obtained through the little girls accompanying him, and that they had taught him that at death he would go to a world of progress. He believed evil spirits to be those of men who were ignorant and vicious when in this world. He believed there was progress for those also. Spiritualism led him to believe in a perfect God, and one who was kind to his creatures.

Mr. George Smith, New Delaval, said he saw the MEDIUM in the first place, and was astounded at its contents, which he could not credit at first. Now they had fourteen Spiritualists in his locality. He thought it would be an easy matter to form some organisation with a small subscription, and appoint a secretary to conduct the business.

Mr. Westgarth, Sheriff Hill, said he was the only Spiritualist in the place. The circle he attended was a mile distant. There were other circles and remarkable musical manifestations. In one place they conducted their meetings in a very informal manner. They did not form a circle, but sat promiscuously, the children playing around, and the mothers nursing their babes. At Low Fell the tables had been floated, and they had obtained intellectual phenomena as well. He thought Spiritualists were too private in their habits, and did not interchange with others enough. He had felt the want of a Sunday service. It afforded the public information, and showed the real principles of Spiritualism, and that it was calculated to benefit man physically and spiritually.

The Chairman observed that there was now a great demand for Sunday services everywhere in connection with Spiritualism. The public desired to know what the Spiritualists taught. Normal speakers were wanted to expound the principles of Spiritualism. The religions of the day were crippled because there was not enough of Spiritualism in them.

Mr. R. Ramsay, Perkinsville, heard of Spiritualism twelve months ago. Men he knew used to spend most of their leisure time in the publichouse, and give their money to support the landlady. They went to the circle, liked it, went again, other circles were formed, and thus the Cause had spread rapidly in the district. They had now a large number of mediums, and obtained grand manifestations—trance, inspirational, healing—and the table had floated without contact. He was anxious to see the best means devised to spread this great truth, but rather than be bound in any way, he would develop the mediumship of his own family, and invite investigators into his own house to obtain satisfaction. He recommended a small weekly subscription to be placed into a general fund, to bring such mediums to the district as would suit them best, allowing them to go from circle to circle, till all had been satisfied.

Mr. J. Burns, of London, gave an account of the Conference method of organisation as carried out in Lancashire.

Mr. S. Stewart, West Pelton, learnt of Spiritualism two years ago, having received a copy of the MEDIUM from Mr. C. Hunter of Gateshead. He found the teachings consonant with reason, and adopted them. The subject—chiefly through the labours of Mr. Brown—had caused great excitement amongst the Methodists. Some said it was the Devil, but Spiritualism had exercised a great influence over him for good. There were a good few Spiritualists in West Pelton.

Mr. Batie recommended that representatives be elected from the villages in the district, and that voluntary subscriptions be received to carry on the work. They might hold local Conferences quarterly and attend a larger Conference yearly.

Mr. T. Brown proposed the following resolution:—

"That this Conference, seeing the necessity of combination, do resolve to form a Committee, called the Chester-le-Street District Conference Committee of Spiritualists, for the purpose of developing circles and spreading literature, and arranging the work of mediums, and otherwise spreading the truth of Spiritualism."

This was seconded and carried. Another resolution was passed to the effect that a Committee be formed, when the following gentlemen were elected:—

West Pelton: Mr. S. Stewart, Mr. William Dodds.

Fatfield: Mr. John Wilson, Mr. C. Thornton.

Bewick Main: Mr. T. Stephenson, Mr. R. Ritson.

Perkinsville: Mr. H. Laidler, Mr. C. Campbell, Mr. R. Ramsay.

Ouston: Mr. David Heel, Mr. George Hardy.

Pelton: Mr. F. Langley.

Chester-le-Street: Mr. W. H. Robinson, Mr. G. Graham.

Birtley: Mr. R. Allison, Mr. R. Watson, Mr. W. Bell.

Fence Houses: Mr. W. Gautrey.

Chester, South Moor: Mr. W. Bryson, Mr. Coates.

Durham: Mr. Andrew Brown, Mr. W. H. Cowan.

Mr. J. LONSDALE, Treasurer.

Mr. J. BATIE, jun., Secretary.

Ouston Colliery, near Chester-le-Street.

