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THE ORIGIN OF THE HUMAN RACE.

An Inspirational Oration delivered in the Town Hall, Cardiff, January 13, 1880, by Mr. THOMAS WALKER, of Melbourne.

(Subject chosen by the audience.)

The subject upon which we are to address you to-night is one that has had the consideration of some of the ablest men that have lived upon the earth, not only in your own day, but in all times; so much so, that the origin of theology may be traced back to the time when men began to inquire as to their own origin, and the basis of Oriental theology was the inquiry into the source of their existence—into the source of Nature and her laws. Consequently, there can be no subject that is of greater importance, mentally considered, than this, and for the sake of its elucidation we have had varied schools of philosophy and theology. Some have deemed that the human race were created specially, by some fiat of an Omnipotent Being, and placed upon the earth in full and complete perfection. Others imagine that man has come through successive changes, alterations, growths, and developments of the lower animal kingdom; and others have conceived it possible that man has come directly upon the earth as a growth, a manifestation, a development or evolution of nature, though separate and distinct from preceding forms of life, as a specially created being.

These varied schools have all been argued with more or less success by those who have adopted them, and by professors whose names are great, at least in sounding. We have in modern days the theory of Darwin, and this theory is supported by some of the ablest scientific minds that at present exist upon the earth. We have again the vast army of theologians who oppose the Darwinians, and we have again an army of scientists who, not exactly agreeing with either the theologians or with the Darwinians, take a middle course, and adopt a little of each phase of thought or mode of explanation in order to account for the origin of the human race. Let us endeavour especially to-night to present to you the most popular, or at least that which will be the most popular, view of the subject, so as to enable you to grasp how it is possible that there may be conceived the idea of man being intimately connected with all preceding forms or types of life.

You must, in considering this subject, remove from your minds altogether the thought that the earth has always been as it now is. You must conceive that all through the cycles of the past, change upon change has occurred, and alterations multifarious; ever and ever the wheel of the universe seems to revolve, and the kaleidoscope seems to present at each revolution some new phase of existence, some new type of expression, some newly-evolved form of development, so that in the past you must conceive that the vast cities, the evidences of civilisation, the arts and sciences upon this earth now, are swept from it; you must conceive that man, even in his lowest type of development, had no existence upon its surface, and back and back you go, until the beautiful vegetation of the present age disappears, and wild, rank, and crude, unformed and unfashioned vegetation appears; and then back still again, until even the rankest of all vegetation is swept from the earth's surface, and but boiling, seething, raging, stormy oceans are upon the earth; and back yet again, till we behold these oceans cloud-uplifted and poised in the heavens, and the globe in its burning liquid form appears, revolving round the sun. Back once more, and you behold it united with the sun, in connection with the parent orb, and then from this you may commence the development. Imagine the time when the sun filled the entire extent of our solar system, revolving at vast speed, and

radiating its internal heat into external space, while upon the outer crust cooled the rings or belts that were ultimately thrown off from the sun, and formed the outer orbs of the planets, and that this process continued until your earth was formed in the same fashion, and from thence you may in fancy follow up to the time when the oceans, uplifted in the atmosphere, were kept from the surface of the earth by the intense heat that was upon it, and that the earth rolled on until at last, after a period of time that the mind cannot conceive, the heat upon its surface had so disappeared by radiation that there could float upon the molten mass the vast granite rocks, immense granitic floors, the Plutonic rocks, formed by the agency of fire, somewhat as you have seen the masses of ice floating on the lake when the thawing time has come. Imagine this to continue, and you can conceive the time to have come at last when the whole surface of the earth would be covered by a granitic floor and now the waters descend, but are swept back into space in volumes, with roaring thundering noise,—the elements in fierce conflicts might have been heard then, if ear could have listened,—storms, such as are beyond conception, then ravaged and played amongst them; but at length you have the oceans upon the earth's surface: and then first began the very lowest conditions of life,—life that seems to have been without organisation, without form—all mouth, all limb, all stomach—each organ being complete when divided from the rest, a specific being, if so you like to consider it, whilst it is separated from the rest of its members, like the worm, each part of which is a centre or outgrowth of the whole and complete, but a repetition of the whole parent; so this continues until higher forms of life appear, according to the Darwinian hypothesis, intimately connected with the previous forms of life, and at last you have the fish order of creation, and these are then the highest forms of life. And then you have changes occurring through the volcanic internal powers of the earth, uplifting the land above the water, and then, for the first time vegetable life; and then you have the reptile life, and, higher still, the brute kind, and, lastly, Man. Thus we have quickly stated it: but, to enable you to understand it thoroughly, let us tell you the divisions that have been made by geologists in the earth's strata, so as to give you some place whereat to fix the development of each special type of life.

You may know, then, that the greatest number of rocks upon the earth are formed by deposition. When you have got your granite floor, you have the first foundation. Then changes occur so as to grind that granite, if so you like, into sand, and form partial earth, and when animal organisms appear in the sea, they extract from the liquid the solid parts, the calcareous substances, and then deposit or allow to fall, as it might be, in showers upon the granite-bed, these solid substances, and by millions of deaths such as these, we have at last vast thicknesses of rocks. These, then, are caused by life decaying, by life and death, and a large proportion of the vast rocks that you have on the earth are the huge monuments of life and death. Then, after you leave the granite, you have the Laurentian and the Cambrian strata, then the Devonian, next the Carboniferous, next the Permian, Triassic, Oolitic, and Cretaceous, and then the Tertiary. All these lie in a certain order upon the other, and the Tertiary being at the top has within it the remains of life. These remains—either consisting of bones, or the impress of bones turned into stone, or by some other means rendered permanent, so that the geologists can examine them—are called fossils, and those fossils in the Tertiary near the surface are always of the latest kind of life, and the fact that geology reveals is this: that as you go down to one stratum after another, you come

upon older and older types of life, while the present forms of life with which you are intimately acquainted disappear one after another.

Starting in the Tertiary, you would meet with the remains of animals there first, with the counterparts of which you are familiar, that is to say, you would find possibly all the animals that live around you upon the surface of the earth to-day; but go down a little lower in the rocks, and you will find forms of life that are quite new to you, and that do not at present live upon the earth, but have lived and been prominent thereon at one time, and were then the highest development of life, but gradually disappeared, owing to some change of conditions; go still further back, and you will find, by an examination of the lower rocks, that there were times when these particular types of life did not exist, and you will meet instead with remains of existence still newer and stranger to you; go lower still, and the forms of life with which you thus become acquainted go on disappearing, until, as we tell you, you get to the very lowest types of life, and, passing on, come to a time when there was no life, so that geologists have divided the whole series into something similar to this:—first of all, the Azoic period, the period Without life; upon this there is superincumbent the Hypozoic, or period of Doubtful life; then there are those rocks that take in a vast series where the epoch is called the Palæozoic or Ancient life; next there is the Mesozoic or Middle life; and, lastly, the Cainozoic or Recent life, so that thus we meet with the highest forms last upon the earth. And so the old theology, or the old view of man's origin falls to the ground under this species of investigation, for we find that man was not made simply along with a number of other animals; did not come upon the earth after a six-days' labour, but that there were millions of years of life and death, of battle, and joy, and pleasure in the animal kingdom before there was man upon the earth, and that man is comparatively very recent. But it behoves us to say what we mean by recent in this respect—whether a few hundreds or a few thousands of years. Six thousand years have been the limit that in the past has been supposed for man's existence. Six thousand years ago he first walked through Eden's flowers; six thousand years ago he first lifted up his eyes to behold the orb of heaven; six thousand years ago the light of a starry universe burst upon his gaze; six thousand years ago he felt the power and the dignity of manhood, and ere that he lived not.

Now, it has been found in the investigations of archæology, of philology, and of geology, that man has been in existence far longer than this, and even in Denmark, among the peat-mosses there, we find the evidences of man's presence at least four thousand years ago, for we find the remains of flint implements embedded in these peat-mosses, beneath the growths of trees of species that do not now exist in that country. For instance, it is found that the Scotch fir is immediately superincumbent upon the stone implements of that age. Now the Scotch fir is not a native of that country at the present time, and never, within the history of man, so far as history has been recorded, has been a native, and if imported there it will not grow to its full development; but here we have positive proof that there was a time when it was indigenous, and could grow to its full development in the soil of Denmark; and we see that since man was upon that soil there must have elapsed a time sufficient at least to allow those changes of climate and of soil to occur which now render it impossible for that species of tree to flourish in that place. Moreover, upon the coast of Sweden are found what are called *kitchen-middens*—that is to say shell-mounds formed of the shells of fish that have been eaten by man in the ages past. These mounds are of vast extent, and one very strange thing is this: that upon the coast of the German Ocean none of these are found, whilst on the coast of the Baltic they are found a vast distance from the shore; and what we wish to point out to you is this: that those shells are of the eating oyster, the periwinkle, and the mussel, and that they had grown to their full size when the shells were thus deposited; but at present these mollusca will not mature in the Baltic Sea; these remains, therefore, point to a time when they would develop in those brackish waters; and their great antiquity is further evidenced by the fact we have already pointed out, that upon the opposite coast, where the sea is slowly gaining on the land, they have been gathered home, as it were, to the sea, and where the land is slowly uplifting from the water they are situated a long distance from the coast. Here, then, is an evidence, and, based upon these facts, there can be computation made that these shell-mounds are at least six or seven thousand years of age; and consequently we learn that, in this part of the world six thousand years ago, there were inhabitants, and not one or two alone, not a single Adam and an Eve, but vast tribes that could leave such remains and relics; and look at the distance they must have come away from *Eden* to have lived there at that time, and to have had such large families as these! But we have other evidences of the vast antiquity of man, presented by the remains that are found beneath the ancient Swiss lake-dwellings. In certain lakes of Switzerland, in the dry winters of 1853 and 1854, there were found a number of piles, and these piles it was discovered had at one time supported isolated villages where the inhabitants had lived, and where in the past they had performed the domestic duties of life; and beneath were found stone and bronze implements of a very ancient date, and, by the computation of many able judges on these subjects, it is said that here we have about five thousand years of antiquity of man indicated.

But we have something more astonishing than this. The whole State of Florida in North America is made up of the little houses of an insect, that lives in the sea, called a coral; and in these coral

reefs were found the remains of a human hand that Prof. Agassiz himself estimated to be at least ten thousand years of age; and Professor Agassiz, mark you, was one of those who desired to interpret Science in perfect harmony with the Scriptures. Now we have something still more astonishing. On the site where the city of New Orleans stands, there was at one time a sinking for an Artesian well, and four growths of cypress trees were discovered, one beneath the other—four forest growths of fully-developed cypress trees, and beneath the lowest was found a human skull, and by a computation—such computations have been made—by Professor Bunsen, admitted to be true by Agassiz himself, that skull was from twenty-four to twenty-seven thousand years of age.

We have again the remarkable revelations made by Mariette Bey, in the course of the shaft-sinking across the Delta of the Nile. Seven different shafts were sunk in a line that ran across the Delta, and at the depth of twenty-seven feet were brought up human implements of stone, and, as you know, they have been covered in past ages by the Nile overflowing its banks and leaving the detritus there, and so time after time it buried these implements at a gradually-increasing depth, and, taking the ascertained rate of deposit of the Nile mud—a certain very small fraction of an inch each year—calculation has been made, and upon the authority of Sir Charles Lyell, the implements are believed to be thirty thousand years of age.

These estimations are certainly very wonderful indeed, but we go back into another epoch, into another state of creation almost, when we enter into the depths of the earth, and find a man there associated with forms of life now extinct, and no longer seen on the surface of the earth. There are certain caves, both in England and upon the European Continent, and also in America, that have the remains of man stored up along with the remains of now extinct animals, and, mark you, those animals so extinct now lived in Europe at a time when Europe was vastly different in soil, in temperature, and climate to what it now is. For instance, we had then existing the lion, the bear, the elephant, the rhinoceros, and the remains of man are discovered in these caves united with these animals, so that we have man's remains found in conjunction with the *Rhinoceros tichorhinus*, the *Elphas primigenius*, and with other types of life. But one thing that puts man's antiquity beyond doubt is this, that in a cave in France was found the tusk of a mammoth, and upon it carved rudely, by some hunter's knife, no doubt, the portrait of the animal, with shaggy mane, and just as it appears in life. Now, that image of the animal must have been made by someone who saw the animal, consequently the artist that made this sketch must have been contemporary with the mammoth, and, mark you, the mammoth lived about the glacial period, which is computed to be about one million years ago.

There is something, however, yet more astonishing than this, and that is the fact that man is found united in his remains with animals that existed before the glacial epoch, showing that man was upon the earth more than one million years ago. We have it as a fact thus supported by the authority of the ablest geologists, so that the theory of man's existence for but six thousand years is entirely thrown to the winds, and cannot be supported in face of these wonderful facts, in the face of these testimonies given by Nature herself.

Now, in certain caves upon the Continent were discovered human remains differing to a great extent from the remains of man that might be taken from the recent grade, differing so far that when a certain skull taken from one of these caves was shown to Professor Huxley, he at once remarked that it was the most ape-like skull he had ever seen. These skulls are more than thirty thousand years of age by computation, and, mark you, that all those taken from the caves, and from the barbarous race in Denmark, present certain phases of successive growth, that is to say, take the lowest skull, next to the Baltic, and next the lowest Australasian, you may fill in skulls of various sorts and degrees of development until you come to the highest Caucasian, so that it is said that there have been developments from the lowest to the highest. But there is one significant fact, and it is deposed to by Professor Hæckel, a great advocate of the Darwinian theory and the theory of Evolution, which is this, that the lowest type of skull yet found upon the earth is distinctively human; it is not an ape skull, or a brute skull of any description; it is a human skull distinctively and emphatically, separated by a vast breach from the ape order proper.

