

Now ready, in One handsome Volume, price 5s.; Presentation Edition, fine paper, 7s. 6d.

POST-OFFICE ORDERS ON "HIGH HOLBORN."

ON MIRACLES AND MODERN SPIRITUALISM.

THREE ESSAYS,

By ALFRED RUSSEL WALLACE,

Author of "The Malay Archipelago," "Contributions to the Theory of Natural Selection," &c., &c.

CONTENTS.

I. AN ANSWER TO THE ARGUMENTS OF HUMPHREY, LECKY, AND OTHERS AGAINST MIRACLES.

II. THE SCIENTIFIC ASPECT OF THE SUPERNATURAL—

1. Introductory.
2. Miracles and Modern Science.
3. Modern Miracles viewed as Natural Phenomena.
4. Od-Force, Animal Magnetism, and Clairvoyance.
5. The Evidence of the Reality of Apparitions.

6. Modern Spiritualism: Evidence of Men of Science.

7. Evidence of Literary and Professional Men to the Facts of Modern Spiritualism.

8. The Theory of Spiritualism.

9. The Moral Teachings of Spiritualism.

10. Notes of Personal Evidence.

III. A DEFENCE OF MODERN SPIRITUALISM.

APPENDIX.

Amberley, Lord, on spiritual phenomena and the character of mediums.
Animal magnetism.
Antiquity of man, evidence of, long denied or ignored.
Apparitions, evidence of the reality of; date of a War Office certificate shown to be erroneous by; at the "Old Kent Manor House."
Atkinson, H. G., experiment with Adolphe Didier.
Aymar, Jacques, discovery of a murderer by.
Baring Gould, on Jacques Aymar.
Bealings Bell.
Beattie, John, his experiments in spirit-photography.
Bray, Charles, testimony to clairvoyance. His theory of a "thought-atmosphere" unintelligible.
Brewster, Sir D., account of sitting with Mr. Home.
Burton, Capt., testimony as to Davenport Brothers.
Carpenter, Dr., misstatement by; criticism on Mr. Butler; omission of facts opposed to his views in "Mental Physiology;" criticism on; "unconscious cerebration" misapplied.
Challis, Prof., on the conclusiveness of the testimony.
Chambers, Dr. Robert, experiment by; extract from letter of (note).
Clairvoyance, tests of.
Clark, Dr. T. E., medical case of clairvoyance.
Converts from the ranks of Spiritualism never made.
Cook, Miss Florence, tested by Mr. Varley and Mr. Crookes (in note).
Cox, Sergeant, on trance-speaking.
Criticism on the *Fortnightly* article replied to.
Crookes, Mr., his investigation of the phenomena; on materialisations through Miss Cook (note); his treatment by the press; by the Secretaries of the Society.
Decline of belief in the supernatural due to a natural law (note).
De Morgan, Professor, on spiritual phenomena.
Dely, popular and spiritualistic notions of.
Dialectical Committee, investigation by.
Disturbances, unexplained, before rise of Modern Spiritualism.
Divining rod.
Dunphy, Mr., *versus* Lord Amberley.
Edinburgh Review's criticism on Young.
Edmonds, Judge, investigation by.
Edmonds, Judge, his character; his mode of investigation; his daughter speaking in languages unknown to her.
Elliotson, Dr., a convert to Spiritualism.
Experiments and tests by the author.
Fire test.
Flammario, M. Camille, evidence of.
Fortnightly Review on the disturbances at the residence of the Wesley family.
Fox, Miss Kate, the earliest medium; tested by committee; by Dr. B. Chambers and Mr. R. D. Owen; seances with Mr. Livermore.

Future Life, proof of the great use of Modern Spiritualism: the spiritual theory of, not a product of the medium's own mind.
Glanvil, character of; extracts from.
Gregory, Dr. William, on clairvoyance; criticism of.
Gully, Dr., on the *Cornhill* article and Mr. Home.
Guppy, Mrs., her career as a medium; production of flowers.
Haddock, Dr. Joseph, account of discovery of stolen property by a clairvoyant.
Hall, S. C., his conversion from scepticism; undergoes the fire test.
Hardinge, Mrs. Emma, quotations from addresses.
Hare, Prof. R., experiments and tests by.
Historical teachings of Spiritualism.
Home, Mr. Daniel D., experience of Sir David Brewster with; the fire test; experience of Sergeant Cox with; exposed to twenty years of scrutiny.
Houdin, Robert, opinion of Alexis Didier, the clairvoyant.
Hewitt, William, testimony as to an accordion suspended in the air.
Hume, David, on miracles; definition of a miracle; arguments against miracles; self-contradictions.
Huxley, Professor, the uninteresting nature of the phenomena.
Illustrative extracts.
Imagination, effects of.
Invisible intelligent beings, existence of, around us; not impossible; their action on matter not an "invasion of the law of nature."
Kerr, Rev. William, M.A., testimony to phenomena occurring in private.
Law of continuity applicable to Spiritualism.
Lecky, assertions about miracles; fallacies in his arguments; account of Glanvil.
Lee, Dr. Edwin, on experiments with Alexis Didier, the clairvoyant.
Lyndhurst, Lord Chancellor, belief in the spiritual phenomena.
Levitation, examples of.
Lewes, Mr. G. H., views of, as to identical hallucinations criticised (note).
Mapes, Prof., inquiries into Spiritualism.
Mayo, Dr. Herbert, F.R.S., on clairvoyance; on phreno-mesmerism.
Medical men, evidence of, for facts deemed incredible.
Mental phenomena, summary of.
Mesmerism, personal experiences of; supposed to explain Spiritualism.
Miracles, definitions of; at tomb of Abbé Paris; modern objections to.
Moral teachings of Spiritualism.
Musical phenomena with Miss Nichol.
Miller, George, his life and dependence on prayer.
Owen, Robert Dale, on supernatural phenomena occurring unsought for; case of apparition seen by

two persons at once; judicial record of disturbances at Oldeville; testimony as to spirit-forms (note).
Oracles not all impostures.
Personal evidence: first experiences in table-turning; with M. Marshall.
Photographs, a conclusive test; conditions of a satisfactory test; Mrs. Guppy's remarkable spirit-photograph; likenesses recognised by Mr. Howitt; by Dr. Thompson; by the author (note); Mr. Slater's experiments; Dr. R. Williams's experiments; Mr. John Beattie's experiments.
Physical Phenomena, summary of.
Practical utility of Spiritualism, objections replied to.
Prayer, efficacy of.
Quarterly Review on Spiritualism.
Reichenbach, Baron, his observations on magnets and crystals; his witnesses; review of his work.
Robertson, Dr. J. Lockhart, tests the phenomena and accepts them as facts.
Ruiter on the magnetoscope.
Sceptics, investigations by.
Scientific men, denial of facts by; their mode of dealing with the subject; refusal to investigate.
Senior, Nassau William, on mesmerism, and his belief in spiritual phenomena.
Sexton, Dr. George, his mode of conversion.
Slater, Mr. Thos., experiments in spirit-photography.
Spiritualism, periodicals devoted to; the theory of.
Spiritualism, *New Quarterly Magazine* on; *Quarterly Review* on; historical sketch of; phenomena of; nature of the belief in; no recantations in; a science of human nature.
Stone-throwing, remarkable case of, in Paris.
Supernatural phenomena, so-called, works relating to; authors who vouch for the facts.
Suspicion, action of, illustrated.
Sympathy of feeling.
Thackeray on phenomena witnessed in New York.
Triviality of the phenomena, often apparent rather than real.
Trollope, T. Adolphus, evidence of; as to the possibility of its being conjuring; as to the production of flowers.
Tyler, Mr. R. B., on miracles as a "survivor of savage thought;" his mesmeric theory of spiritual phenomena answered.
Tyndall, Professor, definition of a miracle by; on Spiritualism; reply to, by Mr. Patrick Fraser Alexander; declines to investigate.
Uses of Spiritualism.
Whately, Archbishop, an inquirer into Spiritualism.
Wilbraham, Hon. Col., testimony to genuineness of phenomena occurring with Mr. Home.
Williams, Dr. R., experiments in spirit-photography.
Witchcraft, evidence for; phenomena analogous to those of Modern Spiritualism (note).

LONDON: J. BURNS, SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN, W.C.

CAREER OF RELIGIOUS IDEAS:

THEIR ULTIMATE—THE RELIGION OF SCIENCE.

By HUDSON TUTTLE.

AUTHOR OF

"ORIGIN AND ANTIQUITY OF MAN," "CAREER OF THE GOD IDEA," "CAREER OF THE CHRIST IDEA," "ARCANA OF NATURE," &c., &c.

Price 2s. 6d., post free.

CONTENTS:

RELIGION AND SCIENCE. First Religious Proposition—Dependent Propositions—Results. First Scientific Proposition—Dependent Propositions—Results.

Chapter I: INTRODUCTORY—The Power of Religion—What is Religion? Answer of the Persian, the Chinese, Moslem, Jew, Hindoo, Christian, Mother Church, Protestant—What is the Church?—Gospel Religion—The Authority of the Church Defined—The Church and Education—Knowledge the true Saviour.
Chapter II: WHAT IS RELIGION?—The First Germ of Religion—Man's Primitive State—Dawn of the Religious Idea—The Savage has no Religion—Religion, its Ultimate Analysis.
Chapter III: HISTORICAL REVIEW; FETTERISM—Universality of Fetterism—It is the Cradle of Theology—Worship of Rocks, Trees, Streams, &c.—Christianity is full of Fetterism—The Jews were Fetish Worshippers—Moral Influence of Fetterism—Fetterism evolves Polytheism.
Chapter IV: HISTORICAL REVIEW; POLYTHEISM—Early Anthropomorphism—Origin of Polytheism—Ignorance the Paradise of Priestcraft—Influence of Priestcraft on Progress—Morality of Polytheism—Religious Influence of Polytheism—Sacrifice and Worship of Polytheism—Dualism and Pantheism—The Origin of Satan.
Chapter V: HISTORICAL REVIEW; MONOTHEISM—Character and Tendencies of Judaism—Moral Influence of Monotheism—Monotheism a Development of Fetterism—Human Sacrifice and Object Worship—The Nightmare of Religion—Human Ideas of God—Persecutions by Christians—Christian Fanaticism and Cruelty—Civilisation Repressed by Christianity.
Chapter VI: VALUE OF THE OLD AND NEW TESTAMENTS AND SACRED BOOKS AS AUTHORITIES—Antiquity of the Bible—Lost Jewish Scriptures—Origin of the Apostolic Records—Transmission and Translation of the Bible—Numberless versions of the Bible—Genuineness of the Bible—The Right of Private Judgment.
Chapter VII: MAN'S MORAL PROGRESS DEPENDENT ON HIS INTELLECTUAL GROWTH—Illogical Position of Protestantism—War between Science and the Bible—Ethics are Independent of Revelation—The Bible an Imperfect Moral

Code—The Same is true of other Sacred Books—Futility of Missionary Efforts—Growth Required, not Conversion—Religion Organically Opposed to Progress—Influence of Christianity on Learning—A Thousand Years of Mental Darkness—Christianity and Human Liberty.
Chapter VIII: THE GREAT THEOLOGICAL PROBLEMS; THE ORIGIN OF EVIL, THE NATURE OF GOD, AND THE FUTURE STATE—Evil is Imperfection—Various Conceptions of Evil—It can only be Overcome by Growth—Various Ideas of God—The Vanity of Theological Speculation—Early Ideas of Immortality—Biblical Ideas of Immortality—Immortality a part of Nature's Plan—The Future Life a Scientific, not a Religious Question.
Chapter IX: MAN'S FALL, AND THE CHRISTIAN SCHEME FOR HIS REDEMPTION—Popularly viewed, Creation is a Gigantic Failure—Christian Views of Salvation—Crampling Tendency of Christian Doctrines—The Vast Antiquity of Man—Did Man ever Fall?
Chapter X: MAN'S POSITION; FREE-WILL, FREE AGENCY, NECESSITY, RESPONSIBILITY—Man and his Circumstances—The Doctrine of Necessity—Man's Free Agency—Man's Responsibility—Morality Dependent on Physical Conditions—The Individual is Accountable to Law.
Chapter XI: DUTIES AND OBLIGATIONS OF MAN TO GOD AND TO HIMSELF—Man can do nothing for God—To serve God is to obey Law—Man acts for his own sake, not God's—The Nature and Efficacy of Prayer—Respective Merits of Faith and Knowledge—Intelligent Action is True Religion—True Holiness is Obedience to Law.
Chapter XII: THE ULTIMATE OF RELIGIOUS IDEAS—Society is at present a system of Organised Hypocrisy—Religious Observances will be Superseded—Final Conflict of Reason *versus* Superstition—The Ultimate Triumph of Knowledge.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

London: Printed and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C.



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 564.—VOL. XII.]

LONDON, JANUARY 21, 1881.

[PRICE 1½d.

[From the "Chicago Times," Monday, December 27, 1880.]

THE SPIRITUAL HARVEST OF THE YEAR.

A DISCOURSE BY MRS. CORA L. V. RICHMOND, trance-speaker for the First Society of Spiritualists, was delivered on her return from England, at Fairbank Hall, Sunday evening, December 26, 1880. The beautiful auditorium was crowded to its utmost capacity.

"Behold, I bring you glad tidings of great joy."

Spiritualism is of no country, nation, or people. It belongs to humanity; it is the possession of the world of souls.

In the seven months you have not assembled, during which time our medium has been absent in a foreign land, we have not been idle. There have been about fifty public addresses, and as many more private and exceptional ones to people of varied ranks, condition, profession, and station, but mostly Spiritualists. In London, probably the largest centre of enlightenment the world now offers, representative minds from every class of the people are Spiritualists. There were members of the Church of England, Dissenters, perhaps Roman Catholics, and certainly liberal minds of varied denominations, who were, nevertheless, Spiritualists. In all the larger cities of England there are associative bodies of local societies of Spiritualists. But these do not represent all who believe in and accept spirit-communication. Nevertheless, our medium was invited to address these societies, and with earnestness, cordiality, hospitality, and a true spirit of fraternal recognition they send, you, Mr. President, and your society, greetings as Spiritualists, from Nottingham, from Manchester, from Newcastle, from Edinburgh, from Glasgow, from all the cities where varieties of thought, occupation, and opinion have kept people apart for centuries. In Edinburgh, the city of classical learning, where sectarian bigotry less than two centuries ago would have driven one to the gallows, or to the stake, or to the prison, for believing in spirit-communication, there are those among all classes and denominations who accept it, and the chief party interested in the Movement there is represented by the clergy. In Glasgow, the centre of commerce in the north, there is an abiding interest in the spirit of progress. In Manchester there is a

spirit growing up strong and steadfast, not alone for that which is phenomenal in Spiritualism, but deeper still for the spring of Spiritualism. Then, as we referred to Nottingham before, there is a centre of strong and earnest workers, where the mediums convened to receive our instrument, and where a spirit of true cordiality was sent to you from over the sea. The last expression of good feeling was in London, and came in the form of a distinct expression of gratitude for the presence of our instrument there, and a cordial recognition for all that the western world are doing in the advancement of human thought, and chiefly in this direction of Spiritualism. For while this subject is popular, socially, in England, and while there is no fashionable circle, no intellectual class, from which this is excluded as a subject of discussion and investigation, legally it is under ban, for there is an old-time law that witches shall be hung, and that sorcerers and those that are engaged in black art, and chiefly fortune-tellers and vagrants, shall be imprisoned, and under this law not only Dr. Slade was arrested, but honest mediums, professors, graduates, are liable to be arrested at any time, and several of their own countrymen have been imprisoned for three months at a time for exercising the genuine gift of mediumship and holding communion with departed friends—and the more genuine the mediumship the more sure the punishment.

Yet such is the spirit of civilisation in England that at this hour professors in the universities, ministers of the gospel, the fashionables of London, meet and hold seances in their houses, give parties and receptions, while at the same time these very mediums are under the ban of English law. Such are some of the inconsistencies of the government that does not keep pace with the enlightenment of its people, and such some of the differences in the privileges enjoyed between the two nations. This is only referred to as illustrating that there is more than the mere external aspect of Spiritualism; it nowhere has taken the form of creed, organisation, or local institutions—more than this is the spirit of Spiritualism that is everywhere apparent; that reveals itself from crowned heads to the lowliest in the cottages, and interpenetrates its life, its vitality, and chiefly its promises to those who are looking heavenward for the new revelation.