The Chairman gave an account of the rapid progress of Spiritualism in his district, and testified to the great value of Mr. Brown's mediumship. He also spoke of his having given a speech on Spiritualism at the recent gathering of the body to which he was formerly attached. He said he would preach Spiritualism because he found it in the Bible. He had started a circle amongst some religious people. He did not believe in irreligious Spiritualists. In other places he had formed circles, and the Cause was making rapid progress in and around Morpeth and other places he had visited.

The Conference, after a long and satisfactory sitting, closed with the usual vote of thanks.

Mr. Gautrey could not be present at the Conference, but he handed in the following little history, which we insert in this place with pleasure:—

Mr. Chairman and Friends,—I gladly respond to this kind invitation, and will attempt to tell you how I became a Spiritualist, what I have endeavoured to do for Spiritualism, and what effect Spiritualism has had upon my character. Like the rest of you, there was a time when I was not a Spiritualist. Slightly less than two years back, had you met me and spoken of Spiritualism to me, I would have grinned, perhaps, and pitied your simplicity. The first thing that turned my attention seriously to the investigation of Spiritualism was the discussion in the *Newcastle Chronicle* upon the materialisation phenomena. I was at work in a factory at the time, and these mysterious spirit-forms were the all-pervading topic of conversation. I was very talkative on the matter, and that brought me into the company of a man who proved to be a confirmed Spiritualist, and from him I borrowed a few back numbers of the MEDIUM. Those papers contained deep thoughts, and broad and liberal views, and they were much to my mind's liking; in fact, I liked them so much that I sent up to Mr. Burns for some more, and, like a generous soul, he gratuitously sent me a small packet of pamphlets besides. But I was not satisfied with simply reading the literature of the Movement; I wanted to become a witness to the facts of spirit-communication, so I sent up to Birmingham, and purchased a small planchette. Planchette proved very stubborn in her first few trials, and would not stir. However, I at last discovered a person of the right mediumistic quality, and then I began to get communications from the other world. We got a variety of communications, some of which were very far from being reliable, whilst others were more or less true and good.

After I had become convinced of the truth of spirit-intercourse, I became very anxious to sow the good seed in other minds, and so I went about upon her Majesty's service as a kind of half-postman, half-missionary, speaking and teaching Spiritualism wherever I could, in a quiet, inoffensive sort of way. I was one day recounting my experience to a colliery clerk, who is stationed in a little roadside cabin, when he said, "Mr. Postman, when I see you carrying yourself in a wicker basket, then I'll believe all you tell me." That man has since been forced to believe all that I told him, and a little more besides, and now his great fear is that the spirits should make a medium of him against his will.

And now, what have I done for Spiritualism? Far less than ever I could have supposed. I thought people would become like myself—as inquisitive, and as earnest, and as anxious—but I was mistaken. They may think that their postman is a queer sort of fellow, but they evidently don't believe much that he says about Spiritualism. Never mind, I do not grieve, and if I have not done all the good I anticipated in my own part, at least I have not laboured entirely in vain. I forwarded instructions for using the planchette to all parts of the country, and by that means have led several into communion with their invisible friends who had not known that privilege before. A few weeks since I received a kind letter of acknowledgment from a gentleman in Canada, who told me that his planchette was doing excellent service, and was giving rise to a great deal of wonderment amongst his neighbours. I never despond, though often thwarted and vexed. The wise Economist has ordained that no effort shall have been made in vain, and so I say to myself: "Cast thy bread upon the waters, and after many days it shall return unto thee."

And now, what effect has Spiritualism had upon my character? In the first place, it has rescued me from a tide of thought that was fast drifting me upon the shores of atheism. In the next place, it has made life far more precious to me than ever it was before. I now see that the spirits have a mighty mission to perform on our earth, and that mortals are called in to lend them their aid. I examine my motives, and watch my acts, that my robes may be white, and my visage shining, in that summer-land where our friends have gone before. I do not despise the common duties of life, but more purely appreciate their worth, and I daily strive to honour Father God, and show justice and kindness towards my fellow-man; and that is what Spiritualism has done, and is still doing, for me. When I think of the harsh, inconsistent, and dogmatic notions taught from the pulpits, and compare them to our beautiful truths, I cannot help thinking, Oh, had I talent and inspiration, how would I speak these beautiful things to the thirsting souls of my fellow-men. That is all, my sisters and brethren, and I thank you for your attention.

In the evening, Mr. Burns, of London, delivered a lecture on the Facts and Science of Spiritualism to a small but very attentive audience. The lecture was well received.

