



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

# SPIRITUALISM.

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LOTTIE FOWLER.

MISS LOTTIE FOWLER.  
(CLAIRVOYANT MEDIUM.)

"Tis human notions print the chart of Time.  
And wrap a shadow round departed years."—MONTGOMERY.

The writer of this memoir, holding a brief before that great court of appeal—Public Opinion, is called upon to enter two demurrers:—first, that he is not a pronounced Spiritualist, although he has passed many milestones in a journey of observation and survey on the road to that goal; second, in calling witnesses and furnishing evidence for his client, he disclaims any desire to act unfavourably to other mediums, either by comparison or oversight.

Mediums appear to be classified—each belonging to a particular *genus*—in accordance with their various organisations; in the presence of some, notably such as Mr. D. D. Home, material objects play outrageous pranks with the laws of nature, as at present but little understood; with others, oratorical sublimity, which pales their known natural powers, indicates a strong abnormal influence that philosophy has yet failed to explain, unless the spiritual theory be accepted; while a third class, one which appears stamped with greater importance, and courts most admiration, is that of clairvoyance, which untombs the treasures of the past, lays bare the seemingly secret acts and utterances and even thoughts of living men and women of the present time, and reaches, as by a mental telescope, into what may not be unfitly termed "the memory of the future." Whether this "clairvoyance" be a subtle and keen faculty or instinct, entirely dependent upon, and an inherent part of, human organisation, or an actual communion with departed spirits, is a problem yet unsolved by me, but two points may be safely conceded as the outcome of a close investigation, viz., the process is real and clear of the region of conjecture; also, the odds are heavily in favour of the spiritual hypothesis. To comprehend the process as either "reflex action of the mind," "reflection as by a mental mirror," "collusion with personal friends," or "unconscious cerebration," all appear to demand a greater contortion of the human mind than does that of swallowing holus-bolus the whole black draught against which I have been making wry faces for years.

The subject of this sketch was born of highly respectable parents at Boston, Massachusetts, in 1846, and is, consequently, now twenty-eight years of age. Her parents, who were rigid disciplinarians in the Roman Catholic religion, strict in their faith and example, placed her in a convent school in Montreal, Canada, that of Notre Dame, for five years, and afterwards at the convent of St. Vincent de Paul, Boston, for two years. After these seven years of preparatory training in the faith of her parents, her secular education was more specially provided for in a grammar school, following which, in her fourteenth year, she returned to the bosom of her family at Boston. In her childhood she was timid, nervous, and sensitive; she was afraid of being left in the dark, and occasionally woke up in the night saying that the bed-clothes were being pulled from off her—a phenomenon common to many others who claim mediumistic power; but this was attributed to weak nerves; the idea of the supernatural was never associated with it. Spiritualism had never entered into her catalogue of articles of faith until after she had passed her twentieth year; indeed, notwithstanding that her career has been so remarkable for wonder, variety and success, her mediumistic powers date back only about seven years, during which period she has travelled all over the States of America, puzzling scientific and non-scientific people alike, dealing deftly with the private and public affairs of thousands of families, tried by a court of her own country and honourably acquitted, and has "won golden opinions" of all sorts of people. In charity she has been as beneficent as in business profitable. Many of her public sittings have been given for benevolent purposes, the whole of the proceeds being devoted to the relief of the poor and the unfortunate.

Although a denouncer of alleged spiritual phenomena a few years since, she has been woven into the spiritual fabric against her former convictions and inclinations. Whilst at an evening party, some seven years ago, she was induced, along with others, to place her hands on a table, when she speedily became influenced, although not after the ordinary pattern through the waltzing or vagarious movements of the table, neither by raps nor similar fantastic evasions of what is understood as material law. She gradually fell into a kind of stupor, which soon manifested itself into a state of "trance," her face giving indications of hysteria for a time, then subduing; a state of apparent coma ensued, in which somnolent condition, as reported by the guests then present, she revealed a number of the private affairs of her family, and referred to circumstances attending her birth, which affairs and circumstances were hitherto as a sealed book, except to a privileged few. Her parents gave no favour to this new order of things, but left her the liberty, due at her age and her advanced knowledge, to follow her own bent. Naturally, the first burst of information as to her magnetic sleep, as told by her friends, roused a strong desire to know more of the fascinating science to which she had hitherto been a stranger, and in the land of which she had not formerly even desired to be a pilgrim and sojourner. The thin end of the wedge had been driven, a stronger and bolder stroke soon followed; experiment succeeded experiment, and Lottie Fowler was frequently found to be "beside herself," under certain conditions. She yielded to the "influence," whatever that may mean, with the greatest of ease, and while under "control," on one occasion, she told the company present that there was an Elisha in the room, following which statement she

stepped up to a gentleman who wore a wig, knocked off his head-covering, and thus conveyed the idea that he had a bald scalp. For two years she had been living with a nurse, Mrs. Coulson Smith, under whose care she had been placed up to her seventh year, whose character and advice were much esteemed by her, and to whom she was indebted for much of her development; with the consent of the nurse, she regularly gave sittings to select families for two years, free of charge, at the end of which period she sufficiently felt her spiritual feet to warrant taking her stand as a public professional medium for business purposes.

Miss Fowler, as a seeress, had not long to "wait for a career," as our transatlantic friends quaintly term the turning of the tide towards popularity, nor did she force herself to the front after the manner of strong-minded notoriety-hunters. The event which made her the observed of all observers, and the one theme of gossip, grew out of her prophetic accuracy, and, although a business outcoming, it had the merit of not being pained on the public for business ends. Her messages from the sheeted dead had so strongly impressed many of her clients, and her unflinching depictions of the existing currents of life among these breathless listeners were so indelibly embossed by the golden stamp of truth, that the walls dividing the past and the present from the future were easily scaled. Her vision of the immediate future proved to have had no "baseless fabric" when she predicted the blowing up of a cartridge factory—or a portion of it—at Bridgeport, where 800 men, women, and children were employed, at which village she was following her occupation of medium, or seer, or prophetess, or all these rolled into one. To one of her clients—a girl employed at the Union Metallic Cartridge Works—Miss Fowler prophesied that an explosion would take place during the following week, and that one of the workmen would be sent to that bourne whence no traveller returns. The unerring revelations which the subject of this memoir had made respecting the past and present, and which proved unimpeachable, naturally commanded a strong faith in, as well as fear for, her declaration of the calamity about to ensue. It would not have been surprising if the prophecy had been ranked among "old women's tales," but such, however, was not its fate; for the statement, having spread among the workpeople, had the effect of prompting about one-half of the girls and some of the men and boys to avert the anticipated doom by absenting themselves from the factory on the Monday morning. The superintendent of the works was naturally irate at this partial stoppage of business just at a time when anxious governments were awaiting the execution of large orders for cartridges with which to smash up armies of men. To predict the destruction of one man, and to save the lives, by timely warning, of hundreds of workpeople, was not consonant with the existing thirst for blood which made cartridge factories, in their opinion, a public necessity.

The aid of the police authorities of Bridgeport was courted. The chief constable waited on the lady, and charged her to give the district a wide berth by departing for new pastures, where faith in the unseen world might exist uninterruptedly. No wonder that such a consternation among the workpeople, and the partial stoppage of one of the chief establishments of trade in the neighbourhood, should have provoked official zeal, and have prompted the dismissal from their employment of several of the workpeople who had been instrumental in spreading alarm. But Miss Fowler's cessation of business did not efface the impressions of her prophetic chart, for the tide of events flowed on; and though powder, sulphur and phosphorus, &c., continued to be manipulated, and the huge building still reared its black head in apparent defiance of the science of clairvoyance and all its votaries, the direful day ultimately issued, and the prophesied doom ensued. The explosion really did take place, one of the workmen, as foretold by the seeress, was offered up a living sacrifice, and clairvoyant truth in the end prevailed. At this stage it is meet to note a peculiarity in the fascinating science, which is best explained by a paraphrase of the idea given in Bailey's "Festus"—"Time is not counted by years, but by heart-throbs." Clairvoyance measures time by space, and not by Old Moore's Almanac; so that periods of time can scarcely be gauged. In this prophecy the explosion was anticipated at the beginning of the week, but the sure-footed messenger did not trample out the actual message until Thursday. Thus we see that the nature of the event may be forecast, while the period of its occurrence may be but hazily defined. The Bridgeport explosion became the "sensation" of the period; even the tortuous and complicated affairs of State succumbed for a time and became secondary in public interest to the all-absorbing theme of ghostly wisdom and clairvoyant utterances. Miss Lottie Fowler was, reputationally, a giantess in the land, and there were not wanting organised efforts to extirpate her professionally. The police ban no longer troubled her mind; she claimed the right to pursue a calling which she not only believed to be warranted, but one the legitimacy of which had been established by her accurate prediction. The legal guardians were challenged to combat, and the gauntlet thrown down by feminine hands was taken up. Captain Rylands waited upon the fair seeress, and politely requested her attendance at the police station, rather than put her to the pain of arrest under *habeas corpus*; and the lady quickly complied, arranged her toilet, and offered herself up as a legal sacrifice. She remained but a few hours in this grim purgatory before a highly-reputed luminary of the Bridgeport bar was sent for, who undertook the conduct of her case, and after a short consultation became surety for her appearance at the trial, and she was at once liberated on bail. The cause was called on the next morning, and then adjourned; on its being resumed, Judge Bullock presided, Col. Sumner and Mr. R. C. De Forest appeared for the prosecution,

and Messrs. Sandford and Stoddard for the defence. Crowds of interested spectators eagerly watched the case, which intensified day by day as it proceeded. The defendant was allowed a seat in court. Attired in neat but handsome black attire, and bedecked with more than the average amount of jewellery, her pleasing and interesting countenance, coupled with the most intrepid confidence in the honour and uprightness of her position, provoked considerable admiration and sympathy in court. To charge such a lady with this contemptible offence, as though she had been a common adventuress, prompted the feeling that the dormant Blue Laws of Connecticut were being raked out of their musty and dusty lumber regions, to be strained, warped, twisted, and contorted with the most ignoble intentions. The battle-question turned on the point of the defendant's ingenuousness. Had she palmed statements on her clients for the mere purpose of obtaining fees, and hazarded the probability of those statements being verified? or had she acted according to a well-founded theory, which had been proved to be beyond the region of guesswork? For the prosecution, no less than fourteen witnesses, chiefly girls employed at the cartridge factory, were pressed by their employers into the service, to prove that they had received statements respecting their past and current histories, and also predictions as to an explosion to occur in the factory. In each case it was admitted that the oracle was delivered in a condition of trance, and not in the normal condition of the medium. The aim of the defence will be apparent to the reader. After traversing the evidence for the prosecution, expert witnesses were called to prove the meaning of the term "clairvoyant," the distinction between a medium who spoke that which was conveyed through her organism by external influences, and the ordinary persons who guessed at prophecy without having any other basis than the squeezing of fees from confiding clients. It was shown that believers in Spiritualism included several millions of people in all classes of society, that mediums and clairvoyants were estimated to number 50,000 in America, and that the practice of genuine clairvoyance was as legitimate a calling as that of any other belief in science or religion. Numerous evidences of the genuineness of prophecies were given, and the verdict of the Court was for the acquittal of the Defendant without a stain on her reputation. The excitement and enthusiasm of the inhabitants were equal to that of a local jubilee rejoicing over some great national success, and the fever of joy spread far and wide, giving newspapers a sensational theme. Loud applause in Court was followed by Miss Fowler being seized bodily by the people, and the placing of her in a carriage, in which she was conveyed to her hotel—the Atlantic—by a pair of "spanking bays," accompanied by shouts of almost frantic delight. So much had she ingratiated herself in the hearts of the public that several people snatched at her dress as though they counted it both honour and pleasure to "touch even the hem of her garment." One gentleman even offered five dollars for the chair which she occupied in Court, and offers of marriage by well-to-do swains were among the many outcomings of this extraordinary case. An acquisition of business naturally followed, and the fair medium's clientele has since included large numbers of the aristocracy, the nobility, and even Royalty itself, in this country. Indeed, the "upper ten" are prominent among the many thousands who have wooed and won extraordinary unravellings of their many difficulties of the past and present, to say nothing of hints in which they have been enabled to watch the unfolding of futurity, although Miss Fowler distinctly avoids a guarantee of prophecy as a feature in her programme. Hundreds of instances might be quoted of revelations quite as remarkable as the Bridgport explosion—among others, the recovery of the Prince of Wales, at the time of his illness, which prediction, as well as that of the groom's approaching death, was forwarded to Sandringham; but as we have them from secondary and tertiary sources, I shall be content to quote simply my own experience.

