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### SCIENTIFIC MATERIALISM EXAMINED AND REFUTED.

A REPLY TO THE ADDRESS OF PROFESSOR TYNDALL, GIVEN  
TO THE BRITISH ASSOCIATION, AT BELFAST, IN AUGUST,  
1874; BEING A LECTURE DELIVERED IN LONDON ON SUNDAY  
EVENING, AUGUST 23RD, BY

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"This world is inferior to the soul, by reason whereof there is, agreeable to the  
spirit of man, a more ample greatness, a more exact goodness, and a more abso-  
lute variety than can be found in the nature of things."—Bacon.

The elaborate address of Professor Tyndall delivered before the British Association is at this moment the chief topic of conversation in England. It has been reviewed in newspapers, criticised in drawing-rooms, talked of in the workshops, discussed by scholars with grave faces, and made the subject of everyday gossip amongst idlers and loungers at clubs. Its perusal brings forcibly to the mind of the thoughtful man the following truthful utterance of Thomas Carlyle, one of the men upon whom it bestows well-merited praise: "Let us look at the higher regions of literature, where, if anywhere, the pure melodies of poesy and wisdom should be heard. Of natural talent there is no deficiency: one or two richly-endowed individuals even give us a superiority in this respect. But what is the song they sing? Is it a tone of the Memnon statue, breathing music as the light first touches it?—a liquid wisdom, disclosing to our sense the deep, infinite harmonies of nature and man's soul? Alas, no! It is not a matin or vesper hymn to the spirit of all beauty, but a fierce clashing of cymbals, and shouting of multitudes, as children pass through the fire to Moloch! Poetry itself has no eye for the invisible. Beauty is no longer the god it worships, but some brute image of strength, which we may well call an idol, for true strength is one and the same with beauty, and its worship also is a hymn. The meek, silent light can mould, create, and purify all nature; but the loud, whirlwind, the sign and product of disunion, of weakness, passion, and is forgotten." In the Professor's address there is no pouring out of the deepest thoughts of human nature in the worship of the invisible, but an undue exaltation of the objects of sense—no grand hymn chanting its divine melodies to the spirit which pervades the universe, but the bringing down the loftiest flights of soul to the region of material atoms, destitute of all power save that of rushing on in reckless confusion, guided by no intelligence and with no definite end in view—no tendency to bow in meek humility before the Great Power by whom and from whom are all things, but an attempt to solve the mighty problem of being, by the use of mechanical appliances. The harmonies are not thereby confirmed, but destroyed. Discord and confusion reign supreme where we were wont to see divinest beauty; and chaos has returned in her most repulsive form. Modern science seems to have proclaimed abroad, by the mouth of one of her foremost teachers, that there is no God, and that almost the entire history of humanity up to the present has been a mistake. The worship of the old times—source of the mightiest strength of peoples in all ages—must henceforth be regarded as a species of madness; and the highest aspirations of the human soul a delusion of a disordered imagination. Religion, whose mighty influence in the past has brought happiness to millions, spread goodness and purity abroad over the earth, and proved the greatest and noblest source of consolation in the hour of distress and sorrow, is now denounced as an old wife's dream, and its place supplied by the crude absurdities of the laughing philosopher of Greece, the irrational utterances of the atheistic poet of Rome, and the dogmas of

modern materialistic expounders of science. Alas, if this be so, the great heart of humanity must perish, and men sink back to the Simian tribes from which they are said to have sprung!

Science has wrought mighty triumphs in the world by unlocking the secrets of Nature, and showing us how we may best apply the great powers of the universe to earthly comfort and human convenience. She has rescued us from the intellectual darkness of the past, and shed the beams of her beautiful light over the habitation of men. She has taught us to bend the elements to our will, to make the lightning our plaything, and to utilise the mightiest forces of Nature. Her power is wondrous, and her benefits amongst the choicest gifts that have been vouchsafed to mankind. She has waved her magic wand over sterile deserts, and they have blossomed forth with beauty and with plenty. She has spread her blessings around upon the world; civilisation has been her boon companion, and education and culture have followed in her train. Truly spoke the poet of her when he said—

"Blessings on Science! When the earth seemed old,  
When faith grew dotting, and the reason cold,  
'Twas she discovered that the world was young,  
And taught a language to its lisping tongue;  
'Twas she disclosed a future to its view,  
And made old knowledge pale before the new."

All this is true; but if now, having blessed man with the fruits of her material discovery, she comes to rob him of his spiritual nature, to proclaim the doctrine of despair—that there is no immortality for humanity in the future—to declare conscience a cheat and prayer a delusion, to ignore the highest and holiest aspirations of our nature, and to blot out God from the universe, why then it becomes questionable whether all the good she has done will half atone for the mischief which she now seeks to accomplish. Science has her triumphs and religion has hers; which of these is the greatest may be easily decided. Whilst humanity is constituted as it is, men will not give up their religion, because it forms part and parcel of their very nature. If a serious conflict between science and religion could really arise, it is very questionable whether the former would be the gainer.

No such conflict is likely to occur, since science and religion both owe their existence to the same Author; and although working in different spheres, will each result in one grand end, the well-being of man. The Rev. R. Mitchell very justly remarks, in an able paper read before the Victoria Institute: "Neither can say it has no need of the other. Science, with its many eyes, can see something true here, something beautiful there, something useful in another place; and what it finds it hands over to religion, which, guided also by reason, takes what science gives, and weaves the whole into an offering of wonder and praise. For science is not complete by itself. It exists for something beyond. Science is thought. But thought is not an ultimate thing in our nature, was never meant to be, and cannot be. The nature of mind forbids it. It is related, for example, to feeling; but the highest feeling is that which responds in reverence to the reason that reveals itself in science. It is related also to action, but the highest action is that which rises in obedience to the reason thus revealing itself. Science thus gathers fuel for the fires of devotion that burn upon the altar of the dependent heart. As a thing of thought, science says such and such a thing exists—exists in certain relations, serves certain ends; it speaks to us of body and space, of cause and effect, of means and ends. And religion, guided by reason, takes up all these things and converts them into grateful song. The pulse of religion is thus quickened by every law or new illustration of law, by every fact and legitimate use which is made of the fact in science. While science discovers, and classifies,

and names, religion looks on without fear; for reason, which gives to science its meaning, gives to religion a shield.

The utterances of scientific men must not always be confounded with the voices of science, and neither must the sayings of religious teachers be imagined always to represent truly the teachings of religion. Men of science, proud of the achievements which their special department of knowledge has effected, have been often led to intrude themselves into domains which in no sense belonged to them, and to theorise upon questions which fall within the range of spheres of thought totally foreign to their province. This has been the cause of much confusion and disorder. Professor Tyndall, in his address, has a passage which bears admirably on this fact, though penned with a different object. He remarks: "With regard to the influence wielded by Aristotle in the middle ages, and which, though to a less extent, he still wields, I would ask permission to make one remark. When the human mind has achieved greatness and given evidence of extraordinary power in any domain, there is a tendency to credit it with similar power in all other domains. Thus, theologians have found comfort and assurance in the thought that Newton dealt with the question of revelation. For the sake of the very devotion of his powers, but all the best of his life, to a totally different class of subjects, he is regarded as a theologian, and his qualifications, tended to render him less instead of more competent to deal with theological and historic questions." Let this be applied to the Professor himself. He is acknowledged by all to be pre-eminent as a physicist, to have devoted himself with untiring energy to the investigation of the laws which regulate magnetism and electricity, to have worked hard throughout his life in endeavouring to unfold the wonders of physical science, and to have won for himself a name hardly second to any in this age as a scientist. But his thorough devotion to these studies may have—according to his own showing—tended to disqualify him for forming an accurate opinion upon other subjects which lie outside the domain of his favourite pursuits, such, for example, as the great questions falling within the range of philosophy, the mighty problems associated with theosophy, and kindred topics with which he professes to deal in this very address. If Professor Tyndall has sought to say to us on the subject of dismagnetism, we will listen to it with the most profound attention and respect; but when he proceeds to attempt to enlighten us upon questions of Greek and Roman philosophy, natural theology, the evolution of mind, and modern psychology, we respectfully inform him that we decline to consider him an authority, or to accept his conclusions as other than those of a very ordinary man giving his opinion upon topics with which he is probably, but imperfectly acquainted. We are bound to say here, that the address under consideration does not display that knowledge of the theology and theosophy of the mighty past that should entitle its author to give an opinion on these subjects worthy of one moment's consideration amongst thinkers and scholars. Imperfect and immature as Hellenic theology always was when compared with the splendid conceptions of Oriental lands, Professor Tyndall's description of even Greek thought upon these topics is wretchedly one-sided and incomplete. The names he has selected are unworthy of the theme, and to quote them as illustrations of ancient philosophy is calculated to make those of his hearers who did not know better think that most of the ancient thinkers of the past were about on a par with our modern Mills and Spencers *et hoc genus omne*. We should have thought that upon such a theme the Professor would have become eloquent over the wisdom of the sages of Egypt, Persia, and Hindostan, in the days long gone by, ere the land of Hellas had made for herself a name in history, and that coming down to the Greeks he would have had something to say of such mighty minds as Plato, Socrates, Aristotle, and others who have influenced very largely the thoughts of modern times, in place of the men upon whom he bestows such especial marks of respect. The notion put forward that the gods of the past were only conceived of as a series of human creatures retaining all human passions and appetites is utterly erroneous. Such a view may perhaps be gathered from the Homeric poems and from the Greek tragedians, but most certainly it was never the prevailing opinion amongst the wisest men of Greece, to say nothing of the more accurate theosophies abounding in other lands to which Hellenic thought was indebted for almost all that it possessed on these topics. The very highest conceptions of God had been formed and depicted in language redolent of beauty in the land of the Orient, long before Greece had climbed to civilisation's heights and commenced that career of intellectual greatness which was destined to make her name and her language so widely known in after years. The universality, the eternity, and even the fatherhood of God was familiar to the Greek mind in the early ages of the history of that people. Even St. Paul, in illustration of this latter truth, quotes from Aratus in the same breath that he gives a description of God, marvellous for its accuracy and beauty: "For in him we live, and move, and have our being, as certain also of your own poets have said. For we are also his offspring." The whole passage of Aratus is worth quoting, since it shows how utterly erroneous are the views of Dr. Tyndall on these subjects:

From God we spring, whom man can never trace,  
To guide though seen, heard, tasted, felt in every place;  
The loneliest spot by mortal seldom trod,  
The crowded city, all is full of God;  
Oceans and lakes, for God is all in all,  
And we are all his offspring.

So Plutarch in the "Defect of Oracles," Zeus ἀρχὴν, Zeus μετὰ αὐτὸν ἡ γὰρ τοῦ παντός. This is true, that this may be said to be Panthe-

ism, and such, no doubt it was, but Pantheism contains a much higher conception of God than that which Professor Tyndall would have us believe to have been possessed by the ancient Greeks.

It is somewhat difficult to learn for what purpose the Professor has quoted Democritus, Empedocles, Euripides, and Lucretius. He can only have had one of two objects in view. The opinions of these men may have been given to illustrate his own views, or they may have been quoted as specimens of Grecian thought in general, and to show the tendency of the human mind even in that early age. For either purposes, however, it is difficult to conceive a failure more complete. Democritus, the Professor speaks of as follows—

The principles announced by Democritus reveal his unapproachable antagonism to those who deduced the phenomena of nature from the caprices of the gods. They are briefly these:—1. From nothing comes nothing. Nothing that exists can be destroyed. All is composed of the combination and separation of motionless atoms. 2. Necessity. Every occurrence has its cause, from which it follows necessarily. 3. The only existing things are atoms and empty space. All else is mere opinion. 4. The atoms are of infinitely various forms, they are joined together, and whirlings which thus arise are the beginning of all things. The varieties of all things depend upon the varieties of their atoms, in number, size, and aggregation. 5. The soul consists of free, smooth, rounded atoms like those of fire. These are the most mobile of all. They interpenetrate the whole body, and in their motions the phenomena of life arise. Thus the atoms of Democritus are individually without sensation; they combine in obedience to mechanical laws; and not only organic forms, but the phenomena of sensation and thought, are also the result of their combination. [UNQUOTE]

This is no doubt correct enough as far as it goes, but it most certainly does not include all the ideas that entered into the philosophy of the laughing philosopher. [Hate] clearly enough that something must exist besides the atoms, something in a measure of an opposite character to themselves that received them as atoms, and rendered their separation possible. This was empty space. The atoms were something but not filled; the space something non-existent and unfilled. And this space was not simply the place in which the atoms moved, as would seem from Professor Tyndall's statement, but really a form of objective existence. Empty space was no less a form of the permanent than were the atoms themselves, and Democritus maintained as against the Eleatics that "being is by nothing more real than non-being." He did not believe in a Governor of the universe, since he held that all forms of existence arose from the movements of the atoms, and that their power of motion was inherent in themselves; but then he believed in certain divinities inhabiting the aerial regions composed of more subtle atoms than men, and frequently holding communication with the more favoured of mortals, and possessing the power to serve or injure mankind. He distinctly rejects the *poiesis* or reason of Anaxagoras, as the cause of phenomena, but clings to a hypothetical necessity or predestination, *anagkē*, which he is said to have denominated *tychē* chance. His philosophy, like the atheism of to-day, explains nothing, but leaves the great problems of the why and the wherefore—the one which forces itself irresistibly upon the human mind—completely unsolved. The infinite casual series of events succeeding each other is indeed a miserable method of accounting for the existence of worlds and their inhabitants. Democritus saw the difficulty of accounting for perception, and asked himself the question, "How do we perceive external things?" to explain which he invented a theory that objects were continually throwing off images of themselves, *eidola*, which assimilated the surrounding air and then entered the pores of the sensitive organs. Sensation by this means became thought. But there was added to this, reflection, by means of which we arrive at opinions which did not owe their existence to the senses. Thus, the "infinitely great" and the "infinitely small" together with the atoms themselves, escape the senses but are discovered by reflection. He held that either there was no truth at all, or that what is true is not evident to us. We need hardly say that if Professor Tyndall has not advanced beyond such poor philosophy as this, he is in a worse plight than most of those who listened to him whilst he gave his address. It is, however, probably only the doctrine of atoms that interested him, and to that we shall again return hereafter.

Next he takes us to Empedocles, who flourished about 440 years B.C., and around whose life such a mass of fable has accumulated that it is not easy to ascertain what is true respecting him. The Professor remarks:

That great enigma, "the exquisite adaptation of one part of an organism to another part, and to the conditions of life," more especially the construction of the human body, Democritus made no attempt to solve. Empedocles, a man of more fiery and poetic nature, introduced the notion of love and hate among the atoms to account for their combination and separation. Noticing this gap in the doctrine of Democritus, he struck in with the penetrating thought, linked, however, with some wild speculation, that it lay in the very nature of those combinations which were suited to their ends (in other words, in harmony with their environment) to maintain themselves, while unfit combinations, having no proper habitat, must rapidly disappear.