The Sunday-morning meeting was not held. In place of that, a large number of friends met at the house of Mr. Batie, and a very pleasant time was spent. The Ouston and Pelton side of the district seems the most active in the Cause, and if Chester-le-Street be the local centre, yet Ouston is undoubtedly the spiritual centre of the work in that valley.

In the afternoon, Mr. Brown gave a trance-address in the Co-operative Hall, Chester-le-Street. It was the best meeting of the series. Mr. J. Wilson again presided. The spirit took for a subject, "The Gospel of Spiritualism: its Power and Effect on the Thoughts, Words, and Actions of Man." The discourse was logical and instructive from first to last.

In the evening, Mr. J. Burns lectured on "Spiritualism as an Aid to Religion." The audience was a trifle less than in the afternoon, but it was select and harmonious. We never experienced a better influence for the unfettered expression of truth than the one on Sunday evening. The very radical principles uttered were received with evident pleasure by all.

There was a tea-meeting on Saturday and Sunday, which were enjoyable and social. We had the pleasure of meeting at tea two gentlemen from Durham, who were unable to be present at the Conference.

On Monday evening, Mr. J. Burns lectured in the Co-operative Hall, Birtley. The audience was mostly from the Ouston side. Mr. Wilson again presided, and the meeting paid great

attention to a discourse on the "Message of Spiritualism." The evening ended with questions.

The series of meetings has been successful in every respect, except that of numbers. The friends are abundantly satisfied, and great hopes are entertained for the future.

THE VEGETARIAN BANQUET.

Vegetarianism is making its way into the heads of the people in a logical sense, into their pockets in an economical sense, and into their stomachs in a beneficial sense. A Vegetarian Banquet was announced to be held at Ludgate Hill Circus by the Dietetic Society (the society on paper always suggests itself as a watchmakers' association—the Dial-tic-tic). The banquet was held at six, and the first subject for compliment is the punctuality with which we sat down to dinner, or more accurately speaking, to our meals. If I might make an objection, I should to the grace that was said or sung. The last line was too carnal for the Association to encourage, as

"May feast in Paradise with Thee."

Surely our wish in going to heaven is not to eat. On this point it is curious that the teetotallers and vegetarians are the real underminers of the Church, for the one protests against the fine old communion port, and the other is nauseated by the notion of flesh and blood. Is it not curious how revolutions are brought about? As to the company, there was no vacant chair for strangers, and I have a suspicion that, as there was such a getting upstairs with the dishes, a supplementary society were vegetating aloft. We began with vegetable soup, so good that though I had twice of it, I could have wished the ladle had been larger. If a banquet means a superabundance in succession, I may now compare myself to the Prince of Wales at the review, for during the next half hour small detachments of vegetables marched past that were duly partaken of. My notion was that a vegetarian dinner was like an ordinary dinner, only that instead of meat they had dissemblances, as potato pie, compressed cabbage, turnip pudding. You see how limited was my vocabulary; on the contrary, it was a succession of every possible illustration of earth's offering to mankind. I need not give you the bill of fare—think of a vegetable, and there it was. In fact, it was instructively curious, as well as practically gratifying. All I can say is that without an undue desire to worship the corporality, I never dirtied so many plates in my life, and the wash-up at this vegetarian daily dinner-establishment must be enormous; in fact, as the knife is completely excluded from the table, the plates might be made of paper. As we had no knives, of course we only ate with one hand, so the table accommodated at least one-third more than where elbow-room is required. At last all was over, and a squashed strawberry only remained as the *débris* of the day. I should here mention the table was *a-la-Russé* with plates of strawberries, so that the company might literally be said to have circumferated a stupendous pottle.

One word of the speeches. The chairman proposed the toast of "The Queen," which was duly watered, and then said that as there were no members of the Royal Family, the Church, the Army and Navy, the Bar or the Bench, the Houses of Parliament or the Police, he would leave them out (it struck me that their non-recognition was appropriate as representing the fleshly lusts that war against the soul of Nature), and propose the toast of the evening. Many speeches were made. An American gentleman said he had been a vegetarian for two hours, and had never laughed so much in his life at a dinner—for we were a good many novices at this sort of thing, and so the opportunity for contrastive observations was unbounded. I can't tell you all about it, but Mr. Napier, F.G.S., stated that he had cured a great many inveterate inebriates by a vegetable diet. This was scientifically proved by chemical influences, so that the system got to nauseate the very stimulants for which it had yearned. There is also another remark I would make on vegetarians: they all appear to have such singularly clear complexions, that, were I more juvenile, I should take to the inducement in consideration of the benefit I should attain in appearance. The banquet was not only a great success, but, being interspersed with wit, wisdom, and water, so would influence a wife to accompany her husband, instead of waiting in painful anxiety as to how he would behave when he came home again.—Yours respectfully,

"A NOVICE."

