



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

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CONCERNING THE SPIRITUAL WORLD, AND WHAT
 MEN KNOW THEREOF.

AN INSPIRATIONAL ORATION DELIVERED BY MR. JAMES J. MORSE, I.O.G.T., AT THE BROAD STREET ASSEMBLY ROOMS, BRIGHTON, ON FRIDAY EVENING, MARCH 13TH, 1874.

Mr. Morse, having passed into the unconscious trance under the influence of his spirit-guides, delivered a suitable invocation. He then proceeded with the following

ADDRESS.

We have to speak this evening on a subject that must appeal to the sensibilities of all hearts present. We might go almost so far as to say that in all ages of the world's history, in the distant and remote past downwards to the immediate present, the great question has ever been before humanity, "If a man die, shall he live again; and if he live again, what will be his state and circumstances?" It does not matter what religion we turn to, or what people we choose to select as an example, the patent fact is ever before us; and in every land, and with every tongue, the question is propounded and an answer sought for, "Concerning the spiritual world, and what men know thereof."

Away in the distant past many strange and peculiar notions have been entertained and promulgated in reference to this question. Nothing definite, perhaps, nothing very substantial or real, has been handed down to the present as the remains of those notions; but still, floating mistily through the thought of the present day, are to be found the ragged images of the days gone by. The fields of Elysium, peopled with the hosts of the good and great; the plains of Tartarus, flocked with the souls of those who have disobeyed the commands of God, and placed themselves in opposition to the great principles of purity and goodness; that fabled state to which the Hindoo fondly aspires, and which is wrongly supposed to be absolute absorption into the Deity; the future state of the Mohammedan, a heaven of sensual delights; the home of the future as portrayed by the principal religion of Christianity—on the one hand all happiness and beauty, on the other all misery and darkness: all these and many other conceptions have floated before the world's mind, and have been mixed up with its thought in all times.

The present day, with all its boasted advancement, fails to really give a rational answer to the problem as to what the spiritual world is like, and where it is located. Suppose, for the sake of illustration, that we were to appeal to one of the popular leaders of the orthodox religious sentiment of the day, and to ask him a question something like this: "You believe in the existence of a future state. If that state exist, it must be a reality. Being a reality, it must occupy a locality somewhere; it must be a something that is real, a condition of life that bears positive relationship to the present. Please to tell us where it is." This is a simple question that is asked on every hand to-day, to which we say the entire religious community utterly and completely fails to give any satisfactory answer. Think of it. You are all immortal souls destined to pass from this world into another. Where is that world? Echo answers, Where? Think over this matter, and then return to the sad and miserable fact that you are profoundly ignorant as to where that land is, and ask yourself what you really know in relation thereto. If a spirit-world exist, it is of the highest importance to humanity that some accurate knowledge thereof should be possessed by every living individual. Minus this knowledge, the world lacks something that should make it bright and beautiful; man lacks something that would be a

foundation to his life—invisible, we own, but nevertheless enabling him to stand erect in all the glory of his immortality.

Alas! what shall we say? Let us look for a moment at the popular conception of immortality; and do not think that in handling this popular conception of the future state as entertained by the vast majority of religious professors that we have the least desire to cast ridicule thereupon. Far from it; we only intend to calmly and dispassionately analyse what is believed now in reference to the future state, and then, if we should be so successful, to substitute in the place of that which we think inefficient and groundless, other matters that shall be substantial and true—matters that shall survive the onslaught of scepticism, triumph over all opposition, and soar heavenwards bathed in the light of eternal truth. If we can do this for you, root out old errors and substitute new truths, so much the better for the human family, for it must tend to their enrichment.

The popular conception of the future state divides itself into two heads. And what are they? Heaven for the virtuous, hell for the wicked. We will take the more glorious item first. What does that item involve? A condition of existence where the souls of just men are made perfect and happy. No one here, perhaps, will quarrel with such a proposition, or such a definition. But when we come to analyse that definition, we find it means something very different. We must then take exception to it, for we do not find that this heaven is so adapted to those who have lived on earth as some suppose. Heaven has been stated to be a place composed of jewels, with streets of gold, and gates of pearl; but the whole paraphernalia of the Christian heaven is so well known to all, that there is scarcely any necessity for us to dwell intimately upon this portion of the argument. And so with the occupation of those who are supposed to inhabit this city; the inhabitants of the New Jerusalem are supposed to be always singing hosannahs, wearing white robes, waving palm-branches, and bearing crowns of gold. To this we offer no objection, if man's supreme pleasure and highest happiness consist in being thus employed. But is this the only end of human life? Is this the only use immortality may be put to? Are the conditions named possible, and if they be, are they likely to conduce to the wished-for happiness?

Now let us come to the other side. Here we have a picture full of gloom and terror—hell with its cavernous recesses resounding with shrieks and groans, its sulphurous smoke curling snake-like through its vaulted chamber. At times a lurid light blazing up from the burning deeps below; and amid the shrieks of the tortured, and the laughter of the torturers, hell, with all its horrors, is brought before you. And this, we are told, is the punishment inflicted upon his children by our Father God! Yet St. John says, "God is love." Is there not something very terrible in all this? If these things exist as realities they must have a locality; they must be situated somewhere. We ask, as hundreds have asked before us, Where is this heaven or this hell? Again we find echo answers, Where? The old conception was that hell was down there—below the earth; that heaven was up there—beyond the stars. Science, lynx-eyed and keen, hath soared up into the infinity of circling blue which extends on indefinitely; her powerful gaze hath found space on space, until at last she is lost in the dense black darkness beyond, impenetrable in its profundity. The science of geology hath unravelled the tangled skein of the earth's history; hath torn the secret from the pages of rugged stone and granite. This science reveals the past history and progress of the earth whereon you now live. Beneath the earth's crust she hath gone down to the primeval granite; beneath this she hath tapped the ocean of fire that still rolls and writhes

within the globe's centre; and she hath computed, sacrilegious as she is, that if all the human beings that were said to have gone to the infernal regions were mustered together it would be impossible to place them within the regions of hell, as they are supposed to exist within this earth! Science hath sounded the depths of life, and scaled the vast heights beyond, and returning hath said, We have explored the face of the earth, and sounded the depths of the globe, and we find no place where a hell could exist, we find no locality suited for a heaven! But Spiritualists, who have given some attention to the question we are discussing to-night, have come to very different results; they have found out that some more rational answer to the question, "What is the spiritual world?" must be given than that which is furnished by the material scientists or the orthodox theologians.

We return, then, to consider the weakness of the orthodox picture in relation to heaven. Before doing so, we have to ask you whether it be possible for man to know anything of the future state, whether it be an order of existence? We certainly think it is within possibility, and that it is one of the necessities of life that man should know something of the future to which he tends; and by the phrase "know something" we don't mean that which he is easily content to receive as evidence and argument in faith, but some practical knowledge, some solid fact that shall reveal to him unmistakably the nature of the world to which he is tending. We would ask, if you were to make a journey into a far-off country, a land that you had never visited before, would you be esteemed sensible and sane if, without the slightest inquiry as to the nature of that country, without the slightest preparation for the journey, without the least effort to become conversant with its manners and customs, you were to start off upon your expedition and visit that far-off land? Your friends would smile and perhaps significantly tap their foreheads and think that you were very soft indeed. How much more so, then, with regard to that greater home, that brighter land whose denizens are the ascended spirits of relatives that once dwelt here with you: is it not necessary that you should have accurate knowledge that you may be able to prepare for that journey while in this life?

If there be any sense in the argument that we are using, it must certainly appeal to the sentiments of all. The weakness of the theological heaven consists in this fact: it is utterly at variance with the nature of man. But we may be met with the counter argument: We know that such a condition of purity and goodness and worship and praise is utterly at variance with the nature of man; but before the good and the pious enter into that condition, there is a marvellous transformation effected, in their natures. They are changed in the twinkling of an eye, and made fit to enjoy that high estate of purity and peace! Suppose we admit the validity of this argument. We will do so, and then analyse the deductions that it necessarily leads to, which are these: If man be changed when he enters into the world of spirits, it is someone else that enters that world, and not the man that you knew here in this life. If any of our friends were to be translated from this life into the one beyond, and in the act of translation were to be changed entirely and thoroughly from what he is now into something else, *who* would be immortal? Not our friend; because that which is our friend now would not be *him* then. You see the inference. If man be immortal it must involve the retention of his identity or the annihilation thereof. You can, of course, accept which theory you like; but so far as truth is concerned, the balance of opinion must ever be in favour of the retention of the personality and identity that the great Creator has endowed you with. What are the pleasures of life? Are they not summed up in the one word—the identity of your own existence? How is it that the great and noble minds have stamped their impress on the age wherein they have lived, and which has been felt from their times down to the present? Without that bright and shining personality, without that strong identity, what would have been known of them by their fellow-creatures? What would you have known of Demosthenes or Galileo, of Shakspeare or Milton, of the bright and shining lights of modern days, if it had not been that these men exhibited in the fullest degree that striking power of individuality and identity that is the central fact of every human being's career?

How fraught with good and usefulness have been the names mentioned! Shall we accept the idea, then, that when you are translated the very essence of your power for goodness, the very central and integral fact of your consciousness and being, shall be swept away from you, dragged out of you? Shall you live the ghost of your former self, with nothing left of that power for good which in the community of life was so incalculable? If immortality involved the loss of identity, of personality, of individuality, then immortality could not be appreciated by the mind in the sense of being known and understood, for the conditions of immortality being totally dissimilar and distinct from those of your being at the present time, with faculties dissimilar to those now exercised by you, you could not understand or intellectually appreciate that which is distinct and foreign to your ordinary existence.

But if, on the other hand, the identity and personality of the individual are to be retained, why then it follows as a necessary sequence that the condition of life to which the individual enters must bear some relationship to the personalities that enjoy it. That being so, there will be some similarity between the conditions of the first experience in the next world and the experience of humanity in this; there must be some relationship, or how would the faculties be enabled intellectually to know or understand the administration of existence in the spirit-world?

We now come face to face with the important and startling fact that there must be, according to our reasoning, some relationship and sympathy between man in this and in the next world. On the other hand, if the personality of man be destroyed, there can be no relationship and sympathy; it does not matter what the man is or what the conditions of the world which he inhabits. But we accept this theory, distinctly and emphatically—that after death there is a retention of consciousness, that there is a perpetuation of identity and personality; and a recognition of this fact will help us to know something of the nature of the spirit-world. Standing, then, as we do now, with a rational immortality before us, we shall perhaps be accused of overthrowing the conception of Christianity, and trampling the beliefs of ages beneath our feet. We accept the situation, not because we desire it, but because the inevitable consequence forces itself upon us. Now, you know well that intelligence is always dependent upon organization for its expression; therefore, if all the powers that constitute the man in this life, all the intellectual, moral and spiritual powers that make the man here are retained and perpetuated in the life beyond, the intelligence animating and directing those powers must be retained as well, as an inseparable part of the self-conscious principle itself. If, on the other hand, intelligence exist in the world beyond, you can very readily see that organization must be necessary and essential to the expression of that faculty of man's soul.

Our friends will think perhaps that we are getting into a horribly materialistic state, dispersing into thin air as we are doing those sublime transcendental conceptions of spirituality and of the spirit-world that humanity have so long revelled in. Well, we had far better clear the sky of its cobwebs—mentally speaking—we had far better efface from your minds all superstition and ignorance, so that you may have your mental horizon clear and free, and that the light of truth may shine upon the darkened walks of human life. We had far better do this than bow down to hoary superstition or to errors long treasured by the people. All this must come; the sore must be removed, and then when the wound is healed the patient will thank the physician—ay, thank him even for inflicting the necessary pain incident to the operation. There is perhaps one name we might refer to, one who has done more for modern times than any other, and who has cast much light upon this particular subject—Emanuel Swedenborg. Swedenborg was a writer of much voluminousness and wonderful depth, and was most intimately acquainted with the problem of the spiritual conditions of humanity. This author revealed in his writings many things respecting the *post mortem* existence of men that are of incalculable value to the world. The great body of civilised humanity who have perused his works have come to the conclusion that they are the mere vagaries of a dreamer, that they are the outpourings of a diseased imagination, that they have no foundation in fact or reality. But, strange to say, when modern Spiritualism came, which was looked upon as a new delusion, a fresh departure from the truth, and another imposture—when revelations were made by the spirit-people who were said to communicate from the other world, it was found that in many respects Spiritualism substantially bore out the testimonies of the Swedish seer. It was very strange that Swedenborg should precede the actual development of modern Spiritualism—should, as it were, have laid down the lines and placed the foundations whereby Spiritualism should travel and whereon it should build. Yet nevertheless such is the fact, and if our friends will only take the trouble to peruse certain of his writings, they will find that the details are substantially the same as those we are about to bring before you. But do not think that we are uttering this simply because Emanuel Swedenborg or any other writer has put these opinions on record; we are simply uttering them to you as our perception of the facts, as our knowledge of the truths involved in the existence of these facts.

The existence of man, then, involves in the next world the presence of an organisation and the possession of the rational powers. Now, who is there among you at the present moment, even were he so good and pure as no other man or woman was before, who, if he were to be transported into the next world with all his powers—mental, moral, and spiritual—still intact, that would care for the theological heaven that we have described to you? Who would care for the particular happiness and enjoyment which is said to be the lot of all who enter that place? Who is there that would care to be always singing and praising the Lord, always waving palm-branches, always wearing white robes and golden crowns? Echo answers, Who? There is not one who can lay his hand sincerely upon his heart and say that he would always wish to be so engaged; not one is there who can say: "I am fit to praise the Lord for ever in the land of endless day." He who would say so would be instantly branded as a braggart and a boaster; the vaunted profession would be viewed with suspicion, and the religious fervour and zeal that would be said to prompt the expression would be valued at its just estimate. We ask, then, if you were to be transported into the next world with all your powers intact, what would be the most rational conception you would entertain of your condition? Substantially this: Those higher pleasures of life, those actions and expressions of intuition and reason that constitute the pure and true mind's greatest pleasure, would so engage your attention and consideration. You would seek to solve the mighty problems of Deity, unravelling the threads of life and tracing them to their ends and issues, thereby gathering a fund of wisdom and information, storing up your minds with a wealth of such knowledge, continually seeking after the supreme Cause that controls existence; and the more you knew, the more you discovered of the

works of God, the better would you be able to praise and worship that Being.

We feel that if humanity were to be transformed into a lot of psalm-singing automaton, waving palm-branches, and clothed in white robes—if we were to be drowsing away an eternity in such a miserable manner—that immortality would be the vilest end of life. But if there were to be a future state for you, where the bright and pure would be able to enjoy a high and elevated state of existence—where every faculty of the soul could expand and develop itself—where, looking up with trusting and confiding gaze to the great future still before you, seeking for the inspiration of the great God who rules all—where, under such a condition, man could put forth the flower and beauty of the faculties God has given him—in that condition man would find the only happiness his soul was made to comprehend and appreciate.

Immortality, then, means one of two things—the retention of the individuality and consciousness, or their annihilation. The one enfolds you in an eternity of activity and usefulness, the other in an eternity of nothingness. The activity and usefulness are matters familiar to the human soul, and fill the requirements of our common humanity. He who reads the lesson of the time feels the necessity of labouring for the advancement of himself, that he may be the means thereby of effecting the development of his own mind and the improvement of his fellows. Self-improvement is, in short, a means of advancing civilisation.