On the philosophy of Spiritualism, I wish it to be distinctly understood that I am not an avowed believer; on the facts, the phenomena, as indicated by the tenor of this article, whether they are to be interpreted by some hitherto-unknown science, by any of the multitude of explanations or isms which have been heaped-up incongruously, or by the wider solvent, Spiritualism, I have not room to doubt. A virulent declaimer against the system, I entered the domain of investigation, under pressure from an enthusiastic friend—a believer and an honest man—my determination being to "smash-up the so-called science." Among other mediums whose subtle processes I undertook to unravel, was Lottie Fowler, the clairvoyant. As her *vis-à-vis* for an hour, I listened to an interesting verbal unfolding of the panorama of the leading events of a varied and chequered life, an accurate delineation of my own family relationships, an echo—a mirror of my eventful career—reminders of curious events which had escaped my memory for many years, an exposition of several problems unknown to any living person except myself. In reference to the past, events which had escaped memory clustered on her lips thick as stars in the firmament; she read the mystic chart, and traced me through tangled ways, seeming to say, *à la* Prometheus:—

"All thou wouldst learn I will make clear to thee;  
No riddle upon my lips, but such straight words  
As friends should use to each other when they talk."

At a second consultation, I was informed of changes which had ensued since my first visit, and a delineation of some of my own efforts in a particular business which I had never revealed beyond the precincts of my own bosom; and my identity and circum-

stances had never been made known to the lady, nor would I give her a scrap of information on which she could build a single theory—in fact, her delivery of the whole story was unprompted by me even by a single utterance. Her simple process is to give way to control, after which she declares her observance of phantom friends, treading with muffled steps, who furnish her with materials for revelation. I have made several other visits. To Miss Fowler's credit and honour, I feel bound to make a statement at this stage, even at the risk of incurring her disapproval for making the fact public. On one occasion, when I was present, a letter arrived, enclosing a post-office order for a guinea, along with a list of questions on which advice was solicited. "I cannot accept this," said the lady. "I cannot do anything satisfactorily unless the person concerned be present. Will you be good enough to get the order cashed, and take out another in the name of the sender, when you are in the City, that I may send him his money back?" This course was adopted, from which it is evident that the medium is gifted with honour as well as occult sight, and that the temptation to make money by guesswork is beneath her dignity. Perhaps nothing could be cited which could better invest her clairvoyance with truth than this case of unimpeachable honesty, and it is only a single instance among many honourable and generous acts of which I have heard. On yielding to the power which compels her, the face assumes a juvenile appearance as though she had been transformed to a girl of ten or eleven years old, her face charged with primal childish innocence, which accords with the medium's declaration that she is influenced by a little German girl, "Annie," the latter being assisted by other spirits. Without the aid of crystals, frontlets, horoscopes, mirrors, divining-rods, or chemical charms, she at once darts into the mystery of her client's history, fathoms the innermost nooks, recesses, and corners of the human breast in the simplest and most straightforward manner, chaining the attention for upwards of an hour. Visitors, unaccustomed to the wonders of the science, have the satisfaction of knowing that all this is done without any trembling of the upholstery, wanderings of tables or chairs, or any use of the paraphernalia with which a certain fallen angel is alleged by the "unco' guid" to work his potent charms. These facts are not more strange than true; their philosophy may be discussed with many honest differences of opinion even by the "stiff-necked and stubborn generation," to which, perhaps from over-cautiousness, I fear I still partially belong. Whatever may be the ultimatum of my earnest investigation into the "so-called science," which I undertook at the outset to "smash up" or to become a "full-blown Spiritualist," I am bound to testify to facts, even though they be against me, leaving students of the human mind to solve the riddle as to where human power ends and spiritual power begins. I can no more doubt my own experience in Miss Fowler's clairvoyant faculty than in the application of magnets, electric wires, and potent drugs, the uses of which I understand, but the secret source of whose power no man has ever yet explained. Let these facts be added to the common stock of human intelligence; although they are the "fabric of a vision," they are far from being "baseless." Her breast, when under control, appears like a storehouse of departed time, whose very tombs have tongues, and one is led to exclaim:—

"The atmosphere that circleth gifted minds  
Is from a deep intensity derived—  
An element of thought, where feelings shape  
Themselves to fancies—an electric world,  
Too exquisitely toned for common life  
Which they of coarser metal cannot dream!"

To give merely the names of persons the causes of whose mysterious deaths have been traced by Miss Fowler, the approaching sickness of others, the forewarnings of direful catastrophes, the almost innumerable tests of the presence of influences alleged and recognised by clients to be the departed spirits of their relatives, the remarkable cures she has prescribed for apparently unmanageable afflictions, the revelations of events concerning the sitters, of which they themselves knew nothing, but which they have since fathomed and proved to have been accurate, the descriptions of residences of people of whom she knew nothing in her normal state, would make a catalogue of themselves sufficiently long to exhaust a whole number of the MEDIUM; therefore, we can only generalise. It is worthy of note that recently a gentleman at Bristol publicly declared his ability to simulate, by conjuring, all the tricks which Spiritualists could or did perform. Miss Fowler sent a challenge through the Bristol papers, stating that she would, in the event of the gauntlet being taken up, visit Bristol at her own expense; that twelve of the most reliable gentlemen of that city should be selected as a jury, that she would reveal to each juror the leading events and features of his career, and that the bold adventurer who could "simulate all the tricks of Spiritualists" should be called upon to play a similar part afterwards. Nearly a year has passed away, but the challenge still remains unanswered.

The success of my own consultations has prompted several of my personal friends to visit Miss Fowler, and in every instance her accuracy has been unfailing. In addition to her records of their respective past histories, she has penetrated innumerable crannies and nooks of secret character, verbally painted a whole gallery of portraits of their friends, unfolded the principal events, motives and acts of the sitters, carrying each listener through a maze of personal history and of daily life, and rousing dim reverberations of deeds supposed to have been consigned long ago to the limbo of Lethe. In one case, she revealed to a lady friend of mine the existence of a disease within her, the nature of which the lady had been unable to fathom, and predicted the bursting of an accumulation within a few weeks, which announcement has been



verified. Were not these facts irreproachable, and my friends—none of whom are professed Spiritualists—honest beyond impeachment, I might almost doubt my own sanity, and scarcely expect pardon for walking outside a lunatic asylum. I simply record facts, leaving readers to filter for themselves, motley though the stock may be. Mediumship is not the only thing which I do not understand. Although I do not feel called upon to chant the praises of Spiritualism, to hold up its mirror, to champion its cause before an army of sceptics, or to solve its riddle, I feel, nevertheless, at liberty to narrate its facts and wonders. Although a naturally cautious organisation has prompted me to tread stealthily where such a fascinating study as that of Spiritualism invites credence, and to treat it with somewhat distrustful watchfulness, the fact is impressive that, whether true or untrue as a science, whether wise or otherwise, philosophical or delusive, the fiery orator who shakes the drawing-room, the pulpit or the lecture-room, has been powerless to shake it down. Spiritualism has been kicked and cuffed, pelted with unsavoury eggs, and dragged unpleasantly through the mud, notwithstanding which it lives and flourishes like a green bay-tree.

After a successful tour through the States, Miss Fowler visited Europe. Arriving at Liverpool, from Baltimore, she came on to London—a stranger and sojourner—in 1871, having but one person to whom she had the means of introduction—Mr. James Burns, the editor of the *MEDIUM*. Without friends or clients she stood alone, and her first public act was to give a seance for the benefit of a poor man who had not the means of burying his deceased daughter, the result of which was the acquisition of about £6 for that charitable cause. Various seances were then held at the houses of several of the *élite* believers in Spiritualism. Many members of highly aristocratic families—both English and foreign—and several of royal blood, repeatedly visit her for consultation. For a variety of reasons, Miss Fowler declines to hold public circles for business purposes, nor will she have more than one person, properly announced, to sit with her at once. By adopting this practice she avoids any cross influences which an antagonistic mind might produce, prevents exhausting herself, and thus secures a more accurate and reliable test of her own powers, besides ensuring strict privacy in the affairs of her client. The last-named is of great importance, and is the more satisfactory for the fact that on waking to her natural condition she is utterly ignorant of anything she uttered while under control—a truth which every sitter feels whether they believe in Spiritualism or not. The lady has travelled far and wide, through England, Scotland, and America, and has now visited us for the second time. Her present residence is 21, Princes Street, Hanover Square, where she is expected to stay during the winter months, after which it is expected that she will travel through Holland, France, Belgium, Austria, &c., to which countries she has invitations from various families of the nobility and gentry.

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[The Engraving is by Callie, Paternoster Row, from a Photo by Elliott and Fry, Baker Street.]

### 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

GEORGE SEXTON, M.A., LL.D.

FELLOW OF THE ROYAL ITALIAN ACADEMY OF SCIENCE, &c.  
(Continued from page 610.)

In a consideration of the doctrine of evolution two distinct points require to be considered. First, the origination of living beings from inorganic matter; and secondly, the production of the various diversities that are at present to be found in animal and vegetable structures. It is quite true that the first of these points receives no attention from Mr. Darwin, and but little from the author of the "Vestiges of the Natural History of Creation." Nevertheless, it is all-important that it should be dealt with in an investigation as to the bearing of this question on philosophy and theology. A few words upon each of these subjects separately may not therefore be out of place.

FIRST. THE ORIGINATION OF LIVING BEINGS. Professor Tyndall does barely mention the subject, but gives us not even a suggestion as to the mode by which the problem is to be solved. He remarks:—

The origination of life is a point lightly touched upon, if at all, by Mr. Darwin and Mr. Spencer. Diminishing gradually the number of progenitors, Mr. Darwin comes at length to one "primordial form;" but he does not say, as far as I remember, how he supposes this form to have been introduced. He quotes with satisfaction the words of a celebrated author and divine who had "gradually learnt to see that it is just as noble a conception of the Deity to believe He created a few original forms, capable of self-development into other and needful forms, as to believe that he required a fresh act of creation to supply the voids caused by the action of his laws." What Mr. Darwin thinks of this view of the introduction of life I do not know. Whether he does or does not introduce his "primordial form" by a creative act, I do not know. But the question will inevitably be asked, "How came the form there?"

Exactly so; that is the question from which there is no escape, and any theory is incomplete which does not answer it, and answer it satisfactorily. A little further on in his address the Professor, in the vaguest of all possible language, would seem to be attempt-

ing to bridge over the chasm between the organic and the inorganic by a reference to the Protogenes of Haeckel, "distinguishable from a fragment of albumen only by its fine granular character," from which he passes rapidly to the consideration of the magnet and the result of breaking it up into small fragments, showing that in the latter case the particles, however minute, will still retain the characteristic properties of the original whole. This is true enough of the magnet, but is utterly and entirely false when applied to organic beings. The chasm between the organic and the inorganic is still a wide one, and at present there appears to be no means of bridging it over. To tell us, as the Professor says he is tempted to do, falling back again upon Lucretius, that "nature is seen to do all things spontaneously of herself without the meddling of the gods," or to take refuge in the statement of Bruno, "that matter is not that mere empty capacity which philosophers have pictured her to be, but the universal mother, who brings forth all things as the fruit of her womb," is altogether beside the question. Living beings exist, and the theory of evolution, to be perfect, should explain how they first originated. This is the question that will necessarily force itself upon the observation of the man of science. Supposing there to have been a time in the history of our planet—and it is tolerably certain that there was—when no living beings were to be found upon the earth, are we justified in coming to the conclusion from what we know by experience of the power of natural forces, that life could have originated by the agency of these alone? Light and heat and magnetism and electricity may be, and no doubt are, simply modifications of some one great natural force, but the correlation of these in no way helps us to a solution of the problem, from which there is no escape, as to the origin of life. The Rev. James Martineau remarks: "If all force is to be conceived as one, its type must be looked for in the highest and all-comprehending term, and mind must be conceived as there, and as divesting itself of some speciality at each step of its descent to a lower stratum of land, till represented at the base under the guise of simple dynamics. Or if you retain the forces in their plurality, then you must assume them all among your data, and confess, with one of the greatest living expositors of the phenomena of development, that unless among your primordial elements you scatter already the germs of mind, as well as the inferior elements, the evolution can never be wrought out." Matter—dead, inorganic matter—whether in molecules or masses, appears to have no power of elevating itself into the condition of living beings; and if that be so, it follows that wherever we find life, some exterior power must have been at work in producing the change. The Promethean arm that brought down the ethereal fire to vitalise the things of earth, science appears to have no means of discovering.