These investigations are supported by other investigations in reference to the lower types of life. Professor Huxley has endeavoured to show that all life is intimately connected with preceding life, that types are not eternal, and that the tendency of all things is to alteration, to growth, expansion, and unfoldment. Professor Darwin has said that everything in the universe has within it the elements of change, and that the tendency of organization is to variation. No child is precisely the same as its parents, and no two children of the same parents are exactly alike. No two leaves upon a tree are exactly alike, no two sides of a human face are exactly alike, no two living persons are exactly alike, no two that you may take, not only numbering the present, but the past, are exactly alike; therefore he takes it as a primal argument that the tendency of things is to develop, to change, and that constant differences and constant changes, imperceptible at first, but continued through vast epochs of time, lead to new developments of life, or rather new types, when compared with the point they started from. He has made certain experiments with pigeons, and the experiments he has made of course have been limited in time, because he has but one mortal lifetime on the earth, and has had but a portion of that to devote to these

subjects; yet within that short portion he assures the world that he has so changed and altered, by making selection, the types of the birds, that if the parents from whence the start was made, and the latest offspring were to be shewn, an ornithologist would pronounce them to be separate species, to be separate kinds, distinct from each other, with no line of union between; and his argument is this, that if in so short a time such a vast difference can take place, if by artificial selections he could produce these specific alterations, what could not Nature do, with unlimited time at her disposal, in making selections so as to produce her absolutely different species?

The Darwinian theory, then, definitely stated, is this,—that to-day you have many types of life, many different forms; and you may not be able to see the connection that exists between them; but that if you went back, step by step, degree after degree, you would find all these types of life converge towards each other; back further still, and still nearer together they come, until at last you will get to a common starting-point, and from that starting-point then returning, you will find the lines of life diverging until you might compare it to a tree that has a common stem for all its branches; but, after growing a little, one branch goes off in this direction, and another in that; a little higher, and another branch is put out in that direction; higher still, and another branch in this; a little higher, and then still others, until at last all the branches are far asunder. If you take the end of a branch in one direction, and then go to the end of another in the opposite direction, you will find a wide breach, a wide separation; but follow the respective lines of growth back and back, and you will find they both meet in the common parent stem. Now, that is the position of Darwinism, that all the types of life on the earth are intimately connected with each other, and if followed back, type after type, parent after parent, you would at last find all kinds meet in one common centre, and man, so the Darwinians reason, is no exception to this rule, but is purely and distinctly an animal belonging to the lower order of creation, and having come from it.

There are some, however, who say,—“But this is disgraceful—the idea that man should have come from a lower type of life!”—and there is a conception abroad in the world that Darwin says man comes from the monkey, and it is popularly believed that those monkeys that roam in African forests, or over the wilds of South America, are positively the same as the parents of the human race, and that men have come from monkeys of this kind. The Darwinian hypothesis says no such thing. The Darwinian hypothesis says, trace the lineage of man back, and trace the monkey back, and you will find that their progenitors meet together, and are the same; but that the monkeys of the present generation are separate and distinct, going off from the common parent stem in one line, whilst man has come in another.

But they have a common tie, nevertheless; and, to prove this, Darwin draws the attention of the scientific world to these facts: that man has within him now certain rudimentary muscles—certain muscles that at one time of his development must have been of use to him, but are now of no further service, and not being used have become rudimentary. Some individuals, you will have observed, have the power to move their ears backwards and forwards, while others have the power to move their skin, just as you have observed the horse, when touched in certain sensitive parts, is made to shiver, or move its hide; so man at one time had this power, as is evidenced by the fact that he has the muscles there, that, if called into regular and frequent use, could again be developed, but having remained dormant and unused for so long, are now become rudimentary. The Darwinians very naturally say, If there be no truth in our theory, how comes it that these rudimentary muscles are there, or for what purpose bestowed? If they have not been of use at one time, of what use are they now, or why are they there placed? This is one of the arguments that Darwin bases his theory upon—the fact that there are rudimentary muscles in man.

Then he calls the attention of the scientific world to the science of Embryology, and says that man, in his development and unfoldment in the foetal form, passes through every type of animal life developed beneath him, and that if arrested in his development at one phase, he would be no higher than the fish, if arrested at another stage, no higher than the animal, but that he passes through all the phases until he becomes the human being; and Darwin says that these are prophecies of Nature: these tell us how man has come; one human being illustrates the history of the human race, and presents, as it were, in miniature, the unfoldment and development of all mankind.

There are, in addition to those facts, others of a kindred nature, namely, those presented by the wonderful analogies met with in nature of development in reference to lower types of life, in which it has been found by investigation, by consulting the fossil rocks, and by taking from these rocks their forms and types of past existences, that animals have had alterations so great and so specific as to enable one to positively say that those changes have occurred. Take the ancestors of the horse. In the rocks of America Professor Marsh has recently unearthed a number of ancestors of that useful quadruped, and, as Professor Huxley says, in speaking of the subject, it was a great wonder to come across these fossil remains, because, when America was first discovered by Columbus, no horses were there found, and there is an account given of the wonder and astonishment of the Indians when they first saw that animal, and yet in America are found the greatest evidences of the horse's development. In the Eocene stage of the Tertiary period we come across the earliest form of the horse, and then it is not so

very different from other types of animal existence as it now is. It had then *five* toes. We find it again in another stage a little higher, and then it has *four* toes. The radius and the ulna, the tibia and the fibula—these were then separate bones. Then you come to the time when the horse has only three toes, and lastly when it has but one, and when the radius and the ulna become co-ossified, united in one bone. All these grades of development have been traced by Professor Marsh, and the fossil remains put together in the form in which the animal might almost be said to have lived, and, after an examination by Huxley, have been affirmed by that able light in the scientific world to be demonstrative evidence of the evolution theory.

Now, if the types of life in the lower fossil world have thus developed from orders previous to them; if, as we have shown, the gradual development of the horse can be traced; if, in like manner, the extinct progenitors of the camel have been discovered; and if, moreover, points of unity in other directions can be exhibited—then we think there will be at least some respect shown to the Darwinian theory.

To-day you look at the reptile, and you look at the bird. The one crawls upon the earth, or moves sluggishly along; the other soars high in the air, and thrills you with its melodious song. You may think there can be no possible visible link uniting these two in one common form of life, and yet the wonder is complete in the fact that there is a point where the bird commences and the reptile commences, and from whence both have sprung. Going back to those times when we may consider the Carboniferous epoch to have been on the earth, or the phase of development immediately above this, the Oolitic period, or as some call it, the Jurassic, we find there were most wonderful reptiles then in existence. We find the *plesiosaurus* and the *ichthyosaurus*, huge lizards that floated in the ocean, fighting and warring in their watery domain. Upon the land you have mighty saurians, that crawl and do furious battle there, and you have further, the strange fact that reptiles are flying in the air, veritable dragons, that can live in the water, tramp on the earth, and fly in the air. Now, the first birds above these types of life are those that unite the form of the reptile and the bird form, having half, as it were, the reptile appearance, the reptile structure and bird structure combined. The *pterodactyl* was one of these, and the point that Professor Huxley draws attention to is this, that these were birds with *teeth*. Now you do not find birds with teeth. They were birds with the *deinosaur* structure, the limbs behind extending, whilst those in the front formed, as it were, the source of the wings. They were half scaly, just beginning to assume, as it were, the feathers. Thus, by continuous changes, alterations, and developments, you have the bird in one line, and the reptile in the other. You have the point where they diverged from, and now you have their widest separation, just as when two roads starting from a common point in different directions are followed, at the end of the journey you are the widest distance apart.

Now this is something really astonishing, and at the same time demonstrative of the Darwinian theory, the theory of evolution, and how these changes occur from time to time is, according to the Darwinian hypothesis, owing to the fact that Nature is constantly making selections. Let us inform you what we mean by this.

If there be a class of animals on the earth to-day, and the atmosphere and the soil are in a certain condition, suitable for the production and maintenance of life of a certain kind, then the animals existing there will be in the enjoyment of full development. But, imagine that now a sudden change occurs. The atmosphere is suddenly changed, the nature of the soil is suddenly changed, everything is changed; then, unless those organisations can adapt themselves to these changes they will all die off, for life depends upon a proper adjustment between internal and external conditions, so that if you can arrange the internal in such a way as to adapt it to the external, then you live, but if you cannot combine the two in alternation, that is to say, if the internal cannot keep pace with the external unfoldment and development, then there is death. Every change in the external world, therefore, means a corresponding change in the internal. Thus Nature, as she changes, will be constantly killing off individual forms of life, and leaving those forms that are fitted to survive the change.

Let us give some illustrations of this, that you may understand it. Supposing a certain species of animal to be living in a country of moderate temperature and climate, and subsisting on food that grows under those conditions. Now let us suppose that the climate grows colder, and so cold that only those with the thickest furs or skins can live. Then all those that are but lightly clothed with fur would die, whilst those with the thickest fur would survive. These latter would multiply their species, and thus originate a class of animals distinguished by warm furs. Let us suppose again that in course of time the climate grows still colder. Then again, as you perceive, those with the least thick furs will be killed off, whilst those with the warmest furs will still be preserved alive, and this continues until at last you have a race of animals developed with a fur sufficiently warm to protect themselves from the intense cold; whereas, if those animals, having arrived at this condition, were migrating to a warmer and yet warmer locality, there would be less and less need of a thick fur, and those possessing the thinnest furs would best endure the heat and be then the ones who would survive; and thus have arisen those differences that you are familiar with to-day, between the polar bear of the frigid zone, the deer of temperate latitudes, and the giraffe of tropical climes; these changes occurring through external influences, and it has been found, by those who have investigated the subject,

within comparatively recent times, from no interested motives to prove the theory, that this is really the fact. For instance, farmers having found the inconvenience of sheep leaping their fences, would choose those sheep with short limbs, so that it would be a matter of impossibility to do this, and by selecting those with the shortest limbs and, multiplying from them, they have at last developed a race with short limbs as their distinguishing characteristic. Others, again, being aware of the advantage of having short-horned cattle, have made their selections accordingly, and multiplied their stock from these, and so have developed a race of short-horns; so by these and similar results we see that, even in common every-day life, the fact of the effect of external influences in producing changes is evidenced, and this within the time and memory of living men on earth. What results, then, may not have been attained in all past times, when Nature was making her selections, and when change after change was occurring?

But there are some who point out objections to this. One professor has said that the theory framed to account for these different changes is not always good. For instance, the long neck of the giraffe is accounted for in this manner: that animal feeds on the branches of trees, and, when there would be a scarcity of food, only those animals with the longest necks would be able to get their food, and those with short necks would consequently die out: those with the longest, of course, surviving; these would eat of the lowest branches, and then again only the animals with the very longest necks could continue to gain their food, the others dying off; and imagine this goes on until there comes a still greater scarcity; at last, by this operation and by the continual stretching of the animal's neck, you have a race of long-necked animals developed, and the sarcasm passed upon this is to the effect that it is not known to what length the neck of the animal may extend if they should be found some time or other wanting a taste of the moon. But of course it is not expected that evolution will carry the animal quite so far as that; and, in ridicule again of the theory, it is said that it is supposed the elephant must have acquired its long trunk by the repeated jerks of that animal in the endeavour to get its nose to the ground. These methods of ridiculing the theory, however, do not answer the purpose, and unless positive demonstrable facts, such as those that support the theory, be produced in opposition to it, the theory of evolution stands upon a basis from which it cannot be demolished.

But, on the other hand, it is certain that the objections urged by such great lights as Max Muller and others who opposed Darwinism cannot be lightly thrown aside or under-estimated. We cannot at once answer these men with a pooh-pooh. They are men of genius and scientific acquirements, and it is only in justice to these, therefore, that we will now endeavour to give you their views. They say,—True, there have been developments; true, there have been unfoldments in the past, but all types of life are eternal; every separate type of life is upon its own plane, and never leaves that plane. Educate the monkey in your best of colleges as long as you please, and he will be the monkey still; he will never become the human being. You may train the dog to dance, but he will never attain to human shape or form. These are types, and eternal types. You may have your different pigeons, but at the end you have but altered and improved pigeons; they are the same species still, the same type of life. One type of life after another, say they, comes upon the earth when the earth is fitted for it; that life is certainly progressive, as the child progresses to the man, but that all types are not woven together with subtle intimate cords of unity, but are separate and distinct, and one form of life comes upon the earth precisely when the previous form has fitted the earth for it. For instance, it is said that when the forest is destroyed by the conflagration that sometimes sweeps over it in America, when there has been that change in the soil, there springs up the *fire-weed*, no seed of this having been previously sown, no preparation of the ground save that which Nature gives, having been made, no fruit having been taken from any parent stem, no transplantation made; yet there springs up this *fire-weed*! From whence does it spring? Those who believe that types are separate and distinct say that the life was in the soil before, waiting there for the conditions of development. Without parentage, without predecessor, it came into visible existence just when conditions arose that were favourable to that end. And so all types come into existence; full Nature is of this Life, ever striving to assume form, and type, and surrounding, and as soon as ever the right condition is presented it bursts into being, unfolds and reveals its special shape and character. It is not, say they, by any subtle connection, it is by a specific soul-quality, soul-state, spiritual nature of the life, that you have these different types. Side by side the lily and the hemlock grow. The rose-tree and the thistle may be growing in the same earth, watered by the same showers, warmed by the same sun, and surrounded by the same conditions of dew, and nightly and daily influence, and yet one is deadly, the other beautiful; one obnoxious, the other fair; one rugged and coarse, the other blushing in its sweet beauty. How come they thus? It is by the life, finding the conditions of development in each case, coming forth, and having a specific identity, that identity being well established, and being indissoluble and incapable of destruction.