We come, then, to the spiritual world as discovered from the nature and standpoint of those who inhabit it. Suppose yourself in the position we have arrived at, and suppose that this next world we have been speaking of, and which humanity seems to have such vague notions concerning, were to reveal itself to you as simply a condition of nothingness, of mist and vapour, no land, no object, no reality, but a something that you could not actually describe or make known to your senses, and while floating about in the air you were supposed to enjoy this for immortality, how very happy you would feel, how satisfied your soul would be with the grandeur, the sublimity, and the nobleness of that future state! Supposing it were to be the picture of heaven, as painted by orthodoxy and by theology; you have there little pleasure in gold and jewels and precious stones, things which are but the baubles of earthly life, the mere dross floating upon the surface of the world's ambition and selfish desires, things sought after and prized, not for the good they do humanity, but for the distinctions they confer upon the possessor. If, then, the heaven you aspire to were to be built of these shams of earthly life, these glittering pieces of consolidated matter, varying in their forms, and in themselves so mean that a soul dead to worldly thoughts, and clothed in the bright purity of wisdom, scorns them as things only to be trampled beneath the feet; if these things were to fill the nature of the home you aspire to, we might say in all sincerity, "O heaven, save thy children from such a fate!" But, on the other hand, supposing the end of life were the presence of a seething, liquid fire running through hell's blackest depths; suppose the end of all existence, and the fulfilment of the wrath of God, were to mean the eternal damning and torturing of his children in such a condition; supposing that that were the one end and purpose of all existence, "Heaven save you from such a fate!" is again the prayer that arises from our lips—a fate that never did nor never could be made the manifestation of the wisdom of God our Father.

We must look, then, for a more rational interpretation of this future state than any that the world has yet received. Even the heaven of the Mohammedan cannot answer the requirements of cultivated life; it is one only of mere pleasure and sensual gratification. The spiritual principles involved in the existence of that heaven have been so covered over by the gross perversion which they are subject to, that they are lost sight of in modern times. Take any other conception you please, the real truth has not yet come upon the world. If we say that Spiritualism professes to reveal it, do not accuse us of egotism; we only say that Spiritualism gives you one of the most intelligent answers, and we leave it for you to decide whether it be the best the world has ever received. And the answer that it affords stands revealed in these words: It, the spirit-world, must meet the requirements of the inhabitant that enters it. Hence, in the bright days of summer the sky is cloudless, and the sun beams down upon you in such a flood of glory that all Nature seems bathed in a shimmering sea of gold. In the distance the blue hills tower heavenward; near to you is the smiling sward of emerald green; running through the broad plateau is a stream, shining and sparkling like liquid diamonds; and all around you are bright and gorgeous flowers and waving feathery trees. The sound of birds makes the air musical; the lowing of the kine, the bleating of the sheep, all add to the charm and splendour of the scene; and o'er this picture walks man and woman, the noblest handiwork of the great Creator, breathing love and purity, and every action one of rhythm and music. How grand the picture! Change it! Barren hills and sterile rocks, the foaming cataract, and the hissing, boiling stream rushing from the depths below, the goat scaling the rugged cliffs, the sky overhung with clouds, the rain pouring down, it may be, in pitiless showers, the peal of thunder rolling down the mountain side. Man stands appalled at the mightier strength of Nature governed by our God. Go into the spirit-world! Stand there where the towering hills, the pleasant meads and the flowery pastures—where the shining streams and all these things and appurtenances of spiritual life that impart to it such beauty, and reveal in so bright and clear a light the divine skill of the Mighty Architect—are to be found, and observe that if these things were not there our presence in the absence of them would be absurd.

Man, retaining all his faculties, feels the necessity for such a state. Put it to yourselves, put it to your own hearts, and you will come to the same conclusion. We, therefore, urge upon you now to answer the question: that if the spirit-world be not a real world, diversified by all the pathos and grandeur that belong to those of a nobler and higher order; if it have not all the things that make Nature beautiful, and reveal the presence of Nature's Author, why then what in the name of heaven can that spirit-world be? What is your condition of life when you pass from here, if it be not to enjoy a condition as real, as actual, and more glorious than the one you have just left? Spiritual we grant you, refined we admit, but still in itself a condition as real and true and substantial as the one you now enjoy. This is the answer put forward by Spiritualists; this is the hope entertained by the Spiritualists—the hope, mark you, that is founded upon practical acquaintance with the facts involved.

Let us then, having gone so far, into the spiritual world, for a moment direct our attention to its conditions of life. But, before we do so, let us sum up the various portions of our discourse in so far as it has gone.

We first stated that there had been a vast number of answers to the question, as to what the spiritual world was? These answers, no matter whence received or by whom given, have up to the present day proved unsatisfactory. Again, we found that it was the desire of all men who had a grain of sense—there are some deficient in the latter quality, yet priding themselves in the possession thereof—to learn something of the next world. He who professes not to care one jot or tittle for a future state, who laughs the idea to scorn, who thinks that immortality itself is only a dream entertained by the superstitious and ignorant—he who says he has sounded Nature's depths, and scaled her heights, and found no place for it in the scheme of nature, no room for it in the economy of the universe—who declares that immortality and a future state are exploded dogmas altogether, just watch such a one closely. See disease step along like a hideous phantom, and lay its hand upon the brow of one of his children; watch the blush of health depart from the face; see the eye grow dim, lacking its lustre; watch the limbs lose their strength; see the form wasting and decaying. At last, see the dead calm spread over the features; see the eyes for ever close; see the form stretched lifeless before the professor of materialism. Then watch the tears of agony course down his cheek; and if you have the power pour your words into his heart, and ask him if, in the very centre of his being, facing his dead child, he can disbelieve in immortality, when every faculty of his nature is quarrelling with existence, and asking an answer to the question, "Is my child dead, or does she live?" Interpret his answer by what your feelings would be then, and you will find that which is correct.

All men without exception, thus it seems, have a yearning desire to know what the future world is like. We appealed to the popular religious sentiments of the day. The answers they gave to our questions we returned, pronouncing them unsatisfactory. We then quoted the nature of man as he is here in this life, and the popularly-entertained conception of his nature in the next life; we threw over the miraculous change in that nature as being inconsistent with the description of immortality, and we stated that man's existence in the next world, as generally defined, is at variance with what we know to be the requirements of man in this.

We then analysed the nature of man, and showed that immortality must be a sensible, rational existence. From that we drew the picture of what the next world really is. Place it side by side with what you know of the nature of man, and you must find the two dove-tail completely, each meeting the conditions of each.

Here, then, we pause—pause before a picture of the condition of life in the next world into which you may enter as rational and sensible beings. Now we direct your attention to the conditions actually obtaining in that next world.

The popular conception of heaven and hell, we have said, and we repeat it, never did and never will express or evidence the justness of our Father, God. We ask you, where, in this world of spirits that we have now discovered, is there room for either of these two conditions? There is no room for either the theological hell, or the theological heaven. Do not think, because we dispute the existence of these two states, that we deny the possibility of either punishment or reward. We do not; and it is precisely on this question we wish to speak to you now. If you took the rounds of human life, it would be absolutely impossible to discover a man the very embodiment of all that is grand and noble, warranted without the slightest crack or flaw; and, on the other hand, if you would look for one who is totally and absolutely depraved, within whose mind or heart there never was or could be the slightest germ of truth and purity, you would be as much disappointed in that search as in the other. If, then, we cannot find absolute purity and absolute evil, where is the use of such conditions in the world beyond? On the very showing of the argument, the foundations of heaven and hell are thus sapped to their very core. They are useless because there is nobody fit to live in the one, and no one whose sinfulness will justify his being cast into the other.

In the next world you will find, much the same as here, that like associates with like. Look into the realms of your own society, and ask yourselves whether the illiterate boor is ever to be found in association with the fine-strung intellect of the poet. The bright land that opens itself up to his gaze would be death and pestilence to the boor. Look at the virtuous and wise. Would

they find pleasure and comfort if they associated with debased characters? Those who are immoral, who are tainted by what we are pleased to call vice and the crimes of life, would find no enjoyment and happiness in the same sphere of labour with the good and the virtuous. Come over, then, and view the inhabitants of the spirit-world as they in reality exist! Remember as you come the words of One whose utterances you are generally careful to attach some importance to, who said, "In my Father's house are many mansions." We should be inclined to say that the many mansions were for the habitation of the innumerable degrees of individual development continually passing to them. You will find here in this life degrees in virtue, degrees in vice, one lining down towards the other until you arrive at what you think is the line of demarcation, that you cannot grasp because it is so very fine, it is so difficult to say where virtue terminates and vice commences. In the next world—all go there—those who have been moderately good and moderately evil, and those who have been positively good and positively bad, but they are there not mixed up as here; for in the spiritual world the law governing the spiritual man is that like associates with like. This being so, you will find innumerable societies of individuals over in the world of spirits; you will find that those who follow certain pursuits will congregate together; those of different degrees of morality and virtue will all be found in their proper societies, and residing within their defined sections and localities.

A word here now as to what is the punishment of vice, and what is the reward of virtue. There is an old proverb, which we are generally inclined to quote, and it is to this effect: "Virtue is its own reward." How many of you can say that you are amply content and satisfied with the consciousness of having done a good action, and are utterly regardless of that action being made known? We are sadly afraid that there is a great deal of ostentation connected with the doing of good. It may gratify the vanity of the good-doer, but it would seem to us to be more in harmony with the principles of a good life if the good were done in quietude, and the good-doer "blushed to find it fame." What reward do you want for your goodness? Do you want to be lifted into "the highest place in the synagogue," decked with a crown, vassals to obey you, thousands to worship you? Do you want to be the centre of a faction, because you lived a life here the best you could? If so, lie on your virtue, lie on your nobility and goodness! It is only the means for the acquisition of power, which, on the part of its possessors, in ninety-nine cases out of a hundred, generally ends in the oppression of those beneath them. If virtue be of the proper nature, it will be like that referred to by the philosopher when he said "Virtue, when practised, must act on the life of the individual, and produce a virtue internal;"—and that internal action is in itself the best and greatest and only reward man has a right to expect for doing what good he was designed to accomplish. Compensation in this light is reaction.

Thus development and expansion constitute one of the rewards man is blessed with in this world. But suppose that in this life your efforts had been misunderstood, your purposes destroyed, and all your disinterestedness given to the wind, yet you still laboured on to accomplish the purpose before you, and guided by Providence you have succeeded when you pass to that world, where the scales fall from men's eyes, where you see plainly, face to face with the good and true; they recognise to the full the disinterestedness of your past efforts, shower their love and sympathy upon you, and put you in the way of attaining to the higher life, and of reaching out to the things yet beyond you.

Compensation, then, is the great law of spiritual reward. If this be true, what shall we say of those who consciously and voluntarily pursue the paths of evil? If reaction be true in the case of virtue, so in that of evil; just in proportion to the depth and blackness of your iniquities, so will be the amount of reaction on your own souls when you pass into the next world. How many of you who perhaps have had it in your power to do a good action have rather chosen to do a bad one? Little by little increases, and much becomes more, and more becomes vast. So easy to do a little action, either good or bad, and if it be a good little action, that little can be increased, till at last the practice of virtue becomes easy and pleasant. It is also easy to begin evil actions, and that which was difficult at first becomes customary and seems pleasant; and, at last, retribution is waiting, like a sword hung over your head, to strike the fatal blow. Think, then, before you do an evil action, that the reaction of that action shall be as great in extent as was the act itself.

Again, more intimately to consider the point, what is the destiny of the good and bad in this world of spirits? let us inquire if the evil are eternally doomed to a state of bondage, and the good for ever kept in that bright state of goodness they enter into at first. If that were so, the whole scheme of existence would be a failure. We repeat that if the precise condition that the individual enters into at first in the spiritual world were for ever maintained, the mighty scheme of existence would be a failure. Progress, life, energy,—these are the characteristics of the world wherein you live, and of your own natures as well. You are always living in the future, not so much in the present; you are now enjoying the past which was once to you the future. Progress, activity, life, energy,—these are the underlying vital characteristics of the future life of the spirit, and are as real and solid as the granite rock. They are not lost because the spirit has been disembodied; it has not lost a single attribute; not a single portion of its self-consciousness has been annihilated. Therefore progress must be the destiny of the disembodied. Then it may be when the reaction of vice has fulfilled its purpose, and the individual

been purged and purified through sorrow and suffering, that it shall be free to come out of the darkness, away from the lands of trial and despair, into the pleasant highways of peace and purity. The action and reaction of virtue being existent facts in the next world, reaction of the virtuous dead shall cause an unveiling of the faculties, and lead the individual to aspire to greater heights, to grander flights of usefulness and activity. Then every day is enjoyed, every soul realises its own powers, and feels that the more it knows of the mechanism of life, the better it is able to worship and understand the fatherhood and presidency of God.

The destiny of all souls in the world of spirits is progression; due punishment, and only due punishment, is administered; and that self-inflicted, by virtue of the fact that every law that you seek to violate brings down upon your own head the punishment due.

Evidently the world has hitherto been ignorant as to the nature of the spiritual world, and the condition of its inhabitants; in the light of the argument used this evening, which is simply that of the Spiritualist, a definite and rational conception is produced. Put the two side by side, the indefinite and vague conception floating through the world, and the rational philosophical conception we have placed before you, and we ask you to accept or reject either as it seemeth best to you. It will be asked, What proof is there that what we have said is true? There are several millions of human beings who profess that they have received communications from supermundane sources, that these spirits are in reality the disembodied persons, the people who once inhabited human bodies; and from these intelligent communicants all, substantially, that we have stated to-night has been communicated to the world. The evidence of scientists and philosophers, writers and speakers, has been given to the world confirmatory of these facts. The millions of people commonly called Spiritualists have taken the matter in hand also; and in all ranks of society, from the very humblest to the most exalted, the bright thread of spiritual communion can be traced, and you can receive evidence that spiritual communication has been received by all classes of the civilised community; and if concurrent testimony be of any value, especially when fortified by great names and powerful intellects, we should certainly say that a very fair case indeed, *prima facie*, has been made out in favour of all we have urged in relation to the existence, the nature, and the condition of the spirit-world.

We leave, then, the argument to the consideration of our friends; we have dealt with the question "Concerning the spiritual world, and what men know thereof" to the best of our ability. It may, of course, be possible that we have not satisfied the requirements of many, but we have done our best to cover the whole ground, and can only feel that the patient hearing you have given us is some evidence at least that we have not been without success.

THE LAST OF "KATIE KING."

THE PHOTOGRAPHING OF "KATIE KING" BY THE AID OF THE ELECTRIC LIGHT.

BY WILLIAM CROOKES, F.R.S.

Having taken a very prominent part of late at Miss Cook's seances, and having been very successful in taking numerous photographs of "Katie King" by the aid of the electric light, I have thought that the publication of a few of the details would be of interest to the readers of the *Spiritualist*.