A few years ago, when Professor Huxley occupied the chair from which Dr. Tyndall delivered the address under consideration, he dealt at great length with this very question, and after carefully examining the evidence on both sides, and weighing the results of the experiments that had been made by the contending advocates of opposing theories, came to the conclusion that the chasm between the organic and the inorganic still remained a yawning gulf, with no material bridge to lead from one to the other. Abiogenesis is doubtless a charming and most fascinating theory, but at present has certainly not been demonstrated to be a fact. It would be out of place here to enter at length upon the conflicting experiments of Pasteur and Pouchet, since it would occupy much more space than can be spared for a discussion of the subject. Pouchet maintained very energetically that he had again and again succeeded in producing living beings from dead matter; and Dr. Charlton Bastian, repeating the same and other experiments, puts in a claim to having accomplished the same result. On the other hand, Pasteur, a most careful experimentalist, has arrived at an opposite conclusion, and maintains that in all cases where living organisms were produced, they were the result of germs existing either in the air, in the substances dealt with for the purpose, or on the instruments employed on the occasion. Suffice it to say, that so enthusiastic an evolutionist as Professor Huxley does not consider the experiments of Pouchet and Bastian to be conclusive, and he still clings, therefore, to the theory of Biogenesis. There is one point, however, which seems to have been overlooked by those who have entered upon the discussion of this question. In every case the substances employed by the advocates of Archebiosis—as Dr. Bastian now terms it—and from which the living organisms were said to have sprung, were organic substances. The origination of life from these would therefore be utterly beside the question. What we want to see, and what we demand to be shown, before we accept this new theory of living beings springing from dead, inert matter, is the appearance of an organism coming into existence from inorganic matter. This, and this alone, would settle the question as to the production of life from chemical, electric, or suchlike forces. There is but one instance on record in which organic beings were said to have resulted from inorganic materials; that is the case of Mr. Cross, familiar enough to everyone who takes any interest in this question. No scientific man at the present time attaches the slightest importance to the experiments of Mr. Cross, or those of Mr. Weeks, his friend, who carried on the same investigation after Mr. Cross had discontinued it, because, in the first place, a repetition of the same experiments, carefully conducted by other experimentalists, has always resulted in failure; and, in the second place, the production of an organism so high in the scale of being as the *Acarus Crossei* is so highly improbable, as to be next to impossible, and utterly opposed to the evolution theory itself. The argument remains, then, in this position: 1. All experiment up to the present time shows that living beings cannot

be produced from inorganic materials. 2. It is contrary to all analogy of what we know of like producing like for life to spring from that which is dead. The conclusion, therefore, at which we arrive is that the old paths are the safest in which to walk, and that the new views put forth by Professor Tyndall and his school are empty theories, and nothing more. These speculations may charm and fascinate for a time the lovers of novelty, but are not likely to take very deep root in the human mind, being so utterly opposed to the conscience of man and the highest instincts and aspirations of human nature.

SECONDLY, THE PRODUCTION OF THE VARIOUS DIVERSITIES THAT ARE AT PRESENT TO BE FOUND IN ANIMAL AND VEGETABLE STRUCTURES. The general term evolution comprises several different theories, two or three of which may be briefly glanced at.

First, the adaptation theory of Lamarck. This hypothesis advocated by Lamarck, and adopted largely by Dr. Erasmus Darwin, the grandfather of the present Mr. Charles Darwin, is based principally upon the theory that organisms have the power of adapting themselves to altered circumstances, and thereby changing their character and form. Whether the power or force by means of which these changes are accomplished resides in the organism itself, or in the external circumstances operating upon it, or in both combined, the theory does not point out. Suffice it to say that a power of adaptation does exist in organic beings, as is evidenced by a thousand facts in natural history that might be quoted; but that such power is capable of converting one species into another, or of bridging over the chasm that exists between animals widely different in their structure and habits, is quite another question. The fish finds its natural element in the water, obtaining the oxygen requisite for its support from that fluid, as it passes through the gills admirably adapted to the purpose, and if taken out and placed upon dry land immediately dies. The animal inhaling air into its lungs, and from it obtaining the oxygen necessary to its existence, ceases to live if placed in the water. The theory of adaptation would seem to imply that had either of these organisms changed its position from water to air, or *vice versa*, gradually, instead of suddenly, not only might it have lived on, but in the course of time have become so adapted to its new element, that it would have found in it its natural state of existence. These are extreme cases, but instances of a much more extreme character might be given, and even the latter must be taken into consideration and accounted for. It will be better, however, perhaps, to apply this theory to a case or two which its advocates have had the courage to look in the face. Waterfowl, as everyone knows, are endowed with web feet. Originally, we may suppose, these birds were not so constructed, but were possessed of feet similar to those of the common hen. Now, the necessities of their existence at some period or other demanded that they should seek for their food along the banks of lakes and rivers. By-and-bye they ventured from the shore, and found a footing among the reeds and other vegetable productions that were growing in the water. This led them in the search for food ultimately to try the water itself. At first the process of wading would be extremely awkward and inconvenient; but by-and-bye they became accustomed to the change of habit, and the power of adaptation which their bodies possessed resulted in the production of the web between the toes, which forms at the present time their distinguishing characteristic. Take another instance. The giraffe has an extremely long neck. This has resulted from the process of stretching adopted in order to procure the necessary food. First the animal fed on the leaves of the trees obtained from the lowermost branches, but this stock becoming exhausted, and the others being so high up as to be out of its reach, it immediately not only cast longing eyes towards the unapproachable aliment, but set to work to endeavour to reach it by stretching its neck beyond the natural limits of that organ. In course of time, by a series of regular, persistent, and well-directed jerks, the neck became elongated, and the coveted morsel obtained. For generation after generation this process was continued, until the result was the giraffe in its present condition. And the conclusion probably to be arrived at, that the only reason the animal has not a still longer neck, is because it does not ramble among yet more lofty trees, doomed to obtain its food from the very topmost branches or die of starvation. Should this animal some day be found longing for a taste of the moon, it is impossible to say what may be the result of the repeated jerks of the neck which it will evidently make for the purpose of reaching that planet. Upon this principle the trunk of the elephant has arisen from repeated efforts on the part of the animal to bring his nose to the ground; the power of flying possessed by birds, from a long series of continued efforts to soar through the air; and so on through the whole catalogue of animal and vegetable organisms. The strong inclination on the part of men to imitate the habits of birds and navigate the air would, in the end, upon such a principle, if directed to the alteration of his own organisation, instead of to the construction of artificial appliances for carrying out the purpose, result really and literally in human beings able to fly.

There is a fact in connection with this subject which seems to be considerably lost sight of, which is that as no such changes as those referred to could take place in an organism under the lapse of many generations the animals must necessarily die long ere the desired transformation took place, and the race therefore become extinct. As this theory can hardly be said to be entertained by any scientific men at the present day, we may pass it by. It must not be forgotten, however, that it laid the foundation for the modern system of Evolution, and probably gave Mr. Darwin his first idea with regard to all animals and plants having sprung from a few simple forms.

Secondly, the development theory enunciated in the "Vestiges of the Natural History of Creation." This hypothesis is much more rational than the previous one, and no doubt contains within itself a considerable amount of truth. It is based upon the principle that all organisms possess within themselves a power or force which impels them on in an ever upward direction, so that a species of animals having played their part and performed the task allotted to them in a particular form, pass on into higher state. The theory perhaps receives its greatest support from the science of embryology, which shows clearly that the most complex organisations are developed from germs approximating most closely to the permanent condition of the very lowest forms of animal and vegetable life, between which and themselves the difference is frequently so slight as to be almost, if not quite, inappreciable. The highly organised animal commencing its career in the germ, composed, say, of a single cell, and having to reach the perfect condition of its parents, passes through the intermediate states of animals whose organisations lie between the two points. Suppose the case of the human being, whose original condition in the germ is very much like that of the other animals, all the intermediate stages between his perfect organisation and that of the monad must be traversed. In that case the embryo will at one period resemble a fish, at a later one a reptile, then a low form of mammal, afterwards a higher one, and so on up to the perfect condition which it is destined to reach. Such appearances are unquestionably to be met with in the foetus, but whether they imply anything with regard to the history of the race is a question that must still be considered unsettled. This theory receives also a certain amount of support from geology, since we invariably find the lowest forms of life in the oldest rocks, the highest forms in the most recent ones, and generally speaking a gradually ascending scale from the former to the latter. The position taken by the advocates of the theory is simply this: At first, there appeared on the earth organisms of the very lowest character, consisting of single-celled animals and plants, or masses of indefinitely-formed and almost amorphous protoplasm. Inherent in these lowly forms of life was the power which should in the course of ages direct them in one continual upward movement, through every variety of species, up to man. Whether the process is to stop here or go on to the production of beings as much higher than man as he is higher than the next animal in the scale below him, is a circumstance about which the believers in Development disagree. The main point that we have to consider in connection with the theory, however, is this: the whole series of changes appear to result from some special force which has never yet been catalogued. What is that power which, according to the advocates of this hypothesis, was resident in the earliest forms of organic existence, is a question that we require to have answered, because if there is no material force capable of accomplishing this result—and we certainly know of none—the energy in operation may be supernatural after all. Certain it is that even if the theory be accepted it in no way gets rid of the great Power by which the whole thing was wrought out, nor the divine Wisdom by which it was planned. Indeed, the author of the "Vestiges," while repeatedly using the word law to describe the changes, yet specially warns us against being misled by this word and falling into the error that he is in any way attempting to ignore God. He remarks: "The laws cannot be regarded as primary or independent causes of the phenomena of the physical world. We come, in short, to a Being beyond nature—its author, its God, infinite, inconceivable it may be, and yet one whom these very laws present to us, with attributes showing that our nature is in some way a faint and far-cast shadow of his, while all the gentlest and beautifullest of our emotions lead us to believe that we are as children in his care, and as vessels in his hand. Let it then be understood—and this is for the reader's special attention—that when natural law is spoken of here, reference is only made to the mode in which the divine power is exercised. It is but another phrase for the action of the ever-present and sustaining God." Very little support for atheism and materialism can be gathered from this book, or the theory which it enunciates.

Thirdly, Mr. Darwin's theory of "Natural Selection." This hypothesis has been frequently confounded by persons who ought to know better with the theory of Lamarck, to which it bears very little resemblance, except in some of the facts upon which it is based. When the "Origin of Species" first appeared it created, as a matter of course, a tremendous sensation, mainly probably through the high scientific standing of its author. It is certainly supported by such a number of facts in natural history as have never before been collected together, and whether the theory be true or false, the author of it is clearly entitled to take rank as one of the greatest naturalists of this or any other time. It is worthy of remark that whilst Mr. Darwin was pursuing his inquiries, Mr. Alfred Russell Wallace, to whom Professor Tyndall in his address pays a well-merited compliment, was investigating the same subject and arriving at a precisely similar conclusion. The theory of Natural Selection, or, as Mr. Herbert Spencer calls it, the "Survival of the Fittest," is based upon the changes effected in organic beings, apparently spontaneously, but which are afterwards turned to an advantageous purpose by giving to those organisms in which they occur an advantage over their fellows in the procuring of food. In the large work of Darwin entitled "Animals and Plants under Domestication," may be found a record of thousands of cases in which very marked changes have been effected in animals and plants by the agency of man in taking advantage of this law. And it is only fair to infer that what can be done by human beings artificially upon a small scale may be accomplished by Nature on a large scale, if the necessities of the case demand it. According to

this theory the long neck of the giraffe would not be due to any process of stretching such as that before referred to in connection with the theory of Lamarck, but to the fact that amongst these animals those which happened to have the longest necks would stand the best chance of procuring their necessary food, and would consequently survive, while the rest would die of starvation. The same circumstance would occur in successive generations, until in the end the result would be an organism like that with which we are familiar to-day. The struggle is simply the violent contest which is ever going on in the case of animals endeavouring to procure sustenance, and illustrating the commonplace and well-known adage of the weakest going to the wall. Suppose a small piece of ground, sown at random with the seeds of any particular plant, which should they all germinate would come up in far too close contact to each other for the whole of them to reach perfection. The result of this must be, that some few of the most favoured, which had gained a start in the race by coming up earlier than the rest, or which happened to possess a superiority in the form of being larger and stronger than the others, would survive, while spreading out their leaves above the heads of their fellows they would shut out from them the sun and rain, and thus monopolise to themselves all the conditions of existence. This race, already stronger than those that had disappeared, would, by virtue of hereditary descent, communicate to their descendants the increased capacity thus obtained. The same thing would be repeated again and again, until in the end a race of plants would arise, so much larger and stronger than those with which the series first commenced, that it would be impossible to identify them as being the same. Professor Huxley, in one of his publications, makes a calculation of what would be the result of one single plant which should give off fifty seeds each year, all of which should grow and arrive at perfection; and shows that, allowing a square foot for each plant, in nine years there would be more plants produced than would fill the entire surface of the dry land upon the earth. As a matter of course, no such result as this can arise, since the thousands and tens of thousands of plants in existence will be each preventing the full development of the other. In the struggle for existence, therefore, the largest and strongest, or those in other ways whose conditions are most favourable to life, will survive, while the rest will be crushed out of being. In the case of animals, precisely the same law will obtain. Mr. Darwin suggests that elephants, the slowest breeders of all known animals, would increase at such a rate if not interfered with, that in five hundred years one pair would have increased to fifteen millions, allowing each to give birth to three pairs of young in sixty years. With other animals the rate of increase is much greater, and yet withal, the number existing can never go beyond the point at which the requisite food may be obtained for all. Enormous numbers must consequently die before they reach perfection, and these will be always those who are least favoured with the capability of obtaining their food, and thus perpetuating their existence. Now, taking into consideration what we know of the marvellous changes that have been effected artificially in almost every kind of domestic animal, we can easily imagine that similar changes, in the natural condition of the animals when they proved advantageous, might become perpetuated, and thus give rise to a new order of organisms. The several distinct and well-marked breeds of pigeons are so unlike each other, that did we not know the fact, we should never imagine that they had all descended from the same stock, the original of which is as unlike any one of them as they are unlike each other. The same remarks will apply to cattle, to pigs, to sheep, to dogs, to horses, and in fact to every animal that has been placed under domestication. All this has been accomplished, not by any change effected by direct artificial means, but by the breeder taking advantage of slight differences produced by nature, apparently in a spontaneous manner. That the power of natural selection is enormous, there can be no doubt whatever; but whether it is of itself sufficient to bridge over the wide gulf existing between one animal and another, not only of a different species, but of a different genus, or even of another order or province, is more than questionable.