This "wild speculation" of Empedocles—and wild it unquestionably was—was, after all, an attempt to solve the problem which Professor Tyndall, with all his modern sciences, leaves unsolved. It is all very well, thought Empedocles, to talk of atoms and spaces, but what moves the atoms in the space? what is the power by which matter assumes its various forms? why do the atoms congregate together and unite, retain for a time the new form thus

imposed, and then suddenly find all the bonds that held them together dissolved, and themselves flying off in every direction to enter into new combinations. All this to Empedocles was inexplicable, and he consequently resorted to the absurd theory of love and hatred amongst the atoms, thus endowing them with sensation and the powers of mind. The theory that friendship and strife can exist in inanimate atoms of matter, that the separate molecules into which it is said all material bodies can be resolved are in possession of human passions, is a proposition not to be for one moment entertained, and yet after all, Empedocles, in adopting this hypothesis, was simply inventing a cause to account for that which Democritus and his modern disciple Tyndall leave unexplained. Why the Professor has quoted Empedocles at all it is exceedingly difficult to understand. Most certainly his own favourite theory of materialism can gain no support from such a source, and clearly this author must be looked upon as having made a step in advance of Democritus, a step in the wrong direction for the President of the British Association. Empedocles, in order to account for the various forms of material existence, adopted the theory that the atoms were controlled by love and hatred, being drawn together by the one and repelled by the other, but he did more—he concluded that the universe was governed by a great power outside of matter. He maintained that a Divine reason pervaded and controlled all things. The active principle of Nature he held to be the Divine Intelligence, which gave being to all else, and into which everything will in the end be resolved. This power governed animated matter, and was allied in its nature to the soul of man. He maintained that like can only be known by like, and that as material things are known by other material things, so love and reason can only be known by love and reason, and hence that a Divine reason exists. Nay, more, the philosophy of Empedocles completely upsets Professor Tyndall's theory about the anthropomorphism of the ancients, since it not only recognised the existence of a great and Divine power in Nature, but it most distinctly enunciated the doctrine that God was not in the form of human beings, nor possessed of material organs. His conception of the Divine Being was such as no modern heath be ashamed of, and diametrically opposed alike to any atheistic tendency and to anthropomorphism. Speaking of God, he says:

He is wholly and perfectly mind ineffably holy. With rapid and swift glancing thought pervading the whole world.

The present condition of things, in which discord and disorder are so terribly manifest, he held to have resulted from the introduction of strife into the Sphaeros, where all things had previously existed in harmony. The soul of man he supposed to be an offshoot of the Divinity, and to have come to earth to undergo a sort of penal servitude for its previous misdoings, but would in the end return again to the region to which it was indigenous, and where alone it could find its real home.

Sense-knowledge, to which modern materialists attach such vast importance, Empedocles held to be altogether defective. Reason was the only safe guide to man, and the sole means by which he could arrive at truth. The surest knowledge he held to be that which was independent of the senses, and the contemplation of God in the mind was both a duty and a pleasure. Thus it will be seen that he countenanced to the materialistic atheism that pervaded Professor Tyndall's address can be found in the teachings of Empedocles, but that the tendencies of the old Grecian were altogether in another direction. Indeed, it is surprising how, at that early age, with the small amount of light that men then possessed, their philosophy should have trodden so closely on the borders of the great truths to be afterwards made known by revelation. There is but one mode of accounting for this, which is, by supposing that God has implanted some knowledge of Himself, and of the final destiny of our race, in the minds of his creatures in all ages and all times, Dr. Tyndall and the British Association notwithstanding.

You may talk till the day of doom about matter and her forces, the reign of law, and the evolution of organic beings, but the mind of man, whilst human nature is human nature, will still cling to that spiritual existence in the direction of which all its tendencies are bent, and upon which alone it can rely for support. There are relations between man and the universe which no sense-knowledge can explain, no resolution of his mental faculties into the kindred powers to be found in the lower animals will account for, no theory of evolution is able to exhaust, and no materialism capable of destroying. The beautiful canopy of heaven overhead, with its millions of stars shining like diamonds set in ebony, and striking us dumb with its grandeur and sublimity, is a voice which speaks to the heart that no mathematical calculation of distances and velocities can either reveal or lessen. Science may reduce all phenomena into law, but the deepest law of all is that which no mechanical appliances can detect, and no investigation into physical nature discover. The prism may resolve light into its primitive colours, but light itself has a depth of meaning which will escape the spectrum, though it were a thousand times more perfect than it is. Clouds and rain, and suns and stars, and every moving thing speak with a voice—a still, small voice it may be, but very effectual nevertheless—which tells us that God reigns overall, and that man is the heir of immortality. Nature proclaims aloud, in language not to be mistaken, that an Infinite Mind directs the vast machine, and that human beings are the children of a Divine Father. The sage and the savage, the philosopher and the peasant, the most learned and the most illiterate, when pondering on the vast mysteries of the great universe, are ready to exclaim with the poet, despite evolution, the correlation of forces, and the immutability of law:—

These are thy glorious works, Parent of good,  
Almighty! thine this universal frame;  
Thus wondrous faint; thyself how wondrous, then,  
Unspokeable! who sit'st above these heavens,  
And dost us invisible, or dimly seen,  
In these thy lowest works; yet these declare  
Thy goodness beyond thought and power divine.

Epicurus is next lauded for his hatred of superstition, as though the shallowest and most superficial dolt that ever lived had not prided himself on his freedom from that which he is pleased to designate by this disagreeable name. Superstition usually means simply those opinions which somebody else holds respecting God, but which I in my wisdom despise. The most ignorant and timid atheist of to-day talks glibly about the superstitions of the wisest and best men that have ever lived. Newton, and Bacon, and Locke, in common with all the greatest thinkers of all ages, were of course superstitious, because they exercised their religious faculties, and saw truths which lie beyond the domain of materialistic science. Professor Tyndall ought to know that every superstition, however base and degrading, contains somewhere in its inner depths a truth which the world might be all the better for recognising. To call a man superstitious is, now-a-days, and we suppose the rule was always very much the same, another phase of the old Quaker's custom of shouting "Mad-dog!" Much better, and certainly more philosophic, would it be to analyse these same superstitions, and endeavour to get at the truths which underlie them, rather than to reject the whole thing with scorn and contempt.

Far enough am I from charging upon Epicurus the evils and excesses which in modern times pass under the name of his teachings. Epicurianism to-day means indulgence in the animal appetites to their utmost bounds; whilst it is well known that the philosopher himself was temperate and abstemious to a degree. Still, his philosophy was the search for pleasure, not for truth, and as such calculated to mislead all who adopt it and make it the guide of their lives, if any such there be, which is somewhat questionable. Happiness he held to be the chief end and aim of man, and happiness with him was synonymous with pleasure, a doctrine both false and dangerous in the extreme. His philosophy was sceptical, and scepticism never did and never can elevate mankind. Truth-seeking formed no part of the teachings of Epicurus; philosophy he despised, and logic he abhorred, simply because, their practice led to investigation in fields which he considered barren and sterile. He accepted the doctrine of atoms, and found himself utterly at sea in attempting to explain how those atoms could give rise to sensation. They were, he thought, continually throwing off parts of themselves, by which they produced sensation; and these parts were not images of the atoms, but something resembling them, in a manner which he made no attempt to explain. Sensations he held were true and not to be disputed, and this he was compelled to admit, applied both to the insane and to the man who was dreaming. The points of difference between these his philosophy could not explain. Assuredly there is nothing in all this which modern scientists should go into ecstasies over, or fall back upon as a key to unlock the mysteries of the universe.

Professor Tyndall quotes Epicurus apparently mainly to show that he taught his followers to look upon death without concern. He remarks:—

One main object of Epicurus was to free the world from superstition and the fear of death. Death he treated with indifference. It merely robs us of sensation. As long as we are, death is not; and when death is, we are not. Life has no more evil for him who has made up his mind that it is no evil not to live.

Marvellous, to be sure! Only make up your mind that it is not an evil not to live, and you are all right. Ay, but that making up the mind, how is it to be accomplished? The love of life is so strongly implanted in the breast of every man, that to talk of making up your mind to cease to care to live is the wildest nonsense ever taught. Tennyson very justly says:—

Whatever crazy sorrow saith,  
No life that breathes with human breath  
Has ever truly longed for death.

The maxim of Epicurus about death, even could it be put in practice, is terribly dwarfed when compared with the sublime teachings of Him who brought life and immortality to light. No one can look without concern and terror upon death except the man who believes that beyond the dark swell of its waters there lies a land of repose and peace and eternal felicity. And this is the truth which Epicurus never learned, and which Tyndall affects to ignore. To send us back to Greek philosophers to learn how to die is so utterly absurd, that but for the fact that such teaching comes with sober seriousness from an eminent man of science, I should consider it really a joke only intended to be laughed at, as a stroke of satire. I have elsewhere said, and it may be worth while to repeat it here, "Nothing can be more terrible than the thought of annihilation at death—that is, as far as it can be realised, because it is exceedingly doubtful whether it can in reality be fully conceived at all. Let anyone try to imagine himself as non-existent, and he will find what a difficult task he has undertaken. If we cannot conceive of the annihilation of an atom of matter—and philosophers tell us that this is so—how much less is it likely that we should be able to conceive of the annihilation of mind. However, the idea that at death we shall cease to be—even as, vaguely, as it can be imagined—is a very horrible one, and can only be thought of with pain and regret. If atheism were true, it would be so fearful

truth—one to weep over in sackcloth, and only to be mentioned in fearful sorrow and heartfelt grief. He who has no hope of a future life, and looks calmly at death, which is to end his conscious existence and terminate his feelings, hopes, longings, and aspirations, must experience a shudder of horror pass through his soul as he contemplates the dreadful event. Indeed, that this is so, I know, and many others can bear me out from their own experience. Death may be viewed calmly by him who feels that he has a glorious inheritance in the great hereafter, where he will live for ever in the company of the pure, wise, and good of all ages, and with the light of God's smile shining upon him. By all else it is fearful to contemplate. Epicurianism cannot satisfy the deep-felt wants of humanity, and to recommend it in a Christian land is less sensible than to advise us politically to return to the Heptarchy. Young has admirably said:—

A death-bed's the detector of the heart;  
Here tired dissimulation drops her mask,  
Through life's grimace that mistress of the scene;  
Here real and apparent are the same.

Then comes a reference to Lucretius, an atheistic Roman poet and expounder of Epicurian doctrines, in a poem replete with nonsense entitled "De Rerum Natura," and who terminated his existence by his own hand in the forty-fourth year of his age. He too appears to be a favourite with Dr. Tyndall. Truly the President of the British Association is this year found in strange company. The following extract from the Professor's speech is worth quoting:—

His object, like that of his great forerunner, is the destruction of superstition; and considering that men trembled before every natural event as a direct monition from the gods, and that everlasting torture was in prospect, the freedom aimed at by Lucretius might perhaps be deemed a positive good. "This terror," he says, "and darkness of mind must be dispelled, not by the rays of the sun and glittering shafts of day, but by the aspect and the law of nature." He refutes the notion that anything can come out of nothing, or that that which is once begotten, can be recalled to nothing. The first beginnings, the atoms, are indestructible, and into them all things can be dissolved at last. Bodies are partly atoms and partly combinations of atoms; but the atoms nothing can quench. They are strong in solid singleness, and by their denser combination, all things can be closely packed and exhibit enduring strength. He denies that matter is infinitely divisible. We come at length to the atoms, without which, as an imperishable substratum, all order in the generation and development of things would be destroyed. The mechanical shock of the atoms being in his view the all-sufficient cause of things, he combats the notion that the constitution of nature has been in any way determined by intelligent design. The interaction of the atoms throughout infinite time rendered all manner of combinations possible. Of these the fit ones persisted, while the unfit ones disappeared. Not after sage deliberation did the atoms station themselves in their right places, nor did they bargain what motions they should assume. From all eternity they have been driven together, and after trying motions and unions of every kind, they fell at length into the arrangements out of which this system of things has been formed. His grand conception of the atoms falling silently through immeasurable ranges of space and time suggested the nebular hypothesis to Kant, its first propounder. "If you will apprehend and keep in mind these things, nature, free at once and rid of her haughty lords, is seen to do all things spontaneously of herself, without the meddling of the gods."

This is the wretched nonsense with which the old Roman entertained his readers two thousand years ago, and which turns up again to do duty as sound philosophy at—of all places in the world—a meeting of scientists in the latter part of the nineteenth century. Really, one feels half inclined to apply to Professor Tyndall, with merely an alteration of name, the lines in which Horace so admirably ridiculed a disciple of this same Epicurus, Amaseius Catus by name:—

Unde st quo Catus? non est mihi tempus aventi  
Ponere signa novis preceptis, qualia vincant  
Pythagoram, Anytique reum, doctumque Platona.\*

The doctrine of atoms appears to be amply sufficient to account for everything, and the knowledge of it to constitute the *summum bonum* of all earthly good. Superstition flies before its august approach. The fear of death fades away in the light of its presence; and by its aid the riddle of the universe is read, and the mighty mysteries of creation rendered as simple as a sum in the rule of three. Verily, here is a royal road to knowledge. Creation, with her myriads of suns and stars—

With centric and concentric scribbled o'er  
Cycle and epicycle, orb in orb;  
worlds rolling on in order, and harmony which human thought cannot even comprehend; rocks and strata full of fossil remains of animals, and plants long since passed away from the scene of life, and each with its organisation beautifully and curiously adapted to the conditions under which it lived; the flower that blooms to-day, shedding its fragrance around to gladden the heart of man—trees and shrubs and moving animals, all constructed with a degree of perfection which the highest achievements of art can but faintly imitate; the waters, with their myriad forms of life; the air, with its winged denizens; the worm that crawls upon the earth; and man with his head erect, looking up towards his own native skies, are all the result of atoms of matter, whirling their

Whence comes my Catus (Tyndall)? whether in such haste?  
I have no time in idle prate to waste;  
I must away, to treasure in my mind  
A set of precepts novel and refined;  
Such as Pythagoras could never reach,  
Nor Socrates nor learned Plato teach.

everlasting course, with no intelligence to guide and no wisdom to plan; atoms, which have been furiously rushing through space from all eternity, and will continue on their wild career through all the future ages, falling into the most perfect order by accident, and resulting in the divinest harmony by chance. "If," said a great thinker, "fanaticism has made a tragedy of religion, materialism has made a farce of philosophy." To such lofty and rational sentiments has modern science, according to Professor Tyndall, brought us in the year of grace 1874. If this were really so, if all our increasing knowledge of nature's wondrous phenomena, our continued investigation into the marvels of creation's vast expanse, our persevering application to the task of seeking out new means of making the forces of matter subservient to human will, our ever-feverish anxiety to learn more and more of the physical facts by which we are surrounded, should really result in blinding our eyes to the light of heaven, and shutting out God from His own universe, then I for one, to use the words of an able writer, "have no hesitation in saying that it would have been better for the race to have remained to this day in its cradle, hearkening to the inspiration of naiad and dryad, of sea-nymph and faun, than to have come out of it, only to find its endless spiritual capacities of spontaneous action, hopelessly stranded upon the barren rocks of science, ruthlessly imprisoned in her lifeless laws or generalisations."

