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MRS. CORA L. V. TAPPAN ON THE ORIGIN OF MAN.

Last Sunday evening Mrs. Cora L. V. Tappan gave the first of three inspirational addresses at the Grand Concert Hall, West Street, Brighton, before a numerous and appreciative audience, which filled the greater part of this large building. Mr. Robert Cooper, of Eastbourne, occupied the chair, supported by Mr. John Bray, the honorary secretary of the Brighton Spiritualists' Society; and amongst the audience were Mr. and Mrs. J. N. Tiedeman-Martheze, Miss Martheze, Mr. F. Prince, Mr. and Mrs. Collen, and others. The proceedings, as usual, opened with a voluntary on the organ, at which Mr. W. Devin presided, and was followed by a few remarks from the chairman, who urged that Spiritualism should be regarded as a scientific religion because it was based upon facts, and consequently had an advantage over all other religions. A hymn, No. 51 in the "Spiritual Lyre" ("How pure in heart and sound in head"), having been sung, Mrs. Tappan rose and delivered the following invocation:—

Our Father! Thou infinite source of life and light! Thou divine and perfect soul, to whom we turn for all life and light! Thou great, eternal Spirit, the source of all being! Thou who art God for evermore! In whatever temples men may praise Thee, before whatever shrine the human feet may tread, still Thou art the divine presence, and Thy Spirit pervades the innermost heart which is Thy shrine and sanctuary. Upon that altar we lay the offerings of our devotion; within that temple we offer up our praise, whether it be the solemn anthem or the silent ovation of the soul's sanctities. Oh, Thou Spirit that searchest the innermost hearts, be Thy presence within this room and near to each soul, so that all may feel Thee, even as they feel the beatings of their own hearts. Be Thou the exalting presence, the pervading light, the soul that strengthens the heart, that pervades the mind, that exalts. If there be those who are weak and faltering, may they turn to Thee for strength; if there be those who are in sorrow, may they turn to Thee for comfort and joy; if there be those from whom the hand of death has taken dearly loved ones—and those know not life beyond—oh may they know that Thy ministering spirits and Thine angels have spoken to men of these, and that death is but the gateway of life; may they feel that they are encompassed about by a cloud of witnesses, the souls of those that are disenthralled from time and sense. O God, we would praise Thee in Thy great temple which is the universe, before Thy shrine which is the human heart. Thy children would bow down and praise Thee for every good and perfect gift of life, for all there is of being, for every form of beauty that the earth and the heavens know, for every thought that the human soul contains. Oh, let us know that greater than suns and worlds and systems is the soul of man. It outlives countless powers, it survives the ages, it shall struggle with thought and life when time shall be no more. O God, Spirit of all life, we praise Thee for ever.

It was left to the audience to select the subject. Seventeen were proposed, the two meeting with most favour being, "The Origin of Man," and "The Immortality of the Soul." The decision was ultimately given for the former, upon which subject Mrs. Tappan delivered the following address in her usual impressive style:—

THE ORIGIN OF MAN.

It will probably amount to the same thing in the end, since the origin and destiny of man must be from the same source. However, if the audience have decided upon "The Origin of Man," we must recapitulate the ground that has been traversed over and over

by many hundreds of minds, the subject being not only not a new one, but one in which all its various phases have been elaborately, frequently, and are now continually discussed.

There are two distinctive opinions in the world concerning man's origin. One is the religious or theologic opinion which is entertained in Christendom concerning the creation of man, and is found in the Book of Genesis, in the Old Testament of your Scriptures. But as Christendom does not embody the entire human family, and as those professing belief in Christianity and in the Old Testament are scarcely a quarter—perhaps one-fifth of the entire population of the globe—it behoves us to consider well before we attach our faith to the distinctive idea of the theological nature referred to. You are all familiar with the account in the Book of Genesis, and you are all aware that this forms the basis of theological and religious belief in the world to-day—in the Christian world. You are also aware, however, that among the nations of the East, and especially in the Indies, the antiquity of their religion predicates man's advent into the earth many thousands, yea, many hundreds of thousands of years before the creation mentioned in the Book of Genesis commenced. You are aware that the Shastras of the Indians and Hindoos, the Zend-avesta of the Medes and Persians, the Koran of the Mohammedans, all contained other distinctive accounts of the manner of the creation. You are aware that among the Brahmans there is a belief in the great antiquity of the human race, and that it had its origin in Brahma himself, who came in the form and personality of man, and that the reformed Brahmans believe even now that Buddha is the representative of Brahma on earth. You are aware also that the Book of Genesis, although the authoritative account of the Hebrews, and adopted by Christians as the evidence of the creation of man, is by no means an undisputed authority. In making this statement, we do not do so without careful consideration. You are aware that within the Church itself there are differences of opinion as to whether this account shall be considered literal, or whether it is to be taken in a symbolic or spiritual sense. You are aware that Bishop Colenso considers that the Book of Genesis itself is the compilation of two different authors, and that the account of the creation is not complete, because the Book of Genesis is not by one authority. You are aware also that outside the pale of the Church the strong scientific tendencies of the day are, and have been for a half-century, against the literal account contained in the Book of Genesis of the origin of man. And you are also aware that more than two centuries ago this distinctive account was disputed, and that even in the earlier ages of the Christian religion it was subject to the severest scrutiny.

The theological account makes man the latest creation after a period of six days, makes the distinctive and specific function of man the crowning act of the material creation, makes him the especial and distinctive outworking of the mind of Deity, makes one man and one woman the distinctive parents of the entire human family, and resolves the creation of the earth, of the heavens, of all the stars and planets and sun, into this period of six days and nights, and, as you are also aware, makes the creation of man (*homo*) and woman the distinctive, absolute, legitimate, and direct act of the Deity Himself. On the other hand, the world of science disputes the literalness of this account, makes the creation extend not only over six days and nights but ages, causes geologic periods of perhaps a million of years to intervene between one creation and another, makes man the expression and epitome of a succession of created beings, each one of which is a link in the great chain of existence. Science declares that human beings have been found at an age of the earth which must have antedated the Mosaic or Adamic period; and finally, that the world of science

and the world of theology have been growing apart with reference to this subject until it has been considered in modern thought an impossible thing to reconcile the literal account of the creation of man with the revelations of geologic science. For this controversy we are not in any way responsible; we are obliged to state it, and to state it as fairly, concisely, and distinctly as possible.

In the world of science there are two distinctive and separate forms of thought upon this subject; and without premising that the theologic account can be considered in this connection, we will state what these two scientific theories are.

The latest expression of thought upon this subject is what is usually known as the Darwinian theory, which gives to the process of creation, by natural selection, all forms of development upon the earth's surface, which makes man the result of a long series of gradual developments and evolutions from the lower kingdoms, which makes nature express, in the highest types of her existence, those forms which she desires to perpetuate, and which leaves all the specialties belonging to those types to what is known in Herbert Spencer's philosophy as differentiation, or the gradual development of a higher from a lower form of existence. In other words, the Darwinian theory of creation makes man, not a special and distinct act of the Deity, but the result of a long series of laws, of a succession of developments in these laws, of which man is the completion and fulfilment. This theory, while it contains within itself many things that are distinctly plausible, and while it supplies in the world of science, perhaps, that missing link in the chain of existence, is fallacious in many points and particulars.

But before we point out these fallacies, we must refer to the other opinion of the scientific world, which is to the effect, that although the account contained in the Book of Genesis is not literally true, yet it has some relation to truth, and that while man represents the highest development of nature, it is by a special act of the Divine mind, through creative impulses, that man exists; that he is not as the Darwinian theory claims, an advanced type of which the bushman is the lowest, and developed from the gorilla, the ape, or lower orders of being, but a distinctive result of creation itself; and that this result is as natural and spontaneous, according to the laws of nature, as any other forms of existence upon the earth's surface. That while development goes on from the lower to the higher grades, this party contend that there has never been an intermingling of the types of existence, and that each distinctive type is the distinct outworking of the laws of nature; so that two phases of scientific thought state two opposite opinions concerning man's creation, both of which have, in our opinion, some fallacy. In fact, the weak points in the Darwinian theory are easily found out by the student of science or natural philosophy. One is, that he makes the doctrine of the theory of selection and evolution account for the existence of distinctive types. In our opinion, this is most erroneous; there is no such process going on in nature; there has never been known to be such a process in nature as the one type of existence ever becoming merged into or becoming another type. There is no change going on in the lower orders that are said to resemble man by which it is possible that they may become future men. The gorilla and the ape, though resembling man in appearance, fail to resemble him in any distinctive qualities of expressed intelligence, and there has never been known in the history of the world a specific change from the lower to the higher degree of existence. Besides, that which is said to be the organic and continuous property of evolution applies not to the change and transition from one type to another of existence, but to the perfection and development of the type already formed; so that if nature does select her types, it does not and has not been shown that she has ever confused those types, interblend them or in any way lost them, but persistently, sacredly preserved the germs of every specific type in existence up to the present time. The other theory, which is our own, and that entertained, perhaps, by the majority of the learned and scientific minds of the day, is more correct, though failing, perhaps, in the largeness and grasp of the Darwinian theory. It is that each especial type is the result of a special impulse of creative power in nature, and that when these types have fulfilled their use they give place to other types that are in their turn the impulse of this creative power. Now, remember both these parties decline to give any source for this power; both are content with stating the laws of nature without asserting the cause of these laws; both these parties consider that, in a scientific sense, it is their province to deal with results, and not with causes, and in this respect, no doubt, they are quite correct. It is not the province of science, say they, to deal with the absolute, and the ultimate, and the infinite, and the omnipotent; but what science deals with is the panorama of nature spread out before the human vision. And science declares that the process of creation has gone on not for 6,000, but for 600,000,000,000 years, and that this process of creation has been in epochs or cycles of geologic existence, each cycle representing an expression of advancement over the one that preceded it.

But, as we stated, if we are to trace man's origin we must consider him in his complete nature, and not merely in his physical nature. It is sufficiently easy—a process of the greatest facility—to trace, with the scientific data that are in the world, the results of natural law up to the development of man—the monad, or distinctive particle which exists by itself; the duad, which means two monads added together, makes another stage, &c., &c. These atoms in their sixfold nature, constantly changing and developing, are fully and absolutely empowered by the law of existence to develop all phases of physical life that are known. But atoms are not intelligent; monads, duads, triads, are not intelligent; molecules are not intelligent. No atom or atomic structure contains within itself that

which is the final source and cause of organisation; and when the physical scientist declares that he has discovered the process of creation, he omits the one power of creation that alone is capable of solving the mystery.

The scientific world floats around upon a sea of facts, and it is quite easy to trace the resemblance between the man, the monkey, and the gorilla; but when you consider the mental attributes, and that which makes up the man, the resemblance ceases. The wasp is more intelligent than the gorilla, and the honey-bee is more intelligent than the bushman, and these are not shaped like man. There is no form of animal existence that has a government so much resembling human government as an ant-hill, and yet these infinitesimal insects bear no possible resemblance to humanity. Those who say that organic structure and the process of evolution make up the creative power and intelligence of man would do well to consider those other orders of being that have no human nerves, no ganglia, no mental or cerebral tissues whatever, while there is a manifest, a distinctive, and a specific form of will; and if man were an advanced type of ape or monkey, and these were all intended for and expressive of the possibilities of man, why is it that these types, possessing faculties so much nearer resembling human intelligence do not also much nearer resemble man? The wasp has no secret sources of intelligence, of that deposit which is known as the nerve or brain aura. Every fibre of its existence is made up of substances scarcely known to the human structure; yet they have order, form, mental intelligence, make their habitations, produced in direct geometrical ratio, and are giants of thought among the forms of life in which they are found.

We refer therefore to intelligence as constituting the distinguishing trait and type of human existence. Yet we must remember that the elephant has sagacity, that the horse has fine sensitiveness and power of penetration, that the dog has fidelity and trust, that the cat has faithfulness commingled with the greatest art and shrewdness, that the fox is noted for his cunning, that all types of animal life have specific intelligence proportioned alike to their requirements. Yet no type is ever lost in another type; and so careful and jealous is nature of preserving those types, that she makes it impossible, though they live side by side, that they shall ever become interbred or merged together without extinction. Man must, therefore, either be—and the entire structure of creation—a gigantic system, the development of nothing, that nothing being known as chance; or else the great secret and source of man's creation must be found in the mind that governs the universe in the spirit that embues each atom with life, in the power that governs, directs and guides the atoms.

We consider that science states one-half truth, but that that half-truth is so perverted that it almost amounts to a falsehood; since science makes the physical man the cause as well as the effect, instead of making the spiritual man primal and the source of being. We must refer, therefore, in our statement of the origin of man, once more to the religious or theological theory. We believe that in this half-truth which science has stated, it has forgotten to state that there is another half-truth that it knows nothing about. We believe that Darwin, Professor Huxley, Dr. Tyndall, and Mr. Herbert Spencer, all forgot, in stating their distinctive and special ideas, that there is or may be another half, and that half, the soul of the body which they are so anxious to present in the form of science. We believe that that half constitutes the vitality of science, and that the expression of a system without a soul is like a whited sepulchre, or like a body without a spirit—of no value. Science would do well to remember that if every expression and arrangement which she has discovered is precisely as she declares, there is still the vast other portion which has not been thought of nor considered by science. It is not for science to say that it is in the region of the unknowable, that it is not possible to know what belongs to the spirit, that it is impossible to divine anything concerning the hereafter or concerning the soul of man except through his organism and the outward functions of his body. But the French Academy have declared that in order to account for the various faculties that mankind possess, there must be admitted another sense, in addition to the physical senses, five, that have controlled humanity, namely the sense of intuition. This other sense means the other half of man's existence, it means that spiritual nature which, acting upon the atom, and the molecule, and other various forms of existence between man and the atom, produces the final result of humanity. We must refer to the theological or religious opinion to see that it is barely possible that in the transmission of this thought from remote ages the spiritual germ and meaning may have been lost, theologians knowing only the exterior form of its expression, while in reality there was a distinctive truth behind it. We mean that instead of the evolution of science, or the natural selection of Darwin, or the express and gradual development of a scientific theory, it is just possible that each of these days of creation may mean the grand geological epochs of the earth's development, and that in the exact order in which they are stated they would correspond to the exact developments and interpretations of science; and that humanity, or the man Adam (*homo*), may refer, and does undoubtedly refer, not simply to the single man and the single woman, but to an epoch of time when it became possible, by an impulse of divine and creative power, for man to exist upon the earth. You must remember that clay, of which man's body was composed, possesses within itself all possible atoms of life; you must remember that the breath of life breathed by the Infinite, means spirit, or fire, or fervour, and that whosoever clay and spirit meet there is life, and where they meet in their highest and grandest sense there is man; that the Adam and the Eve of

Paradise referred distinctly to the epoch in the earth's history when it became possible for a primal race of man to exist, and that every separate epoch, and every separate type of existence that the world has ever known, are results of distinctive impulse, of divine, conscious, creative power. If this be not so, then the world is a mistake, the earth a chance, the creation of man an accident, and the whole system of philosophy a sublime failure. This must be so if it be not true that intelligence planned, executed, and has developed in various and distinctive ages or epochs of time just the life upon earth that was required according to the age, and that each period known to geology, the Carboniferous, the Upper and Lower sandstone, and the Silurian, all represent distinctive epochs of creative power, wherein the impulse of Divine Mind acting through matter, and upon every atom in the earth, causes the types of existence to be formed, and that each type has been sacredly, distinctly, and absolutely preserved for its own use and age, and that every succeeding age has made it possible for a higher order of existence to be caused to come forth; and that these orders of existence, as well as the variety and number, are specific creations, as are also the types in existence. In order to evade this difficulty of no type being merged into another, those who entertain the Darwinian theory say, "Oh, it is possible that in the creation there might have been a few distinctive types created." But if a few, why not many? if half a dozen, why not a million? since none of these half-dozen ever developed into the million, and since each millionth type is as sacredly preserved as any of the half-dozen.