Materialism is not wanting there; it has its devotees, those at the shrine of science, some of the most brilliant

no possible moral advantage to the afflicted body, and worn mind of the sick person professing it, and dying perhaps deceived with it.

Oh, my brethren, what a sham is Christianity if the notions I contest are right, and the views I enumerate be wrong! What preached religion at her death bed had our young friend the least need of? Beloved by all, as she was, stands proof sufficient that what is called the love of God was largely in her heart. And what egotism, bordering on impudence, would it have been in me to assume the maiden in her girlish innocence and purity had need of my prayers. Moreover, if the simple visit of a well-known friend could be followed by great mental agitation, stifling tears, and piteous sobbing that scarce had limit, and was distressing in the extreme, how untimely would have been the worry of any over-zealous priest or layman, earnest for a convert, who had need of no conversion after the manner unwisely desired.

O that we would trust the loving mercies of a Father, tender and compassionate, and cease to terrify by preaching the forbidding theology of a vengeance-executing Judge!

It is possible, with discretion, in Sick Visitation to be of some service, I doubt not, but this is in proportion as the Minister, Priest, or Zealot is left at home. It should simply be in the character of an intimate, and kind, well-known friend that such a delicate mission be undertaken, or I doubt the benefit thereof in any way. It is my daily endeavour to forget any ecclesiastical position, and be a man with men, simply as a Christian gentleman—gentle as one's rugged nature will permit, and Christian in a sense removed from the Dogma-thrusting creed-severity, or Hymn-book-carrying customs of Church or Chapel. I carry yet myself a Prayer-book of smallest type and tiniest bulk, should occasion suggest its use. But I keep it hidden, and would make no display thereof, unasked, before the sick friend visited, any more than would a wise practitioner make show, unnecessary, of his surgical instruments, to the same before an operation.

Should the sufferer express a healthy wish, as far as her condition of ill-health can truly speak her mind, for quiet, unexciting talk, upon the solemn, and mysterious subjects clergymen and ministers should know most about, I am gladly ready, and indeed delighted to converse thereon. It gives me opportunity of teaching most comforting and reassuring truths, and leading the spent mind of the sufferer to cast aside all worrying fears and God-dishonouring notions bred of bad theology, and the whining school of religionists. For how few there are who can talk of religion without whining about it. Godliness is so often set in the plaintive key of pretended wail that I am not at all surprised so many will have none of it. Let our religion be one of smiles and hopes, high expectations, and eager looking forward into the other world with pleasure and not dread. Let our religion be marked for absence of harsh judgments, condemnations, uncharitable mistrusts, and ignorant denunciation and consignment to perdition of those who see not eye to eye with us on matters theological, and then our religion will be winsome and attractive, and none will fear the Parson's visit, or deem he comes impertinently to probe the secret feelings of the heart, sacred to the introspection alone of heaven, the loving judgment of the Heavenly Father and the pitiful eye of the Omniscent.

My pastoral care my friends, and my visitation of the sick, when called for, is set to the music of these convictions. I trust it approves itself to your reason. I cannot mouth my ministrations in the customary sort. But who, with the little knowledge you yet have of me, can doubt my earnestness, and my consuming, vehement desire to be to you all that a Pastor should be at best? I set myself up as spiritual superior to none, and in that regard, scarce am equal, I fear, to many. There are heads, on which the snows of ex-

perience have rested, more venerable than mine even with the venerable title I possess. And should I be so pragmatic, because an ecclesiastic, as to indulge the thought, that in the life regenerate, and way of holiness, I am as advanced as they? I should be eminently unfitted (as I judge myself) to be your leader in public worship, or a visitor in the sick chamber, had I such thoughts; and the wise and thoughtful, and least disposed among you to be imposed upon by the glamour of unctious talk, and mere pretence, would quickly so determine even as I say; and the sickly, with faculties sometimes abnormally active, while under bodily suffering, are equally alive to the incongruity of the man, and spiritual office, conspiring in the person of one possessed of self-sufficiency, self-righteousness, pitiful spiritual pride, and huge religious conceit. And only disastrous would the ministrations and visits of such an one be to the sick; for with the kindly intentioned visits of many on so pious an errand, mischief has yet again and again been wrought from the indiscreet handling of religion in the sick chamber.

All religion has relation to life, and the life of religion is to do good—and if good is endeavoured, and the will is to be useful, and amiable, affectionate, and helpful, a treasure to the mother, a loved sister to the younger ones, and in her untimely death mourned by all—and such in every point was she who has left us—why, then the life of religion was vital to her, and practical and sincere, and she sings among angels now—and my short ministry, which I am happy to know she appreciated, has had confirmation in respect of her brief experience in the other life, finding it, as 'tis my privilege to state and teach, the wonder-world of the innocent and pure—the righteous and the wise, the good and true; the world of harmonies after earth's discords—the joy-world after life's sorrows; for as we read at the grave of her we buried under the oak tree's shade, "The souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity."

"Blessed are the dead which die in the Lord."

Aye, but—

"There is no death;
What seems so is transition.
This life of mortal breath
Is but as suburb of the life Elysian
Whose portals we call death.

She is not dead, the child of our affection,
But gone into that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion,
By angel guardians led,
Safe from temptation, safe from sin's pollution,
She lives whom we call dead.

Not as a child will friends again behold her,
For when in rapture wild,
In their embraces they again enfold her,
She will not be a child,

But a fair maiden in her Father's mansion,
Clothed with supernal grace,
And beautiful with all the soul's expansion,
Shall we behold her face."

That is the music of true theology; we know it—we feel it. Away with the trappings of woe. There is a bridal in the skies, and at the Marriage Supper of the Lamb, a fair young Wedding Guest has in haste been sent for, that is all—glorious all. "Blessed are the dead which die in the Lord." But she is not dead, she sleepeth—nay, she sleepeth not. She hath awaked to a higher life. Plant the white lillies on her grave, and let the little ones, that were her care, pay frequent visits to their sister's resting-place. Green let the grass grow there, and let the fond companions of her girlhood keep trim and neat the heaving sod that rounded turns upon the form of her they loved, but go not there to think of her beneath the broken turf. She is not there; she dwells above. She hovers, haply, there sometimes, when sorrowing friends whose grief has mellowed, place fresh flowers upon her grave: and as a spirit, disencumbered of the flesh, she downward

bends with an unfelt caress upon the earth-bound souls of those who thus her memory would fondly cherish. But she lives where God reigns. For, oh,

"The grave is not life's goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth," and my heart made answer with a loud Amen.

PRAYER.

O Lord God, in whose hand are issues of life and death, sanctify the death of thy young servant, whom thou hast newly taken to thy higher and holier employ, to the hearts' good, and our life's preparation for the change awaiting one and all, which we call death. Beget in us, O Merciful Jehovah, the grace that in nature's extremity we may be able to cry, "O Grave where is thy victory? O Death where is thy sting?" Assuage, we beseech Thee, Infinite Father, the sore astonishment and grief of those bereft of one so young, so pure, so fair as she whose earthly remains we late committed to the keeping of Thy earth, and her freed soul to Thy diviner trust. And O, may all assembled here, remembering that in the midst of life we are in death, so live that death may be to us, as we feel in this case Thou hast divinely ordered it to be, the gate of life everlasting. This, Lord, we ask in Thine Own Most Holy Name, and for Thy loving-kindness' sake. Amen.

THE MANY MANSIONS.—AN ESSAY.

[Our friend, Mrs. E. A. Hodgson, formerly Miss E. A. Brown, sends us the following Essay written by her husband for the Cape Town Young Men's Christian Association, while he was engaged in the investigation of Spiritualism. Mrs. Hodgson adds: "the ideas were soon recognised by the young men, and one gentleman remarked that they sounded very much like the theory of the Spiritualists." Thus the teachings of Spiritualism are seen to permeate society; those who are silent on the subject seemingly being as well informed as those who introduce it. This is the true work of Spiritualism—to enlighten the public mind on the greatest of all questions; not to form another church, sect, or clique. Let us take courage, and work more industriously than ever.]

Spirit! What is it? and what will spirit-life be like? and what sort of world shall we find the spirit-world to be?

A gentleman remarked in this same room some few evenings ago, that as pilgrims and travellers upon the road to Heaven, as we frequently profess ourselves to be, and as looking upon heaven as a sort of haven of rest for our tired and sorrow-worn souls, as a home of brightness, and happiness, and love, free from all the waves of pain, disappointment, and sorrow that sweep so incessantly and pitilessly over us here, we were strangely indifferent and uninterested on the subject, that people seemed to talk and to think very little about it. I have often thought the same thing, and I have endeavoured in this little essay to find a reason for this strange apathy, and to consider whether from Scripture, from our own hearts and consciences, and from all God's works around us, we cannot find sufficient evidence to give us something positive to go upon in thinking of the next life; for I fancy that it is in great measure this very negative evidence that we hear so much of, the side of the question that nearly all preachers and writers dwell upon, that keeps us in a sort of confused fog as to what really to expect and that makes the contemplation of our future home so uninviting, in fact, to my mind, so impossible. For how shall we love to think of our life there if we have nothing to go upon, if there be nothing in common with our earth-life; nothing that we can realise? To my mind we may as well give up trying.

And where have we got these rather startling notions of the spirit-world from? for it seems to me that to some people spirit-life is very strange, far more so than these ideas of mine. They are to live somewhere among the clouds, to sit upon clouds, I suppose, if they ever do sit, to walk among clouds, and the only change that they feel justified in picturing to themselves is to sing among the clouds. From one or two hymns in common use we should be led to suppose that there is a river, too, that flows somewhere and somehow. Now

is such a prospect calculated to move us to any enthusiasm or to be very attractive; and, as I said just now, where have we got these ideas from? Are they what we gather from Scripture? Certainly not. Will common sense, can common sense harmonise them with what we do find in the Bible, either its spiritual teachings or the few actual glimpses that it affords us "behind the veil?" I think not. Or can we argue from man's immortal spirit here, its loves, its aspirations, its necessities, that such a life could be his heaven? Of course we cannot. But we were all taught from our childhood up that heaven was up above us, that, of course, means all around us if the world be a sphere, and we always raise our eyes, and very properly too, to the azure sky with its fleecy clouds, its sun, and moon, and stars, when we approach in heart our great and holy Father, when we think of heaven; but we are apt to forget as we gaze that it is only our material eye that sees, and that it can only see material things, and so, I think, we ruthlessly adopt the clouds and the stars that our body sees, so to speak, and make them the surroundings of our spirit-life, because they are the only things that we can see where we are accustomed to look for heaven.

Certainly we do right to look upward when we think of the future life. Scripture gives us authority for arguing that the higher life is there, and our own reason and consciousness, that great revelation of God that is within each of us, tells us so also, for in this wonderful and, alas, sinful old world of ours do we not see life, busy life, everywhere; worlds, many, many worlds, one within the other? Every drop of water is a little world; every drop of blood contains quite a different world; every leaf of the forest is a busy city. Dig down into the ground and fresh worlds of creeping and of insect life appear; dive deep, deep down into the fathomless sea, and still you find inhabitants, or go to the marvellous coral seas, to islands of infinite number, and observe the architects and builders at work accomplishing a work that man in all his pride and power could never achieve; and then look up into what we call space, to its limitless extent from star to star, from sun to sun, and can one of us believe that all this is waste ground? Shall there be worlds all below us, worlds, mark you, that we do not see, in earth and in sea, in tree and in flower, and shall there be nothing in the ether around us, nothing that we cannot see?

And can we see any spirit? Can we see our God or any angel? No! And yet we believe, with all our hearts we believe that there are spiritual beings above us, around us, about us, and yet, perhaps, we have never realised any spiritual thing in space except angels. But in all these lower worlds that we have been looking at, is there one in which the surroundings are unsuited to the inhabitants? No! Infinite wisdom has made them all. And our future life, the life in which our immortal spirits that have struggled and fought and suffered here, are to experience perfect rest, peace, happiness, and joy; shall we find when we get there that all those things that gave us such pleasure and happiness here, as immortal spirits have been removed or are wanting there? Shall the poet, the passionate lover of nature indeed, be so happy in a heaven where nature has no place? Shall all those things that inspired his mind and raised the burst of poetic fire from his heart, from his mind, observe, from his immortal part (for surely the physical body takes no pleasure in such grand sights)—shall they all be wanting there?

And we, who so love the beautiful things that God has made, who stop to watch a glorious sunset or a beautiful peaceful landscape, shall we find in the higher and brighter spirit-life that all these things are wanting? All that is beautiful in form and colour, all that is lovely in purity and innocence, all that is most inspiring, most sinless here? No! it can never be. Our innate consciousness at least protests against it, and so, as I hope to show, does Scripture too. Do not say that

we shall all be changed. We shall not be changed in these respects, for these are all things that speak to man's immortal part, which is not changed. The body may indeed be changed, as St. Paul tells us it will, but these are not things of the body.

And now let us look at some glimpses that Revelation affords of the sort of things to be found in spirit-life; and, as we think of these, we cannot help remarking how much more seems to be thought of one revelation than of another. We think very much of what St. John saw in his wonderful vision of the great throne, and the beasts and the elders, and we frequently will talk of St. Paul's arguments and opinions as to our being caught up to meet our Lord in the air, but other revelations, and revelations, as it seems to me, that should be taken for almost more than these—as they were simply visible facts and in no sense visions or the views of any person, are scarcely taken into account at all. Take, for instance, the departure of Elijah from earth-life in a chariot and horses, or the vast array, the spiritual army that was sent to surround the city of Dothan when God's prophet was, or appeared to be, in danger. Why, I think that these are infinitely the most striking glimpses that the Bible gives of spirit-life and yet they seem to be almost ignored, for in all the many books that I have read on Heaven, I do not remember their being touched upon. I have often, everywhere heard of Palm branches, but none of our writers will admit a tree. Now this is both incongruous and inconsistent. Then again, everyone is full of the harps that St. John saw, and a gentleman, some nights back, mentioned some ridiculous book in which, he said, the writer maintained the possibility, or probability, or something of there being pianos there. Now if that gentleman can explain why it should be more practicable or desirable to have harps than pianos, I hope that he will take an early opportunity of bringing forward a paper on that point.

Now why do we think so much of what St. John saw in that wondrous vision? and how is it that we are ready to try and fancy ourselves standing among that great company before God's all-holy throne, while practically we ignore the very important glimpses of the other world that are elsewhere given us? I really cannot think of any other reason for our overlooking them myself save that we do not believe them; certainly we can never have realised them. We cannot imagine that array of chariots and horsemen encircling the hill-side, because we have never seen anything of the spirit-world around us. We have seen nothing above us but the clouds and the orbs of heaven, and besides, through having perhaps very mistaken ideas of the sights to be seen in spirit-life, we never think of chariots and horses as to be found there. Still there are these instances in the Bible. If we believe them, if we really accept them, then must not our general views, vague and misty as they are, be considerably out? What so preposterous as horses and carts in heaven, and yet does not Scripture tell of them more than once, and in vast numbers? There are the Bible narratives; they are either true or they are false, and if true, then must there indeed be more things there than the throne, and the harps, and the elders. Besides, look closely at the vision of St. John that we all think of so often. That one glimpse of Heaven shows, I think, the same thing. Putting aside the Palm branches which certainly suggest a spiritual vegetation irresistibly, there are other matters of great importance, and which tend to prove the same thing. The very existence of that glorious throne; it must have had some form, and been made of something. And then, there were seats for the elders, and I imagine if there be a single seat in the spirit-world then we must admit many more things. Certainly we cannot stop at the seats. There were harps, too, upon which the harpers played; and all these,—dress to wear, seats to sit upon, harps to play upon, even in the most spiritual of all our glimpses of heaven, in the very highest mansion, before the very

throne of God! I need not remind you, too, that St. John saw mounted men there, you will all remember the rider and the black horse, the rider upon the white horse, and others. And all these things that he saw, all that glorious host that Elisha and his dumb-founded servant saw, the shining chariot and horses that Elisha saw bear his beloved master from his wondering gaze as he cried after it, "My father! my father! the chariot of Israel and the horsemen thereof;" the celestial cities of which we read with foundations, and streets, and gates,—are all these things myths? or are we not really justified, aye, surely driven, by Scripture to the conclusion that life there, in the beautiful things that surround us, will be more like a perfectly happy life here, only everything will be more beautiful, will be holy, and bright, and pure, and sinless, and all will be spiritual.