There is no fear, however, of such a result. Science in the end cannot fail to lead the mind to recognise the Author of all science. Nature proclaims aloud through all her works that a Divine Workman lives, and, consequently, the better the phenomena of the universe are understood, the more will this truth be apparent; the more perfect the knowledge of matter and its laws, the greater will the need be felt for the operation of a Divine mind to fashion its every form, to guide its every force, and to direct it into every end that is reached.

The sun, the moon, the stars, the seas, the hills and the plains,  
Are not these, O soul, the vision of Him who reigns?  
Is not the vision He—though He be not that which He seems?  
Dreams are true, while they last, and do we not live in dreams?  
Speak to Him thou, for He hears, and spirit with spirit can meet;  
Closer is He than breathing, and nearer than hands and feet.

The doctrines of Lucretius are too puerile to merit much consideration, but as they have been referred to by so high an authority as Professor Tyndall, a few remarks upon them may not be out of place. He held, with Democritus, that all which exists has resulted from the varying combinations of the atoms, and that as something cannot spring from nothing, these atoms are eternal. The human soul, he maintained, being material, must therefore perish with the body, and hence the theory that taught the existence of man in the future state was false. Upon this he based the ridicule of the fear of death, in which he was wont to indulge, and the boast that by his philosophy he had freed men's minds from the terrors of dying. All bodies and souls he declared to have resulted from the cohesion of the atoms which had met together in their eternal downward course, seeming to forget that upwards and downwards are relative terms, and therefore meaningless when applied to space. He could see no design in Nature, and held that eyes were not made for seeing, ears for hearing, legs for walking, &c.; but that men, finding their organs admirably adapted for such purposes, proceeded at once to put them to that use. The origin of living beings he accounted for by the theory that natural wombs had been formed on the surface of the earth, and from these had sprung the first races, the whole being brought about by a fortuitous concourse of atoms. The theory of Lucretius has been most admirably ridiculed by James, and Horace Smith, who hazarded the supposition that Drury Lane Theatre had been erected by the same means.

I sing how casual bricks in airy climb  
Encounter'd casual horse-hair, casual lime;  
How rafters, borne through wand'ring clouds elate,  
Kiss'd in their slope blue elemental slate,  
Clasp'd solid beams in chance-directed fury,  
And gave to birth our renovated Drury.

Now it is only fair again to press the question. For what purpose were these ancient writers referred to? They in no sense express the views of Professor Tyndall, as passages in many parts of his lecture already show. He tells us that there is another side to humanity, which science and knowledge fail to supply with its necessary food; that the "unquenchable claims" of man's "emotional nature" the "understanding can never satisfy," and that human beings embrace other than men who devote their lives to the study of physical science and the investigation of external nature. Exactly so; but Democritus and Epicurus, and his disciple Lucretius, ignored all this, and thought that when they had resolved all things into atoms, they had solved the problem of the universe, and opened up to view all the mysteries of creation. Clearly there is no coincidence of thought between these men, and Dr. Tyndall, except perhaps upon the one point of the atomic theory, certainly not a sufficient reason for dragging their names into an annual address delivered before British scientific men, and thus making it the vehicle for the dissemination of the preposterous vagaries of a bygone age. Even in the sphere of physical nature it is only on a few points that the Professor would be at all content to accept their teaching, as has been already shown; and the account that he gave of their philosophy was by no means calculated to convey to those who heard his address a correct idea of what their principles really were. The Professor would feel himself very much aggrieved were we to hold him accountable for

all the nonsense talked by Democritus about his atoms, Empedocles on the subject of the loves and hates of material molecules, and Lucretius regarding his downward motion in infinite space, and the curious way in which his mighty god Chance manufactured human eyes and ears. Such opinions can therefore hardly be quoted for the purpose of illustrating the ideas which the Professor himself would wish to convey to his auditors.

Then, if these names were dragged in to show the tendency of Greek and Roman thought, nothing could possibly be more unfair. It does not require a man of Dr. Tyndall's reading and culture to know that the men he quoted no more represent ancient thought than a materialistic writer or two and a fourth-rate poet represent the thought of to-day. In ancient Greece there flourished men whose names will live as long as the race of humankind endure—men who flung their mighty thoughts abroad to enlighten the nations then and even now unborn—men who reached heights and depths in wisdom and insight into human nature that cause us even at the present time to gaze with wonder and admiration at the vastness of the souls which occupied their material bodies. These men were not quoted from by the President of the British Association. Socrates and Plato, alas, what have you done that your labours should thus be ignominiously ignored in the sketch of Greek philosophy! In days gone by we thought you demi-gods; now you are eclipsed by him whom your countrymen called *ο γκαρδος*, and his Roman disciple, whose sublime philosophy of atheism so calmed and soothed his troubled spirit that he committed suicide while yet a young man. It is true the names of Socrates, Plato, and Aristotle are just mentioned by Dr. Tyndall, but only as having laboured in "other fields," fields evidently not in any way to the taste of the Professor, who seems to revel in the material atoms, but eschew the phenomena of the very mind by which alone all else can be known. The materialistic philosophers are evidently the favourites with him, and the expounders of sceptical forms of thought are men to whom he supposes the world owes the greatest obligations. Luckily for society, the majority of mankind think far otherwise.

After all, the atomic theory, instead of making matters clear, is of itself extremely perplexing. The atoms themselves have never been cognised by any of the senses, and their existence, therefore, is purely hypothetical. Is it not very curious that men who profess to believe in nothing but what can be tested by the senses, and declare that whatever cannot be so examined is not to be assumed to exist, should be ever falling back upon these atoms, which lie, and ever must lie, completely beyond the reach of all sensual perception? Of course the existence of these molecules is said to be arrived at by inference, or as a necessary means of explaining the phenomena that we do see and know; but then, why is the existence of other things—spirit, for example—denied on the very ground that such inferences are not allowable, if we would have anything like certainty in our conclusions? Materialism is in its very first principles extremely inconsistent. Then what is meant by saying that the atoms of matter cannot be divided? Is their further division rendered impossible by their being too hard or too minute? or can any other cause be assigned for the phenomena, which is not only opposed to all our experience of matter, but also running directly in opposition to the very necessities of thought? Hardness and smallness are but relative terms; and any division rendered impossible by these qualities would be regulated more by the instruments employed to produce the result than by the qualities themselves. Any conceivable intensity of hardness and force of cohesion can easily be imagined to be overcome by an instrument of greater power than the force itself; and however minute a particle may be, it is still possible to conceive of its being made smaller if the necessary appliances were forthcoming by means of which further division could be accomplished. To say that a thing has not been done by no means implies that it never can be done; and even had we these imaginary atoms before us to deal with as we are in the habit of dealing with collected masses of them, and found that we could not by any means in our power divide them, it would not necessarily follow that further knowledge might not render such division possible. Besides, is the existence of such an atom even thinkable? What sort of a thing can it be? Is it a whole, and not made up of two halves? To assume this is to set at complete defiance the law of mathematics, and to contradict one of the plainest of all plain facts, that a part must be less than the whole. If, on the other hand, it is made up of two halves, then division to that extent at least is involved. Of course I do not mean practically, but mentally, and that is sufficient, since the entire thing resolves itself into a process of thought. Have these atoms any shape? if no, they are clearly not matter in the sense in which the term is usually employed; if yes, then they are possessed of length, breadth, &c., and as such are most certainly divisible. So far, therefore, from the atomic theory getting rid of any difficulties in philosophy, it has actually created a host of perplexities of its own, far greater than those which it attempts to remove.

This has been seen and felt by materialists themselves, hence Büchner, the great apostle of atheistic materialism, in a work ably written and very widely circulated, both in his own country (Germany) and in England, entitled "*Kraft und Stoff*," gives up the atomic theory altogether, and declares that matter is infinitely divisible. This he holds to be one of the necessities of thought, and the legitimate inference from experience. What does Dr. Tyndall say to this? Evidently his brother materialist, Büchner, would think very little indeed of old Democritus and his poetic disciple Lucretius, at least as far as their atomic predilections were

concerned, the only point in connection with them upon which the Professor lays any stress.

It may be as well to remark here that Büchner, who grows eloquent over matter, its laws, its properties, and its forces, professing to find in these a sufficient cause for the highest flights of imagination, the most transcendent genius, the sublimest intellectuality, and the most perfect results of conscience, yet does not take the trouble to give us a definition of this very matter about which he goes into such raptures. Matter does everything, but what matter is the philosopher does not tell us, except that it is invariably linked with force,—which most people knew before,—and is infinitely divisible. To this latter statement M. Paul Janet replies (*Le Matérialisme Contemporain*) with great effect: "The very conception of matter disappears if you conceive it to be infinitely divisible. For if we imagine a heap of sand, the only reality in it consists in the particles of sand of which it is composed. Their composition in a heap is only the sum of these particles, and is purely form, not substance. Now take one of these particles, and suppose it to be divided into a million parts; the only reality will then consist in the parts, and not in their composition. But each of these parts is again divisible, and so: the reality departs from it again into the particles into which it is divided. Go on for ever in this operation, and the reality perpetually disappears and becomes something relative and provisional. It is not in the form or heap, nor in the particles. It must, then, be subject to some condition outside of itself. But this unknown condition or principle, not being material, must be immaterial. Consequently, Büchner's doctrine of the infinite divisibility of matter leads through materialism back to idealism." The writer of an able article in the *Theological Review* during the present year endeavours to show, not only that matter is invariably linked with force as Büchner points out, but that matter is force and nothing else, that the so-called atoms are simply the points of attraction, which view differs but slightly from the theory of monads, held by Leibnitz. He (the writer) sees clearly enough that this gets rid of matter in the usual acceptance of the term altogether, and hence he entitles his paper "*Materialism, an Unscientific Habit of Thought*." There is evidently very much to be said in favour of the view here taken, and on another occasion I shall probably deal with this subject at greater length. Certain it is that, however we look at the question, materialism, instead of having solved the problem of the universe, has actually given us another riddle more difficult to read than the one which it professed to help us to the meaning of, and which, despite all its pretensions, it has left as great a puzzle as ever. The fact is, materialism is irrational, and when brought to the test of reason and reflection is speedily seen to be simply an absurdity, alike opposed to philosophic truth and human consciousness, and to the highest and holiest instincts of mankind.

Passing from the atoms to their combinations, and from these to life, sensation, and consciousness, materialism is utterly incompetent as a philosophic system to solve the problems that are daily forcing themselves upon our notice. This has been felt by almost every man who has looked the facts calmly in the face. Even Dr. Tyndall himself remarks, or at least makes Bishop Butler remark, in an imaginary dialogue with a Lucretian, "This is the rock on which materialism must inevitably split, whenever it pretends to be a complete philosophy of life." No one can reflect for half an hour soberly and seriously upon the multiform changes going on around us in the material world,—watch the formation of the crystal, the growth of the plant, and the movement of the animal,—and contemplate the phenomena manifested in the mighty machine called man, without seeing that behind all material changes there must lie some tremendous Power, which, whether we can ever know its real nature or not, is clearly not to be confounded with primitive atoms, or any combination into which it is possible for them to enter. "The moment we arrive at this stage of thought," says an anonymous writer, "we perceive how hollow are those assertions of the superiority of matter—how vain those endeavours to disprove the existence of mind—over which so many have wasted their lives, hopelessly forswearing the very intellect which, by its partial views, led them into a complexity of errors. Before this fact the very earth passes into the condition of a shadow, and beyond the almost intangible forms of material existence lies a thought more solid than the adamant, a thought which operates silently, and finds utterance and representation in that world of change which lives only to embody the idea of permanence. The flower, the tree, the cloud, the sunbeam, the granite rock, have no existence but as letters in the alphabet of nature. As letters in an alphabet, they are woven and interwoven into syllables and words, and, as letters of an alphabet, again displaced to enter into new combinations. As letters of an alphabet they exist also, not for themselves, but as elements through which intelligence is spelt into expression, and thought fashioned into visible form. What is the flower but an assemblage of tissue, which is again but an assemblage of gases? What is the cloud but an assemblage of water-drops, atmospheric air, electricity, and ammonia? That same water, air, electricity, and ammonia fall in a shower, and are each absorbed by the plant; and to-morrow the very same elements which appeared in the heavens, like a golden car for the sun, or a group of cherubim winging upward through the ether, are seen in the form of a lowly violet, lending softness to its purple tint, freshness to its grateful odour, and healthy greenness to its heart-shaped leaves." All, all evanescent and changing. Stability there is and must be, but it is only to be found in the everlasting power which lies behind material changes, and in the Almighty wisdom which guides them through their

started career. The so-called laws of Nature are manifestations of Divine Reason and the operations of Eternal Love. The universe is as certainly under the control and direction of mind, as are the movements of the human body subject to the operations of the human will.

"Mind—mind alone;  
Bear witness, earth and heaven,  
The living fountain in itself contains  
Of beautiful and sublime."

Professor Tyndall, in his address, bestows considerable attention on Mr. Darwin and the theory of "natural selection," which is just what we should have expected, since the hypothesis of evolution is the one means by which sceptics usually hope to get rid of the existence of God. The most ignorant atheist in the land, who devotes himself to spouting blasphemous twaddle to small coteries of unwashed ignoramuses, and to prating about matters to which he has never given one hour's reading, invariably falls back upon Darwin to help him out of the difficulty of combating the evidence produced in favour of the existence of God. Dr. Tyndall, whose learning and scientific ability are unquestionable, also appears to think that Darwin has rendered God unnecessary, and that the theory of evolution has destroyed teleology, and with it the greater part, if not the whole, of religion. It is extremely probable that Mr. Darwin would look with considerable disfavour upon this course of procedure, whether adopted by the learned Professor at the head of the British Association, or by the imbecile orator soaring high in his impudence and bombast amidst beer and tobacco-smoke in a public tap-room. Darwin has given to the world a theory of evolution, and worked it out with wondrous power, bringing to bear upon the subject the vast knowledge with which his great mind is stored, and illustrating it by an accumulation of facts in natural history such as probably no other living man could have appealed to; but he has nowhere raised the cry of atheism, nor even attempted to show that the doctrine of natural selection may not be held by the most devout of men, and hence become allied with faith in God and belief in immortality. Nor does the theory of evolution destroy teleology, although Professor Tyndall seems to be of opinion that it does. To refer to "natural causes" those wonders of animal and vegetable structure which had hitherto been supposed to result from a direct and special fiat of the Divine Intelligence, in no way gets rid of the Intelligence itself. Whether the action by which an organism is produced be sudden and immediate, or the result of laws which are found invariably acting in the same way under the same circumstances, makes no difference whatever as to the intelligence which must of necessity direct the operation. Design is quite as possible in connection with unvarying law as with creation by a sudden fiat. The manner of the action has nothing whatever to do with the question; all that has to be considered is the purpose of the act, and the end had in view in performing it. Whether the human eye was at the first formed in the same way that a man would construct a telescope, as Paley and his school imagine, or resulted from a gradual process of development in accordance with law, as Mr. Darwin supposes, in no way alters the fact that the organ is specially adapted for the purpose to which it is applied, and bears within itself ineradicable marks of the intelligence by which it was originally planned and framed. Professor Tyndall seems to think differently. The following extract bears upon this question:—

If Darwin, like Bruno, rejects the notion of creative power acting after human fashion, it certainly is not because he is unacquainted with the numberless exquisite adaptations on which this notion of a supernatural artificer has been founded. His book is a repository of the most startling facts of this description. Take the marvellous observation which he cites from Dr. Crüger, where a bucket with an aperture, serving as a spout, is formed in an orchid. Bees visit the flower; in eager search of material for their combs they push each other into the bucket; the drenched ones escaping from their involuntary bath by the spout. Here they rub their backs against the viscid stigma of the flower and obtain glue; then again the pollen-masses, which are thus stuck to the back of the bee and carried away. "When the bee, thus provided, flies to another flower, or to the same flower a second time, and is pushed by its comrades into the bucket, and then draws out by the passage, the pollen-mass upon its back necessarily comes first into contact with the viscid stigma, which takes up the pollen; and this is how that orchid is fertilised." Or take this other case of the *Catantopus*. Bees visit these flowers in order to gnaw the labellum; on doing this they inevitably touch a long, tapering, sensitive projection. This, when touched, transmits a sensation or vibration to a certain membrane, which is instantly ruptured, setting free a spring, by which the pollen-mass is shot forth like an arrow in the right direction, and adheres by its viscid extremity to the back of the bee. In this way the fertilising pollen is spread abroad. It is the mind thus stored with the choicest materials of the teleologist that rejects teleology, seeking to refer these wonders to natural causes. They illustrate, according to him, the method of nature, not the "technic" of a man-like Artificer. The beauty of flowers is due to natural selection. Those that distinguish themselves by vividly contrasting colours from the surrounding green leaves are most readily seen; most frequently visited by insects; most often fertilised; and hence most favoured by natural selection. Coloured berries also readily attract the attention of birds and beasts, which feed upon them, spread their manured seeds abroad, thus giving trees and shrubs possessing such berries a greater chance in the struggle for existence.