We contend, as we stated, that the physical body of man was the direct—and by "direct" we mean direct—was the direct creation of Divine Intelligence from the laws that He had made, and that wherever creation takes place there is not only a conscious, but a distinctive purpose of the Divine Mind in that creation, and that from the beginning of the earth's foundation from the atomic state in which the world first was found to the present, and from the present to the future time, when human beings shall be more and more perfect, there is an ultimate and palpable design running through every form of creative life which produces the various geometrical lines in the diamond—which makes the properties of the crystal—which has fashioned the blade of grass and the leaves of the rose, which makes it possible for all the varieties of existence in nature to express the variety and oneness of thought in the Infinite Mind; and that man physical was not the accident nor evolution of the previous orders beneath him, but a direct and palpable impulse of the Divine Mind breathing upon matter in the latest epoch of geological development; and that every existing type of bird, fish, and beast belonging to the orders of life found on the earth to-day are the result of the same impulse of creative power; that prior and primal to these the soul of all life is spirit; that no atom combines with a kindred atom without a spiritual impulse and power; that no life unfolds, and no blade of grass is formed without a distinctive thought in that formation; that the world which will greet you to-morrow morning, when the sun bursts in upon you, is a new creation as fresh from the hands of Deity as "when the morning stars first sung together"; that God not only made the laws, but keeps them in motion; performs the great work by his almighty presence and power of spirit; and that no particle of matter can change its form by merging into another, or change the conformation of its existence without a specific effort of mind in that direction; that man's spirit emanates from this Deity, and that, coming in contact with matter at the exact moment of time when the earth was prepared, the human soul became a living form. But in the types of the primal races of man, and wherever the earth was ready, there was Adam created; so that all possibility of tracing those to any distinctive, intermediate, or lower order of existence is a perversion of the divine plan and economy of the universe, which makes the spirit breathe upon all substances, and makes law, intelligence, harmony and order, the primal and moving causes that the primal races of men represented the possibilities of humanity; all that humanity to-day expresses was contained in those primal races. No intelligence, art, science, culture, religion is to be found to-day of which the germs were not in the original type of humanity; no function has been added, no new powers or qualities to the human soul, but the type of humanity is distinguishable from the fact of the intelligence and existence of its soul. From the Infinite, the soul of man, a pure and distinctive globule of life, came forth; it embedded itself in material substance by the direct process of law; and when the earth, having been prepared by ages of development, was ready, dust sprang to meet the living spirit, and the heavens and the earth were made one in humanity.

We consider that this type of man, the expression of God's intelligence, the perfect and legitimate result of the soul, is but, perhaps, the form of that existence that shall become more and more perfected until all possibilities of human thought shall be realised even upon earth, until this human being that now dreams of perfection, that now pictures to itself attributes that are within itself, shall express through outward form all those attributes, and matter shall become fully and absolutely subservient to spirit.

You read of the golden age; you picture to yourself the garden of Eden, and the Adam and Eve of Paradise. It is but the Adam and Eve of all nations, and of every household. Each race has its Adam and its Eve; each primal order of humanity has its Adam and Eve; every society has its Adam and Eve, in the expression of the distinctive first good qualities of God in man. Then that which men call the "fall of man" from this primordial state is but matter gaining the victory temporarily over the spirit, with which the

spirit continually struggles, and over which it will at last gain an entire victory.

But man's creation is not yet complete; it is still going on, as is the creation of the earth itself. Everything that makes the man more perfect and develops more fully in the outward form that which the spirit primarily expresses,—everything that allows the soul to govern and to control material substances—is a process of creation. Consider, if you please, those nations that you term barbaric and savage. It is said that they are lower types of existence. This is not the case. Every nation is distinctly a type of humanity; none are lower and none are higher. But those which are in process of the highest stage of development and culture represent more perfectly the original intention of Deity, and we look not to the past, but to the future, for the perfect fulfilment of the law of destiny.

It is said, or is known by science, that there was a time upon the earth's surface when it would not only have been impossible for human beings to exist, but when the trilobites and all the lower orders of existence could not see six inches from their position, and could by no means possess or distinguish any form of life or intelligence beyond those six inches. Now, it is barely possible that with reference to the future Adam the human beings of to-day may be in the position spiritually and morally of those ancient animals. It is barely possible that in measuring this subject of creation human beings are only able to see backward for six inches or forward for six inches, while the grand prospect of creation and its divine panorama rolls by unheeded. As the human race more and more develops from within, as the spiritual nature more and more asserts itself, the external Adam becomes subject to the spirit, behold you see, not only the earth and its productions and laws, but the spirit and the thought which created it—the divine purpose, the whole prospect of the soul spread out before you. That which makes man the epitome of life is not his physical body, but the soul that expresses itself through that body. He is not so fleet as the deer, he is not so strong as the lion, he is not so sagacious as the elephant, he is not so powerful as the horse, he is unclad and without instincts, as they are called; but the soul that makes him supreme has conquered, by force of mind and spirit, the winds and waves, the earth and air, making him the king of all those things that seem to be his peers. Is this organisation? is this outward function? is this expression of physical force only? then man should be a giant and the elephant a dwarf; man should physically out-weigh and out-measure all forms of life that are beneath him. But this is not the case. The soul only seeks a habitation. All-comprehending and all-powerful, the spirit of man is an ultimate germ, a soul, and comes in contact with matter, producing the organism that is called man, and shaping the destinies of nations and of the earth itself to the beating of the high purpose of the spirit.

That science, or cosmic philosophy, which includes man's spiritual with his physical nature, will trace, if you please, the atoms of his existence through all the stages of life that have preceded it, but will also trace the atom of his spiritual nature to that divine source from whence alone spirit can emanate—the Eternal Soul that fills the universe, the ultimate and absolute soul; and this Being, indivisible, indestructible, unchangeable in His essence, can change the form of nature in the atom of life to this body. You are not the same person you were seven years ago; no part of your physical structure is the same; there is not one atom or particle of nerve, or tissue, or fibre, or any portion of your body that was there; yet your soul and mind remaining and retaining those particles together, act as the central force, and you retain the semblance of your former being. That which you will be seven years from now will not be the same physical body, if you trusted to the organisation and that alone; you would forget everything—you would be a different person; and, like the mocking-bird in the southern islands, you would have to learn a new song every year.

But the soul remains while the body changes. You are recreated every seven years; your body dies, but the soul lives on, and retains the vital and organic structure together. When death ensues, you say you cease to be. It is only that the outward body, disintegrated because no longer held together, resumes its wonted place; the particles go back to earth, while the soul, living in that other and diviner creation, retains the celestial garb of man in a more glorious and divine state. Ay, man did originate with earth; but it is the body that he wears that is clay, while the soul is of God, imperishable, passing down through hosts of angels, cherubim, seraphim, archangels, until at last, immured in human clay, it works its way back again to the divine and perfect soul with the new-found pinions of thought. This is our view of "the origin of man."

Questions were then invited, and several were asked, Mr. Martin Tupper, the well-known author of "Proverbial Philosophy," taking the initiative in this respect. Another hymn (No. 76, "Spiritual Lyre")—"Tell me not in mournful numbers"—having been sung, the audience were asked to propose a theme for an impromptu poem. Again a large number of subjects were given, "Cremation" being the one eventually decided upon.

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.

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.

(Concluded from page 627.)

Then, with regard to the human mind, we are told that we want an "Archimedean fulcrum" to help us out of the difficulties that continually press upon us on all hands; and as such an instrument cannot be obtained, we are in the position of a man "trying to lift himself by his own waistband." But what if the fulcrum can be obtained in other fields than those with which the Professor is so familiar? Here, again, the doctrine of evolution is terribly at fault; not content with admitting its own incapacity to solve the problems that ever and anon rise up before us, in its arrogance it declares such solution to be impossible. We have found that the universe is pervaded by mind, controlled and regulated by intelligence, and everywhere giving indications of a supreme Wisdom, by which and for whose pleasure it exists. All matter is but for mind, and without it probably could not exist. To "borrow an illustration from Kant," says Dr. Stirling, "let us but think this universe without life—these stars in illimitable space wheeling, but no life—how blind were such a universe! People these stars with life now, but such life as looks only to its physical needs, how purposeless does it not all seem! but how all changes when the Thinker comes who can examine all, understand all, admire all! Then the sun has risen on creation, light has dawned—it was all dark before, all is indeed luminous now, in the light of intellect; and the whole huge universe, no longer blind, is gathered meaningfully into a single focus. We find, then, the universe pervaded by thought, and that thought reflected into the indivisible unity of the mind of man. There is an immaterial soul then; that is concluded. But now, then, is it not natural to suppose that this which is immaterial cannot perish like what is material? Man's soul is the representative of the thought of the universe. Man's soul is of thought, and thought, as immaterial, is secure from the conditions of material dissolution. What is immaterial is by express nature an antithesis to the perishable, and a promise of endurance. Then the dignity of the soul, its possession of faculties, far above the needs of mere earthly commodity." All the natural desires possess their natural objects, and there is no desire more natural than the desire of immortality. Cicero says: "Quicquid est illud, quod sentit, quod sapit, quod vult, quod viget, cœlesti et divinum est, ob eamque rem æternum sit necesse est." It is an old English poet, too, who exclaims of the soul:—

"For under heaven she cannot light on aught
That with her heavenly nature doth agree;
She cannot rest, she cannot fix her thought;
She cannot in this world contented be:
For who did ever yet in honour, wealth,
Or pleasure of the sense, contentment find?"

For an explanation of all this we ask the evolutionist in vain. His theory deals minutely with matter, but cannot fathom the tremendous depths of mind. The development of man from the lower animals, if accepted, leaves us without a clue to the origin of those deep and intense longings of the heart, the aspirations of the soul, and the domination of conscience over the entire life. We may be told that all this is the result of the action of brain; but, in the first place, if it were, such fact would afford no explanation, since the phenomena remain and are marvellously significant; and in the second, it is only by the mind that we can learn of the existence of this very brain, from which it is said to spring. Dr. Tyndall endeavours to show that mental phenomena depend for their existence on cerebral matter, by quoting an illustration from the death of his favourite, Lucretius, who is said to have put an end to his career by his own hand, rather than give way to the base passions called into play by the philter administered by his wife; and tauntingly asks, "How could the hand of Lucretius have been thus turned against himself, if the real Lucretius had remained as before?" To this we cannot give a better reply than was given in a most forcible retort by a clergyman, in a sermon preached at Belfast during the sittings of the Association. Turning the tables upon the Professor, he asks, "Who was the Lucretius that lifted his hand to smite? If the brain be the man, and the brain be debased, how are we to account for the man resisting the promptings of his degraded self, and choosing death rather than life before he would yield to the base suggestions? If the brain of Lucretius was Lucretius, who was the Lucretius that rose up against that contaminated brain, and dissolved the partnership?" Let the materialist answer. "The soul, or mind," says Jean Paul Richter, "as a power is more evident and certain to me than my body, for only by the former can I know and feel the latter." Facts of this character, apparent to every thinking man, are not to be quietly ignored and coolly passed by, simply because the theory of evolution has no explanation to offer with regard to them. Every man knows and feels that he exists, is conscious of his own being; and this knowledge precedes all information regarding material existences, and cannot therefore be dependent upon them. Mind is higher than matter, inasmuch as our very knowledge of matter comes through mind. The inner life of the human being with its flights of imagination, its perception of truth, its consciousness of duty, its manifestations of love, its self-sacrificing

and disinterested impulses, its moral sense of right and wrong, its overflow of emotion, and, above all, its aspiration after a future life and its veneration for God, all indicate a nearer relationship to the angel than the animal. When contemplating the mighty powers that lie locked up in ourselves, stretching as they do to lay hold of the Infinite, and partaking, as we are conscious they must do, somewhat of the nature of divinity, to be told that the explanation of these is to be found in material law, and their origin in protoplasm, is to taunt us in hollow mockery. Tennyson says:—

"Tis life whereof our nerves are scant.
Oh, life, not death, for which we pant!
More life and fuller, that I want."

