



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

SPIRITUALISM.

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THE INSANITY OF ROBERT DALE OWEN.— WHAT CAUSED IT?

Instead of this matter being a subject over which to gloat and deride Spiritualism, it should rather be a cause of sorrow, and one to enlist all the finer sympathies and pities of humanity. Being one of the most direful calamities that can befall a person, it would seem that he who knows what sympathy is, and can manifest it, should not charge against Mr. Owen that "his mind must have been already enfeebled, as is often the case with persons addicted to Spiritualism," as a religious paper, the *Rock*, puts it. If insanity is an evidence of weakness of mind, then the Church has its full share, as there is not in the United Kingdom an insane asylum without scores of church people, and nearly every one, if not every one, has more than one insane clergyman. The orthodox man will attribute Mr. Owen's derangement to Spiritualism and weakness of mind, because he finds delight in arguing from such false assumptions, for a large share of his creed is based on similar assumptions, such as "Jesus will forgive your sins," no matter what you do, "if you only believe in him." They have not a single proof of this assumption, and yet it is blatantly and dogmatically put forth far too often to suit logical minds. A more sensible cause for insanity is assigned by Dr. George H. Savage, in the *Lancet* of July 24, 1875, on page 127, under the heading, "Overwork as a Cause of Insanity." He says:—"It must be premised that the assigned causes of insanity are frequently incorrect, yet at Bethlehem we have good opportunities of getting true family histories from the nearest relatives. Among the men we find many cases in which overwork, especially if associated with worry and money troubles, is the cause of a breakdown. Continuous, monotonous work, such as letter-sorting and shorthand writing, is apt to act injuriously. We have seen cases in which continuous railway travelling acted as a cause of nervous exhaustion. One patient, who has been several times under our care, attributed his symptoms to night work as a 'reader' for a daily paper. Diversified mental work never seems to produce the effects that monotonous toil does, when carried to a great extreme." He then goes on to give the details of cases that were admitted into Bethlehem Hospital during 1874, and up to June, 1875, all of which were attributed to mental overwork. He states that there was one from each of the following occupations: "Architect, surveyor, accountant, inventor, musician, clergyman, artist, art-master, schoolmaster, policeman, and bootmaker." There were "seven clerks, including two law-writers and two students—one an Oxford man, who had exhausted himself in getting a double first, and the other a medical student preparing for his second college." "On the male side we have a fair number really broken down by long hours and monotonous mental toil." Now who is supposed to know best about the causes of insanity—an assumptive orthodox, who attributes mental derangement to weak-mindedness and Spiritualism, or an educated assistant-physician to Bethlehem Hospital, where hundreds of cases are yearly noted, and where the causes of insanity are made a study? Mr. Owen has for many years been known as one of the most industrious, intellectual workers of the world. His works are monuments to the industry and great mental abilities of their author. If the denunciators of Mr. Owen would read his works and inform themselves regarding Mr. Owen's capacity, they would perhaps be more modest about thus charging him with weak-mindedness. Fools never are known to become insane, but some of the greatest minds of the world have deranged themselves by overwork. Hugh Miller bent

every energy to geological research, and his mental powers, overstrained, gave way, and he shot himself. None but a villain or an idiot would charge him with being weak-minded; and Spiritualists, as a class, are too intelligent to accuse him of becoming insane because he was a Christian, and endeavoured to harmonise the ricketty old Bible with the sublime science of geology.

Lewes, in his "History of Philosophy," on page 663, in speaking of Auguste Comte, says:—"After the delivery of three or four lectures, an attack of insanity abruptly closed the course." But Comte finally recovered, and who but a fool or an orthodox clergyman would accuse Auguste Comte of weak-mindedness?

If the careful student will visit the insane asylums of Britain or any other country he will learn upon inquiring of the attendant doctors that there are scores in every large asylum who are deranged, and the doctors assign religion and religious excitement as the cause, and yet it is difficult to find a case wherein Spiritualism has been assigned as a cause of insanity. Mr. Owen's insanity will undoubtedly be traced to mental overwork, as he was known to be one of the most conscientious and constant workers of this age.

We close this article by hoping and praying that consistency may take the place of dogmatic theology, and that rest and quietude may give the due balance to Mr. Owen's mentality required to render him as sane as ever, and enable him to continue the great and glorious work in which he has so ably, earnestly, and honestly engaged for many years.

M. D.

[The above able diagnosis is fully corroborated by the particulars published in another article.—Ed. M.]

THE DEPARTURE OF MR. AND MRS. HARDY.

At the time of writing it is arranged that our visitors leave London for Liverpool on Saturday. A faint glimpse of the good work done by Mrs. Hardy during her brief holiday amongst us has been from time to time given in our columns. To the last moment she has been busy, and her sojourn has been marked by an uninterrupted continuance of useful toil for the cause of Spiritualism. Her private sittings have been a source of valuable information and rich consolation to many persons, and the facts of her mediumship have done much to instruct the public mind on the spiritual nature of the power behind the phenomena. Many agreeable features have been developed during these few weeks which space will not permit to be named, but the whole is fully appreciated by our visitors, as may be learned from the following letter, which has been written for publication:—

Dear Brother Burns,—Permit Mrs. Hardy and myself, on the occasion of leaving the shores of Old England for our dearly-loved home, to express, through your columns, to the Spiritualists of London our heartfelt and sincere thanks for the most kind and hospitable manner in which we have been received and entertained since our arrival among you. We have met with nothing but kindness, love, and respect since we landed on your shores. Nothing seemed to have been left undone by you all to render our short stay in your midst pleasant and happy, and be assured, dear friends, we leave you with tearful eyes, and hearts overflowing with gratitude. This brief visit will be treasured up by us as one of the most pleasant experiences of our lives, brightening and smoothing the not altogether thornless path of mediumship.

In a special manner would we thank the proprietors and reporters of the *MEDIUM AND DAYBREAK* for the kind, *unsolicited*, and *gratuitous* manner in which they announced our arrival, introduced us to the public, and continued to apprise the friends here how and where they might avail themselves of Mrs. Hardy's mediumship.

To Mrs. Guppy, generous soul, whose hospitable home was continually open for our entertainment; to Mr. and Mrs. Tebb; Mr.

Slater and lady, who extended to us the hospitalities of their home; to Mr. and Mrs. S. C. Hall, who received us so cordially at their beautiful retreat; to the officers and members of the Psychological Society at Brixton, convened at the house of Mr. Fitzgerald, who extended such gentlemanly and courteous treatment to Mrs. Hardy as a medium at her seance before that society; and to the Spiritualists of London, one and all, with whom it has been our good fortune to come in contact—words fail to express the gratitude of our hearts; and, in bidding you adieu, we again say "God bless you," and may the good and loving angels attend your footsteps till we meet again.

JOHN HARDY.
MARY M. HARDY.

It is to be hoped that our friends will soon return and continue the good work which they have begun amongst us. As we stated before their arrival, we have allowed their own conduct and abilities to recommend them, and these qualities have been much more effective than could have been any editorial words uttered on either side of the Atlantic. We have found Mrs. Hardy not only a genuine professional medium for materialisations and clairvoyance, but also, with her husband, a hearty practical Spiritualist, giving up her time, strength, and gifts freely for the good of the cause. With such it is always our pleasure to co-operate, not as a mere matter of business, but on the broader basis of spiritual fellowship. We would rather work for nothing with such than be fed and fed by those of the mercenary class.

Mr. and Mrs. Hardy have accepted the invitation of Mr. and Mrs. Coates to take up their abode at the Psychopathic Institute, 74, Queen's Road, Everton, during their short stay in Liverpool. On Saturday evening they will be entertained at a social meeting; and on Sunday evening at 8.30, and on Monday evening at 8 o'clock, Mrs. Hardy will give seances; admission on each occasion, 5s. Applications for private sittings should be lodged at once with Mr. Coates. Mr. and Mrs. Hardy sail from Liverpool for Boston, in the "Batavia," on Wednesday, August 3rd. May they have a pleasant passage, and find all well at home.

LAST SUNDAY'S CONFERENCE AT DOUGHTY HALL.

A numerous and highly respectable audience assembled in Doughty Hall on Sunday evening to meet, for the last time in public during their present visit to London, Mr. and Mrs. Hardy. Mr. Burns conducted the service, Miss D'Arcy presided in her usual able manner at the harmonium, and the proceedings were particularly harmonious and enjoyable. We give the principal speeches.

After a hymn had been sung, Mr. Hardy spoke as follows:—

The people of America, as a general thing, at once adopted into their platforms of religious ideas the main plank from the platform of Luther, viz., "private judgment," and they have experimented accordingly in a manner which was perhaps more practical than pleasant or desirable to those claiming the exclusive control of the keys of St. Peter. Consequently, great masses of the people, although in acceptable standing in their own churches, still reserved to themselves not only the right but the duty of judging for themselves in religious matters, and did not consider themselves bound to accept any dogma merely because it was written in the creed of their churches, nor to reject any new light or revelation because it might come in contact with the teachings of the priesthood. Fully believing in the importance of the reason and intuition placed by the Creator at the disposal of all, "that light which lighteth every man that cometh into the world," and reading in their Bible that "God doeth no mighty work but he revealeth his secrets to his servants the prophets," they held themselves in readiness and open for any inspiration from the other life, though it might come from the mouth of "babes and sucklings." They had very little respect for a priesthood as such, but held very much to the idea of every man being his own priest as well as king; or that everyone was eligible for those offices on condition only of the possession of fitness.

Standing in this condition, you will see at once they were ready to listen to and investigate any new ideas, claims, or inspirations that might be presented, without fear of the anathemas of their priests or the frowns of Mrs. Grundy, though of the two the latter holds pre-eminence as a scarecrow. So when the truths of Modern Spiritualism burst upon the world these people at once investigated and gladly received, though thousands of such still may be seen sitting in the pews of their churches Sunday after Sunday, while thousands of others at once vacated their churches and organised meetings or circles where the glorious truths of this new dispensation might be freely discussed without the aid of priest or prayer-book.

Then there was another class of people—a very large class—who might in a religious sense be called "floating" or "adrift," honest souls who had been seeking for the light through the different churches all their lives—had been asking for the bread of life and had received only stones, and had turned sorrowfully away from the whole thing in disgust. These were called by the churches "nothingarians," that is, neither church people nor infidels. Great masses of this class received Spiritualism gladly, and with grateful hearts; they had no churches to leave, no prejudices to overcome, and swelled the ranks of the new movement greatly.

Among us there was still another class, composed of honest, intelligent investigators, called by some Free Inquirers, by others Infidels, Deists, or Atheists; some of these life-long infidels, others developed into Atheism through long and wearied investigations of religious matters through the different churches. These honest people had read in the Bible of ancient Spiritualism, of the oft visitation to earth of the departed, of the materialisations of Moses and Elias and others, of the signs that should follow the true believer, and after seeking for these blessings and gifts through the different churches in vain, had settled down into a partial, many into a total, disbelief of the continued existence of man after the death of the body. They contended that if these things were ever enjoyed, they would be enjoyed now, and not finding it so, but, on the contrary, being told by religious teachers that

nothing of the sort was to be expected or enjoyed in these days, the concluded the whole thing was a myth.

So when Spiritualism made its appearance, contending for the existence of "the faith once delivered to the saints," and proving it by regular demonstration, hundreds of these immediately joined our ranks, and many of our strongest and most reliable Spiritualists graduated from this class of people.

It may well be supposed that a body composed of such a heterogeneous mass, so different, so independent, so individualised, would not readily harmonise into any regular organisation. Thus you will find among us Spiritualists, still in their several churches, while others are divided up into any number of meetings, and circles, each perhaps, partaking more or less of the peculiarities and characteristics of the different classes I have mentioned.

Those among us called Christian or Bible Spiritualists are very few. Such do not thrive well, the most of us believing the experiment so disastrous to the Jewish Church in the time of Jesus—of putting the new wine into old bottles—will suffice for us, and as we prefer to use new bottles for our wine.

We, however, all agree that God is the "God of the living and not of the dead"—that the fountain from which our fathers received their inspiration is as full and free to-day as in the days of Moses, Jesus, or Paul; that our dear ones who have stepped over the border love us and can come to us just as easily as they came to Jesus, Peter, or John. We all agree that Jesus spoke the truth when he said "These signs shall follow those that believe," because they follow us. We all believe and know that a "cloud of witnesses" are ever around us, to guide us through our thorny pathway to the better land; and as to the matter of modes and ceremonies, dogmas and creeds, predestination, vicarious atonement, the number of persons constituting the Godhead, holy days, new moons, &c., why we agree to leave all these to be settled by senseless bigots.

Many of the clergymen connected with the more liberal denominations, more particularly Unitarians and Universalists, have openly left their position in their churches, and are doing noble work as lecturers on the spiritual platform; others, like Rev. Mr. Bartol, D.D., and Rev. Mr. Alger, prefer to remain with their churches, hoping to lead their people gradually out of the wilderness.

Mrs. Hardy then delivered the following address:—

SOME OF MY EXPERIENCES AS A MEDIUM.

I was born in the year 1848, two months after the commencement of the Rochester rappings through Kate and Margaretta Fox. I am often told by my mother and others that even in my infancy, before my remembrance, raps and other strange phenomena occurred in my presence, but at that time were not understood or appreciated. I can remember as early as at the age of five, when I was left alone for a few moments I would hear some one speaking to me, and at night would often be awakened out of a sound sleep by hearing someone calling my name. The phenomena, however, which occurred at this age seem indistinct and not so clear as those which occurred after I was seven years of age. At the age of eight I lost a very dear sister, who had been very delicate from birth, and as I often went into her room to remain with her for a short time she would frequently say to me, "What makes you have these strange noises? It worries mother. I wish you would be a good girl." Yet I had no more to do with the sounds being produced than I have to-day. As a child I suffered very much from being constantly blamed for what I was not in the least responsible. No one of my sisters, four in number, were allowed to sleep with me on account of these very strange things occurring where I was. When I began to go to school I began to be punished, my books would suddenly disappear, and I was not able to study, yet I was always ready with an answer to all the questions of the lessons, and was never behind others of my class. I used often to be asked how I knew my lesson when I had not studied it. One of the methods of punishment in those days in our schools was to be made to remain after the school had been dismissed, and often, when we happened to have a very pious teacher, she would pray with me alone, and even while she was praying the raps would be distinctly heard on her desk, and she would open her eyes to see if I was at the bottom of the mischief, though I was not near it. Had I known it was spirits I should have said so, but I was as ignorant of the cause of the phenomena as were those who punished me. In walking home after I had been kept after school, suddenly I would find myself accompanied by a shadow, which by the side of my own was like that of a grown person; sometimes two or three were alongside of me. When I looked for the person or persons nothing could be seen. I do not remember having seen anything tangible until about five years after the sister died of whom I have already spoken, when I was thirteen years of age. I one night retired as usual to my room alone, and in this room was the chair in which this sister had sat so many days in life. The moon was shining brightly, and the room was very light, when I felt something gently brush my forehead. I was quite awake, and looking up I saw sitting in the very chair she had occupied five years before, the sister whom we had tenderly lain away. She spoke to me, and said, as she had often said in life, and in the same tone of voice, "Mary, be a good girl." I was, of course, very much startled, and ran down to my mother's room and told her what I had seen. She immediately went to my chamber but could see nothing. I could never after that be induced to occupy that room again. At the age of sixteen I went from my father's house to reside for a time with a family in Boston, some fifty miles away. These people had witnessed something of Spiritualism, and had a nephew who had the same phenomena occurring in his presence that I had. One evening they had a sitting, and invited me to sit at the table. I went into the room, and immediately the table followed me about. I insisted upon leaving the room, when the table moved itself to the door, barring the door so that escape was impossible. I remained from necessity, not from desire, as I was very much frightened and not a little annoyed. For the first time in my life I heard of Spiritualism, and then upon my relating my past experience to these good people they explained to me the cause of all my past annoyances, and from that time I seemed to be happier and be more like other people. I cannot tell you how grateful I have since been to these friends, that they opened the door for the truth to enter my soul, and a better understanding between spirits of the other life and myself. From the age of thirteen I have

until the present time both spirits, and they are as real to me as any of these faces before me now. When I became acquainted with Mr. Hardy I found in him a teacher, as he had for many years been interested in Spiritualism, and through his advice and counsel I became developed in the course of a year, so that direct spirit-messages were given through me, and for about two years after we were married we were alone with the spirits, and our experiences were too numerous to speak of here. Suffice it to say that no mischievous or untruthful spirits ever made their appearance with us; none but the kindest, and those whom we trusted as implicitly as we did our dearest friends. At this time it was not my intention to sit as a public medium, but the spirits directed otherwise. They went so far as to predict for ten years my future from that time; and here let me say, in justice to those who made the prediction and have led me safely through all these years, that every prediction had been utterly fulfilled, and not one passed over. I have the spirits to thank for the happiest days of my life as well as the many severe punishments of my childhood. I would not part with any of my experiences, severe though some of them have been. I think the spirits may have suffered more than I have in not being able to make themselves known as spirits in my childhood, and I could as easily part with anyone I love on earth as with the spirits, who are my guides and sincere friends. I will now speak of the different phases of manifestations. As I have said I had the raps from the first, and the trance since. I can remember direct spirit-writing with a bit of pencil and paper in a box and upon the slate, and writing through my own hand without my own volition; some three years since, the spirits said if I would go into the cabinet they would give me the full forms. I have never given up my individuality to spirits, nor gone contrary to my better judgment, so I said to them "I appreciate your kindness, but it would please me better for you to show one finger in the presence of a company with me sitting outside of the cabinet than a whole form with me inside." They are always happy to experiment, and so oftentimes they came, first with one finger, then two, then a whole hand, and sometimes two or three with the arms, and of different sizes, and I believe if all mediums will reason with their guides they will often give full forms, with the medium sitting with the company. I would suggest that all mediums try the experiment. I feel sure when I am in better health I shall have full forms when I am outside the cabinet sitting with the company. Then there will be no necessity for sealing mediums up in a bag, or putting them to such severe tests as many are subjected to to-day; and I sincerely trust that the time is not far distant when mediums can be looked upon by investigators as half as honest as themselves, especially when they have the very crucial test of everybody's eyes upon them, which in my opinion is superior to all the other tests that can be applied, and I feel that Spiritualism is strong enough, and has been put to tests sufficient, for people to be as reasonable in the investigation of it as other subjects. And the sufferings of the mediums, Davenport, Eddy boys, and others ought to be sufficient tests of the unseen power for more modest mediums to have some confidence placed in them, without any more torture to prove the phenomena.

I fear I have wearied your patience with this long recital of my personal experience, but allow me to thank you all here in England for the very kind manner in which I have been received and sustained while here, and I assure you I shall carry back to America such pleasant memories of you all that I shall hope ere long to return to you and revive the confidence and respect that you have all so liberally bestowed during our short stay among you; and now, dear friends, if you will excuse me, I will go to my duty and add another experience to those already related.