But how does the doctrine of evolution affect the question as to whether the facts here mentioned were the result of a Divine Intelligence? Whatever may be the immediate cause concerned in the production of the phenomena, the wisdom which planned the whole is equally apparent. If God had made the flowers and not

the insects, then the variety of colour in the former it would of course be proper to ascribe to the latter; and if He had made the insects and not the flowers, then the source from which these tiny workers obtained their food might be said to be accidental; but the natural theologian holds that bees and flowers were alike the workmanship of the same Power; and hence, whatever adaptation exists between them, must have entered into the plan of their Creator. If the facts named in the paragraph just quoted did not show marks of intelligence, then it is next to impossible to suppose anything that would do so. Indeed Mr. Darwin himself, whilst professing to reject design, yet recognises in the sequence of law, the operation of a directing power which is in truth design under another name. He says ("Descent of Man," vol. ii, p. 396): "The birth both of the species and of the individual are equally parts of that grand sequence of events, which our minds refuse to accept, as the result of blind chance. The understanding revolts at such a conclusion, whether or not we are able to believe that every slight variation of structure,—the union of each pair in marriage,—the dissemination of each seed,—and other such events, have all been ordained for some special purpose." Thus the author of the "Origin of Species" may be said to believe in design in spite of himself. A moment's reflection will show any person that the evidence of design can be in no way affected by the process by which the final end is reached, the argument being found in the end itself. The Rev. James Martineau admirably remarks ("The Place of Mind in Nature, and Intuition in Man"): "Is it not in truth a strange choice to set up 'Evolution,' of all things, as the negation of purpose, pre-disposing what is to come? For what does the word mean, and whence is it borrowed? It means, to unfold from within; and it is taken from the history of the seed or embryo of living natures. And what is the seed but a casket of pre-arranged futurities, with its whole contents prospective, settled to be what they are, by reference to ends still in the distance. . . . The human ear, moulded in the silent matrix of nature, is formed with a nerve susceptible to one influence alone and that an absent one, the undulations of a medium into which it is not yet born; and, in anticipation of the whole musical scale with all its harmonies, furnishes itself with a microscopic grand-piano of three thousand stretched strings, each ready to respond to a different and definite number of aerial vibrations:—and this, from a cause that never meant to bring together the inner organ and the outer medium, now hidden from each other! The eye, shaped in the dark, selects an exclusive sensibility to movements propagated from distant skies; and so weaves its tissues, and disposes its contents, and hangs its curtains, and adjusts its range of motion, as to meet every exigency of refraction and dispersion of the unfired light, and be ready to paint in its interior the whole perspective of the undreamed world without:—and this from a cause incapable of having an end in view! Surely nothing can be evolved that is not first involved; and if there be anything which not only carries a definite future in it, but has the whole rationale of its present constitution grounded in that future, it is the embryo, whence, by a strange humour, this denial of final causes has chosen to borrow its name. Not more certainly is the statue that has yet to be, already potentially contained in the pre-conception and sketches of the artist, than the stately tree of the next century in the beech-mast that drops upon the ground; or the whole class of birds, if you give them a common descent, in the eggs to which you choose to go back as first; or the entire system of nature in any germinal cell or other prolific *minimum* whence you suppose its organism to have been brought out. Evolution and prospectation are inseparable conceptions. Go back as you will, and try to propel the movement from behind instead of drawing it from before, development in a definite direction towards the realisation of a dominant scheme of ascending relations is the sway of an overruling end. To take away the ideal basis of nature, yet construe it by the analogy of organic growth, will be for ever felt as a contradiction. It is to put out the eyes of the Past, in order to show us with what secure precision, amid distracting paths, and over chasms bridged by a hair, it selects its way into the Future."

(To be concluded in our next.)

#### BURNS UPON BEECHER'S CRANIUM.

By DR. MURICE DAVIES.

[Written for the Sun.]

It is very much to be hoped that the above somewhat ambiguous title may not lead the admirers of the Plymouth Church preacher into any unnecessary fears for the physical well-being of their apostle. To dissipate their anxieties let me at once explain myself.

Mr. James Burns, the spirited proprietor of the Progressive Library, Southampton Row, having devoted himself to the study of phrenology, has for some time past held a series of oraniological seances on Tuesday evenings, at which he "takes off" the head of some well-known person, or your own, if you like, whether you are well-known or born to blush unseen; not in the way of physical decapitation, but by the method of phrenological diagnosis. I greatly regretted, having, on a previous occasion, missed the analysis of Dr. Kanealy's cerebral developments, I believe, the Claimant himself was once the object of Mr. Burns's remarks; but when Mr. Beecher's cranium was laid down for dissection at the height of the Beecher-Milton sensation, I could resist no longer, but, despite all obstacles, repaired to the Institute of Progress.

About a score of people were gathered in that first floor front where I had seen so many strange things. Of these persons some formed the regular phrenological class conducted there weekly by Mr. Burns. The others were, generally speaking, of the ordinary lecture-audience type. One stout lady occupied an easy chair in a corner, and slept from first to last.

The first part of the lecture was a little discursive, I fancy, for my especial benefit and summarised Mr. Burns's system, which is to a great extent original. Beginning by a disavowal of old dogmas, he began by advancing what was to me the entirely novel doctrine that the brain was not the sole organ of the mind, but that the whole organism of man had to be taken into account in the diagnosis of character, since the entire body was permeated with mind. (The bones, fluids, and viscera were all related to mental phenomena.) The lecturer even questioned whether the science he promulgated was properly termed "phenology." It certainly did not answer to the conventional idea of "charter." Referring to a calico diagram which was pinned to the curtain of first floor front, and at which he pointed with a walking-stick, Mr. Burns notified four divisions of the animal frame—1, the vital organs; 2, the mechanical; 3, the nervous (which in the lower orders were ganglionic only); 4, the cerebral apparatus. He defended the animal powers from the debased idea usually attached to them, and pointed out their close connection with the spirit, nearer to which they were placed than any portion of the economy.

He then proceeded to apply his preliminary remarks to preachers in general. Theodore Parker, for instance, was a man of spare body and large brain. He was surrounded by intellectual people, and his disciples were quite *intelligents*. On the other hand, Spurgeon was a man of strong animal and perceptive powers, and so able to bend the Walworth shopkeepers into ecstasies. His ganglia were big, as was the case in all great preachers. Emotion, he said, was more a matter of bowels than of brain. The ganglionic power carried the brain; but there were, of course, combinations of all grades.

In the case of Henry Ward Beecher, two of whose photographs he held in his hand, he dwelt on the disadvantage of having only the shadow instead of the substance of his head to deal with. Here, he said, we had all the elements on a large scale. The brain, thoracic system, osseous structure, and abdominal development were all in excess. The face was, as it were, the picture of all. Henry Ward Beecher was emphatically a large man. The blood was positive; the circulation good. The digestion was perfect, and the man enjoyed good food. Especially the length from the ear to the front of the eyebrows denoted intellectual grasp. There was not much will power. Whatever he had done (and Mr. Burns emphatically disclaimed passing any judgment on the "scandal") he had not done of determination, but had rather "glid into it." He was no planner. He gathered people round him by the "setar" force of his mind. If he had been a designing man—if largely developed behind the ears—he would have gone to work in a different way. There was good development in the intellectual, sympathetic, and emotional part of his nature; and this combination made him a popular preacher. There was more than mere animal magnetism needed to account for this; there was intellectual power, but not much firmness or conscientiousness. If he were present, he would probably acknowledge that something had led him on to do whatever he had done in spite of himself. What was very peculiar in the man was his youthfulness. He had been before the world for forty years. Mr. Rowley, the phenologist of Ludgate Circus, had been a fellow-student of Beecher, and had measured his head, which he ascertained to have grown an inch in ten years. Beecher was essentially a growing man—growing like a boy. The ganglionic power was that which kept people always growing, and was the great means of their getting a hold over other people. Mr. Burns then passed in review the three portraits of Beecher, Tilton, and Mrs. Tilton, respectively, in the *Pictorial World*. Mrs. Tilton he described as a negative person, inclined to be hysterical and "clinging." There was, in her, a high type of brain, morally, intellectually, and spiritually. Still the brain, he said, did not make us good or bad. Again repudiating all judgment as to the scandal, he dwelt on the close social relationships between Beecher and Mrs. Tilton, and resorted to the strong vital influence of the former, comparing it to that of Brigham Young upon his "spiritual affiliates." In all probability, taking into account the different natures of Beecher and Mrs. Tilton, whatever had occurred "the people couldn't help themselves."

Then as to Theodore Tilton. Mr. Burns had read the *Golden Age* and pronounced it a smart publication. There was, however, in Tilton a want of ganglionic power; he was all brain. He was a man who might be read, but he could not lecture or preach.

His was a higher mind than Beecher's, but not one that would command much human sympathy.

Suppose Mrs. Tilton were not the wife of either, her relations to each might be conscientious, but still violate the laws of monogamic life; the influence of Beecher over her would be ganglionic as well as intellectual; that of Tilton purely intellectual: when lo, a gust of ganglionic power would supercede on the latter, and carry all before it.

Concluding his analysis of Mr. Beecher thus, Mr. Burns discovered that he had two clerics among his audience, and asked us—for I was one of them—if we would be examined. I readily consented, and handed my notes to Miss Chandos (the young lady mesmerist, whose seance I reported a few weeks since) to report progress. She, therefore, is responsible for the diagnosis that follows.

Handling one from head to foot, much as a fancier does a prize ox at Smithfield, Mr. Burns found the life-power good, and the muscles well nourished, the working faculties being in a high state of activity. The head—I blushed to hear—measured one inch beyond the average of a man of my size, and the cerebral faculties were harmoniously organised. I had large perceptive powers; and my human nature (wherever that may be located) was full, as was also firmness. The thinking sphere was good. I should have made, Mr. Burns informed me, a good adp-  
 tion of what he had said, and that he had been obliged to abridge very considerably the remarks made at the seance, that the article might be compressed within necessary limits. (The sentence to which this note is appended is an instance in which sense has been sacrificed by the suppression of qualifying particulars. Mr. Burns did not deign to be understood that Mr. Tilton is not a lecturer, but that, as a public speaker, he would not attract the masses of ordinary church-goers through such a long series of discourses on the same theme (with variations) as Mr. Beecher can. Hence the conclusion that a popular preacher is not necessarily an intellectual fountain, but the source of a host of mental influences of a less definite type, which are in request by the multitude to whom sensation and emotion are more agreeable than far-reaching philosophy. —Ed. M.]

Quitting one or two complimentary remarks which Miss Chandos has faithfully, if not flatteringly, reported, and the enunciation of which

quite confused me as I sat the centre and cynosure of that wondering group. I was glad to learn that I was an open man, though possessed of sufficient caution, and not defective in moral courage. In fact "pluck" was large. I really wished Mr. Burns would relieve me by finding some bad bumps; but no, the worst he could say of me was that I was restless. What chiefly seemed to strike him (though) were my vital powers, and he really covered me with confusion when he began to calculate my Beecher powers on a possible Mrs. Tilton. However, he topped down this remark by noticing that my domestic troubles were well developed. My faith and hope were small. I was a "doubting" man. The positive and negative were well blent in me, and I was also "mediumistic."

The diagnosis of two ladies concluded the evening's exercises, but neither of these personages displayed any remarkable traits. Mr. Burns declaring he felt some difficulty in discovering the bumps under the back hair. —The Sun, Sept. 19.

#### MR. BURNS IN LIVERPOOL.

Members and friends of the Psychological Society of this town, as well as the public generally, enjoyed an intellectual treat of a very superior order on Sunday last in listening to the eloquent orations of the champion of Spiritualists—metropolitan and provincial—in the Islington Assembly Rooms. There was a large and crowded attendance on both occasions, but the evening service was specially patronised by an intelligent and respectable audience, attracted, doubtless, by the name and fame of a living, visible editor of its chief national journal on the phenomena and philosophy of modern Spiritualism. John Lamont, Esq., presided, and introduced the speaker in his characteristic elegant and forcible style; in fact, the vice-president was in his happiest vein and showed unmistakably that the soul of the chairman was, in any event, filled with that really exquisite spirituality of thought, word, and deed which bespeaks a faithful and earnest disciple of God's eternal truth.

The afternoon discourse was announced to consist of "Spiritualism in Harmony with the known Laws of Nature." Although labouring under severe indisposition from the constant wear and tear of his onerous public duties in the cause of progress, liberty, virtue, right—in a word, humanity—his address at once astonished and delighted all hearers, their great expectations of talent and learning notwithstanding. This language must not be held to savour of the rhetorical figure of hyperbole, since both the matter and the manner of Mr. Burns's addresses, alike afternoon and evening, justify an uncommon eulogium in attestation of the sober facts of observation and experience. Fairly to represent their value and importance it were indeed requisite to reproduce them *in extenso*. Suffice it to state that amidst a copious supply of spiritualistic detail, morally and physically explained, he favoured the audience with numerous practical illustrations of the known laws of Nature, emphatically those of power and resistance, the three forms of lever, conditions of equilibrium, centre of gravity, composition of forces, fallacy of sense—especially in regard to mechanical philosophy, general and special—involving dynamics; the laws of motion, time, volume, potential energy, kinetic oscillation, impact of inelastic bodies, hydraulics, chemical affinity, pneumatics, light, heat, magnetism, and electricity, and their ultimate climax in those mental and physical phenomena now called the science of Spiritualism, its principles and practices.