Now what can we think of all these things? Suppose that man's immortal spirit protests ever so eloquently against the rather cold and cheerless heaven that some writers are so fond of picturing, and granting that Scripture does even more than justify us in picturing many bright, and beautiful, and sinless things there that these same writers leave out, still there arises a great difficulty to our minds. It seems impossible to realise these spiritual things away from our material ones, and perhaps the idea of a spiritual nature upon a grand scale is new to some of us; we have never imagined spiritual horses and chariots, and cities and trees. I will close my essay with some ideas that may help us to form an idea of how these things may be thought of.

Suppose, now, that we leave revelation as we have considered some portions of it, and look up the philosophers, and we find men devoting a life's study to their deep intricate theories and coming at last to the conclusion that every material thing has its exact duplicate or counterpart in the atmosphere around, only, of course, invisible to us; that the mysterious likes and dislikes, friendships and aversions that the whole human race so strangely take to one another are to be so explained, for that every man is, as it were, surrounded and saturated with his spiritual self, and that this pervading spirit is attracted or repelled by the spiritual surroundings or spiritual self of his neighbour, that in fact, there is a spirit to everything inanimate as well as animate, that even our tables and chairs have a spiritual as well as a material part. Now if this be true, I think that it helps us very much to form some conception of a spiritual nature and a spiritual animal life. Of course our spirit will be just as tangible and solid a reality to another spirit as one mortal is to another here, though to us mortals a spirit would be imperceptible and intangible. In this way we can realize the possibility of there being in the blue ether that we call space, a great grand nature, with mountains, and trees, and flowers, and birds, quite invisible, perfectly immaterial to us, though perhaps close to us and all around us; mountains through which, in our mortal bodies, we might walk unimpeded and unconscious, and which might still be as perfectly material, solid, and tangible, to a spiritual being as our old Table Mountain is to us mortals,—vast, and rugged, and grand as any on earth, and yet without the material properties of weight and density, to mortal man.

I prefer, then, to think of the spirit-world as having all these bright and beautiful things, and I think that I may fairly fall back upon revelation to support me. I am not sure if I have made it quite clear about these mountains and trees in spirit yet; I hope that nobody will ask me how it is that we do not see them, as to mortal sight they are invisible, to mortal touch impalpable, but does not everything in life show how the invisible things are really the only lasting ones, the material but the shadowy and transient, aye, literally so, for are not all material things composed of gases and must they not eventually crumble and decay, while the invisible gases of which they are made are indestructible. It was with the spiritual eyes, which in his

case were opened, that the prophet saw the spirit-army, while his servant could see nothing until at Elisha's prayer his eyes—spiritual eyes—were also opened: it was Elisha and the sons of the prophets that saw Elijah go from earth. Probably had we been there we should have seen nothing; but I believe that in death each one's eyes will be opened, and that from the land of the grave we shall look back and wonder, as we think how blind we were once when on earth, how blind all of earth's children still are, for there we shall form one of a great cloud of witnesses, yet unknown, unfelt, unrealized by our mortal friends; there we shall look around upon the flowery walks through which we pass, and think how marvellous it is that all these beauties, these living imperishable realities are to earth's blinded children mere mythical shadowy fancies; there we may see the great earth spread out before us, but dim, and shadowy, and ghoslike look the old mountains we knew so well. Yes! a world, a real, tangible, immortal world with all the beauties of nature, only all spiritual, and all this vast world may be close to us and we be quite unaware of the fact, except through spiritual discernment; this is what I have tried to argue, this is what I believe. Do not St. Paul's words point the same way, when he tells us that we are come to the spirits of just men made perfect, to the general assembly and Church of the First-born; that they all look down upon us from there, a great cloud of witnesses.

Now, regarding the future life thus, are we not better able to realise our great and glorious destiny? Do we not feel with greater force, and with greater peace and pleasure, too, that "Here we have no continuing city, but we seek one to come." Is it not the only way to realise spirit-life at all? and is it not a bright and joyous picture and is it not scriptural, too? And if it be all these, then should we not think much more of these glimpses of spirit-life that the Scriptures afford us than we commonly do, and try to picture to our hearts and minds a less one-sided view of Heaven?

GLIMPSES OF SOUL-LIFE.

When the following communication was given the Control explained that it is the reverie of a newly-awakened spirit to things spiritual. The mind, it was remarked, always gives forth expression more or less connected and harmonious according to the music of its unconscious.

Send this to your little paper (was added). Do not sign name of either spirit or medium, but only "Glimpses of Soul-life." These will consist of a series of poetical soliloquies, each of which will be given when the medium is thrown into the peculiarly delicate state of sensitiveness in which the following was received. These "Glimpses" will illustrate in a feeble degree the ecstatic state of the spirit when made to live in the atmosphere and true life of the soul.

Many sensitives are at the present time being prepared by the spirit-world to pass through like experiences, so that by a faint realisation of spirit-delights they may become more fervent lovers of Truth, more earnest instruments of Light, and more aspiring men and women.

MUSINGS OF THE SPIRIT.—EXPERIENCE NO. 2.

Plenty and peace, truth and light abound in the Palace of Treasures; crowned with the smiling sun of love, making all brightness and heartease; graced with vineyards and gardens, all blooming and blushing with floral radiance, rich with perfumes, and bathed in a celestial balm that breathes of soft, caressing odours, lulling the sense to slumber, and sending the spirit soaring on wing of light to Wonderland, where reigns supreme the God of love.

Expands the visioned eye with raptured sight to gaze on loveliness so perfect and so vast—the soul of Nature's model. How resplendent, yet how clear, all things appear to the soul's eye, deeply searching for the Master-Cause.

Hark! how each blossom speaks in whispering voice, intelligent and sweet. See! how it wafts in fragrant smile the token of an inborn soul.

Oh! let us, then, awake, and know what brightness round us lies, and see the glory of the skies that span our spirit-course, and make our earth a treasure-house of light.

Sleep not on Fortune's downy couch. Let not Pleasure with fond caress steal thy weak heart, plucking it forth to seed and bud in idleness, but rather let the sun's fond kiss wake thy sleeping soul to thought more pure, and warm thee with a deep desire to rise on Joy's elastic wing, and soar to where Love and Peace make lasting spring. Where summer's noon-tide glowing glare is shaded from the brow serene and where autumn's

golden fruitage rare is given to each deserving one. Where winter's frosty breath is molten into dewdrops bright, to sparkle pearl-like on the lilies lips, fanned by the zephyr's wooing sighs.

All tremulous the air vibrates with sounds celestial, sweet and soft, as if Love and Peace, united now at last, their angel lives commingling were, and all Heaven rejoiced in their wedded bliss.

How sweet to live in time so truly blessed, when naught gives pain but dead memory's fractured casket! How good the day that dawns with promise sweet, prophetic of the angels' home on earth!

Ah! let us sing the praise of God, who gave us treasures in our souls—so bright, so pure, so infinite; with love for smiles, and sympathy for tears, that with sunshine and with showers alike cause to blossom forth a spirit-world—not in the far-off stars alone, but in the homes and earths of men, of women, and of children too, making the universe a paradise. One atmosphere for all to breathe—the atmosphere of harmony. One sun to vivify all earth—the sun of knowledge, bright and high. One God, to will, to guide, to watch the outgrowth of the master-plans—the God of love that never dies, that never sins, revengeful, blind, but in kindness clothes him; while, with pitying eye, he gazes, father-like, on his struggling, sad, and selfish children. With gentlest hand he helps sends them, and throws over all their imperfections his shining love-halo divine.

January 11, 1881, Evening.

MISS SAMUEL'S CONCLUDING LECTURE AT GOSWELL HALL.

On Sunday evening Miss Samuel gave the last of four lectures at Goswell Hall, 290, Goswell Road. The weather was so inclement on the previous Sunday that many got chilled, and the wintry phenomena not having abated, there was accordingly rather a thin attendance. A row of selected sitters was ranged in front of the platform, which greatly added to the psychological comfort of the speaker's position.

Mr. Knight Smith and Miss Knight Smith sang a beautiful duet to introduce the lecture.

Miss Samuel, under control, alluded to the sufferings which the previous week had entailed on mankind, particularly in London, and said her subject would be the relations between the state of the weather and man's spiritual condition. She gave a vivid description of the wintry season now being endured, and regarded it as one of a series of trials which had to be undergone. In the realm of mind and inspiration there was the same barrenness and desolation as were visible all around on the plane of the senses. The spiritual outlook was graphically depicted as a desolate sea-beach, from which the waters had receded, bearing with them the dead which had fallen in 1880, but some stiffened corpses yet remained without a friendly wave to float them into oblivion. This meant that the present was, as it were, an era between two flood-tides of inspiration. We had only the grim relics of past inspirations,—mere lifeless thought forms,—and the new ideas had not yet begun to descend on the mind of man. The spiritual products of the time were therefore poor and unspiritual. Recognised spiritual workers, instead of trying to spiritualise and enlighten society, were engaged in undermining the better work of those who were more faithful servants of spiritual truths.

The subject was altogether handled in a very able and instructive manner, to which we profess to do no manner of justice in this report. It was shown that man lived a soul life as well as a physical life, and that his soul forces were influenced by conditions equally as much as his body was subject to the external circumstances which surrounded it. The lecture closed with some practical remarks, and all through it was a very complete effort, and delivered in a faultless style as regards manner and language.

Mr. Swindin at the close announced that Miss Samuel would not again speak in that hall till the first Sunday in March, as she would return home to Brighton for a season of recuperation.

Mr. Burns, who occupied a seat on the platform, expressed his high commendation of the lecture. He regarded it as an example of spiritual aid, for it was impossible to conceive that a young lady in Miss Samuel's position could from her own intellect give such a sound and practical discourse on such a subject. He was himself a bit of a spiritual worker, and could, perhaps, appreciate the deep truths uttered better than the general audience could. It was, indeed, as he found, a season of spiritual dearth—no inspiration, no richness and ripeness of thought,—only the products of a past season at disposal. It had, therefore, been a season of great trial for Miss Samuel—a most unpropitious time for her to commence the campaign as a public speaker. The able manner in which she had acquitted herself was all the more creditable to her, and he hoped to see her again on that platform in due course, and under better spiritual auspices, operating more in accordance with her own high ideal.

Mr. Swindin remarked that Mr. Knight Smith would be with them for the last time that evening. He had attended for

13 weeks entirely gratuitously, travelling all the way from Shepherd's Bush at his own cost to do so. They deeply regretted parting with such an able and kind coadjutor, but thought he well merited a hearty vote of thanks for what he had done.

Mr. Towns seconded the proposition introduced by the previous speaker. The influence of the duet they had heard that evening was itself something to be thankful for. Mr. Knight Smith had in a very kindly and efficient manner bestowed on them his services, and was well entitled to their thanks.

Mr. Burns said he would be glad to speak a few words on the matter before the meeting. It was now eleven years since he first commenced to carry on public meetings in London in connection with Spiritualism, and as the result of his experience the chief thing that struck him was the utter disregard which Spiritualists had for self culture and improvement. In the matter of singing they had not made the slightest progress in eleven years, though many attempts had been made to lead them on. Give them a succession of novelties in the form of singing, speaking, and manifestations, for nothing, or at a very small figure, and they would be satisfied. And what was the good of it all? There they sat as stolid, cranky, and uncultured as before all the work that had been done for them was begun. Their manifest duty was to cultivate their natural powers—learn to sing for themselves, think for themselves, and speak for themselves, and not be all the time paying others to do these things for them or getting amused on the cheap. He was certain that there would be no basis to the Movement till Spiritualists individually felt it to be their duty to do something for their own improvement, and then they would be of some use to the Cause. He cited the example of the Children's Lyceum at Sowerby Bridge, and he was glad to say that the Yorkshire Spiritualists did not lag so far behind as those in London. The Sowerby Bridge friends, he thought, had the oldest and most prosperous movement in this country, and he regarded their wise attention to music as the basis of it. Many years ago they formed themselves into a singing class, and engaged a competent teacher to instruct them, paying a weekly subscription to meet the expense. They not only did so, but supplied themselves with copies of the "Spiritual Harp," price 8s., to sing from. They thoroughly mastered the principles of singing in harmony from the music, and their meetings were always attractive and a success whether they had a speaker or not. If all Spiritualists acted in a similar manner, and made the development of their individual gifts their chief aim, we would soon have a grand and prosperous Movement. The discords which he had heard in the meeting that evening were enough to frighten all the spirits away. He was not altogether a spirit, yet it was to him sufficiently excruciating. He thought it a great mistake for them to pay away all their money for persons to talk to them. They should spend their funds to teachers to teach them, especially singing. Listening to other people talk, sing, and perform for them would never do them much good. He was not wealthy, but if such a man as Mr. Knight Smith were retained to teach music he would pay 6d. towards the cost of that department every time he visited the hall.

The thanks of the meeting having been tendered to Mr. Knight Smith, that gentleman ascended the platform and made a very excellent speech. He said his pleasure in working with others was great, but he regretted to have to part from them. He had been a long time a Spiritualist, more particularly a disciple of Swedenborg. He saw in Spiritualism a system of beautiful symbols setting forth spiritual truths to the external comprehension, and giving a new reading to that ancient repository of spiritual teaching and revelation, a copy of which was lying on the table. He had deplored the wretched state of the singing in those meetings. To one like himself who had been associated for many years with the first talent, the state of things was very harrowing; but he was sorry that his efforts had not met with greater response. Out of all the congregation only two ladies and three gentlemen had come forward to the practice which he had instituted in advance of the service. Mr. Matthews had persuaded him to devote his Sunday evenings to Ladbroke Hall meetings. It was quite near his house, and he would there find a field for the expression of his sympathies in this Cause. He hoped, however, that it would not be the last time he would have the pleasure of working with the friends at Goswell Hall.

Mr. Knight Smith then attempted to lead the closing hymn, but at the third line of every verse the congregational voices fell a crotchet behind time, so that the infliction caused each succeeding verse was increasingly terrible. The meeting as a result separated in the usual state of inharmonious disjointedness. Mr. Knight Smith acts wisely in retiring from a field incapable of profiting by his services: and so the so-called "Car of Progress" stands just where it was.

WORTHY AIMS—HOW TO REALISE THEM.

To be meek-spirited is enviable; to be mean-spirited is to be contemptible. "A wise man will hear, and will increase knowledge." This is the attribute of the meek-spirited one, to listen patiently to views which may be novel to him, or may even clash with his own preconceived notions. He will readily

give his assent to them, if conviction of their truth be present to his mind. Not so the mean-spirited man. Fear of the "reproach of man" will keep him back from acknowledging to the truth. "There is that withholdeth his hand, but it tendeth to poverty." And truly the soul-destitution of the mean-spirited man is sad to contemplate, and who shall say that his material prosperity will profit him even for the life that now is?

Beyond a certain point we can none of us afford to be meek-spirited—I mean, when abuses are detected by our enlarged and clearer vision. We must oppose by all just means in our power all unjust enactments (as by petitioning Parliament, etc.), all practices which debase mankind (as by getting up meetings, distributing literature, etc., on subjects of vital importance, whether to man's social, intellectual, moral, or spiritual welfare), and endeavour as far as in us lies by our own example to hasten the era, when the spiritual shall triumph over the carnal, and the realities of Spiritualism shall be everywhere recognised and valued.

As long as man's better nature slumbers, so long will the divine truths of Spiritualism for him remain in abeyance. In his book, "Other World Order," the writer classifies men into (a) those who choose the path of error, (b) those who choose the path of morality (for fear of the doom awaiting those who offend against morality's laws), (c) those who desire good apart from consideration of prospective or present gain. Of course class A includes the majority, class B an increasing minority, and class C a still smaller number of those whose disinterested aims are wilfully misunderstood by class A, ignorantly misunderstood by class B. To strive to be better than one need be (need be—that is, according to the world's criterion of morality, enough "to carry a man through"), is, indeed, an idle, foolish quest in the eyes alike of the interested good and bad. And yet what a beacon have these self-devoting few proved to successive ages of humanity! Their ideals, regarded as visionary by their contemporaries, become the nominal goal of the pious of succeeding ages. The summit from which class C look down, a summit from whence the light of a clearer, fairer morning dawns on the eastern horizon, is a platform which the vulgar stamp of mind, lost in self-seeking and intellectual bigotry or sloth, cannot mount; nor can they listen to the descriptions given of it by the receptive (and therefore gifted) few without affecting disdain to cover their own confusion. "He that hath ears to hear, let him ear?" It is useless to urge the acceptance of these exalted ideals upon an unwilling soul. Nevertheless, there are those who "shall be willing in the day of His power," when the spiritual rays of truth shall beam with greater directness and force upon the hitherto repellent crust of a creed-bound heart. Even as in this wintry season the sun's rays, however bright, are well-nigh powerless to thaw the ice-fettered earth, so, although the sun of Spiritualism is diffusing around its genial beams, as yet its rays are but fitful, and the cold materialism of the age still entralls too many souls whom genial love and spiritual sympathy should melt. Yet, as spring advances, the sunbeams tell upon the hardened soil and it liquifies, the rivulets trickle down the hill sides, gather force in the ravines, and thunder along the valleys; so shall it be with the souls whom as yet the effulgent beams of the spiritual Sun have not penetrated; the time is at hand when they shall be "renewed in the spirit of their minds," and when the great wave of spiritual progress shall roll onward, sweeping down all barriers and "cover the earth." Be it ours to assist in so glorious a work at which generations yet unborn will rejoice! To benefit a world by reforming it, first having set our own house in order, and to diffuse far and wide the knowledge of life here, of Immortality, of the facts of spirit-communion—this is our task. May God and his Angels help us to accomplish this grand ideal!