Now, that section of thinkers, whose arguments we are at present considering, claim that man came precisely in this way. When all the earth, by previous types of life, had been prepared for man, then man finding elements wherewith to clothe his spirit, that spirit descended into matter, became materialised, and human beings walked the earth. That there was a development from

protoplasm, if you like. "Protos," the Father, the Divine Spirit—"Plasm," Mother Earth; spirit clothed itself with matter, took garments from it, and so presented the physical man.

But whilst we give you this theory, and leave you to judge and to compare the other with it, and to accept that which to you seems most in accordance with reason and fact, this we must say, that, whether man came as the child and outgrowth of previous types of life, or as separate and distinct from them, it matters little, in a moral point of view. Those who say it is disagreeable to think that man came from monkeys, think it not disagreeable to believe that he came from dirt. Those who repudiate the Darwinian hypothesis, believe that out of a clod of earth, out of positive dust, the first man was made. For ourselves, if we had to choose, we would rather have a good-natured, intelligent monkey to spring from, than the dirt upon which we walk. But that, of course, is a matter of taste; and the question, after all, is not so much from whence do we come, as whither are we going?

If it be true, as taught by theology, that man is a descendant of the perfect Adam—of almost a god, with Divine genius burning in his soul, with a surpassing innocence in his spirit, with the loftiest virtues to adorn him—if from this being all men have come, then woful is the change, that there should be such a falling off, that there should be now such depravity upon the earth! But if, on the contrary, man has come from the lowest forms of life, and risen to that point where he now stands, what glory, what honour, what praise belong to him! And it is not by discouraging the human race, it is not by heaping "total depravity" upon their heads, laying the weight of sin upon their shoulders, pointing out their imperfections, blighting their hopes, and frustrating their aspirations, that man is cultured, man developed, or man improved. Total depravity is a vast pall that rests upon the earth, weighs the spirit of man down, makes him hateful to himself and to all others, and keeps him back from progress; whereas, the lesson of his growth and improvement in the past, of the achievements he has made in the present, lures him on to grander prospects, opens his vision to wider views, and promises him attainments greater and more glorious than ere he yet hath reached, that the future shall reveal to him. It is by this that men are encouraged; for it says, Look not so much to the past as you look to the future. When it is found that the lowest human skulls are those that indicate a race nearly upon the level of the brute; when we consider that the evidences of geology point to the fact that our ancestors at one time lived in caverns or in the hollows of trees, that they wandered to and fro like savages of the lowest type on earth to-day, that they gesticulated rather than articulated when they wished to communicate their ideas to one another,—when we gaze upon the rude implements of stone with which they defended themselves against the assaults of their enemies, of wild beasts, or of each other, and consider that from these crude and unformed phases of existence man progressed and became more civilised, until the age of stone passed over, and the age of bronze came and passed away, and was followed by the age of iron, and now you are entering into a higher and better age;—when you think upon the great advances that have been thus made, how happy should it make you feel if it tell you that Eden is a fact—but how a fact? that it hath been placed at the wrong end of man's history; you are wandering towards it, and not from it; you are journeying to where you shall find it.

Each day brings a new beauty on the earth. The vegetation, the fruit—all on the earth—is more beautiful, more fair and lovely to-day than ever it was in the past. You have gazed upon a landscape. There, in the valley, softly slumbering in the sunlight, you have beheld the verdant meadow, the gaily-tinted flowers, the murmuring stream, the river that rolls lazily on, with its placid waters, so still, so calm, so tranquil; here the mountain side, veiled in beauty, covered with verdure, or crowned upon its brow with the woodland, and above you beheld the clear blue sky, and the lovely sun, that, when the day is ended, seems sinking slowly among the hills, changing the sky as though nature blushed roseate hues and pearly tints, until, fading away into grey, you at last have another messenger that comes full-orbed with silvery ray—fair Cynthia—to shed a flood of silver o'er this lovely landscape! But not so in the past. Wild and rank grew the vegetation that now forms your deposit of coal, crude and rugged the landscape where not covered with the ocean. Now it is a pleasure to wander in the woods, and see the variety of vegetation. Now it is a pleasure to wander through the orchard, and perceive the luscious fruits that grow there. Now it is a pleasure to walk in gardens of flowers, and see the brilliant hues with which Nature paints her objects. Now it is a pleasure to see how Nature lavishes her charms upon her offspring. Not so in the past. All the beauties that you enjoy, and love, and admire, have come from forms inferior, and the process of development goes on and on, until the time shall come when the earth shall be a veritable Paradise, and when man, taught by experience, having gone through the fires of persecution and disappointment, of battle and victory, shall stand the Adam indeed, to enjoy the luxuries of a Paradise he has earned. And should you not be encouraged by this? When you think of what Nature hath already accomplished, should it not encourage you to be patient, that you may go on achieving greater and yet greater victories than those you have gained to-day? It took Nature some millions of years to make the little daisy that grows in the field. One time it was in the granite rock, then held in solution in the stormy ocean, then in the rank vegetation of the carboniferous epoch, then in the higher forms, until to-day alone it finds those conditions of life which enable it to assume a sweet existence in its present form. If it has taken Nature millions of years to unfold that simple flower,

should you be discouraged if you cannot attain to your highest ideals, your noblest aims and objects, in one short period of mortal existence? Let these considerations—the lessons that you draw from Nature—encourage you to labour on, that you may reach loftier heights of unfoldment, individually and collectively, for there is no turning back. Look backward through the fossil strata, look into the depths of the earth, and see if nature hath e'er returned to the low, the crude, and the undeveloped. Each step she has taken has been a higher and yet higher one, and from this you may learn the glorious truth that ever and ever onward will your own progress be.

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

SIR HUMPHREY DAVY.—Second Visit.

January 23, 1880.

I find that I can almost tell the sort of seance I am about to have. I felt an elasticity in myself that is always the index of a Control of a high nature. As far as I am personally concerned, and if the sensitive is in a like condition, I can tolerably well come to a correct conclusion, when my time and labour will not be thrown away. The medium, for a wonder, came punctually to the minute. I had scarcely time to give him a glass of wine, and to stir the fire, before he went into trance, saying, "There is one who has controlled before." He then went under control, and spoke as follows:

"Yes, stir the fire; stir the fire, friend P. It is a good servant, but a bad master in any form. I have spoken to you before, and then I took credit to myself in respect to an invention of mine, which you will remember I explained to you. On earth I was known among men as Humphrey Davy, and the invention I described to you was the miner's safety lamp. Now, dear sir, the success or ill-success of our earthly efforts is the subject of our thoughts now, and the lever of our most anxious cares.

"You have heard of that fatal accident at the Leycett pit, at Newcastle-under-Lyne in Staffordshire? an accident that has caused bitter grief to the widows and orphans of those souls so quickly removed from their midst, and that wailing and agonising cry has not only reached there, but has penetrated to the homes of the high and powerful of this nation. It has gone further; their bitter cries of desolation have found me a startled, yet anxious spirit, willing to vindicate my invention against the charges that are now lying on it—charges that are urged, not by the high and powerful, not by the lordly autocrat, the owner of the mine, but the charge that is levelled against my invention, and justly urged. Mark me: I, the inventor, say justly urged by the miners themselves, and by the bread-winners of those homes, once so happy, but now rendered desolate by the absence of husbands, of fathers, and of sons of the weeping mourners. My invention, the safety lamp, has indeed been the cause of this great sorrow, not by its use, its *legitimate use*, for this meant safety for those hardy workers: but by the abuse of it, and not the abuse of it by those who have so often borne the burthen, but from the princely owners of mines themselves have the abuses sprung. Oh, I can hear, when this record reaches the four points of this Island, the cry, 'What! the mine-owners neglect the use of the safety lamp?' I do not say so; but I say the abuse is of the safety lamp.

"There may be many that had, perhaps, neither time nor opportunity to read my former words to them through your faithful labours, and for their benefit I will explain what my safety lamp was intended to perform, how far its safety could be relied on, and when it failed in giving out its significant warning; I will point out then where the abuse on the part of the mine-owner commences.

"The simple theory of the lamp is this, that explosion of any fiery gas is rendered—thoroughly and completely—impossible by minute separation by wire gauze from the flame of the outer air, and this is indisputable; for the flame to ignite the most fiery, impure gaseous atmosphere with such a protection is impossible. This is as far as the lamp is a safe one; but the atmosphere where this late lamentable accident occurred was most dangerously fiery; but the lamp even in such an atmosphere proves its efficacy, but in a different manner; and this difference is the tolling the bell of danger—a loud note of warning. The flame leaves the wick, and the illumination fills the entire space of the gauze to the exclusion of the air. Now the inevitable happens. The miner either leaves the work to report the danger, or, on the other hand, the lamp breaks its fastening *internally*, not *externally*, often to the miner's blame and the owner's ease of conscience. How easy it is to lay the blame of an unfastened lamp on those from whom it is impossible to obtain a denial.

"And now that I have arrived at the abuse, I am not bound down by the same fear that binds so many on earth; those who deem it an unprofitable labour to war against capital; even your legislators, feel this craven fear, and fail to lay the blame where blame is due. So the miner that has passed away from earth to a

higher life is blamed, and the matter is hushed up. Pity is, indeed, expressed for the victims of their own foolish immolation; but, instead of relying alone on what I with so much patience invented, instead of relying wholly and solely on that invention, why not work wholly and solely without it? Do you understand me, dear sir? I maintain my invention to be the means of saving earthly lives, not perishable capital? What is the note throughout the whole length and breadth of the mining district? what is the heart-rending cry of the miners as they grasp their lamps? 'He meant to do us good, but, God help us, these lamps are given to us instead of other air-shafts; for capitalists say we can go on burrowing like moles, boring and honey-combing for miles. The generating gases can take and make their stand in many a gallery, but our miners and their safety lamps can carry them through this pestilence unscratched.' And how different, they argue, is the outlay between a few added lamps and the expense of sinking various air-shafts. I would have you plainly understand what I mean. Where the surface around a mine and its workings, or, rather, where the surface is uninhabited, extra shafts are sunk, and an accumulation of gases, that would be dangerous to life, would be impossible; but, on the other hand, when the galleries of the mines run under an inhabited surface, ventilation is not regarded. Hence the accumulation of gases; hence the failure of my invention. I can't say *failure*, for it gives its warning, and with its warning sufficient time for escape. And why is this? Because all seem to have a fear to impose or enforce upon the wealthy mine-owner that which the owners of themselves should perform willingly; it being their duty to their fellow-beings and to their God.

"Soon will many of your fellow-workers, both on earth and in the spirit-spheres also, lose all fear of attacking great crying wrongs like these; making their voices heard, ringing out the truth, without fear or hesitation, independent of party, clique, or position. To speak the truth requires courage. It has ever been urged, that it is betraying a weakness to speak the truth; and so orators or agitators commence their addresses thus: 'I am about to speak plainly.' Now the fact is, in speaking the truth it injures none, save those who are deceiving their fellow-men. Truth, undoubtedly, is injurious in many cases to him that utters it; but it never can, by any possibility, injure his fellow-men. To speak freely and truthfully, means risking the displeasure of the hearers and readers, so, you will observe, dear sir, that I as the speaker, and you as the writer, have placed ourselves under this risk. And what of it? It will not hurt you; it cannot injure me, however my utterances may be taken; and you, whom I know to be interested as a coal-owner, will see the force the truth will have upon the owners of mines in this country. I have used no ambiguous terms; I have tried to speak plainly, and I am sure you will as truthfully record these words that I have uttered. Our fellow human beings are, as a rule, fond of truth, and he, that dreads it, is in a false position, preferring to remain in wrongful error, rather than to hear that, which, alarming him by attacking truthfully, shows him plainly the deplorable effects on earth and hereafter, by following in these steps that are directly opposed to progressive truth. No man speaks, no man writes with a design, to injure his brother man: for, if a soul does so act, it is false to itself. I maintain, then, briefly, and will, to the utmost of my power, arouse this country into action upon the inquiry into the causes of this great calamity, and, to my utmost efforts, will oppose my invention serving as a cloak to the avarice, to the great sin of omission, of mine-owners in general. Oh, if men would only *think* how short their earth-lives really are; how enduring their immortality! Oh, I have prayed that a knowledge of the soul's immortality might become more firmly fixed, so that men might really know that a life well spent, and that work well done, mean the progression of their immortal souls! But oh, dear sir, immortality is hardly conceived by them; they know not what it means. They have been taught untruthfully and unreasonably concerning these matters; and as these, my words, will penetrate far beyond even your imagination, I will, as plainly and as tersely as I have before spoken, explain to your readers what I mean by soul and immortality.

"Many, nay very many, of those who labour down in the deep mines, the source of the wealth and power of the mine-owners are better tutored in their conception, simply because they accept no other guide than that of reason. The immortal soul is capable of being changed in its substance, not being formed of an immutable essence. These hardy toilers in the bowels of the earth will have forms of glory to call their own, whilst many that are first amongst the children of men—those who have neglected their duty, and ignored their work on earth, rendering many homes desolate through their negligence, will find their soul-form distorted and clouded by their earth bad deeds. The lowly *employé*, the miner, so formed, shall be devoid of all earth emanations, whilst the weight of matter shall bear the spirits of the wealthy back again to the scenes of their misdeeds; they shall find in the life of their spirit-form a rational existence."