In the evening the audience was simply spell-bound by his masterly and brilliant exposition of "What has the Devil to do with it?" Probably the people of Liverpool had never heard of the origin, life, and death of this distinguished personage before, since it must be clearly understood by absentees that the king of evil, or prince of darkness, no longer exists, except in the flesh and blood of wicked men, capable of transportation, alas, to more worlds than one! He showed us where the devilish idea came from, how it was fostered by kingcraft and priestcraft, as their chief superintendent of clerical police, and how, when, where, and by whom this same traducing calumniator of ancient and modern forms of Spiritualism was introduced into the Hebrew, Sanscrit, Teutonic, Latin, Greek, and other languages, as the synonym of temptation to do "evil," and which morbid influence would never be effectually driven from the hearts and minds of mankind until the people reformed their lives, habits, organic proclivities, and mental or moral defects by ceasing to do evil and learning to do well in health of body and wisdom of soul. Amongst the Greeks the devil was a false accuser; with the Jews he was an adversary that rejoiced in divers titles, such as Serpent, Satan, Apostate, Father (sic), man of sin, traitor to his country; in heaven, nay more—Belial, Lucifer, Apollyon, Abaddon, &c.; this last dignity he certainly merited: if he ever existed as a living embodiment, for sure enough a bad *un* he was; superlatively. Flendish wickedness arises from evil organisation. Mary Magdalene has now seven devils to be cast out in modern society, A.D. 1874, and so have her coadjutors of the male sex; their names are too well known to need detail. In every large town, cathedral city, or small hamlet we unhappily find evermore an evil spirit that needs a better house to live in—devilish temper, devilish drink, devilish crime, devilish sickness, devilish rant, devilish selfishness, and devilish ignorance. Spiritualists must now tell the truth of God from day to day, and shame the devil of theology. There must be a never-ending fight for the standard of knowledge—food for the heart, nourishment for the intellect—sound minds begotten of sound bodies; evil will then cease, and the death of the devil be "un-respited, unpitied, and unreprieved."

[Our correspondents and remarks are so eulogistic that we give them a place with considerable diffidence. Next week we hope to give an account of what we heard and saw during our short visit to Liverpool. —Ed. M.]

HANCOCK AUCKLAND AND DISTRICT ASSOCIATION OF SPIRITUALISTS. Mutual improvement and discussion class every Sunday evening at Mr. S. S. Langford's, Bath, Clyde Terrace, commencing at six o'clock. Other meetings first Sunday in each month, to commence half an hour earlier. Attendance of members is respectfully requested. —John Chisox, Secretary.

### THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—  
One copy, post free, weekly, 2d.; per annum, 8s. 8d.  
Two copies, post free, weekly, 4d.; per annum, 17s. 4d.  
Three copies, post free, weekly, 6d.; per annum, 25s. 10d.  
Four copies and upwards, in one wrapper, post free, 1d. each per week, or 6s. 8d. per year.

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

Wholesale Agents: F. Pittman, 20, Paternoster Row, London, E.C. Curries and Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeehy, 89, Union Street, Glasgow.

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, SEPTEMBER 25, 1874.

### DR. SEXTON'S REPLY TO PROFESSOR TYNDALL.

Before we commenced to set up in type, Dr. Sexton's reply to Professor Tyndall we had no idea of the vast amount of solid matter it contains. We found that to give it all in one issue of the MEDIUM would exclude all else, and entirely destroy the purpose and character of our paper. Dr. Sexton is seemingly so eager in his labours that he made as full and complete a performance as possible, for which all friends of the cause will be grateful, and gladly wait a week for that which is in excess of any reasonable degree of expectation. We might have given a page more of the reply this week, but seeing that it had to be divided, we thought it best to give an equal share in both weeks; especially as the argument favoured a pause at the point of termination. We have received many extra orders for this number, and have no doubt but the demand will be greater for the next. The argument increases in interest as the end approaches, as the most important positions are dealt with in the portion yet to be published.

Miss Fowler's biography and portrait will also appear in our next number, which will be in all respects well entitled to the hearty patronage of the friends of the cause. In quantities we supply the MEDIUM for distribution purposes at 9s. per 100 copies, carriage extra.

### MISS LOTTIE FOWLER'S PORTRAIT.

In the next number of the MEDIUM will appear a fine portrait and biographical sketch of this wonderful medium. In another place a letter appears detailing some of Miss Fowler's extraordinary powers. Test mediumship enforces the claims of Spiritualism in a very emphatic manner, and hence our next number, on account of the portrait and the matter it contains, will be particularly adapted for circulation amongst investigators. The remainder of Dr. Sexton's reply will also be given, so that facts of the most convincing kind will be well sustained by incontrovertible argument. Next week's MEDIUM will not be increased in price on account of these extra attractions, and quantities may be ordered at the greatly reduced price of 9s. per 100. Orders should be received at the office not later than Wednesday.

### DR. SEXTON AT MARYLEBONE.

The meeting on Sunday evening at Marylebone Music Hall was the best of the series. The hall was well filled by a highly respectable audience, and the speaker was perhaps in as good form as he has ever assumed on the platform of Spiritualism. His subject—"Objections to Spiritualism stated and answered"—was handled in such a manner that a large section of the audience, entire strangers to the theme, were apparently as deeply interested as old students of the subject. At the close the Doctor received quite an ovation. Many came forward and greeted him as he descended from the platform, congratulating him upon the success achieved by his lecture. Dr. Sexton's printed discourses, attractive though they be, convey but a faint idea of the vivacity and interest which attends the oral delivery of them. We take leave to express the hope that Dr. Sexton has commenced, in what we report this week, a prosperous winter campaign; but such a desirable result depends as much on the friends of the movement as on the Doctor himself, who must necessarily have arrangements made for him before he can use his talent as a lecturer.

### MR. MORSE'S FAREWELL SOIREE.

To the Editor.—Sir,—Having been fortunate enough to secure the co-operation of Mr. Everitt, who has kindly consented to occupy the chair upon the occasion of Mr. J. J. Morse's farewell benefit soiree, to be held at the Co-operative Institute (late Princess's Concert Rooms), 55, Chisle Street, Oxford Street, on Thursday, October 8, 1874, I venture to request your kind co-operation to aid its purposes to the extent of your interest and sympathy. It is desired to make the above soiree as much a pecuniary success as possible, for which object, in addition to the sale of tickets, subscriptions towards the expenses are respectfully solicited, and will be duly acknowledged. Tickets may be had at the offices of all the spiritual periodicals, of Mr. Cogman, 15, St. Peter's Road, Mile End, E., and of Mrs. Malby, honorary secretary, 8, Granville Terrace, Shaftesbury Road, Hammersmith, W.

### JUDGE EDMONDS'S MEMORIAL EDITION.

This work is being distributed as quickly as the supply afforded by the binder will permit, but the state of the trade is such that it is impossible to "hurry up" this final process. All publishers have to stand their turn, and we are no worse served than others whose clients are eagerly demanding the completion of orders. We can assure our numerous subscribers that no time is being lost on our part. Those who have seen the work are so charmed with it that they have employed us to allow them to increase their subscriptions. The list has been closed for some time, and the edition is nearly all sold already. However, as an unforeseen delay has occurred in getting the work speedily from the binder, we hereby announce that we shall receive further orders till the end of next week. The book makes, in all, 380 pages, which is certainly excellent value for 10d., the price at which the paper-covered edition is sold to subscribers in parcels of 6 copies for 5s. The other edition is printed on fine toned paper, and done up in handsome cloth binding ornamented with appropriate devices in gold and colour. Four copies are supplied to subscribers for 6s., being 1s. 6d. per copy. At these rates the purchaser has to pay carriage. One copy of the cheapest edition may be obtained, post free, for 1s. 3d., and one copy of the cloth edition for 2s., post free, if ordered before the end of next week. After that date the work will be sold at 2s. per copy in paper wrapper, and 3s. 6d. in cloth. Prompt action in this matter will effect a great saving to the purchaser, and a corresponding loss to us, for there will not be the slightest difficulty in selling the work at full price as soon as it is seen and its merits made known.

### A NEW WAY TO WEALTH.

On another page is given the Prospectus of the "Progressive Literature Publication Fund," a document which is so perspicuous in its statements that further elucidation is not necessary. We allude to it in this place to direct attention to it, and to inform all who can take part in its provisions that the education of the public in spiritual truth need not be any longer unprofitable to the capitalist or expensive to the spiritual worker. The road to such acceptable results is co-operation, whereby participants may have the best works at one third the usual price, and have a handsome return for the producing power—cash, while it is in the hands of the publisher. The Spiritual Institution through its thousands of representatives can do a work of gigantic magnitude, by utilising these arrangements which have been communicated at a time when they can be turned to good account. The Spiritual Institution now publishes for two of the first scientific men of the day—Mr. Wallace and Mr. Crookes, who have thus placed their works that the new truth may have the greatest advantage from their literary labours. This fact ought to stir up the emulation of every Spiritualist, and urge one and all to supplement the noble conduct of these gentlemen with practical work, which will enhance the important works thus placed at the disposal of the movement. Printing operations are being pushed on so vigorously that large instalments of the £1000 proposed to be raised must be deposited immediately, indeed, several deposits have been already received. We hope to have to report the accession of a long list of depositors by next week.

### "BIBLICAL SPIRITUALISM AND MODERN SPIRITUALISM."

The subject upon which Mr. Burns will speak at Marylebone Music Hall on Sunday evening is quoted at the top of this paragraph. A similar discourse was given at Manchester by Mr. Burns on the occasion of his recent visit, and it was well received by those who heard it. The subject is scarcely ever touched on by spiritualistic speakers, so that it affords somewhat of a novelty even to Spiritualists. Regret was experienced by those who were absent on the Sunday evening when Mr. Burns gave his previous lecture in this series, and no doubt there will be a good attendance on Sunday evening. Admission is free; a collection at the close. Service commences at seven o'clock. Marylebone Music Hall, High Street, Marylebone.

### MRS. JACKSON'S LECTURES.

We have received from Mrs. Jackson the following list of lectures which she is desirous of delivering to public audiences as opportunities may present themselves:—

1. "Symbolism;"
2. "Moral and Social Philosophy;"
3. "Woman as the Social and Moral Reformer;"
4. "Antiquity of Spiritualism;"
5. "Inspiration, or Teaching of the Voice."

We characterised Mrs. Jackson's lecture at the time she made her first appearance at the Spiritual Institution, and would ask our friends in Spiritualism to make arrangements for her in their several localities.

### MR. BUGUET POSTPONES HIS VISIT TO LONDON.

Mr. Buras.—Dear Sir,—My time being very much occupied, I am obliged to give up all idea of visiting your city at present. I hope I shall be able to cross the Channel early in April next year, and give our friends more time than I should have been able to do at this season of the year.—I remain, dear Sir, yours truly,  
Paris, September 18, 1874. *pro* Mr. Buguet.

Reports of Mr. Morse's meetings have arrived too late for publication this week.

A SUFFERING FAMILY.

A few weeks ago we published an appeal on behalf of a family consisting of aged parents, two invalid daughters, and one other daughter who by her industry has maintained the whole family for six years. The dissolution of the firm which employed her threw her out of occupation, and reduced the family to destitution. We have collected upwards of £5, and hope next week to give a full list of the donors. But more remains to be told. This dutiful daughter is a valuable medium, and has given hundreds of sittings. She is clairvoyant, and also gives written messages sometimes folded up and specially addressed, and containing matters so secret and sacred that the recipients frequently refuse to divulge them. We were surprised to receive a visit from this lady on Wednesday. She had been invited to come to London on a short visit. We introduced her to Mr. Herne's seance, without giving utterance to a single particular respecting her. "Peter" came and called her by name, told her of her wonderful mediumistic powers, and alluded to her having fallen down and hurt herself—a matter which she had named to us privately before the seance began. These were very gratifying tests. We have arranged a seance for this lady, at the Spiritual Institution, 15, Southampton Row, on Wednesday evening next, at 8 o'clock. Admission, 2s. 6d. It is hoped it will be well attended, to aid and encourage such a worthy member of "a suffering family."

MISS LOTTIE FOWLER'S MEDIUMSHIP.

To the Editor.—Dear Sir,—Kindly allow me space in your valuable paper to give my testimony to the wonderful mediumistic powers of Miss Lottie Fowler.

About two and a half years back I had a seance with her, when she told me of circumstances connected with myself and family that had happened in years past, which were perfectly correct, so much so, that I was almost afraid I should not be able to conceal my most secret thoughts. Amongst other things, the seance was prominently marked with the power of prophecy, or rather prophetic forecasting, for she informed me of two deaths that would occur, one having taken place six months after the sitting with her, and the other was fulfilled this summer. She related many changes in my past life, also events that would take place, some being beneficial to me, others the reverse; the nature of them was also described, even to the sentences that I should make use of at the time, all of which has been fulfilled to the letter. I received these prophetic statements with great distrust and even aversion, for they were quite contrary to what I could anticipate or imagine. The little spirit "Annie" however, quietly told me she knew it would all come true, and that I should have to come and tell her that her predictions were correct. Events having taken place in accordance with "Annie's" statements, I feel it to be my duty to make the same known to your readers, and to be conscientiously say that it could not be any thought-reading on Miss Fowler's part, as my opposition was so strong against all she said on the matters to which I now refer. I draw your attention to these points from having noticed in a contemporary Spiritualist journal some short time back, when alluding to Miss Fowler's powers, that they were attributed to "thought-reading," a term certainly not applicable to her success in my case, at all events.—I remain, very faithfully yours,

A. I. OLD.

London, Sept. 23, 1874.

Stock has been received of "The Stellar Key" and "The Temple," by A. J. Davis, and can now be obtained by the subscribers to *Human Nature* as premium volumes at the reduced prices advertised.

The phrenological seances are being continued with increased interest. A musical inventor, an entire stranger, was examined on Monday, and afterwards gave a striking proof of the skill of the phrenologist.

Mr. Williams has returned to London, and commences his usual seances, at 61, Lamb's Conduit Street, to-morrow evening. Mr. Williams is in excellent health, and looks forward to a series of successful seances during the winter.

Mrs. Berry writes from 18, Marine Terrace, Margate, to say that she would be glad to meet with any friends of Spiritualism. A good physical medium is wanted down there, and a lecturer on the subject. Mrs. Berry would be glad to assist in any arrangements to promote the cause in that locality.

Mr. Cooman's quarterly tea-meeting will be held at his Institution, 15, St. Peter's Road, Mile End, on Sunday, September 27. Tea on table at five o'clock; tickets, one shilling each. An interesting meeting will be held after tea, at which various mediums and well-known Spiritualists are expected to take part.

Mr. Herne commenced his seances at the Spiritual Institution on Monday evening. On Wednesday afternoon the attendance was large, and the phenomena very good. Not only were physical manifestations given, but the spirit "Peter" gave a number of tests in the direct voice. We shall publish reports of Mr. Herne's seances in the provinces next week.