A SEANCE WITH MRS. OLIVE.

To the Editor.—Sir,—At the request of an aged friend residing in Christchurch, Hants, I last Friday waited upon Mrs. Olive, trance-medium, for the purpose of consulting the spirits that are reported to communicate to the living through that lady. There were present, besides myself, three ladies and one gentleman, all there for the same purpose as myself.

While we were engaged in a pleasant conversation, Mrs. Olive gave a sudden jerk, placed her hands before her face, and became silent, but soon removed them, and revealed her face covered with smiles, and shook hands very warmly with those present. On inquiry I was informed that Mrs. Olive was under the control of the spirit of an Indian girl bearing the name of "Sunshine." The spirit requested that a musical box, placed on the floor, should be put in motion. On her request being complied with, she seized the hands of a lady near her, and commenced a rather lengthy conversation with her. This lady afterwards informed me she had received what she termed "tests" of the truth of Spiritualism.

Having concluded her conversation with this lady, she requested me to go near her, and on my doing so she desired me to put questions to her. On my asking her if there was any spirit or spirits near me, she promptly replied, "A young man, who informed her he was my brother, who had passed to the spirit-world in early life, and who, since his entrance into the world of spirit, had been the means of doing a great amount of good, and had, by the instruction received there, been put in possession of a far higher degree of knowledge than he would have received, had he remained on this earth." A very comfortable message, Mr. Editor, from a departed brother to me, for it was quite true that in early life a brother of mine, to whom I was greatly attached, and of whom had been predicted a brilliant future, departed this life, causing

great anguish to his surviving relatives by his premature death. Previous to visiting Mrs. Olive, I had strong materialistic opinions, and did not believe in a future life. Of course, Mrs. Olive, may have made a guess, but if this lady was in the habit of guessing, she must, of course, be liable to make mistakes, but this she failed to do in any of the statements she made to myself or to the other persons present.

Mrs. Olive ceased to speak for a minute or two. She then gave a convulsive shake, and I was informed that the medium was then under the control of one "Hambo," a West-Indian sugar planter, who in this life was, according to his own confession, a little too fond of Jamaica rum. Mrs. Olive's manner of speaking was entirely different from the style she adopted while under the control of "Sunshine." Under the former control she spoke as she would while in a normal state, but while under the last control she became somewhat rough, making grimaces and applying the outstretched finger to the nose, which conduct by no means became a lady. He informed his auditors that, though he had committed himself occasionally, still he had tried to do some good by endeavouring to develop mediums, and so prove to sceptics there was a life beyond. He then commenced to burlesque the orthodox mistakes of the day by jokingly arranging his remarks under the respective heads of introduction, "firstly," "secondly," "thirdly," and "lastly." He also gave amusement by advising a young lady present on her private matters. He displayed an amount of knowledge respecting her affairs which would have done credit to the greatest of clairvoyant insight.

The medium was controlled in conclusion by the reputed spirit of "Sir John Forbes," and she altered her mode of speaking to the strong Scotch accent. On being invited by this spirit to sit near the medium, he (the spirit) informed me he had been to South Hants, and had seen the gentleman on whose behalf I had called, and said that he had had a stroke of paralysis, which was quite true, and then gave a simple prescription, which he informed me would be of great service to my friend. I have sent it on to him, and should it accomplish as much as the Doctor predicted it would, I shall, with your kind permission, be only too glad to make it known through the medium of your valuable paper.—I remain, yours, &c.,

PHONETICS.

SPIRITUAL WORK AT ISLINGTON.

Last Sunday morning the usual meeting was held at Battle Bridge, when a lively discussion on Spiritualism took place,—Messrs. Eagle, Bullock, and Pitcher, and Mrs. Bullock advocating its principles, and impressing the importance of investigation upon the audience; and Messrs. Arthur Whitby and Myddleton (Christian) speaking in opposition. Great interest was taken in the proceedings by the gathering, and long after the meeting had closed groups of persons were still to be seen eagerly discussing the questions.