"CAMBOR."

OBITUARY.

EPES SARGENT.

MEDIUM AND DAYBREAK.—Our friend and distinguished brother, Epes Sargent, passed on, as you probably have heard before this, on Friday night, the last sands of his mortal life passing out, just as the last moments of the old year were going out also. He saw, then, as a spirit, the new year of 1881 begin, but I do not take my pen to tell you that, but I have just returned from his funeral services, and thought a notice of the fact would interest you. I am glad to say that on this solemn occasion (as the world goes) Spiritualism, of which he was such an ornament and defender, was not ignored, as is so often the case when distinguished adherents die. Over the casket of Wm. Lloyd Garrison, the philanthropist, not a word was said of Spiritualism, though he was a firm believer, with his friend, George Thompson. So of that early light, the Rev. John Pierpont; the reverend contemporaries of that great man, in their intellectual wake over his body in the Medford Church, never referred to Spiritualism. They recorded his poetry, his Temperance advocacy, his pastoral services, and one would have thought his "Airs from Palestine," by their name, would have jogged their memory, for the last decade of his life was devoted to Spiritualism, and he was an able and conspicuous advocate of it.

On this occasion that has inspired this note, the Rev. Mr.

Brooks, of the Unitarian Church, officiated nominally, and read a few Scriptural extracts usual on such occasions, and then said a friend of our deceased brother would now make a few appropriate remarks; when our friend the venerable and Rev Mr. Mountford arose, and as the saying is, "fully filled the bill." Mr. Mountford is an old defender and advocate of our faith, who once preached in King's Chapel in this city. He gave a sketch of Mr. Sargent's life in connection with Spiritualism, stated many reminiscences of his knowledge, dating back to the "Rochester Knockings," paid a happy and deserved tribute to him for advocating a truth not strictly in the fashion. Mr. Mountford read from a manuscript, and of course it will find its way into print, so I will only say it was a touching tribute and a very finished production. It was the gem as well as the main portion of the services, and seemed to fit the occasion, as our thought always does when death has knocked at the door. I would have been sorry if one of our lights had not found expression on this occasion, and I know our invisible brother who I feel, as a matter of course, was present, would have felt sorry too. He had just given to the world his valedictory, "The Scientific Basis of Spiritualism," which now almost seems like a requiem, and the appropriate remarks of our venerable brother Mountford were most fitting.

Several of his neighbours and mine, who had come to the services, who were not Spiritualists, asked me very approvingly who the man was that made the Address, and I was proud to tell them, and to say that he was a Spiritualist, though common-sense told them that without my aid.

Do you know, I think on such occasions the gathering friends who take an interest, are glad to get a sip of our thought. It seems to be the only rational consolation for the mourner there is, and I hardly blame the dispensers of funeral expressions of lean thought, for stealing our thunder when they can. "A rose by any other name will smell as sweet," but on this occasion the dispenser was one to the manner born, and called it by its proper name, and I guess the thoughtful all said—Amen.

Mr. Sargent's disease was cancer in his throat and tongue. He was able to sit up, and was dressed every day until the Sunday after Christmas. His brother told me he saw him that day as he lay in bed, and could talk only with difficulty. The brother felt very sad seeing what was to follow. Epes Sargent evidently noticed it, for he took a paper and wrote, and gave to the brother: "I am not sad, I am very joyous, and I want you to know it; I am happy in my belief, and the light which I have followed seems now clearer to me than ever."

I write this from memory, as substantially what his brother told me. Mr. Mountford also referred to the fact. I am glad and happy to say that Epes Sargent died in the faith, and for the last day or two was in a gentle sleep, passing away without pain.

Boston, Jan. 2, 1881.

JOHN WETHERBEE.

MAN'S PHYSICAL CONDITIONS.

The new column in the MEDIUM on Man's Physical Condition will do much good, as mankind is quite as much in the dark concerning the laws of nature relating to its physical, as its spiritual well-being. The idea for example, that no human being can be deemed a safe member of society until his blood has been poisoned by diseased matter from a festering sore, is equal to any barbarism of the most degraded races. The intelligent portion of society will soon be shamed out of it.

WILLIAM TEBB.

DOMESTIC DUTIES DURING COLD WEATHER

It has been said that charity begins at home, and that he who provides not for those of his own house has denied the faith and is worse than an infidel. Let us think of our duties to one another in the household during this inclement season.

It is not enough that the cupboard be supplied with eatables, the cellar with coals and the wardrobes and beds with clothing. Men, women and children may have all of these things and yet be most miserable, diseased and in danger of death.

We owe to one another, watchful attention, loving care. Let our continual concern be whether, wife, husband, children, and other inmates of the dwelling are well and comfortable—if they lack for aught which we could supply them. The most poignant mental suffering, physical ailments and mortal diseases may be warded off by mutual considerations in the family.

THE CARE OF LITTLE CHILDREN.

See that your children are equally clothed, and then take them out of doors for exercise in the cold bracing air. To keep them close in doors and in heated rooms, with low necked dresses and bare arms is the most certain means of bringing on bronchitis, diphtheria, croup, etc. Have the sleeves down to the wrists, dress high in the neck, and observe that the lower part of the body from the waist to the knees is not almost entirely unclothed. If the strongest man were placed in children's attire, with only the trunk of the body sufficiently clothed, he would soon succumb to the cold. So do thousands of children,

especially when there is a change to thaw, which untunes the system, fills the atmosphere with damp and increases the tendency to fever and inflammation of the air passages.

TO SENSITIVES.

Keep the head and the nerve centres well protected. These Tam O'Shanter bonnets are well adapted for cold weather. Allow the hair to grow freely in the nape of the neck, and if headgear had a flap for the neck like a sailor's sou'wester and broad bands to come down over the ears and pass under the chin like the strings of a lady's bonnet, it would be of great benefit to sensitive nervous temperaments with a deficiency of vitality. All the nerves proceeding to every part of the body have their origin in the base of the brain, just where the fashionable barber crops the lower hair to a bristle, and cold striking into that part may not only induce sore-throat, bronchitis, face-ache, and gum-boils, but impair the circulation down the spine; interrupting the action of the digestive apparatus, liver, and pelvic organs, and even inducing paralysis of the lower limbs. Look at woman's lovely hair flowing in a stream down her spine! The wise provision of nature to ensure an uninterrupted flow of nerve fluid from the "seat of the soul" to the important offices in the lower part of the tenement.

HINTS ON FOOD AND BEVERAGES.

Do not stimulate too much with hot tea and coffee, and altogether avoid alcoholics. The action of alcohol lowers the natural heat of the body, and makes it more susceptible to suffer from cold. Tea and coffee induce a nervous shivering condition, which increases the more these palliatives are indulged in. Did you ever try wheat tea, oat coffee? Procure genuine wheat meal made from the best white wheat "ground down," or coarse Scotch oatmeal. When the water in the pot is at the boiling point allow the meal to run slowly into the pot with the left hand, while with the right the mixture is being stirred with a pot-stick or "spurtle." Boil half an hour, adding sugar or salt to taste while it boils. The two kinds of meal may be mixed with advantage, and very little will be required to make a large quantity of very powerful "tea," a basin of which will warm and nourish, soothing the lining of the stomach and quieting the nerves. Put in a little more meal, and it will become an excellent pudding—sweet and rich as custard.

BIBLE TURNING.

Some months back one of our neighbours (so she alleged) had is. stolen out of her house. Mrs. E., another neighbour, came to my house and spoke to my wife about it, and mentioned "Bible Turning" as a good experiment to find out the thief. We all had some idea that Mrs. H. had taken the money; I had never seen any bible-turning before. The women took a door-key, inserted one end of it in the bible, and then bound the bible with string. Two women then put a finger each under the ring of the key, and kept the bible suspended in that way. Some other person then read the 16th and 17th verses of the first chapter of Ruth; then a name was mentioned. "Is it Mrs. So-and-so?" No sign of turning. The two verses were read again, another name was mentioned; no signs of turning. The two verses were read again, this time the name of Mrs. H. was mentioned, when the bible began turning and fell down.

I mentioned this fact in the workshop. A day or two after one of the lads told me that his parents had missed a watch. They resorted to bible-turning; the bible turned when the name of a certain woman was mentioned. The woman was told about it, and she owned that she had taken the watch.

Now, Mr. Editor, I have found that there is one thing certain about this affair, the bible will turn, and has turned, without having had the two verses previously read. My wife says she has found all the answers to have been true, as far as the truth could have been ascertained. After the reading of the two bible-verses, the question having been put, it is usual to say—"If so, turn key, turn," when the key will turn or not according to circumstances. This put me in mind of the eastern jugglers, who place a copy of the Koran in two opposite corners of a cloth, and then let card-board figures dance to the tune of a rough whistle, cut out of a reed. There must be a great deal of hidden power in connection with bibles or korans, or other sacred books for good or evil. Perhaps some of your correspondents might feel interested in the investigation of above-mentioned phenomena, and favour us with their views on the subject.

H. WALTER.

Christ the Corner-stone of Spiritualism.

A Treatise by J. M. PEBBLES, M.D.

Contents:

Jewish Evidence of Jesus' Existence: Who was Jesus? and what the New Testament says of Him. What the more candid of Freethinkers and Men generally, think of Jesus of Nazareth. The estimate that some of the leading and more cultured American Spiritualists put upon Jesus. Was Jesus, of the Gospels, the Christ? The Commands, the Divine Gifts, and the Spiritual Teachings of Jesus Christ. The Belief of Spiritualists—The Baptised of Christ—The Church of the Future.

PRICE SIXPENCE

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1881 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1881, the price will be—

One copy, post free, weekly	0 2	...	per annum	0 8 8
Two copies	0 4	...		0 17 4
Three "	0 5 1	...		1 3 10
Four "	0 7 1	...		1 12 6
Five "	0 9	...		1 19 0
Six "	0 10 1	...		2 5 6
Thirteen "	1 6	...		2 18 0

Additional copies, post free, 1st d. each per week, or 6s. 6d. per year.

THE "MEDIUM" FOR 1880 POST FREE ABROAD.

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

To India, South Africa, Australia, New Zealand, and nearly all other countries, for 10s. 10d.

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 news-vendors, 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.
THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 28, 1881.

NOTES AND COMMENTS.

This present issue of the MEDIUM is greatly indebted to South Africa for matter it contains. These mental products are the best indications of progress in the countries from which they emanate. The conduct of Archdeacon Colley, in sinking the ecclesiastic in the man, is admirable. In doing so he is a pattern to all spiritual teachers. He allows the force of spiritual truth to dominate the minds of his hearers—not the speaker's personal claims to consideration.

This sermon is indicative of a very distinct section of the Church, characterised by free-thought and spirituality. In one section of the Church we have free-thought, but it is agnostic; in another piety without thought; and, in a third division, a sensuous symbolism without thought or spirituality. There is manifestly room for a fourth Church party: that represented by such utterances as Mr. Colley's sermon. In the Church there are already not a few rising men imbued with these spiritual and liberal ideas. When they gain position and exercise an extended influence, then we may expect the advent of a regenerated Church truly representing and supplying the spiritual wants of the people.

There is no more eligible career of spiritual usefulness before young men, stimulated by a high moral purpose, than to enter the Church and throw their influence in with the spiritual party. These men, though obscure and derided now, will be the men of the future. Spiritual Truth, as expressed in a true church, ought to be a power, not only in men's lives, but in the State. What a glorious pathway to the highest field of usefulness there is to the truly spiritual minded and honest young man, who desires to serve his race in the most practical and perfect manner! Young men, then, enter the Church, and in doing so resolve on being true outspoken spiritual teachers. The Bible, properly interpreted, will carry you through it all, and the only true interpretation of any spiritual Truth comes to man through spiritual inspiration. The Articles of faith being assumed to rest on scripture will, in like manner, sustain the intrepid proclaimer of the true Gospel, and the religious institutions of the land may be transformed by a living power operating within themselves.

The Essay, by Mr. Hodgson of Cape Town, takes up the spiritual position assumed in the sermon which precedes it and very clearly argues it out. The spirit-message—the Glimpse—which follows it further illustrates the subject. Beauty is seen by the spirit to surround it, just as the principle of beauty is awakened in its interior by spiritual

unfoldment. There can be no heaven, no beauty, to the impure, darkened, undeveloped soul; but having light within there is heaven and true felicity everywhere. All phenomenal descriptions of the spirit-world are therefore misleading, unless the relations between the phenomena seen and the state which perceives it be taken into consideration. The sensuous delight expressed by the newly awakened spirit indicates a low state of development. Soon higher joys than these pleasures will be awakened, and interior satisfaction will take the place of external surroundings as a source of delight.

Miss E. A. Hodgson sends us, from Cape Town, her portrait in her wedding dress, also a photographic likeness of her husband. That the many friends in this country of Miss E. A. Brown may have the satisfaction of knowing that she has met with a congenial spirit for a husband, we have pleasure in calling their attention to the essay from his pen which we print on another page. Mr. Hodgson is also a young gentleman of fine personal appearance.

In her letter Mrs. Hodgson says:—"You will have spent your Christmas ere this reaches you, probably with the snow thick on the ground; while we are half boiled and half roasted in the sun here. I don't like the heat a bit, it does not agree with me; Cape Town is like an oven on a hot day. We live in the country so don't feel it so much, but Mr. H.'s business is in Town. Many in Cape Town will spend a lonely Christmas, their husbands being at the war. I had two ladies visiting me this week whose husbands were killed in the 24th Regiment, which you will remember were literally slaughtered." What are merely war's alarms to us in England are stern realities to many at the Cape.

Mr. Richmond writing, on December 27, from Chicago, gives altogether the other extreme of temperature. He says:—"We had a very stormy passage over, but we both enjoyed it very much. We had a merry Christmas at home, and to-day we are enjoying 14 degrees below zero." Though we have had only about 14 degrees above zero yet we think we have had quite enough.

We have not heard of the "Spiritual Record" being resumed. If Mrs. Richmond's discourses appear occasionally in the "Daily Times" of Chicago, the "Spiritual Record" will be superseded. Readers this side will miss it much.

Mr. W. Britten and Mrs. Emma Hardinge-Britten are expected to arrive at Liverpool this week. It was their intention to sail from America in the "Germania." Many friends of the Cause will be glad to see Mrs. Britten back amongst us again. We hope she will make her voice heard on behalf of Spiritual Truth as in former times.

A distinguished gentleman who recently had sittings with Mr. D. Duguid, at Glasgow, is greatly delighted with the direct paintings received. In one instance the scene actually represented an important incident in the sitter's life, though he was a complete stranger to all in the circle. Our thanks are due to Mr. Duguid and the kind friends who co-operate with him for the gentlemanly attentions which they have bestowed on visitors from time to time introduced by us. After all is said and done Mr. Duguid is a medium who occupies altogether a unique position in spiritual work. May his spiritual flame never flicker nor wax dim!

Our reporter gives somewhat of a graphic picture of the musical condition of Goswell Hall audiences. Fact is, those who attend are mostly matured people who are more given to thought than to singing. The singing element must not by any means be overlooked, and that report has caused us to ask whether we can do ought to mend matters musically. We remember that most of the tunes popular in spiritual meetings were introduced by us in the MEDIUM some years ago. Rather than blame others for the unmusical state of things that exist, we shoulder the censure and accordingly take immediate steps to make things better. We give one tune in the MEDIUM this week, and will continue to give one weekly in the future. "Moscow" is a simple and beautiful melody, and can be mastered easily. We hope every Spiritualist will try it over at home; leading with a

piano or other instrument where available, then when the meeting commences they will be able to take part. Children are the best singers, they will eagerly join in this exercise if it be placed in their way, and their sweet elastic voices at our meetings will supply a condition for inspiration which speakers sadly lack at present.