As I was tired of writing, and compelled to beg for a short respite, I had a long conversation with the Control on the subject of these explosions of gas in coal-mines, and the action of the gas in the safety lamp; and as I wanted, before the Control got into a metaphysical description of the soul, to get more concisely the action of the lamp, and, as he termed it, the *abuse* of it, I asked him to tell me about how the lamp failed in these particular cases. He said:—

"I consider undoubtedly that the accumulation of gases was caused by the want of proper ventilation, and that the atmos-

phere of the mine had become so fiery as to spread the flame in the lamp, making it leave the wick and spread itself throughout the whole of the interior of the wire-gauze, and that consequently the lamp or lamps were shattered, and the flame at once getting free from the separating gauze, was the cause of this most lamentable disaster; and that it becomes an urgent duty to make it law to provide sufficient and safe ventilation, and for the escape of these gases, which now find a lodgment and abiding-place in many of the galleries, forming an ever-present source of danger to life and property.

"But to continue. To your readers, I say, in respect of a proper understanding of the immortal soul, and the impulse that immortality should give to their earth-works, for I consider it impossible, that when a soul is assured of its conscious immortality that it would permit itself to act in a way that would make that immortality a source of dread and anxiety, that the immortal soul has a consciousness—immediate consciousness. Oh, tell them it has a sensible affection, and that immortality will soon be reasonably proved—indisputably proved, its incorruptibility proved, its endless progression or continuous life proved, its thinking power made clear. The ideas of annihilation will soon be banished from the minds of all men. Tell them it soon will be proved that no second cause can interfere with the active life of the soul, and tell them why—because soul is life imported from God, and like to God in its action. Tell them that God added to His glory when He formed a never-ending life of thought and action; tell them that the remembrance of every good work done on earth is a treasure, which the immortal part of man never parts with—never surrenders up; tell them that it will not be proved alone by the harmony that prevails amongst mankind by its belief, but by those once more in the same form that was their's upon earth, and it may be that they will even listen to those to whom their negligence has caused sorrow and regret; tell them that God the great and universal Father of all, for the peace of the world, has determined on an universal change; and that the immortality of the soul will be placed on an undeniable basis, and the feeling now so prevalent amongst the many, that responsibility will cease to exist for the soul, will find no comfort in the words: 'Let us eat and drink, for to-morrow we die.'

"This terrible disaster that has passed will bring with its sorrow its useful lesson also. Oh, I pray your readers, dear sir, not to allow this lesson to pass them by unnoticed. The Infinite Father has given earth experiences to every soul as a blessing, not as a curse. It is man's own will that makes it one or the other. The poor daily labourers have their claims upon your readers, the wealthy ones."

I here happened to make the remark that I did not suppose many wealthy persons read my records. Taking me up rather sharply, he said—

"But I know there are many, and I know, further than this, that many will read this record, and amongst those many, from the unthinking and careless will rise up the careful and beneficent; and that class which has had, in the past, so many crying wrongs unredressed, will feel the advantage of my control and your careful record of it. God, in his loving care permits none of our labours to fall on unprofitable ground. The good may not be immediate, but God's assistance is in all our labours. The good will surely be brought to pass. It may not come, at once under your immediate attention, but be well assured that ere God calls you away the result of your labours will be your greatest source of comforting hope.

"But to continue, in reference to the immortal soul: for, remember, it is a theme you think much upon; but, with many of the readers of this address, and to whom this address will be sent, I would tell them that there is a more wonderful resemblance between their souls and God than in any other part of His creation. How is the soul of man portrayed in earth-form? The soul has power to move the earth-form at will—either the whole or a part of it—hence it resembles its primal source, from which it forms an atom. He governs alike the whole of His creation, or moves the separate parts, the worlds around, and all created things, animate or inanimate, the soul has power of moving or not moving, and like to God, who moves the whole earth on which His millions of children dwell; and if this power of moving the whole exists as it does, then the power of not moving the whole follows as a necessity. Yes, the soul-power over the body is as perfect as that of the Infinite over His creation, and that, without the acquiescence of the soul, no act of life is determinate nor possible. It chooses, it refuses; it acts willingly or unwillingly—hence, in its unswayed sovereignty, it is like the Author that called it into existence. No other than reasonable soul has the power of surveying and speculating on its own existence on earth and hereafter. It can survey its earthly surroundings and form its own judgment; it can bring up to its view ten thousand facts of the past and of the present; it can, with accurate thought and judgment, foretell the future fate of empires; it can form its own friendships. Thus resembling its Maker in its nearly absolute conception of futurity, and still, in the face of this knowledge, so many of earth's richest ones can neglect those duties, which are so undeniably theirs to perform, and for the sake of saving a part of their great gains, they can confine so many of their fellow-beings to the lowest depths of poverty and misery. I maintain, that many amongst them cannot have grasped at the conscious immortality of their souls.

"O God the Father and Creator of all, let Thy great love, through this great change, come upon their immortal souls, so that the world's claims may no longer hold them. Oh, may the soul be realised, and enjoy that, which Thou has enjoined for its enjoyment upon

earth, forming for itself another world of more advanced thought, creating new empires of knowledge, progressing ever onwards, perceiving with intuitive rapidity the actuality of those thoughts which they now deem speculative. Oh, enable the souls of Thy creatures on earth to solve with keen and piercing eyes the wants of their humbler brethren, and, in lieu of heaping wrong and injury on them, to lift them up into higher and more progressive walks, enriching them with more ennobling perfection, endowing them by their acts of thoughtful love with that power which shall raise them into intelligent spiritual beings. There have been advanced minds in the past; they exist in the present; but neither in the past nor in the present have these advanced minds been universal. It is within the power of the Supreme Will to lift up earth children in a body nearer to Thee, and by uniting them amongst themselves by acts of thoughtful love one towards each other. Thou wilt, O Father, be lifting them nearer to Thyself: covering the earth with happiness as with a mantle; adding to the spiritual glory of Thy immortal children. Oh, strengthen the pioneers that Thou hast chosen, so that their spoken and written words may penetrate through the claims of earth to the soul itself, to the benefit of the suffering and anguish-stricken; to the benefit of him that gives and the soul that receives, so that the shout of gladness shall ascend to Thy High Throne in heaven, acknowledging alike Thy mercy and love, and adding, O Father, to Thy glory the glory of Thy precious name. Good-night; good-night."

After the Control had ceased the medium still in trance said:—

"I see a spirit I have seen before, and I see a lot of pale-faced, frightened, dirty-faced men, looking about the room; some have their faces battered in, deep seams are crossing and recrossing their faces, some are about half-clad, others have their clothes black and scorched. One that is speaking to this great, bright spirit, has a youth standing by his side. They call him Ganger, but that is not the name he is addressed by. The bright spirit calls him Greenor, perhaps it is because he has not got the accent of the others. Oh, they have suffered! They are going!"

The last part of the seance at once fixes the sad disaster, referring as it does, to the burnt bodies and seared faces of the poor colliers. This Control is highly suggestive, and if, as said, in it the Davy Lamp is made an excuse for not supplying proper ventilating shafts, the sooner the attention of the Legislature is drawn to the fact the better will it be for the vast population employed in our coal mines. In the course of the conversation, during the time I was resting my hand, the Control told me it was easy, as dead men are not supposed to tell tales, to lay down these explosions, generally, to a miner taking off the gauze-screen to light his pipe or to get a better light; but that oftener than otherwise, the fracture and communication of the flame to the gases was caused by fracture or injury from within, or by a lamp being struck in blasting, and the gauze broken thereby. He said, as a rule, miners are not fools, and they know their danger. Now, with due deference to Sir Humphrey Davy, dead men do tell their tales, and when men are in a condition to receive communications, many a wrong conclusion now arrived at will be seen, and men will find out who really are at fault, when the actors on one side have all perished. A fearful accident seldom occurs now in any part of the world but what some Control tells me something about it.

I believe, judging from many outward signs, and notwithstanding the ignorant assumption of the self-dubbed clever ones, that thoughts, nay serious thoughts, have been excited by the publication of these and other spirit-controls. It is not difficult to foretell that those, who at present are the most bitter against Spiritualism, will be the most abject believers in it hereafter, and will in all probability become the victims of wicked and mischievous spirits. Too much incredulity is quite as dangerous as too much credulity.

SOCRATES.

In the MEDIUM of January 23 I have read with much pleasure an interesting sketch of the life of Socrates, with a poem on his defence. As I happen at the present time to be obliged to devote a good deal of attention to Plato and Socrates, perhaps a few remarks on the subject would not be out of place.

Our knowledge of Socrates is derived from Plato and Xenophon, both of whom were his disciples, and enthusiastic in his praise. Both naturally idealise him: accordingly we find it hard to gain a dispassionate view of the master of these two faithful disciples. It would be well for characters of such surpassing interest to mankind, if the portrait of their lives had been taken at the time, and not been left to be delineated after their demise, when it is impossible to help adding ornaments and covering blemishes. The general impression given by the Socrates of the Platonic dialogues is that of an arch-sceptic applying the hammer of cross-questioning to break in pieces the traditional beliefs and false knowledge of his times. Orthodoxy was his foe, but it was not the orthodoxy of religion (which in Greece never attained the importance attached to religious observances by a people intensely theological like the Jews), but rather the orthodoxy of universal self-conceit, which every man carried about with him. When the oracle at Delphi declared him to be superior in wisdom to any other man in Greece, Socrates bestirred himself to find out whether this could be true or not. At first he thought the oracular response would readily be refuted, but on cross-questioning some of the most renowned men at Athens, he found that not only were they ignorant, but had the additional fault of being ignorant of their own ignorance, and proud of their knowledge notwithstanding.

It was this ignorance mistaking itself for knowledge which vexed Socrates and disgusted him. He now saw that the oracle had spoken the truth, and that he was the wisest of men, for whereas other men *thought* they knew, he *knew* that he *did not know*, and by this one piece of knowledge he surpassed them all in wisdom. This of itself is sufficient to show Socrates' distrust in himself. Scepticism was the natural outcome of the Socratic method of cross-questioning, but it paved the way for a truer and more exact knowledge. His questions aroused men, and brought about a state of perplexity, of conscious ignorance. They were thus spurred towards fuller inquiry, and at length were likely to find some true knowledge. Knowledge, said Socrates, is latent in each man's soul, but needs to be drawn out by questioning. The attainment of knowledge can only be by recollection (*ἀνάμνησις*), the soul recalling the knowledge it possessed in a previous state of being. This doctrine of "recollection" plays an important part in the argument for the immortality of the soul in the "Phaedo."

Whilst in the *Apology* of Socrates, a discourse supposed to be delivered before the dikasts or judges, at the time of his trial, Socrates disclaims any knowledge of the state of the soul after death: a month later we find him not only asserting his belief in its immortality, but defending it by most ingenious and subtle arguments. Here then is a problem: was the doctrine vouchsafed to him during that period by spiritual impression? For how else can we account for the certainty expressed by the Socrates of the "Phaedo" regarding a future life with the doubts of the *Apology*? It will not do to play fast and loose with the facts, choosing out those statements which seem most worthy and disregarding the others. After all, though, the "Phaedo" is the grandest monument of human reasoning to prove the immortality of the soul, yet this dialogue is far from affording satisfaction to those whose minds are desirous of proof in support of its arguments. In short nothing but a revelation from the spirit-world like that afforded by modern spiritualism can avail to "roll away the stone from the door of the sepulchre," where our loved one's mortal remains lie entombed. This certitude was not Socrates', but he saw (if we may judge from the "Phaedo") these things afar off, "and was persuaded of them and confessed that he was a stranger and a pilgrim in the world." One of the mainstays for the argument of the "Phaedo" was furnished by the usual belief of the Greeks of those days in the existence of the soul prior to its encasement in the body. But adherence to this belief is not obligatory on those who are now convinced of the soul surviving the death of the body by actual converse with those who have passed the borderland of death. Such feel a certainty in respect to the hereafter, which no arguments unsupported by tangible proof, could supply. It seems possible to the writer that when Socrates made his *Apology*, he was not yet sure of the future life, but that it was given him to receive the doctrine sometime between his condemnation and execution. He would not have been condemned, had he not adopted so "bold and uncompromising a tone" in his defence. As it was, he was condemned only by a small majority of five or six, in a court composed of between five and six hundred dikasts. After the verdict was pronounced, he was entitled according to the practice of the Athenian courts, to make some counter proposition in place of the penalty of death, which the accusers had demanded, and if he had done so with any show of submission, it is probable that the sentence would have been mitigated. But his tone after the verdict was higher than before. All that he could be brought to propose against himself by way of punishment was a fine of thirty minæ, which Plato and other friends engaged to pay for him. Instead of a fine, he asserted that he ought to be maintained in the Prytaneum at the public expense, as a public benefactor. This tone seems to have enraged the dikasts, and he was condemned to death." A. E. H.

ON WORSHIP.

JAMES KINNERSLEY LEWIS.

There needeth no gigantic church nor temple
To worship Him enthroned in light above;
Within the heart is sanctuary ample,
If there be love.

If "God is Love," the worship that He oweth
Are words of love and charitable deeds;—
The faith that on its disbelievers frowneth
He never heeds.

Man seeks for God, or fears a vengeful Devil,
As though in distant realms alone they dwell;
While in the human heart, of good or evil,
Is Heaven or Hell.

