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MRS. CORA L. V. TAPPAN ON THE JUDGMENT DAY.

The last of the three inspirational discourses which Mrs. Cora L. V. Tappan was engaged to deliver at the Grand Concert Hall, West Street, Brighton, was given on Sunday evening last. The congregation was as large and attentive as on the previous Sunday, and Mr. John Bray, the honorary secretary of the Brighton Spiritualists' Society, again occupied the chair. Mr. W. Devin, who presided at the organ, opened the meeting with an introductory voluntary by Oherubini, after which was sung the 12th hymn in the "Spiritual Lyre"—"Guide me, O thou great Jehovah." Mrs. Tappan then delivered the following invocation:—

Our Father, who art in heaven! Thou Infinite Source of all knowledge and life! Thou divine and perfect soul! Thou to whom we turn as to an everlasting and infinite sun, whose glory fades not, whose light illumines the universe! we praise Thee. Upon the altar of thy great love we lay our offerings of devotion. We turn to Thee with spirits filled with awe and veneration, knowing that thy life and law and mind are infinite, eternal. Thou, God, that hast from the beginning laid the foundations of the earth! Thou that hast kindled the starry firmament, and dost govern it by thy laws! Thou that hast made the earth to bring forth the harvest, and hast appointed the spring and the summer, each with their offerings and appropriate seasons! Thou that guidest the laws that govern day and night, summer and winter, life and death, time and eternity! O Lord, we praise Thee. Before many a shrine and in many an altar and temple men praise Thee. But Thou hast fashioned one temple, even the universe; Thou hast dedicated one altar and shrine, even the human spirit. We would all bow to Thee within that shrine, beside that altar, knowing that Thou art as near to every heart as its own pulsations of life. O God, let our praise be not of words alone, nor utterance of songs or anthems, nor loud pœans from mighty organs, but of the spirit filled with light, of the thought that aspires to know Thee, of the soul that reaches beyond time and sense, and would behold Thee utterly. Thou living soul! O Thou Father and Spirit! be as near to every heart as its own life. Receive Thou the offerings of each soul, whether they be of joy or of sorrow, of despair or of triumph, of hope or of darkened sinfulness; for Thou canst make our darkness light; Thou canst change our imperfection to perfection; Thou canst make the weak strong; and to the soul that is immured in material strife and contention, Thou canst show the living spirit. Be thy spirit upon us. Let thy truth guide us. Let thy word inspire us. Let our hearts turn to Thee; and, uplifted from time and sense, may we behold those myriads of beings that bask in the radiance of thy light, knowing thy truth, having conquered time and sin and death, and gained glory free, and strong in the light of immortality. Oh, with ever-brooding wings of love, with divine and perfect truth, Thou dost attend thy children's souls. Let us praise Thee, even as those praise Thee that tune their harps to glad thanksgivings, and sing for evermore thy praises in eternity.

During the singing of the eightieth hymn in the "Spiritual Lyre"—"Peace be thine, the angels greet thee"—and the playing on the organ of Nyren's "Ave Verum," the subject for the evening's discourse was selected in the same way as on the two previous occasions. Pieces of paper were distributed amongst the audience, with the request to write upon them subjects, upon one of which they should desire Mrs. Tappan to address them, and afterwards collected. At the invitation of the chairman, one of the company drew six papers out of the hat, and read what had been written upon them to the assembly. The subject for which the greatest number of hands were held up was "the Judgment Day." Upon

it Mrs. Tappan delivered an impressive oration in the following words:—

THE JUDGMENT DAY.

In the vision of the Apocalypse, John describes the final and entire meeting and fulfilment of all the ancient prophecies. He describes to the different churches, and the different portions of the earth their destiny. He describes the new Jerusalem that shall come after the day of the final judgment. He describes the destinies of the nations of the earth, and the various destinies of the various churches of the earth. He describes in this vision also the fulfilment of men's belief in the fruition of those states that shall come after this judgment. But in order to understand what is meant by the Judgment Day, it is necessary to know somewhat of its origin.

You are aware that among the Hebrews, and especially among that portion of the Hebrews that were entirely separated from the descriptions of mythology known in Syria, Persia, and Egypt, a belief in a single God, Jehovah, was held to be paramount. You are aware also that among the Hebrews immortality as such was not taught, but that man should die as the beast, that he should go out as the grass of the field, that he should be cut down and disappear. You are aware, however, that the only possible mode of thought of future existence consisted in the fact that there would be a resurrection of the just, and that those who believed in God, namely, the chosen people, should not die but should in reality be judged and pass into the inheritance of the earth. It is considered by all theologians that this thought among the ancient Hebrews specifically referred to the death of the body, and to the destruction of the wicked; and that that, as well as all thought and knowledge concerning the final day, must refer to the especial day when God should come in the form of the Messiah or king to rule over the Children of Israel. Up to the present time, the Children of Israel, or the Hebrew nation, adhere to the ancient religion in the older Testament, and especially to the Talmud; and they believe that the wicked shall perish from the face of the earth, and that the righteous, the chosen people of God, shall inherit the earth in the new Jerusalem, or the city of God, and that the king or Messiah who is to rule over them shall come.

The Christians accepting the ancient prophecies of the forthcoming God or Messiah as referring to Christ, and accepting Jesus as the Messiah, transfer the Judgment Day from this ancient Hebraic interpretation to another form which is to be found incorporated in the teachings of Christ and his disciples. The second coming of the Messiah is believed to be the time indicated as the final judgment. It is believed and stated that the records confirm this belief, that the final day shall witness the consuming of the earth by fire, and that all ancient prophecies bearing upon that subject referred not to the first but to the latter coming of Christ, who is to appear and judge his people. It is believed that the body really dies, and that the spirit slumbers, according to the evangelical orthodox theory, until this final day when Christ shall again appear. But the difference between the interpretation of the Hebrew Scriptures among Hebrews, and the interpretation of the Hebrew and Christian Scriptures among Christians has given rise to as great a variety of opinion upon this as upon all other theological questions of the day. And the Judgment Day has been variously stated and variously interpreted, but we believe among all Evangelical Christians it is considered to refer to the final destruction of the earth, the appearance of Christ again in the form of the Messiah who is to come and rule over his children, and the resurrection of the dead when they are to be judged according to their works.