Mr. Darwin, with an amount of courage which does him credit, however wrongly it may be applied, declares unmistakably that man himself, with all his wondrous powers and capacities, owes his existence to the action of this law. On the other hand, Mr. Wallace points out a number of instances in which natural selection, if it had operated unchecked on man, must have resulted in conditions totally unlike those in which we find him now existing. He shows clearly and conclusively that very many of the characteristics of man in his present condition not only could not have been produced by natural selection, but must have been brought about in direct opposition to it, since everything that it could have accomplished would have tended the other way.

There are one or two circumstances which must not be overlooked in connection with natural selection, which its advocates, however, usually seem to lose sight of. 1. The changes of structure, commencing as they are said to do in some small and insignificant deviation from the previous condition of the organism, must be the result of the operation of some force. And as these alterations turn out to be of an advantage to the animal or plant, and admirably adapted to the new circumstances in which it is placed, it is difficult to see how they could have occurred without being guided by intelligence. To speak of spontaneous changes in organic structures springing up accidentally, is to talk loosely, and in a manner not calculated to satisfy the inquiries of a thinking mind. A preconceived plan would seem to be apparent in all that has occurred in connection with the struggle for existence, and the teleological arguments to be therefore in no way shaken thereby.

2. In all that has occurred there must have been a perpetual and marked ascent in the scale of existence. This the law of natural selection seems to afford no explanation of whatever. That races of animals and plants where the conditions surrounding them were favourable should have remained, while others not blessed with these advantages should have perished, is easy enough to understand; but surely this law, if thoroughly carried out, should have resulted in a uniformity of structure among all organic beings. To say that men sprang from monkeys because the conditions were more favourable to beings with human characteristics than those of similar mould, clearly implies that the monkeys should have disappeared, and this we know has by no means been the case. If the higher animals were evolved out of the lower simply by the operation of the law of natural selection, does it not follow that these very lower animals ought to have disappeared in consequence of the unfavourable conditions in which they were placed rendering a change on the part of those that remained so necessary? What I am endeavouring to show is, that in the operation of this very law of natural selection some other and far higher force must have played an important part in directing the end of the great struggle for existence that was going on. The author of the "Vestiges of the Natural History of Creation" appears to have seen this, and to meet the case, endowed his primitive forms of life with an inherent power directing their upward development, but in Mr. Darwin's case no such power seems to have been suggested, and his theory is in fault in consequence.

The doctrine of Evolution, as has been previously stated, may embrace all these theories, and many others that may hereafter arise. Each of them may—and probably does—contain some truth, none of them the whole, and hence many believers in evolution, though accepting a great number of the facts referred to by the advocates of each of the theories named, are yet content to base their principles of evolution upon a much broader foundation, and to accept the doctrine in a wide, general sense. Interpreted in this way, I have no quarrel with the principle, and avoid here passing any opinion upon its truth or falsehood. What I shall endeavour to show, however, is, that it involves very much that its advocates are continually losing sight of, and which would place it in a position by no means favourable to the materialism so rife at the present day.

Whatever may have been the original condition of organic beings, the task that lies before us to-day is the examination of their structures as we find them. It avails nothing to say that an organism possessing a high degree of perfection and admirably adapted to the circumstances which at present surround it, to the wants which it experiences, and to the end which it is destined to fulfil, has been developed from one of a much more simple structure. What we have to deal with is the condition in which we now find it, the functions which it performs, and the powers of which it may have become the inheritor. The marvellous perfection of the human frame is no more interfered with by the fact that it sprang originally through a long series of links from an amorphous mass of jelly, than by the fact that in its embryonic condition it had commenced its career in a single cell. In such development there must have been a special purpose planning the work, and it is only by the perfection of the end achieved that we can judge of the wisdom of the scheme. In the mental powers of the human being, whatever may have been their origin, their greatest perfection is to be seen in their latest, which is probably their highest and most perfect development. This course is directly in opposition to that generally taken by the evolutionist. He traces the organic structure of man to its simpler condition in the lower animals, and imagines that he has there a solution of the problem as to the purposes of its construction; and in the mental powers of the human being he endeavours to discover the simpler condition from which they originated, and by so doing ignores the highest perfection of their fully-developed state. Thought in man is none the less a fact because it has originated in a faculty to which that name could hardly be applied; and reason none the less potent because it may have been developed from that which was at one time called instinct. Not only are these mental powers facts, but they are tremendously significant, as pointing the direction of the road we are taking. The phenomena of the human mind are not illusions because they are not shared by the lower animals, or even by the inferior races of mankind, but are all the more real, and certainly all the more important, since we meet with them here in their highest form. The belief in God is said to lack universality in consequence of its absence among the aborigines of Australia, a few of the natives of Africa, and some other of the lowest forms of human existence. But this, instead of diminishing its value, should really increase its significance, since it would seem to be a result of the highest perfection at which the human mind has arrived. We do not usually appeal to the nurse who held us in her arms or rocked us in our cradles in infancy to ascertain the result of the first dawns of knowledge on our mind, with a view to learn our true and ultimate capacities. The inchoate manifestations of mind at that early period of our career are useful to study for many purposes, but in no case can they be accepted as the standard of the mentality of the fully-developed man. The absence of conscience in the lower animals, even were it proved beyond the shadow of a doubt that this wondrous power in man was simply a development of some primitive faculty which still remains in beings much lower in the scale, does not lessen but rather add to the import of its significance as we find it in ourselves. Faculties, to be judged of properly, must be looked at, not in their pristine but in their ultimate condition; and the highest form in which we meet with them is the most perfect, and the safest and surest to accept as a



guide. Duty has to be learned from its highest development in the superior races, and interpreted according to its manifestations, to be found there and there alone. Religion is not less real, but more so because the lower animals do not possess it; and trust in and dependence upon God, wherever the seeds were dropped from which these feelings spring, possess a certainty which neither materialistic philosophy nor even science herself can ever be allowed to check.

Speaking of the comprehensive character of the doctrine of evolution, Professor Tyndall remarks:—

We have the conception that all we see around us, and all we feel within us—the phenomena of physical nature as well as those of the human mind—have their unsearchable roots in a cosmical life, if I dare apply the term, an infinitesimal span of which only is offered to the investigation of man. And even this span is only knowable in part. We can trace the development of a nervous system, and correlate with it the parallel phenomena of sensation and thought. We see with undoubting certainty that they go hand in hand. But we try to soar in a vacuum the moment we seek to comprehend the connection between them. An Archimedean fulcrum is here required, which the human mind cannot command, and the effort to solve the problem, to borrow an illustration from an illustrious friend of mine, is like the effort of a man trying to lift himself by his own waistband.

Thus it will be seen that the doctrine of evolution has a two-fold application, objective and subjective, the former referring to the external world, including the physical frame of man, and the latter to the inner consciousness of the human mind. No doubt any theory which tends to throw light upon either of these important topics should be hailed with joy by every lover of truth and real student of nature; but when theories are advanced which ignore a large number of the facts, it can hardly be wondered at that they should meet with violent opposition. The evolution theory may be correct enough as far as it goes, but when it is attempted to push it into regions with which it has no sort of connection, even those who believe in it may reasonably object.

I have already shown that, while this hypothesis may serve to afford us an explanation of a large number of the phenomena of the universe, it leaves the great doctrine of causation entirely untouched; and when the attempt is made to set up a materialistic hypothesis as an explanation of spiritual facts, the theory must be held to be incompetent to the task which has been set it, and, by serving to close our eyes against other investigations, to do more harm than good. The question, Why do I exist at all? will naturally press itself strongly upon the mind of every thinking man. Whether a regard be had to the physical frame of the human being, with its wonderful powers of mechanical contrivance and adaptation, or to the mind with its yet more marvellous capacities, the inquiry will naturally arise, For what purpose am I here? It is true that modern science attempts very largely to ignore this question, and to substitute the whence for the why; but it will nevertheless force itself upon the attention of the human mind, and where reason exists and reflection is cultivated there is no escape from the problem which it involves. Indeed the enquiry will occur, not only with regard to man, but to animal and vegetable life, down to the very lowest forms. Why do the myriads of animals and plants by which we are surrounded exist at all? "Why," asks a modern author, "did the world see long series of developments, successive types ascending the scale of life, each in turn gaining its ascendancy, acquiring a maximum of development in some direction or other, and then gradually subsiding, yielding its position to its successor, until man entered upon the scene too, and he in turn took his place at the head of the world, and then subdued it?" In all this there must have been some purpose to accomplish, some plan to work out, some end to achieve. To say that it was the result of the law of evolution, leaves the real question completely untouched; for, first, why evolution at all? and secondly, why in one particular way more than another? The talk about conditions, and favourable circumstances, and natural selection is all very much void of the real question; for what, in truth, does selection mean?—what but the power of choice impossible to exist, except where there is on the one hand the thing which chooses, and on the other more than one to choose from? I do not mean by this that, in the case of the plant, or even the lower animal, subject to the operation of this law, the power of choice implies volition, or freedom of will, but at least there must have been a tendency—call it by what name you please—to select the one and leave the other. It is easy to say that the change took place under favourable circumstances: the question, however, arises, What are favourable circumstances, and why were they favourable? The conditions for development are present, but by whom is the environment of the organism so conditioned? The cell propagates itself, and the structure takes upon itself a new form; but whence came the power to accomplish either the one or the other? "Mr. Darwin," says Dr. Hutchinson Stirling, "has simply shown, but with an amazing wealth of illustration, and an amazing love of hypothesis, what we have known all along—that life is dependent on conditions, to which conditions it is also—and often in a wonderful manner, but still within limits—pliable; but he has not traced life to conditions, he has not shown any origin of life from conditions, with consequent ultimate development into the organised world as it now exists. For that is the true description of the problem that underlies the whole theorising of Mr. Darwin. In ultimate analysis, indeed, Mr. Darwin's problem is origination generally, origination as origination, and he ought to begin with the beginning. He ought not to take the conditions themselves for granted. Air, and water, and light, and heat, and the consti-

tents of the earth—the inorganic world in general—these that, if the problem is to be complete, ought first to be accounted for; nay, if we are to have a natural explanation at all of the whole material universe, how it is that time and space are there should be first of all explained to us. Time and space are the prime conditions; whence, then, are they? But, assuming time, space, and conditions to be just once for all there—and surely that is granting a considerable moiety of the single problem—Mr. Darwin refuses to make his commencement yet. To the previous pre-suppositions he is obliged to add this other, of one of several primordial forms. All depends now on the initial complexity of the primordial form, or forms; for that complexity might be already so high as to leave no problem for solution." And on this point, as I have already shown, evolution is dumb. The varied forms of animal and vegetable existence, even supposing the primordial germs to have been there, are in no sense accounted for by natural selection, except upon the most superficial aspect of the case. The conditions about which we hear so much are clearly totally incompetent to accomplish any of the tremendous results ascribed to them, unless behind the organism itself there is a power impelled by volition moving it in a particular direction. Light is a condition of sight, and sound of hearing; but does anyone believe that light itself could construct an eye, or sound an ear? To say that these organs have been formed by the structure in which they are found adapting itself to light and sound, is to admit a power which evolution affects to ignore and offers no attempt to explain. Questions of this character might be put with regard to every organ in the human body, or in the bodies of animals much lower in the scale, even indeed of plants of the lowliest form, and to them the theory of evolution can give no answer.