During the week before Katie took her departure she gave seances at my house almost nightly, to enable me to photograph her by artificial light. Five complete sets of photographic apparatus were accordingly fitted up for the purpose, consisting of five cameras, one of the whole-plate size, one half-plate, one quarter-plate, and two binocular stereoscopic cameras, which were all brought to bear upon Katie at the same time on each occasion on which she stood for her portrait. Five sensitising and fixing baths were used, and plenty of plates were cleaned ready for use in advance, so that there might be no hitch or delay during the photographing operations, which were performed by myself, aided by one assistant.

My library was used as a dark cabinet. It has folding doors opening into the laboratory; one of these doors was taken off its hinges and a curtain suspended in its place to enable Katie to pass in and out easily. Those of our friends who were present were seated in the laboratory facing the curtain, and the cameras were placed a little behind them, ready to photograph Katie when she came outside, and to photograph anything also inside the cabinet, whenever the curtain was withdrawn for the purpose. Each evening there were three or four exposures of plates in the five cameras, giving at least fifteen separate pictures at each seance; some of these were spoilt in the developing, and some in regulating the amount of light. Altogether I have forty-four negatives, some inferior, some indifferent, and some excellent.

Katie instructed all the sitters but myself to keep their seats and to keep conditions, but for some time past she has given me permission to do what I liked—to touch her, and to enter and leave the cabinet almost whenever I pleased. I have frequently followed her into the cabinet, and have sometimes seen her and her medium together, but most generally I have found nobody but the entranced medium lying on the floor, Katie and her white robes having instantaneously disappeared.

During the last six months Miss Cook has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a little hand-bag, not locked; during the day she is constantly in the presence of Mrs. Crookes, myself,

or some other member of my family, and, not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting "Katie King." I prepare and arrange my library myself as the dark cabinet, and usually, after Miss Cook has been dining and conversing with us, and scarcely out of our sight for a minute, she walks direct into the cabinet, and I, at her request, lock its second door, and keep possession of the key all through the seance; the gas is then turned out, and Miss Cook is left in darkness.

On entering the cabinet Miss Cook lies down upon the floor, with her head on a pillow, and is soon entranced. During the photographic seances Katie muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not on these occasions actually see the face of the medium because of the shawl, but we saw her hands and feet; we saw her move uneasily under the influence of the intense light, and we heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head.

During the time I have taken an active part in these seances Katie's confidence in me gradually grew, until she refused to give a seance unless I took charge of the arrangements. She said she always wanted me to keep close to her, and near the cabinet, and I found that after this confidence was established, and she was satisfied I would not break any promise I might make to her, the phenomena increased greatly in power, and tests were freely given that would have been unobtainable had I approached the subject in another manner. She often consulted me about persons present at the seances, and where they should be placed, for of late she had become very nervous, in consequence of certain ill-advised suggestions that force should be employed as an adjunct to more scientific modes of research.

One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot upon a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment, and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, &c., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference.

But photography is as inadequate to depict the perfect beauty of Katie's face, as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting anecdotes of her adventures in India?

"Round her she made an atmosphere of life;
The very air seemed lighter from her eyes,
They were so soft and beautiful, and rife
With all we can imagine of the skies;
Her overpowering presence make you feel
It would not be idolatry to kneel."

Having seen so much of Katie lately, when she has been illuminated by the electric light, I am enabled to add to the points of difference between her and her medium which I mentioned in a former article. I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black; a lock of Katie's which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn.

On one evening I timed Katie's pulse. It beat steadily at 75, whilst Miss Cook's pulse a little time after, was going at its usual rate of 90. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the seance. Tested in the same way Katie's lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough.

Your readers may be interested in having Mrs. Ross Church's, and your own accounts of the last appearance of Katie, supplemented by my own narrative, as far as I can publish it. When the time came for Katie to take her farewell I asked that she would let me see the last of her. Accordingly when she had called each of the company up to her and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. From these, which were taken down in shorthand, I quote the following: "Mr. Crookes has done very well throughout, and I leave Florrie with the greatest confidence in his hands, feeling perfectly sure he will not abuse the trust I place in him. He can act in any emergency better than I can myself, for he has more strength." Having con-

cluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end.

After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, "Wake up, Florrie, wake up! I must leave you now." Miss Cook then woke and tearfully entreated Katie to stay a little time longer. "My dear, I can't; my work is done. God bless you," Katie replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on to the floor, sobbing hysterically. I looked round, but the white-robed Katie had gone. As soon as Miss Cook was sufficiently calmed, a light was procured and I led her out of the cabinet.

The almost daily seances with which Miss Cook has lately favoured me have proved a severe tax upon her strength, and I wish to make the most public acknowledgment of the obligations I am under to her for her readiness to assist me in my experiments. Every test that I have proposed she has at once agreed to submit to with the utmost willingness; she is open and straightforward in speech, and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe she could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature. And to imagine that an innocent school-girl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test which might be imposed upon her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after a seance, and should meet with even better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests,—to imagine, I say, the "Katie King" of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms.

It would not be right for me to conclude this article without also thanking Mr. and Mrs. Cook for the great facilities they have given me to carry on these observations and experiments.

My thanks and those of all Spiritualists are also due to Mr. Charles Blackburn for the generous manner in which he has made it possible for Miss Cook to devote her whole time to the development of these manifestations and latterly to their scientific examination.—*Spiritualist*.

MRS. ANNIE E. FAY'S FIRST SEANCE IN LONDON.

On Friday evening last Mrs. Fay gave her first seance in London, at her temporary apartments in Bloomsbury Square. The notice being so short, the attendance did not reach the maximum, yet there were sufficient persons present to constitute a successful and harmonious circle. The sitters having been arranged in a curved line, converging on the spot where the medium was to sit, Mr. Fay introduced the manifestations by a few words of explanation, which he said was an invariable custom with him, especially when sceptics were present. He said Mrs. Fay and himself were Spiritualists, and by no other philosophy could he explain the manifestations which occurred through Mrs. Fay's mediumship. In exhibiting these phenomena, however, he said they enforced no opinion upon their visitors. These manifestations were offered to the company as scientific facts, and each person could explain them to suit himself. Mr. Fay then asked his visitors to select one gentleman to act as a committee for the purpose of seeing that Mrs. Fay was thoroughly secured, and that the manifestations were genuine and what they purported to be. Mr. Burns was unanimously elected to act in this capacity. On a table stood a couple of speaking-tubes, several iron rings, a hammer, nails, several bells, two guitars, a tambourine, a mouth-organ, a whistle, and several strips of soft cotton cloth. The medium then took a seat close to the window-jamb, about two feet from the corner of the room. Points were marked in the wood opposite to her wrists when placed behind her, and also on a line with her neck. Mr. Fay produced a screw ending with a fixed ring, or loop, at the top, in which was a solid iron ring about three inches in diameter. This hold-fast was screwed into the wood at the place marked for the wrists, in the same way as a similar ring is screwed into a picture-frame, and another screw ending in a fixed ring was screwed tightly into the wood opposite the medium's neck. Mr. Fay then took one of the strips of cotton cloth, passed it round one of Mrs. Fay's wrists, and knotted it so tightly that the skin was slightly compressed. Several knots were tied, the last ones by the committee. The knot was then sewn with black thread, the sleeve of the medium's gown being stitched up with the knot. Allowing about two inches of space between the hands, the band was then put round the other wrist, and tied in an equally secure fashion. Another strip of cloth was tied firmly to the ligature between the two wrists, which were now behind the medium; and, having resumed her seat at the window-jamb, her hands were bound securely to the loose ring passed through the head of the screw, which had been driven into the wood. Another strand of cloth was now taken and tied firmly into the ring screwed into the wood, opposite the medium's neck. The ends were then brought round and tied at her throat so tightly that she could not move her head an inch forward. A large curtain was attached by one corner to the opposite side of the window, and, to make it do service for a cabinet, the free end was lain hold of by Mr. Fay and extended to the wall opposite. This cut off the window recess, and the corner in which the medium sat, from the rest of the room. The other window was partly open, and considerable daylight came into the room. The gas was partly turned down while each experiment was being performed, but at any time there was sufficient light for those present to see each other plainly.

These arrangements having been completed, the experiments commenced. 1st. A strip of cotton cloth was put round Mrs. Fay's neck, and crossed on her breast. Mr. Fay raised the curtain in front of Mrs. Fay; at the same time the gas was turned down considerably, and in about two seconds, when the curtain was allowed to drop, and the gas turned up again, the strip of cloth was found tied with a double knot. Mr. Fay asked the seance if they could think of any means whereby the medium could perform such an act herself, her head being tied up, and her hands being tied behind her. He said that if anyone thought she could do that feat with her mouth, another band of cloth might be tied round the brow, and fastened to a staple in the wall. The company seemed satisfied that the medium could take no part in the tying of the knot round her neck.

2nd. A guitar, two bells, and a mouth-organ were placed on Mrs. Fay's lap. As soon as the curtain was stretched into position the bells were shaken, the guitar was thrummed, and the mouth-organ played. Mr. Fay explained that the spirits did not blow the mouth-organ; they simply hold it to Mrs. Fay's mouth, and move it backwards and forwards while she blows into it in the ordinary manner.

3rd. Someone in the audience was asked for a plain ring, which, having been obtained, was placed on Mrs. Fay's lap in view of the circle. Mr. Fay requested the spirits to place it on the medium's nose or in her ear. Almost immediately after the curtain was elevated Mrs. Fay called "Light!" and on the curtain being lowered, the ring was found upon the end of her nose, which created considerable amusement. The committee endeavoured to replace the ring on Mrs. Fay's nose, but was unsuccessful.

4th. A piece of paper marked by the committee, and a pair of scissors, were placed on the medium's lap. The curtain was raised and the light slightly lowered. Mr. Fay then requested the spirits to be kind enough to clip out some memento of the evening. The sound of clipping was heard, and when the curtain was lowered in a few seconds the figures of two babies were found cut out of the paper.

5th. A piece of board was given to the seance for examination, to see whether it contained any nail. It was found to be free from nails. It was then placed upon a chair close to Mrs. Fay, and a hammer and nail were placed on her lap. As soon as the curtain was raised into position, the spirits were heard thumping the board with the hammer, and immediately they set to work with rhythmical and steady blows to drive the nail into the wood. When the curtain was lowered the nail was found firmly driven into the board to a considerable distance. The chair on which the board had been placed was also found inverted upon the lap of the medium.

6th. Mr. Fay then poured water into a glass till it was nearly full. The distance from the surface of the water to the top of the glass was measured. The glass containing the water was then placed on the medium's lap. The curtain was raised, and the sound of a person drinking was heard, and afterwards it was found that the water in the glass was about an inch and a half lower.

7th. A light wooden pail was placed in front of the medium, and on the curtain being raised, it was placed on her head, inverted, almost instantaneously.

8th. A guitar, three bells, and the mouth-organ were placed on the medium's lap, when all the instruments were distinctly heard playing together in harmony. When the curtain was lowered the mouth-organ was found between the lips of the medium. Between each experiment the fastenings which held the medium to the staples were carefully examined by the committee and Mr. Glynes, who took great interest in the proceedings. Mr. Fay desired that particular examination should be made before this last experiment was attempted.

9th. An open clasp knife was placed on the lap of the medium, and the spirits were desired to cut the ligature between the medium's wrists, that the knots might be examined in full view of all present. Immediately after the curtain was raised, the ripping sound of the knife was heard, then it was heard to close with a snap, and was thrown over the curtain into the room. When the curtain was lowered, the ligature was found to be cut, after which, in full view of the company, the committee cut the bands from the medium's wrists, great care being necessary to get the blade of the knife under the cloth, the tying was so tight. The knots were found exactly as at the beginning, the sewing was undisturbed, and even the stitch which had been made in the medium's sleeve was unbroken, nor had any strain been made upon it, otherwise the effect would have been visible in the silk. The wrists were considerably marked by the violence with which they had been tied. This ended the light seance. Mr. Fay explained that the object of these simple experiments was to show that a power outside of the medium could manifest the wonderful control over material objects which had been thus exhibited. The spirits who attend Mrs. Fay, we were told, are named "John D. Hull," and "William Howes," assisted by six others. Mrs. Burns, who was present, and occupied a good position for clairvoyance, saw the spirits perform each manifestation. There were three or four generally behind the screen visible to the clairvoyant's eye.

THE DARK SEANCE.

The sitters were arranged in a circle, but as there were not sufficient to meet all round, a slight gap was left open. Mr. Fay was securely held in the circle by the sitters on each side of him. Those at the openings gave both hands to be held by the sitters next to them. Mrs. Fay occupied a camp stool in the centre of the circle. She said she would keep patting her hands together all the time, except when some of the sitters held them, and would endeavour to demonstrate that she took no part in the manifestations witnessed. The test conditions having been satisfactorily arranged, the light was extinguished, and after singing a melody the sitters were plentifully touched by spirit-hands, and the guitar was moved around the circle. At one time both guitars were played round the circle, and even beyond it. An organ-grinder commenced playing in the street, and the guitar kept time therewith. Fans were used by the spirits to fan the sitters. Mrs. Fay described spirits which were recognised; and Mrs. Burns also saw a number of spirits, recognising those which belonged to her own band. Mr. Camm, from Quorndon, elicited some replies by the direct spirit-voice, and put himself in communication with his children in the spirit-world. Mr. Glynes had his handkerchief taken out, with which his face was wiped. It was then tied in a knot and placed in his outside pocket. His

necktie was also loosened. A clergyman who was present desired his glove to be taken off. The spirits at once did so, though it was rather a difficult task, on account of the glove adhering to the hand from the heat. The glove was carried across the circle and given to Mrs. Burns. During the evening Mrs. Fay desired the committee to hold her hands. While she was thus held, and while every person present held hands, the guitar played around the circle, and numbers were touched. The spirits were quite playful; and, to prove their substantiality, they sometimes slapped the sitters on the knee rather vigorously with their open hands. Mr. Burns was in this manner touched on the head, and his hair disarranged by a circular movement of the spirit-hand. An aunt, who acts as one of his guides, unlocked the buttons of his waistcoat, took his watch from its pocket, removed the guard carefully from his neck, and carried the watch to the other side of the circle. His boots were then taken off by the spirits, and so were those of Mrs. Burns, which were afterwards found outside of the circle. Several sentences were spoken to Mrs. Burns in the direct-voice by spirits well known to her, including her mother, and whom she could see quite distinctly. This part of the evening was decidedly the most interesting. Tests were plentifully given, and the manifestations and other phenomena were not by the guides of the medium alone, but by the spirit-friends of the sitters, which adds a charm to the circle that no other advantage can compensate.

On Saturday evening the tests at the dark seance were remarkably distinct. Almost everyone present got deeply engrossed in personal communion with their spirit-friends, and the test arrangements were so perfect that a sceptical gentleman, who had never before been at a seance, was abundantly satisfied. Mrs. Fay's patrons have expressed themselves very warmly as to the open and straightforward manner in which the seances are conducted. There does not seem to be a pretext for suspicion, nor a loophole through which the genuineness of the manifestations can be questioned. The whole thing is resolved into a scientific certainty. Mr. Fay says that a certain experiment will take place, and no sooner is it said than done.