But here comes a theory which realises in intensest degree the scriptural illustration of giving a stone in reply to the request for bread. Dark and dreary atheism, though disguised as science, cold and cheerless materialism, though dressed out in the robes of philosophy, are so utterly repugnant to the warm life-strings of the human heart that they can never largely influence mankind. It may be said that material science makes no attempt to solve the problems connected with subjects of this kind. Dr. Tyndall, in his "Fragments of Science," admits the insufficiency of the physical sciences to satisfy all the demands of man's nature, and in the very address under consideration he remarks:—

I would set forth equally the inexorable advance of man's understanding in the path of knowledge, and the unquenchable claims of his emotional nature which the understanding can never satisfy. The world embraces not only a Newton, but a Shakespeare—not only a Boyle, but a Raphael—not only a Kant, but a Beethoven—not only a Darwin, but a Carlyle. Not in each of these, but in all, is human nature whole. They are not opposed, but supplementary—not mutually exclusive, but reconcilable. And if, still unsatisfied, the human mind, with the yearning of a pilgrim for his distant home, will turn to the mystery from which it has emerged, seeking so to fashion it as to give unity to thought and faith, so long as this is done, not only without intolerance or bigotry of any kind, but with the enlightened recognition that ultimate fixity of conception is here unattainable, and that each succeeding age must be held free to fashion the mystery in accordance with its own needs—then, in opposition to all the restrictions of materialism, I would affirm this to be a field for the noblest exercise of what, in contrast with the knowing faculties, may be called the creative faculties of man.

But how does all this accord with what has gone before? What has been the whole tenor of the address but to close the door against us of those very fields which the Professor now, at the end of his discourse, with kind consideration—for which we ought to be extremely grateful—permits us to enter? Why else were the ghosts raised of those long-since defunct old philosophers who reduced everything to matter? Why the materialism and natural law which have been paraded throughout the entire address as an explanation of the phenomena of existence? Why, also, the extension of the theory of evolution into the domain of mind, and the attempt to show that psychical phenomena were, after all, but the result of material forces? Why the talk of the people who have escaped from religions into the "high and dry light of the understanding," but to show us that our only ground of certainty was to be found in physical facts? Indeed, even in this last extract we are only permitted to enter the field of psychology when we have attained to the state of "enlightened recognition," that ultimate fixity of conception is here "unattainable," and we are especially enjoined that we must show no "bigotry or intolerance of any kind," which is considerate. Bigotry and intolerance are, no doubt, gigantic evils, but they are not confined entirely to religion and theology. They occasionally make their appearance intimately associated with scepticism, and we fancy we have sometimes met with them in the domain of science. The Professor himself speaks of the principles held by large numbers of the most intelligent and learned men of the day, some of whom are superior in scientific standing even to Dr. Tyndall, a cherished faith of millions that has brought comfort and consolation to broken hearts that all else had failed to reach, and pointed the finger with an unerring certainty to the land of the great Hereafter, with tones of the extremest contempt and scorn, which it must be confessed smacks considerably of bigotry, if not of intolerance. Besides, why should we be required to stipulate with Professor Tyndall that while pursuing investigations in this field we hold fixity of conception to be unattainable? Let him attend to his own department of knowledge, and leave the investigations of other men in other fields to take care of themselves. It would seem, after all, that we are only to be allowed to inquire into psychical questions on the condition that before doing so we swear allegiance to materialism. What if fixity of conception be attainable in this domain? Why then, of course, we are to be prohibited from entering the field, which is certainly amazingly like both bigotry and intolerance.

Everywhere throughout this address the region of the spiritual is distinguished from that of the natural by the one being considered the domain of emotion and the other the province of knowledge. The religions of the world are to be recognised as "forms of force," not "permitted to intrude on the region of knowledge," but may be allowed to be "guided by liberal thought to noble issues in the region of emotion." This is tantamount to saying, all knowledge is to be found within my department of study, and that all other fields of investigation must take their cue from this fact. But the domain of mind is as full of facts as the domain of matter, and the classification of these facts is as certainly knowledge as is the arrangement of those in the external universe; and seeing that mind is the instrument by which both have to be investigated, it should surely follow that if "fixity of conception" be attainable anywhere it is in the region of mind. Religion and psychology

have facts of their own, from which conclusions may be drawn with regard to the laws by which they are regulated, and these facts are equally as important as those quoted by Dr. Tyndall, in illustration of the theory of evolution, or the conservation of energy. We claim, therefore, for these domains something more than the manifestation of mere emotion; we contend for knowledge as perfect as any to be found elsewhere, and as capable of guiding us to correct conclusions.

The "degrading" phenomena of modern Spiritualism are, no doubt, very contemptible in the eyes of Professor Tyndall, but the facts by which their truth is demonstrated are a thousand times more numerous than those that could be named in support of the doctrine of evolution or any other scientific theory. Professor Tyndall would have a very small opinion of a man who should spurn from him with disdain the doctrine of natural selection, without ever having taken the trouble to bestow upon it one half-hour's reading or thought; yet in just such a position with regard to what are called spiritual phenomena are large numbers of the men who to-day claim to be heard in the name of science. Mr. Alfred Russell Wallace, one of the originators of the doctrine of natural selection, as Professor Tyndall knows well enough—a man of transcendent scientific ability, whose opinion ought to be worthy of consideration by scientists—has told the world of a number of facts that he has himself witnessed in connection with this same Spiritualism, which, if true, must settle the question for ever. Now, why, we should like to ask, does Dr. Tyndall treat these facts with contempt, and in the doing so almost bring a charge tacitly of uttering falsehoods against Mr. Wallace, and yet accept with implicit faith another class of facts upon the same authority, but bearing upon a different subject? Mr. Crookes, a man whose scientific standing will not be disputed by Professor Tyndall, has devoted much time to carefully-conducted experiments on this question, for which his previous training and profession as a chemist had well fitted him, and the conclusion at which he has arrived is precisely similar to that arrived at by Mr. Wallace, viz., that Spiritualism is a truth, and its facts as palpable and well-attested as those of any other branch of science. Mr. Varley, prominent among electricians; Dr. Hare, justly called the Faraday of America; the late Professor de Morgan, well known as one of the leading mathematicians of the day; Drs. Elliottson and Ashburner, for a long time materialistic to a degree that would have gladdened the heart of Dr. Tyndall himself; and a score of other men, with well-trained minds, scientific acquirements, intellectual culture, capacity for practical observation and experiment, and, above all, with no great preponderance of the emotional faculty, have each and all, after deliberate investigation, calm inquiry, and most carefully-conducted experiments, arrived at the conclusion that the facts of Spiritualism are genuine and the theory true. Now, what is to be said to all this? The so-called Spiritualism puts in a claim to scientific men to be tested and examined as a science, and its claim has no right to be disregarded and passed by with a shrug of the shoulders, a sneer, or a sarcastic remark made in a contemptuous tone of voice. If its pretensions are false, let them be exposed; if they are true, let us have the whole benefits of the results which necessarily flow from them. In part they lie within the domain of the Professor, and should, therefore, find favour in his eyes; in part they extend into that other region to which he has relegated the emotions and religion; and as their tendency, if proved true, must be to harmonise these two domains, bring each within the sphere of the operation of the same kind of law, and point out the intimate relation existing between one and the other, they possess an importance which can be accorded to no other facts in the whole range of science. The man who devotes himself to the cultivation of a special branch of science as Professor Tyndall does, may achieve distinction in his own sphere, and become an authority upon the questions that fall within the scope of his inquiries, and so long as he confines himself to his own especial province his statements may be accepted as valuable; but the very instant he attempts to dogmatise upon matters which lie beyond the domain of his studies, and which are related to facts of which he is in entire ignorance, his *ipse dixit* becomes of no more value than that of the most ignorant dolt who holds on to the tail of a plough. What we have to complain of in Professor Tyndall is not that he has not studied Spiritualism, and the tremendous consequences springing from it, but that, being altogether in ignorance of its phenomena, he treats it with contempt, and theorises upon subjects where its authority must be paramount.

In conclusion, I have no hesitation in saying that I have the greatest possible respect for the talents of Professor Tyndall. He is a man of whose scientific ability England may be proud, and, while he keeps within the bounds of physical science, his opinion might be accepted without question. But in this address he has ventured into fields foreign to his studies; has speculated on subjects of which he knows nothing; has flung abroad his fancies as though they were heaven-sent facts; has given to idle vagaries the air of truth, elevated dreams into realities, called empty whims philosophy, and random conclusions rational inferences; and with it all has attempted to deprive man of his very highest powers, shut out the light of heaven from the eyes of human kind, and blot out God from his own universe. He would make man an orphan in the world, tossed on the ocean of unbelief, with no guide but chance and no destiny but annihilation; and bring us to the condition of darkest despair, groping our way in midnight, with a black sky overhead, in which shines never a star; by showing each living, thinking, aspiring human being that he was a body without a soul, possessed of a here but no hereafter, and dwelling in a universe without a God.

THEOLOGICAL GHOSTS.

The lecture, by J. Enmore Jones, at Marylebone Music Hall, on Sunday, the 4th of October, was listened to with deep attention by the audience. The hymns, Nos. 88, 12, and 150, were sung to the spirit-stirring melodies, "Vienna," "Helmsley," and "King Street," and the Testament passages read were:—Matthew ii., verses 1 to 10; Luke ii., verses 8 to 15; Acts ii., verses 1 to 4; and Acts viii., verses 1 to 13. The lecturer gave a running commentary on the extraordinary manifestations therein narrated.

LECTURE.—THEOLOGICAL GHOSTS.

Between knowledge and ignorance there must be a polar antipodes as great as between the North and the South poles of our earth.

Our theme is ghost guidance, theological ghost guidance—a theme not often broached on the platform, and, as a rule, avoided in the pulpit. A theme little mentioned in domestic life, as it was not made one of our school-lessons either in the religious or the scientific details of our education. When, therefore, we sprang from the schoolroom into the realities of business life, the new duties absorbed our thinking and physical energies so badly, that the possibility that ghosts existed, and that we were in the future to become ghosts, and be engaged in duties other than those then present, seemed quite to be out of our ken; so much so, that when the reality of ghost-life was vividly brought before us, it was all settled by that wonderful word "coincidence." If a comet appeared in the heavens, it was an erratic coincidence; if a ghost appeared, it was a "vastly deep" coincidence, a moderately big word of four syllables, and therefore effective as a wrapper to cover our ignorance.

Our theme is chosen to draw Spiritualists together, into a oneness of knowledge and perception as to ghosts—knowledge, perception, and power; so that we may be one in thought and action in the family life, social life, and national life, having a clear apprehension of the realities connected with ghost-life up to a given point, a point permitted by our physical structure, a structure that limits our capabilities, and therefore our knowledge.

Sunday services will fail amongst Spiritualists if the speakers are ill informed, and allow their imaginations and imperfect knowledge to control. Such services would be antagonistic; such services would be, and have been, only adjourned debates; the singing, mere Æolian vibrations. The ideas in the hymns, mere fancy sketches—all cloudland—nothing firm on which to plant the foot. Possibly, before the close of our suggestions, we may see more clearly the foothold on which Spiritualists may rest, may congregate, and enjoy each others' presence once a week or oftener, away from the bustle of our ordinary duties, as men and women.

There are, doubtless, men here who are not believers in the fact of ghost existing; they believe that the universe is dumb, except that portion we call Earth; that mind is simply a part of animal matter; that the peculiarities of that matter depend on a conglomeration of atoms originally accidentally mingled together, having a working energy and beauty of their own, which we call human; and that when the conglomeration changes, the mind ceases. We are not informed whether the mind, in the conglomeration of atoms which arises after death, exists in a new phase of material structure—say as a mineral, a vegetable, or an animal, having a hazy knowledge of the past in its previous conglomeration.

To-night, such will have to bear with us, while we address ourselves almost wholly to those who know that ghost-life is a fact, but who are puzzled as to ghost-teachings, whether they are to believe all that ghosts tell them, or only a portion, and if so, what portion.

Therefore it was that I started with the sentence, That between knowledge and ignorance there must be the polar antipodes producing good and evil, and as those powers are to be taken as the great contrasts, we perceive that between them must range intellectual ghosts, who might be represented as occupying positions analogous to the degrees of latitude of our earth in breadth and width of knowledge, and developing in their sphere of perception clearness, and what may mentally be called dogmatism of position from limited divisional knowledge, from the equator to the pole of knowledge in one direction to ignorance in the other.

Those ghosts gravitate to a leader, a spirit of superior energy and knowledge, in whom they trust, and thus we have, as amongst men, embodied nations of spirits, who act with all the selfhood we see developed in the nations of France, Germany, Italy, Russia, and elsewhere. These ghosts are finite, limited in power, limited in knowledge; these ghosts are men disembodied in past time, having heads to think and eyes to see, with perceptive powers as when embodied; but, superior ethereal substances being at their disposal, they individually have, or might have, superior knowledge of the moving ethereal machinery and of the nature of substances they live in. But, as they are still finite, their knowledge and judgment on that knowledge must be finite, limited, erring.

Taking the mass of information we have had from ghosts during the past, say thirty years, we have ample proof that the limited power each spirit has takes the form of divisional work in the duties of ghosthood, and if you ask questions when phenomena are developed, evidently the producers of the phenomena cannot fully answer you because it is out of their division of duty—can no more answer you correctly than an ordinary man of business can answer questions that may be put respecting the results that may be produced by the mingling of given chemical substances in certain given quantities.

From brain formation, and it may be accidental circumstances in life, a division of knowledge becomes the life-study of that individual, and therein he becomes an authority on that division to others engaged elsewhere. Proof has been given in hundreds of instances that ghosts so think and act. Such minds take up the ethereal and others the spiritual in connection with the world and its play of affinities. Thus we have the theological element taking its place as one of the great divisions. Now, if we keep in remembrance the polarity of intelligent beings towards knowledge and ignorance, and the individualities, like the spaces in the degrees of latitude and the longitude of our earth, you will perceive how anxiously, limitedly, yet dogmatically each sect or division of thinkers and proof-finders on theology and science, may be one, yet many may agree on a leading oneness of knowledge, but vary on other portions.

We desire for awhile to leave the finite and lift up our thoughts towards the infinite—to God, the Deity, Jehovah, the Lord God Almighty—we have no element for comparison. Our world of 24,000 miles in circumference, and all the worlds rolling in solar space could have space to easily roll their circuits inside the sun that acts on them externally as at present. Our size of brain, our limited powers of time, and absorption of knowledge dwarf us. If we compare ourselves to the gnat and the eagle, we fail to convey comparison. The other day I turned over a clod of earth in my garden; at once a swarm of ants were on the move, thoughtful and intelligent. I thought if an elephant were to be in this garden, standing over the swarm, what could they possibly understand of the size and power of that animal? None. So in like manner, though God is a spirit and man is a spirit, the difference of power, as shown in the creation of the solar system, is so great in comparison to your power and mind, inventive and sustaining energy, that no finite mind in or out of the British Empire can grasp the person, power, and wisdom of the Almighty. Yet what we know is that order reigns in all the divisions of the scenes around us; that order reigns in all the divisions of the unseen ethereal elements in and around this earth, and the planets rolling in their orbits.