To all this it will probably be replied that the evolution theory professes to make no attempt to throw any light upon these problems; that its main object is to explain the *modus operandi* of creation, not to attempt to fathom the cause by which it has been produced; to point out the path we have come in the process of development, not to explain who made the path, and why we were impelled to take that road rather than another. But the very fault we have to find with Professor Tyndall is, that he does extend the theory of evolution into this very region. If the questions raised here belong to the domain of philosophy and theology, not that of science, why then does not science confine her speculations to her own region, and not intrude herself into a field where her presence can be productive of no good, and may give rise to much harm? No one can read the address of Professor Tyndall without seeing that a large portion of it had an especial bearing on questions of this character. For what other purpose was Democritus and his atoms resuscitated, and Lucretius with his miserable atheistic verses dragged out from the dust of bygone generations? Let science confine herself to the region in which she is all-powerful, and we are content; but the moment she begins to dogmatise on subjects of which she is professedly incompetent to judge, we decline to be guided by her council. Her business is to explain nature's laws, not to hide from human eyes the Law-giver; to unfold the wonders of creation, not to attempt to prove there is no Creator. When scientific men like Professor Tyndall step out of their domain to tell us that matter is the only existence, because their science and their experience have comprehended nothing else, we reply that there are modes of obtaining information upon these questions apart from test-tubes, galvanic batteries, and other instruments of a like kind. "Two courses, and two only," says the Professor, "are possible; either let us open our doors freely to the conception of creative acts, or, abandoning them, let us radically change our notions of matter." Here at once you have the key to the whole tenor of the address. Ignore God, and get rid of mind from the universe by transferring to matter the attributes by which mind has been usually distinguished. This is no doubt exceedingly modest on the part of the Professor, but we must certainly decline to follow his advice. If his materialistic science cannot help us out of the difficulty in which we find ourselves placed while confronting the great mystery of the universe—and it most certainly cannot—then, with all due deference to the President of the British Association, we shall seek elsewhere for the knowledge that we need. The science of evolution breaks down at the very point where information is felt to be required by every man who looks in the face the tremendous problem of being.

(The remainder and appendix will be given in our next.)

MR. HERNE is very successful with his seances, and utter strangers who attend are astonished at the very pronounced and satisfactory nature of the phenomena. He sits at the Spiritual Institution on Monday evening, Wednesday afternoon, and Thursday evening. See list of meetings.

DR. DAVIES'S LECTURES.—Dr. Davies (author of "Unorthodox London") delivers his lecture, "Pros and Cons of Modern Spiritualism," for the first time at the Chelsea Literary Institution, Vestry Hall, King's Road, on Friday evening, October 16. The Rev. John Robbins, D.D., vicar of St. Peter's, Kensington Park, takes the chair. Dr. Davies lectures on the same subject in the North of England and Scotland during November, and has still a few open days.

MR. WILLIAMS held his first public seance on Saturday evening. There was a good attendance. "John King" showed well. He floated high up as he illumined his features with his light. He went close to several sitters, and placed the light in their hands. He also placed it on the table, and then carried the light through the atmosphere slowly over the sitters in such a manner that the luminous object was alone visible. While "John King" was manifesting outside of the cabinet, Mr. Williams was heard to move inside by those who sat close to the side of the cabinet.

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## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 2, 1874.

### SPIRITUALISM AND CHRISTIAN SECTS.

An objection is in some quarters urged against our advocacy that we come into frequent conflict with what is vulgarly termed Christianity, and the illogical conclusion is inferred that for so doing we are irreligious, and impede the swift success of Spiritualism. On Sunday evening this point formed the chief portion of Mr. Burns's discourse at Marylebone Music Hall, and we shall in this place briefly reproduce an outline of the argument then presented. The subject was "Biblical Spiritualism and Modern Spiritualism," intended as a reply to those who consider Spiritualism opposed to religion. The speaker for convenience said he would accept the Bible narratives as matter-of-fact statements of genuine spiritual experiences, and the personages named as real individuals who played the parts assigned to them in the history. The Bible is a series of reports of spiritual movements very different in detail, but in all cases presenting one common feature which is never found wanting. This peculiar characteristic is the fact that all the spiritual teachers of the Bible are found in direct conflict with the opinions and teachings of the times in which they lived. Noah was laughed at, and his warnings were disregarded; but the wise world was drowned and he was saved. Abraham had to dwell apart even from his kinsman and found a family and a faith separate from the prevailing worship of the time. Joseph, the prophetic child of Jacob, was cruelly expatriated by his brethren. Moses overstepped the limits of Egyptian learning and taught that which his spirit-guide communicated to him. The Israelites in their land to which they had been led were constantly admonished to give no ear to the gods of that land but attend to their own peculiar spiritual teaching. The great prophets, each in his turn—Elijah, Isaiah, Jeremiah, and Ezekiel—unceremoniously attacked the rotten religious institutions of the times in which they lived. They not only defied the ecclesiastical forms and powers, but even the king and the government, as well as the moral habits of the people at large, were unsparingly attacked by their fierce criticisms. In the fulness of time Jesus came upon the stage of action. While yet a child he confounded the doctors; when a man he denounced the hypocrisy of the respectable religionists, and at all times he exhibited a native religion of his own, derived not from traditions, bibles, commentaries, church ceremonies, or man-made philosophy, but from the light of the Eternal in his own soul. His example and his teaching corresponded. He did not point to the church of the age for a precedent, but declared that the kingdom of heaven was within. His followers essayed to carry out the same line of teaching, as far as their lesser light would guide them. Paul, who, while a Pharisee, or a respectable Christian of the period, persecuted the self-reliant Spiritualists, after his enlightenment became himself the object of persecution, and set himself at variance with the so-called religion he had formerly professed. It would have been well if this Paul had more carefully purged himself of his churchism, for the Phariseism of Paul has almost at this day obscured the Spiritualism of Jesus.

Thus there are in society two classes—the Spiritualists, who are guided by the inspiration that comes to them individually; and the formalists, who follow tradition and plume themselves on the merits of men of the past. The one party enlightens the world, and continually points the way to better things; the worldly party opposes the dawning light, makes the Word of God of none effect with their traditions, erects the opinions and acts of men into divine authorities, and thus practically denies God and his power to influence and teach mankind.

Spiritualism, now as in the past, is thus opposed to the worldly notion of things, and we make no apology for admitting that our work is to efface from the minds of men all definitions and distinctions that prevent the conscience from acknowledging the universal truth. We are thus at deadly variance with Christianity in all its forms—with Mohammedanism, Buddhism, and Brahminism. But as we come into collision only with the first-named of these gigantic superstitions, our antagonism to the others is not so apparent. And yet we are not in conflict with any one spiritual teacher of the past. We follow in the line of light laid through the darkness by all the great prophets and spiritual guides of mankind, be they Biblical, Vedic, Koranic, Persian, or Chinese.

While we come into hostile relations with Christianity, we are in sweet accord with Jesus, Isaiah, and the long line back to God's first messenger to man. All these teachers and their memoirs in the Bible inculcate by act and precept free-thought and free course to the spirit; and yet the Bible is being read daily by millions who do not understand this one central truth. "Understandest thou what thou readest?" Christianity is to be found nowhere in the teachings and examples of the great spiritual lights of the Bible. But Christians are as afraid of applying free-thought and the light of spiritual inspiration to the Bible as they are to challenge the truth of the position assumed by the MEDIUM AND DAYBREAK. The series of dogmas and spirit-blinding oppressions called Christianity could get on much better without the Bible than with it. Before the Reformation, churchal Christianity was a far greater fact than it has been since. Given a free Bible and partly free discussion of it, and the mind and spirit of man have been gradually freed from the galling yoke of the Christian priesthood, and now in this age a new dispensation of spiritual power is, in God's providence, possible. That divine work we humbly aspire to be engaged in. We take our inspiration thence, and not from the dead leaven which it lives to remove. We affirm that our position is scriptural—that is, it is in accordance with the grand scheme of spiritual redemption, the onward development of which forms the theme of the Bibles of the world. In this position we feel strong. While we do not love to give personal offence, we are emboldened to speak the truth, let those be offended who may. We despise patronage, and the nod or favour of the rich or the honoured. At the same time we use, as Providence may dispose to us, such material means and human agencies as may be necessary for us in the accomplishment of our work. The truth needs no apology; no man-made reverend names to make it religious; no princes, barons, or esquires to make it respectable. What! shall we dare to prop up the pillars of heaven with buttresses of clay and mud? When we see such profanities promulgated as "Spiritualism" we feel that divine purposes are being sold as chattels in Vanity Fair; that a merchandise of signs and wonders is being effected to enrich newspaper speculations and lecturing schemes. An unprincipled, unspiritual, irreligious mercenary Spiritualism is the one thing so degraded and abominable that the angels of God might well weep over it. It has been in all times the enemy of the work of the divine Father for the spiritual enlightenment of his children—the "anti-Christ" with its fair pretence, its filthy self-righteousness, its worldly pomp and its lust for power. This hated monster it is our work to overthrow, and as we have the hosts of heaven on our side we care not who or what may be found arrayed against us.

### MR. MORSE'S FAREWELL SOIREE.

On Thursday, at the Co-operative Institute, Castle Street, Mr. Morse will be entertained at a farewell *soirée*, previous to his departure for America. It presents an occasion which is without precedent in the history of our movement. It has been our wont to import spiritual teachers and mediums from America. In the case of Mr. Morse the process is reversed, and we, for the first time, send over the Atlantic a representative teacher and servant of the spirits prepared for public life in and heralded by recommendations from the Spiritual Institution, London. Mr. Morse's success on the other hemisphere will be regarded with anxiety by many in this country. His departure is recognised as a national event. In the chief towns where he has laboured, social meetings have been got up to wish him well in his mission. The last, and the grandest of the series will be held in London, as alluded to at the commencement of this article, and more fully detailed in advertisement printed elsewhere. We need not urge London Spiritualists to avail themselves of this opportunity to meet in fellowship and bid a hearty measure of success to Mr. Morse in his new vocation. Tickets are on sale at this office. We hope many will take the refreshment ticket, and meet together in good old patriarchal fashion, and

"Tak' a cup o' kindness yet  
For Auld Langsyne."

### OUR PRESENT NUMBER

Is so replete with valuable information that it will be for a long time regarded as an important document for circulation amongst inquirers into the principles of Spiritualism. To provide for this contingency, we have printed a few hundreds extra, which may be purchased, post free, for 1½d. each if the quantity is four copies or upwards. By paying carriage, 100 copies may be had for 9s.

The demand upon our space, in consequence of so much special matter, has made it necessary that many communications be deferred until another week. We crave the kind indulgence of our numerous correspondents, and promise them all a hearing in due course. Our notes on Liverpool will appear in our next.

### INSPIRATIONAL ORATION

BY

MRS. CORA L. V. TAPPAN,

AT THE

GRAND CONCERT HALL, WEST ST., BRIGHTON,

SUNDAY, OCTOBER, 4th, 1874.

Doors open at 6.30; Service to commence at 7 o'clock. Admission free. Reserved Seats, 2s. 6d. and 1s.

Organist—MR. W. DEVIN.



## ORDER OF SERVICE.

*Andante in A Minor (Batiste) on Grand Organ.*

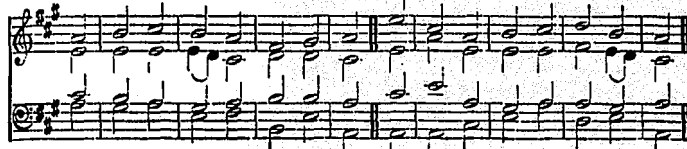
HYMN 51, "SPIRITUAL LYRE." Words—Tennyson.

OLD 100th.

L.M.



How pure in heart and sound in head, With what divine af-fec-tious bold,



Should be the man whose thought would hold An hour's communion with the dead.

2 In vain shalt thou, or any, call  
The spirits from their golden day,  
Except like them, thou too canst say  
My spirit is at peace with all.

3 They haunt the silence of the breast,  
Imagination calm and fair,  
The memory like a cloudless air,  
The conscience as a sea at rest:

4 But when the heart is full of din,  
And doubt beside the portal waits,  
They can but listen at the gates,  
And hear the household jar within.

## INVOCATION.

*Selections from Rossini's "Stabat Mater."*ADDRESS BY MRS. TAPPAN,  
Subject to be chosen by the audience.

HYMN 76, "SPIRITUAL LYRE." Words—Longfellow.

VIENNA.

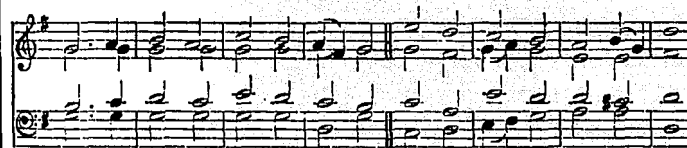
8.7.8.7.8.7.8.7.

HAYDN.

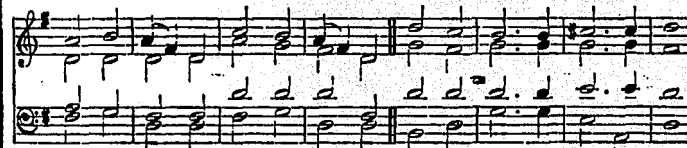
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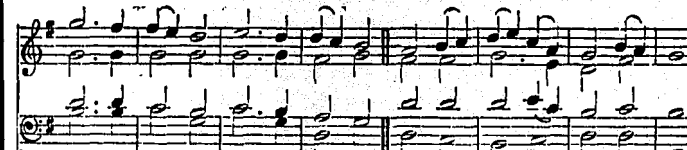
1. Tell me not in mournful numbers, Life is but an emp-ty dream!



For the soul is dead that slumbers, And things are not what they seem.



Life is real—life is earn-est; And the grave is not its goal;



Dust thou art—to dust re-turn-est—Was not spo-ken of the soul.