Mrs. Burke then rose, and said that it was with extreme regret she heard from the chair that Mrs. Hardy's stay amongst us was limited to such a very brief period. The account given by Mr. Hardy of the status of religious feeling on the other side of the Atlantic, together with the steady advance of the divine philosophy of Spiritualism amongst all grades of society, was deserving of thanks; but these were especially due to Mrs. Hardy, who had so kindly given us the exceedingly interesting narrative of her growth and development as a medium, to which she, and doubtless all present, had listened with so much pleasure. Mrs. Burke then gave her testimony (from personal experience) to the marvellously truthful and reliable mediumship of Mrs. Hardy, and said that she was sure the audience would join with her in the kindest and best wishes, that prosperous gales would waft her over the blue waters to the arms of loving friends in her own country, at the same time intimating the hope that those friends would not be selfish, but as on the present occasion allow her to come amongst us again, where, indeed, she would always receive a warm and hearty reception.

At this point Mr. and Mrs. Hardy, having another engagement, were obliged to take their farewell, bearing with them a hearty God-speed, and Mrs. Burke continued in the following words:—Mr. Chairman, as I am already on my feet, and as I am also aware that you are determined I say something, *bongré malgré*, I will, if you will allow me, briefly refer to a subject of which you spoke in your introductory remarks. I allude to the subject of conferences, which, if I may be allowed an opinion, I regard as a valuable means not only of improving ourselves, but of improving others. We are all aware how well this subject has worked and is still working in the United States, and I think it would be well for us if we could carry out something of the same kind in this country. I think that in England there is too much class distinction, and that this is a fertile source of the less rapid development of the working people. Now if we as Spiritualists could break down some of these barriers, a great step might be gained, more especially on our own, or, shall I say, the woman's side of this question. We daily see what is done by men in this direction, for if they want to carry any public object they immediately band together and consult as to the best means of doing so. They have taken the lead in this, as I suppose they have done and will continue to do in most other things, yet a little longer; but why should not we as women imitate their example, and in this semi-public way band together for one common object, namely, the elevation of each other in all spiritual matters? There is too much isolation amongst us, owing doubtless in a great degree to the class distinction to which I allude; and so long as this isolation continues we shall gain but little ground.

It ought to be the aim of every woman to elevate her kind, but this can never be done so long as this cold isolation is maintained. Many

amongst us have received the blessed gift of a liberal education, whilst many others have received no education at all. Now could we not as women band together so as in some way impart to others some quota at least of that which has been so generously bestowed upon ourselves. I think we can; and the first step to this would be the meeting frequently together, or in other words, to hold frequent social conferences, where every one would endeavour to speak upon or teach that with which they were most conversant, provided it met the requirements of the occasion. In addition to the common tie that binds us together, that of humanity, there is another even more potent—that of Spirituality—and as this is a band woven by the angels themselves, let it be our aim so to use it that it not only spreads its delicate fibres and fretwork around our own hearts, but that, ever gathering power from the angel world, it may twine and encircle and ramify, bearing fruit for eternity. I sincerely hope that our worthy chairman, Mr. Burns, who is ever ready to forward any good work, will take these few thoughts into consideration, and afford us the pleasure of many social conferences.

MRS. COMPTON'S TRANSFIGURATIONS.

THE EXTRAORDINARY EXPERIENCES OF COL. RICHARD E. CROSS, OF MONTREAL, CANADA, AT THE HOUSE OF MRS. COMPTON, IN HAVANA, N.Y.

Under the above title a series of interesting communications has been recently made to the *Banner of Light*, published at Boston, U.S.

Col. Olcott, in his work entitled "People from the Other World," has a short chapter on what he calls the "Compton Transfiguration," in which he narrates how, at a seance with Mrs. Compton, when the spirit-form was outside the cabinet, he was allowed to enter within the curtain, but to his surprise, although he had previously fastened Mrs. Compton to the back of the chair by threads passing through her ears and sealed to the chair, he felt about but could find no medium there. Yet, at the close of the seance, when he again went inside the cabinet with a lamp, he found the medium just as he left her at the beginning of the seance, "with every thread unbroken and every seal undisturbed," and he concludes that the body of Mrs. Compton had undergone a transfiguration.

Of a similar character, but fuller and more intensely interesting, have been the investigations of Col. Cross, who during the war of the rebellion was "a colonel in the army of the Union, and was distinguished in many battles," and is a gentleman of "high-toned character whose word is trustworthy," of "good position and repute."

At Col. Cross's first sitting with Mrs. Compton several materialised forms made their appearance, among whom was that of his brother Edward, whom he recognised. It was at the last seance that the following occurred. The report by Col. Cross states:—"There were seven of us at this circle; we had the usual developments and manifestations in the first half-hour's dark circle, but during that *I took occasion to ask permission of the managing spirits to go into the cabinet and see what I might or could see during the time that 'Katie' was out and manifesting in the presence of the circle, which would be held in the light. This was granted me provided I did not move the chair in the cabinet from its place. I also asked the spirits if 'Katie' could not, with a pair of scissors which I had provided, cut out a piece of her dress for me. I was told that she could do so, but if 'Katie' cut the dress she wore as a spirit, the dress of Mrs. Compton would be cut in the same way and place, and would so appear. I said, 'Never mind; I will give the medium another new dress,' upon which the spirit assented, and said 'Katie' would do so if I would furnish her the scissors.*

"The light being turned on, Mrs. Compton, in her black dress, as before, was led by me into the cabinet and seated in the chair, and secured with paper bracelets, and sealing-wax stamped so as to render it impossible for her to move without being detected. We then took our places in the circle. I must not forget to mention that I had in my side coat pocket, neatly put up in paper, a small, pretty bouquet of fresh flowers, which I had bought during the day from a gardener, and which I intended to present that evening to the spirit 'Katie' if she would take it.

"We had not been long waiting before the latch went up and the cabinet door opened, and beautiful 'Katie' appeared before us adorned in white and blue simplicity, as usual. She advanced toward me, and waving with her hand she indicated to me to enter the cabinet door while she was out. I arose from my seat, passed her, and went into the open cabinet door. I looked all around in the cabinet; I felt all around; the atmosphere seemed heavy—very heavy; indeed, it seemed to me, so thick was it, that I was feeling with my hands moving through flour, or very thick atmosphere. I came to the cane-seat chair in the cabinet. I saw nothing—literally nothing in the chair. I felt of it. A voice said loudly, 'Don't move the chair; the spirit-form of Mrs. Compton still occupies it, although her material form is not there. If you move the chair you will hurt the medium, perhaps kill her.' Of course I did not move the chair, but I felt of it; I placed my hand in and over the seat and back, and there was nothing at all there—no Mrs. Compton, no paper bracelets, no sealing-wax—nothing, nothing! What does all this mean? 'Katie,' the spirit, is materialised from the dematerialised form and body of Mrs. Compton, the material of Mrs. Compton's body appearing in a new form; the body of Mrs. Compton forming for the nonce the body of 'Katie'—nay, body, clothes and all, of Mrs. Compton, used and worn in a changed condition by 'Katie'; a marvellous transfer—a wonderful transformation. How marvellous are thy works, O God! Where is the science of earth? How vain are the boasts of scientists! How little—very, very little, do we know!

"Confused and confounded I came out of the cabinet, found 'Katie' just at the door, and passing so near as to brush her I went to my seat, full of wonderment and almost consternation. 'Katie' disappeared in the cabinet and closed the door after her. But she soon opened the door and came out again, and approaching me pointed with the index finger of her beautiful hand to my side coat pocket. In a moment I bethought me, took out the bouquet of flowers which I had brought for her, and removing the paper wrapper I placed the blossoms in her hand. Holding the bouquet out in her hand, so that we all could see it, she gradually rebedded some steps, when absolutely the flowers vanished from our sight—were dematerialised in her hands, and vanished from our view! Another wonderful marvel. How it is we know not. It may be of interest to the curious to note here that I

afterwards saw my bouquet of flowers downstairs on the table in the parlour. How did it get there? What caused it to vanish? and how came it on the table in the parlour? Somebody else must answer these pertinent and reaching questions—though I think none but a spirit can.

"Again 'Katie' entered the cabinet, and again appeared before us; she came to me, sat upon my lap and kissed me, and I must tell you, my dear judge, her face looked as girlish and fresh and blooming as mortal ever knew, and her lips with which she kissed me were as warm, pouting and gushing as lips are wont to be. Leaving my lap, she again materialised a brilliant white handkerchief apparently from my knee. I then, as she stood before me, took my pair of scissors from my pocket and gave them to her. Then again called the voice, 'If "Katie" cuts her dress, the same will appear in the dress of the medium.' 'No matter,' said I, 'I will get another.' So, taking me at my word, 'Katie' took the scissors by her thumb and finger, and, lifting up the left side of the skirt of her dress, deliberately cut out a piece about the shape of, but larger than a good-sized lemon, and, dropping the scissors upon the floor, handed me the piece of gossamer which she had cut from her dress. I took it, examined it, and laid it on the table beside me until the seance was gone through. 'Katie' then disappeared within the door.

Colonel Cross's brother, who had been slain in battle at Gettysburg, appeared in full military uniform; also his own child, a little girl, and several other friends!

"After the close of the seance, or rather after the spirits were through, I went into the cabinet to see the medium; and there she was, in a deep trance, sitting in the chair, sealed and stamped, as I had left her; but, as I desired, I looked at her black alpaca dress, to the left side, below the waist, and sure enough, there was a hole in her dress about the size of the piece 'Katie' cut out of her dress, as the spirits had said. I took out my scissors, which I had picked up and put in my pocket, when 'Katie' let them fall on the floor, and around this lemon-shaped orifice I cut out a larger piece from the dress of Mrs. Compton—a piece of her dress measuring about eight inches long and five inches in breadth. And now, most wonderful to know and behold! the piece of white gossamer which 'Katie' cut out of her dress when appearing before the circle exactly fitted in the hole in the piece of Mrs. Compton's black dress which I cut out in the cabinet.

"The web and texture of this is downy and gossamer-like, and very soft and creamy white in colour, quite unlike any material I ever saw. I have the piece of spirit-dress with me, and any person can see it and examine who will.

"Around the hole with which this exactly matched I cut a piece of Mrs. Compton's dress (black alpaca) about an inch or two wide all around from the edges of the hole. To be fully appreciated both the pieces should be seen, and I will show them in their reality at any time. I asked the spirit 'Katie,' when I got the piece of gossamer, 'what it was made of.' She replied that 'it was made of the fine substance of the alpaca cloth of Mrs. Compton's dress'—the interior part of it, so to speak, with the hardness and grossness taken off—the substance of her dress almost spiritualised—made quintessential, perhaps. Is not this something for the poor scientists of earth to look after—if they can?

"I must not forget to mention that Mrs. Compton, the medium, after the seance, was in deep trance in the same condition, as to seals and sealing-wax and paper, as she was placed by me at the beginning—not having disturbed one of the frail fastenings, or moved one jot or tittle from the chair. I left the house fully convinced that there was no deception about all this, but it was a great fact and truth, and one which should at once command the attention of all humanity."

Mr. Carter commenting on these experiences of Colonel Cross remarks:—"The point of remarkable difference between Mrs. Compton and all other mediums is in the wonderful feature of dematerialisation; the use of the body by the spirits to corporeally clothe themselves—nay, not only the use of her body, but all on her body at the time; her clothes and raiment, even to her black alpaca gown; and this demonstrated beyond all peradventure, by the experience of Colonel Cross, who carries some of the proofs with him in his pocket. The spirits make use of all the chemical elements which the body, flesh and bones, of Mrs. Compton can afford, so that nothing is left of her in the cabinet but her spirit-quintessential form sitting in the chair. "I saw," says Mr. Carter, "the piece of gossamer which the spirit 'Katie' cut from her spirit-dress and gave to Colonel Cross. It is gossamer, and yet has the appearance of soft wool or down, of a creamy white cast of colour, and evanescent in appearance. It may have been, was made of the very interior texture, without colour, of Mrs. Compton's coarse, black alpaca gown; but then there may be very fine elements in coarse materials, and without doubt there are. I also saw the piece of black alpaca cut out of the dress of Mrs. Compton by the Colonel, and the hole in the middle of it, which the piece of white gossamer from 'Katie's' dress fitted exactly."

"What," asks Mr. Carter, "could all the present scientists of the world do with this matter of dematerialisation? These facts of materialisation and dematerialisation are far above the knowledge of earth, and men will have to become spiritual chemists before they can understand these things. The material and spiritual worlds must be in cognisable and nearly visible, appreciative connection and union, before the science of earth can be so uplifted; and at present, in reference to these things, I would rather take the word of one experienced and intellectual spirit than all the scientists that ever did or do exist on earth. Indeed, we must be spirits to see and understand the chemical elements and relations which pertain to these phenomena. We must be in a position to see and understand spiritual chemistry, and thus we can only see and understand in the spiritual world. The facts are in and of the spirit, spiritual."

THE DANGERS OF PHOSPHORUS.—A lady sends us a cutting from a Canadian paper, describing the death of a man at Toronto, caused by phosphorus burning while endeavouring to simulate spiritual phenomena. She also tells of a lady of her acquaintance who, while trying experiments with phosphorus, had the palm of her hand burned away. As spirit-mediums have never been found suffering from phosphorus burns, we may infer that they do not use that dangerous substance; but that the luminous phenomena are genuine.

REMARKABLE TEST-SEANCES WITH MR. ARTHUR COLMAN.

To the Editor.—Dear Sir,—It has become my duty again, at the request of the spirits, to write an account of two seances held in my rooms by Mr. Arthur Colman, whose guides are developing most interesting phenomena through his mediumship. These seances were especially requested by that generous instructor of mediums, Mr. P. L. Ronalds, not only as a means of bringing forth the growing powers of the young medium, but also to gratify his brotherly affection by the sight of faces laid away in the tomb, not in his case to be seen no more, but by the power of spirit over matter to be presented again to view, refined indeed upon the gross material of earth-life, but still presenting the same outward robing of the immortal spirit.

The seances were strictly private, only Mr. R., myself, and the medium being present. These private harmonious circles, pervaded by a feeling of sympathy, affection, and trust, present the best conditions for the spirits, and on such occasions they come forth like flowers wooed into being by the rays of the Spring sun; while the opposite states of mind chill all their efforts at communion like bitter wintry blasts, or only permit the more undeveloped, coarser, noisy, confusion-creating spirits to manifest. We must not forget that, being spirits they feel our spirits, that is, the tone of our minds and thoughts which tinge or affect our surroundings sensibly to them. We may sit in darkness, but to them all is light. They see us clearly, and also hear our thoughts; they see our spiritual graces and deformities (how hideous, then, may we look to them at times), and are repelled by anything disagreeable.

On the first evening, in the short dark seance held previous to the materialisations, we had the usual manifestations of the floating musical box, lights, and materialised voices and hands. Our friend "Johnny Gray" had on this occasion added to his usual professional duties that of chemist and perfumer, for he plentifully sprinkled us, and poured upon my handkerchief the most delicious liquid perfume, extracted, he told us, from flowers of spirit-gardens. Our hair and garments long retained the scent of this celestial *extrait de mille fleurs*, and we would have rejoiced to have had our scent-bottles filled by the same skilful combiner of delicate aromas. "Johnny," however, thought we should be satisfied with his generous sprinkling. For the benefit of sceptics, I must here state that no scent of any kind was in the room, and most certainly it would be difficult, if not impossible, to match that particular perfume on this earth. "Johnny" had another surprise in store for us, in compliance with a timid request I made him a few weeks previously (never supposing he would gratify it), that he would bring me a pansy from America. After some of his accustomed teasing badinage, for he is an adept in the art, carrying it on with irritating seriousness, until you do not know whether to laugh or cry, he seems at times so dreadfully in earnest, he told me to hold out my hand, and be careful not to crush the pansy he had brought me all the way from America. Very much overcome by this condescending graciousness on the part of my cruel tormentor, I held out my hand, and he carefully placed therein the delicate little flower, complacently informing me that it was a "yellow one!" "Johnny's favourite colour is yellow, and he seriously asserts that his favourite of all flowers is the sun-flower. My little pansy seemed to have born its spiritual journey well, for it was very fresh and pretty, and, carefully pressed between sheets of cotton wool, it still preserves its beauty. I had until that evening not laid eyes upon a pansy for some months.

Soon after Mr. Colman retired behind the black curtains suspended before the doors of an adjoining small room, scarcely larger than a cabinet, and was quickly entranced. Very soon a long bare arm and hand of a man protruded itself from the aperture, and turned itself about to exhibit itself to the best advantage. This was said to belong to "George R.—" On a former occasion this same spirit exhibited a hand and wrist adorned with the usual shirt-cuff worn by gentlemen, and clasping it together his brother distinctly saw and recognised a peculiar gold button worn by him in the flesh, or its exact *fac-simile*. Afterwards the graceful arm of a female, enveloped in white long drapery, came forth. Its contour and graceful movements were recognised, and Mr. R.— was asked to approach and inhale the perfume of the drapery, which "John Scott" said was scented by the spirit-atmospheres from which the spirit had come. It was described as being of a kind of aromatic smell, conveying a feeling of extreme purity and cleanliness. There is indeed a peculiar, indescribable, aromatic fragrance, like nothing earthly, hanging about the garments, hair, and beard of spirits, which I have frequently perceived, sometimes permeating the atmosphere, where the circle has been small and select. One can only describe it by the words pure and clean, and it brings with it a sense of holiness. All this may seem enthusiastic nonsense to persons who do not believe we have spirits returning to our earth at all, and that all these forms and other manifestations are impostures; but to those who are disposed to see the truth this would be an additional powerful test, for how would it be possible to procure or manufacture that peculiar fragrance permeating garments, whose smooth folds, novel forms, and purity of whiteness also afford a strong argument in favour of their being only temporarily of this earth.

A few moments afterwards the spirit of "Thomas R.—" materialised his head and shoulders, which he thrust repeatedly far out of the cabinet window, and turned about with great activity of movement, once turning the back towards us to exhibit the head-dress—a white hood-like covering descending over the shoulders. He also spoke to us repeatedly in the audible voice. The long black beard, pale dark skin, and form of features were totally unlike our medium, who has a fair skin, florid hair, no beard, and a very differently-shaped nose. A child's face, surrounded by white drapery, afterwards appeared at the cabinet window. This was the little "Ernest" who used so frequently to appear at Bastian and Taylor's seances, and materialising his tiny hand, give butterfly touches. Standing at his father's knee, he would reply to his questions in French by little taps, sometimes mounting into his lap, and patting him all over the face. He now expressed his delight by clapping his hands repeatedly, and kissing his fingers audibly. This ended our first seance, and drawing back the curtains we found our medium still in the trance.