That goodness reigns in the framework of animal life for the particular duties it has to perform, in harmony with the work and requirements of other species of life, whether insect, bird, animal, or vegetable, thoughtful minds have to bend to the conviction that there is a Ruler we cannot comprehend, but whom we can adore.

What celestial beings, not men, may have existed when this earth was without form or living thing we cannot say. We desire simply to think, and reason concludes they must have existed, and that they enjoyed themselves with a zest when each epoch of stratification developed more effectively the perceptions, conceptions, and creative power of their teacher and deity.

That when the highest form of embodied life appeared in the shape of man these intelligences must have rejoiced, if they were deputed to instruct the newly-created form of spirit in the nature and purposes of the organic and inorganic substances surrounding them.

To more thoroughly understand our subject we must now descend to ourselves, to that division of life with which we are best acquainted, the embodied spirit called man. The amalgamation of chemical substances that build up the human body show adaptability for semi-union with ghosts, with the bodies ghosts are made of.

We find the human structure develops three powers, each the same in form, having brain and features, but varying in density. Those powers are known to many by the words—body, soul, spirit. The body is this our seen structure, composed of three-parts simple water and one part of various chemical substances, lime, potass, iron, phosphorus, &c. The soul, an ethereal substance, elaborated from the solids of the body, growing with the growth of the body, which comes out of the body in its entirety, and produces on it that sequence we call death—a body without a soul, without a spirit. Let me be understood. The soul, when connected with the body, permeates every atom of that body, therefore sustains a oneness of form, before separation and after, because it is kept in cohesion by the still more ethereal substance called spirit, that third power, which permeates in the same manner as it did when the soul and he were united to the body.

This body we act in varies in quality. We have the tough-skinned and the thin-skinned in our midst. On the tough the east wind makes no impression, but on the thin-skinned it does; and there are other ethereal elements which affect some persons more than others; nay, more, the sensations produced by any given element on the human body varies, and if the different persons were to explain, the narratives would vary, though there would be a primary oneness, as to the fact of influence felt. Man has five senses, and if seeing cannot do duty, because of the excessive fineness of the element floating around, some one or other of the remaining four do duty, be it feeling, tasting, smelling, or hearing.

On this fact rests the knowledge that ghosts exist. On this fact rests our faith in the national records of all those nations who have records of the past. On this fact rests our faith in the veracity of our fellow-men and women, that they, by seeing, feeling, and hearing, have the personal knowledge that deceased relatives, friends, and strangers live and move and have their being in a state that allows them at times to manifest their presence.

If only one here and there had that faculty the assertion might be called self-deception, but as there is scarcely an ordinary large family in England but which has one or more of its members who are subject to supernatural influences of some kind or other, apart, beyond the ordinary action of man on man, the collective evidences socially and nationally destroy the declarations grounded on ignorance.

It may be well here to show in what manner phenomena may be developed.

CHARACTERISTICS OF SPIRIT-POWER.

One division was premonitions. The domestic and relative warnings given to one or other of the members of the family. Some were evidently given to prepare the minds of the family for a so-called misfortune that was about to happen. Others were warnings to avoid certain dangers, which, being attended to, saved the persons from death. (Two incidents were narrated.) A second division was apparitions of the whole or part of the ghost giving information. The lecturer stated that often in company, never by himself, he had seen the ghost-forms and heard them speak.

A third division might be named, that of ghosts moving the hands of susceptible persons to write prescriptions in cases of domestic illness, and also to give advice on subjects anxiously puzzling the minds of the medium or other person present.

Another division was exquisite melodies played by human-made instruments, and melodies without such assistance. Another division was curing the sick by laying-on of hands under the guidance of a ghost-felt.

And the almost greatest division—the division which seems to have been set apart for atheists and deists to whom mental action and past human testimony had no power—that of moving inorganic substances without human contact, such as tables, chairs, or any other ordinary piece of domestic furniture.

As a rule these varieties of phenomena arise from the chemical quality of the soul in the man. We have it clearly illustrated by the word mineral; copper, iron, gold, and silver are minerals, but under the power of heat, they throw off a fume that acts powerfully on other substances. The metals have no moral nature; they act upon, and are acted upon by their physical structure. In like manner, apart from moral qualities, many persons are used by ghosts because, through them as agents, results are quickly produced. To such the name of mediums has been given. In olden days they were called prophets; and still further back, seers, witches, wizards, and, in savage life, medicine-men, men subject to tremblings, ecstasies, trances, in which state revelations were made, and acted on by prince and peasant, but had little to do with the nature and attributes of Jehovah. Neither the mediums nor the ghosts acting on them attempted to realise other than the physical good or evil of the human beings in favour of or antagonistic to them.

They seemed to be of the earth, earthy; like many of us in Britain, who plan, plot, work, and toil, to effect some result connected only with house or business. But always, in every nation, there has come to the front men who, examining past history, national and domestic, have been able to perceive a law of retribution in action, proving that intelligence guided nations; and many of them being mediums, that were acted on by soul-intelligences, by ghosts, had revealed to them the being and leading characteristics of that Infinite Person we can as little grasp as an ant can an elephant.

Such men perceiving that God was good, and desiring to be like Him, endeavoured to do justly, and endeavoured to understand his nature. Hence arose theological ideas, they again being unfolded to other men, who became like-minded; sects arose, some superior, some inferior in knowledge of the Divine, and those ideas wove themselves into the laws of the nations of antiquity, Egyptian, Assyrian, Israelitish, Persian, Grecian, and Roman. The nations, and divisions of nations, had their magicians, soothsayers, and seers, and evidently in the majority of cases, they were the students in chemistry, astronomy, and kindred sciences, and not only used the solid inorganic chemical substances in their researches, but employed the chemical substance called man, wherever they could find him or her sufficiently sensitive to ghost-powers. Hence the female mediums employed by them to obtain from ghosts knowledge respecting the earth and the heavens. Recalling to your minds the degrees of latitude and longitude of knowledge possessed by those ghosts, limited truth was received and partially acted upon in past ages. The masses of the people, then as now, being more intent on things temporal than things spiritual, wrong doing of various kinds by evil-bodied men who carried their evil propensities into their disembodied or soul-state, seemed to fill the nations. The habits and customs of the nations were repugnant to equity and purity. Those accustomed to historical studies cannot but have felt amazed at what we may call the devilry of the nations in ancient times. In the midst of this little good and much evil it would appear as if the higher range of ghost-intelligences who know the happiness which arose from copying the divine attributes of the Infinite, and the enormous power they received by the divine favour, because of their craving to be like Him, so far as the created could be like the Creator, put the essence knowledge into the minds of a little compact, intensely clannish people. That instead of gods many, there was only one God—noble, just, good, almighty. That if they would lovingly obey the laws of equity, that God would be their guide, and make them a power in the world, a power among the nations, a blessing to the nations. Indeed, because the centre of superior spiritual manifestations, and so far as records go, the evidences of divine action on man were in that nation more clearly revealed by superhuman power to man than in any other among men.

For the purposes of this lecture, to guide us in our trust on the theological teachings of ghosts, a period of time ranging back to about two thousand is ample. If we examine the declarations of the priests and historians of Greece, of Rome, of Persia, and elsewhere at that time, except in India, we have a choice of theological views, and as a rule, the signs and wonders were feeble, were principally declarations made from examining the entrails of animals, so that we have nothing satisfactory on which to stand. The only set of documents of an historical kind extant, are the five books called Acts, John, Luke, Mark, and Matthew. These books open the portal gate to immediately instruct us clearly as to the fact of Divine care, of the fatherhood of God, of that Father's attributes developed for his children's happiness; of his desire that they be happy, and when free of this mortal body be near Him, and understand Him better. The books are miracle-records, narrative upon narrative of the action of superhuman beings called angels, of power seen and unseen acting on mediums to confirm by signs and wonders the principles of righteousness, by the practising of which human happiness would be secured, whether domestic, social, or national.

The opening hymn in poetic measure contains three leading declarations. 1st, That spiritual beings are near us; 2nd, That they are our so-called deceased friends; 3rd, That it is only the mist or opaqueness of our eye-structure that prevents us from seeing them, and our deafness from hearing them conversing with each other. But it is obvious that though we could with joyful heart take from them suggestions as our ministering angel-friends, we could not expect them to solve the theological questions involving the oneness, the twoness, or the threeness of the personality of Jehovah, the creator, not only of our solar system, but of the hundreds, thousands, millions of worlds, that flee in the heavens at a speed we may name, but not comprehend. Neither could they be our trusted guides on theological ideas suggested in times gone by and even in our day by men of scholarly knowledge, and laboured or imaginative thinking. To bring the principle to an illustration familiar to us all: we do not expect that a postman, when he brings us a letter, can correctly give up accurate knowledge as to the cabinet council, the why and wherefores of national guidance. Unless a messenger comes officially, having the stamp of power, his utterances are little or no better than our own surmisings.

I have been surprised and pained at the utterances of trance-mediums, and the writings under the hand of writing-mediums, said to be given by ghosts—ghosts who have not brought with them their credentials, "signs and wonders." Their theology is said to come from the backwoods of America, others from the green-room of a theatre, others from the land of our friend John Chinaman, others from

one of the latitude spaces towards the pole of knowledge or of ignorance.

The names are legion, but they lack the possession of spiritual power from the Divine Being, Jehovah, signs and wonders, and divine breadth of teaching. When true power comes, I, for one, will rejoice, be glad, and bathe my intellect in the ocean of spiritual verity. If they come and unfold yet more of the divine personality, of the giver of every gift, we have, and create for us a new heaven and a new earth, we shall be changed and rejoice in that change, but failing to obtain from Socrates, from Plato, and other teachers of the leaders of the nations, the "signs and wonders" which ought to have been produced—failing to obtain from the trance-speakers and writers of America, of England, and of France, the credentials of power, I pass them by and advise you to pass them by as acted upon by theological ghosts, who are no better than they should be.

Till the good time coming arrives I advise you to ponder over the signs, the wonders, and teachings narrated in the five books I have already named; then you can go to the writings of the men through whom the credentials, signs and wonders came. They, though such miracle-workers, frankly acknowledged their inferiority of power to their leader, Christ; nay, more, they as frankly acknowledged that it was by his power all the miracles they did were effected, and that it was his teachings they taught.

This evening we read several narratives. An attentive examination of them shows that a power superior to sectional intellectual knowledge was for a time in a human form; a power which, though man in form, yet was a personal power that existed and exercised control in prior time.

All nations were, and are, more or less controlled by ghosts. They think and act among themselves, and under law act upon the peoples under their guidance. Evidently in the East there were men learned in occult science, men who by revelations to them personally, or by their principles, were aware that an extra-mental power was about to be born. These students in portents saw a star or light in the heavens, and knew why it appeared. They forsook their home to see that embodied power, and to worship him. This fact opens up much that is avoided by ologymen and scientific men in our day as to ghost existence and the communing with human beings in times long ago. But let us proceed to the second great event, the apparition of a leading angel or ghost in the form of man, whose voice was heard and the message remembered. More still of wonders. There was a host of ghosts seen, a choir of them; a host, say hundreds, of them also seen, and the song they sung was heard. Oh, how heavenly must have been the melody in the calm of night!

I have often heard the melodies produced by ghosts with a simple accordion. We know that the human voice is often superior to any piece of wood or wire ever put together by human hands. The ghost, the soul-structure being so ethereal, and acting on the calm night air, must have produced sounds exquisite. I have, with others, in my own home heard ghost-music without human instruments. Having personally seen and heard so much during the last nineteen years, I without doubt credit the accuracy of the New Testament narratives. The lashings, the imprisonments, the miseries suffered by the men who witnessed phenomena and refused to retract are parts of evidence on which I rest; nay, more, they had signs and wonders so often in their midst that the revelations made for the mental and bodily happiness of the millions of human beings that were in due time to become ghosts, and commence a new career in the route through eternity, leave them our accepted teachers. No wonder that the narratives we as a people have read in the New Testament have been as the cement to attach us to the teaching of that divine mind, which the Eastern Magi acknowledged as having descended from the heavens, and which the musical hosts of those heavens carolled about, as "Peace to earth, goodwill to us," and for which they and we out of our fullness of joy would sing "Glory to God." Friends, argue less and practise more. "Do unto others as you would they should do to you."

Avoid Theological Ghosts and their mediums, unless they come with a power through signs and wonders exceeding those narrated in the text-book of Spiritualism, the New Testament.

DARLINGTON.

To the Editor.—Dear Sir,—I see by your last issue that Brother D. Richmond tenders thanks for the withholding of certain remarks in a letter of mine, which he says were "unthoughtful and unkind." Now, I am innocent of any wish to wound a brother's feelings (though provoked thereto by himself); my remarks were simply a few true statements of brother David's marvellous experiences which perhaps would have amused some of your readers, though, I am prepared to confess, somewhat at David's expense, who is generally funny, except when writing on matters of faith or organisation. He must desist, however, hurling such charges at his brethren as "over-zeal and charlatanism," also "unthoughtful and unkind" remarks and a "slip of the tongue." Such expressions will not do, brother David; you must deal in better phraseology, or we shall not come to you for lessons in charity. We happen to be pretty well acquainted with an individual who goes by the name of G. R. Hinde, and in our inmost soul we feel that brother Richmond has been making rather too free lately both with his name and intentions. But a truce to all this unnecessary recrimination, the air just now seems burdened with it; it is the antipodes of charity, and brotherly love freezes to death in its presence, so, for the love of God, please allow us to pass quickly under the influence of the higher attributes of our nature, by the exercise of which we shall be stimulated to better thoughts and nobler deeds, and thus prove to the world that God hath made us but a little lower than the angels.