The Institution Week seances this year have been of a very successful character in every respect. The attendance has been large and more than usually harmonious, the collections good and the phenomenal results have been very striking. All spiritualists and mediums would do well for themselves and the Cause if they took part in the Institution Week movement when it comes round annually.

The conclusion of the Blavatsky article, the obituary of John Tyerman and other matters unavoidably postponed.

GOSWELL HALL.—SPECIAL LECTURE IN AID OF THE FUNDS.

Mr. J. Burns having been invited to give a lecture at this hall, complies with the request and earnestly desires the attendance of London spiritualists, on Sunday evening January 30th. at 7 o'clock, that the collection may result in substantial benefit to the funds, which are at present all expended. The lecturer gives his services free and hopes to add his mite with the brethren.

The Lecture will be of a novel and instructive character: "The Influence of Alcohol on Man's Immortal Being," such as was delivered to the Ipswich Temperance Society by Mr. Burns on January 17th. Bring with you temperance friends and they will see how Spiritualism and their work stand together as mutual supports.

Goswell Hall, 290 Goswell Road, Sunday evening, at 7 o'clock

MEETINGS ON BEHALF OF INSTITUTION WEEK FUND.

POSTPONEMENT.—On Tuesday evening, Feb. 1st, Mr. Towns will give a third seance for this Fund, at 15 Southampton Row, at 8 o'clock.

"LAUS PERENNIS" OF THE WAVES.

A CHAUNT.

The restless waves
For ever praise
Thy beauty, Lord,
Whose laws reward
The faithful few
Who work with you
Amid the weary, ceaseless woe
That clouds the life of most below.

These rhythmic waves
For ever "laus perennis" sing,
Whisper of hope beyond the graves,
And grant to sorrow Faith's white wing.

The music of the sounding sea
Wearies us never,
But lays to sleep all misery,
A mantra charm of witchery,
Soothes us for ever.

We live and love beside the sound
Of waters breaking o'er the sands,
Whose voices loud for aye resound
With memories of far lovelier lands;
Where once our souls were free and bright,
Untrammelled by such chains as here
Bind us to matter, dark as night,
And make us slaves to doubt and fear.

O! Let us "laus perennis" sing,
Sing the glad song of ocean's waves
At evening, when the moonlight laves
The silver sands, and the tall pines
Keep whispering amid the stars
Of sacred love, in starry climes—
Where those long lost are found again,
And love perennial, as thy praise,
Shall lead us to the flowery ways
That wind within the sunbright spheres:
Of Heavenly homes and endless years.

Lucerne.

A. J. C.

NOTE.—In the middle ages in many convents it was a rule to keep up perpetual, never-ending praise, "laus perennis"; one choir of monks commencing whenever another choir had ended, and that during night as well as day.

WORK at the SPIRITUAL INSTITUTION.

MISS SAMUEL'S FRIDAY EVENING MEETINGS.

The second of the Series was held on January 14. The weather was severe, and the attendance was moderate. In the first place there was a cheerful conversation round the fire, and a recapitulation of the proceedings at the previous meeting. Several of those present suffered from colds and other difficulties, some of them very painfully; so that when the circle was formed round the table, it was no wonder that expressions of dissatisfaction escaped some lips at the backwardness of Spiritualists in taking part in the work, and the suggestion was made that some plan should be adopted to bind a few to attend regularly.

Another speaker said Spiritualists certainly exceeded their duty when they censured others for not doing as they desired. Spiritualism consisted in every man performing aright the immediate duties of his position, and not in attending any particular meetings. Who knows but those absent are doing more good where they are than if they came to that meeting. To censure others for not doing certain things, or to exact obedience from them, was in effect to endeavour to control them, which if carried to its ultimate, would result in sectarian or priestly tyranny on the one hand, and slavery on the other. The duty of the meeting was evidently to take no heed as to those who were absent, but to ask themselves what they had come there for. Had the Spirit World no work for them to perform—no privileges to confer? He was of opinion if they turned their thoughts into the proper channel that they would have great reason to be thankful, not only that they attended themselves, but that they were uninterrupted by the presence of others, who possibly might prove an impediment rather than a help. Every true spiritual worker should depend on his own efforts alone, and not on the conditions and attendance supplied by others; a number of persons coming together on that principle, be they many or few, would be sure to do good and get good.

Other sitters offered remarks, and ultimately Miss Samuel was controlled by one of her spirit friends and proceeded to give personal advice, descriptions of spirits and psychological conditions, and other fruits of mediumship in a very satisfactory manner. This interesting exercise proceeded for a considerable length, when a healing influence manifested itself. Mr. Martin, in accordance with directions given through Miss Samuel, allowed himself to be used by the healing spirits, and he manipulated sufferers with decided benefit, which has been further confirmed by subsequent improvement in health.

Clairvoyance and other forms of mediumship were presented through other sitters, and the meeting terminated to the satisfaction of all present.

It is often observed that no two spiritual meetings are alike. We do wrong when we grumble and think that all that takes place should be entirely in accordance with our own fancies. Many kinds of purposes have to be subserved of which we are quite ignorant, and if all meetings were a "success" in the sense of being crowded, certain forms of spiritual work could not take place at all. It is at the apparently insignificant meeting that oftentimes the best spiritual work is done.

It is also well to bear in mind that the spiritual enemy is abroad. There are many Spiritualists, it may be, who do not wish your meetings to succeed. The fluctuating attendance, and the dissatisfaction experienced by those who do attend, may be due to the deterrent psychology of your enemies, and their spirit allies. Never give way to these untoward influences. Stand true to your colours; have faith in your spirit friends, and the enemy will be baffled. But get disheartened, and break up without making the attempt to do anything, and you allow yourselves to be overcome.

On Friday evening last, there was a very pleasant little circle, and the results were highly satisfactory to those who were present.

MR. J. C. HUSK'S SEANCE,

CELEBRATION OF THE BIRTHDAY OF ROBERT BURNS.

On Tuesday evening Mr. Husk gave his seance in aid of the Institution Week Fund at the Spiritual Institution. A very select and harmonious circle of fourteen sat down. Mr. Husk said he was anxious to give the fullest satisfaction to all, and desired that his hands should be held all the time, and that the sitters should also hold hands.

After the circle was thus formed, and the light extinguished, the table began to move freely, and by the tipping of the table some changes were made in the positions of the sitters. This was ultimately effected through instructions given in the direct voice of the spirit "Irresistable." A gentleman who seemed to be desirous of proving the truth of the matter was placed on the right of the medium, and held him tightly by the hand. In recognition of this fact, "Irresistable" banged their hands upon the table, and said he would commence the seance by passing a chair over the arm of the lady that held the medium's left hand. The lady accordingly held the medium firmly, and having moved the back of her chair slightly round as the

spirit directed her, it was soon found with her arm through under the top rail of it. This beginning gave general satisfaction, and prepared the circle for what was to follow.

Our description must necessarily fall short of what occurred at this memorable sitting. It is impossible to remember fully all that took place, and even if the attempt were made, words would utterly fail to do justice to the facts.

The slight changes made in the circle rendered the harmony perfect, so that a happy, joyous, and elevated feeling pervaded every mind. There was no restraint observable in anyone, nor did any sitter monopolise the attention of the circle; it was as if one mind had manifested through all. This condition enabled the spirits to perform a series of most powerful manifestations, and yet with no exhaustion either to medium or sitters. Again we had another testimony to the fact that the evil or unpleasant consequences of this form of spirit intercourse do not depend on the fact that the circle is held in darkness, or that physically manifesting spirits communicate, but on the quality and condition of the sitters. One of these seances may be just as elevating and spiritual as a prayer meeting, and more so, for there is a condition through which kind and wise spirit friends can approach and operate on the sitters beneficially, both in a physical and moral sense. The aspirations of the sitters towards spiritual things is likewise stimulated by the conditions. However, all depends on the composition of the circle, and the peculiar auspices under which it is held.

Soon after the circle had settled down, after the passing of the chair on to the lady's arm, the fairy bells were taken up. This is an instrument consisting of a number of wires like the strings of a piano stretched inside of an oblong case, and when these wires are struck with the thumb-nail they produce very sweet music. At these seances spirits usually sound chimes of bells on them, and carry the instrument to various parts of the room in so doing. This was done abundantly during the evening. The sounds were heard faintly, as if at a great distance. Then they came nearer, the bells touched the fender and the gaselier over our heads. But at the point in question the fairy bells instrument was taken up and gently sounded, and "Home, sweet Home" was then beautifully rendered. The same tune was given with a variation, after which "Auld Lang Syne" was struck up, the whole circle spontaneously singing in beautiful harmony. A sitter said—"This is the birthday anniversary of Robert Burns: are the spirits giving us this music in celebration of the day?" The reply was in the affirmative, and then "Ye Banks and Braes o' Bonny Doon" was rendered on the fairy bells.

A spirit voice using the Scotch dialect now addressed Mr. Burns in a fellow-countryman style of salutation. A number of sentences were spoken in genuine Scotch phraseology, but the articulation was so imperfect that it was impossible to catch all the words. When the spirit was asked to give his name he said "Andrew Horner" as was supposed. "Are you the one on whom Burns made the humorous epitaph?" "Yes." "Well, you were an Englishman, not a Scotchman." "No, I am Scotch," replied the voice.

If this spirit be that of the person on whom the epitaph was made the name should be Andrew Turner, and possibly that was the name given by the spirit. We remember too little of the anecdote to decide as to whether he was Scotch or English. He was a good-natured fellow, and cheerfully, even proudly, accepted the sarcastic epitaph made on him by the poet, and of such character the spirit appeared to be that manifested on Tuesday evening, whatever its identity might be.

Mr. Burns asked if the spirit would play "Scots wha hae wi' Wallace Bled." The Scotch spirit said he would be glad if the "Medium laddy" would sing it. Mr. Husk, who is an excellent vocalist, demurred, saying he was not in a singing mood. "Irresistable" entreated him to proceed, and at last the medium sang the celebrated song in a very impressive and vigorous manner. The language was well given for an Englishman, but the spirit, though gratified with the general effect, criticised some of the lines, and Mr. Husk admitted that he had forgotten the exact wording of some portions of the last verse.

Miss Buck, clairvoyant, all the while was spectator of a grand scene. The number of spirits present was immense. She was witness of a Scottish national display on a grand scale—costumes, bagpipes, and other accessories. Mr. Burns remarked that Bruce, whose address at Bannockburn was celebrated in the song just sung, was his spirit guide, and it had been due to the energy and faithfulness of this noble spirit that the work of the Spiritual Institution had been made possible. Spiritual liberty was at this day threatened by spiritual forces, even as national liberty had been threatened by tyranny in the days of Robert Bruce. Bruce fought for human liberty then, and now he fought for human liberty on the higher plane. Mr. Burns spoke warmly and gratefully of the power and faithfulness of this disinterested spirit. He had never been beaten by his enemies on earth, and now as a spirit the speaker felt he could overcome all inferior powers, and make the work of the Spiritual Institution a permanent success for the good of the spiritual cause.

While these remarks were being made, interspersed with general conversation, Miss Buck saw a gigantic Scotch thistle

passing round the room over the circle. This Mr. Burns said was the symbol of Bruce, as he seldom showed himself to the eye of the seer. Then there was a lull, as if some manifestation were being prepared, and suddenly an indescribably powerful voice broke forth in the middle of the circle, and, speaking towards Mr. Burns, said—"Thank you for your opinion; oh, but it's terrible."

It was some time before any other spirit could speak. When "Irresistable" recovered his voice he said that the spirit who spoke was indeed "Bruce;" that he did not understand how to use the direct voice, and had for a time disorganised the conditions. The spirits also said that "Robert Burns" had been present for a short time, and that there had been a grand concentration of Scotch spirits all interested in the great question of human progress in various forms.

As to "Bruce's" voice, the writer has heard it several times. First through Mrs. Hollis in trance, secondly from the materialised form of "Bruce" at Liverpool, on which occasion a photograph of the whole circle, spirit, medium, and sitters was taken, and which may be seen at the Spiritual Institution. Of the third time that the voice was heard there is not a very perfect recollection, but it was heard under similar circumstances, and expressed thanks to Mr. Burns for his opinion of the spirit's faithful qualities and confidence in him as a co-worker. The ejaculation "Oh, it is terrible," or similar words referred to the spiritual warfare now going on, and in quelling which "Bruce" is engaged. The voice has possessed the same characteristics in all cases. The accent and phraseology are "Archaic," not Scotch, and yet somewhat resembling that dialect. The voice was never heard with such impetuous force as on Tuesday evening. The prompt vehemence with which it was used was highly characteristic of the Robert Burns of history.

Then came the voice of "Lightfoot," Mr. Wootton's guide. He used the voice with great facility, and approached all parts of the circle. He recognised sitters in a kindly manner, and said his friend Mr. Wootton would soon recover from his present indisposition. This spirit was followed by his daughter, who spoke very clearly. She said her name was "Bedormie."

Spirits addressed sitters personally. An old, creaky voice spoke in a subdued, deliberate manner. She said her name was "Mrs. Green." She lived in the time of Queen Elizabeth, and had been imprisoned for witchcraft. She had the prophetic gift. She was asked if the witches of that time were not mediums, and she answered in the affirmative. She was asked if these old mediums did not by psychological power injure certain persons. She said she had desisted from using the prophetic faculty; she could not speak longer, but would ask "John King" to reply for her.

Our old friend "Peter" spoke. A sitter made the remark, "Your voice is very husky, Peter." "Nowonder," replied "Peter," "seeing that my medium is Husk." The sitter who made the remark was innocent of the fact that he was perpetrating a pun, but "Peter" took it up.

"John King" spoke repeatedly, addressing the sitters personally in a most kindly manner, and affording personal information whenever he could. Towards the close of the sitting he showed himself, first with a luminous mirror, which when held in the light and then carried into a dark room emits sufficient light to make objects placed near it visible. "John King" held this mirror obliquely towards his face, and, moving about the table, showed himself very plainly. His voice is exactly the same as through Mr. Williams. One sitter thought the form of the nose a little more arched, like that of Mr. Husk. Another sitter thought there was little perceptible difference. "John King" himself said there was certainly some influence derived from the medium hard to overcome, but he did not think there was great difference through the two mediums. "John King" held the light in a position illuminating his face till he receded quite back into the medium. The writer, who sat at the other end of the table, never saw the like before. It seemed as if "John King" were a telescopic elongation, which was made to glide back into the medium. Mr. Husk was all the time held by both hands, so that it is certain he never moved from his chair. The spirit then showed himself with a luminous substance of his own manufacture, as he has done for many years past. He persisted till he had shown himself to all at the table, and retired, after saying "Good night, and God bless you" to every sitter. He then ascended towards the ceiling, and gave a general benediction.

The sitting was now supposed to be over, but "Irresistable" said he had a little more to do. After sufficient force had been collected, those who held the medium were told by the spirit to on no account let go his hands. The chair was then taken from under the medium and placed on the table, the medium was lifted on to his chair on the table; an attempt was made to elevate the lady, but she was left standing. The gentleman on the medium's right had to rise up to follow the medium, whose right hand he clasped. He said that something was being wrapped round his head.

The light was struck, and Mr. Husk was found sitting in his chair on the table with his coat off, and which was placed on the head of the gentleman who held him. A chair was linked on the gentleman's arm who held the medium's right hand,

and another chair was passed on to the lady's arm who held the medium's left hand.

The display of spirit-power was so thorough, and the conditions so stringent that the utmost satisfaction was given to all, and the circle broke up in the greatest enthusiasm.

This report is a mere shadow of what happened, many striking incidents being entirely overlooked. Altogether it was a powerful lesson, enforcing the fact that spirits do exist and can manifest. A marked change is taking place in the development of Mr. Husk's powers. The seances, while they are not less phenomenal, are increasing in spirituality and the exhibition of intellectual identity. The spirits in the direct voice discourse in an edifying and consistent manner. "John King" when asked to give the explanation referred to by "Mrs. Green," said, that in the days of witchcraft mediums—so-called witches—too frequently predicted unpleasant things which naturally befell everyone. This incensed those of whom the predictions were made, and they in turn reviled the "witches." A feeling of retaliation was aroused, and a low class of spirits consequently came around, and instigated by the witch's will-power tried to make the unpleasant predictions come true. It was a misuse of the power, exercised amongst a people not prepared to receive it.