In the evening, at the Hall, 19, Church Street, Mrs. Bullock delivered an inspirational address, from the text, "What think ye of Christ?" After a beautiful invocation, the control proceeded to speak of Christ: what he was; what he is now represented to be; the difference between Christ and Jesus, which is not understood in the Christian Church of to-day; the different teachings of Christianity and Spiritualism with regard to Christ; the mediumship of Jesus compared to modern mediumship; and gave a beautiful account of the life and work of Christ, as represented in Jesus; concluding by drawing an ideal picture of what this world would become if the Christ principle were only truly recognised by each human being.

Next Sunday morning, at Battle Bridge, King's Cross, the subject for discussion will be, "Spiritualism not opposed to True Christianity." Mr. Bullock and other Spiritualists will address the meeting. Discussion invited.

At the Hall, Mrs. Bullock's guides have kindly promised to devote the evening to answering any questions relating to the subject of Spiritualism which may be put by the audience.

Battle Bridge at 11.30 a.m.; 19, Church Street, Islington, at 7 p.m. Friends are requested to attend punctually.

SOWERBY BRIDGE.

On Sunday last, July 9th, the anniversary of the Spiritualists' Progressive Lyceum took place as announced in the MEDIUM AND DAYBREAK, when two inspirational orations were given by Miss H. Longbottom, of Halifax. The afternoon subject was "Passing Away," being given in remembrance of Miss Clara Broadbent, who passed on to spirit-life a short time ago. The evening subject was "The Old and the New." The guides spoke for an hour on each occasion. The orations were listened to with the greatest attention, and highly appreciated. Collections were made at the close of each service, and about £15 realised. Miss Longbottom kindly gave her services. The choir sang the hymns selected from the "Spiritual Harp," and an anthem called "Awake" in the afternoon, also the quartet and chorus from Mozart's Twelfth Mass in the evening, the whole being creditably given. Mr. Samuel Hoyle conducted the singing, assisted by a gentleman named Mr. Benjamin Furness, whose musical abilities were much appreciated. Mr. James Shaw presided at the harmonium.—I am, Sir, yours truly,

Hollins Lane, Sowerby Bridge.

HENRY LOBB.

THE Leigh Spiritualists' Association beg to acknowledge the receipt of two large parcels of books and pamphlets, which Mr. Scott, of Belfast, has generously placed at their disposal.—GEORGE F. FURNESS, Brown Street, Leigh, Lancashire.

MR. WEBSTER, trance and test-medium, will be at Eastbourne, Sussex, about the 22nd inst., for the benefit of his health, and will remain there two or three weeks, and will be pleased to meet with any Spiritualist in that locality. For all information, at present write to 1, Abbott Street, High Street, Kingsland, London.

WALCOT PARK, LYDBURY NORTH, SHROPSHIRE.—Mr. C. White writes: "My address is as above. It is a very out-of-the-way place, miles from any town, yet, if there should be any Spiritualists in the locality or within a journey, I would see them on Saturday and Sunday were it any distance from the above address."

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

WIGAN.—The meetings cannot at present be held as advertised; they are postponed till a future occasion.

The Executive Committee and Auditors are hereby requested to meet on Sunday, July 16th, at 10.30 a.m., at the house of Mr. Thomas Salisbury, joiner and builder, Sudden, near Rochdale. The nearest railway station is Castleton.

On Saturday, August 5th, a general Pic-nic will be held at Hollingworth Lake. This beautiful Lancashire watering place offers every facility for a thorough afternoon's enjoyment, where, in the midst of magnificent scenery and salubrious air, you may enjoy fishing, boating, dancing, skating, and many other amusements. Cheap trips every Saturday from most of the chief towns in Lancashire and Yorkshire. The present is a very favourable opportunity to exchange congratulations with our Yorkshire friends and co-workers. We shall be happy to see as many as can attend from our neighbouring county. Admission to the grounds, &c., free; tea will be provided, and for friends from a distance desirous of staying all night to attend the Conference on the day following at Rochdale, beds and accommodation will be secured by communicating three clear days prior to the time, to the general secretary, or any of the committee of management—Messrs. Salisbury, Parsons, Greenlees, or Langley. For further particulars, see future announcements.