If our good brother Richmond hath aught against us, he need not publish it on the house-tops. We do not claim to be a perfected angel, though we try to be as good as we can; we are not good yet, but would suggest that our friends tell us of our infirmities in private, so that we can thereby make improvements. In any case, we think the matter could be settled nearer home. We have a hall dedicated to spiritual meetings, though, I am sorry to say, the Spiritualists do not make so free use of it as they might considering it is free, and capable of seating 800 persons; our platform is free to all reformers, of whatsoever type,

from Woodhullism to Christian Spiritualism. (They shall all be heard respectfully and patiently so far as we are concerned. As the bee can extract from every flower something to sustain its own life, so we think we can receive some good from all and every system of philosophy and type of mind, and seeing that we have not only received benefit from the jubilee conference in Darlington, but also from brother D. Richmond's councils in times past unnumbered, we would therefore cordially invite him to relieve himself of his afflictions upon our free platform any Sunday morning or evening he may choose, and we will undertake to state our side of the question, after patiently listening to his, and the majority of the members shall decide between us, if there is any cause of grievance.

We desire, as speedily as possible, to get into the kingdom of heaven (harmony) ourselves, and would like to see our Brother David similarly circumstanced, as well as all our own co-workers in the spiritual movement, and we intend to work, and otherwise pray for that consummation so devoutly to be wished. We would like our brother Spiritualists to aid us in stepping on to higher ground, so that the harmonies of a diviner life may flow into our souls, thus hand in hand with angels ever let us go, and keeping them (the angels) always within reach, we shall never be far from the kingdom of heaven. We find so much of beauty and love in the life of nature within and without us that we have neither time nor desire to rail again upon those who may choose to rail at us. We find there is an abundance of better work awaiting willing hands and hearts; the night of physical life will soon be upon us, when no man can work, when nature's decay prevents the active use of the brain and body. Then let us work while it is day, as we endeavour to ascend the hill of progression we find a rising glow of love pervade our whole nature towards the most imperfect of our brothers and sisters, and this feeling struggles for an expression; we will necessarily conserve a warm place for brother Richmond, if he will take it. It is our constant desire to inspire ourselves and be inspired, through the front and top portions of our brain, and not through the back, a method, alas! too prevalent, and causing the kingdom of hell (discord) to reign where the atmosphere of heaven should exist. When the angels get very near to us, we are truly inspired, causing our inmost nature to thrill again with such divine ecstasy that language fails to utter it. God grant that a strong infusion of the Spiritualism of Confucius and Jesus may soon permeate the ranks of Spiritualists in this intellectually advanced age! Those illumined reformers both taught the axiom "do unto others as ye would they should do unto you." Here is a golden rule, which, if implicitly obeyed, would unite our misdirected and scattered forces, and make us individually and collectively, a power in the world irresistible, waging victorious war upon all forms of perversion, error, ignorance, injustice. The consciousness of the fact, that the eyes of the angels are upon us (and this is something real to the Spiritualist) should embue us with a sense of our personal shortcomings and imperfections, and bracing up our powers of will and execution, should quit ourselves like men and women, worthy of the name. There is a great task before us, viz., that of proving (other than by word play) to the world the superiority of Spiritualism over all and every other system of philosophy and religion known to mankind, and how we should travail in soul until this be accomplished. As students of the laws of mind we well know that by yielding to the uncontrolled influence of the inferior faculties of the mind in harmony in our nature is the result attended by a kindred excitement of the same powers in the minds of all susceptible persons with whom we come into contact; therefore let it be resolved that we keep in prominent action those higher attributes, phrenologically termed benevolence, perceptual love of the beautiful, the sublime, the infinite, hope, spirituality, justice, and these in conjunction with our loves in the social, national, and universal spheres, will soon inaugurate a new era in the condition of humanity, and the inherent qualities of mind now latent will commence to unfold, even as the flowers, their rich hues, and give out a refreshing perfume, converting a comparative wilderness into the similitude of the plains of heaven (summer-land), rich, fragrant, and life-giving. Under the influence of a wholesome ambition let us strive toward being and doing that which is best, that which is highest, and keeping this resolution before our mind's eye continually we shall receive from the angel-world (so much interested in the welfare of earth's children) powerful impulses toward that blissful state of mental and spiritual harmony (to all men more or less attainable) so beautifully illustrated in the life of that illustrious soul, Jesus, when on earth. The neglect of this will necessarily affect our condition in spirit-life for ever. Our destiny is like a race, precisely according to the start we make so shall we arrive at a given point in a fixed period of time. Eternal progression for all souls admits of this calculation, and it is a self-evident truth. But enough for the present, lest your patience become exhausted and your readers weary. With many thanks for the insertions of the above in your truly valuable paper, I remain ever yours in truth,

G. R. HINDE.

A TRUTH-SEEKER asks, "Does an omnipotent God, who loves his earthly children, permit evil spirits to personate our deceased relatives or friends, however holy may have been their lives whilst on earth with us?" Secondly, "If so, by what means can we tell a personated parent from a non-personated one at a seance as described by the writer of the 'Dead Wife's Return'?"

NOTICE.—We are requested to inform such of our readers as have received any of Mr. John Hampden's libellous communications against Mr. Wallace, that a warrant has been just issued against Mr. Hampden, to escape the execution of which he has suddenly left his residence at Croydon. Mr. Wallace will therefore feel obliged if any gentleman receiving libellous or abusive communications from Mr. Hampden will forward them, with their envelopes, to A. R. Wallace, the Dell, Grays, Essex. Mr. Wallace thinks it right to add, for the information of such as do not know Mr. Hampden's character, that on his trial for libel at the Old Bailey a year and a half ago, he pleaded guilty, and inserted the following apology in the *Times* and *Daily News* (January 3, 1873), in order to avoid punishment:—"Public Apology.—I, the undersigned John Hampden, do hereby absolutely withdraw all libellous statements published by me which have reflected on the character of Mr. Alfred Russell Wallace, and apologise for having published them; and I promise that I will not repeat the offence."

ORDER OF SERVICE.

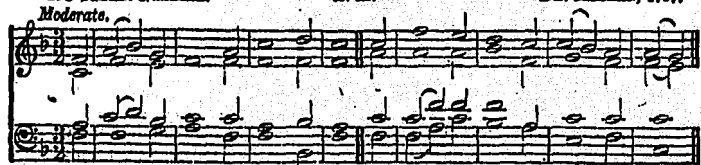
Introductory Voluntary.

HYMN 7 in the "SPIRITUAL LYRE."

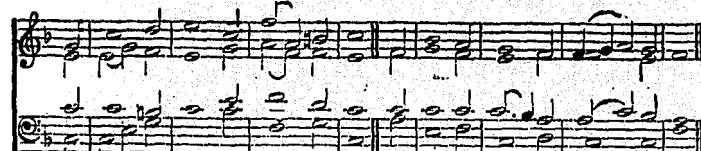
ROCKINGHAM.

L. M.

DR. MILLER, 1787.



Let one loud song of praise a-rise To God, whose goodness ceaseless flows;



Who dwells enthron'd be-yond the skies, And life and breath on all be-stows.

2^d Let all of good this bosom fires
To Him, sole good, give praises due;
Let all the truth himself inspires
Unite to sing Him only true.

3 In ardent adoration joined,
Obedient to Thy holy will,
Let all my faculties combined,
Thy just commands, O God, fulfil.

4 And may my song, with solemn sound
Like incense rise before the throne,
Where Thou, whose glory knows no bound,
Great cause of all things, dwell'st alone.

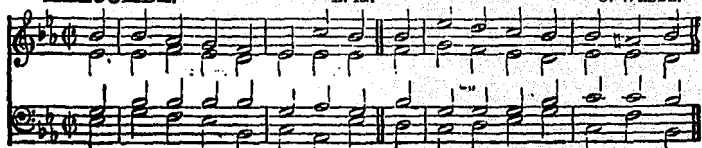
INVOCATION.

HYMN, No. 123 in the "SPIRITUAL LYRE."

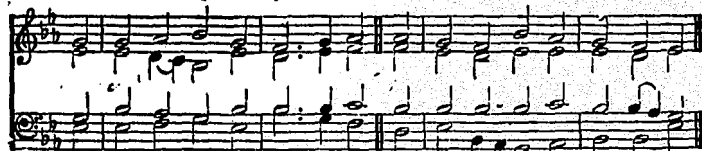
MELCOMBE.

L. M.

S. WEBBE.



There is a pure, a peace-ful wave, That rolls a-round the home of love;



Whose wa-ters glad-den as they lave, The bright and heav'nly shores a-bove.

2 The pilgrim faint and near to sink,
Beneath the load of earthly woe,
Refreshed upon its verdant brink,
Rejoices in its gentle flow.

3 There, O my soul, do thou repose,
Fast by that ever-hallowed spring;
Drink from its crystal wave which flows
To heal thy wounded, weary wing.

Andante in C. Minor.—Bastie.

ORATION.

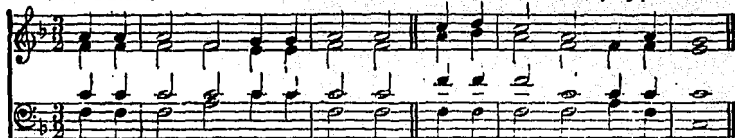
SUBJECT TO BE CHOSEN BY THE AUDIENCE.

HYMN, No. 84 in the "SPIRITUAL LYRE."

CHESTER.

S. T. 87.

From "MODERN HARP," by permission.



Part in peace! is day be-fore us? Praise his name for life and light;



Are the sha-dows length'ning o'er us? Bless his care who guards the night.

2 Part in peace! with deep thanksgiving,
Rendering as we homeward tread,
Gracious service to the living,
Tranquil mem'ry to the dead.

3 Part in peace! such are the praises
God, our Maker, loveth best;
Such the worship that upraises
Human hearts to heavenly rest.

Offertone, in C. Minor.—Bastie.

IMPROMPTU POEM.

SUBJECT TO BE CHOSEN BY THE AUDIENCE.

March—Romaine. Gounod.

A verbatim report of the oration will appear in the MEDIUM for Oct 16th, and may be had of Mr. John Bray, 82, St. James Street.

A soirée of the friends of the movement, advocated by Mrs. Tappan, will be held on Monday evening, Oct. 12th. Tickets and particulars may be obtained of Mr. Bray.

A VOICE FROM AMERICA.

As everybody is out of town now, there is not much going on in the way of a public expression of spiritual movements. But I think the coming winter must exhibit continued developments, throwing light on the materialisation phenomena. You may have seen that I have contributed to the *Banner* a series of articles on this subject, under the title of "The Proof Palpable of Immortality." The work has grown under my hands till it threatens to be a volume. I hope to have it in shape before Christmas, and will send you a copy.

It seems to me that these phenomena are forcing us over the borderline into metaphysical speculation. The eternal question, "What is matter?" assumes a new interest, when we find spirits using this same matter in the way they do, presenting extemporised forms, dissolving them, and re-concreting them, passing material objects through solid walls, writing hundreds of words in a second, and exhibiting a perfect mastery oftentimes of material impediments.

Professor Tyndall stops short at atomism, but Spiritualism reveals something beyond that. The atom is not the last analysis. Force, "like that of the strained bow" (according to Leibnitz), will-power, mind, deific purpose, are behind it, and the description by the old philosophers of the universe as "concreted mind" seems no longer an extravagance, inconceivable as this may seem, so long as we are ruled by our sensations.

Mr. Bradlaugh showed his ignorance of the history of philosophical opinion on the subject of matter and spirit when he tried to pin you to the assumption that the necessary conception of spirit is of an immateriality. If he had ever read ten pages of Locke, he would have learnt that just the contrary of his assumption is the fact. We do not hear much of the immateriality of spirit till we come down to the time of Descartes; though Augustine and other of the Christian fathers held views on the subject not inconsistent with those of modern theology. Considering his dense ignorance of the whole subject, I am amazed at Mr. Bradlaugh's temerity in attempting to lay down laws on questions which not even a Kant, after the meditation of a lifetime, would venture to express himself upon with confidence.

EPES SARGENT.

P.O. Box 3,556, Boston, U.S.A., September 4, 1874.

A SERIES of highly interesting lectures and demonstrations connected with the science of phrenology are now being given at the Spiritual Institution, 15, Southampton Row, Bloomsbury, every Tuesday evening, at eight o'clock, under the directorate of Mr. James Burns, a gentleman widely known in phrenological circles for his great researches and attainments in matters pertaining to the organism of the brain and its surroundings. One striking feature connected with these lectures is the entire absence of the "dry-as-dust" element, the discourse being of a lively and pleasing character, interspersed with a quiet, dry humour, peculiarly characteristic of the learned lecturer, making these *réunions* exceedingly agreeable and enjoyable. The brain development of Henry Ward Beecher, Mrs. Tilton, Archbishop Manning, and others have already passed under review, and it is expected that the series will embrace Mr. Spurgeon, Mr. Newman Hall, and other well-known South London celebrities.—*South London Observer*, September 19.

A CLERGYMAN, who desires to be known as "Veritas," writes to say that he attended one of Mr. Herne's seances, and that nothing took place except what might have been accomplished by dexterity and collusion. All hands were supposed to be held with the view of preventing imposition. But our rev. correspondent says he made sounds in imitation of the spirit-rap himself, and the sitters on either side of him did the same. He is exasperated that this "stupid imposture" was all he got for his money. We cannot see that anyone is to blame but himself, as he confesses to the practice of imposture at the seance alluded to. He does not attempt to bring any charge against Mr. Herne, who seems to have been the victim of this person's unscrupulous conduct rather than the sinner. We cannot, nor can Mr. Herne, be held responsible for the conduct of the miscellaneous street-sweepings which congregate at a public seance. We wonder not that spirits should refuse to manifest very decidedly in an atmosphere so tainted with disingenuousness. When we have the religious teachers of the people and their pupils practising humbug in the very face of the spirit-world, and with an absence of conscientious conviction amounting almost to baseness, trying to roll the act on to the shoulders of Spiritualists, surely it is time that Spiritualism or some other power put an end to such a system of dishonourable corruption. Worst of all is the signature "Veritas," which is the addition of hypocrisy, and the vain use of a sacred name added to the minor crimes.