But, as we said, even these views among Christians have undergone great modifications and changes until it finally becomes to be a matter of opinion as to whether the literal statement shall be taken, or whether the Scriptures shall be interpreted in a spiritual meaning. If Christians believe that the Messiah really is come in the form of Christ, and if they believe his words, that if he went away he would send the Comforter, even the Spirit of Truth, who would reveal all things, and if they believe that that prophecy and prediction has been fulfilled, then those visions and revelations which refer to the final judgment must not be taken in their literal but spiritual sense. If Christ's coming was a spiritual mission, and if his religion was a spiritual fulfilment of the ancient prophecies in the Old Testament, and instead of a literal king and a literal Messiah, which the Hebrews expected and are expecting, we are to expect the spiritual king and the spiritual Messiah, then we must also take the spiritual teaching of Christ and his disciples, and, instead of the literal fire that shall consume the earth, and the literal fulfilment of the tempests and storms and earthquakes and noise that is to ensue—instead of the literal coming in chariots and splendid fire—we must accept the spiritual coming even as Christ taught. We are either obliged to revert to the ancient meaning of the prophecies as accepted by the Children of Israel, that the literal coming of Christ has not yet appeared, and that the king who is to rule over the Hebrews has yet to appear; or we must accept that grander signification which modern thought and Christ himself has given to his own ministrations. And if we give the scriptural interpretation to the New Testament of all these prophecies, considering Christ to be the Messiah in the spiritual sense, and considering him as the fulfilment spiritually of the ancient Hebraic prophecies and bards, then we must also consider the forthcoming or promised Judgment Day as referring not to the literal destruction of the earth, and the literal resurrection of the dead, and the literal judgment as declared of the last day, but to a spiritual state and a spiritual fire and a spiritual judgment that may or may not intend to refer to a definite period of time, but is to be interpreted entirely with the eye of spirit and inspiration. John's revelation on the Isle of Patmos signifies something or nothing. If it be taken in its literal sense, we venture to affirm that the most astute and profound student of theology cannot discover its meaning. If it be taken in its spiritual sense, there is no devout student of inspiration but can comprehend and understand it. This is the same with the teachings of Christ, it is the same somewhat with the teachings of Paul, although it will be remembered by those who are students of Christianity that many of the earlier teachings of the Apostles have been suppressed for those of St. Paul; and that really Cephas and Apollos, and the early Christians themselves, did not accept Paul's interpretation of Christ's teachings, but that Paul's teachings have become incorporated with them as the fundamental doctrinal teachings of Christianity, while, in reality, many of the other teachers were more intimately acquainted with the spirit of Christ's teaching. You are also aware that the Arians, an early class of Christians, interpreted, in a far different manner, the spirit of Christ and his mission, and what is meant by the second coming of Christ. And you are also aware that the early Christians may have considered Christ's real appearance among them as his second coming; and that when he appeared at the sepulchre, and afterwards to his disciples, it in reality was a fulfilment of his promise of his return. You are also aware that the primal thought incorporated in Christianity, was that this destruction and the Judgment Day is not literal, and that the idea did not take as strong a hold of the early Christian mind as of the Protestant mind since the Reformation; that while it was taught by Paul, and rigidly enforced, it did not form or constitute a distinctive feature of the teaching of Christ and the other Apostles; and that Paul, in consequence of his Hebraic extraction, must have looked to Christianity for the literal fulfilment of the prophecies and teachings of the Hebrew faith, and that he was prone to deal in those doctrinal and distinguishing features that would adapt Christianity even to the acceptance of the Jews.

With these premises, then, we perceive that the origin of the Judgment Day, or the final destruction of the earth by fire, is really among the Hebrews; that its fulfilment in a literal sense cannot take place, since the Hebrews themselves did not recognise the spiritual ministry of Christ; that if we look at the New Testament in the abstract, and consider it as the fulfilment of the ancient prophecies, then we have to date all thought of the judgment in connection with this from the beginning of the Christian era; and we are to believe that the next destruction that shall come to the earth, as was promised, is not to be by floods but by fire. Now, it is well known to all students of theology that the word "fire" is not always used in its literal, but in its spiritual sense, and that the spirit of God is frequently compared to fire, and that Christ's spirit is as a fire, consuming and destroying materiality. And it is well known that Christ most distinctly and emphatically has not asserted the nature of the Judgment Day, as believed in by theologians; but there is to be found in his teachings an absolute recognition of the spiritual nature of this judgment and this fire. Besides, the appearance upon the Mount of Transfiguration of those who were supposed to be sleeping by the Jews—Moses and Elias—would distinctly prove the existence of spirits in the spiritual state prior to the Judgment Day, and would point to the theory entertained by the Roman Catholic Church of an intermediate state or purgatory, wherein souls await the final decision of whether they shall be admitted to heaven or to hell. This intermediate state was believed in by the earlier Christians, but was discarded by the Protestant Church as having too intimate a relation with the Roman Catholic belief, and was, therefore, not

accepted; the distinctive features of the Reformation being to differ as much as possible from the Roman Catholic faith, while retaining the Christian foundation for religion and belief. Hence all the records of the final judgment were re-established and reformed in more than their original and wonted power by the Reformation; while in reality this final judgment was not so much talked of, but was considered more in its spiritual and perhaps supernatural capacity as a visitation from God. However, there is entertained amongst all classes of religious belief an idea that there will come a time when the earth will be destroyed, and when mankind for good or evil will be judged according to their works; and this is to be considered the final or Last Day—the Day of the Last Judgment—and is held up as a distinctive sign and symbol for all Christians to look forward to as a day of wrath, of terror, of the angry visitation of God, or of the reward of those who are good.