On the second occasion of our meeting for the materialisations we had a semi-light seance to begin with, at which, first of all, a long arm

stretched itself through the aperture in the curtains, and performed various antics to show its strength and power. Afterwards "Thomas R—" appeared at the window and spoke to us. Disappearing for a few moments; he afterwards opened the curtains lower down, and thrust out half his body, informing us he was fully materialised. Upon our asking if he would come out, he replied, "In a few minutes," and withdrew again. "John Scott's" voice was now heard telling me to put out our light entirely, as they were about to try a new experiment, and he directed us to withdraw quite to the other side of the room, which placed us at a distance of some fifteen or twenty feet away from the cabinet. We sat in total darkness for about five minutes, when a glimmering light appeared before the curtains, and quickly advanced towards us, displaying the white robe, black beard, and well-known features of "Thomas R—." He carried a beautiful little "John-King" lamp in his hand, and rapidly moving it up and down, he essayed to show us that the whole of his body was materialised. Advancing quite across the room, he stood directly in front of us, and shook hands whilst he talked to us. His hand was softer and more slender than the medium's, and was of such an abnormal warmth as to feel almost feverish. He advanced and receded several times, waving his lamp about, and intensifying its brilliancy the better to light up his face. Calling his brother to his side, he told him he wished to prove to him that his body was complete and perfect, and bade him examine it by touch. Shortly after he drew his brother quite away to the cabinet, when the two held a whispered conversation of quite ten minutes' duration, the spirit speaking directly into the ear of his fleshy brother, whose head was bent upon the spirit's breast. This was told me afterwards, for not a sound reached my distant place at the other side of the room, and as the lamp for the time was extinguished, there was complete darkness. After Mr. P. Ronalds had resumed his place, the spirit approached us again, and this time bent and kissed me on the lips. His lips were warm and flesh-like, and I inhaled the peculiar fragrance I have spoken of in the beard. He also cut off for us two pieces of his robe of very generous dimensions, and when he placed one portion in my hand it felt like stiff, bristly hair. I could not conceive what it was, but, holding on to it, waited patiently until I could examine it by a good light. He approached us now more nearly, with his lamp passing up and down and about his face, so that we might see him very distinctly, bending down to us as he did so, until his face was on a level with ours. We saw the finely-out nose, the eyebrows, blue eyes, clear and bright, the long, handsome beard, the shape of the forehead—every part of the face completely. We were now permitted to examine his beautiful lamp, which he placed in our hands, rubbing it about over the fingers and palms, and striking it forcibly to show its solidity and hardness. It was oval in form, about the size of an orange or large citron, and perfectly warm to the feel, transparent, and exactly of the same hue as the lovely green light seen in a very clear opal, or like solid moonlight. By closing his fingers about it he made it flare up with a more brilliant light, and once he placed it beneath his nose, to show us, I presume, that it did not scorch, although it continued to shine. Rising into the air, he now told us he was going to float, and we marked him by the light of his lamp floating about over the table and in various directions. Shortly after, with a fervid "God bless you!" he bade us good night, and disappeared, followed by our earnest thanks.

We were requested to light up and draw back the curtains until the medium should be awakened by his guides from the trance. There he sat, his head pillowed against the wall, far away in dreamland; and we stood by him watching him for nearly five minutes before he woke, gazing about him quite stupidly. He told us afterwards that he had been dreaming he was in America, travelling on an immense river. He listened with great interest to our account of the performances of the spirit with his lamp.

Upon examining the fragments of the spirit's robe which had been cut off for us, we found them to be of the finest tulle, perfectly stiff with the peculiar stiffening used for that material, but apparently more stiff than is usual in the tulle we purchase at drapers. It was surprising to observe how quickly that stiffening passed away, however, leaving the fabric perfectly limp at last. I could not help calling to mind the robes I had described of spirits in former seances as being to all appearances composed of tulle, and here pieces of that identical frail article of dress had been placed in my hand, in its crumpled, stiff state feeling like bristly hair; as it was so dark, I had not the assistance of sight to correct the illusion of touch, and I could not imagine what sort of fabric it was with such a peculiar feel to it. I questioned the spirit, through writing, what portion of his dress it had formed, for we could only see a mass of white in the dim light of his lamp. He replied it had been a short upper robe reaching to his knees.

July 26, 1875.

CATHERINE WOODFORDE.

MRS. HARDY AT THE BRIXTON PSYCHOLOGICAL SOCIETY.

Old Diabolus has certainly the power of making very beautiful heroes. I am forced to this conclusion, as an artist, after seeing the wonderful manifestation at Mr. Fitzgerald's last evening, through the mediumship of Mrs. Hardy. Being fully convinced that trickery was in this instance utterly impossible, and exhausting all means of explaining the phenomena then witnessed, I, in conjunction with some dozen other members of the Brixton Psychological Society, have had our theories narrowed down to the laws governing spirit-intercourse, and the "bogies" of the orthodox to claim the power of producing abnormal effects that stand the evidence of all our senses as individuals, and the corroborative evidences of the senses of a number of persons of both sexes, met together for the purpose of testing the truth or falsehood of the phenomena of Modern Spiritualism.

We assembled about 7 o'clock. There were present one of our worthy vice-presidents, Mr. Fitzgerald, Mrs. Fitzgerald, Miss Fitzgerald, Mrs. Gunyon, Mr. and Mrs. Gray, Mr. and Mrs. Edmonds, Mr. Egerton Stanly, Mr. Tapp, Miss Ponder, and others, with myself attending as the secretary of the Society. Mrs. Hardy shortly arrived, and we proceeded to sit about and near a table that had been previously prepared by Mrs. Fitzgerald, an ordinary kitchen deal table. A circular hole had been cut out of the top, a cloth was nailed round the legs, and a slit cut about 2 in. by 9 in. in a piece of common black calico, which was likewise nailed over the orifice cut in the table. Thus the table was

made into a complete camera obscura. Mrs. Hardy had scarcely approached the table when the spirits gave unmistakable evidence of their presence by a number of raps, apparently from the interior of the darkened chamber, and in obedience to directions given by means of these raps, we placed ourselves. I was most fortunate in having allotted me an excellent post for observation. We had scarcely commenced to sing when I saw in the aperture a hand in the course of formation. It presently emerged.

Now, some years ago that eminent draughtsman, John Leech, published as a frontispiece to some work, a Spiritualistic meeting, in which spirit-hands were represented. They had the appearance of badly-inflated gloves, with a corkscrew appendage. He could not have seen a real spirit-hand, or he never would have made such an absurd caricature of truth. The hand I saw emerge was exquisitely formed, the fingers were long and tapering, the little finger having that graceful curve towards the others that is so noticeable in the well-formed female hand. This hand was followed by many others, among the rest the beautiful tiny hand of a child, with its dimpled knuckles. I have been used to draw the form of hands, and it is one of the extremities that has been always a pleasurable study to me, and I unhesitatingly declare it simply impossible to produce an imitation of the human hand mobile and prehensile so as to deceive the senses of sight, hearing, and touch. They were *bona fide* spirit-hands, and none other.

Many tests were given that the hands belonged to some who once walked the earth in company and relationship with those who were looking on with wondering eyes, and mortal and immortal grasped hands once more across a void that seemed to have separated them for ever. A bell was taken down the aperture and rung to time with the singing of the company. A slate resisted all our efforts to prevent its ingress, and other marvellous effects were produced. All this was done in the light of one gas burner, slightly turned down.

A dark seance was then held. The medium's feet were, at her request, firmly held between the feet of a gentleman present, and she did not cease from clapping her hands the whole time the concluding phenomena lasted. She heard spirit-voices. I, as well as others, was repeatedly touched, and in answer to my mental request, a handkerchief belonging to a lady was placed in my lap. A ring was taken from one person's hand, and placed upon that of another. My hand was shaken and pressed in a most affectionate manner. My neighbour, in answer to a question whether a relation was present, received a hearty slap on the back that was heard by all in the room. Many other phenomena occurred, and a most successful sitting was terminated. Everyone present was satisfied and delighted, and there must be but one regret, viz., that Mr. and Mrs. Hardy's stay in England is likely to be so short.—H. E. FRANCES, Hon. Sec. Brixton P.S.

LIVERPOOL.

Mr. and Mrs. Hardy will receive visitors and hold seances at the new rooms of the Psychopathic Institute, 74, Queen's Road, on Saturday evening, Sunday, and Monday, the 31st instant, August 1st and 2nd, prior to sailing for America on the 3rd. Their seances here, no doubt, will have an immense success. We sincerely hope the Liverpool friends will take advantage of this opportunity, so kindly offered by Mrs. Hardy, especially at a time when we would naturally think that absolute rest would be required to fit them for their journey westward. Mr. Coates has been compelled to take larger premises to carry out his work as a psychopathic healer, his rooms at present being too small to meet the demand. Among the many advantages arising from the change are these: There will be ample accommodation for visitors from the country, as well as a stopping place for mediums who may pass through Liverpool from America or elsewhere; large seance rooms, having twice the capacity, with more attention paid to ventilation acoustic, &c., than in the old offices. Mr. and Mrs. Hardy will be among the first of our transatlantic friends who will avail themselves of the comforts provided by Mrs. Coates, who will manage the department. Mr. Mahony, the indefatigable worker and lecturer in the cause of Spiritualism in Birmingham, will deliver two of his able addresses on "Spiritualism; is it a Delusion," and "The Dense Ignorance of the Masses as to the Facts of Modern Spiritualism," on Sunday, at 3 and 7 p.m., at the Islington Assembly Room, and on Saturday, the 31st inst, in conjunction with Mr. and Mrs. Hardy, will be present at the opening of the new Institute. Mr. Mahony is expected to address the meeting that evening, and answer questions that may be put by an inquiring and intelligent circle of friends. W. M., Secretary.

OPEN-AIR MISSION.

For the last two Sundays large and appreciative congregations have listened to the strange story of Modern Spiritualism, as dressed up for their delectation by Mr. Coates, our open-air missionary. Whatever may have been thought as to the advisability of holding these meetings, the objections entertained are fast dwindling away. The people listen with marked attention, and with not unfrequently audible approval. Large quantities of the MEDIUM and other progressive literature are given away and eagerly accepted, thanks to those friends that are constantly sending in supplies. Some from Glasgow and Darlington have been received this week, as well as a very large parcel from some unknown donor, which was left at the Psychopathic Institute for distribution. A lad brought it to the door and said a gentleman gave it to him in the street, and that is all the information we could obtain concerning the giver. These meetings will be continued up to the time Mr. Coates leaves to deliver mesmeric lectures at Blackburn, some time about the 1st of September. An interesting episode occurred on Sunday last in connection with the outdoor services. The audience being a large one, the stock of literature for distribution was speedily exhausted, and a number of the listeners would have gone away disappointed, had not a gentleman, whose name I did not catch, appeared on the scene with a large bundle of the MEDIUM, almost sufficient to supply the deficiency. This gentleman is a visitor in Liverpool from Huddersfield, whether for pleasure or business we know not; but his generous, thoughtful, and sturdy example is well worthy of invitation.

REPORTER.

BOMBAY.—Spiritualism is manifesting itself in the form of extraordinary mediumship in an influential family in this city.

"CATHOLIC" SPIRITUALISM.

If to be Catholic is to be eclectic and pick crumbs from the most recent heresy, then the rule of Dr. Manning is decidedly Catholic. From the *Westminster Gazette* we cut the appended extract from a discussion on the "Spiritual Body." It will be observed that Mr. Wilkinson, late proprietor of the *Spiritual Magazine*, and two French writers, one of them Kardec, are quoted. But what is more noteworthy, an article in an early volume of *Human Nature* is also laid under contribution, showing that the literature of our movement is even more familiar to Catholic editors than it is to Spiritualists themselves. It is rather spiritualistic, indeed, to see the Church bolstering up the Bible and refreshing its philosophy from the deductions of writers on Spiritualism:—

In alluding to the seed cast into the ground, St. Paul supplies the key to the mystery of the Resurrection. The seed consists of two parts, and of these one dies to furnish nourishment for the other. The germ that exists in each seed swells with the moisture of the ground, and the perisperm, or cotyledon, which nourishes its tissues, perishes when it has done its work. The seed that dies in one part lives in the other, and thus faithfully represents mortal man. His natural body dies, but out of it springs that spiritual body on which our continuity depends, and in which the souls at rest enjoy the presence of Christ in Paradise. This resurrection takes place at the hour of death, when the spiritual body, which is even now within us, rises from its grave—from the grave, that is, of the old body—the natural body, which fast falls into decay, and becomes in some form or other the life of other animals, plants, and men. It could not be claimed at the last day for one individual without taking somewhat from the bodies of innumerable others. This is so evident that no one of common understanding before whom it is laid thinks of denying it. Yet the *Church Herald* does not scruple to call Mr. McColl hard names because he maintains it!

The general resurrection at the second coming of Christ, in which, as Catholics, we are bound to believe, will consist (1) of those saints who, having already been raised from the dead, will come with Christ, and (2) those who, being alive on earth at his coming, will suddenly be changed as if by death, yet without dying, and will become spiritual bodies—will become like Christ, and like those who went before them to the spirit-world, and who will meet them with the Lord "in the air," all which is plainly revealed by St. Paul in his First Epistle to the Thessalonians. This simple account of the matter will be found to solve numerous difficulties, and harmonise with every part of the holy Scriptures. Many valuable hints on the subject may be found in a work entitled "Primal Man Unveiled" (1871).

It is of the utmost importance to have a sound faith on this head, for infidels on all sides are exposing the absurdity of the vulgar belief in the resurrection of the natural body, which cannot rise again, for reasons that are obvious to reflective minds. Sir Thomas Browne said admirably in his "Religio Medici": "The type and spirit of all our actions is the resurrection," but in order to be so it must be rightly understood. The utter separation of the soul from embodiment of every kind after death is directly contrary to every part of Scripture, and at variance with the dictates of reason. Mind can operate on mind only through an organism. "Everything spiritual," says Baring Gould, "is clothed," and Cicero himself perceived the same truth, for he wrote, "Aperta simplex que mens, nulla re adjuncta, qua sentire possit, fugere intelligentia nostra vim et non inopem videtur." ("De Natura Deorum," Lib. i. 11). "A mere naked mind, without the addition of anything by which it may perceive and feel, seems to escape all the acuteness and conception of our understanding." "Immediately after the death of the body," says W. M. Wilkinson, "the spiritual body enters into the spiritual world, or intermediate state, or hades, and there it associates with the other inhabitants of that world." "Within our coarser earth-body dwells an ether-body, which derives its elementary sustenance from the ether or odic element, from out which this visible ponderable world has gone forth." (*Human Nature*, by Honeatas). "A slight material tissue," says Louis Figuier, "animated by life, a vaporous, diaphanous drapery of living matter, such do we represent the super-human being to our fancy." "Le principe intermédiaire, ou perisperm," says Allan Kardec, "est la substance semi-matérielle qui sert de première enveloppe à l'esprit, et unit l'âme et le corps." "The intermediate principle, or perisperm, is the semi-material substance which serves as the first envelope of the spirit, and unites the soul and the body."

And this spirit-body, be it remembered, is not a figment of the imagination. Its existence is revealed to us in the Bible; the departed have been seen in it times without number; and it alone enables us to believe in the Catholic doctrine of the resurrection with an intelligent and lively faith.

THE VICE-PRESIDENT OF THE UNITED STATES AT A SEANCE.

A REMARKABLE SEANCE.

To the Editor.—I was present last night by invitation of Mrs. Thayer, the flower-test medium, at No. 12 Pembroke Street, Boston, Mass. Among the guests was Henry Wilson, Vice-President of the United States, who, it is said, tries to shirk the responsibility of "confession," because Spiritualism, in certain quarters, seems to be under ban. But the notable was among us "crazy folks" last night, and at first seemed to be rather ill at ease, yet as he was under the protection of Mrs. Brigham, daughter of "Old Father Taylor," the celebrated "Seaman's Bethel" preacher, who (Mrs. Brigham), by the way, is a very intelligent and enthusiastic Spiritualist, he (Mr. Wilson) soon became composed; and when the company were all seated, about thirty in all, the lights extinguished, and the singing went on, the old gentleman was quite at home until the shower commenced, when he might have been heard breathing rather fast and pretty deep. In a few moments a light was called for, and—such a sight! There sat the Vice-President, his head covered with a wonderful wreath of pure green, wet and fresh with the dews of the night, one end of it extending clear over to and resting on the head of Mrs. Brigham, who sat next to him. He was also the recipient of a number of beautiful flowers, as

roses, lilies, pinks, &c., and from one end of that large table to the other were strewn in wonderful profusion, plants, roots, dirt and all, shrubs, flowers, ferns, pinks, &c. Had you gone to the floral conservatory to buy such you would have paid a round sum for them. Then again the lights were turned off, and Mr. Vice-President Wilson sat beside Mrs. Thayer, and held both her hands in his, and under these test conditions he had a most beautiful cluster of moss-roses, leaves and stems, slipped up under the palm of his right hand. Again the lights struck, and the above facts revealed. Immediately Mrs. Thayer demanded of Mr. Wilson, "Do you believe?" He was dumbfounded. He had nothing to say. He was utterly powerless to explain, and yet if he gave in, there were thirty witnesses to the conversion of the Vice-President. Oh, dear, what should he do? Just at that critical moment Frank L. Ripley, a lad of some eighteen or twenty years, was controlled by his little brother Henry, and immediately came to the rescue, in one of the most amusing addresses to the Vice-President that I ever listened to. It is in vain to try to reproduce it. Mr. Ripley is one of the very best test mediums in the country, yet he is very peculiar. The control, in his high, fine, falsetto voice, cried out, "Mr. Wilson—Mr. Vice-President Wilson! how do you do sir?" "Very well," said Mr. Wilson. "Well, how are you going to get away from the facts? You can't go back on the facts, president or no president. Mr. Wilson, I want to put a flea in your ear. General Lee is here, and wants my medium to whisper something to you. Come over here." "Oh, I can't get round there," said Mr. Wilson. "Oh, yes you can," insisted the little boy spirit, as if he were talking to a playmate. Ah, I thought, kings and courtiers are only common people in the presence of these denizens of the other world. What the "flea" was that was put in Mr. Wilson's ear I knew not, but if he didn't get a dose during last night that will act on his liver of sensibilities, then it is in a fearfully dormant condition.—T. B. TAYLOR, M.D., Boston, June 24.—*Religio-Philosophical Journal*.

EMINENT AMERICAN VISITORS.

Two very interesting American visitors have just passed through London on their way to Rome. We refer to Mr. and Mrs. Horn. In the introductory address to "Nature's Divine Revelations," by Andrew Jackson Davis, appear the names of witnesses to the fact of that remarkable volume having been given to the world through Mr. Davis while entranced by mesmeric influence. In that list appears the name of Henry J. Horn, that of the gentleman who has just been with us. Seeing that this work was published in 1847, Mr. Horn has been an investigator of psychological phenomena from before the dawn of Modern Spiritualism. His wife is a trance-medium of high quality. Through her organism was given a series of papers, published some time ago in a work entitled, "Strange Visitors." Judge Edmonds, at the conclusion of his work recently published in a memorial edition, recommends particularly three works to the notice of Spiritualists, and thus alludes to the volume given through the mediumship of Mrs. Horn:—"The second work to which I refer is 'Strange Visitors,' by a clairvoyant, published by Carlton in 1862; republished by William White and Co., Boston, in 1871. It contains communications of a literary character from Henry J. Raymond, Margaret Fuller, Hawthorne, Irving, Thackeray, Charlotte Brontë, Mrs. Browning, N. P. Willis, Frederika Bremer; on science, from Professor Olmstead, Humboldt, Sir David Brewster, Bookle, Professor Mitchell, and Dr. John W. Francis; on dramatic topics, from the elder Booth and Burton; on art, from Charles L. Elliot and Gilbert Stewart; on theology, from Archbishop Hughes and Lyman Beecher, Professor Bush, and John Wesley; and on government, from Buonaparte and Edward Everett. These various topics are touched upon, not merely as they are on the earth, but also as they are found to exist in the life beyond the grave, and some of the articles are intensely interesting."