STRANGE STORY.—A correspondent on whom we can rely relates the following:—One stormy night, on board a coal-vessel trading from Maryport, Whitehaven, or some such port, to Dublin, all hands were sent aloft to reef. Among them was a youth whose name we could not learn, but whom we will call Frank. He was a great favourite. All came down, but not Frank. They searched for him and called in vain. Of course there was only the one explanation; he must have fallen from the yard, and not being heard in the storm, met the fate of many a brave seaman. The vessel reached Dublin, discharged cargo, and returned. Whom did they behold ashore, waiting for their arrival, but Frank! Amazement and horror were in every face, but his merry laugh soon dispelled their superstitious fears. On inquiry, he said he remembered distinctly being on the yard, but that a feeling of heavy sleep came on him, and a black woman took him off the yard, and put him in the streets of his town; so he went home bewildered. As he grew up other strange things occurred with him, so that he had to leave his town and change his name, as he was called "the fairy man," and all shunned him. On another occasion he was in a vessel bound for Runcorn, and in a most unaccountable manner she arrived six hours before her time. Many such stories are current of him, and if any of our friends in the seaport towns referred to can supply further information of him it would be desirable. Many strange phenomena are scattered about, and it is for the students of nature in this department to gather them carefully, that we may utilise them, if not for the benefit of the individual, at least for the science. Mediumistic power is so varied and so wonderful that no "absurd" story should be only laughed at. Friends will please follow up this case if possible.—J. M. D.

MR. CHARLES E. WILLIAMS'S THIRD VISIT TO THE NETHERLANDS.

My dear Brother Burns,—As perhaps it may be of some interest to your readers to hear some particulars about Mr. Charles E. Williams's last visit to our country, I will give some of the leading incidents of the seances he gave here.

Friday, August 14th.—Our society Oromase offered a welcome supper to Mr. Williams. While I drank a toast to "John King," our dear spirit-friend, the table moved, under the full gaslight, with all the things on it and while all stood round it, several times, and strong raps were heard on it. Nobody thought of holding a seance, and the table was not touched by the medium.

Monday, 17th.—Private dark seance.—A nosegay was brought from a distant part of the room, and the flowers distributed to every member of the circle, who sat all round the table.

Wednesday, 19th.—Idem.—The spirit "Katie" showed herself over the table several times, Mr. Williams being held in the circle by Dr. Becht and a Protestant minister, Rev. Mr. Nieuwold.

Thursday, September 3rd.—Near Arnheim.—"John's" lamp floated without any visible support over the table, touched the heads, struck the table, &c. The previous evening a German professor tried to grasp the floating fairy bells, which instrument at once dropped. This accident seemed very interesting to the professor, who confessed to me that he already believed in "intelligent forces," and he assured me he would communicate his experience to his colleagues at Heidelberg University. So we will conquer Germany too!

Sunday, September 6th.—At my place.—Mr. Williams being tied and sealed on his chair, behind a curtain, "John King" appeared as bright as before. The following evening Mr. Williams again was sealed and bound, and the same manifestation occurred. This time the medium was sealed so well that the sealing-wax adhered to his coat. The light being made, the sealings and knots were found untouched.

Thursday, September 8th.—Society Oromase's Seance.—A phosphor lamp of mine was lighted and floated by the spirits, who showed us several times the difference between this lamp and their lights.

Thursday, September 10th.—Seance at Leyden for students and others.—Among other good manifestations, a violin belonging to one of the gentlemen was played, with and without the fiddlestick; books were brought from the piano, &c.

Monday, September 14th.—Private seance in a small circle.—On this, to me, ever memorable evening, Mr. Williams was taken up with a lady (Dutch medium) to the ceiling, where we heard them talk together. "John" showed himself very brightly, touched the persons in the circle, presented his lamp, &c. I shall never forget that evening!

Wednesday, September 16th.—A cigar-box was handed to the spirits while Mr. Williams sat in the circle, and brought to the other end of the table, and placed in a gentleman's hands, as was asked in Dutch. A young man present tried to grasp the floating instruments; the manifestations stopped awhile, and it was spelled out, "Don't grasp"—a proof that to the spirits darkness does not exist.

Friday, September 18th.—At my place.—"John King" came and sat between me and my wife in the circle, on a chair placed there for the purpose. He made me a turban of a piece of white muslin which he took from me, and put this turban on my head. He placed his lamp on the table, and allowed it to remain; came behind everyone's chair, talked and shook hands with all, invited us to look especially at his dark eyes, answered by the voice several questions I put to him, blessed my wife, and made mesmeric passes over her—in one word, did all that was possible. Several times we heard Williams behind the simple curtains coughing and moving on his chair. "John" took a very hearty and friendly leave of us. Heaven grant we may see him again!

These are, dear brother, some of the chief incidents of the seances. Many remarkable things occurred, and many proofs were obtained of the independence of the spirits from the medium; but it would take too much space to communicate them all. If required, a lot of names of witnesses are available. Suffice it to say that our dear cause is progressing in our country in a decided manner.

The Leyden seance will do a great deal of good. At a meeting of clergymen just held in the northern part of our country, our study has been treated in a favourable way, and several discourses pronounced on it, in which the interest of the speakers in Spiritualism was clearly shown. One of our learned men, Dr. Hartogh Heys van Zouteveen, will soon publish a remarkable book on our subject, containing the translation of Crookes', Varley's, and Wallace's articles and proofs, several testimonies from scientific leaders, a letter from me concerning the seances, his own experiments with Williams, considerations on the phenomena, &c. This book will certainly excite the same interest in our country as Mr. Crookes's testimony did in England. It will bear the title "Inquiry in a Dark Field," and contain a lot of names and witnesses out of the fashionable and cultivated class.

Be sure, dear brother Burns, if well-known mediums will visit our country, they will find a lot of work to do, and if they come to me with an introductory letter from you, or any well-known brother or sister in Spiritualism, I will do my utmost to give them all indications required, and help them where I can and as much as time allows me.

Now, dear friend, God bless you! (to use a favourite term of our dear and good "John.") Go on with your work as formerly, and you will gather the thanks of every sincere Spiritualist in the world, and receive, it is hoped, plenty of material sustenance from your countrymen. You deserve it well.—Yours very truly,

The Hague, September, 1874.

To THE EDITOR.—Dear Sir,—I am not writing in the character of a special correspondent. Reporting is not my forte. I generally allow others to do it for me. But, on the present occasion, I am particularly requested to give you a few lines with reference to my visit to Holland. My Dutch friends are very anxious to be held in good repute with our English Spiritualists, and my own experiences of them have proved them well worthy so to be held. A more earnest body of seekers after truth than those with whom I have become acquainted I have never met. This is the third time that I have visited them, and each time I

have always been received with the greatest kindness and enthusiasm; and I have found, since my first visit, that great progress has been made in the knowledge of spiritual truths, and in the science of Spiritualism. There is at the Hague a society comprising many intellectual and influential persons, called the "Society of Oromase;" from these gentlemen I received a most cordial welcome, and on the night following my arrival I was entertained by them at a supper, at which the good things of this life were abundantly supplied, *à la Hollandaise*, proving effectually that our friends know full well how to care for the body as well as the spirit of this Society. Mr. Harst, who visited London in the course of last year, is the president. After a pleasant social evening had been spent, I was proposed and elected an honorary member, and received the diploma of the "Society of Oromase." I consider that this society has aided greatly in the spread of the knowledge of Spiritualism in the country, as the members are energetic persons who have their heart in the work, and are thoroughly imbued with a sense of the importance of the subject.

My visit to Holland was not intended exactly as a professional one. I had been looking forward to it for a long time as a little relaxation from my constant engagements in London, and I am happy to say that, owing to the extreme kindness I in every case met with I was not disappointed, and have returned, I am sure, much better in health. Mr. Riko, as on former occasions, was most active in looking after my welfare, and in making pleasant engagements for me, and I cannot thank that gentleman, and others like him, too much for their great kindness to me during my stay in their land. My seances were nearly all private. What occurred at them I leave to others to report, if they deem them worth the trouble. Besides the Hague, I visited Arnheim, Rotterdam, Amsterdam, and Leyden, and was everywhere received with kindness and courtesy. I found that various phases of mediumship have been developed in persons whom I had known on my former visits, and each one will, I hope, become a centre of progress and further development.

I should not have troubled you with this letter did I not know that it interests your readers to hear of the progress of our cause in other lands, and also that I was requested to do so by my Dutch friends, whose kindness to me makes it a pleasure for me to please them.—I remain, dear Sir, yours faithfully,

CHARLES E. WILLIAMS.

October 6th, 1874.

LIVERPOOL.

FAREWELL SOIREE, CONCERT AND BALL TO MR. MORSE.

The first and best of our trance-mediums in England was on Friday last, October 2, the recipient of well-deserved honours at the hands of the large, flourishing, respectable, and intelligent association of Spiritualists called Liverpool Psychological Society. At half-past seven o'clock had arrived a galaxy of fashion, rank, and beauty; in fact, the Lancashire "witches" mustered in full force, and at once threw over the whole scene a celestial radiance of grace, elegance, dignity, and fairy-like enchantment. Dr. William Hitchman presided by request of the spiritual friends, and opened the proceedings by remarking that on his way to that Assembly Room he had been assured by an arch-deacon of the church as by law established, that Spiritualists were generally regarded, according to his experience and observation—he would not venture to say as fanatics or fools in every instance, but certainly, to adopt a mild form of expression, "peculiar people," to which the Doctor replied that he was delighted to hear it from such an authority, since he had long been convinced, from his knowledge of Spiritualists at home and abroad, that they were for the most part determined to follow the advice of Paul to Titus, and become distinguished universally as "zealous of good works." "Not only so," said the chairman, "but it had often occurred to him that there existed no inconsiderable number of eminent men, ay, and women too, who were certainly, in his estimation—albeit he greatly respected them—very 'odd fellows' indeed, not so far as he knew within the pale of the Manchester or Liverpool Unity of such peculiar persons. For example—and he was fond of studying the stars—he had often noticed that such famous philosophers as Darwin, Huxley, Tyndall, and Mariam, not to mention their colleagues, were at least open to the charge of an eccentric sort of logical inconsistency by their persistent adherence to the advocacy of certain doctrines of materialism, apparently adverse to Spiritualism. Yet, absurd as it may seem at first sight, he claimed them all as inceptor-candidates for fellowship in the royal or republican college of coming Spiritualists. Darwin, to wit, tells us, like Democritus of Abdera, that matter itself was originally endowed with spirituality of nature, prior to the origination of species by natural selection, or survival of the fittest—in other words, that God 'breathed' into a few original forms the spiritual faculty of self-development, so that the first steps of his scientific process of organic growth and animal transformation are really not materialistic, but spiritual phenomena after all. Huxley, likewise, protests that although protoplasm, which is composed of gaseous elements, may constitute the physical basis of the human constitution, man himself is still more 'clay in the hands of the potter.' "For what purpose," asked Dr. Hitchman, "if not to be moulded, hereafter, into higher and better forms of life elsewhere, as now taught and proved by the facts of Spiritualism? Tyndall, again, teaches those who choose to be taught that matter is really spiritual, essentially speaking; indeed, so infinitely transcendental are the polar molecules of being in material nature that they are adequate to the production by correlation of forces of all forms of existence alike present and to come. And as for Professor Mariam, the renowned historian of the Royal College of Science of Naples, and one of the most learned men in Italy, he had recently dedicated a splendidly brilliant book to him (the chairman) in these remarkable words, and he (the Professor) passes current as a hard-headed materialist of precisely the same school of scepticism as David Hume, 'To you, my dear Brother, I dedicate "ÆPINUM, THE HOME OF CICERO," with a view of its scenery, antiquities, and classic associations,' as to the most fitting scholar in Europe, acquainted profoundly with his life, eloquence, and philosophy; but, above all, because I wrote it with your spirit standing by my side," &c. I claim all these heroes as virtually Spiritualists" concluded the Doctor, "as I do every truthseeker who believes that Democritus taught Socrates truly, when he held that 'man is a purely homogeneous spiritual substance,' from Moses, who proclaimed to the Hebrews that the 'Spirit of God brooded over the deep' at

creation or evolution, to Virgil, who sang to the pagans of the 'soul of the world,' by which life is nourished from within, evermore. An *impromptu* poem, highly eulogistic, was then given from the chair by the author, wishing Mr. Morse every success in America, and safe return to England. The programme of the complimentary farewell benefit was then brilliantly executed, in first-rate style, by Mr. Bowen (Accompanist), Miss Oakes, Mr. Owen, Miss Chatham, Miss Hilton, Mr. Hope, Mr. Willie Davies, "A Lady," whose talents in music need no ambush, and Mr. Owen's farewell ode was recited by himself, it being of exceptionally high merit.

Mr. Morse, after interval for refreshment and fruit, was then controlled by his spirit-guides, giving the assembly a speech of surpassing splendour, rich in retrospect of the past, chaste in its glowing description of present success, and ardent in its prophecy of coming happiness for the true, the faithful and the good. The "Strolling Player," however, was not to be outdone, since his vivacious humour and singularly quaint drolleries were more than equal to the occasion, and literally convulsed the audience with laughter from beginning to end of his wonderful display of wit and happy faculty of associating ideas in a manner so ludicrous and comic as to bespeak a spirit of genius.

Mr. John Lamont proposed a vote of thanks to Mr. Morse, interspersed with every good wish on behalf of the Liverpool Psychological Society, and characterised by his customary felicitous remarks, during which the fun was fast and furious, as some wag quoted the "Strolling Player's" diverting reference to the chairman's name—*hitch a man* in the right place.

By the way, this last spirit-guide of Mr. Morse was excessively complimentary in his own way, adding that, "If my learned friend, the worthy Doctor, had any room at all left in his upper storey for one more additional honour to the host already located, he might find it in the loves of angels in the flesh, and spirits out of the flesh, then and there present."

Mr. G. Farmer, in response to a call from the assembly, observed that too much, he thought, was said of parting, and too little of returning. The spirit was not absent of necessity across the Atlantic, if the body of flesh were. The spiritual quality of man is an endowment of his nature—a positive evolution of immortal life and being independent of the physical structure; no doubt we should hear of our friend Mr. Morse from time to time, in the new world of America, by spirit-power or otherwise; in any event, he wished him prosperity and a safe return home. Whether we refer to the ladies and gentleman who sang and played so exquisitely, one and all, or to the orators who spoke so rhetorically, wisely, eloquently, and well, the fact remains alike true for Europe and America, that to associate together the friends of Spiritualism and others who may be disposed to commence their investigations into its principles and practice—the cause of truth is promoted by candour, harmony, good feeling, and sincerity of soul. Thereby we form a scientific temper, befitting the children of light, liberty, and love, ever ready to feel and know with angel friends.