There are several obstacles that have been met, and either avoided or overcome by modern liberal Christians, these obstacles being first, as to the data of this Judgment Day—its period of time; second, as to the fact of all souls waiting the judgment, slumbering in their graves, when in reality it is taught by Christianity that they are not slumbering in their graves; what condition they are in in this state, when waiting for their judgment; and finally, as to the condition of the dead—where goes the body or spirit that is dead; for with the ancient Hebrews it was believed that the spirits were dead, and that immortality could only be bestowed by a special gift of the Divine, which would come through belief and recognition of Jehovah as God, that his chosen people would only be immortal. But among Christians it is believed that all souls are immortal, that the wicked shall exist in perpetual torment, while the most emphatic recognition of the Scriptures is that they shall be consumed or destroyed by fire—the ancient Gehenna of the Jews.

The Judgment Day also represents other difficulties. If it be a literal consuming of the earth, then the idea of the Hebrews may be correct, that those who are righteous may inherit the earth, and that there shall be no destruction of these, and that the city or the kingdom of the new Jerusalem, as seen in the vision of John, is really the restoration of the ancient Jerusalem, and that the elect or chosen of God shall dwell there for ever and inherit the earth.

This difficulty presents a final obstacle to the spiritual existence of the soul, and overthrows all the Protestant idea concerning heaven as being a spiritual state, and presents an indefinite number of strong objections to the interpretation of this prophecy in its literal sense and significance. And when we consider in the very nature of inspiration and of prophecy that those words that are symbolic externally must have a meaning spiritually, and that all who would understand prophecy aright must be endowed by the gift of inspiration, we shall understand that the entire system of theology, as interpreting the sacred records of the past, is literally a fallacy, and that if we are to read the Scripture with the idea of the spirit, we must read it spiritually, and that none but a prophet can understand the meaning of a prophecy, and none but the inspired of God can be calculated to teach properly that which is the inspiration of God.

The final Judgment Day has in its appeal to that which is sublime and terrible in humanity, held and exercised a sway over the human mind that it is almost impossible to calculate. Death itself, Satan with all his machinery and fires, have not been so awful in their grandeur and sublimity as the picture of the Judgment Day before the mind of the Protestant convert. In this, it is considered, there is held all that belongs to man either of light or darkness, of God or of evil; and that none but the angel of God, and God Himself in his divine personality, can know what is written in this book that is held sacred from the eye of man. It is believed that in the Book of Life shall be written the names of those who shall be saved, and that no one can possibly know beforehand by any power whether they belong to this kingdom of the elect of God, or know the finale, when this day shall come, shall reveal all things, unveil all things, consume all things that are dross, and when there shall be really a revelation from this Book of Life and the Book of Death, and whosoever find their names recorded in the one shall be saved and the others condemned utterly.

We say this vision, this grand sublimity, presents a final picture to creation, a fitting epitome for that kind of creation in which it is supposed that God literally made the heavens and the earth. But to the eye of modern thought, and to the mind of the careful and inquiring student, and to him who has communed spiritually with God in Scripture or out of Scripture, this literal culmination of a grand epoch of creation is not the real signification of it. We are to take the Bible either literally wholly, and in that way we can only accord to the Hebrews their fullest belief, or we are to take it spiritually, and in that way accept Christianity. If we take it spiritually, then—as the mission of Christ, as his expression, and as all that are embodied in the New Testament belong to that category—that Judgment Day must be also taken spiritually, and we are to consider it from this standpoint in its application to humanity.

You will remember that it says in the vision that an angel has written in the Book of Life the names of those that are saved—that there is a book, and that all things are recorded there. Now it is known to every human spirit, it is known to every intelligent mind of the 19th century that there is no act, word, or even motion of mind, spirit, or of the spiritual body, but what is recorded. It is known that ages ago every root and fibre and leaf and tree has traced its impression upon the Book of Life of the earth. It is known geologically that there has never been a single atom but

what, in its fulfillment of life and in its combinations has been traced absolutely in the history of the earth. It is known that in all those epochs that constitute the wonderful periods of geological development, every minute insect, every fish and reptile, every bird and tree and flower has left an indelible impression upon the rocks which constitute the earth's structure; and sometimes so careful is nature of preserving to the eye of man this undoubted evidence of her record, the perfected leaf is seen folded between the giant columns of rock, which contain the mighty history of God, written there ages ago.

Yes, in the material world we find that the angel of life is for ever busy, stamping upon leaf and flower, and upon the atoms of which they are composed, the living evidence of their record; that not a blade of grass, or a creeping thing but what has left its history behind. And there is a subtle science of to-day which can even penetrate that history, and tell you to what epoch it belongs. It is known that naturalists, by taking the fossilized scale of a fish, or one vertebra of an ancient animal, can distinctly define, not only its epoch, but the genus, the species, the particular order of existence to which it belonged. So much for nature's record.

It is also believed, as an expression of the highest thought of spiritual science, that not only atoms leave their impression; that not only a pebble dropped in the lake makes undulations until it has reached the shore, and moved the grains of sand; that not only every world and earth is bound together by an intricate system of sympathetic laws, and that if one star is blotted out, the universe is thereby affected; but it is believed that in such manner the subtle laws of the spirit work, and that every thought of ancient ages, that the most ancient inspirations and prophecies, have left their indelible impression upon the mind of ages, and that no thought ever vibrates through the human mind that is not recorded in some strata of spiritual thought to meet you face to face in the spirit-land.