The Fifth Quarterly Conference will be held on Sunday, August 6th, at the Regent Hall, Regent Street, Rochdale, to commence at 10.30 a.m. In the present instance the morning only will be devoted to Passing of Accounts, Election of New Committee, &c.; afternoon, at 2.30, as an Experience Meeting only; evening, at 6.30, Lecture by Mr. J. Burns, of London.

Committee of Management:—Mr. Parsons, Mr. Salisbury, Mr. Greenlees, Mr. Sutcliffe, Mr. Langley,
21, Elliott Street, Rochdale.

JAMES SUTCLIFFE, Secretary.

MR. MORSE'S APPOINTMENTS.

GLASGOW.—July—till 22nd.

HALIFAX.—July 23rd. Old County Court Rooms. Afternoon at 2.30; evening at 6.30. Admission Free. Regular Monthly Engagement.

WOLVERHAMPTON.—Thursday, July 27. Agricultural Hall. Evening at 8.

MANCHESTER.—Sunday, July 30th. Temperance Hall, Grosvenor Street. Afternoon at 2.30; evening at 6.30.

NEWCASTLE-ON-TYNE.—Sunday, August 6th. Freemasons' (Old) Hall, Weir's Court, Newgate Street. Afternoon at 2.30; evening at 7. Admission Free. Monday, same Hall, 7.30 p.m. Admission Free. Regular Monthly Engagement.

OSSETT.—Sunday, August 13th. The Spiritualists of the vicinity will hold an experience-meeting, conference, and tea-meeting.

BISHOP AUCKLAND.—Sunday, August 20th. Arrangements in progress.

SALTBURN-BY-SEA.—About August 21st till end of month.

Societies desirous of engaging Mr. Morse's services are requested to write to him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

NEWCASTLE SPIRITUALISTS' SOCIETY.

LECTURES FOR JULY.

Sunday, July 16, at 7 p.m.—Inspirational address. Mr. Westgarth.

Sunday, July 23, at 7 p.m.—"Swedenborg's Heaven and Hell." Mr. Thos. Pattison.

Sunday, July 30, at 7 p.m.—"Conflict between Science and Religion." Mr. John Mould.

Admission free. Collection at the close.

AN INVITATION TO THE READERS OF THE MEDIUM.

To the Editor.—Dear Sir,—Having completed the explanation of the sixteen designs in each ray of the rainbow, and as the designs could not be clearly seen in their detail from the platform, I propose, on Sunday next and the following Sunday afternoon, between the hours of 3 and 5, at Cambridge Hall, Newman Street, Oxford Street, to exhibit them all (112) in seven lengths down the hall, and shall consider it a compliment if any reader of the MEDIUM will inspect the designs—admission being obtained by showing a copy of the MEDIUM to the official. To assist the comprehension of the idea, I would state the heads of the designs in each ray.

The Red Ray of Personality.—1. Rose of colour; 2. Rose of development; 3. The analysis; 4. Station of aspiration; 5. Personality of the personality; 6. Work as satisfaction; 7. Harvest of the world; 8. The alphabet and numerals monogrammed in one continuous line; 9. Reign of honesty; 10. Wall of darkness; 11. Recognised symbolism; 12. Cycle of thought; 13. Instinct, desire, and requirement; 14. Heart union; 15. The star path of wisdom; 16. Self-assertion.

The Orange Ray—Exercise.—1. Chronic dissatisfaction; 2. Chronic warriorcraft; 3. Country of desolation; 4. Valley of desolation; 5. Chronic despotism; 6. Work as it is; 7. Harvest of famine; 8. Munbo-Jumboism; 9. Self-examination to stultification; 10. Descent into solitude; 11. The spiritual octave to awaken the energies; 12. Aurora Borealis; 13. Forest of fashion; 14. Garden of circumspection; 15. Wisdom in the waters; 16. The Temple of Light.

The Yellow Ray—Isolation.—1. Citadel of peace; 2. Citadel of evil; 3. Analysis of creation; 4. The trial estate; 5. The world in creation, or the evolutions of manhood; 6. Co-operation versus Individualism; 7. Harvest of plenty; 8. Perception to education; 9. Courtship of affinities; 10. Lodge of the attributes; 11. Union or marriage of minds; 12. Refiner's fire; 13. Floor of beneficence; 14. Diversion as relaxation; 15. Ignorance in knowledge; 16. Spiralic convergence.