On Saturday evening we had a short sitting with Mr. and Mrs. Horn. The latter was controlled by "Margaret Fuller," who acted as editor of the work entitled "Strange Visitors." We mentioned to her the promise made in the preface of the memorial edition of Judge Edmonds' "Letters," that we intended acting upon the suggestion of the Judge, and publish in England the three volumes which he recommended; and we asked "Margaret Fuller" for any instructions she might have to offer respecting the English edition of "Strange Visitors." The spirit cordially seconded our views, and will afford all the assistance in her power.

On the return of Mr. and Mrs. Horn from Rome in a few months, it is hoped the Spiritualists of London will have an opportunity of becoming better acquainted with them, and that the work which they have been the means of giving to the world, will about that time make its appearance in an English dress.

MR. THOMAS BROWN'S MISSIONARY TOUR IN THE NORTH.

Too little importance perhaps has been attached by Spiritualists to missionary efforts in rural districts. Spiritualism is radiating from the towns to the villages, and is finding a resting-place in the quiet cottage. Out off from the social and intellectual privileges of town life, the need of a guiding spirit is often much felt. The seed of truth once sown needs culture, or the growth may be wild, or the fruits thereof may fail in the ripening. It is often so with Spiritualism. The subject is opened up in a district, spiritual gifts are discerned, mediums are discovered in inchoate stages, all of which may languish for the want of judicious development. It is here that the work of the missionary has its value. Our friends in the North have done well to adopt Mr. Burne's suggestion and engage the services of Mr. Thomas Brown for this work. His first week's tour has fully justified their hopes. The diary he has sent us runs thus:—

"Saturday, July 10th.—Accompanied by Mr. Robinson and several friends, I visited Parkins Ville, a village two miles from Chester-le-Street, and there held our first seance at the house of Mr. Sadler. A good company was assembled, and there was an earnest desire to know more of Spiritualism.

"Sunday, July 11th.—After private seances with Mr. Robinson, gave an inspirational public address to a very respectable and intelligent audience, at the conclusion of which questions were asked and answered.

In the evening held another seance and gave another address. Mediumistic power manifested itself in several instances, and there are mediums there in a fair way of development for great usefulness.

"Monday, 12th.—Arrived at New Delaval, where we were kindly received by the Messrs. Smith Brothers, and had a very successful meeting for spirit intercourse at the house of Mr. John Smith.

"Tuesday, 13th.—At Choppington, where we were greeted by many kind friends—poets, politicians, and Spiritualists. We held a seance in a chapel, and all was harmony and peace.

"Wednesday, 14th.—Visited Blyth, distributed a large number of seed-corn, MEDIUMS, Morse and Tappan's addresses, Spiritual Almanacks, and other spiritual literature. Met a gentleman who holds a prominent position in the religious world, took a quiet walk with him by the sea, conversing freely on things spiritual. Found him well acquainted with Spiritualism. Stayed awhile at Cowper Quay, endeavouring in my humble way to explain matters spiritual.

"Thursday, 15th.—At Choppington again. Had another good seance. Went the same night to Bedlington with Mr. James. Stayed over night and discussed important matters with Mr. James and Mr. Hunter, the latter of whom is a medium.

"Friday, 16th.—Went by invitation to Ashington, about eighteen miles from Newcastle, and met Mr. Joseph Skipsey, who is a poet, reformer, and a Spiritualist of a high order. Was much encouraged and instructed by his conversation. Found him to be clairvoyant in a high degree. He gave a description of my spirit-guides corresponding in every particular with that given by other seers. We spent some time together in the afternoon, Mr. Skipsey, at my request, reading to me some of his poems, which fell upon me like words of fire penetrating my inmost soul and inspiring me to vigorous action. Spiritualism, if followed out, will bring Mr. Skipsey into a useful position in the work of love. In the evening we held a family seance. Miss Skipsey showed great signs of physical mediumship, and the family are receiving startling communications with the planchette.

"Saturday, 17th.—Went with Mr. and Miss Skipsey and Mr. Hagin to the picnic at Morpeth, and met our friends at the 'British Workman.'

Here the diary closes for the present, and will be resumed next week. This is a good beginning. It is the true way of carrying the blessings of Spiritualism to the homes of the people.

FIRE AND SPIRITUALISM.

To the Editor.—Sir,—On Monday, June 8, 1875, I had the opportunity of having a seance with Mr. Thomas Brown, of Howden-le-Wear, along with several of his friends. There were present—Miss Summerson, Mrs. Briggs, Miss Briggs, and James Whittaker, of Cookfield. Mr. Brown's wife and daughter (aged twelve), and myself.

After sitting a few minutes, Miss Briggs was under control, and gave us proof of spirit-identity, answered several questions satisfactorily, and then returned to her former self again. After singing a short while, Mr. Brown was soon under control. After having a little conversation with his guide upon different subjects, he called upon Mrs. Brown to bring a dinner-plate and place it on the table. He then said we were to sing, and he would try to make the medium (Mr. Brown) do the fire-test. (I have seen this done several times.) We then commenced singing. He opened the parlour door (we were in the parlour), and looked at the kitchen fire, which was at that time burning very brightly; he then brought with his bare arms from the kitchen fire, a distance of four or five yards, as much red-hot fire as his two hands would hold. He placed it on the plate, and with his hands broke it into little pieces. He then got some paper and put it against the fire, and it struck into a blaze at once. He said he had done this for Miss Summerson's edification, as he knew she had never seen anything like it before. We had all seen this before, except Miss Summerson. I again asked him several questions, and got very satisfactory answers.

—Yours truly, JOHN JAMES, Jun.
Cold Knott Colliery, Crook, Durham.

THE NEW HEALING INSTITUTION.

Dear Mr. Burns.—In view of the two letters from our friends—Mr. Linton and Mr. White—which have recently appeared in the MEDIUM, perhaps a few remarks from one who has, through the kindness of a friend and under God's providence, been the recipient of one of the most wonderful cures of the age, may not be deemed altogether out of place.

At the present day, when so many healers are, as Mr. Linton says, "cropping up" in our midst, it is a lamentable fact that, with perhaps the exception of the Psychopathic Institution, under the management of Mr. Ashman, and another smaller one at Islington, lately opened by Mrs. Bullock, there is no avenue either for healers to cultivate their gifts, or for those needing to be healed to obtain that which they so much require.

This is not as it should be, and surely there ought to be found among Spiritualists sufficient "spirituality" to enable such a thing to be set on foot—"C'est que le premier pas qui coûte." The first step is the great difficulty, for, once set going, I cannot but think it would be a success, both as regards money and power.

Now, Sir, the programme laid down by Mr. Linton, is most charming and attractive, and almost makes my heart leap for joy in contemplating the good, if properly managed, such an institution might achieve; but a thousand pounds is a large sum to collect for an untried affair. When once established, and it was discovered that it really was doing all the good anticipated, if still in need of funds, perhaps this large, or even a larger sum, might be willingly granted to its use. Why not, then, begin upon a smaller scale, where perhaps half the sum now named would be sufficient? A good house, for instance, in a good locality, and on such a footing and with such appointments that even the highest lady in the land would not object to seeing her carriage stop at its door, for (and I hope no one of our healers will take offence) I maintain that there is needed an institution for healing on a higher plane altogether than any that have hitherto been attempted—for the "upper ten" are no more exempt from disease and suffering than their poorer brethren—and I am convinced, for I have been in good deal behind the scenes in these matters, that there are many of

both sexes who would try spiritual healing if they had places and persons to call at, and confer with, a little more in harmony with their own surroundings.

In a paragraph in Mr. Linton's article he says, "And it would not surprise me if such an institution, in the course of time, became divided into recognised departments for the special cure of disease." Why, in my humble opinion, this is the very thing that ought to be done at the commencement, for assuredly it would be found that spiritual healers had their specialities, as well as our recognised physicians, and the sooner this fact is developed the better. It would, when once recognised, soon be discovered that our female healers would have their powers strengthened for the cure of all female complaints and vice versa. Now, Mr. Burns, as the spirits seem to have made you their mouth-piece for organising all sorts of plans, could you not call together the leading healers of this vast metropolis some evening, in order that some mode of action might be determined upon? A conference of healers, in fact, at which various suggestions might be made and discussed, and from which a plan might be eliminated and drawn up, which plan could be laid before another conference of those interested in the movement, and of those willing to assist in a pecuniary direction. The present desultory mode of proceeding is causing valuable time to be lost, besides which we are running the risk of the idea being lost sight of altogether. I therefore earnestly hope you will endeavour to devise some means of bringing it more forcibly before the public. If the few remarks I have been tempted to make in any way assist in doing this, I shall be exceedingly glad, and subscribe myself, yours, faithfully,
A. C. BURKE.

TESTIMONY TO MRS. HARDY'S MEDIUMSHIP.

To the Editor.—Dear Sir,—Your account of Mrs. Hardy's communication to me at the seance held at the Spiritual Institution last week does not contain more than half of what I was told on that occasion, which was as follows:—

"There is a spirit here named 'Clement,' and it is your son." On my remarking, "I hope he is not dead," the spirit controlling Mrs. Hardy replied, "Oh, no; he is not dead. He's doing very well, but he thinks of you a good deal, and he's here now. His grandfather is here with him—your father, and he says you are to write to the boy a nice long letter. You haven't written for a long time, and although the boy loves you, yet love will die out if it is neglected. He says he is always with the boy, for he likes him very much." After a quarter of an hour or so the controlling spirit said, "Here is a spirit named 'Emily'; two 'Emily's,' one with a spirit named 'Harriet' (these two being twins) for that lady yonder (pointing to Lady —); and the other 'Emily' (turning round to me) is for you. 'Emily' says 'James' is with her, and is very anxious to communicate with you, but cannot do so yet; he hopes to do so before long. There is also the spirit of a child present who passed away at the same time as 'Emily.'"

These statements are perfectly true so far as I am able to testify to their correctness. My brother "James" passed away some thirty years ago, my father upwards of twenty, my sister "Emily" (who died in child-bed) some fifteen years ago. Mrs. Hardy is a perfect stranger to me; I have never seen her before or since that meeting, and I venture to say not a single person in the room knew anything about my family whatever.—Faithfully yours,
T. L. HENLY.

P.S.—I have not written my son for nearly four months, and he has two grandfathers in spirit-life; hence the remark "your father."

DR. AND MRS. HALLOCK AT MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.—A crowded audience assembled on Sunday last to listen to the "flow of soul" that came from the lips of these eminent and advanced Spiritualists. They were heard with breathless attention. One feeling prevailed all present, which found significant expression in the words, "Dr. Hallock's address was so short." The fact is, the Doctor, only partially recovered from his recent illness, spoke for three-quarters of an hour, but so absorbed were the hearers in the subject as brought before them, that time fitted almost unconsciously away. This presents a contrast to the ordinary orthodox pulpit declamation, when a twenty minutes' discourse is usually received with conspicuous yawns. The interest of the meeting was greatly increased by the first appearance upon an English platform of Mrs. Hallock, whose earnest and encouraging words fell like heavenly dew upon the soul. We hope that her warm reception on this occasion will convince her that such work as she can accomplish among us will be highly appreciated by the English public. Mr. Lawrence and Mrs. Bullock spoke a few earnest words under control, having also a practical bearing. On Sunday next addresses will be given by several mediums, and on Sunday, August 15, there will be a tea meeting at five o'clock, to be followed by a conference at seven, to which Spiritualists from all quarters are invited.

"WHY I AM A SPIRITUALIST."—Such was the excellent and appropriate title of last Sunday afternoon's address to the Liverpool Psychological Society, or rather the "Spiritual Church" of that great seaport town, which meets at the Islington Assembly Rooms from Sabbath to Sabbath all the year round. Dr. William Hitchman was the lecturer, who handled the subject in a manner peculiar to himself, and which gave great satisfaction to an exceptionally large audience, considering the time and period of a bright summer day for England. The Doctor took for his "text" an important letter from one of the chief scientific men of our age, asking him why he was now a Spiritualist? And the question was answered in an oration of an hour's duration, which proved logically and demonstratively that true science is really elucidative of Modern Spiritualism, and not antagonist to it, fairly. Mathematically, he showed that the probability for the truth of its alleged facts and phenomena, is at least five times the probability against it—considered philosophically. He gave numerous examples of his own personal experience of the study and practice of the new science of soul and spirit, especially the marvellous knowledge that mediums have of *himself*, mentally and physically, all over the world. In short, he has been described by some of them in thought, word, and deed, during his many recent lectures, as though they had been present in the body of mortality. His oration was applauded vigorously, as indeed was the whole discourse, with an added request for instant publication.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " " 4d. " 17s. 4d.
Three " " " 5½d. " £1 3s. 10d.

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

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

The MEDIUM is sold by all 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 *Banner of Light*, weekly. 15s. per annum.

The *Religio-Philosophical Journal*, weekly. 16s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY JULY, 30, 1875.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

In the list which appeared last week, Mr. John Miller, 5s., was omitted, and Mr. Mould was put down £2 instead of 10s. The subscriptions received during the week are as follow:—

	£	s.	d.		£	s.	d.
Mrs. Mahony ...	0	2	6	Miss Catherine Bleasdale	0	2	6
W. A. A. ...	0	10	0	Seance at Mr. Perks's ...	1	1	0
Mr. H. G. Higgs ...	0	1	0	Miss Stone ...	2	0	0
H. S. ...	0	4	0	"Nil Desperandum" ...	0	5	0
Mr. R. Knott ...	0	10	0	Mr. R. Crompton ...	0	6	0
J. J. ...	0	3	0	Sir Charles Isham, Bart.	20	0	0
Mr. R. Wightman ...	0	2	6	Amount acknowledged	53	2	10
Mr. H. Bleasdale ...	0	10	0	last week ...			
Mr. T. Bleasdale ...	0	2	6				
Mr. John Bleasdale ...	0	2	6		£79	5	10
Miss Ellen Bleasdale ...	0	0	6				

The list for 1875 stands thus:—

Collected to the end of June ...	£181	5	4
Collected during July ...	79	5	10

Total ... £260 11 2

The labour of the month has brought up the arrears of the past half-year, and with another month's activity all arrears may be met, but it will at all times be needful to speak for the Spiritual Institution.

Every public movement requires great activity on the part of its managers to keep the funds in a buoyant condition. Hospitals and projects of the most philanthropic kind issue advertisements imploring the public for means of support, stating that much more good might be done if means were more plentiful. Take them as a whole, we think Spiritualists are not to be despised for the enthusiasm they manifest in the cause. Spiritualism is a work in which money can be spent quite privately. We know many Spiritualists who spend from £5 to £50 per annum in the cause, and yet their next-door neighbour would not know it. With all the agitation made for "Hospital Saturday," the returns show that the whole amount thus collected is not many times greater than that provided annually for the Spiritual Institution. We really use but little effort to secure funds. Since the agitation for "Institution Week," nothing has been said on behalf of the Spiritual Institution till within a month ago. The sums acknowledged in the early part of the year were quite voluntary, and since our recent appeal the response has been most gratifying. The amount collected has certainly not been much. But the great number of small sums, and the sympathy and cordiality elicited, have been more gratifying than any amount of money's purchase. We feel that our claim is recognised as just, and that gives us a moral strength, without which we should be quite unfit to struggle with our task.

We must not, however, allow the subject to drop, for the latter part of the year is not so fruitful in subscriptions as the earlier months. Every form of effort connected with the cause requires publicity. We are not backward in giving this aid to all and sundry, be they speakers, mediums, missionaries, books, or other agencies. We gladly, week by week, devote our space to their usefulness. Why, then, should we not in like manner set apart a portion of the MEDIUM to advocate the claims of the Spiritual Institution? It is the centre round which all the other agencies revolve. And should we fail, it would be all the worse for those dependent upon us for an extended publicity and general usefulness.

We thank those friends who have aided us in this matter with their powerful advocacy. We always speak with greater pleasure on behalf of others than of the requirements of the Spiritual Institution, and hence that useful centre is frequently much neglected by us till sheer pressure of circumstances forces us to speak

out. Our gratitude is therefore specially due to those who speak for us, and we trust the suggestion made by Mr. Barkas may be carried out, and that those who are heart and soul in the work with us will take upon their shoulders the necessary duty of pleading the claims of our particular work. Some time ago we suggested the employment of local representatives in various parts of the country to promote the ends sought by the Spiritual Institution. This has been partially acted upon, but with the influential recommendation of Mr. Barkas we hope it will in future receive more general attention.

MRS. CORA L. V. TAPPAN.

Just as we go to press we receive from Mrs. Tappan corrected proof of the oration on "Social States in Spirit-Life," delivered during her recent visit to Liverpool. The corrections are so heavy that with regret we are obliged to defer its appearance till next week. Mrs. Tappan returns from her Caledonian excursion "with weary but strengthened body, and eyes full of mountains and wonderful lakes and streams. Such pictures!" She goes to Saltburn next week. Were it not for the "frost arrows," as the poetical spirit "Ovina" calls them, Mrs. Tappan might be kept busy in the North during the remainder of her earthly career. We hear of active preparations in another quarter. Wales has taken up the work, and a lady writes from Cardiff instituting preliminary arrangements.

A SPECIAL NUMBER OF "HUMAN NATURE" FOR SPIRITUALISTS.

An extra edition of the August number of *Human Nature* has been printed, with the view of affording every Spiritualist in England an opportunity of reading the able articles by M.A. (Oxon), entitled "Spiritualism and some of its Recent Critics; a Reply to Certain Arguments and Objections." In this exhaustive review, M.A. replies to the objections of half-a-dozen opponents who of late, by new works and magazine articles, have been doing what they could to falsify Spiritualism, and prejudice the public mind against it. This article is so important that we urge every Spiritualist at least to obtain a reading of it. One number of *Human Nature* may be read by several people, and we suggest that a copy be obtained for circulation in every district and circle. It ought also to be sent to leading minds, who may be inclined to look at the subject. By remitting seven penny stamps, a copy of *Human Nature*, and of Mr. Burns's "Reply to Talmage," will be returned post free.

WHEN is Mrs. Tappan's book of orations coming out? This is the cry from many quarters. It has been "coming out" as fast as it could for a long time, but to do so rapidly demands more propelling power. To print 1,000 volumes requires either that they be all subscribed for or that the publisher be a man of capital, and able to put down £100, that a few subscribers may have their books soon. Well, there is no one in the cause of Spiritualism that will risk £100 to help on such a good work, and as there is only one spiritual publisher we may reckon that it is a poor business, and hence he has not the cash to push on with. That is how it is; poverty on the part of the publisher, and general stinginess all around him, make matters creak on just as their stiff joints will enable them—no faster. But the work is well advanced, and will come out, thanks to the help of the subscribers and the dogged persistency of the publisher. There are so many sheets to work off that one machine cannot overtake them soon in its odd time; but no time is being lost, and very soon we hope to commence the work of distribution. Everybody is sending 1s. 6d. extra to have a full-gilt copy on fine paper, and with a splendid photograph of Mrs. Tappan.