It is believed and taught, or has been in the old mythologies of ancient days, that every human being was attended by a good and evil god or spirit, that good and evil genii accompanied each human soul, and that these alternately traced the light or the darkness, the good or the evil thoughts that humanity possessed. Following this thought out, the Hebraic Bible and the Christian Scriptures give to these demons or genii the power of angels, and name them recording angels of God.

Now, this thought in its literal sense is understood even as the record of science is understood by modern thought. It means that every human spirit bears the impress within itself of every thought, feeling, emotion, word, and action of a life; and the true scientific Spiritualist—and we use this word not in a sectarian way or modern sense—the true Spiritualist, by coming in contact with the thought of a man, can tell you what his status is spiritually, can read you with his gift of discerning spirits, and tell what manner and kind of spirit it is which belongs to you, just as a naturalist can determine the kind of an insect or reptile by a portion of its wing or its scale. The discerning of spirits constitutes one of the powers whereby a human mind may judge of the worth of this recording angel.

We consider, therefore, that in a directly scientific and spiritual sense the soul of every individual makes its impress upon the spiritual universe, and that whatever thought has been possessed by humanity in every age is known and traced in the spiritual firmament, just as every form of life is recorded in the physical firmament, and that the recording angel referred to is the angel that stands by the innermost portal of every human spirit, taking down within the spirit itself whatever of good or whatever of evil the soul may possess; and that you wear upon your spirits the impress of these thoughts, deeds, and utterances, and that these constitute a book of life or a book of death that is revealed to you at the Judgment Day. And, as it is believed in the world of modern thought that the period of creation does not necessarily refer to six of the particular days and nights known to your calendar, but days and nights of creative power, so the Judgment Day in this vast spiritual significance may not be limited to any special time or epoch in the calendar of man, but refers to a spiritual date, a condition of mind, a distinctive and absolute visitation to the human spirit, and that the Judgment Day may in reality be now and at this moment, and at whatever time this probing, penetrating fire-spirit takes control of and decides between the good and the evil in a man's life. We know that the Judgment Day is liable to come at any time; "As a thief in the night," says the apostle, "it shall come upon you." So it does come. You know it who have experienced what is called among Christians a change of heart when this spiritual fire is probing and searching your natures, striving to separate the gold from the dross, the wheat from the chaff of your daily existence. When conscience, like a probing and recording angel, is setting down before your vision the deeds and words of your lives—this is the Judgment Day that comes to you, and determines whether of light or of darkness your life has been.

Sometimes it comes to you with death, when in the last hours of his existence a man sums up his life, and finds it filled with impressions, when his soul is turned within to the record that is indelibly implanted there, and he finds that this record will not bear the inspection of spiritual light and favour. Sometimes it comes before death, when in the midst of great crime or great worldliness the soul is brought face to face with the gigantic and immortal truth. Sometimes it comes with the searching power of love, when a man feels his unworthiness of love when brought before the object of devotion, whether it be human or divine. Sometimes it comes by the instinctive fear of fire and floods, of

tempests and tornados, but in every case it comes as a spiritual fire, it consumes all that was before within the man, and makes him new. There is a passing away of the heavens and the earth literally, for the heaven and the earth which you considered before are seen no longer with the same vision. The earth grows larger and broader, the heavens appear higher and more grand, and the spiritual takes the place of the material, and absorbs it utterly.

We consider this Judgment Day to apply, not to a distinctive period, when all the earth and all that have lived and shall live shall be at the same time judged, but to apply to a period spiritually. Whatever time the searching fire of truth enters the human heart, takes possession of it, reviews the record of life, records new thoughts and aspirations, that time is the day of the coming of the Lord. Whatever time the power of the spirit shall infuse new life into the consciousness—give it new aspirations, new hopes, new righteousness—that shall be His coming, and not the time of death merely. Paul says, "I die daily." It is not simply those that you have buried in the ground that are dead, although that was the ancient Hebrew belief; but the dead are really those who are in sin, in ignorance, in a state of spiritual and mental bondage. The earth is filled with walking sepulchres, with those whom you would call alive, but are really dead. This is the Judgment meant, that shall reach those dead in terror, in blindness, in materialism, in the enthrallment of the sense, in bigotry and scorn, and hatred of mankind; while those, whose bodies are dead, are really alive. They walk in a higher atmosphere, they breathe in a loftier and holier light, they are within the Presence that you vainly strive to grasp, and where you vainly strive to enter.

If we accept the spiritual significance of the Judgment Day, and consider that it applies to individual man, at whatever time and place the searching Spirit of Truth may appear—if we accept the actual promise of Christ that he will send this Spirit of Truth, then we know that, like Paul, it may come upon him at any time; and even as he was overwhelmed by the spirit and made prostrate, so, whenever this searching power of truth enters the human mind, there can be nothing else before the vision; all things else disappear—sophism, materialism, that which men call reason, but which is, instead, an apology for it. All the accustomed ways of thought become paltry and vain, and man stands before the searching eye of the spirit with this record before his vision—his life, his conduct, his deeds, his words, and every thought has made its vibration there. If you apply it to the world of souls, to that condition in which the dead may be when this judgment awaits them, then we will present to you a picture.

You look for a Judgment Day with extraordinary physical signs and wonders, thunders in the heavens, and earthquakes beneath your feet; the parting of the clouds, and the coming of the Lord with great glory. But when death divides in twain the body and the soul, when the body turns silently to dust, and the spirit stands face to face with spirit; it is such a sundering as even this symbol of the ancient prophecy fails to picture, and when you consider that the soul meets its thoughts, that every worthy deed is there, and every unworthy deed, and that you find these like attendant spirits thronging out to meet you, then you may know the meaning of the judgment that seizes hold upon you in a moment, in the twinkling of an eye.