"Terpsichore," one of the muses, daughter of Jupiter and Mnemosyne, then controlled the dancers, and her full materialisation represented a young and beautiful virgin, crowned with laurel, and holding in her hand a harp of heaven, which remained visible until the blush of rosy morn.

DR. SEXTON AT BLYTH AND SEGILL, NORTHUMBERLAND.

To the Editor.—Sir,—A few miners of the north, whose souls have been illumined with the light of Spiritualism, have broken up some more fallow ground in this district, by introducing Dr. Sexton to the inhabitants of Blyth, on October 1st, as a lecturer on Spiritualism.

The largest hall was engaged, a very select audience assembled, Dr. Trotter generously and ably occupied the chair, and a good lecture was delivered on the "Phenomena of Spiritualism." At the close, the old cry was uttered—"How can these things be? Are they from heaven or hell? How can we ascertain the characters of the agents, or spirits?" The old answer, of course, had to be given—"By their fruits ye shall know them." The company dispersed, greatly wondering what these things could mean. I, along with the others, wondered whether there was any truth in the statement of one of old when he said, "There is nothing new under the sun."

On the 2nd of October, Dr. Sexton made his appearance for the first time at Seghill. He met with a hearty reception from a splendid audience. A very intelligent secularist kindly and ably presided.

Seghill village is anything but beautiful to look upon, and the character of the inhabitants is notorious for wickedness; nevertheless, many of the most eminent lecturers on religion and science find their way here. Dr. Sexton is the latest, but I think the greatest that ever set foot on a platform in Seghill.

It is simply impossible to give an adequate description of the lecture, and the effect produced. It vividly brought before my mind part of the scene described in the Acts of the Apostles, when Herod the king delivered an oration before the people—the effect was so impressive that the people exclaimed, "It is the voice of a god, and not of a man."

After the oration was delivered, on the "Philosophy of Spiritualism," questions were requested to be put by the audience, but all seemed to be satisfied. There was little room for any objection, as the oration was so clear and pointed.

In conclusion, allow me to say to those who want to know what Spiritualism really is, to send for Dr. Sexton.—I am, dear Sir, yours respectfully,

Seghill, October 5, 1874.

GEORGE FORSTER.

DR. COLLIER (Mesmerist).—Any person having his address will oblige by sending it to J. Burns, 15, Southampton Row, London, W.C.

DR. SEXTON AT NEWCASTLE-ON-TYNE.—On Monday, Tuesday, and Wednesday evenings, September 28, 29, and 30, Dr. Sexton delivered lectures on Spiritualism in the Lecture Room, Newcastle-on-Tyne. There was an excellent attendance on each occasion, and the chair was occupied by Mr. T. P. Barkas. The lectures were well received, and a great impulse to a fair and candid examination of Spiritualism has been given by the Doctor's arguments and illustrations.

DR. SEXTON IN GLASGOW.

This well-known and popular lecturer was here on Sunday last, and delivered a discourse on "Spiritual Philosophy versus Materialistic Science, with special reference to the address of Professor Tyndall." The Trades' Hall was engaged for the occasion, and a very large audience assembled to listen to the learned lecturer, all of whom appeared to be greatly delighted with the lecture, or rather oration, for it was one continuous torrent of eloquence delivered without the aid of manuscript. A more crushing reply to the Professor's materialism can hardly be imagined. The Doctor appears equally at home in dealing with the philosophy of the ancients and the sciences of the moderns, and his discourse displayed great erudition and much thought. For nearly two hours he kept this large audience in a state of rapt attention; and despite the fact that it was Sabbath evening, and that the proceedings took the form of a regular religious service, the pent-up feelings of those present again and again burst forth in enthusiastic plaudits.

MR. HERNE AT LLANELLY.

Dear Mr. Burns.—While on a visit for the benefit of his health Mr. Herne gave us a few seances. At most of the seances the phenomena were of the ordinary kind witnessed through his mediumship, which would take up too much valuable space to repeat. The first seance I shall describe is a light one, at which hands were felt, a musical-box wound up and played, water poured from two flower-vases (some distance from the circle), a large rug gathered up and wound round the legs, paper floating off table, instruments rising from table, chair put on and taken off the arm with hands closed, &c. At the dark seances, "Peter," "John," and "Florrie" spoke. I prepared a large bottle with oil of phosphorus, and put it on the table. "Peter" showed his hand round to the company by holding it over the bottle, then put the tube over it and in some incomprehensible way drew it up in a perpendicular line toward a lofty ceiling, out of reach of all and over the centre of table; and afterwards an Indian came with the war-whoop, giving some tremendous demonstrations of his presence, and ended the seance by whirling, with great velocity, the phosphoric bottle round the table in close proximity with the sitters' noses. One night "Florrie" materialised her face and neck before the bottle, her head as it were coming up through the table. One or two of the seances resulted in failures from what we were told was the result of atmospheric influences, it being exceedingly wet and boisterous here at the time. I tried my hand at spirit photography, but did not succeed in producing anything but hazy appearances of human forms; that is a subject that requires time and patience to develop to bring to anything like perfection. I leave our Swansea friends to give you their own description of a seance which was held at the house of Mr. Caney, artist, who is an intelligent investigator.—I am, yours faithfully,

October 4, 1874.

J. YOUNG.

MRS. BULLOCK AT GOSWELL HALL.

On Sunday evening, Mrs. Bullock gave a trance lecture. The subject being "The Fear of Death destroyed, and Man's Spiritual Career proved by Modern Spiritualism." The service opened with a hymn from the "Spiritual Lyre." A few verses were read from the 15th chapter of the 1st Epistle of Paul to the Corinthians. Mr. Hazby then introduced Mrs. Bullock, and asked the spirit-guides to give the lecture. After a short time, and the singing of another hymn, Mrs. Bullock passed under the control of her spirit-guides, and on rising gave forth a fervent prayer to "the Great and Holy Spirit, that we can rejoice because Thou delightest to look down upon all thy children. We praise Thee for the knowledge. We rejoice to-day that thy children are receiving the truth and receiving the testimony that there is no death. We praise Thee that there is no death, and that we live and move and have our being," &c.

Commencing the address, Mrs. Bullock said:—"Beloved friends, the subject selected for us to-night is, 'Death destroyed and Man's Eternal Career proved by Modern Spiritualism.' With your permission, we will reverse it, and say, 'The Fear of Death destroyed, and Man's Spiritual Career proved by Modern Spiritualism'; and, in the first place we will ask, How is it possible to destroy death, when death is the destroyer? All things are destined to pass away, and man—beautiful man—superior to all other things. Would that all men knew what they were! It has been said, 'Man, know thyself'; but where do you find one that can understand? Man, a splendid structure in form and stature, something beautiful; but here the material man only passes away in death. The spirit does not die. The real man—the spirit—never dies. He grows in the spirit-world, and changes and advances, but never dies."

Mrs. Bullock continued to speak on the subject for an hour, giving illustrations of the separation of the spirit from the material body; the fear and terror of passing away by those having no knowledge of where they are bound; and again, of one having a knowledge, but parting with friends only to come to them again in the spirit; how that they do soon return, and bring their friends sweet messages of love and consolation; and exhorted each one earnestly to investigate and get an experimental knowledge of Spiritualism, that they would seek and find the truth.

One of Mrs. Bullock's favourite guides made a few remarks on the lecture before the assembly separated.

The meeting closed with the forty-second hymn from the "Spiritual Lyre"—"There is no death," which was heartily sung by the congregation. A collection was made at the doors to defray the expense of the hall.

"GHOST"—A correspondent of *Pulman's Weekly News* (South Devon) gave a vigorous defence of spiritual phenomena in a recent issue of that paper.

A MARRIED LADY, of middle age, well connected, would be glad to meet with a comfortable home for the winter in a family who are interested in Spiritualism. As terms must be moderate, she would be found a cheerful companion to an invalid lady, and is fond of reading aloud. Children objected to. S.E. district or Hastings slightly preferred. References would be given and required. Address, M. B., care of Mr. Burns, 15, Southampton Row, Holborn, W.C.

THE FORTHCOMING ANTI-VACCINATION CONFERENCE.

ANTI-COMPULSORY VACCINATION AND MUTUAL PROTECTION SOCIETY.

The objects of this Association are—

- First—Specially to raise funds in the way provided by Rule 4, to pay the fines, &c., imposed on the Members through failing to comply with the provisions of the Vaccination Acts.
- Secondly—To take any action that may be deemed advisable to promote the Repeal of Compulsory Vaccination.
- Thirdly—And generally to take such steps as may be considered expedient to diffuse information for the promotion of the above objects.

Dear Mr. Burns.—With the view of inducing our friends to advocate the claims and urge the support of the above Society at the forthcoming conference to be held in Birmingham on the 26th of this month, permit me to state a few facts, which, without note or comment, will speak for themselves. Established, Jan. 1873, for the purposes above stated, we have, by united action and mutual co-operation, accomplished our objects. In addition to paying the fines and costs imposed on our members this year to the amount of £97 4s. 8d., nearly £90 of which has been devoted to country members, we have put into circulation thousands of handbills, posters, and pamphlets. Let our friends, then, rally round a Society which has been able to accomplish so much. What is wanted, to enable us to extend our usefulness, to assume an aggressive attitude, and to say to every poor man in the kingdom, who desires to protect his child from the contamination of the accursed vaccine venom, is money. Let those who are able and willing join as honorary members, or aid us with donations. The accounts are open for inspection to such at any time, and as we have no paid officers, the whole of the money received is expended for those purposes for which the Society was established. Would it not be folly to attempt to organise a new Society when the above, so national in its character, has been found to work so well? Next to steady, sure, and substantial aid, what the movement requires, and which could be managed quite independently of our Society, is a weekly Id. journal, and at least two paid lecturers to arouse the people from their lethargy and point out the tremendous dangers to the national health of this endowed and established system of infanticide.—Dear Sir, Yours in the Cause of Parental Right and Medical Freedom.

W. YOUNG.

8, Neeld Terrace, Harrow Road, Oct. 3, 1874.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

This society held its Third Quarterly Meeting at the above address on Monday, the 5th instant, Mr. Whitley in the chair.

The secretary stated that financially the past quarter had not been a successful one, the receipts having amounted to only £7 1s. 4d., and the expenditure to £7 17s., but the committee hope the ensuing quarter in this respect will be more prosperous. The period of the formation of the association was also adverted to, when a few "of one heart and one soul," devoted and earnest, met together, determined to labour for the spread of the knowledge of this glorious gospel of Spiritualism.

During the quarter there had been held twenty subscription seances, eight discussions, two social meetings of members and friends. The discussions and seances, it is believed, have been of use to many.

A discussion ensued as to the desirability of increasing the quarterly subscription from 1s. to 2s. After some remarks from Messrs. Swinburne, White, Drisey, and others, it was decided that probably the best plan to adopt would be to leave it an open question. If any member felt disposed to subscribe more than 1s. the committee would have no objection. After a song and recitation or two, with thanks to the chairman, the meeting terminated, the members hoping in the future to become stronger and increasingly useful in the work before them.

The following discussions will be held in these rooms:—

Wednesday, October 14th.—"Is it Expedient to Retain the Present Fashion of English Spelling?" Opened by Mr. Bull.

October 21st.—"Cremation." Opened by Mr. Paul.

October 28th.—"Is Everlasting Punishment Taught in the New Testament?" Opened by Mr. Hunt.

November 4th.—"Capital Punishment." Opened by Mr. Moore.

To commence at eight o'clock; admission twopence.

6, Blandford Street, Baker Street, W. CHAS. J. HUNT, Secretary.

THE SUFFERING FAMILY.

We have received the following acknowledgment from the gentleman who made the appeal:—

"A Sympathiser" begs to thank the friends who have so generously responded to the appeal lately made in the MEDIUM on behalf of the 'Suffering Family,' and earnestly requests the assistance of all who may feel disposed to help in this very urgent case. The sum of £5 8s. has already been subscribed, but the family is still in very great distress."

Of the sum acknowledged above £5 2s. 6d. was made up of sums received at this office. Since we published the list of subscriptions a few weeks ago we have received from Mr. Foster, 21s.; Miss E. Dickson, 4s.; Mr. Davies, 5s.; P. G., 10s.; Miss S., 10s.; Milbourne, 2s. 6d.; Mr. Avison, 2s. 6d.; G. M., 2s. 6d.; Miss Lottie Fowler, 10s.; Justice, £1; Proceeds of Seance at the Spiritual Institution, £1 2s. 6d.; making in all £8 7s. received by us, and which has been duly handed to the sustaining member of the suffering family.

The seance on Wednesday evening of last week was at the beginning rather retarded by the presence of too many mediums. Some young persons developing as mediums became the subjects of the controlling power, but, after a series of entrancements, the medium for the evening got such conditions as enabled her to give many tests. In a partially darkened room she described spirits clairvoyantly, and wrote messages to various individuals which proved to be tests. Altogether, the visitor proved herself possessed of mediumistic powers of much value, and which might be rendered of great use to the cause.

REV. T. ASHCROFT (Bury) has been blackguarding Spiritualism and Spiritualists before a "moderate audience" in a congregational school-room.

THE WELSH MEDIUMS.—We have received a long manifesto, signed T. Weeks, G. Sadler, sen., and S. Miles, giving a detailed account of the manifestations recently observed at the seances of Messrs. Pock and Sadler. On one occasion both mediums were levitated and carried across the room. Our space is so crowded that we reluctantly defer further particulars at present.

FOREWARNED.—The *Birmingham Daily Mail* of September 15, gives an account of a minor being killed by a portion of the roof of the mine falling in, and adds, "The following strange incident is worth relating:—A fellow-workman of the deceased, living at Oldbury, was about to go to work, when he said to his wife, 'I don't know how it is; I feel as if something was going to happen this morning.' Upon this the wife induced him to remain at home. He did so, and shortly afterwards news was brought to his house of the death of Roberts."