OUR Boston contemporary, the *Spiritual Scientist*, has an active literary agent in London who is ever on the alert to report the leading intellectual incidents of Spiritualism, or the *Scientist* is a literary thief. The best matter which appears in that paper is filched, often extending to several columns, from our journal, and in few instances with the slightest acknowledgment. The *Spiritual Scientist* has a sharp eye upon the evil practices of mediums, and the incompetencies of Spiritualists in general, the oldest and hardest workers in the cause in particular. And, when we see trumped up in its columns week after week bogus accusations against mediums, and an egotistical display of self-sufficiency, coupled with an unceremonious familiarity with the intellectual products of others, we ask whether the *Spiritual Scientist* is indeed a friend of the cause, or a "wolf in sheep's clothing." Spiritualism, to be an effectual regenerator, must begin with the individual, and, as we have some slight complaint against the conduct of our contemporary, we suggest the propriety of making acknowledgment when he finds it convenient to use the products of other journals. Having thus set his house in order, he will with better grace exhibit himself as the censor of morals in others.

A NEW VOLUME BY DR. SEXTON.

The various orations by Dr. Sexton are about to be collected in one volume, of 160 pp. well bound, to sell at 2s. 6d. It is hoped that this work will soon be ready for delivery.

DALTON ASSOCIATION.—The tenth half-yearly meeting was announced to take place last evening (Thursday, July 29).
SIR CHARLES ISHAM, BART., has returned from the Continent.

A MESSAGE FROM LORD BYRON THROUGH A BELFAST LADY MEDIUM.

A conversation regarding the "Byron Memorial" was going on among some Belfast Spiritualists, when a lady in the company, who is a good inspirational medium, said Lord Byron was here, and wished to make a communication regarding the 9th and 10th stanzas of the fourth canto of "Childe Harold," where he says:—

Perhaps I loved it well; and should I lay
My ashes in a soil which is not mine,
My spirit shall resume it—if we may
Unbodied choose a sanctuary. I twine
My hopes of being remember'd in my line
With my land's language: if too fond and far
These aspirations in their scope incline—
If my fame should be, as my fortunes are,
Of hasty growth and blight, and dull oblivion bar
My name from out the temples where the dead
Are honour'd by the nations—let it be—
And light the laurels on a loftier head!
And be the Spartan's epitaph on me—
"Sparta hath many a worthier son than he."

I have a very humble grave. I was denied a place among the mighty of the land, but it does not make any difference to me now.

I would rest as content at the foot of a mountain in a green valley, as 'neath the sculptured walls of Westminster Abbey.

Though I a resting-place have been denied
Within the fane where mighty remnants rest;
My humble tomb to me has been no wrong—
A fickle nation's praises are not blessed;
And let this epitaph on me be placed—
Write on the stone by which my tomb is graced—
"The laurels rest upon no greater head,
And England knows no better son than that's dead."

I never was a Spartan; I could not stand unabashed before the scorn and slander of my countrymen; I could not bear contumely or insult; I could not bear the infants of my brain to be sacrificed to the Moloch of ruthless public opinion; I could not bear the misinterpretation of my actions, nor the scorn of those who mocked my infirmities, and so I fled from my own land, which I loved, and buried my sorrows among foreign friends. The wine cup was often my mistress, and I was happy when alone in the vales and gardens of Athens. I died in a strange land, mourned by some warm and impassioned spirits, who were able to appreciate the outpourings of a spirit that the cold and chilly natures of my own clime condemned as base and immoral. My nature was as warm as the southern vales that embraced me, although I loved the icy arms of her that rejected me. I care not now what they put upon my tomb; I care not where they place my bones at rest; I care not how they torture and twist what I have written, for the things of this world are as a drop in the ocean of everlasting time.

I call myself not greater than others that have lived, but I only say that none loved their country better than I have loved it, or had a warmer or kinder heart to those of my name and nation.

I do not thank them for their tardy honour, and I endorse the answer my relatives wrote to the Prime Minister.

They have placed clergymen with very little brains in Westminster Abbey; they have also placed a mutilated stock merchant there, and they can keep Westminster Abbey for the illustrious nonentities who adorn the Court, the Bench, and the Parliament. By the time they are all in it it will be pretty full, and there will be no room for me.

They had no spiritual telegraphs in my day, but now they have spiritual telegraph and electric telegraph, and there is no end to knowledge, nor end to human invention.

Belfast, 28th July, 1875.

[We call the attention of our readers to the poem by George Barlow, in *Human Nature* for June, entitled, "Byron's Spirit Revisiting Harrow." It will repay perusal.—Ed. M.]

A SPECIAL ENTERTAINMENT AT ALEXANDRA PALACE.

Miss Emily Faithfull's charming entertainment, consisting of her readings from popular poets and the sparkling musical comedietta "Lessons in Harmony," in which Miss Ella Dietz, Miss Pattison, and Mr. Rutland Barrington have already won such genuine triumphs, will be given at the Alexandra Palace on Thursday, August 5.

We have had occasion to speak in the highest terms of this entertainment, and we hope all readers of the MEDIUM will endeavour to be present.

LETTERS for Dr. Hallock may be addressed, 15, Southampton Row, London, W.C. *Banner of Light*, please copy.

DARLINGTON.—Mr. Richmond announces, "Our business meeting and tea party comes off August 2. The meeting opens at seven p.m."

ROBERT CROSS asks "Lex et Lux" for the name of the publisher of "The Hermetic Mystery" in 1850.

DR. AND MRS. HALLOCK will be present at the conference at Doughty Hall, on Sunday evening. Come early. There will again be a large attendance.

TARLINGTON HALL, 90, CHURCH STREET, EDGWARE ROAD.—On Wednesday next at eight p.m., Mr. T. L. Henly will lecture on "The Christian Faith as Taught by the Churches."

EDITORIAL RAMBLES.

BISHOP AUCKLAND.

We well remember our first visit to this northern town some eight or nine years ago. On the day of our entry we fitted up the Town Hall for a course of lectures on the "Science of Human Nature," and on crossing the spacious market-place to prepare for the opening meeting, we said to our companion, "Again we unfurl our banner amongst a community in which we are perfectly friendless." Her reply was, "Yes, we are friendless now, but it will be quite different in a few hours." These words cling to our memory as a prophetic utterance; they have been strikingly fulfilled. The temperance party, social reformers, and educators generally gathered around us, and by their kind patronage rendered our labours successful in every sense. Year after year we continued these lecturing visits, and from that the seed sown took root and bore practical fruits. Many families applied hygienic principles to the treatment of disease and rescued their sick ones from danger and suffering. The teachings of mental science were found of great use to the individual, and the light of knowledge was shed into many formerly obscure departments of existence. In this way the soil was tilled for the planting of Spiritualism. The teacher of other well-proved truths was believed when he turned over another leaf in the gospel of humanity, and Spiritualism, when presented, instead of being rejected was accepted on probation, and when weighed in the balance of experiment was received with full confidence. The new truth blessed those who lived by its light, and they in turn replenished with oil the lamp which shed abroad the needful rays, and so from a work undertaken in faith we have reaped to the support of that work, warm sympathies and willing hands, which seem like a special providence in the history of our undertaking.

Our experience in Bishop Auckland has been repeated in one form or another in many places, and its admonition to the man of progress is, Do not be a man of one idea and lay yourself open to be regarded as a bigot and a fanatic. Our gospel is not a conventional "Spiritualism," but a universal humanity, which hath its word of wisdom to every human form divine, whether on the material or spiritual plane of thought. All men are not in the mental position to be able to appreciate the investigation of spiritual phenomena, but all men are fitted to receive benefit from some form of knowledge of themselves, and our work as philanthropists should be as universal as the needs of humanity. There is much time, effort, and money wasted in harping on one string, whereas if the reformer's mind were broader and better furnished with useful knowledge he could make his pioneering efforts to a great extent self-supporting. Thus we were enabled to implant deeply Spiritualism in Bishop Auckland by working in other directions, which we found to be lucrative rather than expensive. Our early visits there were highly profitable from our phrenological practice, and by them we were enabled to do gratis for Spiritualism what could not have been accomplished otherwise by the expenditure of a vast sum of money. By the employment of proper tact Spiritualism might be promoted almost inexpensively, and it will be found that those agencies which cost least are generally most efficacious. The natural outcome of earnest, though it may be humble and unpaid working, produces a deep and lasting result, whereas the glittering attractions of an expensive display dazzle for the moment but fade away like the flash of a meteor.

Of late years our engagements have prevented our annual visit to county Durham, which has been a great privation to us. We were planned to go there in November, but that sore throat broke the appointment. Our first excursion after restoration was in fulfilment of this deferred promise. On the Saturday evening of our arrival we had hoped to have a sitting with the Faucitts, of whom the readers of the MEDIUM have heard so much, but sickness was already a guest with the family and sternly denied us the pleasure which we would have gratefully indulged in. This family have done much for the cause. Night after night the cottage home has been invaded by eager investigators to witness the convincing phenomena which the family circle afforded. A larger house was taken, expense incurred, and inconvenience and work caused which some of the friends in a most generous manner came forward and helped to support. But for one such there are ten who from thoughtlessness or inability shrink from taking any part of the burden, and so the humble worker is left with the greater part of the weight on his shoulders, and as his name does not appear on a subscription list he receives no thanks, but, on the other hand, it is set down to him that he has been the recipient of various small sums in the form of help, but leaving by far the larger share of his liabilities undefrayed. This is the experience everywhere, nor has it been otherwise at Bishop Auckland. Though the friends there are of the more thoughtful and liberal kind, and some do their duty, or more than their duty, thoroughly.

We were grieved to find that sickness, already alluded to, had for the present put an end to all this good work. In one room lay the father, old and infirm, and stricken with debility, unable to leave the bed. Mrs. Faucitt, also aged and infirm, not able to attend to her own wants. Annie, the medium of the household, exhausted with watching her sick parents, and none the better for influences derived from sceptical sisters, also confined to bed, presented a condition of things which would not permit of those who were able to toil to leave the sick to attend to their avocations.

When illness thus invades the house of the working-man, and subdues his industrial forces, it is a hard time with him indeed. No other member of the community can understand the distress

thus imposed upon respectable and well-deserving people. The rich man still has his income, notwithstanding his illness. The professional man and the clerk have their salaries paid to them when unable to attend to their duties. The business man has his trade operations carried on by proxy when unfitted for a few days to attend to them. But with a working-man it is far otherwise. Every hour he is not at his post is a direct loss to him, and, during sickness, when he needs means most, everything is denied him. These cares and hardships oftentimes intensify the illness. The able-bodied, with working and watching, become exhausted, credit at the shop fails, and honest poverty suffers more intensely than the most depraved rascality. This is a picture of human life which may be found exhibiting itself in thousands of instances in this country, and the truest charity of all is to minister to such well-deserving sufferers, who in the day of their strength are often the first to bestow a neighbourly act upon the needy.

In this helpless state we were grieved to find our old friends the Faucitts. Mrs. Faucitt in her time has been to the suffering poor as good as a dispensary. But of late years the labours of the family have more particularly expressed themselves on behalf of Spiritualism. No one can throw their house open to investigators for seances night after night without suffering in many respects. Time is occupied, furnishings are depreciated, cleaning, heating, and lighting, various expenses are incurred, but, worse than all, vital power is exhausted, and life-force is spent which sooner or later inflict upon the spiritual worker debility or sickness when inadvertent circumstances or a heavy strain predispose thereto. Thanks to the kind offices of spirit-friends, who see our urgent needs when we have not the courage to expose ourselves to the gaze of our fellow-men, the Faucitts were being ministered to so efficiently, that lives almost despaired of were gradually rallying towards convalescence. Would that the hundreds who have derived benefit from the labours of the Faucitts during previous years had all been thoughtfully impressed with the necessity of making some little return to the suffering family during their severe affliction. Compensation does not always come from those who are directly benefited. The gift is passed on from one to another, and if those whom we help do not return the benefit, they shed around them the riches of our present, and we in return derive from others that of which we stand in need. So has it been with the Faucitts. The sufferers have all been restored to their usual health, though the old people never can be what they once were, and ought, in common kindness to the aged and infirm, to rest during the remainder of their sojourn on earth. That those who know them best think so, may be judged from the fact that a subscription has been set on foot to present them with a testimonial. The amount already subscribed appears in another column. That it will fall far short of the deserts of the case is apparent. But whether it may amount to much or little, it shows that past conduct is being appreciated, and that the future may present a brighter prospect. We hope all friends in the district, and those at a distance, will do whatever lies in their power to promote this worthy object. If they have anything to spare, they could not bestow it better than on the Faucitt testimonial.

TESTIMONIAL TO MR. AND MRS. FAUCITT, BISHOP AUCKLAND.

SUBSCRIPTION LIST UP TO THE PRESENT TIME.

	£	s.	d.		£	s.	d.
Mrs Butterfield & friends	0	7	6	The Simpson Family,			
Mr. Douglass	0	1	0	Tudhoe	0	10	0
Mrs. Jaques	0	1	0	Mr. Jos. Gibson	0	10	6
Mr. E. Dunn	0	1	0	A Friend	0	10	0
Mr. F. Brown	0	1	0	Mr. A. Fothergill	0	10	0
Mrs. Allard	0	1	0	" E. Everitt	1	1	0
Mr. Jas. Ingham	0	1	0	" S. S. Lingford	4	0	0
Mr. A. S. Wrangham	0	2	0	" N. Kilburn, jun.	4	0	0
Mr. J. W. Richardson	0	2	6	" Snaith, Bishop Auck-			
Mr. Deacon	0	2	6	land	0	5	0
Mrs. Deacon	0	2	6	" Brass, Bishop Auck-			
Mrs. Wade	0	2	6	land	0	5	0
Mr. Cowper	0	2	6	" Amicus" (per Mr. Kil-			
J. S. Gill	0	2	6	burn)	0	10	0
Robert Gibson	0	2	6	Mr. Seary, Sunnybrow	0	2	6
J. Binns	0	2	6	Darlington Friends (per			
T. Brown	0	2	6	Mr. Richmond), viz.:			
T. Hodson	0	2	6	Mrs. Jackson	0	1	0
Progress	0	2	6	Mr. W. Dixon	0	1	0
Cockfield Circle	0	17	0	" Hugh	0	0	6
Mr. P. Bates	0	5	0	" Fooks	0	2	6
A Friend	0	5	0	" D. Richmond	0	5	0
High Grange Circle	0	5	0	" G. R. Hinde	0	2	0
Mrs. Markham	0	5	0	" York	0	0	3
Mr. Markham	0	5	0				
Mr. J. P. Soutter	0	10	0				
A Friend (per Mr. Kil-							
burn)	0	10	0				
					£17	11	3

Bishop Auckland, July 26th, 1875.

Any. There are many Spiritualists and also developed mediums in Edinburgh if they would only make themselves known. We might be able to obtain you an introduction should you desire it. No instructions can facilitate planchette writing, or any other form of spiritual communication by writing. The assistance of mediumistic persons is absolutely necessary. These might be found in Edinburgh. Should any of our readers feel that they can be of service in your development, perhaps they will be kind enough to communicate with us.

ROBERT DALE OWEN.

Through the kindness of Mr. Tebb, we are enabled to place the following before our readers:—

[From the Indianapolis Sentinel, July 12.]

The Sentinel of Saturday morning announced the arrival in the city of Robert Dale Owen, accompanied by his two sons. A Sentinel representative called at the Occidental and obtained an interview with Mr. Ernest Owen, in regard to his father's condition. He said that four or five weeks ago his father, while at Dansville, N. Y., was taken sick with nervous bilious fever, with typhoid symptoms. For eight or ten days his life was despaired of. He was attended by his daughter, Miss Rosamond. A week or two before being taken sick the famous gentleman began writing a book on the "Unity of God," a work which was to have nothing whatever to do with Spiritualism. It was to take a middle ground between scepticism and orthodoxy, showing that both are wrong. For some time he had an impression that he would not live long, and the idea he hoped to carry out in this book had been in his mind for many years. Therefore, before he was out of danger, he began dictating to his daughter, who acted as his amanuensis. He then subjected himself to severe brain work, as the preparatory chapters of his book were on the most abstruse propositions of theology. As soon as he was able to lift himself in bed he began writing himself. One night his daughter discovered that he had been writing four consecutive hours. This strain on his mind continued for eight or ten days, when on one occasion, while his daughter was writing at his dictation, she first noticed signs of his mind's wandering. He would break off into some of the most ridiculous conclusions and was totally unable to concentrate his mind. Shortly after it took a more acute form and

REASON GAVE WAY TO FANTASY.

The prominent point of his insanity was shown in the fact that he regarded himself as being immensely wealthy. He began reading his autobiography. He traced back in that to John Campbell, the first Earl of Breadalbane, as his great grandfather. He thought that he was sole heir and had inherited an immense estate and the title. He would plan how he would found orphan asylums, endow colleges and give each of his children a nice home, with all the comforts of life. Benefiting mankind was almost his sole topic of conversation. The daughter telegraphed to the brother, who came after him, and on the 2nd of this month he passed through here on his way to New Harmony. When he arrived home he became more restless and lost all idea of space and time. For instance, once he said, "I want to go to New York and Philadelphia." On being told that it was too far, he replied, "Oh, no; it is only fifteen minutes walk." The insanity shows itself only in conversation, and he is constantly talking. His mind wanders rapidly, and his idea of work is altogether motion. He thinks he must be doing something, as he says he has but a short time to live, and if placed on the cars or in a carriage he immediately becomes quiet and contented. Some one of the family has been with him constantly. Saturday morning, while at breakfast in the hotel, he got up from his seat and began an address, being instigated by the sight of a coloured waiter. Said he "There is but a slight difference in the colour of the skin." His son quitted him, however, and took him from the dining hall. In regard to the "Katie King" episode, the son said that had nothing whatever to do with the fall of his father's reason. It is true that he felt much chagrined and mortified over the matter, but long before he was taken sick the affair had passed from his mind. It had not shaken his belief in the least, and the sons also still held to their father's views. The father says nothing on the subject, and has not conversed on the doctrine. His hair is white, and his long white silken beard hangs down on his breast. Although his general health has improved since leaving Dansville, he yet shows some traces of severe illness. In all he does not look like an insane person in the least. Although he is over seventy years old, there are no traces of childishness in his insanity. Dr. Everts, on examination at the State Asylum, where he was left in the afternoon, said there were hopes of restoring his mental faculties, unless incipient paralysis had set in. As to this, he could not say as yet.

CREMATION.

To the Editor.—Sir,—I would solicit the privilege of offering a few remarks in your publication upon the process of cremation, or consuming with fire.

This subject, it would appear, was recently much discussed, and rather varied were the opinions put forth concerning its sanitary economy. It was a grave error of Sir Henry Thompson and others to advocate this course of procedure on the score that a corpse, when lying under the earth, could poisonously infect the surrounding air, and thereby endanger health.

It is well known to every body-stealer and medical student that however offensive a dead body might be when first placed in the churchyard, it will be perfectly odourless after being deposited there for a few days, as proved by experience, and also when it reaches the dissecting-room. In fact the lying in the earth for a period tends to prevent, or rather put a stop to, putrefaction. It has always been noticed that a disinterred subject will keep fresh for a much longer time, after the defunct person has been buried, than it would without having undergone that ceremony. Every well-informed cook can testify to the fact that when meat is becoming offensive, if she places it under the mould of the garden for twenty-four hours or so, on digging it up the joint will be perfectly free from any kind of effluvia. The reason of this is, that when carnal substances are deposited under the soil they are removed from those agents resident in the atmosphere, which alone could act chemically, by their union with those animal principles which produce offensive and contaminating gases.