2 Not enjoyment and not sorrow,  
Is our destined end or way:  
But to act that each to-morrow  
Finds us nearer than to-day.  
Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us,  
Footsteps on the sands of time:

3 Footsteps, that, perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.  
Let us then be up and doing;  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to labour and to wait.

*Offertorie in G Minor (Weby), Organ.*

## IMPROMPTU POEM,

Subject chosen by the audience.

Further Selection from "Stabat Mater."

The Phrenological seance was crowded on Tuesday evening. The proceedings increase in interest. The audiences are of a superior class, and improve in quality every week.

SUNDAY, 4TH OCTOBER, 1874,

Seven o'clock p.m., at

MARYLEBONE MUSIC HALL, HIGH STREET (NEAR EUSTON ROAD),

J. ENMORE JONES

Will deliver a Lecture.

Subject—"THEOLOGICAL GHOSTS."

1ST HYMN, No. 88 "SPIRITUAL LYRE." Tune—Vienna.

They are winging, they are winging Lo! the dim, blue mist is sweeping  
Through the thin blue air their way; Slowly from our longing eyes,  
Unseen harps are softly ringing And our hearts are upward leaping  
Round about us night and day. With a deep and glad surprise.  
Could we pierce the shadows o'er us, We behold them—close beside us,  
And behold that seraph band, Dwellers of the spirit-land;  
Long-lost friends would bright before us Mists and shades alone divide us  
In angelic beauty stand. From that glorious seraph band.

And we know they hover round us  
In the morning's rosy light,  
And their unseen forms surround us  
All the deep and silent night.  
Yes, they're winging—they are winging  
Through the thin blue air their way!  
Spirit-harps are softly ringing  
Round about us night and day.

2ND HYMN, No. 12 "SPIRITUAL LYRE." Tune—Helmsley.

HELMSLEY.

8.7.8.7.4.7.



Guide me, O Thou great Je-ho-vah! Pil-grim thro' this bar-ren land:



I am weak but Thou art mighty, Hold me with thy power-ful hand;



Bread of heaven! Bread of heaven! Bread of heaven! Feed me till I want no more.

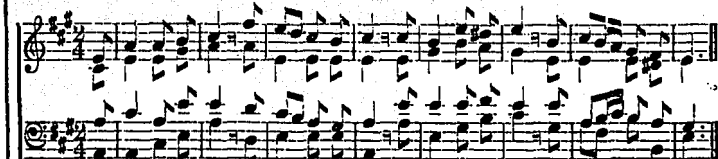
2 Open now the crystal fountain,  
Whence the healing streams do flow;  
Let the fiery cloudy pillar,  
Lead me all my journey through;  
Strong deliverer!  
Be thou still my strength and shield.

3RD HYMN, No. 150 "SPIRITUAL LYRE." Tune—Kingstreet.

KING STREET.

10.10.11.11.

MORETON.



The Lord is my Shepherd; no want shall I know; I feed in green pastures, safe folded I rest;



He lead-eth my soul where the still wa-ters flow, Restores me when wand'ring, re-



-deems when op-press'd, Restores me when wand'ring, re-deems when oppress'd.

2 Through the valley and shadow of death though I stray,  
Since thou art my Guardian, no evil I fear;  
Thy rod shall defend me, thy staff be my stay;  
No harm can befall with my Comforter near.

3 In the midst of affliction, my table is spread;  
With blessings unmeasured my cup runneth o'er;  
With oil and perfume thou anointest my head,  
O, what shall I ask of thy providence more?

4 Let goodness and mercy, my bountiful God,  
Still follow my steps, till I meet thee above,  
I seek, by the path which my forefathers trod  
Through the land of their sojourn, thy kingdom of love.

## MR. BURNS IN LIVERPOOL.

The majority of people suppose that all heroes belong either to a time anterior to their own, or to the dim future. Very few look for heroes amid the common-places of their own day, and the man who claims to have succeeded in the search has special difficulties to contend with in setting forth his discovery. The mere fact of his singling out a hero is regarded as equal to the assumption of heroic qualities by himself, since like seeks like; and there can no greater shamelessness be conceived of in these days than for an ordinary honest individual to show himself without a veil of mock humility. Possibly the crowd of mortals fear for their eyesight in excess of dazzlement.

The writer of these lines lays no claim to the lonely honours of a hero-discoverer on this occasion, so should escape all derision of the throng. It is his purpose to speak of one he deems a hero, but the merit of discovery dwells elsewhere. He has arrived at the goal, but the trail of his forerunner was well-defined.

Mr. James Burns has sought the attention of the multitude for many years as a gatherer and promulgator of evidence as to the reality of a spiritual mode of existence interlinked with the natural. Having satisfied himself of the truth, he did not rest there, justifying his tranquillity by the limitations of circumstances, but made those circumstances a fulcrum for the lever which even now is moving the world. A poor man, the son of a poor man, he stretched the little he had to the utmost, with a mighty trust in Providence, and, lo! until this day his barrel of meal and cruse of oil have failed not, and thousands far and near have been nourished thereby.

The earnest Spiritualist who pauses for a few moments on the winding-path of the mount, whose top is blent with heaven, and takes a survey of the green slopes that reach downwards to the plain, is amazed. The earlier stages of the journey, which were so arduous and dreary to him, appear easy and delightful now to the bands of pilgrims he looks back upon. Where he found barrenness flowers are blooming, and streams of sparkling water carol their way along; instead of exposed places with fierce heats and desolating storms, great groves of trees o'erarch the tender sod, and children's laughter rings where once only the subdued murmurs of grave men could be heard.

Let the Spiritualist ask among his brethren, "Whose strenuous labours have wrought the marvel?"

And few and far to find the lips will be  
That stint the answered name which every heart  
In secret owns—James Burns.

Culumniators may babble, ambitious time-servers may shake their heads, and affect inwardly to see only an enlargement of themselves in the vital centre of so magnificent an accomplishment, while outwardly they restrain no whit of their will to denounce him as a deadly enemy to progress; but, all the while, the real strength of manifested Spiritualism, which cares not for societies nor associations, but gently bears the news from friend to friend, building in each house an altar, pointing only to the grand centre of all things—the Sun of Truth—as gently shows approval of his work by sustaining it through him, and sustaining it more and more from year to year.

Mr. Burns arrived in Liverpool on the night of September 19, and to a late hour devoted himself to a few friends who had assembled in token of as much respect as their idiosyncrasies might be judged to imply. And those who are already familiar with Mr. Burns will not deem this unworthy of mention. It is only by coming into close relationship with him that anyone can hope to do him full justice. A hasty or an envious man might be ready to declare that it is the money supplied to the Spiritual Institution which has been the life of the work; that any ordinary individual, with the same kind of help, could have stood where Mr. Burns stands now; that special characteristics have had so little to do with the result that marked traits ought rather to be regarded as hindrances. A serious mistake, or worse. The true man will soon find a brother in Mr. Burns, and gain a conviction that if money is, as it were, the blood of the system, Mr. Burns himself is the great beating heart that unflinchingly distributes it for its varied missions, and maintains, under God, the whole organism that has grown about it. Aptness and fluency of speech were to be expected from one whose independent life has been a continuous battle with men of all grades of intelligence, and these may be acquired; but it is tone of voice, and gesture, and choice of incidental preferences, that reveal the inner soul. Ideas of the intellect, rapidly linked, may charm by their brilliancy and distract attention from the utterer; but there are a subtle tremor of accent and a spiritual light of countenance which cannot be feigned, and which, while awakening the heart, at the same instant establish a bond of sympathy. None but a kindly man could speak of kindly acts as did Mr. Burns, none but a good man show such appreciation of goodness in others; and if at times his scorn was vehement for the meanness and duplicity of some, his own singleness of nature was thereby made the more apparent.

A large audience met at the Islington Assembly Rooms on Sunday afternoon for the address of Mr. Burns, the subject of which had been previously announced—"Spiritualism in harmony with the known Laws of Nature." With much clearness and force the lecturer demonstrated that the term "laws of nature" referred merely to man's experience, and had more to do with his ignorance than his knowledge. Given a certain set of conditions, accompanied by certain results, and man formulated his law. While men knew of no other set of conditions leading to equal results the law was considered final, and any statement of equal results independent of the known conditions was despised as absurd. But to those who knew of another set of conditions for the same results there was no absurdity, and no interference with the earlier law. Those who heard of the facts of Spiritualism for the first time jeered at what seemed to them an enumeration of effects without causes; but by study and observation they found that the facts were based as reasonably as any recognised in the universe. Though the lecturer (as the writer had opportunities of discovering) was far from well, his delivery was exceedingly animated, and the illustrations called up were most happy.

But at night the same hall was crowded to the doors, and many sought in vain for standing room. The title of the proposed lecture ran thus:—"What has the devil got to do with it?" And Mr. Burns elaborated the query, and then replied with an effect that was sufficiently vouched for

by the close attention of the assembly. The speaker had a spontaneous buoyancy of manner that had been lacking in the afternoon; and from first to last of the long discourse, gave no sign to suggest physical weariness or spiritual vacuity. He began by making it perfectly clear from the New Testament itself that the "last days" in which "seducing spirits" were to be rife were the very days in which the warning was given. Leaving that point he entered fully into the origin of the devil theory, showing how man in the earliest ages of the world, being aware of two kinds of circumstances, one of which brought him pleasure and the other pain, imagined each kind to be presided over by an individuality whose nature corresponded with the effects produced. He reminded his hearers that like and dislike are not the *sans* to all (what calls up ideas of an evil personage in one man fills another with gratitude towards a benefactor, and *vice versa*), and then demonstrated that the great mass of suffering now prevalent is due to the errors of remote races of mankind, and their perpetuation through and by succeeding generations. And here came what was perhaps the most important division of the lecture. It was laid down that not only did each generation create new conditions of misery, but that we of the present have a vast accumulation of the results of error to contend with, and have, moreover, inherited strong tendencies. Hence was deduced the magnitude of the obligation to strive unceasingly with our weaknesses, for the sake of those who are to follow, and to remedy as far as may be the hereditary deficiencies and warpings of our children by acts and words of affectionate watchfulness. There being no devil, all the terrors associated with the name are imaginary, whether with regard to Spiritualism or whatever else men turned their prejudices upon.

Mr. Burns is not often pointed to as an inspirational speaker, but that higher than earthly influences were supplementing the normal exercise of his faculties during the utterance of the discourse of which the above is a feeble outline, the writer thoroughly believes. This was markedly shown when harshness towards children of inherited disagreeable peculiarities of temperament was strongly deprecated. A chord of heavenly music was sounded, most assuredly, when the admonition came: "Conquer evil in your children by might of overwhelming love."

O, Living Love, the universal soul,  
O Love who only art, and art alone,  
In whose effulgence still the ages roll,  
In every atom of creation shown—  
Thou, Love of Love, direct our thoughts to Thee,  
For Thou hast made us thine eternally!

Liverpool, Sept. 27th, 1874.

HENRY PRIDE.

## NEWCASTLE-ON-TYNE ITEMS.

The Monday night's lecture here by Mr. Morse was interfered with by the weather, which was very wet, and the attendance at Byker was very poor, owing to the lack of arrangements. Both lectures were very good. That of Monday was selected by a committee of the audience, who named three subjects, "Do Societies Exist in the Spirit-world?" "What is the Ultimate Destiny of the Spirit?" and one other which I forget. One of these was voted by the audience, but the control generously proffered to amalgamate the two and speak upon both, which was acceptable to the audience, and in a masterly manner it was pointed out that man's nature now demanded association, and as he was none the less man in the future he would still require similar conditions, the only difference being that combinations over there are on a purer basis and have higher aims than they have here at present, that gradually our conditions would approach those of the spirit-world, where the law of affinity or attraction from the mental sphere is the ruling element. He asserted that the two worlds are inseparably connected, and that as the spiritual is the only real, and progression the inevitable, destiny of all, the tendency will assert itself in us to rise from earth-conditions, and although results may be almost imperceptible in a generation, yet it is none the less sure that we are rapidly advancing to a higher mode of living, thus attracting the spirit-world to us, and in our turn being attracted by still higher spiritual conditions, which obtain in infinite order and degree in the world of souls. I thought of the enigmatical words of Christ; "Whosoever ye shall bind on earth, shall be bound in heaven," &c., and realised that this position scientifically explained the problem, that this law of affinity is the key which unlocks the door of the kingdom of heaven, no longer confined to pope and priest, but free to all who have noble aspirations from unselfish hearts. The oration was one string of pearls, and, in closing, the control disclaimed any knowledge of the ultimate destiny of the spirit, saying as he had gathered it from experience in the past and present, which pointed with prophetic certainty to a constantly-enlarging sphere of action and unending progression. The *soirée* was quite a success; the refreshments were under the management of Misses Wood and Fairlamb, who kindly devoted themselves to that department; after which Miss Fairlamb and Mr. Wilson gave a duet, which was much applauded; Mr. Pickup a solo; and other singing. "Tien Sion Tie" and the "Strolling Player" each gave suitable addresses. There was great interest and a most harmonious feeling.