Mrs. Fay has been a medium since childhood. Other members of her family are also highly mediumistic. She presents quite a problem in the physiology of mediumship. She is very small in figure, and yet the manifestations which occur in her presence are remarkably certain and powerful. She desires to limit the number of sitters strictly to fifteen persons at a time, her object being to give thorough satisfaction to all who sit with her. On certain evenings she will be available to visit the residences of investigators and give seances. She is now located at No. 2, Vernon Place, Bloomsbury Square, W.C.

MONCURE CONWAY AND FREE RELIGION.

To the Editor.—Dear Sir,—Having lately read in the *MEDIUM*, of November 15, 1872, some strictures on a book written by Moncure D. Conway, entitled, "The Earthward Pilgrimage," I determined I would go and hear the man speak for himself. Accordingly on the evening of Sunday, June 7, I wended my way to Camden Town. In a little iron church I found gathered an audience apparently as intelligent as any I had ever seen. The orator, an unostentatious, thoughtful-looking man, had chosen for his theme the Passion of Christ, and without any pretensions to eloquence, he held me spellbound. Having depicted the rise of the old mythologies of Greece, India, Scandinavia, and Arabia, he showed how the growing spirituality of the age had evolved the Christian idea of a sacrifice of a divine man out of the Judaic sacrifices of rams, goats, and bulls, together with the old, and almost universal personifications of the phenomena of nature, as exhibited in the mystical theology of solar worship. Having shown that what were once revered as great religious truths had now receded into the realms of mythology, he stated that in a similar manner would the legends and fables of Christianity pass into the same mythical limbo—indeed, it was time (he said) that we wrote in our dictionaries, Christian mythology. He then pronounced an eulogium on Winwood Reade's "Martyrdom of Man," a work before which men preferred to read trashy novels, and in soul-stirring language he showed how humanity's path upwards had ever been through suffering and martyrdom; particularly dwelling on the martyrdom of labour, and the martyrdom of woman. Altogether it was a grand discourse—one never to be forgotten. I would advise such Spiritualists as love truth, wherever it is to be found, to go and hear Mr. Conway. The chapel is in St. Paul's Road, Camden Square.

One thing they will find there, and here is the cause of my writing this, they will find what Shelley describes as "Eldest of things, divine equality!" None of the doubly-accursed class distinctions to be seen among Christians and Spiritualists alike. No front seats and crimson cushions for the possessors of broad cloth and long purses, and back seats and bare wood for the lower classes. I myself am resolved to keep away from all places where rank, title, or wealth are preferred before the man—humanity.

In Conway's hall all are free and equal. And so they ought; it is time the foul old dregs of feudalism and the modern Mammon-worship were exterminated from the hearts of men. Spiritualists especially, who claim to be the advanced guard of humanity, should for ever abandon the pernicious spirit of caste, that emanation from fabled hell, that slavish reverence of kings, priests, aristocrats, and moneyocrats, which hangs like a funereal pall over the bodies and souls of men. But of such a state of things I have little hope, all the hollow shams of society are in full bloom among them; and I see that the latest sect, or corporation of Spiritualists, have actually got a real live prince among them, besides barons, baronesses, honourables, and other such. This I take as a warning to me to keep a wide berth of that party, and to cling with increased tenacity to my long-reverenced religion, the religion of the divine humanity.—Yours fraternally, J. BREVITT.

53, Canterbury Road, Kilburn, N.W., June 8, 1874.

THE VALUE OF PHRENOLOGY IN EDUCATION.—A correspondent urges Mr. Burns to give more publicity to his phrenological examinations, particularly in respect to the young. This correspondent says he knows a young man who was ruined by education. At school he was far beyond his fellows, and his head measured 23½ inches. He is now a wreck, and, strange to say, the head is much decreased in size.

POPULAR OBJECTIONS TO RE-INCARNATION.

To the Editor.—Sir,—Although I disagree on many minor points with the system of philosophy set forth by Miss Blackwell some time ago in *Human Nature*, yet it seems to me that most of the objections commonly made to re-incarnation are founded rather on popular prejudice and misconception than on any really valid foundation. Some of these I intend to notice here. 1. The authority of many philosophers, ancient and modern, and of many spirits, is against it. Miss Blackwell has shown that this argument cuts both ways, and we are gradually learning the truth put forth long ago by De Morgan, that it is very difficult, if not impossible, for a disembodied spirit to communicate intelligible information to us of its real state; even if it be true that many spirits, high as well as low, deny re-incarnation, there is still room to doubt the extent of their knowledge, or whether they have been rightly understood. 2. Many persons assert that if we lose our memory we are to all intents and purposes new creatures, and are practically annihilated. Now this is the merest assumption, and is not merely not supported by facts but opposed to known facts. Cases have occurred in which individuals have awaked from a deep trance with their memory a complete blank, and have learned to read and write afresh, if not to speak. Some time afterwards another trance has supervened, blotting out the memory of the whole intermediate period, but restoring that of the former life, and such alternations have succeeded each other at intervals. Will anyone venture to affirm that two souls inhabited the same body? Or if they did, what became of each while the other was in possession? and spiritists affirm that the memory of past lives is merely in abeyance. 3. It is said that it would not be just that a man should be rewarded or punished for the deeds of a forgotten existence. But what is the object of punishment? Not revenge, for this antiquated theory only survives in the popular theology; not to deter others from the same actions, for that is a merely human consideration, and could hardly find place in the system of the universe; but the reformation of the offender, otherwise punishment is unnecessary, or simply cruel. But where evil tendencies exist they must be corrected, and if the tendency to evil be there, it equally requires correction, whether the remembrance of past sins remain or not; and in this view the loss of memory of previous lives is a most merciful provision. Who can say how the trials of our lives would be embittered if we fully realised that we had brought them upon ourselves by our own misconduct? At present we take the required medicine, but are spared the unnecessary pain of remorse. 4. Persons have been so long accustomed to the idea that eternal happiness awaits them after death (for no one anticipates hell for himself) that they cannot bear the thought of any future suffering, however slight. Making all due allowance for this natural human weakness, yet surely if our future welfare depend on our undergoing a few more earth-lives, who, with an absolute eternity before him, would grudge it? And what honest man, feeling that he has wronged another, would not be glad to make him a return in kind if possible if he had the opportunity, or to submit himself to a similar injury by way of reparation? And, though re-incarnation has been termed a "loathsome" doctrine, it is hard to see why a second life should be any more revolting than this. Again, our future happiness depends on our lives here, and if we live so as to ensure a worse lot, whether incarnate or disincarnate, after our present life, it is our own fault. Nor do the Spiritualists assert that our earth-lives (except in rare cases) succeed each other immediately, and a rest of three or four times the length of an earth-life in the spheres should be enough to nerve us to a fresh struggle if necessary.

Hoping that these remarks may prove suggestive to some of your readers, I am, Sir, yours, &c., W. F. K.

GOSWELL HALL.—On Sunday evening Mrs. Bullock gave a lecture in the trance state in the above hall to an appreciative audience. Mr. Cotter kindly took the chair. The subject—"The Second Coming of Christ"—was chosen by one in the hall. The guides, as heretofore, had no difficulty in speaking for somewhat over an hour on the theme, it being throughout a fine and interesting discourse. At the close of the lecture the chairman announced that arrangements had been made so that the members of the St. John's Association would have the privilege of attending seances to be held at the private homes of some of the members. Next Sunday Mr. Cotter, secretary to the association, will lecture on "Spiritualism, Ancient and Modern," and at the close will allow strangers to Spiritualism and its phenomena to join in discussing its merits, &c.

A GAELIC DISCOURSE.—Once upon a time I had the pleasure of hearing the Rev. Mr. ——— preach. He was a Highlandman, and preached in the forenoon in Gaelic, and in the afternoon in English—or, at all events, in what he called English. Like all Gaelic speakers, he had a particular nasal drawl in the pronunciation of his English words. Like most Highlandmen, too, he had a practice of interjecting the personal pronoun "he" where it was not required, such as, "The King he has come," instead of "The King has come." Often, in consequence, a sentence or an expression was rendered extremely ludicrous, as the sequel will show. I shall never forget the afternoon on which I heard our Highland friend preach, or, rather, I shall never forget the "heads" of his discourse as they were reverently unfolded to an attentive congregation. On ascending the pulpit, and after the usual prayer and praise, our friend opened the big Bible, and thus proceeded, in the usual drawl to which we have referred, and which we beg our readers to remember, and in mind to practise, as they peruse these lines:—"My friends," said our reverend friend, "you will find the subject of discourse this afternoon in the first Epistle general of the Apostle Peter, chapter 5th and verse 8th, in the words, 'The Devil he goeth about like a roaring lion, seeking whom he may devour.' Now my friends, with your leaf, we will divide the subject of our text to-day into four heads. Firstly, we shall endeavour to ascertain 'Who the Devil he was?' Secondly, we shall inquire into his geographical position—namely, 'Where the Devil he was?' and 'Where the Devil he was going?' Thirdly, and this of a personal character, 'Who the Devil he was seeking?' And fourthly and lastly, we shall endeavour to solve a question which has never been solved yet, 'What the Devil he was roaring about?'"

ASHTON.—Mrs. Scattergood spoke twice on Sunday and produced a good impression on her hearers, which were much more numerous at the second lecture than at the first.

ODD AND EVEN NUMBERS.—To the Editor.—Dear Sir,—Can any of your readers explain to me why there is so much said in nearly all the various instructions for forming spiritual circles of the great advantage of odd numbers, especially five and seven, the odd one to be a lady, &c.? Now I have never noticed any perceptible difference in the power manifested at our seances when the numbers have been even, and upon consulting our spirit-visitants they tell us that they have no preference for any particular number, but are quite as well able to communicate with us when the numbers are even as when otherwise. Does not this preference for odd numbers sound rather like humbug, or is there really good reason for it?—From yours, M. KENWARD, 87, Millbank Street, Middlesbrough-on-Tees. [Can any of our "odd" friends answer these queries?—Ed. M.]

MEETING AT SOMERS TOWN.—Mrs. Bullock, under the influence of her spirit-guides, delivered a lecture at the Temperance Hall, Weir's Passage, on Sunday morning last on "The Efficacy of Prayer, and to Whom do we pray?" the subject being chosen by two gentlemen in the assembly. Liberty was given at the close for questions, which the guides replied to. A few words to those who remained after the meeting were given by another spirit. Next Sunday evening at seven o'clock Mrs. Bullock will deliver a lecture in the trance state at the Athenaeum, George Street, Euston Road. The subject may be chosen by the audience. There will be a few reserved seats at 1s. each; the rest of the hall will be free, and at the close collections will be made to cover expenses. A guarantee fund is being raised to continue these services for the public good during the summer months. Persons willing to contribute towards this object may either communicate with Mr. J. W. Haxby, 8, Sandall Road, N.W., or contribute at the close of the service on Sunday evening. Tickets for reserved seats will be presented to all who subscribe 5s. and upwards. Subscribers for less amounts will have other advantages and consideration.

GARSTON.—To the Editor.—Dear Sir,—As it is quite possible that I may have in the course of business to reside for some time in Garston—a promising rising town of some importance, about six miles from Liverpool, containing, it is said, about 10,000 inhabitants, with a variety of establishments for the promulgation of the various religious tenets of the people, and, unfortunately, a superabundance of public and beer-houses, where too many find recreation and instruction not of the most elevating character—a state of affairs deeply to be regretted—and last, though not least, without a society or association for the investigation of the phenomena called spiritual—I would feel grateful to any Spiritualists in Garston or its neighbourhood who would kindly give me entrée to a circle, or would communicate with me for the purpose of forming one, either for the developing of mediums, or for preparing the ground for the formation of a society for the above useful purpose, and the distribution of that literature best adapted to the wants of such a community. Any letters addressed to J. C., Trance Medium, care of John Chapman, Esq., Dunkeld Street, Liverpool, will be thankfully received and promptly attended to. Finding room for this in the columns of your valuable and widely-circulated journal will be accepted as a favour. Yours sincerely, J. C., Liverpool, June 6, 1874.

"DAROCLES" has another funny letter in the *Brighton Examiner* on "Public Hearers." He says:—"Awldho so meny peepple Have Ears, comparatively Few of them are Wot may B called Good Public Earers! A man may B a Capital Earer for Private Tittle Tattle, Twaddle, & smawl Talk, & yet Woefully Fail as an Earer 2 a Larned & Elokwent Public Discourse. "O the Differunce of Man & Man!" Considering awl Things, the most Kemplary, or Rather the Pashentest Earers are 2 B found in the Church. No matter How Dry the Sermon may B, or how Badly it may B Red, or how Lengthy—the Earers, awlmost 2 a man, ear 2 the end! How Do thay Do it, & Why? the Echo Answers—Ask them! 'Wot other Assembly of Public Earers will ear a Service 2 the End? I have Been one at Orashuns, Lecturs, & Speeches on Religion, Politics, Science, Spirituality, and Teatotalley, &c., by Men & Wimmen of Impeerial Intellects, & Nobel Names and Winning Ways—at all Times of Day & Nite, in all Sorts of Weathers, & in all Sorts of Places, But Never yet Found an Entire Audience remane 2 the End." He concludes that such bad manners at public meetings arises from the disproportion of the hearer's bumps, and suggests that a competent "Frennologist" examine the heads of the audience as they enter. The letter is a very apt rebuke of the conduct of those who attend meetings with the evident purpose of disturbing quiet listeners, and pointed allusion is made to the interruption which proceeded from that cause on Mrs. Tappan's recent visit to Brighton.

PRE-EXISTENCE.—To the Editor.—Sir,—During the last few months I have had occasionally placed in my hand by a friend a copy of the *MEDIUM*, the reading of which has lately roused up in my mind something that has been lingering there in mystery since my infancy. The articles which have in a manner startled me are those referring to a pre-existence, more especially a paragraph in an article headed "Objective conditions of the spirit-world." I will now state as briefly as possible why this subject becomes so interesting to me. In my infancy, up to seven years of age, I was continually impressed with the idea—or it would be more correct to say conscious—that I had come from another place, of which I had a distinct but undefinable remembrance, especially of another mother than the kind parent I called by that name. After the age mentioned, first the troubles of school tasks and then the labours of the factory began to dim these impressions. Nevertheless, they have continually been recurring to my memory through all the changes of life, but up to this moment I have never mentioned the matter to any human being, lest I should be made a target for the shafts of ridicule. But as you Spiritualists seem to be inaugurating an era in which a man may venture to give utterance to the sensations he experiences, however much they may differ from ordinary notions, I have ventured to trouble you with this, for the purpose of ascertaining whether among your readers anything of this kind has been experienced. As I am now on the shady side of fifty, you will see that what I am now for the first time divulging refers to experiences noted upwards of forty years ago. —With every sentiment of respect, yours, Z. Newcastle-on-Tyne, May 31st, 1874.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—
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The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 12, 1874.

THE POLEMICS OF SPIRITUALISM.