Mr. Husk gives similar sittings at Mrs. Woodforde's, 4 Keppel Street, Russell Square, on Monday and Friday evenings at 8 o'clock.

ARE SPIRITUALISTS BETTER THAN CHRISTIANS?

To the Editor.—Sir,—I have just been reading the poem of "A. J. C." in this week's *MEDIUM*, and it has set me thinking—thinking that as applicable to Christians both in their personal and governmental capacity, it is alas! undeniably true; thinking also that as touching the conduct of some Spiritualists it is also lamentably true. The sword—the peaceful sword, if you will accept it so—cuts me in two distinct ways, if I may be permitted to describe myself as a Christian Spiritualist: that is, accepting fully the Gospel of the New Testament, subject to the right of private judgment in the interpretation thereof, and at the same time regarding as true the grand manifestations of Modern Spiritualism, embracing spirit-communion with those gone before, and a universal inspiration bestowed on all severally as they may be fitted to receive it. Verily to my mind—call it Christianity or call it Spiritualism—to my mind the Ancient and the Modern spiritual Power proclaim in my ears one and the same Gospel.

I am glad that "A. J. C." does not as a Spiritualist—for I gather from his beautiful poetical writings that he is one—throw the stone at the Christian on account of his warlike tendencies, and at the same time congratulate the Spiritualist on his superior virtues in respect to peace and brotherhood. He refrains from doing so, and in that he is wise, for as far as I can see into the domestic life of Spiritualism as a Movement amongst mankind, it is as ruthlessly blood-thirsty as any so-called Christian government.

I have been a student of spiritual phenomena from a time somewhat ahead of the "Movement" as now established, and I have been pained to see that as one form of work has succeeded another it has been with an attitude of open and unseemly hostility to all that has preceded it. Every new venture is less scrupulous in this respect. The moving spirit that seems to animate them is just that which actuates Russians and English in Central Asia or Germans and French on the Rhine: it is lust for territory, self-aggrandisement, not the desire to do good to mankind, that urges them on. I am myself the recipient of numberless cadging circulars and letters asking me for money in support of ventures, the reasons given for the advocacy of which are the broadest and most palpable imputations on the motives and conduct of good men that have actually laboured and suffered to advance the Cause, and done so successfully, too. In short, the "promotion of Spiritualism" has with a prominent class become a kind of cut-throat, competitive struggle, in which character and the welfare of useful agencies are ruthlessly sacrificed that a reason may be given for urging on the business projects of others, whose Spiritualism, by their past services, is very questionable indeed.

But this is not the worst count that I have to bring against "the Cause." Within the last year an attack has been made on a prominent Spiritualist who need not be named, and that attack, instead of subjecting the authors of it to the execration of men who would be presumed to be honourable and spiritually minded from their prominence in certain matters, actually did quite the reverse—increased their importance, and they still continue to remain in the front rank of the public representatives of the Movement.

Now I have no hesitation in saying that such a scandalous proceeding could not have taken place in the bosom of any Christian sect with the same results that have accrued in the case in question. The Christians have one virtue: they respect and shield from scandalous imputation their teachers, for I read in the Epistle to Timothy: "Against an elder receive not an accusation, but before two or three witnesses." The ethics or non-ethics of Spiritualists are just the reverse. An "accusation," or a whole troop of them, no matter how vile and unfounded, are eagerly circulated by word of mouth

or by print, however deserving the victim may be of an opposite course of treatment. "Inspirational speakers" carry the printed labels to their meetings. The managers of meetings lay them on the table, the table of spirit-communion if you will, and give them out to the people. The purveyors of this abominable literature are promoted to high official positions, and made the ambassadors of new schemes for the spiritual illumination of the British people!

I repeat again, there is no precedent in the domestic economy of Christian Churches, so far as I am aware, for such conduct as this.

This fratricidal war and uncharitableness take a wider form in the destructive labours of the tattling tale-bearer. In the New Testament I find it written of gossiping widows: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not." Now these talking oldwomen are oftener than not of the male sex, and, having obtained their perquisite for a very few hours' public talk a week on behalf of "Spiritualism," they "wander about from house to house," drinking tea, and "speaking things which they ought not": that is, blackening the characters of their brethren, who may be their best friends and helpers. In your own columns I have from week to week and from year to year observed kindly prominence given to names the wearers of which were busily at work "going from house to house," endeavouring to destroy the prop which held them up.

All this warfare, which demoralises the community of Spiritualists far more than it hurts the victims of it, is carried on that worldly advantages may be reaped to the tattler, and that the victim's interests may be correspondingly injured. Do you enjoy a position, collect money, or transact business that these infamous ones covet; then they will do all they can to destroy you, that they may clutch hold of that which you possess and enjoy.

If those slanderous Spiritualists were kings, emperors, prime ministers, or potentates of any kind, would they not, in their desire to extend their territory and obtain that which they coveted in the possession of their neighbours, resort to wars and intrigues of all sorts to attain their selfish ends? Do not tell me what high-flown philosophy a man teaches when he is supposed to be asleep. Show me his conduct towards his brother, and the motives for his acts when he is awake and himself, and I will then decide whether he be a Spiritualist indeed or the enemy who is sowing tares amongst the wheat.

For the honour of Spiritualism and the moral well-being of Spiritualists this war-spirit should be immediately cast out. Every man or woman amongst us who listens to the voice of the tattler, or who aids him in his selfish plans, is the party really to blame. Listen to no tale of evil, shun the evil speaker, participate not in the selfish intrigues of the self-seeker and place-hunter, and soon the evil will be starved out.

I will be thankful to "A. J. C." for writing his poem and the Editor for inserting it if thereby a better moral tone be imparted to Spiritualism as a public Movement.

I enclose my card, and am truly yours,

M. T.

London, January 22, 1881.

[It is no doubt altogether true what our correspondent writes in respect to the evil in Spiritualism which he deprecates, but we think he has not looked sufficiently into Christian squabbles of a similar kind. These arise more particularly at times of disruption in the sects, when new ideas crop up, and when new interests have to be formed. The bickering and social persecutions between sects have been fearful at times, and at present they appear in the working of the new Burials Act. Sectarians do not, however, immolate one another of the same body or church. But Spiritualists as a body—a heterogeneous body—present indeed all the sects in embryo. Hence it is that splits, cliques, and divisions are inevitable till the mass of so-called Spiritualists become separated, like potatoes, into their proper baskets according to size, kind, and quality. As to the tattle and slander business, we pity those who practice it much more than we do the subjects of so much popularity. We would be glad if the appeal of "M. T." would have the effect of clearing the moral atmosphere of the Movement somewhat.—Ed. M.]

WOMAN IN THE TALMUD:

BEING A SKETCH OF THE POSITION HELD BY WOMEN IN THE OLD JEWISH DAYS, BEFORE THE CHRISTIAN ERA.

By ALFRED T. STORY,

Price 6d.; post free 7d.

It is an earnest essay on behalf of woman, containing several quaint stories from the Talmud, which render it deeply interesting.—*American Phenological Journal*.

THOUGHTS ON THE DEITY.

I have had such a beautiful vision this morning.

Before rising, I was deeply pondering upon The Father, and trying to conceive, whether we should ever know, even in Heaven, what was His appearance and form. When I saw before me a Sphere or Globe, so gigantic, that the countless myriads of worlds, that form the universe, seemed only like dots in comparison, as they calmly moved around it, in majestic and slow rotation.

The largest suns with their attendant planets revolving around them, appeared no bigger than tiny marbles moving over the surface of this wondrous Globe.

But though in such unnumbered millions, each one was perfectly distinct in its individuality, and all proceeded in their course in a beautiful and solemn harmony that baffles description—all keeping their exact place in their wonderful rotation around this magnificent Globe.

That Globe was luminous. Luminous throughout, with that soft, calm, beautiful light, somewhat resembling the light by which spirits show themselves, but which is quite indescribable to those who have not seen it.

From thence the attendant worlds drew their life and light and vivifying powers, for that Globe was their centre of life as of motion, and its luminousness caused me to see so clearly their movement, as each one proceeded unerringly in its appointed path, bathed in the soft and loving light, that proceeded from that wondrous central Sphere.

Then I saw that this beautiful vision had been vouchsafed to me, as the nearest approach to the solution of my thoughts, that could be given to a finite understanding.

And I worshipped in deep thankfulness and humility.
January 19th. 1880. "M."

INSTITUTION WEEK MEETINGS AND CORRESPONDENCE.

Mr. Husk's seance is reported on another page. The sum of £1 9s. was collected.

I am extremely pleased to see the cheery account you give of the year's results financially, as regards your special work, and I trust this year may bring forth even better results. If only Spiritualists would agree to drop their differences, and work in true harmony together, what glorious results might be obtained.

I am told that this year will produce such a wonderful increase of spirit-power, that the phenomena will be seen under circumstances that must bring almost universal belief,—and if, therefore, with this display of power on the spirit side, we could have harmony of feeling on this side, what might not be done for the world's progress?

With regard to my spirit-sister's letters, I have had others from her since those published, and also from other spirit-friends—all direct, through the same medium, and all containing such tests of their genuineness that doubt is impossible. But they have been chiefly of matters relating to myself and my own spiritual state, and therefore unsuitable for publishing.

The tests in them, however, are most extraordinary, such as naming persons, and speaking of my troubles of mind, that it was simply impossible the medium could have known—she being on one side of the water and I on the other—then naming affairs that I had deferred executing and counselling me upon them, and specifying the various subjects connected with them, equally impossible for the medium to have known, and showing most conclusively the perfect independence of the spirit's communications with the mind of the medium.

But all these phenomena will, in time, be as publicly recognised as they are now publicly ridiculed. It is but a work of time and patience.
January 2nd, 1881. "M."

THE
ATONEMENT:
OLD TRUTHS
AS
SEEN UNDER A NEW LIGHT.

INSPIRATIONALLY WRITTEN

BY

C. P. B. ALSOP,
(Late Baptist Minister).

LONDON:

PRINTED AND PUBLISHED BY JAMES BURNS,
15, SOUTHAMPTON ROW, HIGH HOLBORN, W.C.

PRICE THREEPENCE.

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. Cush-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 answers questions by giving three raps 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 considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three raps 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 if a spirit 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 spirit may write by it automatically. Other sitters may become entranced, and the spirit 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.

NEW BOOK ON SPIRITUALISM,

Just received from the Author in America.

THE RELIGION OF SPIRITUALISM:

ITS
PHENOMENA AND PHILOSOPHY.

By **SAMUEL WATSON.**

(Thirty-six years a Methodist Minister.)

Author of "Clock Struck One, Two, and Three."

400 pages, Handsome Cloth, price Six Shillings.

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

A MANUAL OF PHRENOLOGY.

With numerous Illustrations.

By **ALFRED T. STORY,**

[Editor of the Phrenological Magazine.]

WITH A PREFACE BY L. N. FOWLER.

Price 1s.; Bound in Cloth, 1s. 6d.

ANGLO-AMERICAN STORES.

F. FUSEDALF, Tailor and Draper.

A splendid assortment of Winter Goods not to be surpassed in London. All goods thoroughly shrank and made on the premises at the shortest notice.—8, Southampton Row, Holborn.

GOSWELL HALL, 290, GOSWELL ROAD.
(Near the "Angel," Islington.)

On Sunday next, the usual morning conference, at 11 o'clock. In the evening, at 7, Mr. Burns will deliver a lecture.

On Sunday, Feb. 5, Mr. C. W. Pearce will deliver his fourth lecture on "The Great Pyramid."

The committee regret that they are compelled to call on the guarantors for subscriptions, as promised. These should be remitted to Mr. Swindin, 30, Pancras Road, N.

W. Towns, Sec.

1, Albert Terrace, Cloudeley road, Islington.

PROFESSOR DENTON, of America, is expected to visit Melbourne on a lecturing engagement this spring, to be followed by Dr. Peebles further on. In the event of Dr. Peebles going to Australia we may expect in due course to see him again in Europe.

TIMID Londoners have been rendered rather nervous on account of a pamphlet recently published, entitled "The Doom of the Great City," which sets forth, as a matter of history—written after the event—the total destruction of London in one night during the course of this winter. The pamphlet is cleverly written, and has sold in thousands. We can forward it post free on receipt of 1s.

PRESENTATION.—Mr. William Tebb, during his recent absence abroad, presented to the Officers' Garrison Library, Gibraltar, copies of "Transcendental Physics," by J. C. F. Zollner, and "Psychic Facts," by literary and scientific authors, edited by W. H. Harrison; and to the library of the P. and O. Royal Mail steamship Rosetta, "Higher Aspects of Spiritualism" and "Spirit Identity," by "M.A. (Oxon.)," and the volume of the German edition of Dr. J. Garth Wilkinson's "Encyclopædia of Anti-Vaccination Literature," published at Hanover, which were accepted by the surgeon who has charge of the library with thanks.

Mr. T. M. Brown will be in Manchester by the end of the week. Address letters—Mr. T. M. Brown, General Post Office, Manchester, till Tuesday first, and then to care of Mr. A. Boddell, 4, Chapel-street, Belper. Mr. Brown intends visiting Macclesfield, Derby, Nottingham, and Peterborough.

SMALLPOX.—AN EDITOR'S TESTIMONY.

The leader writer in "The Graphic" thus concludes an article on "Smallpox Hospitals," on January 15:—

"If we can trust Mr. Pearson Hill's statistics, the Hampstead Smallpox Hospital was a curse to the neighbourhood, and, moreover, he declares that there were more deaths among the patients there than among those who battled with the disease at their own homes. The writer of these lines offers no opinion on the subject one way or another, but he will conclude with a fragment of autobiography. After being vaccinated, as usual, in infancy, at the age of fourteen, he had smallpox. At the age of thirty-four he went to live at Highgate, near the Smallpox Hospital, and within four months he had a second attack of smallpox. He trusts he is now case-hardened."

By adopting the hydropathic treatment of smallpox and other hygienic methods at the homes of the patients, the deaths would be few, the disease would be limited, and the public health purified and benefitted by the epidemic.

LEICESTER.—TO ATHEISTS, SECULARISTS, AND CHRISTIANS.

SPIRITUALISM INVESTIGATED BY UNBELIEVERS.

Mr. James Holmes, of Leicester, Freethought Lecturer, will, by request, give a lecture in the Temperance Hall, on Monday evening, Jan. 31.

SUBJECT:

"The Result of my Investigations, with other Unbelievers, into the Phenomena of Spiritualism. Does Man live after the Change called Death?"

Chair to be taken at 8 o'clock by the Rev. John Page Hopps. Discussion at the close invited. Admission, front seats, 6d.; back seats, 3d.

LADBROKE HALL, Notting Hill.—It is reported that the opening seances on Sunday evening were very successful, considering the weather. There is a general meeting on Sunday morning at 11 o'clock, and service in the evening at 7 o'clock. Mr. F. O. Matthews, secretary, 11, Torrington Square, W.C.

THE "Man with the Squirt" has had another rebuff at Reading, which he recently visited to expose Spiritualism.

The High Wycombe letter of "Fairplay" was distributed to the audience, and the local press criticised the performance adversely. The attendance was very small, yet the fly-sheet of the Spiritualists has fallen on good ground and the "exposé" has done good.

MR. A. DUGUID, of Kirkcaldy, is expected in London during February. Those who made his acquaintance on the occasion of his last visit will be glad to meet him again. We hope he will receive many invitations to spend the evening with select circles.

It is stated in the "Illustrated London News" that a civil list pension of £200 a year has been granted to Mr. Alfred R. Wallace, the eminent naturalist. Mr.

Wallace will be recognised by our readers as author of "Miracles and Modern Spiritualism."

DUBLIN.—A gentleman writes, asking us to introduce him to spiritualists in Dublin. He thinks he would soon become an excellent medium if a circle were formed. We will be glad if our Dublin readers will forward to us their addresses, with permission to communicate them to this inquirer.

SITTERS report very favourably of Miss Pawley's circle. We wish there were more of such circles composed of a judicious selection of sitters, and superintended by a purely disinterested medium.

THE Combe Lectureship has been founded, named after George Combe, the great phrenologist of Edinburgh. The lecturer, Dr. Andrew Wilson, honours phrenological science by ignoring it completely, and altogether bears about as strong a resemblance to the philosophical Combe as a fashionable parson does to Jesus Christ. Mr. Wilson's lectures on health are very good in their way, and might be produced by an intelligent schoolboy.

Now Ready, in Strong Wrapper, 6d. Cloth, 1s.