If man will tread the golden path of duty,
And clothe his mind with robes of purest thought,
His life will be a page of heavenly beauty
When creeds are naught!

THE lady who contributed recent instructive spirit-communications to the MEDIUM, thus writes: "The papers on 'Spirit-Laws' and 'Psychic Force' were imparted to us about six or seven years ago, at a time when we knew very little of Modern Spiritualism or its teachings, and several of my friends then heard them read. Since then I have often had the pleasure of seeing many of the statements therein contained in the speeches of yourself and others, and I can quite understand your satisfaction in knowing that your ideas are confirmed by spirit-communication. I feel fully in sympathy with your endeavour to raise man's thoughts upon the subject of Spiritualism, and think that, if more information could be obtained from private sources, it would throw more light upon the matter than can be gained from public and promiscuous circles. I intend sending you another paper, one given at an earlier date, which you can publish if you consider it worthy."

MRS. ESPERANCE'S SEANCES AND DEVELOPMENT.

We continually hear of the gratifying progress being made in this lady's mediumship. Her friends, spiritual and mortal, wisely give prominent attention to *development*, and the exhibition department, which, in its own place, is good, will bear fruits all the richer in due course. We are asked to print the following announcement:—

"Sunday Morning Seances for Spiritualists Only.—No strangers admitted except by ticket obtained in advance, and must be introduced to the seance by some well-known Spiritualist. Tickets to be had of Messrs. J. Miller and W. Armstrong, or Mrs. Esperance."

The Sunday afternoon healings are discontinued, the medium requiring rest after the morning's sitting. We must not tell all that has been communicated to us, but are permitted to give place to the following:—

A CHILD MATERIALISED.

On the 28th Dec. last I attended the usual Sunday morning seance. There were about thirty persons present. The meeting was commenced with a hymn and a prayer, and, as on previous occasions, whilst the prayer was being offered up a spirit-form stood at the middle opening of the cabinet.

The form of a little child nearly four feet in height made her appearance, and two of my children, who were present, went towards her, when she reached forward her hands, placed them on the shoulders of the younger, kissed him, then kissed the other, took him by the arm and led him into the cabinet. She had a small doll and a box of toy cups and saucers, which my little ones had given her on a previous occasion. These toys being still in the seance-room, the little spirit-form took the cups and saucers and placed them on a chair as though setting out a tea-table, and in this my children eagerly joined. She was apparently highly delighted with the opportunity afforded her of playing with her little friends, and they were just as glad to meet with her.

A LADY MATERIALISED AND RECOGNIZED BY HER BROTHER.

The next form was that of a tall, fair-haired lady. She looked out of the cabinet several times, and scanned the sitters carefully, as though searching for someone; finally, she walked from the cabinet, and looked into the faces of the sitters, examining each as she moved slowly along before them. She re-entered the cabinet, but immediately afterwards re-appeared, took the hand of a gentleman sitting nearest the cabinet, and again walked around the circle, carefully scrutinising each person as she passed, but, without finding the one she sought, she again entered the cabinet. As she did so, a gentleman seated behind the other sitters asked, "Is it not me you want?" Three raps were given, and he was also directed to take his seat nearer the cabinet; he did so, and the form came out, stood beside him, put her arms round him, and kissed him several times, then took him by the hand and walked round the circle again, as she had done with the first gentleman; she then disappeared into the cabinet. The gentleman explained that it was undoubtedly his sister, her form, height, features, colour of hair, exactly corresponding with those of his sister who died in 1871, and that he had not the slightest difficulty in recognising her.

The next form was that of my friend the French lady, who has so often materialised previously; she is able to bear a much stronger light than many of the others. I spoke to her, and she replied in an audible voice that was heard by those who sat near to where she stood.

One or two other forms were seen, but did not remain long enough to be recognised, nor did they leave the cabinet. F. ORTHWAITE.

IN MEMORIAM.

E. D., PASSED AWAY, JAN. 20, 4.45 A.M.

Gone where her love knows no forsaking,
Gone to the land beyond the tide;
Gone where the endless day is breaking,
Gone to the pure and the glorified.

Ring, glad bells, though our hearts be aching,
Sing glad songs by the riverside;
Soon will her soul to joy be waking,
Soon will deep peace in her heart abide.

A little while and a glad to-morrow
Comes to us all—we must longer wait;
A little while we must sup with sorrow,
And then we shall enter the golden gate.

Good-bye, good-bye, thou hast gone before us—
Gone to prepare a place of rest;
Oh, let thy white soul hover o'er us,
And guide our feet to the land of the blest.

Jan. 22.

ELLA DIETZ.

LONDON COTTAGE MISSION.—Evidence of the distress in the East-end was plainly shown outside the premises of the London Cottage Mission Hall, Conder Street, Stepney, yesterday, at noon, where a crowd of eager and famished creatures, pitifully clad, shivering with cold, to receive again, at the hands of this mission, another Irish-stew dinner. The largest portion of the extreme crowd were poor little waifs and strays from neighbouring courts and alleys and poorer districts of the East-end, where this mission is labouring. There were many cases of the most interesting and touching character, which told too plainly of the extreme suffering they were enduring. From 12 o'clock until 3, the process of feeding the hungry was rapidly going on, and to each batch of 200, three-quarters of an hour was the allotted time for the banquet. No less than 700 participated in the rich feast. A large number, as the stew was exhausted, was served at the door with bread, which was ravenously devoured, and received with the deepest gratitude. With great regret we learn that the funds are completely exhausted, and, as the mission solely depends on voluntary contributions, it will have to cease at once this great work of benevolence unless the charitable public supply the necessary funds, which will be gratefully received by Miss F. Napton, 304, Burdett Road, Limehouse E., and Mr. Walter Austin, 14, Finsbury Circus, E.C.

SUBSCRIPTION PRICE OF THE MEDIUM

For the year 1880 in Great Britain.

As there will be 53 Numbers of the MEDIUM issued in 1880, the price will be—

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One copy will be sent weekly to all parts of Europe, United States, and British North America for 8s. 10d.

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Money orders may now be sent from nearly every country and colony to London through the post office. In other cases a draft on London, or paper currency, may be remitted.

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

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

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."

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

TUESDAY, FEB. 3.—Select Meeting for the Exercise Spiritual Gifts.

THURSDAY, FEB. 5.—School of Spiritual Teachers at 8 o'clock

FRIDAY, FEB. 6.—Social: Sittings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 30, 1880.

TO THOSE INTERESTED IN COAL MINING.

The Control this week is a most extraordinary one. Its style differs entirely from those usually given, and its treatment of the safety lamp is that of an impartial master-mind. There is noticeable the deep Humanitarian sympathy worthy of the soul that invented such a life-saving apparatus. In close connection with this benevolent feeling, comes a warm regard for the sublime truth of man's immortality; and the metaphysics of the subject are handled in an acute and logical way which few minds could lay claim to. The better time is shadowed forth, and the grand feature of it—when men will co-operate for truth and beneficence, and no longer be the degraded slaves of self.

We have printed a few hundred extra copies of this MEDIUM, and we ask our readers, who are miners, to take such steps as will bring this Control well before the class for whom it is given. No doubt there is some central body of miners, and list of owners, through which and to which this communication could be made useful in the sense intended by the spirit. We will give the copies freely if those interested in the subject will make the proper use of them.

THE "BHAGAVAT GEETA" IN VERSE.

Our readers are aware, from introductory chapters on "The Philosophy of Spirit," which have already been published, that Mr. Oxley intends giving, in these columns, the text of the "Bhagavat Geeta," with comments setting forth the spiritual philosophy taught therein. Now this work is, in the original Sanscrit, a poem of peculiar measure, each line consisting of sixteen syllables. Mr. Oxley has set to work to render it in similar verse in English, and, from the specimens we have seen, he is on the high road to success. He bases his version upon Wilkins's translation in prose form, and has, in the case of obscure passages, to discover the real meaning intended by the Sanscrit author, "Busiris the Ancient," whose portrait, through L. A.T.T.P.'s medium, we gave in the first number of the present volume. This new version, published as it will be, in the first instance, in the MEDIUM, will bring this ancient Scripture more prominently before the English-reading public than all other efforts have done these hundred years. So much for the spiritual import of the work; but in a literary sense, to present this venerable poem in its original form, so to speak, to the English reader is a task that has not been successfully carried out, though not a few men of note have nibbled at it. Do spiritual development and study aid us in such tasks? Mere literary ability, while it makes faultless rhyme, often obscures the sense; the spirit is killed by the letter. Spiritualism teaches us that authors are immortal as well as their works, and may superintend the re-editing of their productions in various languages and forms of expression. When this grand fact is recognised, the interpretation of all Scripture will be essayed by spiritually prepared minds; but at present any new light thrown on the spiritual records of the past would be received with the lightning flash of theological anathema. The truth, then, appears to be that mankind, as a whole, do not want spiritual light, and, choosing to seal their eyes, they continue to grope in spiritual darkness.

NOTES AND COMMENTS.

We are delighted to learn that Major Forster is now profiting by the restoration of health which his sojourn in Europe secured for him; and, what is more to the point, others are reaping the advantages as well as himself. Our good friend has accepted a call to lecture on Sundays, in the Universalist Church, Baltimore. His health is good, and his weekly duty is performed in an impressive and acceptable manner. He has had more calls from various parts of the United States than would occupy his time for a year.

Now that there is so much talk in these columns about Thomas Paine, it may be interesting to state that Thomas Paine's sister was the great-grandmother to Mrs. Billing's children. She married a descendant of the Paine family, and thus an interesting link is forged between the now and the days that are gone. Once upon a time the immortal Thomas received scanty recognition even from his own friends, but now-a-days a different view of his qualities is being taken.

Our friend Dr. Nehrer, deeply learned in spiritual science, writes from the Continent expressing his undying interest in friends he met when in London, particularly Mr. and Mrs. Everitt, in whose house he witnessed excellent examples of mediumship. Dr. Nehrer will be remembered as the author of some papers in *Human Nature*, on the power of the human spirit to manifest beyond the limits of the body. This phenomenon was further elaborated by "M.A. (Oxon.)," in a work entitled "The Transcorporeal Action of Spirit," which also appeared in *Human Nature*. It is a monument of industry and psychological insight.

THE farewell meeting in honour of our highly respected co-worker, Mrs. Hollis-Billing, is surely a "happy thought," which appears to have run in many minds simultaneously. It is a laudable means of turning a loss to advantage. Spiritualists want just now to come together on a fresh basis, and if that amalgamation can have infused into it the sterling worth and spiritual giftedness of the lady who will form its key-stone, then the going away of Mrs. Billing will be an auspicious event for Spiritualism. We hope the proposed committee will secure a large hall, so that the Spiritualists of the metropolis may attend *en masse*, and enter most heartily and fraternally into that which, at the same time, will be tinged with sympathetic regret. We feel sure there is work for Mrs. Billing in this country, and we think, in justice to the lady herself, and the spiritual interests that seek her presence here, a *return ticket* should be presented to her, to defray all expenses back to us again. There can be no doubt that if Mrs. Billing accepted such an arrangement she would not go back on her word of honour. Need we add another word? Let all who think as we do follow the example of Mr. Oxley and A. T. T. P., stated in another column.

Now that there is an interest in the mediumship of Miss Florence Cook, and Mr. Crookes' experiments thereon, we beg to offer to depositors in the Publication Fund, Mr. Crookes' work, "Experiments in Spiritualism," at 2s. 6d. per copy, being half price; or five copies for 10s. 6d. Depositors of £1 or upwards may obtain the book at these prices for *cash*, allowing the original deposit to remain. We urge upon all Spiritualists of sufficient means to spare £1 to become depositors, and do what lies in their power to spread information. This is what has been chiefly neglected, except by the few. If we could have the Publishing Fund raised to £1,000, we would issue new editions at a cheaper rate and introduce valuable works. See conditions in advertisement.

IT is only justice to the reader to say that though Mr. Walker's lecture is stated to have been given on the subject named at the request of the audience, yet, if we mistake not, the present lecture is one of Mr. Walker's stock subjects, with the points of which the intelligent mind will be familiar. Who can tell us what change of climate, soil, or other circumstance caused primeval man to branch off the common stock and become the man of to-day, while another branch was influenced otherwise and became the monkey of to-day? While there are many facts at hand illustrative of the *evolution* of the human form, the "origin of man" is as great a mystery as ever. It is tantalising to be left just where we were before.

DR. MONCK, is, we understand, in England, but this cold, raw, foggy weather is ruining him fast. He should leave for the Mediterranean coast without delay. Good friends, why, don't you hurry up? There is a man who was prosecuted, persecuted, imprisoned for your truth, when he is seen to be unmistakably innocent by anyone who takes the trouble to look into the matter. Then he obtained materialisation phenomena, which for ever shut the mouths of all grumblers, who, because of false experiments, would insinuate that the manifestations are all delusion and trick. Thus he is both a martyr and a benefactor. Yet, nevertheless, this testimonial drags on through weary columns of commendation, and now the total amount is not £100. How much are the most distinguished services worth in the eye of the great body of Spiritualists? Nay, how much is a human life worth? Ladies and gentlemen, we cannot understand you, but if we had your cheque-books in place of these wearisome proof-sheets, we would save your honour and make short work of the matter.

A PUBLIC RECEPTION TO MRS. HOLLIS-BILLING ON THE EVE OF HER DEPARTURE FOR AMERICA.

To the Editor of the MEDIUM AND DAYBREAK.