As a body Spiritualists are earning the character of being a very unruly brotherhood. This is, perhaps, because they endeavour to constitute themselves into what is termed a body. If all Spiritualists were active searchers for truth, and did not attempt to control the opinions and actions of each other, then there could not possibly exist the smallest ground for dissension. But, in the study of Spiritualism as a scientific fact, there are difficulties to be met with which do not present themselves in any other form of inquiry. Unfortunately for peace and harmony the materials employed are living men and women, endowed with personal sensibilities, and having social reputation. Crude minerals do not shrink from the geologist's hammer. The Mountains of the Moon care not whether the sources of the Nile be located to the north or to the south of them. Chemicals may be analysed and synthesised till the patience of man is exhausted, and they do not quarrel over the treatment offered to them, the opinions uttered respecting them, or the names by which they may be called. The anatomist and pathologist freely discuss morbidities and abnormal phenomena in their peculiar realm. But when we proceed to expatiate on the peculiarities of mediums, then a very different state of things presents itself. All remarks made upon phenomena, conduct, or capabilities, is at once taken either as a personal censure and insult, or an act of praise and self-glorification; and the merits of the individual become inextricably confounded with the phenomenal peculiarities of which he or she is a mere passive condition. The facts of mediumship, like all other phenomena in nature, should be discussed entirely from a scientific standpoint, and as much as possible should the essential elements in the experiments—the mediums—be screened from personal censure or criticism. And here we may ask, *Cui bono?*—What is gained by all the severe onslaughts to which mediums have been subjected? After all the talking which has for the last few months appeared in spiritualistic newspapers respecting the merits of certain mediums, nothing definite has been arrived at. Opinions of the most opposite kind have warred with each other to the death, and yet nothing has been demonstrated but that the statements of the one or of the other party are untrue, and without foundation in fact. From this hasty judgment we beg to interpose an objection. It is nothing at all unusual for scientific investigators to differ diametrically as to the nature and details of unusual phenomena. But why quarrel about it? The question is not one like the transit of Venus, which cannot be reproduced at will, but the experiments may be renewed again and again, and the true results of any particular form of mediumship rendered as certain as any other fact in experimental science. Our suggestion, then, is that disputants lay aside their pens, purge their mental fluids of morbid acrimonies, and having clothed themselves in the garment of good will, and put themselves in the right mind of intelligent inquiry, proceed to the work of calm and patient investigation. The article by Mr. Crookes, which we print in another column, is an encouraging instance of the valuable fruits to be gathered from such a course of action. After all, the great question is not whether this or that medium cheated on this or that occasion, but whether the phenomena of Spiritualism be true, and in what these phenomena consist. We are not lawyers necessarily investigating each other's faults, and sentencing the offender to social perdition, otherwise we much fear many of us would be doomed to bad company; but we are men of science, desirous of ascertaining the truths furnished by a particular realm of nature, and for that purpose we labour unceasingly amidst difficulties and disappointments of all kinds.

These remarks are applicable to many controversies which divide Spiritualists at the present time. There is just now before us the "Cox and Showers" discussion; the merits of Miss Cook's mediumship; Mr. Hudson's spirit-photographs; and, last of all, the genuineness of Mr. Buguet's spirit-photography. While we would set a limit to polemical debate in such obvious matters of fact as spiritual phenomena, we would by no means interfere with free expression of opinion. Every medium or spirit-photographer who permits himself or herself to be put before the public in any way whatever,

becomes, by that act, related to the public in such a way as to be amenable at the tribunal of public opinion for the quality of their conduct in the capacity in which they are publicly made known. Wholesome criticism and thorough investigation are the only safeguards of truth, yet there are certain private experiments undertaken tentatively, and if, unfortunately, they should end in failure, why parade the fact before the world? Furthermore, the scientific investigator should make such arrangements in the process of his operations that it is impossible for him to be mistaken, or for the elements in his crucible to jump over and burn his feet. When a man says he has seen the medium walking round instead of a spirit-form, he really puts himself out of court as a reliable witness, because of his incapacity for arranging his apparatus in such a scientific manner as to keep the results within the limits desired. Scientific arrangements and test conditions are alike necessary for the protection of the truth, of the investigator and of the medium. Since our vigorous efforts for reform in this direction some time ago, there has been no complaint against our well-known public mediums, who, under the severest test conditions, have won a victory for Spiritualism which could not have been accomplished by any other arrangements. It is when we reach the sacred precincts of complimentary mediumship that the evils of loose practice disport themselves. If recent discussions should do nothing further than indicate the necessity for more scientific practice in that sphere of mediumship, the paper which has been wasted, and the acrimony which has been excited, will not have been expended in vain.

A GENTLEMAN is about to undertake a walking tour through the Lake district, with a young gentleman who is an invalid. Another young man requiring similar exercise would be welcome to accompany the party.

MRS. DICKINSON has moved to 23, Stafford Street, Liverpool. She says she has so many patients that she cannot return to America as soon as she expected. She is making some good cures, and her magnetic power is in a very serviceable condition.

A CORRESPONDENT says he takes six MEDIUMS weekly—sells two of them, and gives the others away in channels where they are useful in spreading the cause. We thank him for his generous help. A thousand such "mites" weekly would be of more account than all our other subscriptions.

MRS. TAPPAN'S VISIT TO OLDHAM.—Mrs. Tappan will deliver two orations in the Co-operative Hall, King Street, on Sunday, June 14, at 2.30 in the afternoon, and 6.30 in the evening. Doors open half an hour previous. Admission 9d., 6d., and 3d. A few specially-reserved seats, 1s. The audience will suggest subjects for Mrs. Tappan's orations. Tea will be provided for visitors from a distance.

CARDIFF.—Mr. Weeks reports that Mr. Beales has been invited to visit South Wales, and may be addressed at 22, Green Street, Canton, Cardiff. Early applications for admission to seances is requested, that all may be accommodated without crowding. Local mediums are being developed rapidly. Spirit-lights are seen, hands are felt, and articles are moved about. It is also expected that spirit-photography will succeed soon with a few experimenters.

ROCHDALE.—Mr. Kershaw of Oldham says: After hearing Mrs. Scattergood at Ashton on Sunday afternoon he walked over to Rochdale to attend a meeting addressed by Mr. Quarmby, an Oldham medium. The subject chosen by the audience was "The Law of Harmony," and for about an hour Mr. Quarmby spoke on it and seemed to give general satisfaction. We have seen some of Mr. Quarmby's poetical improvisations. He promises to be a very useful medium when fully developed.

THE *Dietetic Reformer and Vegetarian Messenger* has come out in a new dress. The first page of the wrapper is occupied by a beautiful engraving, representing a great variety of edible roots, legumes, and fruits. Curiously enough bread stuffs do not at all put in an appearance. Why did not the artist introduce such into the margin, instead of the rough stick, which, nailed at the corners, forms an Oxford border? Strawberries at the bottom, vines trellised along the top, and towering grain stalks at the sides, would have made a better effect, and indicated more universal diet. We are glad to observe that the vegetarians are more active than they have been for some time. They intend holding a picnic at Whaley Bridge on Saturday afternoon, June 27.

We have received No. 1 of a new paper for the Pacific Coast entitled *Common Sense*, a journal of live ideas on rationalistic religion (which means right living), designed to serve as a means of communication between rational, common-sense thinkers and intelligent, truth-seeking readers—an advocate of morality, education, equal rights, labour reform, and all that elevates and ennobles the human race; an opponent of class legislation, church creeds, bigotry, intolerance, and whatever tends to degrade mankind and retard human progress. It will seek the truth for the truth's sake, and that which it finds will faithfully report without fear or favour. It will not be the organ of any party or sect, nor the exclusive mouthpiece of any man or woman, but will furnish a fair field for all opinions worthy of consideration, however much they may differ from those entertained by the editor.

A CORRESPONDENT GIVES THE FOLLOWING EXPERIENCE.—"We have been lately annoyed by a gentleman coming under the most polite aspect, and playing tricks with the table. This he did not confess at the time, but both myself and another sitter spent most miserable nights in being much harassed by low spirits. Our own spirit-friends told us subsequently that they had left the table soon after the time that the above gentleman sat down, and that we then fell into other hands. We have found before that any departure from perfect honesty on the part of sitters plagues us; but it has always been a startling truth of Spiritualism to the parties concerned that our spirit-friends always detect and accuse them." These simple experiences throw a vast flood of light upon the question of evil spirits. It would appear that moral obliquity, even of a very excusable kind, as some would think under the circumstances, prevents the access of good spirits, and leaves the circle open to evil influences. It is for every person to examine themselves, see what their real motives are, and discuss for themselves the means employed by them to carry such motives into effect.

A SUPPLEMENT TO THE "JOHN KING" NUMBER OF THE "MEDIUM."

The portrait of Mr. Williams is in a forward state of readiness, and will appear in an early number of the MEDIUM, with full particulars of Mr. Williams's career as a medium. In the same number will be given a series of engravings from spirit-photographs by Mr. Hudson and Mr. Buguet, including those alluded to by Mr. Gledstanes in his letter printed in another column. This forthcoming number will be an important supplement to the "John King" number, and in some respects will be even more interesting. It will be admirably adapted for distribution, but as the engraving expenses will be very heavy, we cannot offer it at less than 9s. per 100, or 1s. 6d. per dozen. Fac-similes of several spirit-photographs are certainly worth 1½d. per set, with the other matters added. May we rely upon the encouragement of our thousands of readers in enabling us to bring these astounding facts before the notice of the people generally?

THE PHRENOLOGICAL SEANCES.

The phrenological seance on Tuesday evening was very crowded with visitors, the public examination of Miss Lottie Fowler no doubt being the cause. After a lecture on the nervous system, Mr. Burns proceeded to manipulate Miss Fowler's head, very much to the satisfaction of the company. The delineation will appear in a future number of the MEDIUM, in connection with the portrait of Miss Fowler which is now in preparation. Mr. Cotter and a strange gentleman were then examined, and some wonderful facts were elicited, which called forth a very warm testimony from several gentlemen present in favour of the skill of the phrenologist.

On Tuesday evening next remarks will be made upon the portrait of Prince Arthur, Duke of Connaught, the newly-made Irishman, with comments on the phrenological peculiarities of the inhabitants of the Emerald Isle.

THE SPOILS OF OFFICE.

We offer a few comments on the report of the St. John's Association of Spiritualists, published by us last week. One statement is well worthy of notice, to the effect that a balance of £7 8s. 3d. was paid out of the pockets of Messrs. Barber, Steele and Pearce. Two of these gentlemen have been the principal officers of the society from its commencement. Mr. Steele was one of the founders, and Mr. Pearce has been secretary from the beginning—that is, five years; and Mr. Barber has for some time been president, and has done much work in connection with the Association. Besides paying his share of the deficiency alluded to above, Mr. Pearce, during the time of his secretaryship, defrayed the whole expenses of stationery and postage incurred on behalf of the society, besides walking and riding hundreds of miles, at considerable loss of time and money, and wear of body. It is a custom in some societies to give a testimonial to a retiring officer, and we think, that, in the absence of any other contribution, some public acknowledgment should be made of so much generosity and earnestness in our cause. The St. John's Association has, from the first, striven more to do good than to augment funds. It has never had a balance in the hands of the treasurer, and yet, strange to say, it has done more work than any other society in London; and we feel sure that, though the labourers in this good work have had to pay dearly for their efforts, yet they no doubt realise a degree of satisfaction which will be some recompense for their self-denial. We are glad to observe that Mr. Barber has been induced to retain the position of president. We hope that Mr. Cotter, amidst his other pressing engagements, will find time to perform the duties of secretary, and if not exclusively, an assistant or deputy-secretary might be employed to attend to minor details. The St. John's Association has been so useful, and is such a pure embodiment of the generous and free gospel of Spiritualism, that it is with some degree of satisfaction we observe its reconstruction and promise of continued usefulness in the future.

MR. WILLIAMS's seance will not take place on Monday evening as usual at 61, Lamb's Conduit Street. On the following week it will be resumed as hitherto.

MR. HERNE's seances at the Spiritual Institution are pretty well attended. The phenomena are well marked. Mr. J. Reedman writes to ask whether a test given to a gentleman at the seance on the 27th ultimo has been proved true. If the gentleman to whom it referred will inform us, we shall esteem it a favour.

MR. MORSE is continually occupied with important engagements. The announcements of his meetings which we receive from various towns visited by him are judiciously written and well printed, which is an important element of success. We feel much gratified at Mr. Morse's prosperity and usefulness. He will be at the Spiritual Institute, Birmingham, on June 9th, 10th, 11th, and 12th, and at Newcastle on the following week, commencing with Sunday June 14th.

MR. COTTER, the recently-elected secretary of the St. John's Association of Spiritualists, is now bringing out a most valuable invention. It is an air bed of peculiar construction, and so well adapted for ordinary use that feathers, flocks, mattresses, palliases, and all the list of cumbersome, expensive, and disease-harbours bedding requirements will be entirely dispensed with. An ordinary sized bed may be put up in a small space, and when required, by simply pulling out the footboard, the bed becomes inflated to any degree of hardness. Mr. Cotter will realise a handsome fortune from the invention.

THE monthly parts of the MEDIUM are a great attraction to those who desire to promote Spiritualism. Each part has a portrait on the wrapper, and thus bound up they are excellently adapted for placing on the table of reading-rooms, or anywhere to which the public have access. Part I., containing the numbers for January, is price 8½d., post free, 10d.; part II., price 7d., post free, 8½d.; part III., price 7d., post free, 8½d.; part IV., price 7d., post free, 8½d.; part V., price 8½d., post free, 10d. By ordering them through a bookseller they will not be crushed, as they would be by post.

MR. BUGUET'S ARRANGEMENTS IN LONDON.

Mr. Buguet called on us on Monday morning, accompanied by Mr. Favre, who acts as his agent and interpreter. We were very favourably impressed with the appearance and manners of our French visitor. The portrait which lately appeared in the MEDIUM gives a very good idea of his personal appearance. He is tall, slim, and stoops slightly. His complexion is pale, and his general appearance indicates great sensitiveness. He is very much exhausted from taking spirit-photographs so frequently of late. His dark liquid eyes wear an expression of reverence, and somewhat of melancholy, but convey the idea of much honesty and unaffected sincerity on the part of the possessor. Mr. Buguet, instead of being a showy, active, dashing man, is rather quiet and modest in his disposition. No one would take him for a cunning trickster come over to deceive us. The impression is entirely in the opposite direction, and we feel certain that when Mr. Buguet is fully introduced to English Spiritualists much of the criticism which might otherwise be directed against his photographs will melt away. Mr. Buguet feels slightly hurt at any implied imputation upon his sincerity. He evidently cannot understand why he should be suspected or condemned untried. He brings with him an unsullied reputation, sustained by the testimony of the greatest experts in photography which Paris can supply. He is, however, aware of his position as a public man, and strong in the confidence of his wonderful power, he is at all times desirous of affording the fullest satisfaction to the public. He has already received a great number of applications from those who desire to use their own camera, plates, and perform all the manipulations connected with taking the photographs. To this arrangement, Mr. Buguet says he cannot submit. By so doing his time would be wasted, and not only so, but his mediumistic fluid would be exhausted by the intrusive presence of strangers and their new apparatus. He will, however, give a test experiment, in which all the manipulations will be witnessed by responsible individuals who can testify to the public as to the absence of all trick in the production of these strange pictures. Experts may decide from appearances that certain pictures are not genuine, yet nothing but an appeal to actual experiment can decide the question. We must remember that spiritual phenomena of all kinds have been decried as cheats by the most eminent scientific authorities, and it was only after these phenomena forced themselves upon the attention of mankind as facts that it was possible for the human mind to accept them.