THE NEW SPIRITUAL LYRE,

CONTAINING
ALL THE HYMNS IN THE FORMER EDITIONS,
WITH MANY ADDITIONAL PIECES,

By J. K. Lewis, J. J. Morse, Lizzie Doten, E. W. Wallis and Mrs. Wallis, A. E. Hunter, W. J. Colville, J. G. Robson, H. Pride, H. Bonar, Sheldon Chadwick, W. Oxley, Mrs. Richmond, &c.

These additions are particularly rich in Hymns suitable for the Circle, both Materialisation and Trance, and for special spiritual purposes that hymns have not been provided for hitherto.

A Great Reduction is made to Circles and others ordering a Dozen or upwards.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN, W.C.

WORKS BY EMMA HARDINGE.

MODERN AMERICAN SPIRITUALISM: a Twenty Years' Record of the Communion between Earth and the World of Spirits. In one volume, large octavo, of 600 pages, on fine toned paper. Bound in handsome cloth, bevelled edges. Superbly and profusely illustrated with fine portraits on steel, wood engravings, lithographs, &c. Price 15s.

Another edition on common paper and without steel portraits, with *Human Nature* for 1871. Both for 15s.

Another edition in 15 Numbers, price 10d. each. On common paper, but with all the plates and illustrations.

CONTENTS:

- No. 1.—*Steel Engraving* of A. J. DAVIS. Preface, Introduction, and chapters 1, 2, 3.
 No. 2.—*Steel Engraving*, S. B. BRITTAN, and chapters 4, 5, 6, 7.
 No. 3.—*Fac-simile of over Fifty Spirit-Autographs*, and chapters 8, 9, 10, 11.
 No. 4.—*Steel Engraving*, PROFESSOR HARE, and chapters 12, 13, 14.
 No. 5.—*Steel Engraving*, CORA L. V. SCOTT, and chapters 15, 16, 17, 18.
 No. 6.—*Steel Engraving*, MRS. METTLER, chapters 19, 20, 21.
 No. 7.—*Steel Engraving*, KATE FOX, chapters 22, 23, 24.
 No. 8.—*Steel Engraving*, EMMA HARDINGE, chapters 25, 26, 27.
 No. 9.—*Steel Engraving*, "THE LIGHTNING PHILOSOPHER," chapters 28, 29, 30.
 No. 10.—*Wood Cut*, DIAGRAM OF THE SPHERES, chapters 31, 32, 33, 34.
 No. 11.—*Steel Engraving*, GOVERNOR TALLMADGE, chapters 35, 36, 37, 38.
 No. 12.—*Steel Engraving*, PROFESSOR MAPES, chapters 39, 40, 41.
 No. 13.—*Steel Engraving*, JUDGE EDMONDS, chapters 42, 43.
 No. 14.—*Steel Engraving*, CHARLES PARTRIDGE, chapters 44, 45, 46.
 No. 15.—*Steel Engraving*, DR. J. R. NEWTON, chapters 47, 48, 49.

RULES TO BE OBSERVED FOR THE SPIRIT-CIRCLE. Suggested in part by experience and observation; but still more immediately framed under the direction and impression of spirits. Price 1d. At a nominal price in quantity for distribution.

TEN SPIRITUAL COMMANDMENTS. Given by the spirits through Emma Hardinge, with the "Creed of the Spirits." 1s. per 100. Large quantities with the name of society inserted by arrangement.

THE WILDFIRE CLUB. 7s. 6d.

SIX LECTURES ON THEOLOGY AND NATURE. 5s.

THE PROGRESSIVE LIBRARY contains all works on Spiritualism Annual subscription 21s. All publications on Spiritualism, and information respecting mediums, seances, and the movement generally, may be obtained from J. BURNS, publisher, Progressive Library and Spiritual Institution, 15, Southampton Row, London, W.C.

SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

A Discourse by J. BURNS, of the Spiritual Institution, London, Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1875.

In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. DR. WITT TALLMADGE, D.D., preached at the Tabernacle, Brooklyn, New York.

PRICE TWOPENCE. 13 copies, post free, 1s. 9d.; 100 copies, 10s., carriage extra; 1,000 copies, £4, carriage extra.

CONTENTS.

- The Religion of Spiritualism Defined.
 Christianity Calumniated by its Priests.
 Spiritualism and the Religion of Jesus Identical.
 The Transfiguration of Jesus: What it Taught.
 The Materialisation and Dematerialisation of Jesus after His Crucifixion.
 The Permeability of Matter by Matter Illustrated by Jesus.
 True Nature of Jesus' Post-mortem Body.
 Tests of Identity given by the Arisen Jesus.
 Modern Spiritualism, a Supplement of the Apostolic Age.
 Christian Prayer: to whom Addressed?
 Christianity is a "Religion of Ghosts."
 The Preacher's Distortion of Bible Narratives.
 The Witch of Endor Libelled.
 The Narrative of Saul.
 Jewish Prophets, Professional Mediums.
 The God of the Jewish Nation: His Functions: His Quarrel with Saul: Sends an Evil Spirit into him.
 Saul cut off from his Spirit-guide.
 Saul's interview with the Woman of Endor.
 The Genuinehood of her Mediumship Proved.
 Jewish Ignorance of Immortality.
 The Spirit-form of Samuel; His Denunciation of Saul.
 Identity of the Spirit Samuel shown.
 Gegerosity of the Woman of Endor towards Saul.
 Saul's interview with Samuel not an exact Type of Modern Spiritualism.
 The Early History of Modern Spiritualism Misrepresented.
 Alliance of Christians and Infidels in Fighting against God.
 The Consolations of Spiritualism in Trouble.
 Modern Spiritualism a part of the Plan of Providence.
 Denunciations against Witchcraft, Sorcery, and Necromancy do not affect Spiritualism.
 Origin of Jewish Law, Religion, and Politics in Spirit Communion.
 The Decalogue, the first example of "Direct Writing."
 Jealousy of the Jewish God.
 Degradation of the Jewish People and of their Spiritual Rulers.
 Jewish Law inapplicable to Modern Society.
 The Degrading Sacrifices of the Jews; Their Secrecy; Their Disgusting Divination Denounced, not Spirit Communion.
 Perversion and Simulation of Spiritual Phenomena.
 The Preacher's Misce-Pe-cety.
 Influence of Spiritualism on Bodily Health.
 Remedial Effects of Mediumship.
 Spiritualism and Marriage.
 Failure of Modern Christianity to regenerate Society.
 Spiritualism and Insanity.
 The Gadarene Swine not Mediums.
 Clairvoyance of Balaam's Ass.
 Spiritualism in Harmony with the Bible, as a Progressive Book.
 The Bible: how to be interpreted.
 Dogmatism and Pride of the Priests.
 Contrast between Jesus and the Clergy.
 Spiritualism too Broad for a Narrow-minded Priesthood.
 The "Rich Man and Lazarus," a Recognition of Spirit Communion.
 The "Latter Days."
 The Blood of Atonement, a Relic of Ancient Paganism.
 The Efficacy of Prayer.
 Purity of Soul the Aim of Spiritualism.

LONDON: J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, W.C.

[There are New Editions of these Works in Preparation.]

MISS CHANDOS LEIGH HUNT

Gives Full Instructions in Organic Magnetism,

In Three Lessons of One Hour each,

and a Presentation Copy of her "Written Instructions."

N.B.—"Organic Magnetism" embraces all forms of Magnetism, such as Mesmerism, Electro-Biology, Psychology, Fascination, Artificial Somnambulism, &c., &c.

Terms—Postal, One Guinea. Personal, Three Guineas.

All further after-inquiries her Pupils desire to make are answered free of charge, but must be accompanied by a stamped, directed envelope.

Pupils desiring to develop phenomena under the tuition of Miss LEIGH HUNT, after the three lessons, can do so at 10s. 6d. the sitting; Non-Pupils, One Guinea. Like virtue, the power to Magnetise is in all, and can be developed by all.

CONTENTS OF "PRIVATE WRITTEN INSTRUCTIONS."

(SECOND EDITION.)

(These Instructions are on thin paper, for transmission abroad.)

A short introductory article, in which is defined the difference between mental and manual organic magnetism, and reasons given why all persons should both be magnetised and able to magnetise.—The use of discs—Magnetic conductors—How to develop the magnetic power in the human organism to its highest degree of perfection—To develop and cultivate the magnetic gaze to its greatest possible power—To cultivate the power of controlling by sympathy (those possessing large imitation are easily and unconsciously affected)—My own process for controlling, including a theatrical one—Captain Hudson's, and those of many others—Material attraction (highly interesting, because often producible upon those never previously magnetised)—Peculiar imposition of the hands—Magnetising with the voice—Auto-magnetism, hypnotism, and statuvolism—Fallacies carefully pointed out—Surrounding external conditions necessary for success—Drawing, repelling, direct, communicatory, head, lifting, magnetising, demagnetising, and other passes all thoroughly explained, and when to be used with success—Cautions upon cross-magnetism, accidental phenological manipulations, and careless mental impressions; how to instantly meet and counteract any injurious effects produced by these means—How to magnetise patients during sleep, both for phenomenal and curative purposes—How to magnetise trees, plants, water, &c., and the various phenomenal effects to be produced upon persons and fishes by them, also its action upon the plants, &c., themselves—How to magnetise looking-glasses, chairs, handkerchiefs, tables, doors, thresholds, &c., &c., and various phenomena to be thereby produced—How to magnetise animals: horses, dogs, cats, goats, birds, fishes, &c., &c., curatively and phenomenally—How to magnetise in foreign countries for curing and producing phenomena, both upon men and animals—Hints to magnetisers about to give public and private entertainments—First symptoms evinced by subjects passing under control—The first experiment that should be made—A test for the inexperienced, as to whether a subject is really influenced or trying to deceive the magnetiser—How to act when persons are spontaneously affected—A short introductory speech for the magnetiser—A simple method of ascertaining whether a person will pass easily under your control or not; this test takes but a minute, and is unfailingly certain—Mental impressions: how to produce wonderful effects by them, both during and after control—To cure moral depravities—How to induce and cultivate thought-reading and clairvoyance—How to give a thought-reading and clairvoyant entertainment, with some very pretty and entirely original phases—Over one hundred amusing, interesting, theatrically effective, and convincing experiments, suitable to either large, small, public, or private entertainments—How to fascinate, and its wonderful effects—How to move a pain from a patient, and give it to some person or persons present (a most convincing proof to a sceptic)—Another equally convincing and very amusing proof of magnetism having a curative power—How to draw subjects from, and control them at a distance—The effects of incomplete magnetisation, and the philosophical reason why—The dangers of magnetism to both operator and subject pointed out, and how they are to be met and avoided—How to refuse the influence of magnetism, and some valuable information to subjects.

HEALING.—Curative passes—To produce insensibility for surgical operations, for animals and human beings—Stroking—To produce a curative sleep for the sleepless—How to remove pains of organic diseases and cure functional ones—Special laws for healing chest, kidney, and heart diseases, also rheumatic affections—To cure epilepsy—To treat blindness, deafness, insanity, mania, and all mental affections—To remove pain from and heal burns, wounds, scalds, &c.—Treatment for infants, that will always be successful, if the food is even approximately correct—How and when to cure with the saliva, and what food the healer should masticate before—Applying magnetism to act as an emetic, &c. Use of mental impressions in healing—A certain method for removing stiffness from limbs, and making them thoroughly lithesome (a magnetic Turkish bath without water)—To cure stammering and *delirium tremens*—No more people buried in a trance—Hydrophobic hand-rubbing, slapping, homoeopathic zoomagnetism, and allopathic medical rubbing now so fashionable, are forms of curative magnetism, and instructions are here given enabling persons to qualify themselves as professors of these branches, as well as of every other branch of the science, by a little practice—How to remove any unpleasant effects arising from healing infectious diseases—How to magnetise for curative purposes flannel, paper, water, shoes, baths, food, and to make what was known to the ancients as the Magic Bandage—Laws for treating every form of disease.

Every phenomenon mentioned in the Treatise is here taught how to be produced. The whole work is interspersed with numerous valuable notes. An extensive list of works upon this subject, for further study and advice given, which to peruse, and from where to obtain them.

Now Ready, in One Handsome Volume, price 5s.; Presentation Edition, fine paper, 7s. 6d.

POST-OFFICE ORDERS ON "HIGH HOLBORN."

ON MIRACLES AND MODERN SPIRITUALISM.

THREE ESSAYS,

By ALFRED RUSSEL WALLACE,

Author of "The Malay Archipelago," "Contributions to the Theory of Natural Selection," &c., &c.

CONTENTS.

I. AN ANSWER TO THE ARGUMENTS OF HUME, LECKY, AND OTHERS AGAINST MIRACLES.

II. THE SCIENTIFIC ASPECT OF THE SUPERNATURAL—

1. Introductory.
2. Miracles and Modern Science.
3. Modern Miracles viewed as Natural Phenomena.
4. Od-Force, Animal Magnetism, and Clairvoyance.
5. The Evidence of the Reality of Apparitions.

6. Modern Spiritualism: Evidence of Men of Science.

7. Evidence of Literary and Professional Men to the Facts of Modern Spiritualism.

8. The Theory of Spiritualism.

9. The Moral Teachings of Spiritualism.

10. Notes of Personal Evidence.

III. A DEFENCE OF MODERN SPIRITUALISM.

APPENDIX.

Amberley, Lord, on spiritual phenomena and the character of mediums.
Animal magnetism.
Antiquity of man, evidence of, long denied or ignored.
Apparitions, evidence of the reality of; date of a War Office certificate shown to be erroneous by; at the "Old Kent Manor House."
Atkinson, H. G., experiment with Adolphe Didier.
Aymar, Jacques, discovery of a murderer by.
Baring Gould, on Jacques Aymar.
Bealings Bells.
Beattie, John, his experiments in spirit-photography.
Bay, Charles, testimony to clairvoyance. His theory of a "thought-atmosphere" unintelligible.
Brewster, Sir D., account of sitting with Mr. Home.
Burton, Capt., testimony as to Davenport Brothers.
Carpenter, Dr., misstatement by; criticism on Mr. Rutter; omission of facts opposed to his views in "Mental Physiology;" criticism on; "unconscious cerebration" misapplied.
Challis, Prof., on the conclusiveness of the testimony.
Chambers, Dr. Robert, experiment by; extract from letter of (note).
Clairvoyance, tests of.
Clark, Dr. T. E., medical case of clairvoyance.
Converts from the ranks of Spiritualism never made.
Cook, Miss Florence, tested by Mr. Varley and Mr. Crookes (in note).
Cox, Sergeant, on trance-speaking.
Criticism on the *Fortnightly* article replied to.
Crookes, Mr., his investigation of the phenomena; on materialisations through Miss Cook (note); his treatment by the press; by the Secretaries of the Royal Society.
Decline of belief in the supernatural due to a natural law (note).
De Morgan, Professor, on spiritual phenomena.
Delity, popular and spiritualistic notions of.
Dialectical Committee, investigation by.
Disturbances, unexplained, before rise of Modern Spiritualism.
Divining rod.
Dunphy, Mr., versus Lord Amberley.
Edinburgh Review's criticism on Young.
Edmonds, Judge, investigation by.
Edmonds, Judge, his character; his mode of investigation; his daughter speaking in languages unknown to her.
Elliotson, Dr., a convert to Spiritualism.
Experiments and tests by the author.
The test.
Flannan, M., Camille, evidence of.
Fortnightly Review on the disturbances at the residence of the Wesley family.
Fox, Miss Kate, the earliest medium; tested by committee; by Dr. R. Chambers and Mr. R. D. Owen; seances with Mr. Livermore.