Messrs. Bastian and Taylor continue their seances at 2, Vernon Place, Bloomsbury Square, quite near to the Spiritual Institution. On a recent evening spirit-forms were seen and recognised, but to be successful in this manifestation it seems to be necessary to have a series of sittings. We hear that these mediums intend sailing for America on October 15th, so that their stay in London cannot be of much longer duration. Those who desire to witness their mediumship should visit them at once.

We have received a number of contributions criticising an article on "Spiritualism," which recently appeared in the *Daily Telegraph*. It is quite an error to suppose that such articles require an answer, or that the writer intended to oppose Spiritualism or aught else. The fact is, the penny-a-liner is subject to hunger and other physical necessities, and in the full of excitement between the big-gooseberry harvest, and the railway-accident season, or re-occurrence of agrarian outrages, he must prate about something or starve. If our readers would employ themselves better than in wasting precious time over the *Telegraph* and its tribe they would avoid all such annoyances as the "article" in question.

MR. AND MRS. S. C. HALL'S GOLDEN WEDDING.

This event has not only excited a great amount of interest amongst Spiritualists, having been frequently alluded to in our columns, but it has been repeatedly the theme of the journalists throughout the press generally; the fame of the couple is world-wide, and as Spiritualists their labours for humanity must be recognised in "More Worlds than One." Last week we received in a large envelope two cards of the most artistic design and faultless finish inscribed to "Mr. and Mrs. Burns, with compliments and regards," in Mr. Hall's handwriting. The larger card, lithoed in gold and colour on a delicate green ground by Marcus Ward and Co., of London and Belfast, has in ovals, towards the right-hand side, the photographic portraits of the couple whose fiftieth wedding-day it is intended to commemorate. They are remarkably good likenesses. The card also bears the signatures of "S. C. Hall" and "Anna Maria Hall," and the following inscription in elegant characters:—

AVENUE VILLA,  
50, HOLLAND STREET, KENSINGTON.

MR. AND MRS. S. C. HALL

Greet their Friends

On the 20th SEPTEMBER, 1874,

The Anniversary

OF THEIR FIFTIETH WEDDING-DAY, THEIR  
"GOLDEN WEDDING."

On the smaller card is printed in gold the following verses, signed at the bottom with Mr. Hall's autograph:—

AFTER FIFTY YEARS.

SEPTEMBER 20TH, 1874.

Yes! fifty years of troubles—come and gone—  
I count since first I gave thee hand and heart!  
But none have come from thee, dear wife—not one!  
In griefs that sadden'd me thou hadst no part—  
Save when, accepting more than woman's share  
Of pain and toil, despondency, and care,  
My comforter thou wert, my hope, my trust,  
Ever suggesting holy thoughts and deeds;  
Guiding my steps on earth, through blinding dust,  
Into the Heaven-lit path that Heaven-ward leads.  
So has it been, from manhood unto age,  
In every shifting scene of life's sad stage,  
Since—fifty years ago—a humble name  
I gave to thee—which thou hast given to fame—  
Rejoicing in the wife and friend to find  
The woman's lesser duties—all combined  
With holiest efforts of creative mind.  
And if the world has found some good in me,  
The prompting and the teaching came from thee!  
God so guide both that so it ever be!  
So may the full fount of affection flow,  
Each loving each as—fifty years ago!  
We are going down the rugged hill of life,  
Into the tranquil valley at its base,  
But, hand in hand, and heart in heart, dear wife,  
With less of outer care and inner strife,  
I look into thy mind and in thy face,  
And only see the Angel coming nearer,  
To make thee still more beautiful and dearer,  
When from the thrall and toil of earth made free,  
Thy prayer is heard for me and mine for thee!

S. C. HALL.

We have had these beautiful objects appropriately framed, to be seen of thousands in the years to come. We believe such sentiments and symbols do much more to purify affection and ennoble mankind than the misguided conduct of those who advocate what they are pleased to call "free-love" doctrines. Where can there be found love so "free" as in the instance before us, in which the couple joyfully enter upon the second half-century of married life? Let it be no longer said that Spiritualism leads men and women to disavow the sanctity of marriage.

DR. MAURICE DAVIES, author of "Unorthodox London," is forming engagements to deliver his lecture, "The Pros and Cons of Spiritualism; a Narrative of Experiences." He lectures in Scotland early in November, and would take a few places en route. For terms, address 44, Netherwood Road, West Kensington Park, W.

A MUSICAL EVENING.—The ladies and gentlemen who conduct the musical department at the Sunday Services meet for practice every Wednesday evening at 8 o'clock at the Spiritual Institution, 15, Southampton Row. The leader and organist, Miss D'Arcy, invites all who can assist to come forward and attend the weekly practice and join the choir. The musical evening is rather an enjoyable reunion.

THOSE DISGUSTING NEWSPAPERS.—The chief journal of Liverpool occupied three-and-a-half columns the other day with charnel-house details about the hanging of a woman. It could not spare a "stickful" in allusion to the Spiritualists' meeting (Mrs. Tappan's) attended, it is said, by 2,000 citizens. Our newspaper men are baggard heralds pointing the way to personal deformation, social perdition, and the gallows. The criminal court is their cathedral and society's rottenness their heaven.

Co-operative Institute, Oct. 8, 1874.

## DR. SEXTON'S SCIENTIFIC LECTURES AT NEWCASTLE.

To the Editor.—Dear Sir, Your announcement of the lectures at Newcastle-on-Tyne by Dr. Sexton may be supplemented by the grateful acknowledgment of the committee of the Society to Mr. E. P. Barkas, who introduced that able and eloquent lecturer to the town, and who has liberally proffered to present all surplus proceeds to the Newcastle Society, and on the other hand, any deficiency will be met by him. Mr. Barkas has spared neither time nor expense in his recent investigations of Spiritual phenomena, and while he has become a sort of target for ignorant writers to aim at, he has shown that he worships at the shrine of truth, and apart from all sordid considerations, has fearlessly espoused an unpopular and misunderstood subject. Will you kindly copy the paragraph enclosed, clipped from the *Newcastle Daily Chronicle*, in order that your readers in this neighbourhood may understand the merits of the case, and use their influence to make Dr. Sexton's lectures a complete success. Yours faithfully, W. DAVIES.

DEFENCE OF MODERN SPIRITUALISM, AND REPLY TO PROF. TYNDALL'S INQUIRY INTO MODERN SPIRITUALISM.

To the Editor of the *Daily Chronicle*.

"Sir.—The public interest in the phenomena of modern Spiritualism, so far from abating, is daily on the increase. On the one hand, there are thousands of enthusiastic supporters, and on the other there are tens of thousands of dogmatic unbelievers; but between the two there are thousands who, while they do not entertain any positive opinion on the subject, are desirous of knowing what the facts of the case really are. Those rational intermediates who desire to ascertain facts before they form opinions will be gratified to learn that Dr. Sexton, of London, is about to visit Newcastle for the purpose of delivering three lectures on the phenomena and philosophy of modern Spiritualism. The titles of the lectures are: 1st, "The Claims of Modern Spiritualism on Public Attention;" 2nd, "How it became Converted from Scepticism to Spiritualism;" 3rd, "Spiritual Phenomena, Professor Tyndall's British Association Address, examined in relation to them." These lectures have been arranged for by a private gentleman, who bears the risk and expense, and who has agreed to give the surplus, if any, to the Newcastle-on-Tyne Society for Inquiry into Modern Spiritual Phenomena. The design of the lectures is to afford the more educated classes in the district an opportunity of ascertaining what the alleged phenomena of Spiritualism really are, what are the evidences by which they are supported, and what theory most satisfactorily accounts for them. Dr. Sexton is one of the most educated and popular, if not the most eloquent and popular, of the public exponents of modern Spiritualism in England. His lectures are clear, candid, eloquent, and logical; and his replies to questions at the close of each lecture show a knowledge of the details of the subject, and a facility of expression that are very satisfactory. Dr. Sexton intends to reply to either spoken or written questions, and all who have any doubts or difficulties should take this opportunity of having them removed. I am, &c.,

September 18, 1874. T. P. BARKAS.

Mr. Morse lectured here on Sunday to a fair audience on "The Scientific and Religious Aspects of Spiritualism," and his remarks were well received. He lectures again to-night, on Tuesday at Byker, and on Wednesday we have a farewell service, which will be duly noticed in a future letter. Mr. Morse stands very high in our estimation, both as an individual and as a medium, and we heartily wish him "God-speed" in his approaching visit to the States of America. On behalf of the committee, J. HARE.

## THE WELSH MEDIUMS.

To the Editor.—Dear Sir, I will you kindly insert the following in your valued paper, that the friends in South Wales may be informed a little of the mediumistic power in their neighbourhood. I and another friend visited Cardiff for a few days last week for the purpose of having a few sittings for spiritual manifestations with Messrs. Peck and Saddler at Mr. Peck's residence, as advertised in your columns. We arrived there early on Saturday evening, and were comfortably accommodated with tea, &c., by Mrs. Peck, after which we were led upstairs to a room about sixteen or seventeen feet square, where the seances were held; there we found about twenty persons besides ourselves assembled for the purpose of investigating; several were refused admittance for the sake of not overcrowding. The door of the seance-room was locked and the key left in the lock on the inside, so that there could be no tampering done by any person outside the room who might have a key to fit the lock (suggested by sceptics present). In the centre of the room was a round table with no less than six musical instruments thereon, beyond the reach of either mediums or investigators, unless they got up from their seats, which was impossible without detection. We all sat hand in hand, and the two end parties had both their hands in their neighbour's hands, excepting the mediums, who were not joined to the circle; their seats (the mediums) were ordinary polished chairs, and were securely tied to staples driven into the floor for the purpose. The light was put out, and in a few minutes we could hear a slight movement of the instruments, and the entrancement of the medium. We were ordered to sing, and while we were singing, nearly all the instruments were playing all about the room. Afterwards we were ordered to have light and get the ropes, and to handcuff Mr. Saddler to his chair, which was done by putting one of his arms through the back of the chair and handcuffing to the other; and we were likewise ordered to put phosphorus on the toes of each of them, so that we might make sure that they did not move. No sooner was the light put out than the instruments went all about the room again, and yet the phosphorised feet were unmoved, and we were told that the "Chinaman" (one of Mr. Peck's controlling spirits) was tying Mr. Peck; and yet the instruments were playing all along. We were told in a few minutes that Mr. Peck was tied, and to have a light; and to the astonishment of all present, Mr. Peck was found tied in a most secure manner. It took about twenty minutes to untie him. Mr. Saddler was still found handcuffed to his chair. We were ordered to take the handcuffs off Mr. Saddler and put them on Mr. Peck, and to tie Mr. Saddler to his chair, which was done by a seance present in an unmistakable manner. The light was put out, and we were told to sing, after which we were told that "Blackfoot" an Indian chief, was present, and that he was going to

untie the medium. ("Blackfoot" is one of Mr. Saddler's controlling spirits.) One of the parties present suggested to have a light to see the untieing, which was objected to, and we were ordered to sing. Presently we could hear someone saying, "Here's the rope on my shoulders," and when the light was laid, what should we see but our friend (who wanted to see the untieing) with the rope coiled twice around his neck. That was a sufficient test for him. Mr. Peck was found still handcuffed to his chair, and Mr. Saddler untied, of course. I should have stated that the key of the handcuffs was kept by a seance person throughout all the manifestations. The mediums then spoke from the trance, and so ended the first seance; after which (the "Mediums" Mr. Peck and Saddler) were offered for sale, and indeed, was bought by a good many. We likewise had two private seances with Messrs. Peck and Saddler on Sunday, the manifestations of which were beyond all doubt spiritual. I would send you details of last two sittings, only that I know not have trespassed too much already on your valuable paper. I remain, Sir, yours fraternally, Pleasant View, Graeven Terrace, Menthyn, Tydfil, September 19, 1874. W. DAVIES.

MRS. BULLOCK'S MEETINGS AT THE ATHENÆUM.

On Sunday evening the last meeting for the season was held at the Athenæum, when Mrs. Bullock, under the influence of her spirit-guides, delivered a very interesting and instructive lecture on "The Progress of Humanity." The service opened with a hymn from the "Spiritual Lyre," after which Mr. Haxby read the 12th chapter of the Gospel by St. John, to the end of the 36th verse. Mrs. Bullock rose and in the trance state gave forth a fervent prayer to the Almighty God, that to-night those who desire to worship may worship in truth and sincerity; that their spiritual eyes may be opened to see the beauties that shine around and speak forth in spirit, that which they hear; that they may ever be watchful of their lives, growing in knowledge and wisdom, and be led in the path of truth and virtue, at all times, leaning on the loving arm of their heavenly Father, who ever brings peace and joy. Unto Thee, O Father, he praises evermore.

Commencing the address, Mrs. Bullock said, "The subject of our consideration to-night, though not chosen by the audience, yet by giving it our attention we are complying with a request of one who desires information on the 'Progress of Humanity.' We must first consider what humanity is. The answer comes forth: 'Human beings, as a distinction from the animal and reptile race, there are human beings. In your ancient history you will find the truths were not so far advanced as you find humanity at the present day. Their laws and customs have been progressing stage by stage, and as time goes on all will come to a knowledge of higher laws and higher thoughts and customs. So, then, as progress is certain, cultivate your children that they may not have to be developed in the spirit-world in things that they may learn while on earth. It has been said, and is generally acknowledged, that angels are not human beings. But so it is: there are various degrees of angels, as there are human beings. A new-born child is ushered into the spirit-world. It goes not into the spheres of darkness, but passes on into higher realms, where progress is of such a character, and where purity reigns triumphant. There, this little child is instructed by ministering spirits, and as it grows to manhood and develops, so soon is it called an angel, and takes not of the materiality of this world. What of the great medium to-day? Has he progressed? The great medium has progressed as to be an angel even to-day. If you so desire, you may have angels to come and minister to your comfort. Instead of your desires being turned heavenward, what do we see to-day? You need not go across the seas to see men playing their brethren. We see in this great and mighty city though it is men are being slain and slaying each other, some are drawing from others their very power and life-blood, crushing and oppressing them in every way in order to make for themselves material wealth. Materiality is indeed much needed in your midst. Instead of looking up to the cannibals, look to yourselves. In your own midst good deeds and loving actions are wanting. What is man but a human being? The noble life that tends even to the verge of the spirit-world should lead man to think of what he is. It will be well to remember that all deeds and thoughts and actions go to make up the soul that shall find a future home in the spirit-realm. May you look to yourselves in time, and live to realise that there is a future beyond, and that you may be greeted with peace and welcome, even in the spirit-world."