I must now in closing reluctantly draw attention to a mis-statement in the MEDIUM as to these lectures. Mr. Morse certainly proffered to devote his services virtually free, but to the honour of this society not only did they decline, but added a handsome sum to his usual fees, which was further increased by our friend Mr. Mould and his circle, so that as a farewell benefit, Mr. Morse received £15 from this town, notwithstanding our misfortunes. I mention this in the interest of truth, and also in self-defence, as I have been collecting a special subscription on this account since the *soirée*.—On behalf of the committee, J. HARR.

## MR. J. J. MORSE IN GLASGOW.

To the Editor.—Sir,—We have been again favoured with a visit from this accomplished trance medium, prior to his departure to the American States. The Spiritualists here manifested their high appreciation of Mr. Morse's inspirations by turning out in large numbers on Wednesday evening last, to hear him give his "Review of Prof. Tyndall's Address." The Trades Hall was engaged for the occasion, and was comfortably filled by a very select and well-behaved audience, considering the fact that admission was made free, with only a few reserved seats at sixpence.

The chair was occupied by Mr. Nisbet, one of the fathers of the Spiritual movement in Glasgow, and a gentleman who has done much during the past ten years to further the interests of our cause here and

elsewhere. In a few choice words he introduced Mr. Morse to the meeting, who, after a most eloquent invocation to the deity, proceeded to the task of reviewing the now celebrated Belfast Speech. For nearly an hour and a half, with eyes closed and steady, unfaltering eloquence, he kept his audience interested, treating of some of the most abstruse problems that are at present engaging the scientific mind with a power and completeness which must have somewhat disappointed not a few who doubtless had come expecting to hear only some commonplace spiritual twaddle. At the conclusion it was announced that the following evening would be entirely devoted to the answering of questions by Mr. Morse's spirit guides, at the Spiritualists' Hall, 164, Trongate; and as many as chose to come were invited to bring with them, in writing, to be handed to the chairman, any questions bearing upon the subject of the lecture, or pertaining to the philosophy of Spiritualism.

Accordingly, on Thursday night a large company assembled, and a perfect deluge of questions were poured in. As soon as the medium was under control, these were individually submitted, and one after another, to the number of about eighty, received more or less of a solution. I am obliged to acknowledge that it was one of the most enjoyable, intellectual treats it has been my privilege to experience. The questions were of the most diversified kind, and the method of treatment, grasp of comprehension, and aptness of reply, were, in many instances, something marvellous. In some cases, the answer seemed to anticipate the question before it was half apprehended by the audience, so immediate and direct was it.

It would be interesting, did your space permit, to present your readers with a few of the questions and answers, but I will not at present trespass further. I can only advise that on no account should associations engaging Mr. Morse neglect to have at least one night specially set apart for his guides to offer their solutions of the many problems which present themselves to thoughtful minds in investigating this great subject of Spiritualism.

On the following evening, Friday, we had our farewell soiree in honour of Mr. Morse, and a large and very enthusiastic meeting it was indeed. After tea, the usual course of songs, readings, and speeches was presented, and the entertainment was prolonged till a late hour. We were favoured with a very amusing and instructive address from our old friend the "Strolling Player," who seems ever to have some original story to tell and joke to crack.

During his stay in Glasgow, Mr. Morse was the guest of Mr. Bowman, to whom indeed are we mainly indebted for the privilege we enjoyed of his visit amongst us at this time. At present the association here is completely disorganised, and could not do much. Mr. Bowman, however, very generously took upon himself the full financial responsibility. At his house we had several very interesting interviews with the guides of Mr. Morse, apart from the public manifestations above recorded, and very many pleasant recollections are retained. We all sincerely trust that our brother shall have a safe and prosperous sojourn in the "land of the setting sun," the home of the rising sun of modern Spiritualism, and a welcome return therefrom when his mission is accomplished.—

Yours very sincerely,

JAMES BROWN.

163, Hospital Street, 22nd September, 1874.  
[A report has also been received from A. Mason, speaking in the highest terms of Mr. Morse's visit.—Ed. M.]

#### MRS. BULLOCK AT GOSWELL HALL.

On Sunday evening, Goswell Hall was opened for the winter season, when Mrs. Bullock delivered a most sublime address, on "The Progress of the Soul in the Spirit-Sphere," and afterwards dwelt on "The Ultimate of Man's Perfection." Before the lecture, Mr. Haxby said a few words on Spiritualism, read over the testimonial before presenting it to Mrs. Bullock, and said: "With very much pleasure I present this as a testimonial, though I feel it is but a slight acknowledgment of Mrs. Bullock's past services." The words of the testimonial as read are as under:—

TESTIMONIAL, presented to Mrs. BULLOCK, on the 27th day of September, A.D. 1874, at Goswell Hall, by the undersigned, as a token of Love, Esteem, and Gratitude, for the very valuable service rendered to Spiritualism, impartially, and without respect to sects or party, in the many able lectures, delivered at the Temperance Hall, Somers' Town, and the Athenaeum, George Street, Buxton Road; and while thanking Mrs. Bullock, we do not forget how deeply we are indebted for the assistance of those Spirit-Guides in the higher spheres, who in love have ministered unto us, to our spiritual edification and advancement."

Some twenty or more signatures are attached to the testimonial. Mrs. Bullock thanked the audience, &c., for their kindness in presenting the testimonial, though the greater part of what she said was inaudible to the assembly. Mr. Bullock and Mr. Barber said a few words on Mrs. Bullock's behalf. Mrs. Bullock, in the trance state, gave forth a fervent prayer to "the everliving Spirit," and then went on to address the audience on the subject, and spoke on The Body, the Soul, and the Spirit, the progress of each in this life, and in the spirit-world, tracing the human form from its first appearance through all the stages of life to old age, and the formation of the soul, and the ultimate of man's life; the reception in the spirit-sphere, illustrating and showing the harmony of the whole; the purity of happiness in store, opening and unfolding as the journey progresses upwards through the various spheres and stages of advancement, until the ultimate perfection of spirit is finally gained, and they enter the purest and holiest of all perfection. The delivery of the lecture occupied more than an hour, and was listened to by a goodly audience with great attention. Hymns were sung during the service from the Spiritual Lyre, and the Lesson of the evening was read from the 107th Psalm.

#### SPIRITUALISM ON THE SOUTH COAST.

To the Editor.—Dear Sir,—Spiritualism has been brought prominently before the public in this town lately, and has excited considerable interest. Mr. Morse's lecture attracted a good audience, and was attentively listened to. A summarised report appeared in the *Chronicle*, which was the means of enlightening hundreds of persons as to the nature and objects of Spiritualism. Mr. Morse's lecture at Brighton, a "Review of Professor Tyndal's Belfast Address" was a masterly effort. It was one of the grandest orations I ever heard, and was

fully equal to the occasion. It dealt with the subject in a most elaborate and comprehensive manner. Passages were quoted from the address under review, and the intelligence operating through the medium was evidently well conversant with the whole of it. Mr. Morse himself had never read the address. Here, then, we have a wonderful proof of spirit-action. I wish the lecture had been stenographed, but unfortunately this was not done, otherwise we should have had a most able rejoinder to the learned Professor to place before the public. The Fays have also been here; about 300 persons witnessed their manifestations, and the favourable notices of the Press, under the head "Spiritualism, or what it is?" will attract the attention of hundreds of others. The exhibitions gave the greatest satisfaction, and produced an excellent impression. I intend to write a letter to the papers, with a view to settle all doubts as to the nature of the exhibition. The Fays, as you know, do not announce themselves as Spiritualists; on the other hand, nothing is said or done to deny the spiritual character of the exhibition. It is to be regretted that it should be necessary to take this neutral position; that it is necessary I fully believe. I feel quite sure that had it been put forward as Spiritualism, a very limited audience would have been the result, but being put forward simply as an exhibition, prejudices is disarmed, and persons come out of curiosity. I saw persons there whom I knew would not have been present had the exhibition been placed on a spiritual footing. For instance, I saw the family of a dissenter of the severe school, a bitter opponent of Spiritualism; there I saw also a lady and party present, who, when Mr. Herne was here, boasted that she put his circular into the fire. The matter must be looked at from both sides. It is not Spiritualists that are wanted to see these displays of spiritual power, but those who do not believe in these things. Had the Fays depended on the Spiritualists, they would not have taken sufficient money to pay for their bill-posting. I consider these remarks due to the Fays, in justification of the policy they are pursuing, and which is found fault with by some cavillers, who do not understand the practical working of these matters. When I was with the Davenports, the spirits controlling them enjoined upon me to say nothing about Spiritualism. On my asking "On what basis I should put it," they said, "Put it on no basis at all; let the facts speak for themselves. It is like baiting a hook, and people swallow it before they are aware of it." I trust the time is not distant when it will no longer be necessary to "sail under false colours," as it is called.—I remain, Sir, faithfully,

Eastbourne, Sept. 23.

ROBERT COOPER.

#### DISTRICT CONFERENCE OF SPIRITUALISTS AT DARLINGTON.

The Darlington friends intend holding a district conference on the 6th of October, at two p.m., in the Spiritualist Meeting Hall, Ridsdale Street, Yarm Road.

All Spiritualists, in the North of England especially, and as many as possible from a greater distance, are invited to be present.

Since the conference at Darlington above two years since, there has been a rapid growth of Spiritualists in the town of Darlington, throughout the county of Durham, and the adjoining counties.

It is deemed desirable, if possible, that the leading Spiritualists in the local counties should attend on this occasion, in order that fraternal and social intercourse may be increased, and many, who are now unknown to each other, except by name, may become personally acquainted.

No special programme of proceedings has been prepared, but the time from two till six o'clock can be most profitably occupied, if the friends from a distance will be pleased to state the extent of growth and prospects which the work presents in their respective districts.

It is suggested that discussion should be as much as possible confined to practical matters pertaining to the advancement of the truths of Spiritualism.

In order to this end, it may be desirable that measures should be adopted to obtain the services, throughout a given local district, of trances and other mediums, who, travelling but short distances from place to place, may thus be able to give their services at moderate cost.

In addition to this, it may also be profitably considered how best to establish libraries and weekly meetings, and generally also the most ready and practical means to bring Spiritualism before the general public. Other cognate matters may also be introduced, as time and convenience will permit.

After the conference at six o'clock, a tea meeting will take place, subsequent to which there will be instrumental and vocal music, games, and other innocent recreation.

Distant friends intending to be present, will please to communicate as early as possible to Mr. T. P. Hinde, No. 4, Cobden Street, Eastbourne, Darlington, in order that arrangements may be made for their reception.

Tea on the table at 6.20 p.m.; tickets, 1s.—T. P. HINDE, Secretary, D.S.A.

#### CARDIFF.—SEANCE FOR THE BENEFIT OF THE SPIRITUAL INSTITUTION.

Messrs. Peck and Sadler, physical mediums, desire it to be announced that they will give a seance at their rooms, 126, Cowbridge Road, Canton, Cardiff, on Saturday evening, October 10, at eight p.m. Admission, 1s. The proceeds will be handed over to the Spiritual Institution for the general promotion of the cause.

MANCHESTER.—To the Editor.—Sir,—In the report of proceedings at Manchester there is an unaccountable error in the remarks of Mr. Hesketh. He entered the movement after the period of success, and came forward before his mediumship was sufficiently developed for public work, and what he said was that he was sorry if his services (which were given with the best intentions) had been a means of preventing that success which was said to have marked the period immediately preceding his connection with the movement.—T. C. D. September 23, 1874. [Mr. Hesketh laid particular stress on the fact that he had saved funds by his gratuitous mediumship, and hence the balance was not exhausted, which would account for the continued prosperity of the society financially. This is what the report intends to record. We certainly heard differently to the statement of our correspondent.—Ed. M.]



## DOES NATIONAL ASSOCIATION BENEFIT SPIRITUALISM?

To the Editor.—Dear Sir,—I shall be glad if you will insert the quotation from Mrs. Tappan's oration (*MEDIUM*, No. 209, page 210) omitted by me in the paper which you were so kind as to publish in the *MEDIUM*, No. 233. As the grand orations of Mrs. Tappan's guides are the admiration of every Spiritualist, I think the passage I give below will have great weight. Here are the exact words used:—"When persons who are Spiritualists talk of the spiritual movement, they would do well to define what they mean, since the movement itself has not been taken up by any particular organised body, has not been carried forward by them, and it is not the intention of the spirit-world that it shall be so. If to organise is to make a creed; if to carry forward the movement is to bind man down to any particular shackles; if it means to bind a particular form of spiritual presence to any established temple or any established building, and thereby make it narrow, it will not be seconded by the spirit-world," &c., &c.

Now, I should like very much to see this point contested by some of your readers,—whether the words used by Mrs. Tappan's guides are or are not against organisation. Mr. Pearce, in replying to my paper, said that I had not fully weighed the bearings of her words, which were against a creed, but not against organisation.—With best wishes for the Spiritual Institution, FERDINAND FRIEHOELD.