Future Life, proof of the great use of Modern Spiritualism: the spiritual theory of, not a product of the medium's own mind.
Glanville, character of; extracts from.
Gully, Dr., on the *Ceraid* article and Mr. Home.
Guppy, Mrs., her career as a medium; production of flowers.
Haddock, Dr. Joseph, account of discovery of stolen property by a clairvoyant.
Hall, S. C., his conversion from scepticism; undergoes the first test.
Hardinge, Mrs. Emma, quotations from addresses.
Hare, Prof. E., experiments and tests by.
Historical teachings of Spiritualism.
Home, Mr. Daniel D., experience of Sir David Brewster with; the first test; experience of Sergeant Cox with; exposed to twenty years of scrutiny.
Houdin, Robert, opinion of Alexis Didier, the clairvoyant.
Hewitt, William, testimony as to an accordion suspended in the air.
Hume, David, on miracles; definition of a miracle; arguments against miracles; self-contradictions.
Huxley, Professor, the uninteresting nature of the phenomena.
Illustrative extracts.
Imagination, effects of.
Invisible intelligent beings, existence of, around us not impossible; their action on matter not an "invasion of the law of nature."
Kerr, Rev. William, M.A., testimony to phenomena occurring in private.
Law of continuity applicable to Spiritualism.
Lecky, assertions about miracles; fallacies in his arguments; account of Glanville.
Lee, Dr. Edwin, on experiments with Alexis Didier, the clairvoyant.
Lyndhurst, Lord Chancellor, belief in the spiritual phenomena.
Levitation, examples of.
Lewes, Mr. G. H., views of, as to identical hallucinations criticised (note).
Mapes, Prof., inquiries into Spiritualism.
Mayo, Dr. Herbert, F.R.S., on clairvoyance; on phenomena.
Medical men, evidence of, for facts deemed incredible.
Mental phenomena, summary of.
Mesmerism, personal experiences of; supposed to explain Spiritualism.
Miracles, definitions of; at tomb of Abbé Paris; modern objections to.
Moral teachings of Spiritualism.
Musical phenomena with Miss Nichol.
Muller, George, his life and dependence on prayer.
Owen, Robert Dale, on supernatural phenomena occurring unsought for; case of apparition seen by

two persons at once; judicial record of disturbances at Cideville; testimony as to spirit-forms (note).
Oracles not all impostures.
Personal evidence: first experiences in table-turning; with Mr. Marshall.
Photographs, a conclusive test; conditions of a satisfactory test; Mrs. Guppy's remarkable spirit-photograph; likenesses recognised by Mr. Howitt; by Dr. Thompson; by the author (note); Mr. Slater's experiments; Dr. R. Williams's experiments; Mr. John Beattie's experiments.
Physical Phenomena, summary of.
Practical utility of Spiritualism, objections replied to.
Prayer, efficacy of.
Quarterly Review on Spiritualism.
Reichenbach, Baron, his observations on magnets and crystals; his witnesses; review of his work.
Robertson, Dr. J. Lockhart, tests the phenomena and accepts them as facts.
Rutter on the magnetoscope.
Sceptics, investigations by.
Scientific men, denial of facts by; their mode of dealing with the subject; refusal to investigate.
Senior, Nassau William, on mesmerism, and his belief in spiritual phenomena.
Sexton, Dr. George, his mode of conversion.
Slater, Mr. Thos., experiments in spirit-photography.
Spiritualism, periodicals devoted to; the theory of.
Spiritualism, *New Quarterly Magazine* on; *Quarterly Review* on; historical sketch of; phenomena of; nature of the belief in; no recantations in; a science of human nature.
Stone-throwing, remarkable case of, in Paris.
Supernatural phenomena, so-called, works relating to; authors who vouch for the facts.
Suspicion, action of, illustrated.
Sympathy of feeling.
Thackeray on phenomena witnessed in New York.
Triviality of the phenomena, often apparent rather than real.
Trollope, T. Adolphus, evidence of; as to the possibility of its being conjuring; as to the production of flowers.
Tyler, Mr. E. B., on miracles as a "survivor of savage thought;" his meretricious theory of spiritual phenomena answered.
Tyndall, Professor, definition of a miracle by; on Spiritualism; reply to, by Mr. Patrick Fraser Alexander; declines to investigate.
Uses of Spiritualism.
Whately, Archbishop, an inquirer into Spiritualism.
Wilbraham, Hon. Col., testimony to genuineness of phenomena occurring with Mr. Home.
Williams, Dr. R., experiments in spirit-photography.
Witchcraft, evidence for; phenomena analogous to those of Modern Spiritualism (note).

LONDON: J. BURNS, SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN, W.C.

CAREER OF RELIGIOUS IDEAS:

THEIR ULTIMATE—THE RELIGION OF SCIENCE.

By HUDSON TUTTLE.

AUTHOR OF

"ORIGIN AND ANTIQUITY OF MAN," "CAREER OF THE GOD IDEA," "CAREER OF THE CHRIST IDEA," "ARCANA OF NATURE," &c., &c.

Price 2s. 6d., post free.

CONTENTS:

RELIGION AND SCIENCE. First Religious Proposition—Dependent Propositions—Results. First Scientific Proposition—Dependent Propositions—Results.

Chapter I: INTRODUCTORY—The Power of Religion—What is Religion? Answer of the Persian, the Chinese, Moslem, Jew, Hindoo, Christian, Mother Church, Protestant—What is the Church?—Gospel Religion—The Authority of the Church Defined—The Church and Education—Knowledge the true Saviour.
Chapter II: WHAT IS RELIGION?—The First Germ of Religion—Man's Primitive State—Dawn of the Religious Idea—The Savage has no Religion—Religion, its Ultimate Analysis.
Chapter III: HISTORICAL REVIEW; FETISHISM—Universality of Fetishism—It is the Cradle of Theology—Worship of Rocks, Trees, Streams, &c.—Christianity is full of Fetishism—The Jews were Fetish Worshipers—Moral Influence of Fetishism—Fetishism evolves Polytheism.
Chapter IV: HISTORICAL REVIEW; POLYTHEISM—Early Anthropomorphism—Origin of Polytheism—Ignorance the Paradise of Priestcraft—Influence of Priestcraft on Progress—Morality of Polytheism—Religious Influence of Polytheism—Sacrifice and Worship of Polytheism—Dualism and Pantheism—The Origin of Islam.
Chapter V: HISTORICAL REVIEW; MONOTHEISM—Character and Tendencies of Judaism—Moral Influence of Monotheism—Monotheism a Development of Fetishism—Human Sacrifice and Object Worship—The Nightmare of Religion—Human Ideas of God—Persecutions by Christians—Christian Fanaticism and Cruelty—Civilisation Repressed by Christianity.
Chapter VI: VALUE OF THE OLD AND NEW TESTAMENTS AND SACRED BOOKS AS AUTHORITIES—Antiquity of the Bible—Lost Jewish Scriptures—Origin of the Apostolic Records—Transmission and Translation of the Bible—Numberless versions of the Bible—Genuineness of the Bible—The Right of Private Judgment.
Chapter VII: MAN'S MORAL PROGRESS DEPENDENT ON HIS INTELLIGENTIAL GROWTH—Illogical Position of Protestantism—War between Science and the Bible—Ethics are Independent of Revelation—The Bible an Imperfect Moral

Code—The Same is true of other Sacred Books—Futility of Missionary Efforts—Growth Required, not Conversion—Religion Organically Opposed to Progress—Influence of Christianity on Learning—A Thousand Years of Mental Darkness—Christianity and Human Liberty.

Chapter VIII: THE GREAT THEOLOGICAL PROBLEMS; THE ORIGIN OF EVIL, THE NATURE OF GOD, AND THE FUTURE STATE—Evil is Imperfection—Various Conceptions of Evil—It can only be Overcome by Growth—Various Ideas of God—The Vanity of Theological Speculation—Early Ideas of Immortality—Biblical Ideas of Immortality—Immortality a part of Nature's Plan—The Future Life a Scientific, not a Religious Question.

Chapter IX: MAN'S FALL, AND THE CHRISTIAN SCHEME FOR HIS REDEMPTION—Popularly viewed, Creation is a Gigantic Failure—Christian Views of Salvation—Cramping Tendency of Christian Doctrines—The Vast Antiquity of Man—Did Man ever Fall?

Chapter X: MAN'S POSITION; FATE, FREE-WILL, FREE AGENCY, NECESSITY, RESPONSIBILITY—Man and his Circumstances—The Doctrine of Necessity—Man's Free Agency—Man's Responsibility—Morality Dependent on Physical Conditions—The Individual is Accountable to Law.

Chapter XI: DUTIES AND OBLIGATIONS OF MAN TO GOD AND TO HIMSELF—Man can do nothing for God—To serve God is to obey Law—Man acts for his own sake, not God's—The Nature and Efficacy of Prayer—Respective Merits of Faith and Knowledge—Intelligent Action is True Religion—True Holiness is Obedience to Law.

Chapter XII: THE ULTIMATE OF RELIGIOUS IDEAS—Society is at present a system of Organised Hypocrisy—Religious Observances will be Superseded—Final Conflict of Reason versus Superstition—The Ultimate Triumph of Knowledge.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

MR. J. J. MORSE, INSPIRATIONAL SPEAKER,

53, SIGDON ROAD, DALSTON, LONDON, E.

APPOINTMENTS.

Birmingham.—Sunday, Jan. 30.
 Newcastle.—Feb. 6 and 7.
 Glasgow.—Feb. 11 and 13.
 Walsall.—Feb. 20.
 London.—Feb. 24 and 27.
 Cardiff.—March 13 (probably).
 Keighley.—March 20.

For Terms and Dates direct above.

MR. E. W. WALLIS, Inspirational Speaker. For terms and dates apply—338, St. Ann's Well Road, Nottingham.

APPOINTMENTS.

Bradford, Heap Lane.—Jan. 29. Bingley.—Jan. 30 and 31.
 Midland District Committee's Tour:—
 Walsall.—Feb. 6. Leicester.—Feb. 8. Nottingham.—Feb. 10.
 Birmingham.—Feb. 7. Stamford.—Feb. 9. Park Gate.—Feb. 11.
 Belper.—Feb. 13 and 14.
 London.—Feb. 20 (probably).
 Yorkshire District Committee.—Feb. 27.

Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.

N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

268, Chapel-street, Salford. Sunday evening at 6.30.

Sunday, Jan. 30.—Mr. Rodgers, Macclesfield.

Mr. Wallace, President; R. Croft, secretary, 33, Downing-street Manchester.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. R. FITTON, 44, Walnut Street Cheetham, Manchester.
 Secretary: Mr. W. T. BRAHAM, 392, Strtford Road, Manchester.

Plan of speakers for January:—

Sunday, Jan. 30.—Miss Hall.

A society for the free distribution of spiritual literature in connection with the above association. Literature and donations thankfully received. Miss H. Blundell, 5, Summer Villas, Strtford Road, Manchester, treasurer.

SOUTH LONDON SPIRITUAL SOCIETY.

8, Bournemouth Road, Rye Lane, Peckham.

President: MR. JAMES KINNERSLEY LEWIS.

Meetings:—Wednesdays, 8 p.m. Sundays, 11 a.m., for inquirers; p.m. select. For admission, &c., address secretary, as above. Additional members needed.

KIRKCALDY PSYCHOLOGICAL SOCIETY, 13, OSWALD'S WYND.

Tuesday evening at 8 o'clock.

PHYSICAL & TEST MEDIUMSHIP at Mrs. Ayers', 45, Jubilee Street, Commercial Road, E., Sunday, at 7.30; also on Tuesdays and Thursdays at 8 o'clock. Mrs. Walker, physical, trance, and test medium, may be specially engaged.

WRITING AND SPEAKING MEDIUM, CAROLINE PAWLEY.

Free of charge. Appointments made by letter only, with directed envelope, 43, Earl's Court Road, Kensington.—There are vacancies for two or three friends in the circle forming on Wednesday evenings at 43, Earl's Court Road, Kensington, free of charge. Apply by letter only.

SYDENHAM, FOREST HILL, &c.—We are informed that several inquirers into Spiritualism are desirous of forming a society in this neighbourhood. Ladies and gentlemen desirous of joining such a society are requested to communicate with R., 8, Bournemouth Road, Rye Lane, Peckham, S.E.

F. O. MATTHEWS, Clairvoyant, 11, Torrington Square, W.C. At Ladbroke-hall, Notting-hill, every Sunday evening at 7 o'clock.

A SEANCE for CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, W.C., Tuesdays at 8 p.m.

MR. TOWNS, Medical Diagnosis, Test, and Business Clairvoyant, is at home daily, and is open to engagements. Address—1, Albert Terrace, Barnsbury Road, Islington, N.

WANTED, within a few miles of London, Furnished Apartments, at a reasonable rent, for an old couple, who require very little attendance. Write, stating terms and quality of accommodation to T. H. R., 15, Southampton Row, London, W.C.

ISLE OF WIGHT.—Annardale Villa, Sandown.—One or two invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging, for 30s. per week for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

A Spiritualist in distress wishes place as Porter, Timekeeper, or, with wife, to take care of premises, &c. Good references. Can speak German and English. Apply—17, St John's Lane, Clerkenwell; top bell.

UNFURNISHED APARTMENTS to let at 126, Hawkesley-terrace Hawkesley-Road, Stoke-newington. Spiritualists preferred.

PERAMBULATOR for sale. Price 10s. Very little used. Cost 21 Double one purchased. Office of MEDIUM, 15, Southampton Row.

HEALING BY LAYING ON OF HANDS.**DR. JAMES MACK,**

37, UPPER BAKER STREET, REGENT'S PARK.

MESMERISM.**D. YOUNGER,****MAGNETIC HEALER AND MEDICAL RUBBER,**

23, Ledbury Road, Bayswater, London, W.

AT HOME daily from 2 till 5, or attends patients at their own homes. He has a number of mesmeric sensitives on which he teaches ladies or gentlemen any kind of experiments connected with the science, developing wonderful phenomena. He also gives Electro-Biological entertainments—Private or public: Terms by letter.

MESMERIC INSTITUTION

For the Cure and Alleviation of Diseases.

PROFESSOR ADOLPHE DIDIER

(36 Years Established).

Attends Patients, and can be consulted daily from 2 till five. 10, Berkeley-gardens, Campden-hill, Kensington. Patients are attended at their residences in the morning and evening.

RAPHAEL'S PROPHETIC ALMANAC and EPHEMERIS

For 1881.

Now ready. The oldest and best Almanac published. Much enlarged Coloured Hieroglyphic. Post free, 7d.; with Ephemeris, 13d. Everyone should read "Raphael's" judgments upon the great and unparalleled celestial phenomena in 1880.

London: J. E. Catty, 12, Ave Maria Lane, E.C.

ASTROLOGY.

"Worth its Weight in Gold."

EVERY adult person living should purchase at once "YOUR FUTURE FORETOLD," a book of 144 pp. cloth, only 2s. 6d.

London: J. Burns, 15, Southampton Row, W.C.;

E. W. Allen, 11, Ave Maria Lane, Paternoster Row;

or, post-free of E. Casael, High Street, Watford, Herts.

Instructions to purchasers gratis.

CHARACTER DELINEATED by Handwriting. Enclose 18 stamps. S., care of Mr. Seymour, 6, Spencer-terrace, Shepherd's Bush-road, W.

Eighth Thousand, Enlarged, 80 pages, 8vo.

Price 1s., post free.

THOUGHTS ON THEISM: WITH SUGGESTIONS TOWARDS A PUBLIC RELIGIOUS SERVICE IN HARMONY WITH MODERN SCIENCE AND PHILOSOPHY.

"An exceedingly interesting pamphlet."—*Echo*.

"Its pages are enriched with numerous extracts from the most eminent divines, metaphysicians, and scientists of modern times."—*Shrewsbury Free Press*.

"We commend a perusal of 'Thoughts on Theism' to all interested religious philosophy."—*Eastbourne Gazette*.

London: TRUBNER & CO., Ludgate Hill;

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

A NEW MEDIUMISTIC WORK.

Illustrated with Autotype FAC-SIMILES of Exquisite Mediumistic Drawings.

BACK TO THE FATHER'S HOUSE:*A Parabolic Inspiration.***MILTON'S MEDIUMISTIC CONTROL.**

This Work is being produced in serial parts, in a handsome illustrated wrapper, containing Mediumistic Drawings, beautifully reproduced by the autotype process.

The literary department is sustained with great interest, and is replete with sound instruction. A band of eminent spirits, under the leadership of "Milton," purport to produce the work; the writing through a lady, and the drawing through a gentleman, who have not been trained to literary and artistic studies. The work is itself the best evidence of its being indeed the product of spirit-influence.

Contents of Parts already Published. Price 1s. each.

PART I.—Containing two autotypes of Mediumistic Drawings. Proem. Chapter i.—Exile. Chapter ii.—Lost Power. Chapter iii.—Mary's Mission Begun.

PART II.—Containing one autotype of Mediumistic Drawing. Retrospective appendix to Chapters i., ii., and iii. Chapter iv.—Back to the Children's Home. Chapter v.—The Children's Garden.

PART III.—Containing one autotype of Mediumistic Drawing. Retrospective appendix to Chapters iv. and v. Chapter vi.—The Children's Friend. Chapter vii.—The King's Arrival.

PART IV.—Containing one autotype of Mediumistic Drawing. Retrospective appendix to Chapters vi. and vii. Chapter viii.—Mary's Communion Feast.

Other Parts in preparation.