Mrs. Bullock spoke on the subject for an hour, while the audience paid great attention. At the conclusion some questions were replied to: "The spirit-guides bade each one a kindly good-night, and the meeting closed with another hymn from the 'Spiritual Lyre.' Speaking of Mrs. Bullock's past services, Mr. Haxby said that, in the trance-state Mrs. Bullock in the lectures given had spoken of the practicability of Spiritualism, how that each one might realise the glorious power that is beyond and outside of themselves; and how that by a knowledge of that power man may so utilise it as to make it a benefit to himself. She had spoken on the efficacy of prayer, and had fervently exhorted each one to pray to the Father, the great and only true God, the Creator and Preserver of all mankind; also on the work of the spirits, life in the spirit-world, &c. Many of the subjects had been selected by the audience. Five lectures had been given at the Temperance Hall, besides two seances. Fifteen lectures had been delivered at the Athenæum, making together twenty-two Sunday services held during the summer, and at these meetings Mrs. Bullock had given her services free of charge. To her kindness the Spiritualists were deeply indebted for the very interesting and instructive addresses given during the summer months. Mr. Haxby read a letter he had received, suggesting that as Mrs. Bullock had given her services to the public without money and without price, and no medium in London having done anything to equal it, some importance be attributed to it, and that Mrs. Bullock should be presented with a written testimonial. The services rendered being a great gift on Mrs. Bullock's part, it was therefore arranged that Mrs. Bullock should have presented to her next Sunday evening at the Goswell Hall a written testimonial for her past services. The spirit-guides controlling remarked that the testimonial was to be plain and simple, and not a costly one, and that it was to be signed by a few of those who had listened to the lectures. The services held throughout the summer have been free of charge, the expenses of the Hall have been met by the collections with the exception

of a few shillings; and on Sunday evening, at the close of the service, Mr. Haxby was much surprised by two gentlemen presenting themselves on the platform with silver coin, and asking what amount was due. No information was asked, simply their duty was to make the balance even. Mr. Haxby refused such an offer, but on their assuring him it was their mission, and it must be complied with, the money was received with many thanks. It was told to Mr. Haxby when he had undertaken these Sunday meetings there would be no loss, and thus they have been carried on all the summer without the loss of a halfpenny. On Sunday evening the services will be continued at the Goswell Hall, 86, Goswell Road. The testimonial may be seen before the commencement of the service, and any gentlemen who have not signed their names will have an opportunity of doing so.

#### ATTENDING A NEW COLONY.

To the Editor.—Sir!—Not claiming to have the gift of prophecy, or of being a seer, still I am allowed to "guess and calculate," as the Yankee does. And, sir, I guess that the wave of Spiritualism has reached this mulberry town, and that ere long those who are so busily employed in the manufacture of silk goods purposely to adorn the body, will be able to unfold the finer golden threads of futurity, and weave for themselves a garment suitable for the Summer-land; the texture to be spun from a pure and spotless life. I further guess that this stronghold of orthodoxy will wage a fierce and unrighteous battle against the march of modern Spiritualism into her hitherto impregnable fortress; but, at the same time, I do calculate that when the magazine of creeds and dogmas has exploded, and the debris gone, with the smoke all cleared away, then there will be a purer atmosphere, and above and around will be seen bright rays of light beaming from the face of "Him who doeth all things well."

My experience in Spiritualism, although but short, has been most satisfactory to myself. I was induced in April last to look in at the Assembly Rooms, Lillingston, Liverpool. There I heard a discourse from the lips of Mr. Morse, which was an "eye-opener" to me, for he must be no "duffer" who can follow up and understand the arguments and teachings advanced and set forth by "Tien-Sien-Tai." It has been stated in the *Misrum* that idiots never are Spiritualists; this I firmly believe; the science is too vast for those of weak intellect. I also heard Mrs. Tappan, Mrs. Butterfield, and other inspirational and trance speakers. I may here state that for the previous twelve months my health had been in a very precarious state. About the middle of June, I was advised to see Mrs. Dickinson, the healing medium then in Liverpool, and, with her in the trance state, the "Doctor" made a careful inspection of my internal ailment; at all events, I was given a minute description of my state, which did not at all correspond with the ideas of the M.D. who had previously treated me. I received prescriptions and advice, and suffice it to say that the symptoms of the disease from which I was suffering have now almost entirely disappeared.

I have been staying here the past three weeks, and soon after my arrival, a brother, sister (the latter a medium), and myself commenced with the table, and we received some most reliable messages from our nearest departed relatives through this source. The contagion has spread, and already a number of circles have been formed for the purpose of investigating this new and—to us—inexplicable phenomenon.

Again, Sir, I "guess and calculate" that the way is being paved for the inlet of the truths of Spiritualism here, and that shortly some of the noted lecturers and speakers in the cause may add this town to their list of appointments.

Let us hope that this may prove to be a new mission field, and that the dissemination of truth may here and everywhere prevail.—Yours, &c., J. R. Macleasfield, September 22, 1874.

#### A NEW STATION OPENED.

To the Editor.—Dear Sir!—Myself and Mr. T. Langley have paid a few visits to Todmorden, to introduce and discuss the subject of Spiritualism, and distribute spiritual literature. By these means several minds have been awakened to investigate the matter, and by request, we held the first public meeting there last Sunday. Mr. J. Wood, of Halifax, gave two trance addresses in the Sobriety Hall to crowded and respectable audiences. On Sunday, the 4th October, Mrs. Scattergood, of Bradford, will deliver two addresses in the same place; after which I think it very probable a committee of inquirers, acting under our advice, will be formed to investigate the subject.—I remain, dear Sir, yours respectfully, JAMES SUTCLIFFE. Rochdale, Sept. 22, 1874.

A HAUNTED SERVANT GIRL.—The innocent cause of considerable alarm at Milwaukee is a Polish servant girl, fourteen years old, of nervous temperament, and very timid. Articles fly around in her presence as if possessed. One of the best authenticated cases was an incident that particularly impressed a physician of high standing, who was watching development with a calm, unimpassioned interest. He was sharply scrutinising the actions of the excited girl, who had been set by the landlady to sweep the floor of the debris. He commanded a full view of the pantry and the girl. As he was looking on, a little china dish came sailing out on an even keel, filled with small tickets of some sort or other. He dodged it, and it slid on the floor, spilling the cards, but was not broken. While a lady spectator was viewing the debris on the kitchen floor, the kettle on the stove turned over and spilt the water, though no one was near it, and a pan of boiled potatoes, which the girl had been directed to peel by the landlady, flew into the face of a woman sitting near. Many other strange things took place throughout the day in and about the house, and are vouched for by persons of veracity. The poor servant girl denied all knowledge of their authorship, and was so terribly frightened by their occurrence, and by the charges of witchcraft made against her by some of the more ignorant and thoughtless of those who had witnessed them, that she tried to commit suicide by drowning in the evening, but was rescued. After this attempt at self-destruction, she was taken home by a physician who had become interested in her case, where she was examined by several professionals, who were unable to arrive at any satisfactory conclusion.—*South London Press*

#### SPRIT FORMS IN AMERICA.

Dear Mr. Burns.—I refer by an article in the *Terra Haute Express* that our American brethren are ahead of us in settling the question that has been disturbing English Spiritualists for some months past, whether the medium and materialised spirit-form are identical. This has been done by a better and more satisfactory means than galvanometers and burnt cork, or "grasping a spirit," or even seeing the medium by the faint light of a phosphorised bottle. Here is an extract from the article referred to:—"I have attended some of Mrs. Stewart's seances. I have at five of these seances tied a three-eighths rope tightly around her waist with a hard square knot, and a succession of the same kind of knots as close together as they could be tied, making a piece of knotted rope six inches long from her waist, then with the ends of the rope put through two holes in the side of the cabinet have tied them as tightly on the outside as possible, with five or six hard knots after the last knot on the inside drawn closely to the side of the cabinet, the medium occupying a chair inside. The doors being closed, after waiting a few minutes, all in the room could see faces and hands at the aperture in the middle door, and so distinctly as to distinguish the features, and we could hear voices there quite different from the medium's. We could also see the door of the cabinet opened, by what are claimed to be materialised spirit-forms, usually dressed in white, who would walk out into the room, being plainly visible to all from head to foot, one at a time, and all differing from the medium and from each other in size, some of whom would touch persons in the room, move benches, chairs, &c. (Saturday evening, May 16, after I had tied the medium as above described, spirit-forms came out of the cabinet dressed in white, leaving the door open, so that we could see the medium at the same time, sitting in the cabinet, and tied as I had left her. The spirit would stay out of the cabinet eight or ten seconds, and return. This was repeated eight or more times. Saturday evening, the spirit of an old lady came out of the cabinet dressed in white and with a white cap on. While the spirit was out in the room and visible to all, we could see the medium through the open door, sitting tied as on previous evenings. The spirit walked to a table about six feet from the cabinet and took a small flower-pot therefrom, holding it above her head so that we could see what she took, and then carried it into the cabinet, and in a few minutes returned it to the table." With such facts as these, as well as those that are occurring in our midst, one would think that the time had arrived for all the fuss about scientific tests and the nonsense about psychic force to come to an end. The time has surely come for the facts to be admitted, and their true cause assigned. Years ago, before "psychic force" was invented, and when "odde-force" was in fashion, Mr. Howitt said: "While the odylists and automatists are speculating about an action of the brain, we cut the matter short and say, There stand the spirits themselves, seen, heard, felt, and conversed with," and these words are equally applicable in the present day. Phenomena-seeking is doubtless exciting, and has its interest for a certain class of minds, but in my opinion Spiritualists would do well to direct their attention now to the uses of Spiritualism, and endeavour to apply it to the good of humanity.—yours faithfully, ROBERT COOPER. Eastbourne.

EDWARD WATTS.—On the matter to which you allude we must refer you to the lady herself. We do not consider that it is any part of our business.

A CURIOUS set of people have been discovered by Captain W. O. Manning in a village in North-Western New Mexico, just south of the border line between that territory and Colorado, and of whom a description is given in the *Denver News*, a Colorado paper. A strong wall surrounds the village, which contains houses sufficient to accommodate 4,000 people. The population has, however, dwindled to about 800. The language and some of the customs of the inhabitants correspond to the language and customs of the Chinese. The women are of the true Celestial type. They dress themselves and their hair in Chinese fashion. Their religion is described as "barbarously magnificent." Montezuma is their deity. His coming is looked for at sunrise each day. Immortality is part of their creed. The priests have long embroidered robes, used for unnumbered years. The ceremonies of worship are formal and pompous. The morality of the people is impeccable. They keep a record of events by means of tying peculiar knots in long cords. Their Government is a conservative republic. Power is vested in a council of thirteen caciques. Six of them are selected for life. Old men are generally chosen, in order that their terms of office may not be inordinately long. The remaining seven are selected from time to time. One of them is the executive chief; another is a sort of vice-president. There is a war chief and a chief of police. These seven caciques are usually young men. They serve but a few months. Suffrage is universal, and civilisation is "quite far advanced." Women, as might be expected under these circumstances, is held in the highest possible respect and veneration. Nothing is too good for her, and her only tastes are those of housekeeping. This isolated community has maintained its traditions unbroken for at least three and a half centuries, and it is, in fact, a paradise for women and priests.

#### HOW TO FORM THE SPIRIT CIRCLE.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, sometimes in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to "take their places," that new combinations may give the desired conditions. A circle should not sit longer than two hours, not oftener than twice a week. A truth-loving, cheerful and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits of a contrary character.

## MR. EVERITT AND MR. KILBURN.

To the Editor, Sir,—Will you allow me, in justice to myself, to correct an error which appeared in Mr. Kilburn's letter, published in your last issue. Mr. Kilburn says that in the year 1868 he visited London for the purpose of conferring with Mr. Burns; that he was a guest in my house, and that I acted the part of mutual friend, and that he is grieved to find that I have been induced to assert that the matter was a public and not a private one. I beg to state that Mr. Kilburn is in error in every particular. I never in my life acted as mutual friend between him and Mr. Burns in any matter whatever, nor did he ever meet Mr. Burns at my house, as seems to be implied, if not stated expressly. Indeed, the year mentioned, 1868, I did not even know Mr. Kilburn, and had not the pleasure of his acquaintance (as I find by looking over my diary) till the August of 1869, when I met him at Bishop Auckland, and it was then that Mr. Kilburn, freely and unreservedly stated to me and my wife, more than once, of his transaction with Mr. Burns in a way which conveyed the impression to us that it was already an accomplished fact, and no secret whatever.—I am, yours respectfully,

T. EVERITT.

## MR. KILBURN'S REPLY.

Sir,—Mr. Everitt is a man of calmness and reflection. It is, therefore difficult for me to believe that he intends to give the direct lie to one between whom and himself most friendly and sympathetic relations have existed in the past. That the matter referred to was considered private is proved by the fact that neither to Mr. Everitt's near relatives, who reside here, nor to any of my most intimate friends, did I ever name the subject. Possibly it would never have been confided to Mr. Everitt himself but for the fact that he displayed towards me the most kindly, affectionate, nay, I may even say fatherly regard; nor do I yet think Mr. Everitt would have spontaneously published the statement.

I will not, therefore, allow myself to fall into any harshness, either of thought or expression, relative to one who thus acted towards me, and the memory of whose genuine affection I will ever cordially cherish. On my visit to London (of which I have no written memorandum, and it possibly was later than 1868, as Mr. Everitt states), Mr. Everitt accompanied me to 15, Southampton Row, and certainly in my mind went there as a confidential friend.

Time so alters spiritual relationships that it almost seems we shall have to copy our friends the lawyers and have all these transactions faithfully recorded, not omitting our unspoken mental states.

I have no desire to do Mr. Everitt an injustice, but I certainly was all the while under the impression that the matter was confidential, and that he knew this.—I am, &c.,

N. KILBURN, JUN.

Bishop Auckland, Sept. 23, 1874.

## A THIRD SERIES OF INSPIRATIONAL DISCOURSES BY MRS. CORA L. V. TAPPAN ON SUNDAY EVENINGS.

## COMMITTEE:

Alexander Calder, Esq., The Elms, Putney Hill, S.W., Chairman.  
N. Fabian Dawe, Esq., Portman Chambers, Portman Square, W.  
Dr. Gully, Bedford Hall, Balham, S.W.  
Mrs. Honeywood, 52, Warwick Square, Pimlico, S.W.  
Martin Smith, Esq., Heathlands, Wimbledon Common, S.W.  
Thomas Slater, Esq., 136, Euston Road, N.W.  
G. N. Strawbridge, Esq., Annandale, Upper Norwood, S.E.  
Mrs. Strawbridge,  
Webster Glynes, Esq., 4, Grays Inn Square, W.C. (Hon. Secretary and Treasurer).

The above ladies and gentlemen encouraged by the success which attended the two former courses of lectures last season by Mrs. Tappan, have formed themselves into a committee with power to add to their number, for engaging that lady for the whole of the coming season.

There will be thirty-six lectures, commencing on the 25th of October, and ending in June next, divided into courses of twelve each, which will be delivered on Sunday evenings at the Cavendish Rooms, Mortimer Street, Portland Place.

A subscriber of £5 for the whole series will be entitled to a reserved seat for himself and a friend. Tickets for a course of twelve lectures will be issued at 24s. and 12s. each.

There will be a limited number of 6d. tickets. All seats not claimed five minutes before the delivery of the address will be filled up if required.

Tickets to be obtained only of the Secretary and Treasurer on enclosing post-office order. Single tickets will be sold at the doors.

THOS. SMITH.—We have not the slightest interest in the statement you make. Write to Mr. O. White, 37, Wyndham Street, W.