Whilst a corpse is beneath the earth, its fluid elements first disappear into, or are taken up by the surrounding substratum, and then after a longer or shorter period the more solid parts—according to the nature of the adjacent materials—either crumble away or shrivel and dry up, as witnessed when individuals are buried in the hot sands of the desert, or in very dry earth, &c., for instance, in some catacombs, especially those situated in certain districts of Austria, &c.

There is a vulgar error predominating among people in general that the soft parts of the dead are consumed, when under the ground by

maggots and worms. Now, it has been positively demonstrated by natural historians that no grubs or any of the vermicular annulata are to be met with deeper than a few inches beneath the soil. The eggs from which either of the above animals could be produced are deposited very superficially. If they were laid lower in the earth they would never be hatched, like the cereal grasses, they cannot germinate unless placed very near the surface.

My chief object in addressing you, Mr. Editor, relative to cremation is to attract your attention to this subject in a spiritual point of view; therefore, with your permission, I will enter upon the discussion of how far the individual soul would be affected by the burning of its recent organised home. There is one dread point most particularly to be considered, and that is whether the spirit may have departed from out of its earthly tenement—for it is a well-known fact that thousands of people are buried daily who are not dead, but merely in a state of trance—the unhappy interment, of course, ensuing from the circumstance that we have no test, except putridity, to announce or prove to us that an individual is lifeless. I shall, perhaps, more readily excite the attention of the public to certain errors which might occur in regard to the foregoing process of cremation, by relating a few cases wherein were developed particular sympathetic associations of the inner selfhood and the molecules which were its bodily companions whilst journeying through life's path. Some fifty years ago the following case was related, concerning a woman who had had her leg cut off in old St. Thomas's Hospital.—It would appear that after the operation the house-surgeon and some of the medical students, who wished to learn the extent and exact character of the disease, examined the amputated extremity in question. It transpired that whilst the gentlemen were dissecting the morbid parts, the woman to whom the limb had belonged bitterly complained to the attendant nurse that she felt as if the severed leg was on her body, and that someone was cutting the place affected and wrenching the bone asunder. Other particulars were detailed, but the above will suffice for our purpose.* The case here related and its associated circumstances were much discussed at the time of the occurrence, and many observations passed as to whether it was the feeling of sympathy or only imagination. The relation of the above facts created in some listeners wonder, and in others incredulity, which latter no asseverations or argument could eradicate. It may be here stated that it is a very common incident for persons who in former periods of their lives have lost a limb, to feel as if the severed member were again attached to the body, and this imaginary perception pervaded them years after the extremity had been amputated, as if the memory of its associations were indelibly impressed on the resident soul.

I recollect personally attending a case at Elgware with Sir A. Cooper, where the patient had his hand removed, and who for a long time after its loss would now and then complain of feeling pains similar to those he suffered when the lost member was attached to his arm. The following extracts are copied from the *Religio-Philosophical Journal*:—

"A lad named Cummings fell from a car at Whitehall, New York, and the train passed over his arm, severing it from the body. After the accident the boy was conveyed home, and his detached limb was thrown into a pail, which act, to the astonishment of the parties present, caused the little fellow to scream with pain. Subsequently to this occurrence the disunited extremity was placed superficially under the garden mould, but shortly after the interment, the lad proclaimed that something was crawling on the inside of his hand, the arm was then exhumed, when a large worm was discovered in its palm. A jar was now obtained, but it became necessary to use some effort in placing the limb in the stone vessel, and after this operation the lad suffered severe paroxysms of pain, as he thought, in his lost extremity. The severed member was then put into another jar, partly filled with alcohol and then deposited in the ground, but after a short period, the boy again complained that his arm and fingers were in a cramped position and that the little finger and the one next to it felt as if they were growing together. On the jar being taken up and its contents examined, the limb was found contracted or flexed as described. Now this patient knew nothing whatever of the different dispositions of his arm."

Another case is related in the same paper where a man on the field of battle had his arm amputated, which was afterwards carefully buried. The soldier subsequently to the operation and whilst in the hospital appeared to be going on favourably, but now and then complained that he felt as if the thumb and finger of his lost arm were pressed together in such a vice-like manner, that they caused him intense suffering. One of the nurses without the patient's knowledge, instituted measures that led to the disinterment of the amputated arm, when lo! the thumb and finger were found firmly forced together. The arm was now placed in its natural position, then wrapped in woollen cloths and again buried. The soldier knew nothing of these proceedings, but when the nurse, after her return, asked him how he felt, his remark was, that at ten o'clock a.m. the pain in his imaginary limb ceased—the exact hour he it noticed, when the amputated arm was taken out of the ground. These particular occurrences have been likened to two minds closely *en rapport*, which, though thousands of miles apart, they can sympathise with each other's feelings. Now the molecules of the amputated arm, say they, are closely *en rapport* with those of the interior spirit-arm. The two, though separated, affect each other through sympathetic vibrations imparted to certain principles in the atmosphere which can influence no other person than the one to whom they belong.

The above-related facts will, I presume, serve to wake up the reflective faculties of certain advocates for cremation, and cause the still hesitating to longer pause ere they rush into the sad mistake of perhaps painfully distressing the unattached soul, which is said by many of our late spirit-visitors to suffer much and for a long time after the death of the body, if occasioned by dire disease or any sudden kind of violence, and even sometimes if greatly disturbed when the corpse is roughly treated after dissolution. If this be true, cremation must be a very erroneous process, since it would appear that the sympathies of the inner man with the molecules which formed its material home, are many and deep, and, the soul, must, we advocate, be often a

* In a spiritual point of view, this case would suggest to us the idea whether we should not avoid mostly or altogether our hasty *post mortem* examinations, which as yet have never taught us any curative process for disease, and afforded little if any positive evidence except from internal bleedings and poisonings, of the causes of death, even in the hands of the most skilful marked anatomists, who may have diligently spent years in their researches.

long time breaking through or separating itself from them, and likewise, probably, from some of its other associations, which companionships and affections would, by burning, be too suddenly disrupted from the atoms and circumstances to which the departed spirit once so clung, and perhaps too much loved.

Apologising for thus intruding upon your time and space, I subscribe myself, yours, &c.,
JOSEPH HANDS, M.R.C.S., &c., &c.
80, The Grove, Hammersmith, London.

SEANCE AT BIRMINGHAM.

To the Editor.—Dr. Sir,—The seance for the benefit of the London Spiritual Institution was a very interesting and harmonious meeting. Previous to the commencement of the sitting, the medium and every person present were thoroughly searched. The lights were then extinguished, and Mr. Horton's control gave a very impressive invocation. Mr. Summerfield's control then desired us to sing, which was very warmly responded to by the company. During the singing, a bell which had been placed on the table was splendidly rung to the tune; the sitters were fanned by a large fan from the table, and a materialised hand patted the hands of each person around the table. After a change of sitters at the table, five large full-blown roses, covered with water, were placed between the fingers of the lady sitters. Light was then demanded by the control, and when it was produced, the whole company beheld the roses placed as above stated. At a later stage of the seance, a number of bright lights were seen to ascend to the ceiling; others to float about the room. A control of Mr. Summerfield's brought the seance to a close by some appropriate and healthful remarks on the necessity of attending these manifestations with a prayerful feeling, and not so much with a view to curiosity. Mr. Perks asked "Pat" (the control of Mr. Summerfield) if he had any message to send Mr. Burns, when he promptly replied: "Tell him that he's a good stout brick," which answer caused much humour. The sitting gave much satisfaction to all present, and more especially to some who had never sat before. At the close of the meeting many good wishes were expressed for the future seances of the London Spiritual Institution. The proceeds of the seance amounted to 21s.—With best wishes, I remain, faithfully yours,
J. MANOR.

[We have received, per favour of Mr. Turner, the cash, and thank our Birmingham friends and their spirit-guides, for their kind co-operation.—ED. M.]

DR. SEXTON AT CAVENDISH ROOMS.

Dr. Sexton's Sunday services at Cavendish Rooms continue to prove attractive, not only to Spiritualists but to persons outside the movement. On Sunday last he took for the subject of his discourse a topic in which all must necessarily feel a considerable amount of interest, viz., "Sincerity." On this he spoke for about an hour in his usual eloquent strain, dealing some heavy blows at many of the customs of society and denouncing in vehement language the slanderer who, serpent-like, crawls through society, leaving his filthy slime behind him, but never courageously meeting those whom he scandalises face to face. The Doctor drew some graphic pictures of men which, although put in an imaginary form, one could easily see must be real persons that he had met with in society. The pictures were life-like and much appreciated. The influence of Spiritualism upon society in its teachings regarding the future state was ably dwelt upon, the Doctor evidently holding to Swedenborg's views that in the next world men will approach in form and appearance those lower animals whose dispositions they have allowed to control them whilst here, and that consequently many a man who now passed muster in society as a refined gentleman and a pious Christian we should then shrink from with loathing and horror. The Doctor certainly displays great courage in speaking out as strongly as he does against the fashionable vices of modern society.

On Sunday next the subject will be, we believe by special request, "The Relation of Spiritualism to the Teachings of the Bible and to Christianity," a topic which we should judge would be likely to draw a large number of Spiritualists to the place. Those who intend to be present should go early. Service commences at 7 o'clock.

THE SCIENCE OF THE OCCULT.

Sir,—Having perused certain letters in the *MEDIUM* respecting works on the occult science, allow me to inform you that Eliphaz Levi (the Abbé Constant) now being dead, his intimate friend, and the only person who can initiate students in that almost lost art, is now actually in London, but does not wish to make it known in connection with this subject, except to those who honestly desire to learn something of the wisdom of the ancients. Allow me to add that this gentleman has travelled much in the East, and being an initiate has obtained much valuable information from the descendants of the priests of a bygone worship, who still preserve the secrets of their orders.

Those who wish to pursue this subject can obtain his name and address from Mr. Burns.—Believe me, Sir, yours faithfully,
M. DURANT.

48, Burton Crescent, W.C.

[We have had several inquiries on this subject, and no doubt a class may soon be formed.—ED. M.]

MR. RUBY'S BENEFIT ACCOUNT.

	£	s.	d.		£	s.	d.
Proceeds of Readings...	2	16	0	N. F. Dawe, Esq.,			
Subscriptions from a				London...	0	2	6
Distance—				T. Everitt, Esq., Lon-			
Thomas Ellis, Esq.,				don...	0	2	0
Liverpool...	0	2	6	Benj. Coleman, Esq.,			
James Bowman, Esq.,				London...	0	2	0
Glasgow...	0	5	0	Not yet paid in...	0	9	0
R. P. Ashton, Esq.,							
London...	0	2	0				
					£4	1	0

J. REGINALD OWEN, per F. R. R., Sec.

S. D. J., CLANDIFF.—We have not the address of the "Constant Reader," who required treatment for his son.

ANOTHER NEW SOCIETY.

We only want a few more societies and associations rearing up their parasitical excrescences on the body spiritual to overlay it as much with men's conceits and ignorant assumptions as the religion of Jesus is at this day obscured by the doctrines of the Christian sects. The peculiar vanity of all pretenders is to set up for themselves an initial position. Spiritualism did not begin with the phenomena, but its true genesis is in the rapid deliberations of a society of yesterday. And so the Christianity of the day turns its back upon the moral law and spiritual power of Jesus, and gathers itself up from the notions of sophists and apologists in the second and third centuries. How clever we are in this age of printing, railways, and telegraphs! We can get as far from the truth in a quarter of a century as in past times people got in a quarter of a millennium. Spiritualists will be able to satisfy themselves that all the pretended investigations which society-makers pride themselves in instituting have already thoroughly been gone into by the true Spiritualist. Societies do not investigate, it is the individual who does so. The great discoveries in science and natural philosophy are not made in the Babel-meeting of talk, but in the private laboratory or studio of the experimenter and philosopher. Societies of all kinds thrive and trade on the hard-won victories of genius; and when an advanced mind projects itself beyond their narrow, time-beaten sphere, every obstacle is put in his way, and his brilliant discovery is kept as long as possible from the eyes of the world.

Our Psychological Society at its very first meeting is faithful to this tradition. It commences by ignoring Spiritualism altogether, and as the speakers rose in their places, but few of them alluded to the only means whereby knowledge can be obtained on the subject which they had met to discuss. One man would confine his researches to something which he calls the soul; another to the eliminating of the religious and philosophical elements; while a third would bewilder himself in the cloud-land of the emotions. As Spiritualists, all this appears to us the greatest folly. These good people who aspire to supersede the labours and results of Spiritualism owe their very existence as investigators to the demonstrations of Spiritualism; and, illogically enough, they turn their back upon the light which has opened their eyes—a very little way. The man who asks for a definition of a fact must be blind indeed, but perhaps not darker than his fellow who ignores unwelcome facts. The ordinary meaning of words would teach him that a fact is something done or accomplished, an act that has transpired, or an object that exists. But a certain doctor did not see it transpire, and hence it is not a fact. When he should have been at his place as the chairman of Dialectical Society investigators observing all that occurred, he found it expedient to be elsewhere. The table moved, and he did not see it. Messages were rapped out, but he did not witness the process. Others did. They recorded their experiences. But this foolish bird hides his head in the sand—will see none of it—but gasps out, "What is a Fact?" Surely Spiritualists, after such a spectacle, need not be admonished to return to the spirit-circle, and, leaving as worse than nursery pastimes the sophisms and egotisms of a handful of conceited men, turn to their spirit-friends, who alone can instruct them in all that relates to spiritual existence.

SOWERBY BRIDGE.—On Sunday, August 1, Mr. W. Swain, of Sowerby Bridge will speak in the Lyceum in the evening only. Lyceum in the afternoon, half-past two; service in the evening, half-past six. On Sunday, August 9, Mr. A. D. Wilson, of Halifax, will speak in the evening only. Service to commence at half-past six.

A RECOGNISED SPIRIT-PHOTOGRAPH.—Mr. Charles Gray, 71, Pershore Road, Birmingham, writes to us respecting spirit-photographs he has had taken by Mr. Parkes. He says, "The appointment was made for the 26th of June last. Attending on that day, and all being ready, we went into the studio, accompanied by Mrs. Parkes, who asked Mr. Parkes 'if he saw or perceived any spirits present?' He (being mediumistic and clairvoyant) replied 'Yes, there are several,' and a short time sufficed to produce the first negative. On it appears, near my right cheek, a recognised likeness of my son, John Frederick Gray, who passed away February 23, 1875." The other figures on the plate are recognised through information afforded at the spirit-circles, as are also the spirits on two plates taken afterwards, but we do not regard that as sufficient testimony. The recognition of the form of John Frederick appears to be very satisfactory.

TABLINGTON HALL LECTURES, 90, CHURCH STREET, PADDINGTON.—On Wednesday evening, the 14th inst., Mr. Burns gave a lecture at the above hall—"How to Investigate Spiritualism." Mr. Hocker, as chairman, said that no man in London was better able to tell an audience how to set about investigating Spiritualism than the lecturer. Mr. Burns was evidently suffering from great fatigue; but, however, he gave ample instructions for investigators to commence, and endorsed his remarks with some personal experiences. The audience fully appreciated the lecture.—On Wednesday, the 21st inst., Mr. Cartwright, of Atwell House, Peckham, gave his celebrated lecture—"Pulpit Cookery," Mr. White in the chair. The lecturer proceeded to show how the popular preachers mutilate and pull the Bible to pieces in order to make the different passages which they select fit their own explanations respecting the "last day," "salvation," &c. The speaker contended that "pictures of hell," if placed before children, would not conduce to early piety. In dealing with the spiritual question, he urged his audience to fight against gentility, and not aim at making the thing respectable, for when rank and fashion came in the shape of Herod, the spirit fled into the wilderness. In concluding, he urged Spiritualists to let the spirits do their work in their own way, then we should no doubt continue to be blessed by their presence amongst us. At the conclusion a vote of thanks was unanimously accorded to the lecturer.

THE COMPREHENSIVE CHURCH OF IMPROVEMENT.

On Sunday at half-past three, at Cambridge Hall, Mr. F. Wilson lectured on the contradictions in Gospel teaching. In comparing one statement that gave an apparently flat contradiction to another statement it would be assumed that Jesus was a very composite Christ. For example, we had the gentle Jesus, "Suffer little children to come unto me;" the Essenian Jesus, "If a man ask thee for thy coat give him thy cloak also;" the public Jesus, "Let your light so shine before men;" the retiring Jesus, "Let not your left hand know what your right hand doeth;" the free Jesus, "Call no man master;" the democratic Jesus, "Woe unto you, Scribes, Pharisees, hypocrites;" the revolutionary Jesus, driving the money changers out of the Temple; the prophetic Jesus, "Mine hour is not yet come;" the fulfilling Jesus, "That it might be fulfilled that was spoken by the Prophet." Looking at the four Gospels comparatively, we have a character that is so apparently contradictory that you can only judge of it from the outside, and the outside presents the view of a teacher addressing his disciples in one strain of idea, the people in another, and the Scribes and Pharisees in another. As an Essene, his principles were communistic, condemning riches and advocating good works, a complete recognition of the fatherhood of God and the brotherhood of mankind, and all who mediated between the two were usurpers; that he recognised the social institutions as then existing, and that he accepted in a great measure the prophetic teaching of the Old Testament as having a direct reference to himself.

In the lecture of last Sunday the lecturer stated that the Bible was unfitted for the instruction of youth, because the whole of the teaching of Jesus was spiritual or spiritualised as describing a spiritual kingdom on earth. But the how such a kingdom was to be established was lost sight of in the belief of an immediate destruction of the world. The old saying was, "Love your neighbour, hate your enemy." He introduced Hate your family and friends, love your enemy, give up all, and you shall be rewarded hereafter, and have plenty in this life as well. The lecturer then enumerated a great many examples of Gospel teaching that justified the mistrust of its guidance: he that is not deserving of stripes shall be beaten with few stripes, but why beat him at all? and that in the desire to benefit humanity we can admire the noble character of Christ in his self-sacrifice that left his memory a respect rather than an example, and uniting the excellent in his teaching with the self-entertained conviction of what is just and right apply it to the worship of the All Good, and the improvement of ourselves and the All Good to others.

MR. ALEXANDER AKSAKOF, a Councillor of State in the Imperial Chancellery of St. Petersburg, has issued a formal address and invitation to American mediums. On giving sufficient *prima facie* proof of "medium powers," these interesting persons may, if they think fit, travel free of charge from the capital of the United States to the capital of Russia; there to undergo examination at the hands of a committee, appointed for the purpose by the "Society of Experimentalists in Physics, attached to the University of St. Petersburg." This proposal from one of the scientific branches of the Academy of St. Petersburg seems to be based on the supposition that no regular inquiry into so-called Spiritualistic phenomena has ever been made in the United States. This is, of course, a blunder; still if the Russians wish to see some American Spiritualists, and if American Spiritualists wish to see Russia, there can be no reason why the arrangement proposed by Mr. Aksakof should not come off.—*Daily News.*

"THE OTHER SIDE OF THINGS." By the Rev. WICKHAM TOZER, Kennington. James Clarke and Co., Fleet Street. 7s.