PLYMOUTH.—We have had letters from the local Spiritualists thanking us for introducing to them Mr. D. H. Wilson, whose lecture at the Plymouth Mechanics' Institution we reported a few weeks ago. The lecture has been followed by a newspaper war, and the Rev. J. T. Collett, Mr. Wilson's chairman, has lectured against the subject. As usual with a South-Devon audience, when Spiritualism is brought before them, Mr. Wilson's meeting terminated in an uproar. This shows that the South Devonians are hearty fellows, and well supplied with ganglionic force. All that is wanted is a good top-dressing of spiritual enlightenment to give them cerebral control.

F. W. W. writes respecting "Pine's Spiritual Telegraph":—"I have no wish to injure or to impute bad motives to the author, but I do think he should be informed that his so-called invention is by no means original; and the public ought to be on their guard, so as not to be misled by this would-be marvellous invention. A friend of mine had one of these, what Mr. Pine is pleased to call spiritual telegraphs, two years ago, and a Leicester medium, with whom I am acquainted, has been told repeatedly that if he would get such an instrument the spirits would 'try' to work it." Our correspondent also regards Mr. Pine's opinion on the "greatest discovery in the world's history," as "a piece of bombastic, arrogant presumption." The messages are also severely criticised.

Mrs. WOODFORD, having returned to London, will be happy to receive her friends again. At home Mondays, Wednesdays, Thursdays, and Saturdays, from 12.30 till 8 p.m. Mrs. Woodford gives private sittings for development to ladies and gentlemen who find the mixed influences of a promiscuous circle injurious or unpleasant. Development given in writing, drawing, trance and clairvoyance. Communion with proper guides established; disorderly or mischievous influences removed. Spirit-magnetism or medical advice also given. References permitted to numerous ladies and gentlemen who have received development, or have benefited by the soothing and grateful effects of the magnetism given by the spirits through her mediumship. See advertisement.

WHAT IS THE USE OF SPIRITUALISM?—"The Spirit-Cure; or, Sympathy of Souls," by William Hitchman, Doctor of Physic, &c. The Lancashire newspapers are everywhere praising the splendid eloquent abilities of Mrs. H. J. Gorst, of Liverpool, and according to some recent issues of our northern contemporaries, "this queen of readers never made a more brilliant conquest of the hearts and minds of her intellectual audience than in rendering Dr. Hitchman's "Spirit-Cure; or Sympathy of Souls, a most thrilling narrative in prose and poetry, of the restoration of a previously-lost and ruined mind." This seems all the more extraordinary to that numerous section of the public who only know of Dr. William Hitchman (as Mr. Aston Key, F.R.S., &c., late Senior Surgeon of Guy's Hospital, speaks of him) as "a most skilful and practical surgeon." This is the use of Spiritualism.

Mr. G. B. PRICHARD sends the following communication, written through his hand, Sept. 25, 1858, in confirmation of the message by R. E. X., published in the MEDIUM of Sept. 11. Mr. Prichard remarks, that when such corroborations occur there is strong proof of the truth of the dicta thus communicated. "No one knows the innumerable modes the Lord uses for the purposes of the regeneration of man, not even a millionth part of them. Different means are used for different individuals according to their different trials and circumstances, and again, according to the different states of the Church, and of man as a member of the Church. The Church is now in a very different state to its state some very short period ago, and now is to become more conscious of the reality of the spiritual world, and its connection with him, and the very principles from which he is able to act. As man becomes more interior communications with the spiritual world will be multiplied, for man first disunited himself from free intercourse with it from becoming merely external, and as by the Lord's continual care to bring him to interior states he becomes more internal, his free intercourse with the spiritual world will be restored."

MESSRS. BASTIAN AND TAYLOR'S SEANCES.—Dr. Brown, of Burnly, gives an account of what he observed in the company of these mediums during a recent visit to London. After the usual physical phenomena, Dr. Brown says:—"Mr. Taylor began to describe an old lady standing by me. Her age and features were correctly given, and I at once recognised her as my mother. She then conversed with me for two or three minutes, in a voice sufficiently audible to enable the whole circle to hear her. She also shook my hand, patted my face, and pulled my whiskers in a caressing manner, besides answering mental questions. Other spirits touched me, and I was encouraged to persevere with our circles at home. Another spirit manifested, and I at once recognised him as one who held a very important public appointment in our town. He gave his name 'J. S.', and patted me on the head and shook my hand. At another seance my mother was again described, and she talked with me again, and placed her arm round my neck for about a minute. A nephew was described by Mr. Taylor, and the cause of his death by accident and personal particulars were correctly given. 'Johnny,' the spirit-guide of the circle, took my wife's handkerchief and knotted it in a peculiar manner, saying if she took it home he would be able to manifest at our circle. She did so, preserving the knots, and the spirit has faithfully kept his promise. In my opinion, there are no better test-mediums in the field than Messrs. Bastian and Taylor."

THE AQUARIUM.

(Lines by Mrs. Julia A. Barrett, suggested on visiting the Aquarium, Brighton.)

God of the Ocean! Here we see thy hand,
As wondrous in the waters as on land.
Thine eye Omniscient pierces through the deep,
That eye which doth not slumber, doth not sleep.
Infinite One! Omnipotent in will!
All kingdoms, planets, suns, must that fulfil.
Who can conceive, who penetrate thy plan,
From the minutest, to the marvel, Man?
We dare not fathom, for we should be drown'd;
"The well is deep"—the well is too profound.
Swimmers, ye stir in us the depths of thought!
We say, "Behold what wonders God hath wrought!"
He was, and ever will be on the throne:
We worship one I AM, and Him alone!

MEDIUMS WANTED IN IRELAND.—A correspondent writes from Ulster: "When I have done reading the MEDIUM I generally lend it to those anxious to read it, so that several intelligent parties are commencing to look into the phenomena by forming circles, whereby movements have been obtained. All we require in this neighbourhood, to give the cause a footing, would be a good physical medium." If any physical medium has a desire to visit the north of Ireland, we would be glad to have a letter from them. The value of the MEDIUM for distribution is inestimable. A supply of copies may be obtained gratis by those who can make good use of them.

TODMORDEN.—The local paper reports Mr. Wood's meetings, presided over by Mr. Sutcliffe (Rochdale), and says:—"The medium proceeded to address the meeting in a very able and energetic manner. The chairman, in his opening remarks, had stated that the medium was quite an illiterate man, one who had not received any education, and this statement was corroborated by one of the audience. If such is really the case, the address was a most remarkable one, either proving a spiritual agency or a very clever imposture. After the medium had recovered from the trance state, he was then asked to address a few words to the company, and the few words spoken were delivered in strange contrast to the clear, intelligent language of the address; these latter remarks in his natural state were given in a very reserved manner, and in broad Yorkshire dialect." The audiences were large. Mrs. Scattergood gave two addresses in Sobriety Hall on Sunday, October 4.

MR. HOCKER'S CIRCLE.—To the Editor.—Sir,—I have, during the past eighteen months, while sitting at Mr. Hocker's circle, held at 33, Henry Street, St. John's Wood, received many communications from my own friends, whom I had looked upon previous to my acquaintance with Spiritualism as dead. Last Monday evening the medium was controlled and gave a clairvoyant description of a spirit standing on the opposite side of the room. The description was so vivid that had the medium held in her hand a full-length portrait of my father, she could not have more perfectly described him. I am positive the medium never saw him in earth-life, therefore the idea that memory might have assisted is instantly dispelled. Mr. Editor, if you will kindly insert this letter it may induce others to partake of the same blessings that I have myself been the recipient of, namely, communicating with our loved ones, and the establishing of a positive knowledge that we live after shuffling off this mortal coil.—I am, Mr. Editor, yours faithfully, G. F. TILBY, 18, Cambridge Place, Paddington, September 19, 1874.

N.—The article "St. Paul and the Apocalypse," purported to come from Haileybury College, to which we had sent works on Spiritualism repeatedly. We read it, but could not make the slightest sense of it, and after much delay got it into type. A learned doctor read the Greek and passed it, and as for the sense of the whole, that we did not regard as essential to the matter appearing in print. Lately we have had a very serious discussion involving the meaning of ancient words, and the one disputant flatly contradicted the conclusions of the other. This has been the history of the schools since their foundation; some to gratify love of gain and position, others to ridicule and insult, and still others, in sheer ignorance, played their game undisturbed till the dawn of science, which is gradually extinguishing the pedant's rushlight. The stupidity or dishonesty of a scholastic manifesto is no ground for its being considered "a hoax." The case before us is of so harmless a nature that it requires no antidote. All have a right to manifest their characteristics—the idiot as well as the sage—and, if so, why should a Haileybury jackass be forbidden to bray?

LECTURES ON PHRENOLOGY.—Among the very few attractive indoor entertainments offered in the summer season—instructive as well as amusing—none have surpassed those which have been given continuously week by week at 15, Southampton Row, High Holborn. Mr. James Burns keeps an audience riveted to the spot, every Tuesday evening, commencing at eight o'clock, with a masterly and comprehensive dissertation on the human cranium to students of his phrenological class, as well as to visitors interested in this fascinating subject. Last Tuesday evening the room was crowded almost to inconvenience, on which occasion the lecturer confined his remarks chiefly to the group of organs known as the æsthetic region, which relates to the ideal, the beautiful, the constructive, the philosophy of taste, &c., forming a ridge along the upper portion of the side of the head, from the frontal bone to the back, almost in a straight line. After having explained the work of these special organs, he selected from the audience a lady and gentleman having them largely developed, and then proceeded to divine their respective habits, tastes, and characters, which dissertation was admitted to be accurate even in detail. Some useful and instructive comparisons on the physiological development of the sitters were also given, and these were followed by a gossip between the lecturer and his audience, on the causes and cure of different phases of insanity. Mr. Burns then delineated the character of Archbishop Manning, as manifested in his photograph, showing the head to belong to the æsthetic class, on which he had been dilating. The lecture was interspersed with a stream of humour which would have been creditable even to the illustrious and distinguished Stevens, whose lectures on "head" during the last century were the precursor and founder of the present entertainments à la Mac-cabe.—*South London Press*, September 19.

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

COMMITTEE:

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

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

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

A subscriber of £5 for the whole series will be entitled to a reserved seat for himself and a friend. Tickets for a course of twelve lectures will be issued at 2s. 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.

Persons intending to subscribe are requested to make early application for tickets.

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.

RUSHDEN.—Mr. Burns will deliver a discourse in the Temperance Hall on Sunday evening. Subject: "The Attributes of Deity, or Religious Truth Enforced by a Study of the Works of the Creator." To commence at six o'clock. On Monday evening, at eight o'clock, Mr. Burns will deliver a lecture at the same place. Subject: "Love, Courtship, and Marriage." Admission 6d. and 3d.

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The "Memorial Edition of Judge Edmonds's Letters on Spiritualism" furnishes another example in which, on the subscription principle, each participator 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 $2\frac{1}{2}$ 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.

4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.

5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.

6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.

7th.—These advantages are offered to foreigners as well as to residents in the British Islands.

8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.

9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.

Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. "The Memorial Edition of the 'Letters and Tracts' by Judge Edmonds" was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth

edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price or at any reduction therefrom which may seem expedient to themselves.

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

All communications should be addressed to Mr. J. Burns, Managing Representative, 15, Southampton Row, London, W.C.

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

FRIDAY, OCT. 9, Mr. Caldwell, Test Seance for Investigators, 1s.

MONDAY, OCT. 12, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

TUESDAY, OCT. 13, Phrenological Seance by J. Burns, at 8. Admission, 1s.

WEDNESDAY, OCT. 14, Mr. Herne at 3. Admission, 2s. 6d.

Musical Practice at 8. Admission free.

THURSDAY, OCT. 15, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, OCT. 9, Mrs. Bullock, 54, Gloucester St., Queen Sq., at 8. Admission, 1s.

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

SATURDAY, OCT. 10, Mr. Williams. See advt.

SUNDAY, OCT. 11, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

MONDAY, OCT. 12, 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. 14, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

THURSDAY, OCT. 15, 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. 10, 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. 11, 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.

BOVERBY 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.

BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6 o'clock, for members only.

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

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. Fauditt'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.

HECKMONDWIKE, 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. 12, BIRMINGHAM. 58, Suffolk Street, at 8.

CARDIFF. Messrs. Peck and Sadler's Seance at 126, Cowbridge Road Canton, at 8 o'clock, admission 1s.; also on Tuesday and Saturday evenings. On Thursday evening, 2s. 6d.

TUESDAY, OCT. 13, 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. 14, 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.

Mr. Perks's, 312, Bridge Street, at half-past seven, for development.

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

THURSDAY, OCT. 15, BOWLING, Hall Lane, 7.30 p.m.

BISHOP AUCKLAND, at Mr. Fauditt'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, Developing Circle, at 7, Hyde Road, Ladywood, at 8, by Miss Baker, a Clairvoyant and Trance-medium.

FRIDAY, OCT. 16, 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.

GOSWELL HALL.

MRS. BULLOCK (TRANCE SPEAKER) will LECTURE on SUNDAY EVENINGS (commencing on the 27th September), at Goswell Hall, 86, Goswell Road, E.C.

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October 18th. "The Essence of the Spirit of God."

October 25th. "The Unity of Spiritual Truths."

November 1st. "The Celestial Heaven."

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

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MR. F. HERNE, Medium, gives Public Seances at the Spiritual Institution, 15, Southampton Row, London, as follows:—On Monday Evening, at 8 o'clock; on Wednesday Afternoon, at 3 o'clock; and on Thursday Evening, at 8 o'clock. Admission to each seance, 2s. 6d. Mr. HERNE may be engaged for private seances. Address—Herne's Oak Villa, Rockmead Road, South Hackney, N.E.

MESSRS. HARRY BASTIAN and MALCOLM TAYLOR Physical and Mental Test Mediums, from America.—PARLOUR SEANCES every Evening except Tuesday, Friday, and Sunday, at 2, Vernon Place, Bloomsbury Square. Tickets, 5s. each; hour, 8 o'clock. For private seances, address as above.

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MR. COGMAN'S SPIRITUAL INSTITUTION, 15, St. PETER'S ROAD, Mile End.—Addresses in the Trance by Mr. COGMAN, or other Medium, every Sunday evening, at Seven o'clock; admission free, and voluntary contribution.

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