MR. J. F. YOUNG, Llanelly, writes acknowledging receipt of Mr. Pine's new book, which has afforded him but little satisfaction. Mr. Young says he made an instrument years ago like that which Mr. Pine says he has invented, and that the instrument was known in America long before that.

MRS. TAPPAN AT BRIGHTON.—On Sunday evening, October 4th, Mrs. Cora L. V. Tappan, trance medium, will deliver an address under the influence of her spirit-guides, at the Grand Concert Hall, West Street. Doors open at 6.30; service to commence at 7 o'clock. Admission free. Reserved seats, 2s. 6d. and 1s.; to be obtained beforehand of Mr. Bray, 82, St. James Street, Brighton.

A LETTER from Mr. G. R. Hinde (Darlington) we withhold till next week for want of space. The postscript we give now:—"Our quarterly special meeting and soirée will be held on Tuesday, the 6th of October. It was resolved at last meeting of members to hold a conference meeting in the afternoon of the same day, commencing at two o'clock, to which all the friends of freedom and progress in this locality will be welcome. A special invitation is tendered to mediums. The mediums for materialisation, Miss Wood and Miss Fairlamb of Newcastle, will be with us on this occasion. Subjects brought forward by friends attending conference will form topics to be briefly discussed.—Pro Secretary, G. R. Hinde, Treasurer."

## DR. SEXTON'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sept. 28th, "The Claims of Modern Spiritualism upon Public Attention." Sept. 29th, "How I became Converted from Scepticism to Spiritualism." Sept. 30th, "Spiritual Phenomena; Prof. Tyndall's British Association Address in relation to them." BURY.—Oct. 1st, "Objections to Spiritualism stated and examined." SECHILL.—Oct. 2nd, "The Philosophy of Spiritualism, with Criticism of Adverse Theories." Dr. Sexton will visit Lancashire in November, Yorkshire in December, and Scotland in January (1875). Applications for lectures should be made at once to Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London, S.E.

## MR. MORSE'S FAREWELL ENGAGEMENTS.

BRADFORD.—This evening (Friday), Wades' Meeting Room, Bowling, at 8. Farewell lecture.

LIVERPOOL.—Sunday, September 27th, Assembly Rooms, Islington; afternoon at 3, evening at 7. Farewell benefit soirée, Friday evening, October 2nd.

LONDON.—Thursday, October 8th, farewell benefit soirée, Co-operative Institute, 55, Castle Street, Oxford Street. See advertisement.

Mr. Morse will sail for America on Thursday, October 15th, per White Star Line, s.s. Celtic. He can receive no more engagements prior to his departure, his time being fully occupied. All letters to be addressed to him at Warwick Cottage, Old Ford Road, Bow, London, E.

## MRS. TAPPAN'S APPOINTMENTS.

HALIFAX.—Mechanics' Hall, Sunday, September 27th, afternoon and evening, and Monday evening, September 28th.

BRIGHTON.—Grand Concert Hall, West Street, Sundays, October 4th, 11th, and 18th.

Mrs. Tappan's address is, 15, Southampton Row, London, W.C.

## SOWERBY BRIDGE LYCEUM APPOINTMENTS.

Saturday, September 26.—A tea party in celebration of the opening of the new Lyceum. An entertainment to consist of singing, recitations, &c., to follow. Tickets for the entertainment and tea, 9d. each.

Saturday, October 3.—Mr. James Burns of London will give a phrenological entertainment; also, he will examine some of the audience publicly, and give their traits of character. Persons will be selected if possible who have not seen Mr. Burns previously. Admission:—Front seats, 6d.; back seats, 3d.

On Sunday, October 4, Mr. Burns will give two lessons on "Man, know thyself," or kindred subjects. This being the monthly day, collection will be made at the close of each service.

## MABLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, 6, BLANDFORD STREET, BAKER STREET, W.

Discussions will be held here on the following subjects, viz:—

Wednesday, September 30th: "Is Modern Spiritualism calculated to benefit Humanity?"

Non-Spiritualists and inquirers are especially invited to take part in these discussions. Admission, 2d.; to commence at 8 o'clock.

CHARLES J. HUNT, Secretary.

## GERALD MASSEY'S LIST OF LECTURES FOR 1874-5.

1. Charles Lamb, the Most Unique of English Humourists.
2. A Plea for Reality; or the Story of the English Pre-Raphaelites.
3. Why I am a Spiritualist.
4. A Spirit-World Revealed to the Natural World from the Earliest Times by Means of Objective Manifestations, the Only Basis of Man's Immortality.
5. The Life, Character, and Genius of Thomas Hood.
6. Why Does Not God Kill the Devil? Man Friday's Robinson Crucial Question.
7. The Man Shakspeare, with Something New.
8. The Birth, Life, Miracles, and Character of Jesus Christ, Reviewed from a fresh Standpoint.
9. Robert Burns.
10. The Meaning of the Serpent Symbol.
11. Old England's Sea Kings.
12. The Coming Religion.

Address—Ward's Hurst, Hemel Hempstead, Herts.

On Sunday next, at Alpha Hall, the discussion will be continued; the subject is "Spiritual Manifestations—how they are produced," to be opened by Mr. Anderson, Mr. S. Owen to reply. There was a good meeting last Sunday, the hall being well filled with an attentive audience. These meetings are being held in furtherance of the fund for Mr. Emm's family. At present the sum falls far short of what is needed. Mr. Whitby has, on the previous occasions, paid the expenses of the hire of hall, and if any of the many who can help a poor family would send their mite, it would be gratefully received by Mr. A. Whitby, 18, Sutherland Road, Old Ford, E.

Let atheism be fairly examined, and neither condemned—its defence unheard—on the *ex parte* slanders of the professional preachers of fashionable orthodoxy, whose courage is bold enough while the pulpit protects the sermon, but whose valour becomes tempered with discretion when a free platform is afforded and discussion claimed, nor misjudged because it has been the custom to regard atheism as so unpopular as to render its advocacy impolitic. . . . An atheist does not say "there is no God," but he says, "I know not what you mean by God." I am without idea of God; the word "God" is to me a sound conveying no clear or distinct affirmation. I do not deny God, because I cannot deny that of which I have no conception, and conception of which by its affirmance is so imperfect that he is unable to define it to me. "A Plea for Atheism."—BRADLAUGH.

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For several years the most active promoters of the spiritual movement have aided the Progressive Library and Spiritual Institution in creating a popular literature on the subject by depositing to current account various sums of money, to be taken out, at a special price, in such useful works as might be issued from time to time. This system has been somewhat extended in the case of the "Dialectical Report"—a 15s. book which, when re-edited and pruned of redundant matter, was a better book than in the original form, and was sold to subscribers at one-sixth of the cost. By this plan nearly 3000 copies were put immediately into circulation—a work which could not have been effected in the old way by years of advertising and the expenditure of four times the money.

The "Memorial Edition of Judge Edmonds's Letters on Spiritualism" furnishes another example in which, on the subscription principle, each participant obtained one or more copies of a valuable work at less than half the price charged for the cheapest department of literature.

The "Basarches" of Mr. Crookes are also being issued on the same plan, and when complete the work will be offered at about one-third of previous prices.

This plan has been so strikingly successful and has given such unmixed satisfaction that the most liberal friends of the movement have urged its more extended adoption.

In establishing the "Progressive Literature Publication Fund" two objects are held in view: I. The production, and, II. The distribution of valuable works of universal interest in such a manner that the expenditure of any given sum of money will produce the greatest result. To be successful in the economical production and diffusion of literature it must first be stated what items increase the price of books, and then means may be employed which will lessen expenses and secure cheap works. The first and inevitable item is the cost of producing the books; then there is the author's interest therein, or copyright; thirdly, interest on capital; fourthly, publisher's profit, or working expenses; fifthly, the cost of advertising; and sixthly, discounts to the retail trade. By the principle of unity of interests and mutual co-operation now proposed these expenses may be reduced about one half.

### I.—As to Production.

(a) *Cost of getting out a Book.*—This depends much on the number printed. Every depositor or prospective purchaser in obtaining other purchasers cheapens the book to himself. The manager, having a thorough knowledge of the printing and publishing business, can produce works as cheap as any house in the trade.

(b) *Copyright.*—The Progressive Library now holds the copyright of many valuable works; in other cases there is no copyright. Authors would be disposed to deal liberally under this arrangement, seeing that the profits go direct into the cause of Spiritualism, and not into the pocket of an individual who is anxious to make himself rich out of the work. By this plan the author might be more generously treated than in ordinary cases, as the other expenses would be less and the prospects of an extended circulation would be greater.

(c) *Capital.*—This is the screw that keeps down all truly progressive enterprises. By the present plan Spiritualists and others becoming depositors may hold the screw in their own hands. Every depositor is a proprietor without any further risk than the amount of his deposit, and the risk in that respect is nil, as the publishing department has lately been supplied with an augmentation of capital to cover all its usual engagements.

(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of Progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

### II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents, the cost of which may be included in "working expenses."

(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

### Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," by deposits on the following terms:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—If allowed to remain one month or upwards, interest will be allowed at the rate of 2½ per cent., or 6d. in the pound; three months or upwards, 5 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in works at the choice of the depositor at the subscription price. Clubs may be formed, the members of which by uniting the smallest subscription, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. This plan may be adopted:—

- 1st.—To supply dealers with stock on the lowest terms.
- 2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.
- 3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.
- 4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.
- 5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.
- 6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.
- 7th.—These advantages are offered to foreigners as well as to residents in the British Islands.
- 8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.
- 9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.

### Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. "The Memorial Edition of the 'Letters and Tracts' by Judge Edmonds" was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price or at any reduction therefrom which may seem expedient to themselves.

The past workings and well-known character of the Progressive Library and Spiritual Institution is the best possible guarantee that full justice will be done in every transaction, while the best available works will be placed before depositors for their acceptance. No person will be compelled to accept any book of which he does not approve, or for which he has no use. The suggestions and wants of depositors will be at all times considered, as those works can alone be brought out for which capital is promptly deposited.

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

MONDAY, SEPT. 28, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

TUESDAY, SEPT. 29, Pneumological Seance by J. BURNS, at 8. Admission, 1s.

WEDNESDAY, SEPT. 30, Mr. Herne at 8. Admission, 2s. 6d.

Special Seance by the Lady who has been the support of a Suffering Family, at 8 o'clock. Admission 2s. 6d.

THURSDAY, OCT. 1, Mr. Herne at 8. Admission, 2s. 6d.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, SEPT. 25, Mrs. Bullock, 64, Gloucester St., Queen Sq., at 8. Admission, 1s.

Seance at 8, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver, Trance, Test, or Raptomimic Medium. Admission, 6d.

SATURDAY, SEPT. 26, Mr. Williams. See advt.

SUNDAY, SEPT. 27, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

Dr. SEXTON at the Marylebone Music Hall, High Street, at 7 o'clock.

MONDAY, SEPT. 28, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

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

Mr. Williams. See advt.

WEDNESDAY, SEPT. 30, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

THURSDAY, OCT. 1, Dialectic Association of Enquirers 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 advt.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, SEPT. 26, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

BIRMINGHAM. Midland Spiritual Institute, 68, Suffolk Street, at 7.

SUNDAY, SEPT. 27, KIRKLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. "Children's" Progressive Euclyptum at 9 a.m. and 2 p.m.

SOXEBY BRIDGE, Spiritualist Progressive Euclyptum, Children's Euclyptum, 10 a.m. and 2 p.m. Public Meeting, 8.30 p.m.

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.

HALLAM, Psychical Society, Hall of Freedom, Back, Lord Street, Lister Lane, at 2.30 and 6 p.m. Children's Euclyptum, at 10 a.m.

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

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

BISHOP AUCLAND, at Mr. Fancett's, Waldron Street, at 6 o'clock. Notice is required from strangers.

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

LIVERPOOL. Public Meetings at the Ballington Assembly Rooms, at 3 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.

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

LOUGHBORO. Mrs. Gutteridge, Trance-medium, Denes Yard, Pinfold Terrace, at 6 o'clock.

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

HECKMONDWICK, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G.N.R. Station, service at 2.30 and 6 p.m., John Kitson, medium.

MONDAY, SEPT. 28, BIRMINGHAM. 58, Suffolk Street, at 8.

CARLISLE. Messrs. Peck and Sadler's Seance at 183, Oxballdge Road, Canton, at 8 o'clock, admission 1s.; also on Tuesday and Saturday evenings. On Thursday evening, 2s. 6d.

TUESDAY, SEPT. 29, KIRKLEY, at the Euclyptum, at 7.30 p.m. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

LIVERPOOL. Farnworth Street Lecture-room, West Derby Road. Mrs. Ohlsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunsford St.

STOCKTON. Meeting at 2, Silver Street, at 8.15.

WEDNESDAY, SEPT. 30, BOWLING, Spiritualists' Meeting Room, 8 p.m.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

BIRMINGHAM. Midland Spiritual Institute, 68, Suffolk Street, at 8.

THURSDAY, OCT. 1, BOWLING, Hall Lane, 7.30 p.m.

BISHOP AUCLAND, at Mr. Fancett's, Waldron Street, at 6 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Welk'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, OCT. 2, LIVERPOOL. Weekly Conference and Trance-speaking, at the Ballington Assembly Rooms, at 8 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

MRS. BULLOCK'S LECTURES ON THE PROGRESS OF THE SOUL.

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Lectures on the following subjects will be given by Mrs. BULLOCK, under the auspices of the Spiritualists' Association, at Goswell Hall, 68, Goswell Road, E.C.  
September 27th. "The Progress of the Soul in the Afterlife."  
October 4th. "The Nature and Laws of Nature."  
October 11th. "The Lesson of Life."  
October 18th. "The Essence of the Spirit of God."  
October 25th. "The Unity of Spiritual Truths."  
November 1st. "The Celestial Hierarchy."

After this course subjects for lectures may be selected by the audience. Doors open at 6.30, service at 7. Investigators and others desiring information may communicate with Mr. JOHN W. HART, 8, Sandall Road, Camden Town, N.W.

FAREWELL BENEFIT SOIREE.

**ARRANGEMENTS** are being made by the Metropolitan friends of Mr. J. J. MORSE to give him a farewell Benefit Soiree, previous to his departure for America, in October next. The meeting will be held at the Metropolitan Institute (late Raffles's Concert Rooms), 55, CASTLE STREET, OXFORD STREET, W., on THURSDAY EVENING, October 8th, 1874. The proceeds of the Soiree will be presented to Mr. Morse, to assist him in the object he has in view. The proceedings will be similar to those of last year's Soiree, which proved so highly attractive. Refreshments will be served during the early part of the evening, and selections of Vocal and Instrumental Music, interspersed with a few addresses, will occupy the remainder of the time. Tickets for Soiree and Entertainment, 2s. 6d.; for Entertainment only, 1s. 6d. The chair will be occupied by Mr. THOMAS EVANS. Tickets can be had at the office of the Medium and Daybreak, 15, Southampton Row, Holborn, W.C., or of Mrs. A. F. MALTBY, Hon. Sec., 8, Granville Terrace, Shaftesbury Road, Hammer-smith.

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