Mr. Buguet has taken apartments at No. 33, Baker Street, where he intends to receive sitters. By living in the rooms he hopes to get up a more favourable magnetic condition than if he only occupied the studio for a few hours daily. He has informed us that he will be able to receive the names of intending sitters at the above address on Friday, i.e., to-day; and he will, he hopes, commence photographing on Monday. He will receive sitters from 10 a.m. till 4 p.m. daily. We have already received a list of names which will occupy him for several days. His stay in London will be short, as he has already received assurances from Paris that his presence is very much wanted there. Indeed, it is quite at a sacrifice that he comes to London, even though he should have as many sitters as he can attend to. He can only give a few seances daily. The fee for taking the picture and supplying six copies is 30s. If no spirit appear on the plate Mr. Buguet does not make any charge. We have had a great number of callers and letters making inquiries, and we present these particulars to the public from our own observation, and from statements made to us for the guidance of our readers.

Since the foregoing was written we have received the following letter from Mr. Gledstanes. It will be read with deep interest:—

To the Editor.—Dear Sir,—In answer to what your correspondent says with regard to the spirit-photos being glaring impostures, I should like to say that either "John King" or Williams, or both, must be considered as culpable as Mr. Buguet, for, as I have already mentioned, on each occasion of his likeness being taken, "King" spoke to us in the direct voice. The first time, after having made several futile attempts to obtain his likeness, Mr. Williams and I went into a dark cabinet off the laboratory and called upon "King" to explain why we could not obtain his likeness, for which we had especially come. He answered at once, that he was prevented by the spirits whose images had come upon the plate. We left him without telling him we were going to try again, for we had not intended to do so. Mr. Williams did, however, again sit, and this time "King" came without his lamp, and with the white stuff carelessly thrown over his head, and not made into a turban.

At a seance one evening he arranged his drapery in that manner on his head, and said to me, "This is how I was when I was first photographed." Another day he was taken exactly like the portrait in the MEDIUM. On that occasion he said to us, "It is a splendid portrait; I congratulate the photographer." Those were his very words. This being the case, "King" must be considered to have participated in the fraud. May I be allowed to know the name of the gentleman who gives his opinion in so unhesitating a manner? As to the spuriousness of Mr. Buguet's spirit-photos, I have so many reasons for believing in his honesty that I should like to see him freed from your correspondent's grave accusation, unless it be really shown that his judgment in this matter is correct.—Yours faithfully, J. H. GLEDSTANES.

MR. HUDSON AND HIS CRITICS.

To the Editor.—Dear Sir,—I had not time to accompany the list I sent you last week for insertion with a letter. A friend asked me if the remarks prefatory to the list were mine. I disclaim the suggestions entirely; and I know that Mr. Hudson would rather bear the whole blame himself than give any explanations. I have secured the very liberal Spiritualists who have helped Hudson through—not only by donations, but by very kind letters, which in many cases warm the heart as much as a basin of birch soup—by enabling them to require his attestation in writing of the genuineness of every spirit-photo taken by him. Let bygones be bygones; and now, as Mr. Buguet is coming, and spirit-photos will be the great topic for some time, I wish to make a few remarks on the subject just as the ideas present themselves to me. "Out of evil (sometimes) cometh good;" and most certainly the sham spirit-photos, and the low price they were sold at, were the means of directing public attention to the subject to an extent which never would have occurred if genuine photos only had been taken. The

subject was not and is not generally understood. A spirit-photograph is the result of a spiritual seance, and if all the conditions are not present you will get no more result in one case than in the other. I am sure some of your readers will be glad of the following details respecting the two most prominent spirit-photos. The first, where I am with a wreath on my head and a veiled spirit behind me, occurred in this way: My wife was out of carte de visites; said she would go over to Hudson; asked me if I would go with her. There was no necessity for me to go, but I did not like to refuse; so preparing myself for passing an uninteresting hour by taking two or three cigars, I went. She was nearly two hours having four or five cartes taken in different attitudes; in one she was sitting at a table with paper flowers before her, emblematical of her peculiar mediumship; recollect that she and I were two hours in the studio, and though we did not go for a seance the studio became equally permeated as if we had. When I heard her say, "That is enough," the thought struck me (or was it spiritually suggested?) "I should like to try for a spirit-photo; I have waited patiently." It would have been very ungracious to have refused me, and so, really not counting on anything, she let me place her behind the screen. I sat in front, and Hudson went to prepare the plate. I felt something on my head; taking it off, it was a wreath of artificial flowers made of those she had been taken with. I said to her (she being behind the thin alpena screen), "Did you put this here?" "No," I comprehended that "Katie" had done it. Hudson came, made no comments, and that first spirit-photo was developed to the great wonderment of us all. You see the room had been prepared by a long sitting. If we had gone to Hudson's expressly to try for a spirit-photo without such preparation, a hundred to one that we should have failed. The very fine spirit-photo of "Katie" blessing the mother and child also had its preparation. That morning my wife was, if I may use the term, unusually magnetic. She said at breakfast, "I am sure that if I was taken now there would be a spirit-picture." In that magnetic condition she went with me and Tommy to Hudson's, and the result was two spirit-photos of "Katie" standing behind and over her and Tommy, the position of the hands of the spirit being different on the second from the first. I only wish to impress upon you that spirit-photos are not to be got as easily as you can take a return ticket to and from Brighton.

The next odd thing is, what did Hudson do? You see, ma'am, if you went to church without taking a gentleman with you the parson could not marry you, so, if you went to Hudson without any spirit you could not have a spirit-photo. But if between yourself and a medium you had a spirit, Hudson never suppressed it; his putting a sham spirit on the photo never prevented the real spirit from being taken. You had both; you had overmeasure. "Was it so?" "Yes; it was so." It is all over now, and Hudson is the only man in England who is positively pledged not to make or connive at any shams.

A friend called yesterday to leave £1 and say that many persons wanted to sit for spirit-photos to Mr. Hudson, and regretted that he had no studio. He has advertised, and is diligently looking for one. I should not wonder if the donations come up to £100. He ought to be the best judge of what studio suits him. I have given him my ideas what I should do in his improved circumstances; he can do as he likes, but I will just mention them, as hints to spirit-photographers. First, I should take a haunted house, with a nice garden, close to a fashionable church (yard), so that the spirits could come easily through the walls. The studio should be a beautiful miniature model of Tintern Abbey by moonlight, so that the spirit could have appropriate scenery. Then, a receiving room, branching right and left; to the right, a divan where gentlemen could smoke and take coffee, and I should annex a billiard-room to it; to the left, a ladies' waiting-room, fitted up with blue satin couches, round the room the rarest plants, on the centre table the last sensational novels, a small buffet, and a pretty artificial fountain of *millefleur* scent. Perfectly hidden, and with distance sound-reflectors, I should have an excellent self-acting organ, with changes of music of the best masters. I should also have as adjunct a room plainly furnished with a circular walnut table, and a dozen chairs, in case of parties wishing to hold a seance previous to sitting for spirit-photos. Of course, many improvements may be made on this "rough idea," and if Hudson, or any other photographer, should adopt and carry it into execution, I shall be quite willing to suggest any additions which may occur to me.—I am, Sir, your obedient servant,

Morland Villas, June 6.

SAMUEL GUPPY.

To the Editor.—Dear Sir,—I wish to call public attention to the following paragraph in the *Spiritualist* of June 5:—

"If Mr. T. (F.) Hudson sincerely regrets his past misdeeds, he should reveal the names of his accomplices to the National Association."

I hope the public will think that I have a right to comment on this paragraph, because, having been the means, by seconding my wife in stating Hudson's case to the public, of assisting him, I have thought fit to admit (though I cannot speak personally in evidence of any sham having been made) that sham photos were made, as a reason for assisting Mr. Hudson, only on condition of no more such being made.

Under this right of comment I think the paragraph is a libel—whether true or false—even an actionable libel. "His past misdeeds"—it is an impudent libel. Let us take off the mask. As the editor of the *Spiritualist* names Mr. Hudson, I, as friend of Hudson in his distress, say, "take off your mask, Mr. W. H. Harrison." Who are you, to charge Mr. Hudson in print, by name, with "misdeeds"? Taking the two men: Mr. Hudson never asked the public to assist him. He would have taken his fate, and earned his bread how he could. It was my wife who, without asking him, set the subscription afloat, and got me to write a letter, wherein I stated his case, but made no other appeal. Now, who is Mr. Harrison? A *puer ingenius*, who speculated on establishing a spiritual paper, told me he was losing £70 a year by it, and appealed to the public for donations. Except that Hudson did not ask and Harrison did, they are both on a par—their business did not pay. Again, Mr. Harrison has the audacity to recommend Mr. Hudson to "reveal the names of his accomplices to the National Association." The National Association is quite an infant at present, but if it could speak, it would probably tell Mr. Harrison to "mind his own business." If the National Association conceives itself empowered, and considers itself bound to inquire into all cases of imposition in Spiritualism, it had better advertise to that effect, and organise a court and jury, and appoint

a judge, say Serjeant Cox; and if it do, will Mr. Harrison appear before that court and confess "his regret for any past misdeeds, and reveal the names of his accomplices?"

Now, there is another thing. For a long time past the *Spiritualist*, i.e., Mr. W. H. Harrison, has been always "harping" on sham photographs and Mr. Hudson. Some people said to me that it was done in a spirit of persecution. I replied, "That may be true; but there are some grounds." But really and truly, after that celebrated manifesto of Hudson's, no one had any right to say anything. Hudson published, "I don't guarantee any spirit-photographs," and he made every person sign a book that they would ask no questions, or something to that effect. Well, after that, nobody had any right to comment. Hudson sold his spirit-photographs as Tattersall sells his horses, "with all faults."

If Mr. Harrison, in his assumed quality of "guardian of public morality," had merely said, "Mr. Hudson does not guarantee his spirit-photographs, therefore buyers must judge for themselves," the remark would have not been amiss; but when he talks of "past misdeeds" and "accomplices," as if Hudson had murdered his mother and broken into the Bank of England, it really is pushing impertinence too far, considering that the two men are on a par in respect of receiving donations from the public.

And as to the pompous term "reveal the names of his accomplices." When boys rob an orchard, if one is caught and will not "split" on the others, and bears all the punishment himself he is considered a "brick," but if he "splits" he is put in "Coventry" and hated as a "sneak." If, however, Mr. Harrison still thinks that in urging the disclosure of accomplices he has found a raw place, I request him to arrange a private meeting in presence of Serjeant Cox, and I promise to lay such details before him that he would rather eat up a whole edition of the *Spiritualist* than publish them. Besides, Mr. Harrison treats Hudson as though he only had made sham photographs. Anyone looking at the comments on Mr. Buguet's photographs, and that they bear the marks of being sham ones, and the comments on the New York spirit-photographs, must see that it is absolutely necessary that some satisfactory method should be found to ensure the reality of so important a phase in Spiritualism; and, therefore, to print a venomous paragraph against Hudson, by name, at the moment of his misfortunes, and at the time when he has given a pledge never more to be concerned in a sham photograph, indicates a littleness of mind which is to be regretted in the case of the editor of a paper. A generous mind would have dictated such a paragraph as—"Knowing as we do that a great many spirit-photographs have been produced at the studio of Mr. Hudson, we are much gratified to see that he has given every pledge in his power that future spirit-photographs bearing his name will be genuine."

If Mr. Harrison, who is a very good photographer, would devote his mind to the discovery of a means whereby a spirit-photograph should bear on its face the evidences of truth or sham, he would render much greater service to the cause of Spiritualism than by giving vent to expressions which many readers of his paper ascribe more to private bias than to any desire to further the cause of Spiritualism.—Your obedient servant,

SAMUEL GUPPY.

Morland Villas, June 8, 1874.

The acknowledgment by Mr. Hudson through Mr. Guppy that he produced sham ghost pictures, should be sufficient. As the first exposé of the fact, I am satisfied; I do not think he is justified in involving other persons, persons who may deny it and persecute him hereafter for so doing. He, Mr. Hudson, was the photographer, and the person we trusted and paid.

The wrong would have been sooner exposed by me but for the personal reiterated declaration by the editor of the *Spiritualist* that he knew scientifically all about photography, and that it was impossible to get a sham ghost without the concurrence of the sitters; which declaration forced me to a series of experiments and proofs that showed he was wrong, and that decided me in the line of action I took, and for which hard sentences were freely penned and printed against me.

And now a kind of plea for Mr. Hudson. He was *persecuted* by some of the eccentrics in Spiritualism, using up his time by the hour, and his chemicals by ounces. He told me that, after all the time and expense he was at, if there were no spirits on the plates, the sitters would go away and not pay him; that many Spiritualists came, and paid nothing for the pictures, even if ghost shades were on them; that the selfishness of many distressed him. He did not know what to do, because he was not a medium and could not command the personal presence of Mrs. Guppy when needed. Doubtless all combined produced the result of his playing "the bitter bit." Producing shams got him money, and a speedy riddance of his tormentors—a policy fatal to his future credit, and prosperity. Better, far better, have done as I several times suggested to him: "Let his assistant receive payment and give a receipt before the sitters go into his studio; don't see visitors except in the studio: by so doing he would weed out the non-paying customers." He had not the courage so to do, and fell.

From Paris we have photographs having on them "shades," ghost forms, and I understand the photographer is coming to London. I dread going into the "finding-out" mystery, nevertheless would have done so, but that I see experts are on the alert. I fear on examining the photographs that all is not gold that glitters.

I again warn all Spiritualists, and caution them only to accept recognised family likenesses. Do not let imagination screw a "shade" into the possible likeness to somebody on the male or female side of relationship. Do not let the dressed busts of deceased musicians, poets, and kings, lead you to accept the picture *because* it indicates you have "high" folks as your spirit-companions.

J. ENMORE JONES.

Enmore Park, S.E.

To the Editor.—Sir,—I cordially endorse your appeal to Mr. Hudson. In the name of honesty and truth let him come forward and say either that all his alleged spirit-photographs are *bond fide*, giving his distinct avowal to the fact, and meeting the objections of those who allege the contrary, or let him clear himself by stating categorically those which are not genuine, naming his accomplices, and giving exact particulars as to the circumstances under which they were manufactured. I have no doubt that some are genuine. I am equally sure that many

would come forward and take him by the hand and help him if he would only clear away doubt from himself. People cannot help him so long as that dark cloud hangs over him as they could were he to put himself in the hands of two well-known men, make a clear breast of it once and for all, and place himself for investigation in the hands of (say) Mr. Crookes. Hundreds would cheerfully help him then by giving him sittings at a fair price; and he would soon be far better off than he has ever been yet, both temporally and spiritually. A. S. HARRISON.