The Green Ray—Cheerfulness.—1. The seal of the Universal Commonwealth; 2. Millennium in victory; 3. Country of civilisation; 4. The central city of Edenia; 5. Inequality in equality; 6. Work as it will be; 7. Harvest of superabundance; 8. Education to perception; 9. Unconscious refraction; 10. The Paradise, the Temple of Comprehension; 11. The platform of Comprehension; 12. The pillar of fire;

13. The star of Bethlehem; 14. The jubilation of humanity, or the world's banquet; 15. Dome of the Paradise; 16. Spiralic reverberation.

The Blue Ray—Amiability.—1. The garden of affection; 2. Buds and leaves; 3. Outside of the hedge; 4. The terrace; 5. The surmountment of vitality; 6. Planting and pruning; 7. Apple gathering; 8. The symbolic garden; 9. Winter requirements; 10. The debris of vegetation; 11. The higher view; 12. The garden of the mind; 13. Growth of refinement; 14. Neighbours; 15. The garden of the spheres; 16. The eye of the Beyond.

The Indigo Ray—The Speculative.—1. Universal unitation; 2. Instinctive amalgamation; 3. Spacial parallaxation; 4. Latitude and longitude; 5. Circular circularity; 6. Creation of solidarity; 7. Spacial amplitudination; 8. The vital octave; 9. The poetic doorway; 10. Incipient obscuration; 11. Superpositionation; 12. Progressive radiency; 13. Psycho-incorporation; 14. The heavenly idea; 15. Divinitation; 16. Spiro-spiralation.

The Violet Ray—Conscientiousness.—1. Fog as illimitation; 2. Expansion and contraction; 3. Spiritual pioneers; 4. Domain as the positionment; 5. Spherical spherification, or the trinity in man; 6. The apotheosis of work; 7. Spiritual harvest; 8. Spiritual octave; 9. The gateway of Heaven; 10. Daylight in perpetuity; 11. Plains of Heaven; 12. Spirit of illumination; 13. Spirit of blessing; 14. Prostration of inclination; 15. Spirit of wisdom; 16. The ever-present Beyond.

Each number represents a double octave idea above the preceding. To illustrate this you will see all the 7's are harvests, all the 10's buildings, and all the 16's spirals, &c. The idea is to read the succession in the rays as if they were notes in the pedal, grand, choir, solo, stop, and swell manuals of an organ.—Yours sincerely,
F. Wilson.

CHESTER-LE-STREET DISTRICT CONFERENCE COMMITTEE.—The Committee of the Chester-le-Street District Conference of Spiritualists are requested to meet at Ouston Pit on Wednesday, July 19.—JOSEPH BATTIE, JUN., Secretary.

ROCHDALE.—Miss Longbottom, of Halifax, will deliver two addresses on July 23. The meetings will be held at Mr. Dyson Elliott's, chemist, Lower Tweedale Street. To commence—in the afternoon, 2.30; in the evening, 6.30.—DYSON ELLIOTT.

SHEFFIELD.—To the Editor.—On July 18th we intend holding a meeting in the Committee Room of the Temperance Hall, Sheffield, with a view of forming a society of Spiritualists, when all friends of the Cause are specially invited.—J. W. SHAW.

SOVERBY BRIDGE.—On the evening of Sunday, July 16th, service to commence at 6 o'clock, Mr. A. D. Wilson, of Keighley, will occupy the Lyceum platform. On Sunday, July 23rd, Mr. W. Swain, of Sowerby Bridge, will speak in the evening; the lecture will commence at 6 o'clock. The Lyceum services commence at 10.30 in the morning, and 2.30 in the afternoon.

OLDHAM SOCIETY OF SPIRITUALISTS.—On Sunday evening last Mr. E. Wood, of Halifax, gave an excellent address in the trance state. The controls of this medium are really good and practical. The subject was "Dead Men's Clothes." The advice given was principally about storing and preserving clothes and relics of deceased friends and relations, showing how such a practice was detrimental to the spirit's progression. On Sunday next Mr. Jackson, of Hyde, will give two addresses at our room, Waterloo Street, Oldham.—JOHN HENRY BARLOW, Secretary, 60, Union Street, Oldham, July 12.

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