An untrammelled, vigorous thinker and writer gives us here, in varied and striking illustration, some of his best thoughts on many suggestive topics, presenting those aspects of familiar truths that are too commonly neglected and ignored. The essay on "Spiritualism" especially attracted us, and from this, and from other parts of the book, we should like to quote largely, but have only room for a short extract. Surely the world moves, and there is hope for us all when a preacher of the straightest sect, orthodox among the orthodox, can thus present the facts and philosophy of our much-maligned Modern Spiritualism:—"But is it possible that glorified spirits can descend to such undignified tricks as table-rapping and the like? Many good people imagine that when they leave the body they will at once vault to a state of perfection; mentally they will be infallible, and morally they will be perfect and entire, wanting nothing. There is no warrant for such a theory. It is more likely that men will begin their life in heaven very much as they end it here. If so, then departed spirits are not all perfect and free from error. Many may be, but there must be degrees of intelligence and moral excellence. What if some of their communications prove incorrect, and events falsify their predictions? * * * * * What if some of their performances appear to be humorous? I hope Dickens is in heaven; if not, there is small chance for a good many people, and if he be, has he ceased to be himself? Let us hope that he has lost and gained much by the blessed change; but it would be a calamity if he has lost all that which endeared him to millions of human hearts. Is humour a special gift of the devil? What if some of them evince a special fondness for music and musical instruments? Has the devil any special forte in that line? Are not Haydn, Handel, Beethoven, Mozart, and thousands of other musical celebrities in heaven? May they not be forgiven if they retain a fond affection for the places and things that stand imperishably associated with the history of their marvellous genius? * * * * * Knocks! They are visitors, and not residents. Disembodied spirits may know how to call attention to the fact of their presence in a way that will be familiar to us; but what do devils know about such things? If tapping and ringing of bells may be called tricks, are they peculiarly Satanic? I leave those who are better acquainted with Satan than I to answer that question." To the broad-minded and discriminating Spiritualist we commend the book, and especially to those who are being developed only on one side of their nature, and that not the highest, and to whom the scientific side of things is everything and the spiritual nothing. There is nothing morbid or mawkish in the book; it has throughout a healthy ring and tone; and while we do not endorse all its doctrines, we think it impossible for any candid reader not to derive from it much instruction, and see in it all the outward and visible signs of an inward spiritual grace.

ANCIENT WORKS ON OCCULT SCIENCE.

To the Editor.—Dear Sir,—Absence from London has prevented me from acknowledging the kindness of correspondents who have privately, and in the *MEDIUM* given me information as to books on "Occult Science." Permit me to say now that I am greatly obliged to them all. The answers I have received reveal the fact that there are many students of the occult scattered up and down the country, and some of them will no doubt be able to throw light upon the path which a student should follow in order to get the pure truth. These books, it seems to me, were all written for initiates, and are almost useless without their key. What I want is the course of reading that will put me in possession of what these ancients knew. Colonel Olcott says that in their pages are "multitudinous prototypes of every manifestation reported as occurring in these latter days in the presence of mediums." Moreover, I have reason to believe that they not only had the phenomena, but that they could explain and account for them; nay, in some cases even command them. Instead of being, as we too frequently are, the sport of spirits who either cannot or will not enlighten our minds on the philosophy of these manifestations, or even give us any key to their *modus operandi*, they seem to have got inside the phenomenal husk to the kernel of spiritual philosophy. We stare at the tricks and antics of spirits, or look on in much the same bewilderment as an outsider would have beheld the Eleusinian mysteries. At most, we gather obvious facts, and build upon them simple theories, the A B C of the spiritual science. They, I fancy, had penetrated far and deep into the mine of truth, and had gathered round them a band of spiritual teachers, who revealed to them rare glimpses of the "soul of things."

This is what I want. I want to get at the philosophy which lies at the back of the phenomena. Communications from spirits teach me much of independent truth. I want to collate and compare it with the truths that these ancients knew, and to see how far they agree. I want to know whether this age is to fix and profit by these spiritual marvels—to learn deep spiritual lessons; or whether, like so many that have gone before, it will content itself with gaping, and learn nothing that is profitable. This seems to me to be one of the pressing questions in Spiritualism. We have been so concerned with proving to people who do not want to believe us that we are not the victims of folly or delusion, but sane and capable observers of strange phenomena, that we have done little or nothing else. There will always be plenty of people who will concern themselves with the physical aspect of the subject. It has charms for a materialistic age, and so long as the study goes no further, so surely will bewilderment and confusion be the result. Of this the phenomena of materialisation of the full form give abundant evidence. Who can fathom the contradictory, and in many cases incredible, accounts that observers give of the phenomena? And what law applies to such phenomena as occur in the presence of Mrs. Corner and Miss Showers in London and the Eddy Brothers and Mrs. Compton in America? That there is some law respecting gross matter and its transmutations, under certain conditions of which we know nothing, I have no doubt, and I suspect the ancient mystics knew something of it. Our facts are sure enough. I want now to get behind them, and I believe there are students of the occult in this country who can help me.

It is no use telling me to go and read at the British Museum. I have no time. My days are full, and I must have books to read at home. It is no use to give me books in old, crabbed French. I am not able to read them fluently enough to make it worth while to spend time over them. I want those who (as some of my correspondents) have spent their lives over the occult to tell me where to begin and how to go on—"what to eat, drink, and avoid." At present my informants are a little mixed. One sends me to Eliphaz Levi as the "great revealer." Another writes in the obscurest fashion for the initiated, and is unintelligible. Another recommends the Hermetic philosophy. I gather that "Lex et Lux" is about to publish something on the subject. I wonder that some capable student has not done so before. Some modern *résumés* would be very acceptable, for these old writers are very dry at best, even where they are intelligible. In default of this, one must read the originals; and I shall be very much obliged to any competent guide who will tell me how to begin my course, and what to read in due order. M.A. (Oxon).

THE PECUNIARY REQUIREMENTS OF THE SPIRITUAL INSTITUTION.

"Honour to whom honour is due."

To the Editor.—Dear Sir,—I was highly gratified when I received my *MEDIUM* last Saturday, because of Mr. Barkas's letter in it on "The Pecuniary Requirements of the Spiritual Institution." I have known Mr. Barkas for the last fifteen years, and have always regarded him as a kind of Solomon in wisdom, and a true English gentleman in manners. If all were like this gentleman who are investigating Spiritualism, none would need to fear any mental or physical evils as a result thereof, and then what a happy lot we would be! I, therefore, feel proud when assailed by bigots on this subjects, by being able to point to Mr. Barkas, as a profound philosopher, who has accepted the facts and philosophy of Spiritualism.

It appears that Mr. Barkas is in sympathy with your position in this mighty movement, and has suggested a plan to sustain your operations. I heartily agree with it, and shall in future leave my mite with the worthy and honourable Edmond James Blake, Newcastle-on-Tyne. This plan will save postage, &c., and will be handy for those living in country villages, who, when in town, can easily leave their mite with Mr. Blake.

I have more sympathy with your position, Mr. Editor, than any of the others in this field of labour and research, and of course shall support that plan which appears to me best and nearest the truth. By all means let others do the same thing. Like attracts like, of course. It would certainly be more creditable to your readers, and those who see eye to eye with you, if this money fund was kicked out of the way. It surely cannot be because there is not plenty of money amongst us to raise the required sum. Many, no doubt, think this money goes to sustain your private interests, and therefore withhold their support. Well, if this were so, still I think the public would get the benefits resulting from money put into your hand, as your happiness seems to consist in

giving what you receive—a lesson we shall all have to learn if we would be happy and useful.

But apart from these considerations, I think you do a great amount of public work for which you receive no direct remuneration; and as the cause in which we are engaged has brought us so many blessings, and revealed so much truth—which is above all price—in relation to our eternal weal, surely we cannot let it falter for want of a little pecuniary support.

The *MEDIUM* has become with me a kind of spiritual necessity, for we cannot live by bread alone.

I trust that all your readers will do something for your work in the future, and that you will be supplied with enough and to spare, and that God's blessing may attend all our efforts to bless and enlighten those who are sitting in darkness and doubt in relation to God and immortality. I write as a working man to a working man.—Yours most truly,
GEORGE FORSTER.

Seghill, July 26th, 1875.

MISS LOTTIE FOWLER.

After experiencing much kindness from the friends of Spiritualism at the Hague, Miss Lottie Fowler proceeded on her journey to Germany. Her first destination was Ems, where she was the guest of Prince Wittgenstein, who was residing there with the Russian Emperor. Here she mingled freely with the Imperial and noble visitors, and had every attention paid to her by the Prince. Her remarkable powers were recognised by the highest personages then at Ems.

Leaving Ems, Miss Fowler had a long journey to Vienna, which was much facilitated by the fact being known that she was a guest of Prince Wittgenstein, who seems to be extremely popular all over Germany. Having rested at Vienna, Miss Fowler, after a day's travel, reached the residence of the Baron and Baroness Von Vay. The castle at Gonobitz is an hour and a half's drive from the railway station, a beautiful place among the mountains. The Baron sent his carriage to meet Miss Fowler. During her long sojourn she has felt very much at home, and charmed with the society of the Baroness and her family. The Baroness is a very extraordinary medium and writer on Spiritualism. We have tested the truthfulness of certain memoranda supplied to us by Miss Lottie Fowler, relating to communications given through the mediumship of the Baroness. Miss Fowler has been introduced to many distinguished friends of her noble hosts. At the castle of Count Wurmbbrand, six hours' ride from Gonobitz, a seance was given which was attended by the first men of rank and science. The electrical test, as used by Mr. Crookes, was tried on Miss Fowler, but a bell was made to ring if the medium moved. The bell did not ring during the experiment. Hence the company was satisfied that Miss Fowler sat motionless while the phenomena took place. There was direct writing obtained in French and in English, but not at all resembling the handwriting of Miss Fowler. For two seances she obtained a fee of £30, so much satisfied were the gentlemen with the manifestations. We will give a letter from the Baroness next week.

BARRISTER-AT-LAW.—To challenge Mr. Herne or any other medium to produce certain phenomena is ridiculous. The medium has no more control over the phenomena than the sitter has. Indeed, granting the fact of a medium's power to obtain the phenomena, their non-success must be attributed to the sitters and not to the medium. We think it is time for mediums to "challenge" investigators to sit still and look on till they know something about the matter in which they so often make themselves so stupidly officious.

MR. MORSE reproaches us for not giving more publicity to his letters. We need not inform English Spiritualists that he is doing well, for that they would expect. We have of late had such pressure on our columns that many have had to complain, and it will, we think, be conceded that the selection we have offered has not been one that could be easily improved. We are intensely practical, and publish that kind of matter which is of most use to the cause. When Mr. Morse required someone to wheel his coach, we gladly did so, and should we ever be in the position to be useful to him, we shall assuredly not hang back.

DR. MONCK'S WORK.—Dr. Monck is meeting with increasing acceptance at Birmingham. The *Morning News* gives a fair report of one of his seances held at the residence of a professional gentleman. The puzzled editor wisely abstains from all comment, and gives only naked facts. Dr. Monck's services are in growing request in the town, particularly among the gentry. We are informed that he gave a seance on Tuesday last to several Hebrew gentlemen of local position, the results being most satisfactory. Dr. Monck will remain in the town another week, and accept invites for two or three more seances. Address him as before—100, Suffolk Street, Birmingham.

HAYFIELD.—On Thursday evening I had a visit from Mr. Herzberg, of Grimsby, and Mr. and Mrs. John L. Bland (late of Hull), who have come to reside near to Furness Vale, about three miles from Hayfield. We had a seance at our house. Mr. Bland is, I find, an excellent trance-medium. We had a very impressive address from "John Wesley" on the "Confusion of Tongues." He was also controlled by a spirit who goes by the euphonious name of "Carakena," who in earth-life stated she was an Indian queen or princess. She seemed very much annoyed with the medium's apparel. He (Mr. Bland) is also clairvoyant, and I had two beautiful tests through him. A little girl of mine, who died about a year ago, was faithfully described, as was also a sister of my wife's. He knew nothing about either me or my family before our introduction on the night previous (Wednesday). The attitude, manner, and position of the spirit of my late sister-in-law was in itself a wonderful test of the spirit's identity. It was a favourite attitude of hers when near me of laying her hand upon my shoulder with an easy familiarity. In this attitude she was described by Mr. Bland's wonderful powers. Mrs. Bland, too, seems to possess mediumistic powers. Table-tilting, &c., occurred frequently in her presence. Mr. Bland has been an indefatigable labourer, he tells me, in Spiritualism for upwards of twenty years. We had, I assure you, a refreshing hour or two together, which I think will be oft repeated. He does not know how he has been taken up into this quarter, but knows it is for some purpose of the spirits.—J. LITKOW. July 24, 1875.

BRAIN STRAIN.

It is all a mistake, and a cruel one, too;
That children have now got so much more to do;
The brain is not larger, then why so much strain—
Such splitting of foreheads, such aching and pain?
When Paul was a child, did he think as a man?
But now boys are taught on a different plan;
They are made to be men, and their minds are perplex'd,
They are worried with books, and are constantly vex'd;
They require more rest to recruit and repose;
Then the spring-buds would open of themselves, and unclose.
But now they are jaded, and cramp'd, if not cased,
Though in the long run no good thing will be gain'd.
The more haste the worse speed in this matter of brain,
And 'tis best to go gently than by express train.

J. A. B.

Mr. COGMAN acknowledges receipt of £2 2s. Also 10s. and 5s., with thanks.

Mr. JOHN SCOTT, Belfast, is thanked for parcels of books by Mr. H. Freund, Stockton-on-Tees.

NOTICE, BIRTH.—Cannot find your MS., but will look for it. You should send your full address, that a letter might reach you.

The *Staffordshire Times* prints a remarkably stupid article, purporting to describe a seance at Hanley.

WHITE MESSENGER FUND.—F. H. F., 10s. 6d.; Mr. Gray, Birmingham, 5s.

JOHN BARGE.—We have just found, amidst a heap of other arrears, yours of February 24. We fear our many duties will not allow us time to peruse it. You are a happy man to have so much time to waste.

S. H. QUARBY.—Sorry that we cannot find space for your criticism on Mr. Wilson's Lecture. We have to defer the publication of many communications weekly, and hope you will be kind enough to accept your share of the disappointment.

THE DIVINING ROD.—A correspondence on this matter is going on in the *Mining Journal*. Mr. Welton has published a very excellent work on the subject, price 2s. 6d., which those interested in the question should consult.

The *Kensington News* quotes two American advertisements, the one announcing "a wonderful child," gifted with second-sight for giving information on stock and financial speculations; the other recommends the greatest living clairvoyant, who can "give luck, cause marriages," &c. We would remark that such forms of trade have not the slightest connection with Spiritualism, any more than a quack eye-water has to do with the science of optics. Such adventurers are not even advertised in the organs of the movement.

INFORMATION FOR INVESTIGATORS.

Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.

The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.

Mediumship. By Mrs. TAPPAN. 1d.

The Philosophy of Death. By A. J. DAVIS. 2d.

Mediums and Mediumship. By T. HAZARD. 2d.

What Spiritualism has Taught. By WILLIAM HOWITT. 1d.

Report on Spiritualism of the Committee of the London Dialectical Society. 5s.

Spiritualism as a Science, and Spiritualism as a Religion. By Mrs. TAPPAN. 1d.

Concerning the Spiritual World, and what Men know thereof. A Trance Address by J. J. MORSE. 1d.

Theodore Parker in Spirit-Life. By Dr. WILLIS. 1d.

The "John King" Number of the "Medium;" with the Portrait of a Materialised Spirit. 1d.

The Spiritual Lyre. A Collection of Songs for the use of Spiritualists. 6d.; cloth, 1s.

The Creed of the Spirits; or, the Influence of the Religion of Spiritualism. By EMMA HARDINGE. 1d.

What is Death? By JUDGE EDMONDS. 1d.

London: J. BURNS, 15, Southampton Row, W.C.

BOOKS ON MESMERISM AND HEALING.

LIBRARY OF MESMERISM AND PSYCHOLOGY: Mesmerism, Clairvoyance, Electrical Psychology, Fascination, Science of the Soul, &c., &c. 15s.

THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY. By J. B. DODS. Cloth, 6s.

THE PHILOSOPHY OF MESMERISM. By J. B. DODS. Paper, 2s.

VITAL MAGNETIC CURE: being an Exposition of Vital Magnetism, and its Application to the Treatment of Mental and Physical Disease. By a Magnetic Physician. Cloth, 7s. 6d.

MENTAL MEDICINE: a Theoretical and Practical Treatise on Medical Psychology. By R. F. EVANS. Cloth, 6s.

MESMERISM IN CONNECTION WITH POPULAR SUPERSTITION. By J. W. JACKSON. Stiff paper, 1s.

WILL-ABILITY, OR MENTAL VOLITION; with ESSAYS ON FREE-WILL AND DESTINY. By J. HANDS, M.R.C.S., &c. Cloth, 2s. 6d.

PSYCHOPATHY, or the TRUE HEALING ART. By Joseph Ashman. Cloth, 2s. 6d.

MENTAL CURE: illustrating the Influence of Mind on the Body in Health and Disease, and the Psychological Mode of Treatment. By R. F. EVANS. Cloth, 3s.

London: J. BURNS, 15, Southampton Row, W.C.

PHONOGRAPHIC SHORTHAND.—Spiritualists generally find the great necessity of a knowledge of this useful art. A thorough knowledge of its principles is guaranteed by the advertiser, who is a professional shorthand writer, by post. His style of imparting instruction is so simple that a child may comprehend. Terms moderate. ADDRESS, Phone, care of Mr. James Burns, 15, Southampton Row, HOLBORN, LONDON, W.C.

THE COMPREHENSIVE CHURCH OF IMPROVEMENT AND THE ALL GOOD.

CAMBRIDGE HALL, NEWMAN ST., OXFORD ST.,
ON SUNDAY'S, AT 2.30.

NEXT SUNDAY'S LECTURE,

"GOLDSMITH'S POETRY,"

By F. WILSON.

PSYCHOPATHIC INSTITUTE,

for the cure of Nervous and Muscular Diseases, opposite St. Chrysostom's Church, 74, Queen's Road, Everton, Liverpool. 11 a.m. to 4 p.m. Operators sent to all parts. Terms per arrangement. Good bus route from Exchange and Lime Street Stations every ten minutes, daily. J. COATES, Principal.

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

SUNDAY, AUG. 1, Experience Meeting, at Doughty Hall, 14, Bedford Row, at 7.

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

WEDNESDAY, AUG. 4, Mr. Herne, at 8. Admission, 2s. 6d.

THURSDAY, AUG. 5, Mr. Herne, at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JULY 31, Notting Hill, at 11, Blechynden Mews, at 7.30.

SUNDAY, AUG. 1.

Dr. Sexton, Cavendish Rooms, at 7.

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

Dr. Hallock, 19, Church Street, Upper Street, Islington, at 7.

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

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

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

MONDAY, AUG. 2, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.

TUESDAY, AUG. 3, at 67, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.

Miss Baker's Developing Circle, at 87, Inville Road; Walworth, S.E., at 8.1s.

WEDNESDAY, AUG. 4, R. Clark, 35, Edith Grove, Fulham Road, at 8.30.

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

THURSDAY, AUG. 5, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

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

FRIDAY, AUG. 6, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Bockmead Road, South Hackney, at 7. Admission, 5s.