Sir,—Those of your readers who have not already sorrowed over the intelligence, will hear with great regret that Mrs. Hollis-Billing is about to leave us. She returns to America on the 18th of February, called by business which demands immediate attention.

This is not her first visit to this country. As Mrs. Hollis, I had the pleasure of meeting her on a previous visit, and I trust to renew that pleasure on a future occasion.

It is, however, during her present visit that she has done most conspicuous work for the Cause of Spiritualism. Ever courteous and ready to place her gifts at the disposal of inquirers, as well as to welcome experienced Spiritualists, and afford them the opportunity of witnessing the phenomena that occur through her mediumship, she has made a large circle of friends.

I feel sure, Sir, that many of us would desire to bid her God-speed on her voyage, to thank her for her efforts, and perhaps to lay a train of sympathy which may draw her back to us. In this feeling I venture to suggest that a committee be formed to take measures for giving a public reception to Mrs. Billing on some convenient day before her departure, and for presenting her with an address which may be a permanent record of our regard for her.

I shall have much pleasure in forwarding such a plan, if it meet with the approval of yourself and of your readers, in any way within my humble powers.—I am, Sir, faithfully yours,
Jan. 28, 1880.

W. STANTON MOSES, M.A.

Mrs. Makdougall Gregory, on being asked by a friend if she would allow her name to be placed on the "Invitation Committee," thus replied: "I am only too happy to give my name for Mrs. Billing's benefit: for I think so highly, both of herself and her mediumship, that I regret much she thinks of leaving us so soon."

Mr. C. C. Massey writes: "It will give me much pleasure to join in the proposed compliment to Mrs. Billing on her departure."

Mr. W. Oxley writes: "Mrs. Billing is a choice spirit, and need not be assured of my sympathy for her." He desires to unite in the call for a public reception, though it may not be possible for him to be present. He will contribute £1 towards expenses.

A. T. T. P. responds most heartily. He desires to be present, will take part, and says: "but I must contribute a guinea towards expenses."

Mr. Thomas Slater, Mr. W. Towns, and other well-known friends of the Cause enter most heartily into this proposal.

A PUBLIC meeting will be held at 15, Southampton Row, on Tuesday evening, at 7 o'clock, to form a committee to carry out the proposal made by Mr. Stanton Moses.

MR. HOWELL will give an address at Quebec Hall, on Tuesday evening, at 8.30, and attend the social sitting at 15, Southampton Row, on Friday evening next, at 8 o'clock.

THE new edition of the "Spiritual Lyre" is nearly ready. It is set in nice, new type, and will be superior to former editions. It was impossible to get this work put in hand till the Christmas work was over, the office having been very busy. Those who order and pay cash at once will be supplied as follows: Twelve copies of the 6d. edition, 4s. post-free; twelve copies of the 1s. edition, 8s. post-free.

NEXT week we will give the sum-total of subscriptions to the Spiritual Institution for 1879. Friends have begun to send in for 1880, all of which kind aid is much needed to pay current expenses involved in the work.

WE regret to hear of the delicate health of Mrs. Mellon of Newcastle, whose mediumship has in the past been of such signal service to the Cause. It is hoped that she will soon be in a position to give further demonstrations of her excellent mediumship, about which many inquiries are being made by her numerous friends in various parts of the country.

VACCINATION.—On Tuesday afternoon Mr. Ernest Hart delivered a lecture at the rooms of the Society of Arts, Adelphi, on "Small Pox v. Vaccination," in answer to anti-vaccinators. His lengthy discourse consisted of a reiteration of exploded medical assumptions and false inferences, which have been answered a hundred times. At its close Drs. Haughton, C. L. Pearce, E. Robinson, and Mr. Emery, replied, and so successfully exposed the equivocal statements and unscientific foundation put forth in defence of State blood-poisoning, that the Hall rang again and again with plaudits and loud demonstrations of approval, and the lecturer retired, evidently disconcerted at this unexpected opposition and his overwhelming defeat.

Mrs. Esperance will give a seance on behalf of Dr. Monck's Testimonial, in the rooms, 28, New Bridge Street, on Thursday evening, Feb. 5. Seance to commence at 7.30. Tickets, 1s. each, to be had of Messrs. J. Mould, J. Miller, W. Armstrong, or Mrs. Esperance, who will be happy to receive contributions to the Testimonial Fund.

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A NEW SPEAKER AT GOSWELL HALL.

Mr. Walter Howell, of Manchester, whose powers have been so highly recommended in the MEDIUM of late, will occupy the platform at Goswell Hall, 290, Goswell Road, on Sunday evening, at 7 o'clock. Mr. Swindin and other friends say he is not unknown in London. It is said that on the day Dr. Monck was apprehended in Huddersfield, Mr. Howell entered a meeting in Islington and said he did not know why he had been sent there, as his course lay several miles in an opposite direction, but he had been forced to attend that meeting. He then passed under control, and gave the news about Dr. Monck, which was then quite unknown in London, as we understand. Since that time Mr. Howell has had much experience as a trance-speaker, and it is hoped he will meet with a favourable reception on Sunday evening. He will speak at Quebec Hall on Tuesday evening.

INSTANCES OF DR. MONCK'S MEDIUMSHIP IN THE LIGHT.

Dear Mr. Editor,—Will you kindly insert in the next issue of the MEDIUM the following facts, which occurred at our house at the time Dr. Monck was our guest some time ago? They may be of considerable interest to your readers who have not had an opportunity of witnessing his extraordinary mediumistic powers, and particularly those of his friends and admirers who are now showing their heartfelt sympathy in his present distress of mind, body, and estate by raising a fund, whereby they hope he may be enabled to recover his health, which has been lost near unto death by his devotion to the Cause of Spiritualism, which brought on a mock trial and cruel imprisonment, and subsequently his heroic determination, at all risks to himself, to show materialisations in the light.

I fully coincide with your correspondent, Mr. A. J. Cranstoun, and others as to the worth of Dr. Monck's private character, and earnestly hope that everyone interested in our good Cause will now make a vigorous effort to place him in a position of independence that will enable him to use his great gifts for the future "without stint or price."

The following are the phenomena to which I have alluded:—

On one occasion, when Dr. Monck and myself were conversing in the drawing-room, an old friend of ours was announced—a relative of the late Washington Irving, and a well-known Spiritualist. I was particularly pleased at this circumstance, and after introducing them to each other, proposed adjourning to the dining-room for a seance, where we should be free from interruption from callers. We took our seats at a large and very heavy table, Dr. Monck on the left, our friend on the right, myself at the top, and an empty chair at the bottom. In a very few minutes the chair moved first a little on one side and then back again once or twice, and finally, with a sudden jerk, which startled me considerably, fell with its back on the edge of the table.

During these movements I exclaimed: "I wish my own and husband's cousins—Dr. Carpenter and Professor Tyndall—were here; for there is an unmistakable test of some unseen force being present!"

Dr. Monck thought we had better remove the epergne from the centre of the table, as the chair manifested such symptoms of activity, that he believed it would jump upon the table soon and injure it. This feat it accordingly performed a few minutes afterwards, much to my terror, I can assure you, all three sitters at the time being far removed from it, with our hands simply resting upon the surface of the table.

Before the chair made this astonishing leap, Dr. Monck said he saw two female figures standing by its side, and from the minute description he gave of them, our friend, then present, recognised them as his late wife and her sister. When these forms disappeared, a tremendous rap came upon the table, and Dr. Monck clairaudiently heard that it was a male friend of our visitor, who wished to signify his presence at that time. Our friend recognised who it was, and said he always thus loudly approached him, which he had done on many previous occasions with different mediums.

Dr. Monck then asked for a bell, and I fetched a very large one from the hall, used to summon the family to meals. It was put under the table, and it made its way, with many loud bangs, to our friend on the opposite side, and was put into his hand in the most easy way possible. It returned to Dr. Monck; but made a most unmistakable "pull" at my dress en route.

On a later occasion, when Dr. Monck called upon me, while making a hasty, anxious visit to Birmingham, he showed me a folded-up book-slate, upon which was some writing, alleged to be by his control, "Samuel Wheeler," stating that it had been produced without any personal contact; lying on the table with a

crumb of pencil between its leaves, which he showed me, and asked me to read it correctly.

It consisted of a simple communication to Dr. Monck from his old friend "Samuel Wheeler," to the effect "that by the means of slate-writing thus established between them, great and important truths would be given from the spirit-world hereafter."

This writing nearly covered two pages of the book-slate. There were two leaves in it, the whole four pages of which were in a few minutes subsequently literally written over by the same unseen hand!

After having read the writing on the slate, I put it beside me on the table, which stood between myself and Dr. Monck, and began to relate to him the strange occurrences of much of my late brother's (Samuel Carpenter) property not having been found since his death—indeed, many thousand pounds were missing short of the sum stated in his will.

Dr. Monck heard a voice say to him, "The whole of the property shall be restored to her." Instantly he started up, and in a hurried manner said, "Rub the writing off the slate, put the crumb of pencil inside, and place it on your head." I quickly did as I was desired, and as I held the slate Dr. Monck came to my side, and placed each of his hands upon mine, thus never touching the slate with his own for even a moment. At once I heard the little bit of pencil writing inside the slate, and continuing not longer than I could slowly count ten. I then opened it, and found the four pages closely written over, the *ts* crossed and *is* dotted, and some of the words dashed under to emphasise them strongly!

The communication purported to come from my late brother and sister (the latter having died since the former), and assured me that the missing property would all be restored when time and opportunity occurred, and when it would be consistent with the consideration due to the feelings of the parties concerned.—Believe me, my dear Mr. Editor, yours very faithfully,

EMMA TYNDALL, Member of
Dr. Monck's Testimonial Committee.

BITTER OPPOSITION TO THOMAS PAINE'S WORKS.

To the Editor.—Dear and highly esteemed Sir,—On the perusal of this week's MEDIUM, I was forcibly struck by the letter from the pen of Mr. Norman, and would humbly beg of you to consider the advisability of collecting all the works of that immortal soul, Thomas Paine, and publishing them, along with his biography, in a volume, as a testimonial to his immortal worth.

I think the idea succeeded well with Judge Edmonds's "Testimonial Edition," and was the means of bringing the claims of Modern Spiritualism before the notice of a great many intelligent, thinking people.

Personally, I have not had the pleasure of perusing the whole of Paine's works, but the little I have read imbued me with a strong desire to read them all, and I have, during the past week, contemplated purchasing such an edition if possible, but will now defer it to see the result of the idea expressed. If the idea takes and works well (which I fervently hope it may) it will be a singular triumph over the powers that were (and are now to some extent) so bitter against such a noble reformer who experienced such bitter animosity, opposition, and cruel vindictiveness when upon earth.

We may gather some faint idea of the opposition his writings met with when we remember that he was tried for writing "Rights of Man," in 1792. A man named Murr, was sentenced to fourteen years for selling Paine's works, in 1793. A person, by name Patmore, was tried for having Paine's works, in 1793. Another person named Holt, was convicted for selling Paine's "Rights of Man," in 1793. Carlisle's sister was tried for publishing the "Age in Reason," in 1821. A Mrs. Wright was prosecuted for selling Paine's works, in 1822. I might extend this list, but I think the foregoing is quite sufficient to show how bitter the opposition brought to bear against this noble hearted reformer and the few sympathisers he had.

This long-continued opposition has tended greatly to bias the minds of a great many people on this point. I have heard intelligent persons say that they would not on any account read Paine's works, and when pressed for their reason they have had none to give, only they had heard "that he was a very bad man."

Now is the time to dispel the darkness that has accumulated around this good man's fair name, and present his character and labours in their true light; which is sure to be of incalculable good to the rising generation, and extend an untold influence on generations yet to come. And although his teachings have not been tolerated in his day, he will have the pleasure of beholding their effects from the high pinnacle of fame he has attained in the summer-land; and looking down, with a smile beaming on that manly brow, he will bless the day that the good work was begun.

With best wishes for your success, I remain, yours faithfully,

A COAL MINER.

THE CHARACTER OF THOMAS PAINE.

To the Editor.—Sir,—In earth-life Tom Paine was mistaken in some things, as are all thinkers, but he was honest and also courageous in publishing his convictions, aiming at enlightening the community, and writing all the stronger from having for his opponents a Christian priesthood he believed to be mostly self-interested, and in the main a corrupt lot.

In spirit-life his honesty of character and love of truth and purity has naturally led him progressively, nay, almost rapidly, to advance to noble spiritual proportions and high position for advancing the good of his fellow-creatures.—I remain, yours truly,

January 23rd, 1880.

The current number of the *Vaccination Inquirer* deals with the recent Medical Vaccination Conference, and contain four extra pages, with a verbatim report of Dr. Robinson's exposure of the vaccination delusion which created a profound sensation.

RETURN OF MR. J. J. MORSE TO LONDON

To the Editor.—Dear Sir,—Will you kindly announce in next issue of the MEDIUM that I have returned to London, and that my friends will oblige by directing all communications in future to me at the annexed address.—I remain, yours respectfully,
J. J. MORSE,
22, Pall Mall Road, Bloke Newington, London, N.

ORTHODOX SPIRITUALISM—WHAT IS IT?