To the Editor.—Dear Sir,—Kindly grant me a little space in your valuable journal that I may say a few words concerning the spirit-photograph mentioned by Mr. Guppy in the letter which appeared in No. 217 of the *Medium*. In verification of that gentleman's statement, I must say that Mr. Hudson had no possible chance of manipulating either the camera, lens, or anything necessary to the production of a spirit-photograph. He merely timed the exposure, while Mr. Williams uncapped and capped the lens as directed. I saw Mr. Guppy clean the plate as he states, and am positive that Mr. Hudson did not touch it until a clearly-defined spirit-form was visible upon it. Nor was he aware of our visit, for our call (as far as Mr. Williams and myself were concerned) was an unpremeditated one, as is shown by Mr. Guppy.

The spirit which appeared upon the plate has been recognised by many of my friends (among whom are some entirely ignorant of spiritual phenomena) as a dear relative of mine who passed from earth three years ago. Until four months after her death I knew nothing of the balm which Spiritualism brings to the wounded soul. Two years after, I wrote the following lines, which will prove that I had felt its genial influence, and, to those who have seen the photograph, that the ideas expressed in the last lines are not without foundation:—

ALICIA.

Two years to-day, yet mem'ry still is green
As springtime woodland, when the leaflets burst
And live again, to show that death is e'en
A birth of life, as glorious as its first.
Aye mem'ry holds thee still as near and dear
As springtime doth its flowers, its op'ning buds;
As sure as summer sunbeam fadeeth here,
As sure as even's starshine heav'n studs,
Doth mem'ry cling to thee. As purely white
As is thy spirit-robe in yon bright sphere
Are thoughts which wing their way thro' realms of light
In search of thee, with love's bright star to steer.
Two years to-day my soul was in my eyes;
I watch'd with anguish'd heart thy fleeting breath,
Whilst angels stay'd to waft thee thro' the skies,
Far, far beyond the darksome gates of death.
'Twas then I pray'd, but felt my pray'rs were vain;
'Twas then woe's floodgates burst and sorrow's stream
Well'd from my soul—two years to-day. Again,
In far off cloudland do I see a gleam;
It is a star, Hope-lit by her I love;
It lights my upward path o'er life's rough way;
I know she is not dead, she lives above;
She only went to sleep two years to-day.

Trusting I have not trespassed too far upon your valuable space,—
I am, Sir, yours faithfully. J. C. HUSE.

WHAT WILL THE MEMORIAL EDITION OF THE "TRACTS AND LETTERS" BY JUDGE EDMONDS CONTAIN?

We give below a short analysis of the contents of the memorial edition of "Letters and Tracts on Spiritualism," by Judge Edmonds, now in the press. A great number of our readers have seen former editions of the volume, and know its value. The greater proportion, however, have not had the privilege, and hence our brief synopsis will be of use in enabling them to form an opinion on the merits of the work.

The first article will be a personal one upon the author of the work, prefixed by a fine portrait of Judge Edmonds.

2. The oration by Theodore Parker on Judge Edmonds through Mrs. Tappan, which has already appeared in the *Medium*.

3. The discourse by Judge Edmonds through Mrs. Tappan, describing his passing away and his experience in the spirit-world. This has also appeared in the *Medium*.

4. An account of the testimonial recently sent to Judge Edmonds from Spiritualists in London.

5. The original work will here begin with Tract No. 1, entitled "An Appeal to the Public," written in reply to the vituperation with which Judge Edmonds was assailed so far back as 1851, on account of its having transpired that he was an investigator of Spiritualism. He states frankly the causes which led him to believe in Spiritualism. His first introduction to the phenomena is described, and the circumstances under which he was led to investigate. During his early experiences he witnessed the rappings, and a variety of physical manifestations. Intelligence was manifested, mental questions answered, foreign languages used, facts given unknown to anyone present, information communicated from a distance, thought-reading, and other intellectual phenomena involving the operation of a high order of intelligence. He then sums up with the result of his investigations, and answers the question, *Cui bono?* He finds that Spiritualism is in harmony with revelation, in conformity with reason, comforting and strengthening to the afflicted, and a benefit to mankind. This chapter is an excellent introduction to the study of the whole question.

6. The second tract is "A Reply to Bishop Hopkins," who had preached against Spiritualism, singling out Judge Edmonds in particular as the object of his denunciation. The Judge's reply is admirably adapted to all religious objectors. He says that Spiritualism is not from the Devil, that by it the motives of mankind may be made known to each other, and to the spirit-world. It demonstrates human immortality and spirit-communication, the identity of spirits is clearly made out, the mourner is comforted, and the sick healed. Twenty-two instances from Scripture of spirit-communication are cited. The author then proceeds to point out the good derived from Spiritualism in the

religious sense, and quotes another American Bishop who describes the spirit-world in almost the identical language used by writers and speakers on Spiritualism. He concludes by referring to the quoted Moslem denunciation of witches and wizards, and gives eighteen other Moslem injunctions which are not considered binding now, and hence he argues that the Moslem treatment recommended for witchcraft is also obsolete.

7. The Tract No. 3 is entitled "The Newsboy." It is a quaint narrative, and had its origin through the mediumship of Miss Edmonds, who was controlled by a spirit, a New York newsboy, who gave an account of his earth-life. His drunken father was killed, then his brother and himself manfully supported the family till the mother died. Then the brother went into the country, and the newsboy was finally poisoned by eating ice-cream, and was welcomed to the spirit-land by his mother. The story is touchingly instructive.

8. "The Uncertainty of Spirit-Intercourse" is the topic of Tract No. 4. It is a correspondence between Judge Edmonds and the Chancellor of South Carolina. In answer to the difficulties and objections of his correspondent, he shows that the knowledge of spirits is various and progressive, that the mind of the medium influences the communications, and in what ways it also stated. He reminds his legal brother of the difficulties in obtaining the truth through ordinary human testimony in courts of law. He then traces the relationship of spirits with the physical world, stating that they do not see by physical light, nor hear audible sounds. One spirit may communicate through a medium and not be aware of the presence of another spirit who is also present. All revelation is gauged by the instrument through whom it comes. Modern Spiritualism is adapted to the present mental capacity of mankind. The difficulties connected with it teach us that authority must be discouraged, and each man must think and investigate for himself. The apparent incongruities respecting the location of the spirit-spheres is explained.

9. "The Certainty of Spirit-Intercourse" is the title of Tract No. 5, which is a continuation of the previous correspondence. The Chancellor of South Carolina criticises very sharply the logical consistency of spirit-teaching respecting the location of the spirit-spheres. The morality inculcated by the spirits he admits to be most pure and elevated, but nothing has been thereby revealed, and falsehoods often occur in the communications. The Judge in reply shows that the attainment of truth is a slow and progressive process, and that the spirits can teach mankind no further than the human mind is able to profit thereby. The Judge concludes by enunciating ten important and characteristic truths taught by spirit-communication. This tract meets the objections to Spiritualism generally advanced by intellectual people, and it is therefore a very useful and instructive document.

10. Tract No. 6 is devoted to the subject of "Speaking in many Tongues." The author takes the position that Spiritualism is not to be believed on its marvels alone, but as a philosophy and a religion. He then proceeds to give an account of the circumstances under which his daughter had spoken in nine languages unknown to her. He next follows on with numerous other instances of mediums speaking languages unknown to them. In the course of these narratives many remarkable tests are instanced, proving beyond all doubt the spiritual source of the phenomena.

11. "Intercourse with Spirits of the Living" is the title of Tract No. 7. This is a short scientific treatise discussing the relation existing between the spirit and the body, and giving many illustrative instances of the power possessed by some to manifest at a distance through a spirit-medium. This remarkable power may account for certain anomalies attributed to lying spirits.

12. Tract No. 8 is on "False Prophesying," a reply to a letter asking for information respecting predictions given through mediums. Judge Edmonds replies, in effect, that spirits can foretell future events, but considers it unwise of them to do so in all cases. All such communications should be entertained with considerable reserve; and he traces the grounds upon which spirits are enabled to base their predictions. Warning is given to mediums not to give way to controls which implicate them in conduct of an imprudent kind in this respect.

13. Tract No. 9 is on "Spiritualism as Demonstrated from Ancient and Modern History." This is a comprehensive lecture. The Spiritualism of various ancient religions is discussed, and copious citations are made from the Old and New Testaments in favour of spirit-communication. The subject is traced through the middle ages, and the various forms it assumed are described. The workings of the astrologers and alchemists are reviewed. The poets and philosophers, ancient and modern, are then put under contribution, and it is shown that the facts of spirit-communication have been recognised in all ages and nations. In accordance with the instructions of the author there is appended to this lecture a remarkable vision which the author had on the evening previous to delivering the lecture. This article appeared in *Human Nature* for April. It is a vision illustrating the value of Spiritualism in promoting human welfare in a spiritual sense.

14. Tract No. 10 begins the series of "Letters to the *New York Tribune*," which are ten in number. The introductory letter is a general one, relating to the author's early experience and the popular objections usually advanced against the spiritual hypothesis.

15. The second letter to the *New York Tribune* is on "Mediumship," and in it the functions of the medium are explained and directions given for development. This treatise is an exhaustive explanation of the functions of mediumship, respecting which so many absurd notions are entertained by the public.

16. "The Circle" is the subject of the third letter, and it describes the conditions under which the manifestations occur, involving the usual theory as to the *modus operandi* of the manifestations.

17. The fourth letter is devoted to "Physical Manifestations." The author gives his experience under the heads of smelling, tasting, and feeling, and the use of these manifestations he points out to be to convince the investigator, by appealing to the senses, that there is a power at work not of mundane origin.

18. In letter No. 5 the subject of "Physical Manifestations" is continued, manifestations which appeal to the sense of hearing being enumerated. This series is somewhat extended. The author says he has been struck with the fact that in all these physical phenomena intelligence and purpose were displayed, and he rebuts the objection that they are low and vulgar modes of communication.

19. "Test Mediumship" is discussed in letter No. 6. A variety of tests are enumerated, all tending to prove the fact of spirit-identity.

20. The seventh letter, on "Healing Mediumship," gives instances of casting out devils, curing insanity, healing the sick, with numerous instances, ancient and modern.

21. In letter eighth "Speaking in many Tongues" is treated of. A great number of instances are enumerated.

22. The peculiarities of speaking and writing mediumship are described in letter ninth.

23. The tenth letter closes the series with a consideration of the "End and Aim of Spiritual Intercourse."

24. An appendix to previous treatises on the gift of tongues is given, extending over many pages, and containing correspondence from various parts of America, giving an account of the control of mediums to speak and write in a number of languages unknown to the mediums thus used.

25. This tract gives "Instances of Spirit-Communion." An account is given of intercourse between the author and his brother in spirit-life. It is a very good picture of practical spirit-communion, and what advantages may be derived by communicating with spirits. Then follows an interview between Judge Edmonds and Martin Van Buren, former President of the United States; then with Abraham Lincoln, who gives an account of his entrance into spirit-life after being shot by Booth, his meeting with Booth in the spirit-world, the state of mind experienced by each, the reconciliation which was brought about, and a communication from Booth respecting the part which he took in "that great drama." Appended to this tract in the new edition is the last literary communication which Judge Edmonds sent to our columns, embodying a message received from Judge Peckham, respecting the loss of the "Ville du Havre."

26. Messages from George Washington on "Government and the Future Life." This is, perhaps, the most profound part of the volume, pointing out the relations on social and political questions which exist between the spirit-world and earthly governments. Washington discloses what part spirits take in the affairs of man, and intimates that earthly governments should endeavour to work in harmony with the lofty principles which regulate the higher concourse of spirits.

27. Tract No. 13 concludes the volume, and is entitled "Questions and Answers on Spiritualism." In reply to a correspondent residing at Carlton Terrace, Edinburgh, Judge Edmonds gives a summary of answers and information to investigators generally, and points out where they may find the information which his space would not permit him giving. An article is quoted from the *Banner of Light*, on "Judge Edmonds' views in general." The Judge concludes by recommending certain works to the study of his readers, and shows that as Spiritualism advances it will operate more on the intellect and emotions of mankind and less on the senses. The physical manifestations will be superseded by a desire for knowledge of a more spiritual and universal character. The volume closes with an address under spirit-influence, given by Judge Edmonds in 1854, descriptive of the internal organisation of a community in the spirit-world.

This faint outline of the contents of the memorial volume will convince all what a valuable and comprehensive book it is. It touches on almost every phase of Spiritualism, and though the most experienced may learn from it, yet it is particularly adapted for circulation amongst inquirers.

The Memorial Edition will occupy about 350 pages, and appear in two forms. In an ornamental paper wrapper, price 2s.; to subscribers whose names are received before July 1st, 1s.; post free, 1s. 3d. Subscribers for six copies, 5s.; carriage extra. A better edition will be issued on fine paper, handsomely bound in ornamental cloth, published at 3s. 6d. To subscribers who send in their names before July 1st, 2s. post free. Four copies for 6s.; carriage extra. This edition is adapted for presentation to libraries; it will be a handsome volume for the parlour table. Hundreds of copies are already subscribed for, and prizes are offered for those who obtain a certain number of subscribers. Agents who thus employ themselves are entitled to charge 1s. 1d. for the cheap edition, and 2s. for the superior edition, thus allowing them a profit of 3d. and 6d. each copy respectively. The first prize is a copy of Mrs. Hardinge's "History of Spiritualism," price 15s., which will be given free to those who sell one hundred copies or upwards. The second prize is "Startling Facts in Modern Spiritualism," by Dr. Wolfe, price 12s., which will be given free to those who order seventy-five copies and upwards. The third prize, given to those who order fifty copies, is that beautiful tale by Mrs. Farnham, entitled "The Ideal Attained," price 5s. The fourth prize, given to those who sell or order thirty copies, is "Social Fetters," a very beautiful tale by Mrs. Edwin James, price 3s. 6d.

The object is to place the Memorial Edition in the hands of every Spiritualist and inquirer in the land. Clubs may be formed, into which a penny or twopence a-week may be paid, enabling the poorest investigator to possess this instructive work, and take part in the national testimonial to its distinguished author.

New editions of Hazard's "Mediums and Mediumship" (2d.), and of Howitt's "What Spiritualism has taught" (1d.), have just been issued.

A mass of correspondence on the Spiritual Institution and other matters stand over for want of space. We crave the patient consideration of our correspondents.

CURIOUS are the opinions on Spiritualism elicited from the newspapers by Mr. Wallace's articles in the *Fortnightly Review*. The *Echo* opened an article by complaining that the spirits could not point out the winner of the Derby, and concluded with some pious reflections on the antagonism of Spiritualism to the idea of things divine entertained by the equinal writer. But the *Pall Mall Gazette* outrages common sense and all other sorts of sense. The writer actually objects to Spiritualism because "Education must do much to refine us" before we can appreciate its moral teachings! *Ergo*, education is a blunder, for it renders the old heaven-and-hell religion obsolete. Our contemporaries must not grumble, however, if their more aspiring countrymen aim at improving their moral position, seeing that Spiritualists have no desire to deprive the newsmongers of "The Hell of Theology," to which comfortable place the *Pall Mall Gazette* disdains the idea of "A satisfactory substitute."

MRS. TAPPAN IN THE NORTH.