We have seen a man of splendid powers, gigantic in human intellect, and attended with votaries, with slaves to do his bidding, and a world at his feet, arrayed in splendour and purple, and with the crown of empire upon his brow—we have seen him go out into the world of souls, meeting death and judgment at the same hour, and entering the world of spirits, the angel that had recorded faithfully within his spirit all the deeds of his life made him seem unto himself as a pauper, and he entering spirit-life without retinue, without attendants, without royal robes, without crown and sceptre, impoverished in soul, with no graces nor gentle adornments of the spirit, found the judgment there. He did not look the angels in the face, he did not see the glory of the Divine Mind pictured before his vision, but only his spiritual deformity, bowed down, feeling his nakedness and hunger and spiritual death.

This is the judgment of the individual soul, but through all the halls and corridors of heaven no angel breathes a word of scorn or contumely or hatred, but only the one voice of conscience that like a consuming fire sweeps through the spirit and convinces it of its unworthiness. That is the Judgment Day of the soul.

We have seen a pauper among the sons of men with the dust of the wayside upon his feet, and with worn garments, with no place of worship open to him, and no man in all the Christian world to call him brother, perish by the wayside of hunger, his life having been one of humility, he having done no manner of wrong, but having the awful sin of poverty upon his head. We have seen him go out into the world of souls, naked upon earth, buried in the pauper's field which Christians vouchsafe to those who are poor; and in the world of spirits we have seen ministering angels, the loved ones of his household, they to whom he had done deeds of kindness, those who had passed on through the portals of death, with crowns of light, with lilies of rejoicing, come to meet this man who was a pauper. For him death was the judgment, and in utmost humility we have seen him arrayed in robes of light, and all the lines of sorrow disappear from his face, and his countenance become resplendent with youth and life; and we have seen him welcomed by the company of angels of whom he was a brother. This was the Judgment Day of one despised of men. Between these two extremes are all human souls. The angel waits for you that is waiting within the book of life; your deeds and words, each

thought makes its impression there, each action and each worthy or unworthy deed bears its impress. If kindness and love and gentleness and Christian graces adorn your lives, they shall be found blossoming in the spirit-world that awaits you. If hatred and envy and scorn and pride and human ambition and worldliness abide with you, these shall dwarf and deform the spirit, leaving it when it enters the spirit-land the consciousness of this judgment, leaving it a pauper in the world of souls.

You are within the grasp of that judgment now. Daily and hourly your thoughts pass either to that which elevates and ennobles, or to that which deforms and dwarfs the spirit. Every instant of time you are adding to the treasures of your spiritual life or you are taking from it that which should adorn it. Even now the consciousness that shapes your thought, the fire that burns within your veins, the spirit that gives you life, the fervour that animates, uplifts, and inspires, is taking down the thought that passes through your minds; and this instant of time shall throughout all eternity be remembered and recorded as every instant of time and thought is in your lives; and if it be made up of aspirations for truth, of lofty benedictions and praises, of lovingkindness to humanity, of thoughts of good-will to all mankind, behold the recording angel shall make it one of the shining moments of your lives, and in that eternity that is unending this shall be remembered as a time of praise, of thanksgiving, of rejoicing.

Do not deceive yourselves. The sophisms of that theology which would make God's judgment literal while the spirit escapes are fictitious; but the sublime inspiration which reveals God's spirit in every thought and deed and word, and makes up the sum of spiritual life by the grandeur of your attainments, that is all there is of this judgment; and you yourselves, standing face to face with your own consciousness, shall be aware of whatever unworthiness is within you; you shall know that you are maimed and halt and blind in spirit; you shall strive to cover your deformity and conceal your imperfections; but nothing save the love, the infinite love of divine and perfect truth, shall save you; while whatever deeds of charity and kindness, whatever living thoughts and words have been yours, these shall shape themselves into garments of light, and with a robe of divinest charity, covering all these imperfections from the consuming eye of the spirit.

Yes, it is a passing away of the earth and of the heaven; for all that man dreams of in his material thought is nothing compared to the revelation that awaits him when his spirit, once freed even upon earth from the fetters of the senses, beholds truly and correctly the searching eye of God's omnipotence. There is no evasion, no putting off, no escape—you make your record, it is yours; and you have in the present and in the future ages such even as your thoughts, emotions, aspirations, feelings, deeds, and words shall correct for you.

The kingdom of heaven is within you; the judge is within you; the fire, the power, all within you; and God's life and love, like a supreme and perfect light, shine down to illumine your darkness, and He fills your incompleteness with his perfect soul.

As customary, the audience were invited to put questions bearing upon the subject of the oration which might occur to them; but only one question was asked; and this having been replied to, the hymn, "Lo! the day of rest declineth" (No. 79 "Spiritual Lyre") was sung. The subject selected for the impromptu poem, was "The Love of God," upon which Mrs. Tappan delivered the following lines:—

THE LOVE OF GOD.

Jehovah was the ancient name
By which God, as King and Lord,
Ruled o'er the earth with fire and flame;
Came once his spoken word;
But Jesus taught a gentler name—
He who has brought you words of peace
Called his name Father, soul of love,
Through whom all spirits find release.
Let ancient kingdoms have their lords,
Let kings and potentates appear
In all the ancient, sacred words;
We choose the name by Christ made dear—
Father—the God of light and love,
To whom as children we may turn,
For ever gracious gift above,
Who will not any offerings spurn.

He breathes out o'er the entire world
His words of beauteous thought, unfurled
E'en like a banner o'er the sky;
Be this thy token ever nigh,
That, like the snowy white-winged dove,
Thy presence ever broodeth o'er;
Thou givest us thy care and love,
We cannot ask Thee, God, for more.

Yes, God is love; the light that gleams
Within the aspiring eye of heaven,
Down through all darkness ever streams.
God's love to every heart is given;
No way so dark but it illumines
By its rich splendour all the way,
No soul so low but it consumes
The dross and melts the frost away.