My question is still unanswered in the MEDIUM. It is a vital question. The Cause of Spiritualism is suffering because no one seems to know what Spiritualism truly is. Shut your eyes, open your mouth, and swallow the food given by travelling mediums, whether from America or else, where is not safe, on the contrary is very unsafe, if the American and British journals narrate correctly their sayings and doings. Surely the scores of columns in past years so freely and energetically written against orthodox Christianity, though professed by so many well-known Spiritualists, deserves that a reaction should appear for a little space, by giving searchers after knowledge a full, true, and detailed answer to that vital question "Orthodox Spiritualism—What is it?" A fore-straightforward answer would at once give us the creed we rest on—the principles we profess; so that they may be used by us all against our opponents. I claim an answer from recognised normal speakers and writers.

Emmure Park, N.E., 25th Jan., 1880.

[Every straight thinker on spiritual things is an ortho-(straight)-dox (thinking) Spiritualist. It is not a formula of words to be put on paper, like the dead or demented "creeds," but an A.C.F. to be performed by the mind of every man for himself: just as every man is bound to digest his own dinner. There! friend Jones, you have it in a nutshell. Don't think cross or crooked any more.—Ed. M.]

LITERARY GLEANINGS.

In *Notes and Queries* for Jan. 24, appears the following extraordinary account of long sleeping:—

"Tiverton, Oct. 19.—Sir,—The last visit I made to see this unaccountable sleeper was on Wednesday last, the 13th of this instant, where I found him in the same posture as he had continued in ever since his first seizure, for he lies confined to his bed, eats his victuals once or twice a day, but never in the sight of anyone, and looks as if he went daily to his labour. The observation of him that is fresh is this: that his brothers, willing to try an experiment, put on all his clothes, and brought him downstairs from his bed, and sat him in a chair by the kitchen fire; but this they thought would have cost him his life, for they visibly perceived a great alteration in him; his countenance, which, as he lay in his bed, was fresh and lively, was converted into a dark paleness, like death; his head hanged on his shoulders as though he had been really departing, which obliged them to post him to his old apartment, where, in a little time, he recovered his former sanguine complexion. He is removed from his brothers' to his mother's house again. This is the only and best account I can at present give you, and if there be any other change you shall be sure of it. —From your most humble servant, JOHN RICH."

According to the above account, the man slept fourteen or fifteen weeks, and the correspondent, in the paper from which the above is taken, asks for information, which, perhaps, some of the readers of the MEDIUM can oblige him with, accounting for this marvellous phenomenon.

According to the *Era*, for 25th inst. "a rather interesting event occurred at the Palace of Varieties, Nottingham, on Friday evening, the 16th inst. During the second-eight performance of Professor Heriott and his daughter Louie, Mr. W. Nicholl, a well-known sporting gentleman, without absolutely expressing disbelief as to the young lady's powers, declared himself sufficiently incredulous to offer Louie a five-pound note, provided she could tell its number, and the bank on which it is drawn. The challenge was instantaneously accepted, the correct number and the name of the bank given without a moment's hesitation, and the note was handed to the fair artiste amidst something like a hurricane of applause."

Letters continue to appear in the *Athenaeum*, trying to account for the ghost seen by Dr. Jessopp, an account of which has already appeared in the MEDIUM.

"OBSERVER."

WHAT SHALL WE EAT?—Prof. De Chamont points out the danger of partial starvation, arising, in too many cases, from the want of nitrogenous or flesh-forming foods. As many persons do not know what foods best supply flesh to their bones, and at the least cost, the table below (furnished by the Food Reform Society, which Society gives free lectures on food, on the first and third Thursday evening in each month, at the Franklin Hall, Castle Street, Oxford Street) may be useful.

COMPOSITION OF FOOD.

lb.		Contain			Supply	
		Solids.	Water.	Flesh.	Heat.	Ashes.
100	Turnips ...	11.0	89.0	1.0	9.0	1.0
100	Carrots ...	13.0	87.0	2.0	10.0	1.0
100	Potatoes ...	28.0	72.0	2.0	25.0	1.0
100	Butchers' Meat ...	36.6	63.4	21.5	14.3	0.8
100	Bread (stale) ...	76.0	24.0	10.7	64.3	1.0
100	Pears ...	84.0	16.0	29.0	51.5	3.5
100	Barley Meal ...	84.5	15.5	14.0	68.5	2.0
100	Wheat Meal ...	85.5	14.5	21.0	62.0	2.5
100	Oatmeal ...	91.0	9.0	12.0	77.0	2.0
100	Haricot Beans ...	82.0	18.0	25.0	51.0	3.0

A man eating one pound daily of haricot beans, will, in the year, have obtained as much as three hundred pounds' weight of solid matter from them, for which, the cost will be only £9 2s. 6d. While a man eating the same weight of butchers' meat, daily, in the year will have had only one hundred and forty-five pounds' weight of solid matter, for which the cost will be £18 5s. But the man eating the beef to get the same amount of solid matter obtained by the one eating the beans, at a cost of £9 2s. 6d., must actually pay £39. In other words, £30 is actually worse than thrown away by eating the meat instead of the beans, to say nothing of loss of bones and waste, all flesh being nearly three parts water

EXPOSE ITEMS.

The following extract from the letter of a gentleman who has sat with the medium in question will be read with interest: "I read with interest, great interest, your remarks on the seizure of Mrs. Corner. I am satisfied that the spirits superintending the seance, and not she, are to blame for the fraud, for fraud no doubt it was, inasmuch as the sitters were led to believe that they were to see, and were looking at, a materialised spirit, whereas they were gazing only at the entranced medium, clad in materialised drapery. But, of course, only Spiritualists can be got to see and believe this explanation, not outsiders, who are quite ignorant of the power of spirits to make matter pass through matter. What I want to know is, What became of the white drapery in which the medium was enshrouded? Why was it not held up, and produced as an extra proof of her deception? And how about the knots and seals of her bonds? One who was present informed me that the white robes melted away. If so, why does he not proclaim this fact, and help the poor medium in her difficulty? As for Sir G. Sitwell and Von Buch, I hear they are only youths—not mature men, and one a learned professor, as the letters after his name lead the public to suppose."

In an article on the recent *exposé*, the *Newcastle Examiner* thinks it was a "discovery," not an "exposé," as there is no proof of an "intended imposition." A subtle influence possibly brought the medium out, and the fact that such is possible was discovered—only that and nothing more. The article thus concludes:—"Spiritualism is young in her revived life. She steps with no velvet tread on the weak parts of other beliefs, bolstered up by 'conditions' as mysterious as her own. At present she is the target for bigot-bullets; sham Solomons who decline to learn anything, sneer at that of which they know nothing; 'investigators' with more energy than probity gloat over that which (for aught they know) they themselves caused. She is only passing through the ordeal of all previous reforms. Let those who have *proofs* of her truth, be true to their belief and true to themselves, and the day, though seemingly far distant, may yet arrive, when those who came to scoff, will have learned to believe."

MR. JOHN L. BLAND, in view of recent experiences desires us to state "that if any of your readers desire further from me, if they will send me stamped directed envelope for reply I will give them my views of what I consider the only true, safe, and effectual mode of advancing the cause of Spiritualism without collusion with impostors, and a sure method of preventing intercourse with dark or evil spirits."—Address: 12, Grange Street, Swann's Estate, Hull.

F. HARRISON, 39, Stirling Street, Manchester Road, Bradford, Yorkshire, writes:—"I went to see a girl only eleven years old, Miss Ethel Jaggard Aldridge, who is a good clairvoyant. She can see what is wrong in the inward frame at once and is doing a good work." We presume this girl is daughter of Mr. Aldridge whose advertisement appears weekly in the MEDIUM.

OLDHAM.—Mr. Thomas Kershaw says the collections at meetings are small, trade is bad, and the meetings are chiefly sustained by speakers who work for nothing if their expenses be paid. Mr. Tetlow, of Heywood, has visited Oldham twice this month, and the friends express their thanks for his freely-bestowed services. He gave very good discourses, and after the lectures he described spirits very successfully, so as to be recognised by individuals in the room. In one case, the controlling spirit spoke to two ladies in the room, who recognised the spirits as the departed husband and father respectively. On another occasion, Mr. Tetlow was controlled by a man who in earth-life had been much addicted to intoxicating drinks. It was some time before the spirit could manifest intelligence, and he seemed to be craving for the intoxicating cup. When offered water he refused it, but after talking with the spirit some time he seemed to realise his true position, for he said it was dark as night, and he asked those present to pray for him that he might be taught how to progress. While this was going on, the son of the same spirit, who has also passed on, controlled Miss Chadderton, and explained how he came by his death, having been, it would appear, found dead in a stable in which two horses were also dead. The public never could understand how those deaths occurred. Mr. Kershaw thinks Mr. Tetlow should be invited to visit London and Newcastle-on-Tyne. We may say that London is a poor place for any speaker to visit; it would save much expense if speakers could work near home for the most part, though it is at the same time undeniable that a change of influence is good both for speakers and hearers.

LIVERPOOL.—Spiritualism is looking up in Liverpool. The Sunday services are well attended. The lecture hall in Perth Street on Sunday last was fully crowded; Mr. Wright was the speaker. It was a powerful discourse in the evening, from a subject chosen by the audience. Mr. Wright, as a medium, has a flow of language well-defined. The thoughts that flow from him are imbued with picturesque glances of the beautiful in history, science, and in the everyday life of the great and noble workers of all time, bringing up to view all the good and worthy deeds of those in humble life, beautifying their acts of goodness with a halo of brilliancy, that makes his hearers keep awake and admire the works of men. Mr. Wright gains a power over his audience, and they listen with profound respect; and strangers, who may be ever so prejudiced to Spiritualism, have a good word to say for the speaker and his discourse. Mr. Wright on Sunday evening, as well as in the morning, gave some impromptu poems. One in the evening was chosen by the audience—subject, "Gladstone," which was loudly applauded. Mr. Wright has decided to remove to Liverpool from New Mills, as he thinks it will be a more efficient centre of usefulness, as train accommodation to all parts of the country is more convenient. He removes this week. On Monday evening the annual tea-party and concert was held in Perth Hall. Owing to the turmoil of the election, there was rather a thin attendance. The programme was an excellent one, Messrs. Casson, Meredith, Winter, Smith, and Jones, were each loudly applauded. Miss Sheppard appeared to good advantage in a recitation, and Mrs. Winter sang, with thrilling effect, "I Cannot Sing the Old Song." Miss Olston presided at the pianoforte. A dance finished a most enjoyable evening about 12 p.m.—J. CHAPMAN, Hon. Cor. Secretary, 10, Dunkeld Street.

SPIRITUAL FACULTIES OF THE BLIND.

Dear Mr. Editor,—A perhaps uncommon idea occurred to me the other day in regard to blind and deaf and dumb people. I think much could be learned by developing one or the other of this unfortunate class of human beings. For instance, are you, Mr. Editor, or any of you intelligent readers aware of a good, physically blind medium, who can see with the spiritual eye, and be able to describe the form or other external characteristics common to the human spirit body? If evidence of this kind can be given to the world, it would be a nut that it could not crack—a fact not easily put on one side. If you will spare me a little space I will continue. Some fifteen years ago I remember putting a certain toy into the hands of a blind man (an intuitive pianist). After feeling it some time, he said something like, "What the dickens is it?" These words astonished me, knowing that the toy was a little man cut out of some hard substance, and, therefore of human shape. I have since thought, what a sad condition, not to have ever seen the human form divine; never to have seen the wife of his embrace, nor the children of his love, and to be blind to all the beauty and grandeur of the external world. To me it seems sad, indeed. I am, therefore, desirous to know, whether these things can be perceived by the spiritual sight of a physically blind man. Unfortunately, I was not a Spiritualist when intimate with the blind man referred to.

The subject I have touched upon is intensely interesting, and a skilful investigation into it would, I believe, prove very instructive.—Yours, in the Truth,

C. BAKER.
12, Morton Road, New Humberstone, Leicester, Jan. 18th, 1880.

VACCINATION PROSECUTION.—A HAUNTED FARMER.

Mr. E. Gray, Birmingham, writes:—

Last week, January 15, Mr. Mahoney was summoned for non-compliance with the Vaccination Act, at Aston Police-court. The magistrates fined him 20s. and costs. Mr. Mahoney, on hearing the decision, said: "I shall neither pay fine nor costs." The magistrates expressed their regret that they were compelled to carry out the law, and committed Mr. Mahoney to prison for a month. However, I am glad to tell you that I hear he did not remain there long. I believe his good wife and her friends paid the money, and Mr. Mahoney was again free.

A phase of Spiritual phenomena has occurred at Hanley Castle, Worcestershire, in the following manner:—

A farmer had some money entrusted to him, belonging to the wife of a relieving officer near, which he most improperly spent. The lady used to say, that when she died, she would not let him have any peace. About the first week in January, 1880, she passed away—and she has been with a vengeance—the house-chairs jumping about, the fire-irons walking about the kitchen without visible contact. Hundreds of people have been to see it. The farmer could get no rest in the house day or night, and, I hear, did not go to bed for a fortnight, and he has now left the place. I hear that twelve priests are going to "lay the spirit"—I say, better for the man to settle the affair honestly and pay the money, for I expect he could do so.

On a recent Sunday evening Mr. J. Ashman gave a very good discourse at Quebec Hall. He was followed by Mr. Aplin, who also spoke well.

Mrs. Olive's free seances for healing on Monday mornings at 11 are crowded, and much good work is being done. As will be seen from advertisement, there are other meetings at which a fee is necessary. It is gratifying to be able to do good, but it is also essential that in some cases workers receive a return for their labours. Mrs. Olive's address is 106, Clarendon Road, three minutes' walk from Notting Hill station.