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

Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m. Admission 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 1, KEIGHLEY, 10.30 a.m. and 8.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

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

BIRMINGHAM, Mr. Perks's, 312, Bridge Street West, Well Street Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

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

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD; at Mr. John Crane's, at 2 and 6 p.m.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

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

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

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

LOUTHBORO, Mrs. Gutteridge, Trance-mediums, Herne's Yard, Finchold Terrace, at 6 o'clock.

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

HECKMONDWIKE, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

OLDEAM, Spiritual Institution, Waterloo Street, at 6.

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

TUESDAY, AUG. 3, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums Mrs. Lucas and Messrs. Wright and Shackleton.

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

NEW SHILDON, at Mr. John Sowerby's, 35, Strand Street, at 7 p.m.

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

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

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

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ARNOLD HOUSE SCHOOL, BRIGHTON.

MR. BENJAMIN LOMAX, PRINCIPAL.—The best playground in Brighton. Pupils prepared for any special Vocation. Every boy Drilled and taught to Swim, to Sing, and to Draw. No extra charges. Terms 52 guineas per annum. The half term (£9) commences June 1st.

THE GRAMMAR SCHOOL, DALTON-IN-FURNESS. Inclusive Terms: Forty Guineas per Annum. A Reduction for Brothers. Prospectus on Application.—**PERCY ROSS HARRISON, B.A.,** Pemb. Coll., Oxon, Principal.

PAINLESS DENTISTRY.

MR. HOWARD GREY, Annett's Crescent, 290, Essex Road, Islington, has had extended experience in hospital and private practice. Indestructible Teeth, from 2s. 6d.; Sets, from £3 3s. Stopplings, from 2s. 6d.



THE "STURMBERG" PLANCHETTE may now be had in Three Sizes from nearly all respectable Fancy Dealers, or from **J. Stormont, 59, Constitution Hill, Birmingham,** who is now the sole manufacturer. Full size, for four hands, 4s. 4d. post free; medium size, 2s. 9d. post free; third size, 1s. 9d. post free. Each comes in box with pentagraph wheels, pencil, and full directions.

E.K.

AS MAID, & YOUNG LADIES' MAID. Has a knowledge of Dressing and Hairdressing. Would not object to travel. Can give good personal References. Age 21. Address—**T. H. E., 15, Southampton Row, Holborn.**

UNFURNISHED DRAWING-ROOM AND LARGE FRONT BED-ROOM; extra room if required. Use of Bath. With or without attendance. **35, Edith Grove, Brompton.**

CARD.

MR. WALTER ISAAOS, MEDICAL CLAIRVOYANT and HEALING MEDIUM, begs to acquaint his friends and correspondents that his future address will be at the **PSYCHOPATHIC INSTITUTE, 74, QUEEN'S ROAD, LIVERPOOL,** and that all applications for examination or advice, &c., must contain an honorarium of 10s. or 5s., according to the means of the applicant; and when unable to do this, they should at least contain a stamp for reply.

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

MISS GODFREY, MEDICAL CLAIRVOYANT, 1, Robert Street, Hampstead Road, London, N.W. Sittings only by appointment.

MR. HUDSON, PHOTOGRAPHER, 2, Kensington Park Road, Near Notting Hill Gate, W.

F. PARKES, SPIRITUALIST PHOTOGRAPHER.—SITTINGS à la Seance on Saturdays only. Fee, One Guinea.—Address, 6, Gaynes Park Terrace, Grove Road, Bow.
When the weather is unfavourable, or when the sitters desire it, photographs may be taken with the magnesium light.

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

ARTHUR MALTBY, TAILOR, HATTER, AND GENERAL OUTFITTER, 8, HANOVER PLACE, REGENT'S PARK, Established 1833, Has a very large Stock of New Spring Goods, including Hats, Shirts, and Umbrellas.

F. FUSED ALE, TAILOR AND DRAPER, has a splendid assortment of Summer and Autumn Goods. An immense variety of Scotch and West of England TWEEDS. A perfect fit guaranteed. Everything on hand. Visitors passing through London supplied with goods on the shortest notice, at special prices for cash.—**No. 8, Southampton Row, High Holborn.**

SLEEPLESSNESS, NERVOUSNESS, DEBILITY, HEADACHE, NEURALGIA, and all Nervous Complaints, are successfully treated by a lady who uses Animal Magnetism as a curative agent, and is recommended by several physicians of high standing. **Miss DURANT, 48, Burton Crescent, W.C.**

DR. MACK, MAGNETIC HEALER, 26, Southampton Row, HOLBORN, LONDON, W.C.

DR. MACK, in answer to numerous correspondents from a distance, begs to notify that upon receiving a description of the symptoms of any patient, he will return Magnetised Paper, with full instructions. Fee, Five Shillings. For Consultation and Examination of Disease by letter, Fee, Two Shillings and Sixpence. At home daily from ten to five. Free days—Tuesday and Friday.

MR. CHARLES E. WILLIAMS, Medium, 61, Lamb's Conduit Street. MR. WILLIAMS is at present on the Continent.

BEST MEDIUMSHIP (TRANCE AND WRITING), with extraordinary healing powers for a variety of diseases. Advice on illnesses or other matters, from experienced and well-proved Spirits.—**Mrs. OLIVE, 49, Belmont Street, Chalk Farm Road, N.W.—Terms: Private Seances, 21 shillings. Public Seances, at above address, Tuesdays, 7 p.m., Fridays, 3 p.m.; admission, 2s. 6d.**

MRS. WOODFORDE, TRANCE-MEDIUM AND MEDICAL MESMERIST, will give Sittings for Development, under Spirit-Control, in Writing, Drawing, Clairvoyance, or any form of Mediumship. Disorderly influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address—**41, Bernard Street, Russell Square, W.C.**

MR. F. HERNE, Medium, gives Public Seances at the Spiritual Institution, 15, Southampton Row, London, as follows:—On Monday Evening, at 8 o'clock; on Wednesday Afternoon, at 3 o'clock; and on Thursday Evening, at 8 o'clock. Admission to each seance, 2s. 6d. Mr. HERNE may be engaged for private seances. Address—**Herne's Oak Villa, Rockmead Road, South Hackney, N.E.**

DR. DESJARDIN begs to inform his numerous patients and friends that his Consulting Rooms have been transferred from 43, Euston Road, to 3, Little Argyll Street, Regent Street, for the treatment of all chronic affections by a special method. Consultations from 1 to 5 daily. Electro-Medical Institution, where a limited number of in-door patients can be received, at **Brixton Road, S.W.**

DR. MOSES RIGG continues to receive pupils, and undertakes to make them proficient in the Sciences of Curative Mesmerism and Electro-Biology, thereby placing in their hands the power to alleviate human suffering—a knowledge which has hitherto only been acquired by the study of elaborate works. The instructions (including: How to produce sleep at will, How to know sensitive subjects, and the means of preparing anyone) are printed in the form of letters, and are supplied on application, personally or by post, price one guinea. All questions arising out of these instructions will be answered free of charge.—Address: **9, Granville Square, W.C.**

MISS CHANDOS having made the Origin and Eradication of Organic and Nervous Diseases (including Dysomania, Consumption, Cancer, and Insanity) a special practical Study, is prepared to undertake the charge of a few additional cases.—Terms: One Guinea per visit (in London), including the necessary specific treatment, or Two Guineas per month if by post.

MISS CHANDOS continues to give instructions (privately, and by post), on Electro-Biology and Mesmerism.—Write to **15, Southampton Row, London, W.C.**

MR. ROBERT JOHNSTONE, HEALING MESMERIST, attends at **25, Cadogan Terrace, Victoria Park,** on Mondays, Wednesdays, and Fridays, from Three o'clock till Seven, for the Treatment and Cure of Diseases. He can refer intending patients to numerous extraordinary cures effected through his agency. Terms upon application.

PSYCHOPATHIC INSTITUTION FOR THE CURE OF DISEASES, 254, MARYLEBONE ROAD.

Efficient Healers in attendance from 9 a.m. till 9 p.m. Healers sent to all parts; terms moderate.
JOSEPH ASHMAN, PRINCIPAL.

NOTICE.—Professor **ADOLPHE DIDIER, Medical Mesmerist** (30 years established), attends patients at his residence daily, from 2 till 5. **10, Berkeley Gardens, Campden Hill, Kensington.** Clairvoyant consultations for diseases. His book on "Mesmerism and its Healing Power," by post, 2s. 1d.

MEDICAL DIAGNOSIS by Lock of Hair, irrespective of distance or country.—**Mr. and Mrs. E. H. GREEN, Medical Clairvoyantes,** give an accurate written diagnosis of the various diseases incident to the human frame. The origin and symptoms of the malady given in detail on receipt of a lock of the patient's hair. "Professor Hare," late of Philadelphia, the little spirit "Snowdrop," and the Indian Chief "Blackhawk," so well known in spirit-circles in all parts of the world, are their special medical controls. Specially magnetised cloth, invaluable in all cases of nervous debility, as also an aid to mediumistic development. State sex and age. Fee to accompany the hair, 10s. 6d., by Post-office order in favour of Mrs. E. H. Green, on Brotherton, exclusive of postage. Magnetised paper, 2s. 6d.; remittances for these articles in favour of Mr. E. H. Green.—Address **Marsh House, Brotherton, Ferry Bridge, Yorkshire.**

MRS. BURKE having herself been the subject of a marvellous cure of cancerous tumour (see MEDIUM, Sept. 12th, 1874), through the healing power of spirits, is desired by the doctors in the spirit-world who undertook her cure, publicly to announce that they have now bestowed upon her also the "Gift of Healing," to be used exclusively for the incidental or accidental diseases of women. Mrs. Burke will be at home from 10 to 1 on Mondays, Wednesdays, and Fridays, when she will diagnose and prescribe for such cases as she is impressed to undertake.—Address **141, Cornwall Road, Westbourne Park.**

DR. MAIN'S Health Institute, at **60, Dover Street, Boston, U.S.A.**—Those requesting examinations by letter will please enclose one dollar, or 4s. 3d. in English money, a lock of hair, a return postage stamp, and the address, and state age and sex. Persons wishing to consult in England must address their letters to **15, Southampton Row, Holborn, W.C.**

PROFESSOR REGAN, ELECTRO-MAGNETIC HEALER, is now open to give treatment to patients, at his residence, or their own, by appointment. Fee, One Guinea.
Address—**59, Finboro' Road, Retcliffe Gardens, South Kensington.**

MISS BAKER, TRANCE AND CLAIRVOYANT MEDIUM, gives sittings for the Delineation of Character from lock of hair or writing, and to answer questions respecting Spirit-friends, Temporal Matters, or Health, daily, from 12 to 5, at the **Spiritual Institution, 15, Southampton Row, London, W.C.** Fee, 5s.

BRAIN STRAIN.

It is all a mistake, and a cruel one, too;
That children have now got so much more to do;
The brain is not larger, then why so much strain—
Such splitting of foreheads, such aching and pain?
When Paul was a child, did he think as a man?
But now boys are taught on a different plan;
They are made to be men, and their minds are perplex'd,
They are worried with books, and are constantly vex'd;
They require more rest to recruit and repose;
Then the spring-buds would open themselves, and unfold.
But now they are jaded, and cramp'd, if not oas'd,
Though in the long run no good thing will be gain'd.
The more haste the worse speed in this matter of brain,
And 'tis best to go gently than by express train.

J. A. B.

Mr. COGMAN acknowledges receipt of £2 2s. Also 10s. and 5s., with thanks.

Mr. JOHN SCOTT, Belfast, is thanked for parcels of books by Mr. H. Freund; Stookton-on-Tees.

NOVICE, BETH.—Cannot find your MS., but will look for it. You should send your full address, that a letter might reach you.

THE *Staffordshire Times* prints a remarkably stupid article, purporting to describe a seance at Hanley.

WHITE MESSENGER FUND.—F. H. F., 10s. 6d.; Mr. Gray, Birmingham, 5s.

JOHN BARGE.—We have just found, amidst a heap of other arrears, yours of February 24. We fear our many duties will not allow us time to peruse it. You are a happy man to have so much time to waste.

S. H. QUARREY.—Sorry that we cannot find space for your criticism on Mr. Wilson's Lecture. We have to defer the publication of many communications weekly, and hope you will be kind enough to accept your share of the disappointment.

THE *Divining Rod*.—A correspondence on this matter is going on in the *Mining Journal*. Mr. Welton has published a very excellent work on the subject, price 2s. 6d., which those interested in the question should consult.

THE *Kensington News* quotes two American advertisements, the one announcing "a wonderful child," gifted with second-sight for giving information on stock and financial speculations; the other recommends the greatest living clairvoyant, who can "give luck, cause marriages," &c. We would remark that such forms of trade have not the slightest connection with Spiritualism, any more than a quack eye-water has to do with the science of optics. Such adventurers are not even advertised in the organs of the movement.

INFORMATION FOR INVESTIGATORS.

Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.
The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.

Mediumship. By MRS. TAPPAN. 1d.

The Philosophy of Death. By A. J. DAVIS. 2d.

Mediums and Mediumship. By T. HAZARD. 2d.

What Spiritualism has Taught. By WILLIAM HOWITT. 1d.

Report on Spiritualism of the Committee of the London Dialectical Society. 5s.

Spiritualism as a Science, and Spiritualism as a Religion. By MRS. TAPPAN. 1d.

Concerning the Spiritual World, and what Men know thereof. A Trance Address by J. J. MORSE. 1d.

Theodore Parker in Spirit-Life. By Dr. WILLIS. 1d.

The "John King" Number of the "Medium;" with the Portrait of a Materialised Spirit. 1d.

The Spiritual Lyre. A Collection of Songs for the use of Spiritualists. 6d.; cloth, 1s.

The Creed of the Spirits; or, the Influence of the Religion of Spiritualism. By EMMA HARDINGE. 1d.

What is Death? By JUDGE EDMONDS. 1d.

London: J. BURNS, 15, Southampton Row, W.C.

BOOKS ON MESMERISM AND HEALING.

LIBRARY OF MESMERISM AND PSYCHOLOGY: Mesmerism, Clairvoyance, Electrical Psychology, Fascination, Science of the Soul, &c., &c. 15s.

THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY. By J. B. DODS. Cloth, 6s.

THE PHILOSOPHY OF MESMERISM. By J. B. DODS. Paper, 2s.

VITAL MAGNETIC CURE: being an Exposition of Vital Magnetism, and its Application to the Treatment of Mental and Physical Disease. By a Magnetic Physician. Cloth, 7s. 6d.

MENTAL MEDICINE: a Theoretical and Practical Treatise on Medical Psychology. By R. F. EVANS. Cloth, 6s.

MESMERISM IN CONNECTION WITH POPULAR SUPERSTITION. By J. W. JACKSON. Stiff paper, 1s.

WILL-ABILITY, OR MENTAL VOLITION; with ESSAYS ON FREE-WILL AND DESTINY. By J. HANDS, M.R.C.S., &c. Cloth, 2s. 6d.

PSYCHOPATHY, or the TRUE HEALING ART. By Joseph Ashman. Cloth, 2s. 6d.

MENTAL CURE: illustrating the Influence of Mind on the Body in Health and Disease, and the Psychological Mode of Treatment. By R. F. EVANS. Cloth, 3s.

London: J. BURNS, 15, Southampton Row, W.C.

PHONOGRAPHIC SHORTHAND.—Spiritualists generally find the great necessity of a knowledge of this useful art. A thorough knowledge of its principles is guaranteed by the advertiser, who is a professional shorthand writer, by post. His style of imparting instruction is so simple that a child may apprehend. Terms moderate. ADDRESS, PHONO, care of Mr. James Burns, 15, Southampton Row, HOLBORN, LONDON, W.C.

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CAMBRIDGE HALL, NEWMAN ST., OXFORD ST.,
ON SUNDAYS, AT 2.30.

NEXT SUNDAY'S LECTURE,

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By F. WILSON.

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for the cure of Nervous and Muscular Diseases, opposite St. Chrysostom's Church, 74, Queen's Road, Everton, Liverpool. 11 a.m. to 4 p.m. Operators sent to all parts. Terms per arrangement. Good bus route from Exchange and Lime Street Stations every ten minutes, daily. J. COATES, Principal.

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

SUNDAY, AUG. 1, Experience Meeting, at Doughty Hall, 14, Bedford Row, at 7.

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

WEDNESDAY, AUG. 4, Mr. Herne, at 8. Admission, 2s. 6d.

THURSDAY, AUG. 5, Mr. Herne, at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JULY 31, Notting Hill, at 11, Blechynden Mews, at 7.30.

SUNDAY, AUG. 1.

Dr. Sexton, Cavendish Rooms, at 7.

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

Dr. Hallock, 19, Church Street, Upper Street, Islington, at 7.

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

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

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

MONDAY, AUG. 2, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.

TUESDAY, AUG. 3, at 87, Halton Road, Canonbury, N., at 8 p.m. With 10s admission to C. A., as above.

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

WEDNESDAY, AUG. 4, R. Clark, 35, Edith Grove, Fulham Road, at 8.30; Notting Hill, at 11, Blechynden Mews, at 7.30.

THURSDAY, AUG. 5, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

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

FRIDAY, AUG. 6, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 5s.

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

Mrs. Olive Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m. Admission 2s. 6d.

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

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

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

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

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

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NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Wel's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

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

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

LOUGHBORO', Mrs. Guttridge, Trance-medium, Dem's Yard, Pinfold Terrace, at 6 o'clock.

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

HECKMONDWIKE, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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

NEW SHILDON, at Mr. John Mansforth's, 38, Hildyard Terrace, at 7 p.m. At Mr. John Mansforth's, 38, Hildyard Terrace, at 7 p.m.

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

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BIRMINGHAM.—Mrs. Groom, 166, Vincent Street, Ladywood. Admission 2s. Commencing at 8 o'clock.

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ARNOLD HOUSE SCHOOL, BRIGHTON.

MR. BENJAMIN LOMAX, PRINCIPAL.—The best playground in Brighton. Pupils prepared for any special VOCATION. Every boy Drilled and taught to Swim, to Sing, and to Draw. No extra charges. Terms 52 guineas per annum. The half term (£9) commences June 1st.

THE GRAMMAR SCHOOL, DALTON-IN-FURNESS. Inclusive Terms: Forty Guineas per Annum. A Reduction for Brothers. Prospectus on Application.—**PERCY ROSS HARRISON, B.A.,** Pemb. Coll., Oxon, Principal.

PAINLESS DENTISTRY.

MR. HOWARD GREY, Annett's Crescent, 290, Essex Road, Islington, has had extended experience in hospital and private practice. Indestructible Teeth, from 2s. 6d.; Sets, from £3 3s. Stop-pings, from 2s. 6d.



THE "STURBERG" PLANCHETTE may now be had in Three Sizes from nearly all respectable Fancy Dealers, or from **J. Stormont, 59, Constitution Hill, Birmingham,** who is now the sole manufacturer. Full size, for four hands, 4s. 4d. post free; second size, 2s. 9d. post free; third size, 1s. 9d. post free. Each complete in box with pentagraph wheels, pencil, and full directions.

AS MAID, & YOUNG LADIES' MAID. Has a knowledge of Dressmaking and Hairdressing. Would not object to travel. Can give good personal References. Age 21. Address—**T. H. E., 15, Southampton Row, Holborn.**

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