O blessed love, be thine the flame
That lights us where angels adore;
O blessed Father, be thy name
The name we love for evermore,

INAUGURATION OF THE FREE GOSPEL OF SPIRITUALISM SUNDAY MEETINGS.

A correspondent has been so kind as to favour us with the following report:—

SPIRITUALISM AT DOUGHTY HALL.*

On Sunday evening, the 18th inst., a meeting of Spiritualists was held at this Hall. There was a very good attendance, and after singing, reading the Scriptures, and prayer, Mr. Burns, who was the speaker, read from Revelations, "And I saw a new heaven and a new earth, and I saw the holy city, new Jerusalem, coming down from God out of heaven," and then said, A new heaven and a new earth signify a new religion and a new science. There have been many heavens and earths in the history of the world. There have been many religions and written forms of science. The heaven of childhood is very different from the heaven of manhood or of riper old age, and the religion, the science, the knowledge of childhood is continually expanding to a better conception of the relations existing between the individual and his surroundings. Why is it that the heaven and the earth come at the same time down from God, and why is it that religion and science go hand in hand, and why is it that heaven is named first as coming from God, and that a new religion is the precursor of a new science? The reason is this: That spirit is the prime mover, the efficient cause of all things. The action of the spirit is the motive principle in worlds and individuals. There are two great factors in man's existence—heaven and earth, or his own spirit and its circumstances. Man's spirit, like all spirit, is infinite; it is without form, parts, or passions; it is of the attributes of the divine spirit, it is the divine spirit itself, the child, the offspring of the one universal father, but the pilgrimage or the career of this spirit, this individuality which each of us possesses is modified by its peculiar circumstances in each case, and to overcome these circumstances or control its surroundings is the one battle which the spirit has to wage in fighting the good fight, and each fresh victory constitutes a new earth, the concomitant of a new heaven in the soul. Now, Spiritualism is a realisation, more particularly in this age, of the spiritual existence of man, the attributes of which have been somewhat obscured by external circumstances. The old earth has encroached too much on the old heaven, till now we find many men who are mere symbols of men. They wear the human form, but very few can call their souls their own. Their spiritual attributes are blotted out; their individuality, like a drop in the ocean, is swallowed up in the great expanse of social conventionalities.

The new heaven, the new spiritual ministrations, come to us to give additional power to that which constitutes our individuality, so that it may rise up superior to its circumstances, and conquer those impediments which stand in the way of its natural progression. Every man feels this within his bosom. The child who is quite unconscious is true to this principle; it tries to overcome those things that are indifferent to its happiness, it struggles against them, and to attain that which is necessary to its existence. So we go on through life, removing stumbling-blocks and appropriating blessings. Every age and century has its appropriate work in this respect. The individual is continually being assailed by a host of crushing barriers, which, were it not for a periodical renewal of power from the central source, would overwhelm him. The state swallows up the individual politically, the church spiritually, society socially, and pride and passion tread the angels' wings beneath the feet of sensuality and arrogance. We have no rights except to plod along in the way that society, by its various forms of organisation, has dictated to us, and our passions by their perverted habits will permit. Now, in all times the spirit of man has rebelled against these forms of enslavement, and, sustained by spiritual power, it has marched forward in the path of freedom. Spiritualism in the present age may be defined as the effort of the human soul to triumph over all those difficulties and conditions which bind it down. The spirit of man loves to be free, to enjoy full liberty. Spirit is infinite, has no limitation, and it spurns anything which tends to cage it in, press it down, or coerce it into any form of slavery, and if we by any means labour to fetter human individuality we are acting against the genius of Spiritualism.

When we read the utterances of the spiritual teachers of past ages we observe how true they are to the divine instincts of the spirit. Every one of these teachers has been in antagonism with the forms of thought, with the fettering circumstances which prevailed in society at the time. The spirit of man rejects mere forms of thought. The living individual inspiration free from the divine fountain within is all that it can appreciate. Forms of thought are empty vessels, in which truth might have been contained at some time or other in the past—old bottles, in which the new wine of the spirit refuses to abide. Why, then, treasure up these cracked, crazy pitchers from age to age as if the Divine Potter had lost his power over the clay of humanity? Why impose the thoughts of one nation or generation of men upon their successors, as we find some doing at the present day, with the view of keeping men under the thralldom of the circumstances of the spirit? By such means churches are formed and associations are organised contrary to the genius of Spiritualism. Jesus, the great spiritual reformer, came on the world's stage warring with the observances of his time. The sacred usages of the nation he disregarded. Very little of his example spread among the people. Men and women preferred the slavery of circumstances to the freedom of the spirit, and hence creeds, forms, and opinions prevail instead of the spiritual power exercised and cultivated by Jesus, and we have the Christian Church warring against the assertive power of the spirit in our midst to-day.

On the present occasion we are met together for the purpose of opening a new series of meetings in the name of Spiritualism. It behoves us to exhibit therein what we mean by Spiritualism, and in what we differ from other individuals. The fact is, we do not differ from other individuals at all; we are simply men and women as others are men and women. Whenever Spiritualists consider that they are better or wiser, or in any way distinct from other men or women, they are simply on

* The readings were, Micah, vi. 8—9, Matt. xxv. 34—40, John ii. 13—22, Rev. xxi. 1, 2, 22—27; and extracts from Vol. II. "Great Harmonia," on "My Preacher and his Church," and "The True Reformer." These inspirations of various ages blend well with the discourse and the hymns, which were heartily sung to Miss D'Arcy's leadership on the organ. Mr. O. Alsop offered up a very appropriate and impressive invocation.

the road which is opposed to Spiritualism. Spiritualism is humanitarian. A human being is a spirit with an organic environment, through which it manifests itself; and when we trust to the promptings of that spirit which gives us our humanity, then we are true Spiritualists, and of that beautiful race now in the spirit-world—the spiritual teachers of the past; for the heavenward guides of mankind have been intensely human, even to the taking upon them of our sorrows and infirmities. The spirit of humanity is divine, and spirit is divine wherever it manifests itself. Be true to your spirits, then, and not to this or that medium; bow not in allegiance to this or that man, or kneel down at the dictum of this committee or that association, for the man who is a true Spiritualist and sincere worshipper of God in spirit and in truth is he whose temple is that firmament of beautiful unrestrained free thought, in which God is the light and in which reason is the instructor.