"TWENTY YEARS A WIDOW" sends a thank-offering to the Spiritual Institution in gratitude to God that her children have escaped the perils of the deep, and landed safely in New Zealand, their future home. She adds: "Dear Sir, I have felt much for you: I have known what difficulty is and can sympathise with others." We wish there were more like this grateful lady. May heaven enrich her in the soul's treasures.

HASTINGS.—The announcement card of the Hastings Mechanics' Institution states that Mr. J. Burns, of the Spiritual Institution, London, will lecture on "Spiritualism" on Monday, Feb. 9, on behalf of the Mechanics' Institution. This is the outcome of a very able local agitation, which was only partially reported in these columns. Mr. James, on the second evening of the former debate, gave some very interesting information. The committee of the Mechanics' Institution are worthy of approbation for their liberality.

MR. J. H. WHISTBRIDGE writes as follows: "I beg to suggest that that splendid article on the 'Sacred Scriptures,' written by Mr. Oakley, should be published in 'tract form' as I think all your readers will agree with me that it is admirably adapted for assailing the stronghold of bigotry and biblical narrowness. I will willingly agree to take so many for distribution if others will join." The whole of the chapters on the "Philosophy of Spirit" will appear in a separate form; but the manner thereof is wholly at the disposal of Mr. Oakley.

B. T.—We would be sorry indeed to adduce the seance at Naples, as report of which appeared some time ago in the MEDIUM, as evidence that "Jesus Christ" had manifested in a spirit-circle. That report was published simply as a piece of intelligence, to show what sort of mediumship prevails at Naples. We do not think the address of the spirit on that occasion at all characteristic of the central figure of the gospels. We must certainly have some better data than such as that to determine the assumption that the gospel narrative is the history of real personages.

CAPE-TOWN.—Mr. A. Teague, writing, says: "We want another visit from Dr. Peabes, or someone of that stamp, who could bring the truth home to the soul. Through hearing him I was induced to read upon the subject and investigate into the truths of Spiritualism, though its teachings were opposed to what I had been taught from infancy to regard as truth. May God and His ministering angels support you in the noble work in which you are engaged when weary, and human nature cries out under the burden." Mr. Teague subscribes for the MEDIUM, and we hope soon to hear that he is in the field, using his talents for the spiritual instruction of his countrymen.

A PERSISTENT PERSECUTOR OF VACCINATION PERSISTENTLY PROSECUTED.

(From the *New York Daily Graphic*.)

Mr. William Tebb, an English gentleman, resident in London, after having been prosecuted and fined twelve times for refusing to have his daughter Beatrice vaccinated, has, on the thirteenth count, tired out the British Government, which has abandoned further prosecution.

Mr. Tebb's present vocation seems that of a deadly war against vaccination. He is at present in New York, and seems also bent on transplanting the conflict to our shores. He has here already bestirred himself in the matter to that extent, that a meeting to form an organisation, hostile to vaccination, is called for this (Friday) evening, at No. 114, East Thirteenth Street, and a prominent physician, Dr. Alexander Wilder, is interested in the movement.

"What is the cause of your opposition to vaccination?" asked the *Graphic* representative of Mr. Tebb.

"Because, in the first place, it impregnates the human system with certain inoculable diseases, to wit, syphilis, scrofula, and tabes mesenterica; in the second, it entirely fails to prevent small-pox."

"Fails? Why, has it not always been deemed the only sure preventive?"

Upon this Mr. Tebb pulled forth an appalling array of facts and figures contradictory to this opinion. For instance, during the last English small-pox epidemic of 44,000 deaths, of whom all but about 10 per cent were vaccinated patients.

From 1800 to 1865 there died of syphilis, contracted from inoculation, under one year old, 4,504; from 1870 to 1879 of the same disease, of the same age and from the same cause, 7,000. Dr. Collins, for twenty years vaccine physician of London, has not the least confidence in vaccination. Dr. Epps, for twenty-five years of the Jenner Institute, says, "vaccine virus is poison." Dr. Gregory, Director of the Small-pox Hospital in London, refused to permit his children to be vaccinated, and remarked that the idea of extinguishing small-pox by vaccination was absurd, and that it was an idea "presumptuously anticipated by Jenner."

"The late Sir Robert Peel was opposed to compulsory vaccination; so also is Mr. P. A. Taylor, M.P., Mr. C. H. Hopwood, Mr. Jacob Bright, Sir Thomas Chambers, Mr. D. Conway, Professor Francis, W. Newman, Herbert Spencer, and many others."

"What is vaccine virus?"

"Dr. Collins says it is the rotten pus formed in the body of a horse diseased with pulmonary consumption."

"But we have Jenner's authority, pronouncing it a certain remedy for small-pox."

"Jenner," said Mr. Tebb, "announced that it would prevent small-pox during the life of any human being. He introduced the vaccine virus in 1796, and in 1802 received from the Government £10,000, which was subsequently increased to £30,000 as the reward of his purported discovery. Now, in the six years intervening between his discovery and the reward he had no opportunity to prove its efficacy during the life of any human being."

"Then why, with such authority against it, is the practice of vaccination pursued?"

"One answer is, because vaccination is worth millions of pounds yearly to the English physicians. Such is prejudice in its favour, that a physician living near me, and in good practice, experienced a falling off of £500 per annum because he would no longer vaccinate."

A FATHER IMPRISONED FOR PROTECTING HIS CHILD.

To the Editor.—Dear Sir,—It may be interesting to those of your readers who are opposed to vaccination, to know that our friend and fellow-worker, Mr. J. W. Mahony, has added one more to the long list of protestants against the tyrannous vaccination laws, by submitting to fine and imprisonment rather than allow his children to become polluted by loathsome corruption.

He has before been fined £1 12s. 6d. for refusing to have his first child vaccinated, and on Friday last, he had to appear at the Aston Police Court in answer to a second summons for his second child.

He announced his determination not to have it done, was fined 20s. and costs, and refusing to pay was sentenced to a month's imprisonment, the magistrates striking out "hard labour" on account of his gentlemanly behaviour towards the bench. He was removed in custody, and would have served the term rather than have paid; but some friends, fearing the consequences to his health, paid the fine, and released him, but not before he had been kept for about four hours in a bitter cold, fireless cell.

It is a satirical commentary on the boasted freedom and enlightenment of 19th-century England, that a man can be imprisoned and sent to herd with criminals, for obeying the dictates of judgment and conscience in a matter that touches him so closely as the health and well-being of his children, and that, too, within a mile of the very centre and stronghold of liberalism. Hoping you will be able to find space for this, I am, yours respectfully,

T. HANDS.

66, Paddington Street, Birmingham, Jan. 18.

DEARLY.—On Sunday, Feb. 1, Mr. E. Wood will give two trance-addresses in the house of Mr. Richard Wild. Service to commence at 2.30 and 6 o'clock.

Miss E. A. Browns will lecture at Manchester on Sunday, and at Oldham on the Sunday following. After which she will visit Southport and other places. Those who wish to secure her services should apply without delay, as the present is probably her last trip south, address—Care of Mr. E. Rhodes, 42, Frene Street, Everton Road, Manchester. Miss and Mr. Brown intend visiting Scotland shortly.

Mr. T. M. Brown will lecture in the Spiritual Hall, Macclesfield, on Sunday, Feb. 1, and hold private seances daily till Wednesday, Feb. 4. Address till then—Care of Mr. E. Hammond, 6, Pierce Street, Macclesfield. Mr. Brown will arrive in Manchester on Wednesday evening or Thursday morning, and remain for two days, at Mr. E. Rhodes's, 42, Frene Street, Everton Road, Manchester. He will then visit Liverpool and Belper. As Mr. Brown and Miss Brown do not intend staying long in one place on their tour they will be glad of early engagements, that they may visit as many friends as possible.

MR. J. J. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, Feb. 1 and 2. See Society's notice.
NORTH SHIELDS.—Wednesday, Feb. 4.
GLASGOW.—Feb. 8 and 9.
KEIGHLEY.—Feb. 15.
LIVERPOOL.—Feb. 22.
LONDON.—Feb. 25.
Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Pallatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS'S APPOINTMENTS.

FALMOUTH.—Feb. 1 to 13 inclusive. NOTTINGHAM.—March 1. Arrangements pending.
TRURO.—Feb. 15 to 27.
CARDIFF.—Feb. 29, and March 1. GLASGOW.—March 14.
Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom, and is arranging for a tour into the southern countries. Apply by letter, to him at 92, Caroline Street, Nottingham.
A few Sundays are vacant for this year; early application is requested.
N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MRS. ESPERANCE'S SEANCES.

At 23, New Bridge Street, Newcastle, on Sunday Mornings, at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 104, Percy Street, Newcastle, or Mr. Armstrong, Crown House, Upper Claremont, Newcastle. Strangers not admitted without recommendation.

On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spiritistic.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

3, WHITE COURT, NEWGATE STREET.

President: Mr. John Mould, 12, St. Thomas' Crescent, Newcastle.

Hon. Sec: Mr. H. A. Kewey, 4, Ellington Terrace, "

LECTURES FOR FEBRUARY.

Sunday, Feb. 1, at 2.30 p.m. "Christian Doctrine in the Light of Spiritualism—Reurrection." Mr. J. J. Morse
" " 1, at 6.30 p.m. "The Son of God: his Ancestry and Destiny." " "
Monday, " 2, at 7.30 p.m. "Crime, and how to Cure it." " "
Sunday, " 3, at 8.30 p.m. Inspirational Address. " Mr. W. Westgarth
" " 15, at 2.30 p.m. Trance Address. " Mr. Jas. Wright.
" " 15, at 6.30 p.m. " " " "
Monday, " 16, at 7.30 p.m. " " " "
Sunday, " 22, at 6.30 p.m. "Does the Bible teach that Man is Immortal?" " Mr. M. Piddler.
" " 29, at 6.30 p.m. Various speakers will give short addresses. Admission free. A Collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.
" " 2.30 p.m.—Children's Lyceum.
Tuesday, Seance, 8 p.m.—"Physical Manifestations," Miss C. E. Wood.
Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)
Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.
Friday and Saturday, 8 p.m.—Developing Circle for Members and Friends (free).
Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, FEB. 1.—GOSWELL HALL, 290, Goswell Road (near the "Angel") Conversation and Seances at 11 a.m. Trance Address by Mr. Walter Howell, of Manchester, at 1 p.m. Secretary: Mr. H. J. Stevens, 22, Albany Road, Camberwell, S.E.
Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 3, also on Tuesday and Thursday.

TUESDAY, FEB. 3.—Mrs. Frichard's, 10, Devonshire Street, Queen Square, at 8.
THURSDAY, FEB. 5.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 1, ASTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m. BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockey, at 8.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 2, Church Street, doors closed 6.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 8.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Harzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Tongate, at 6.30 p.m.

HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.

KEIGHLEY, 2 p.m. and 6.30 p.m.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Hall, Perth Street, at 11 and 8.30. Lectures: Hockey, at 8.30 for 7, free, for Spiritualists and friends.

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

MIDDLEBROOK, 28, High Duncombe Street, at 2.30 p.m.

OLDHAM, 188, Union Street, at 8.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SEAHAM HARBOR, at Mr. Fred. Brown's, in the evening.

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

MONDAY, FEB. 2, LIVERPOOL, Perth Street Hall, at 8. Lecture.

TUESDAY, FEB. 3, SEAHAM HARBOR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, FEB. 4, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. For Development at 7.30, for Spiritualists only.

CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.

DEBBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.

MIDDLEBROOK, 28, High Duncombe Street, at 7.30.

THURSDAY, FEB. 5, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street. South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

MIDDLEBROOK, 28, High Duncombe Street, at 7 p.m.

NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 7.

BURNLEY.—On Sunday, February 1, Mr. Thomas Walker will give two spiritual orations, afternoon and evening, at Dr. Brown's, 40, South-dish Street, previous to his leaving England for Africa.

BIRMINGHAM.—Spiritual Meeting Rooms, 312, Bridge Street West.—On Sunday evening next, Feb. 1st, Mr. J. Mahony has kindly promised to deliver a lecture in the above rooms in aid of the work. Subject of lecture, "The Invisible World." Doors open at half-past 6 o'clock. Collection at the close.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerably.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

J. M., a "Constant Reader" desires to ask whether any of our readers have heard of a man fifty-seven years old having new teeth grow in his mouth. Our correspondent, who is of that age, and is in good health, says he lost three of his teeth some time ago, and recently two new ones have grown in the places formerly vacant.

ASHTON-UNDER-LYNE.—On Sunday last Mr. J. Fitton, of Littleborough, gave us a lecture on the "Rich Man and Lazarus" in a first-class manner. Questions were asked and answered to the satisfaction of all present. On Sunday next (Jan. 30) Mr. Murray will lecture on the "Atonement." All friends are cordially invited.—J. MURRAY, Sec., 1, Bradgate Street.

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QUEBEC HALL, 25, GREAT QUEBEC STREET.—On Saturday last, Mr. I. Macdonnell gave an address full of truth. On Tuesday Mr. Hancock gave a valuable address. On Saturday next the Seance will be held at 8 prompt; Mr. Hancock, as usual, will be there to converse with any before the time. Medium, Mr. Savage of Hackney, who gave several remarkable tests last week. On Sunday evening, at 6.45, Mr. Joseph Ashman will address the meeting. On Tuesday, Mr. Howell, trance-speaker, will give an oration at 8.30.

BUSINESS AND MEDICAL CLAIRVOYANCE.

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One friend has offered to give £20 if £80 more is subscribed in sums of £10 and £5 each. We think this challenge should be accepted, but we hope small sums will not be withheld.

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