Mrs. Tappan's orations at Halifax have aroused the interest of the local newspapers. The *Halifax Times* says:—"Both these lectures and the poetry, whether there was any supernatural inspiration about them or not, were remarkable alike for their beauty and thought, and they were delivered with a modesty of manner and eloquence of the diction which bespoke the sympathy and good will of the audience." Of course there is nothing "supernatural" in the matter according to our contemporary, but we would like to ask him how he arrives at that conclusion, and what his experience in the "supernatural" has been to enable him to speak as an authority thereon? No one said that inspiration is "supernatural." The *Halifax Times* has its theory, however:—"Mrs. Tappan is evidently a well-read, thoughtful woman, and that she is qualified to make excellent use of her knowledge is evident." Wonderfully "well read" we should say; and we ask, Where is the other well-read woman who would be expected to give an extemporaneous address on "The mind and structure of the brain, and the varied functions of each nerve, and the function of each division of each nerve, say, for instance, the optic nerve, or any other nerve," as Mrs. Tappan did at Halifax? This subject was proposed by a doctor, of course. We wonder that some pedantic carpet-weaver did not propose that she should discourse on the most recent machinery employed in the manufacture of carpets, and what particular members of the trade's union thought of the invention. The chairman would have waived the "doctor's shop" subject, but Mrs. Tappan's guides voted for it. A report in the *Guardian* says:—"Mrs. Tappan, after the lapse of a few minutes, then came forward, and for half an hour delivered herself of a wonderfully grammatical dissertation on the nervous system—in fact, she completely overawed her Spiritualistic audience."

In the evening the audience selected "Proofs of Man's Immortality." While the doctor in the morning objected to Mrs. Tappan's effort because it did not tell him something new about the brain—and how would he have been able to judge of its correctness if she had?—the reporter censured her in the evening because she exceeded the meagre information supplied by the Christian creed. He however admits: "Like the first address, this one was very powerful and grammatical, and could not but produce the impression that Mrs. Tappan is a wonderful woman, that her educational training (which is said to have ceased when she was 11 years of age) has been intuitively supplied to her, and that her precise knowledge of the sciences, &c., is perfectly marvellous." The writer was evidently puzzled, but, like all newspaper men, he is equal to the occasion: "While rendering Mrs. Tappan the admiration due to her talents and abilities, there was nothing in all she said or did to convince me that she was in any respect aided by the supernatural. Quite as extraordinary instances of extemporisation have taken place in the world long before Mrs. Tappan, without any claim being made to spiritualistic agency, and probably there will be similar manifestations of the same genius after Mrs. Tappan has left the world." These reporters err in that they do not know what is claimed by Spiritualists in respect to these cases, and in supposing that "instances of extemporisation" which have taken place before Mrs. Tappan's time were not of spiritual origin. Spiritualism being a fact, it must be universal, and to say that any mental phenomenon is a "similar manifestation of the same genius" is no explanation at all.

Mrs. Tappan is continuing her course in County Durham. Her visit to Darlington was a great success; we shall give particulars next week. She speaks in Oldham on Sunday (see list of appointments), and is also engaged for Bradford and Liverpool.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE.—Sunday, June 14th, evening at 7 o'clock; also Tuesday evening, June 16th, and Thursday evening at 8 o'clock, June 18th. Subjects chosen by the audience. And Sunday evening, June 21st, at 7 p.m. in the Freemasons' Old Hall, Newgate Street. Single admission, 6d.; tickets for the course of four lectures, 1s. 6d. In the district till June 27th.

LIVERPOOL.—Sunday, June 28th.

DARLINGTON.—July 1st till 11th.

BISHOP AUCKLAND.—July 12th.

HECKMONDWICK.—Re-engaged. Sunday, July 19th. Co-operative Hall. Afternoon at 2.30; evening at 6.30. Monday, July 20th, same place; evening at 8 o'clock.

BATLEY.—Thursday, July 23rd, and Friday, July 24th, Temperance Hall; evening at 8 o'clock.

GLASGOW.—July 28th.

SALTBURN-BY-SEA.—August 15th.

BRADFORD.—Arrangements pending.

BRIGHTON.—September 6th.

Mr. Morse may be addressed next week, Care of Mr. Hunter, tobacconist, High Street, Gateshead-on-Tyne.

MRS. TAPPAN'S APPOINTMENTS.

OLDHAM.—Sunday, June 14th.

BRADFORD.—Sunday, June 21st, and two week days.

YEADON.—Sunday June 28th, and one week day.

LIVERPOOL.—June 30th, and July 1st.

Letters for Mrs. Tappan may be addressed to her at 15, Southampton Row, London, W.C.

GREENWICH.—The MEDIUM, and all works on Spiritualism and progress, may be obtained at the shop of Mr. J. H. Killick, Newsagent, 21, Tyler Street, East Greenwich. Mr. Killick has a room which might be made useful for local meetings.

KEIGHLEY.—Mr. Greenwood desires us to inform the public that the Spiritual Brotherhood Lyceum, Keighley, will hold their anniversary in the Mechanics' Hall of that town on Sunday, June 21st. Mrs. Scattergood will deliver two orations on the occasion. Tea will be provided at the Lyceum for strangers, but a blot on Mr. Greenwood's letter prevents our quoting at what price. These Lyceum exercises are very attractive, and we can recommend all Spiritualists within a practicable distance to visit Keighley on Sunday week.

SYMBOLISM.—No. 3.

The lecture at Cambridge Hall, at four o'clock last Sunday afternoon, was on "Form—What is Form?" Form is the assumed outline of an object or idea. Form is made of lines, lines of points; a point is "position without space." As position without space and expansion to the limits of space are not generally realised by repletion, he would quote poetic definitions of expansion and contraction to assist the effort.

EXPANSION.

For exercise to grasp in comprehension,
Requires the thought to amplify extension;
To spread itself, by starting fair at home
To past e'en everlasting; still to roam
O'er space that circles round finite infinity,
Here outside, contemplate the unanimity;
But outside 'tis impossible to dwell;
You're only yet without the inner shell;
Still on and on, new circles still recede—
Still on and on, the last a mustard seed
To the Beyond; now, giddy in extension,
Comprehensible—past comprehension.

CONTRACTION.

If comprehension fails to comprehend,
Or reach of thought unable to extend,
Then try Contraction, starting fair at home,
The circle to a centre-point has come.
This centre-point inspecting, you declare
Appears the section of a single hair;
But magnify the hair, and you are able
To represent the section of a cable;
This centre found, minute attenuation
Contracts the speckle past investigation.
The mind takes up the sight the eye refuses,
Till e'en the mind abbreviation loses:
Belief can only non-contraction crown,
As thus: a point is nothing—"whittled down."

Analytically speaking, there is only one line—namely, a straight line, for as all lines are made of a succession of points, and if points are visible they must have centres, and a line drawn to unite the two juxtapositioned point-centres will be a straight line. Consequently all lines are made of little straight lines. Speaking scientifically, there are two lines—a straight and a curved. Speaking symbolically, there are three—a curved, a straight, and a crooked. For example of Forms we have the whole cyclopædia of nature and art, and for transient lines we have the directions of motion, and forms of ideas.

The analysis of the senses, under the heads of Colour, Form, and Number, would place

With Colour: Taste, smell, and seeing or sight.

With Form: Feeling or touch, and sight.

With Number: Hearing, and bad sight.

The books on Form will be works on Geometry, Drawing, and Surveying. Great injury has been done to the study of Form by the misprinting of the second commandment in the prayer book; it only shows how particular the Church should be in the base of teaching, for if you are the sixteenth of an inch out of a straight line between the Nelson's column and Scott's monument at Edinburgh, at ten yards' distance, the mistake will magnify to many miles away from the direct line when you get to Edinburgh. Be sure of your definitions, and the rest of the teaching will take care of itself.

For the consideration of Form we take the horizon on land, and we have the curved hill, the flat plain, and the crooked mountain; in water we have the rolling wave, curved; the dash waves, crooked; and the calm, the flat. From these three lines make the three forms:—

THE CIRCLE.

The form of Nature, as worlds, motions of worlds, drops of water, &c., and for the meaning we say, circumferation; and for the symbol we say, water-rings in a pond.

THE SQUARE, OR OBLONG.

All forms made for the domestic use of man, as fields, books, houses, windows, doors, &c. The meaning is attachment; and the symbol, framework.

THE TRIANGLE.

All cutting implements, as axes, knives, are wedges. For the meaning we have division; and for the symbol we have a wedge.

The remaining examples of forms will be explained in the next lecture. (See advertisement.)

HOSPITAL SUNDAY.

To the Editor.—Sir,—Now that "Hospital Sunday" is to become a general thing with us, why cannot we as Spiritualists rally round our own Psychopathic Institution, and strengthen the hands of Joseph Ashman, the founder and principal? Mr. Ashman has now been at this glorious work about four years, and he has in that time operated about 3,000 times free of charge, and seems to have established the art of healing by psychopathic power as a scientific fact. He has three helpers always at hand with him, besides several of his earlier pupils, who are now practising the art on their own account. The whole of the contributions received for all his free labour has not exceeded £4, but he is now bringing out a book on psychopathic healing which I trust may be remunerative to him and a blessing to the poor afflicted ones. I have already received from a patient of Mr. Ashman's £1 as a thank-offering, and perhaps on "Hospital Sunday" there may be many who would like an opportunity offered them to subscribe their mites, and so enable Mr. Ashman to carry on his good work on a larger scale of usefulness.

I have known Mr. Ashman for fifteen years, and shall be happy to receive any of the friends' subscriptions for him as their thank-offerings for Hospital Sunday.

W. WHITLEY.

2, Wellington Terrace, Bayswater Road, W.

Will Mr. Meers kindly favour us with his address? We have received for him a large packet of Australian and New Zealand papers.

An interesting correspondence on "Spiritualism at Coniston" has been commenced in the *Ulverston Sun*, a new paper for the district.

We have received from Havana specimens of *La Luz de Ultra-Tumba*, a new review devoted to the study of Spiritualism.

CARLO DELTA.—Our paragraph of last week indicates the work from which the extract was made.

JOHN HAMPDEN.—We did not "argue the truth or falsehood of any system" in the note to your letter, but simply stated that your theory of the professors supporting Spiritualism because of its agreeing with popular astronomical notions was not borne out by facts; we hope you are not equally unfortunate in your other dicta.

NEW BOOKS.—Mr. Burns has just published a small volume of inspirational poems, by Mr. Frederick Tindall. The titles are "Ethel and Angilvar," "The Nemesis of Evil," and "A Dream of Life." It is finely printed, and beautifully bound. The price is 2s. We shall have more to say of it soon. Another work is in the press, and will be ready next week, price 7s. 6d. We quote, from a proof, the title-page:—"The Mendal, a mode of oriental divination, disclosing remarkable revelations in biology and psychology; giving the true key to spirit-agency, and the nature of apparitions, and the connexion between Mesmerism and Spiritism. And in part second, Materialism; the source and necessary attendant on social Disorganisation. By Edward B. B. Barker, a British vice-consul."

FOR SALE.

A GALLERY PICTURE BY PAUL VERONESE, REPRESENTING THE ADORATION OF THE WISE MEN.

THERE are the Three Kings, and more than Sixty Jews, in profound adoration. The aged SIMEON is in the centre of a group, with his hands on his breast, as if fainting for joy on seeing the promised Saviour.

THE PERSPECTIVE IS FINE, the ROMAN SOLDIERS leaning on their Shields, the SHEPHERDS playing on their Flutes, and the ANGELS looking down on the wonderful scene. A fine CAMEL and HORSE are pushing forward amongst the crowd, and the ATTENDANTS are pulling them back.

The figure of the VIRGIN is beautiful and most classical.

The SON OF THE KING kneeling is coming forward in the centre of the picture with frankincense to offer. In the foreground the ATTENDANTS are pouring out nourishment for the VIRGIN.

The GROUPING IS PERFECT—all harmony and no confusion. The picture is full of instruction and devotion.

N.B.—I, the undersigned, certify that I have attentively examined the Picture representing the ADORATION OF THE MAGI, which is three metres wide by two metres high. After a mature examination I am satisfied that it is from the hand of PAUL VERONESE, and bears his finest silvery touch. The ADORATION OF THE MAGI appears to me to excel in the richness of its composition, its perfect state of preservation, and its high finish. This Work comes from the Gallery of the MARCHESE D'ARPINO, one of the finest collections in Europe, and I can affirm of this magnificent Painting that I saw it to the best of my recollection about thirty to thirty-five years ago in the said Gallery at Naples.

(Signed)

GIACOMETTE,

Paris, 3rd Dec., 1863. Painter, formerly expert to Cardinal Fesch.

To prevent unnecessary correspondence it is desirable that no one will apply who is not prepared to pay the purchase-money, which is said to be from Eleven to Twelve Thousand Pounds to a bona-fide purchaser.

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

- MONDAY, JUNE 15, Mr. Herne, at 8. Admission, 2s. 6d.
- TUESDAY, JUNE 16, Phrenological Seance, by J. Burns. Admission 1s., at 8.
- WEDNESDAY, JUNE 17, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.
- THURSDAY, JUNE 18, Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

- Mrs. Fay, Every Evening except Saturday, at 8 o'clock. See advertisement.
- SATURDAY, JUNE 13, Mr. Williams. See advertisement.
- SUNDAY, JUNE 14, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. St. John's Association of Spiritualists. Address at No. 85, Goswell Road, at 7 o'clock.
- MONDAY, JUNE 15, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
- TUESDAY, JUNE 16, Seance at Temperance Hall, 103, Mile End Road, at 8.15.
- WEDNESDAY, JUNE 17, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
- THURSDAY, JUNE 18, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary. Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

- SATURDAY, JUNE 13, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
- BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.
- SUNDAY, JUNE 14, KIRKLEY, 10.20 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
- SEWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
- BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
- BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
- MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
- COWMS, at George Holdroyd's, at 6 p.m.
- GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
- MORLEY, Mr. E. Baines's, Town End.
- HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.
- NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.
- OSBETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.
- BISHOP AUCKLAND, at Mr. Fauchit's, Waldron Street, at 6 o'clock. Notice is required from strangers.
- NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
- LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.
- DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.
- SOUTHESEA. At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.
- BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, near Well St. Hockley, United Christian Spiritualists, at 6 p.m.
- LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
- GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.
- HULL, 5, Strawberry Street, Drypool, at 7.30.
- NEW SHILDON, at 16, Strand Street, at 6 p.m.
- HECKMONDWICK, service at 6.30 at Lower George Street.
- Developing Circle on Monday and Thursday, at 7.30.
- LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.
- OSBETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Service at 2.30 and 6 p.m. John Kitson, medium.
- MONDAY, JUNE 15, HULL, 42, New King Street, at 8.30.
- BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
- TUESDAY, JUNE 16, KIRKLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- SEWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
- WEDNESDAY, JUNE 17, BOWLING, Spiritualists' Meeting Room, 8 p.m.
- MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.
- OSBETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.
- BIRMINGHAM, Mr. Perks', 312, Bridge Street, at 8, for Development.
- BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
- LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.
- THURSDAY, JUNE 18, BOWLING, Hall Lane, 7.30 p.m.
- GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
- BISHOP AUCKLAND, at Mr. Fauchit's, Waldron Street, at 8 o'clock. Notice is required from strangers.
- NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
- BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.
- BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.45, by Miss Baker, assisted by a Clairvoyant and Trance-medium.
- FRIDAY, JUNE 19, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.
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