We have not assembled here this evening to dedicate these walls—the building does not require dedication—but we require to dedicate ourselves more to the spirit, more to God; we require to dedicate our outward natures, our circumstances more to the spiritual life and selfhood that is within us. The spirit of God within us is overwhelmed by master passions. How men are carried away with the love of display—how they work and exhaust their vital powers in order that they may sustain their bodies, minister to perverted appetites, and gratify degrading passions! The spirit is blotted out of them, and the life that exists is that of the flesh, with its meaningless forms and slavish demands. Every man and woman feels the danger of the dragging-down tendencies of the animal nature. It is in that department that the circumstances of the spirit overcome the spirit. The spirit is overwhelmed in an ocean of sensuality, and those things that minister to the animal requirements of the nature of man are sought after to the exclusion of all besides, and man becomes debased. There are those who are actuated by silly motives and temporalities, petty expediences, policy, and conventionalities; others are so placed commercially that they are overwhelmed by cares and struggles. There are others again whose organs of mind inspire them with the idea that they will soar above their fellows, and accordingly they range themselves so that they may be looked up to and respected as greater and more important than ordinary persons. There are those also who obscure the spirit by building up a god and a theory of immortality out of their own intellects. God cannot be made into a theory; He is to be appreciated only in spirit and truth. Is God to be fashioned into a metaphysical image by an effort of the human intellect? Much of this talk about God is an intellectual idol which men worship to the detriment of pure spiritual religion. It acts as a kind of window-shutter to keep the light of the divine spirit from flowing into their souls. Equally obstructive is the talk about first, second, third, and fourth spheres, by which men mean just as little as if it were the enunciation of some problem in a language unknown to them. All these notions are simply conceptions of our own manufacture, the work of the spirit's environment, and which prevents the light of the spirit from having free course in our inner nature.

How are we then to be taught spiritually? How are we to dedicate ourselves to the work of the spirit? We can only do so by throwing aside conventionalities of all kinds, and those habits mental and physical which weaken the muscles of our spiritual nature, and render us moral and spiritual cripples. We must be as little children trusting to our intuitions, feeling our way through unknown paths, gathering knowledge wherever we can find it without pride of thought or egotism of purpose. Rather than make a parade of the little knowledge we possess, let us try to live in a simple, open, truth-loving way, without hypocrisy or subterfuge. Let it be known openly that we stimulate to investigation our fellows by the simple childlike way in which we dedicate ourselves to truth, and we shall have the power of truth to help us. If we work not with truth we work not with the spirit, but with those worldly relationships and conceits which fetter men so that they do not know that truth is in existence. This is the state of the world in which we live at present. There is too much formality and vain display, too much of that which is not sincere, of that which is not genuine. Everything, however, which is true and which is in accordance with the intuitions of the spirit will help the nature of man onward.

The new science which the spirit would bring to us, is the science of living, or a knowledge of the conditions of life here and hereafter. There is a power within man, a principle or sense in our being in all its departments—physical, intellectual, social, moral, and spiritual—which distinguishes the right from the wrong, and it is only by being true to the intuition of this sense in all its aspects, that we can gain true knowledge, that the spirit can become strong, and resist temptations which surround us. Plato said, "Is not that the best education which gives to the mind, and to the body, all the force, all the beauty, and all the perfection of which they are capable?" Spiritualism, as a new science, teaches people to work out their own salvation, by paying attention to the laws of their being, by granting the demands of physiology, and by proper exercise, ventilation, temperance, and observance of all those conditions which are useful for the sustenance of the human body, gives the spirit free course in its outer organic environment. Spiritualism, by doing this, relieves man from a great deal of slavery in which he involves himself by those habits and customs which are opposed to the needs of his spiritual nature, and it relieves him from an incubus of physical debility which he brings on himself, in consequence of the evils he has, by unnecessary habits, engendered within his nature. Spiritualism as a movement is one which does not bring upon its followers heavy burdens, but relieves the spirit from much that at present weighs it down. This is true in social and religious matters, as well as in the use of the body. Members of churches have got many things to do for fashion's sake, for people with certain incomes must have a certain part of the church in which to sit, and they are taught many things, not because they are good and true, but because it is considered by the opinion of the world to be the right kind of thing to do.

What do we mean by our Spiritualism? what is the aim of all our teachings and demonstrations? what is our method and purpose? I conceive it to be simply to make men and women purer and better, and we shall never make them better and purer sentimentally. The new heaven let down to humanity must be accompanied by a new earth, and that means new physical conditions, better habits instilled into the minds of the young, better conduct enforced upon ourselves, in so far