[Mr. Pearce cited the fact that Mrs. Tappan had subscribed to the association. A clear distinction must be made between Mrs. Tappan and her spirit-guides, who, according to their own statement, differ from her on certain points, *ex.*, the estimate of Mr. Bradlaugh's political status. But the opinions both of mediums and spirits are subject to alteration. To ourselves, Mrs. Tappan in her normal state has declared against the association in the most decided manner. Spirits are, even more than mortals, the creatures of circumstances, as a perusal of a series of trance-addresses by any medium will clearly demonstrate; as also will a series of sittings with a trance-medium in public circle. We have had a very large experience in this respect with Mr. Morse. On one occasion, when a large roomfull of distinguished people lent kindly attention to the proceedings, Mr. Morse's guides gave most original and profound replies to questions on very unusual topics. It was promised that the subject should be continued, but such was not the case, as on no second occasion could we get the spirit even to touch the ground previously occupied. Similar experiences we have met with repeatedly. On one occasion a drunken, hypocritical parson sat so close to Mr. Morse that his head bent forward over the medium's lap. The conversation of the "Strolling Player" was so different from his usual saucy, independent style, that we asked him afterwards whether his reverence had made a convert of him for the time. His reply was that the medium's sphere got so saturated with the thought-sphere of the cleric, that he had no channel through which to give expression to his own ideas. More recently Mr. Morse, at one of his seances at the Spiritual Institution, the last but one which he gave there, was controlled, as usual, by the "Strolling Player," who put forth, quite gratuitously, a grotesque parable ridiculing the Association folks. Only a few weeks ago the same medium was controlled by the same spirit at the Association's *soirée*, at Harley Street, when he drew a picture of the Spiritual Institution in ruins, with a ticket thereon, bearing the inscription, "To be let," while the party in whose grip he was for the season were to do unimaginable wonders which the tumble-down affair had been powerless to perform. Now the question is, Where does the cause of this vacillation reside? Is it in the baseness of the spirits, the unfaithfulness of the mediums, or the operation of the thought-sphere in which they are placed for the time being? Wherever the weakness may be ultimately found, only one course of conduct for Spiritualists remains, *viz.*, to use their own judgment, and not allow either spirits or mediums to do their thinking for them. If we are to be tossed about by every wind of doctrine or selfish impulse which may turn the mediumistic weathercock, then we had better far pin our faith at once to the Confession of Faith, the Thirty-Nine Articles, the Creed, the Pope, or—Mumbo-jumbo. Spiritualism lifts its protest against this mediumistic dictation, and tells each man that the love and wisdom of Almighty God reside in his own consciousness, if he will only shut his ears to twaddle and listen to the still, small voice. God within and the past and present experience of mankind without fortify the independent rational mind against puerilities of all kinds, be they accidental or intentional.—ED. M.]

RUSHDEN.—Mr. Morse addressed a public meeting in the Temperance Hall on September 12. It was the first trance address given publicly in the town. The lecture was well reported in the *Northampton Herald*. Some opposition was manifested, but Mr. Morse's guides soon cleared a way for themselves. The meeting gave great satisfaction to the friends who got it up. Mr. Burns will lecture on Sunday, October 11, and Monday, October 12.

DR. MONCK AT BIRMINGHAM.—A letter from John Watson, 3, Windsor Place, St. Vincent Street, Ladywood, Birmingham, gives an account of a seance, from which we extract:—"The knocks were without exception the loudest I have ever heard, like a shower of small hammers. After we had been seated about an hour we received a message from the Doctor's spirit-guide 'Samuel' to go and fetch a Mr. Atkins, who was on another part of the premises, to come and join us. The door was unfastened by Mr. C., and the gentleman referred to came in and sat next to me. He had no sooner taken his seat than a whole shower of knocks came under his hands. This gentleman put a number of intelligent questions to 'Samuel,' and in each case received the most telling replies. The table was swayed to and fro like a ship at sea; indeed, on several occasions there was a very near approach to levitation. Let it be borne in mind that all this took place in the light, so that had the medium been guilty of imposture he would have been at once detected." After the light was put out spirit-lights were seen, a bell was "whizzed" about the room, the materialisation of spirit-hands and drapery was felt, and while Dr. Monck was entranced the following took place:—"Mr. L., at the invitation of 'Samuel,' went and stood in front of the medium, and almost instantaneously the body of the medium was raised on to his (Mr. L.'s) shoulders. Mr. Franklin, Mr. S., Mr. Atkins, and myself were likewise invited to stand in front of the medium, the same phenomenon taking place. This phenomenon, known as the 'alteration of the weight of bodies,' is indeed most interesting."

## SOWERBY BRIDGE LYCEUM APPOINTMENTS.

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.

## DR. SEXTON AT NEWCASTLE.

The series of meetings opened in the most encouraging manner. The audience was good, and the Doctor's reception was enthusiastic. The newspapers have given long reports, so that the arguments offered will reach the ears of thousands. We hope to give full particulars next week.

## DR. SEXTON AT GLASGOW.

Our readers in Glasgow will be glad to learn that Dr. Sexton will deliver an oration in the Trades' Hall on Sunday, October 4. Details may be learned at the Spiritual Institution, 164, Trongate, or from Mr. Bowman, 65, Jamaica Street.

## AN APPENDIX TO DR. SEXTON'S REPLY.

The following note will be read with pleasure, and the promised appendix will be looked forward to with interest:—

"Dear Burns,—Kindly announce in the next *MEDIUM* that as Professor Tyndall has now issued his address entire, containing a good deal of matter that was not in it when he delivered it at Belfast, I will write an appendix dealing with the new matter, and his reply to his critics.—Yours truly, GEORGE SEXTON."

17, Trafalgar Road, Old Kent Road, London, S.E., Sept. 26, 1874."

## A FREE GOSPEL OF SPIRITUALISM.

At the conclusion of his discourse on Sunday evening Mr. Burns gave notice that he would take steps to commence a series of Sunday evening meetings in some central place. This was not in opposition to Mrs. Tappan's course, of which he heartily approved, and for which he would work with all his might. Mrs. Tappan was an extraordinary speaker, and had to be heard under special circumstances, and hence it was proper that a charge should be made to meet the necessities of the case. That he approved of this course is certain, from the fact that he fixed Mrs. Tappan's fee at five guineas a year ago, when it was proposed that she should only have three guineas. He thought she had been a very cheap advocate even at that price, and done a work which money could not purchase. But Cavendish Rooms were small, and the few who could bear Mrs. Tappan would not exhaust all who desired to listen to the gospel of Spiritualism. More particularly should Spiritualists make provision for the poor, who could not pay even 6d., but had to be helped to light and knowledge by their better-situated neighbours. This free gospel scheme has been well received, and in a few days it is hoped arrangements will be made for commencing operations in some convenient hall.

MR. MORSE has had excellent meetings at Liverpool.

CAPTAIN WEBSTER.—There is quite a stock of letters waiting for you at this office.

A LIBRARY of progressive literature has been started at Newcastle by Mr. W. C. Robson, 29, Blackett Street.

DR. G. SEXTON has kindly promised to deliver an address at Mr. Morse's farewell *soirée* on Thursday next. Mrs. Tappan is also expected to be present.

THE binder has not yet sent in a single copy of the "Memorial Edition" in cloth. We are promised a supply early in the week, when they will be at once distributed to subscribers.

MR. CALDWELL will give further seances for investigators at the Spiritual Institution, commencing on Friday next at eight o'clock. Admission, 1s.

STOCKTON.—An association has been formed, of which Mr. H. Freund is president, secretary, and librarian, and Mr. A. Crawford treasurer. Meetings are held at 2, Silver Street, on Tuesday evening of each week.

MISS CHANDOS desires to commence a course of lessons in mesmerism and electro-biology as soon as she can obtain six pupils at one guinea each for six lessons. Application may be made at the Spiritual Institution.

THE Brighton papers quote the opinion of the *Rock* on the diabolical nature of Spiritualism. True, Spiritualism is diabolical, indeed, to those whose minds are filled with "old wives' fables," and the "doctrines of devils." To such men the beautiful world is a mockery in which its Creator has handed over his children to be the victims of a greater power than Himself.

SOWERBY BRIDGE, September 29th, 1874.—The tea-party in celebration of the New Lyceum took place last Saturday evening, when about eighty partook of tea. Afterwards Mr. William Swain occupied the chair, and speeches, recitations, songs, and pianoforte duets took up the remaining time of the evening. Mrs. Scattergood and Mrs. Illingworth of Bradford gave short and encouraging addresses, and altogether a very pleasant evening was spent.

MRS. TAPPAN has arrived in town so improved in health by her northern tour that her friends will scarcely know her. When we saw her at Bury a few weeks ago, her physical progress was very decided, but now a further change is quite appreciable. Thank God, hard work does not kill Mrs. Tappan, for there is lots of it for her in the future if Providence so designs that she is to remain amongst us to perform it. Her farewell to the north for the season at Halifax, on Sunday and Monday, was indeed a grand termination to so much good work. On Sunday afternoon and evening the Mechanics' Hall was well filled; and on Monday evening another large audience listened to an oration on the statesmen of England, and a piece on Joseph Arch. Mrs. Tappan proceeds to Brighton to-morrow.

**MR. MORSE'S FAREWELL ENGAGEMENTS.**

LIVERPOOL.—This (Friday) evening, farewell benefit soirée at 7.  
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.

**DR. SEXTON'S APPOINTMENTS.**

LEICESTER.—November 10th, 11th, and 12th.

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.

**A THIRD SERIES OF INSPIRATIONAL DISCOURSES BY MRS. OORA 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 Hill, Balham, S.W.  
Mrs. Honywood, 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.

**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.

LONDON DIALECTICAL SOCIETY (1, Adam Street, Adelphi, W.C.).—Session 1874-5.—Wednesday, October 7, 1874, Moncure D. Conway, Esq.; "Reaction"—Wednesday, October 21, 1874, Charles R. Drysdale, Esq., M.D.; "Regrettable Consequences of the Population Difficulty in the United States and in France." The chair will be taken at eight o'clock.—By order, FREDERICK A. FORD, Hon. Sec.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM (6, Blandford Street, Baker Street, W.).—The next quarterly meeting of this association will be held at the above address on Monday, October 5. The committee wish that each member, if possible, will be present, and investigators desirous of joining are cordially invited to attend. To commence at half-past seven. The adjourned discussion on "National Association" will take place on Wednesday, 7th, at eight o'clock.—CHAS. J. HUNT, Secretary.

DR. SEXTON.—We have been requested to insert the following card:—"Spiritualists. I think we ought to utilise Dr. Sexton's medical skill. In the prime of life—a family man—he has been converted to the opposite of materialism by the inflow of phenomena. Having, in consequence of what he has witnessed, frankly, boldly, publicly given in his adhesion to spirit and spirit-communion, and also to New Testament Christianity, I doubt not that his large medical income will suffer, as in Dr. Elliotson's case, when he declared mesmeric phenomena to be true. Let us as Spiritualists lay hold of the opportunity, and use his spare time (if any) and his skill professionally as our family doctor, who, being one with us in spiritualistic knowledge, can be trusted.—J. ENMORE JONES.

**SPIRIT-LIFE IN GOD THE SPIRIT:**

A MEDITATION ON GOD AND IMMORTALITY. A BOOK FOR THE TIMES.

By JOHN PAGE HOPPS. Price 1s.

London: TRAUBNER and Co., and J. BURNS.

[Prospectus.]

**PROGRESSIVE LITERATURE PUBLICATION FUND.**

For enabling Depositors to obtain any quantity of the  
CHOICEST WORKS ON SPIRITUALISM AND PROGRESS  
AT COST PRICE,  
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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 "Researches" 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. Fractions of a pound under 10s. will not be subject to interest. 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.

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FRIDAY, OCT. 2, Mrs. Bullock, 54, Gloucester St., Queen Sq., at 8. Admission, 1s. Seance at 6, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver. Trance, Test, or Pantomimic Medium. Admission, 6d.

SATURDAY, OCT. 3, Mr. Williams. See advt.

SUNDAY, OCT. 4, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. MR. ENMORE JONES at the Marylebone Music Hall, High Street, at 7.

MONDAY, OCT. 5, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

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

Mr. Williams. See advt.

WEDNESDAY, OCT. 7, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

THURSDAY, OCT. 8, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

Mr. Williams. See advt.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, OCT. 3, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.

SUNDAY, OCT. 4, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

COWNS, at George Holdroyd's, at 6 p.m.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.

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

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

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

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

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 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. Stripe's, 41, Middle Street, at 6.30.

LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's 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, OCT. 5, BIRMINGHAM. 58, Suffolk Street, at 8.

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TUESDAY, OCT. 6, KEIGHLEY, at the Lyceum. at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, OCT. 7, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

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

THURSDAY, OCT. 8, BOWLING, Hall Lane, 7.30 p.m.

BISHOP AUCKLAND, at Mr. Fautitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.

BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 8, by Miss Baker, a Clairvoyant and Trance-medium.

FRIDAY, OCT. 9, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

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



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