as our habits depart from the normal requirements of the nature of man; and hence it is that Spiritualism is a reformer, and true Spiritualism is obnoxious to those people who do not love to be governed by the teachings of truth. I believe that if Spiritualism is to become practical, we must try to live in accordance with truth; put away habits which cost persons a great deal of money, give them headaches, and afflict them with debility; put an end to drinking habits, which muddle the brain, vitiate the humours, and waste the resources; put a stop to the tobacco-shop and the various ways in which persons degrade themselves, and occupy their nerves with paltry gratifications rather than as the temple of the spirit. Our Spiritualism will never do us any amount of good unless it act upon us in this way; and I say this to you as if it were a truth from heaven, and repeat that Spiritualism will merely be a theatre for amusement, a cloak for hypocrisy, and an empty observance, unless we make it a practical matter in every-day life. It is a light, a new heaven sent down from God, imparting to our souls the fulness of the nature of God—those divine harmonies which are powerful to enlighten us in the practical duties of life; and it is our work to adopt the new earth—the higher life which is thus placed within our reach. Remember, true religion consists in doing our duty to the light of God which illumines our minds; and this light is not to be found in books, creeds, or observances. If we read the testimony of the brethren who have passed through this vale, we merely follow a track which we should carve out for ourselves. However useful these intellectual exercises may be, they are not religion. What does God require of man but to live pure and straightforward lives, and put an end to those bad habits and perversions which invade society, and which stand in the place of truth and the light of those true teachings that shine in the soul of every man? I have a notion to propose to Spiritualists, that we form a practical Spiritualists' association of men and women who love to work in the cause of human redemption—of those that love to do good, love to save their own souls from the environment of evil in which they are placed, and who love to aid their brethren to save their souls in the same way. This is what we want in Spiritualism; and I say I have a notion to propose it to Spiritualists—to propose it to you now, and to reiterate that proposal elsewhere; for a life of purity, of holiness, and obedience to the behests of our nature constitutes a good Spiritualist. Let our spiritual reunions not degrade into the customs which prevail in places of revelry, with their obnoxious stimulants, late hours, and lecherous pastimes. In all our acts—amusement as well as the sterner duties—let us carefully seek those accessories that, while they bring true enjoyment, they leave no sting behind. Spiritualism should exhibit God's truth—the light of the spirit—in every act of life, and thus become a practical thing in every way. The Spiritualist should be a man who is known for integrity, for his love of truth, for his outspoken defence of truth, whosoever may be pleased or displeased.

This is the Spiritualism which the mind of man needs, none of those worldly environments that the various forms of falsehood require. Spiritualists should be found amongst us who would go to the fatherless and motherless, teach and guard them, and find them employment, and say to the drunkard, "Come, and be a sober brother; come, and live as I do." Man has plenty of passions in his own nature, dragging him down without engrafting upon himself artificial habits; these should be set aside, and people should begin to live natural and pure lives, and then there would be plenty of money, time, ability, and disposition to educate and aid their unfortunate brothers. Some persons say, "We have no time, no money." And why? Because all their leisure time and spare means are absorbed in the service of devils, dark and relentless—perverted and vicious appetites. A man the other day quarrelled with a bus-conductor over a penny, and yet he confessed he spent £1 a-week on drinks, and did not know how to enjoy himself otherwise. The lady of title and wealth says, "I have no time to go and look after the interests of humanity." And why? She has her calls, her dressings, and her lunches and dinings, and after the aimless amusements of company till early morning, the reveller must sleep far into the next day, and, when awake, is little good even to help herself. Heart and intellect are exhausted in degrading and soul-and-body-destroying observances. How can flowers of the spirit bloom out when the ground is so besmeared with the filth of the flesh? No wonder that there is so little money to diffuse spiritual truth, when those who profess to regard it so liberally expend their means on vices and bad habits, and almost ignore the claims of the cause. We who are Spiritualists should look at our literature. There are several periodicals amongst us, all of which are in a half-starving condition, while they might flourish in increased usefulness if there were expended on them one-tenth of what their readers waste in the purchase of strong drink and tobacco, things which blur and degrade the spiritual beauty of man. We talk about the beauties of the spirit-world, and the radiant faces of the angels, but if we want to realise all these pretty things we must begin to cultivate our spiritual adaptations, and leave off that which is inimical thereto. If we want to be beautiful in the spirit-world we must learn to be beautiful here; hence it is necessary that our life be dedicated to useful purposes in accordance with spiritual requirements.

We want more of the principle of human equality in Spiritualism, and less of titles and fictitious respect. We want to meet each other face to face as men and women with intelligence and love, banding ourselves together against dangers that threaten our spiritual destruction. We are like mariners on board a leaky ship, the safety of all depending on the integrity of each individual. Let us throw off the mask of conventionality, and look at each other as men in danger, and a danger for which we are each greatly responsible.

Some persons complain that their communications from the spirit-world are not truthful. It must be remembered that the spirit-world contains people who were evil here and have retained their vices. You cannot be safe from the influences of these spirits if you live in a similar sphere to themselves. How is it that so many people get nothing but lies continually and mockery through mediums, and at the spirit-circle? It is not to be wondered at, because their lives is a lie and a hollow pretence from Sunday morning till Saturday night. Paltry messages about foibles which the querent could answer for himself can never benefit any investigator. If we want good influences, we must meet—two or three—in the name of truth, of God, and of suffering humanity. We must dedicate ourselves to the service of our fellow-man, and then in the

language of the brother who offered up the invocation this evening, we will have at our circles, and to aid us at all times, those good and glorious beings, who have preceded us in the service of God, and who are now filling higher offices in the vast congregation of the good, the pure above. There is no other way whatever in which we can be blessed with Spiritualism, no other way in which Spiritualism can be of positive good to ourselves, but by this life of truth and of purity of aspiration. It is the only protection against evil spirits, and indeed, of the many dangers which surround us in life. I know some people who call themselves Spiritualists who involve themselves in numerous formulae of a theological nature, and make so familiar with the name of Deity, that the religious feelings are outraged, and yet they get nothing but lies and deception from spirits. Others, again, would be called atheists. They make no clamour in calling on divine names, no formal prayer is uttered, or even conceived of, and yet these inquirers never have a mistake from the spirit-world, or are misled by false communications. These people live in the spirit of truth. Their lives are acts of practical goodness, and thus, "hand-in-hand with angels," their pilgrimage through life is a self-reliant and yet trusting warfare with the circumstances which environ the spirit. It is a glorious thing to have this quiet, practical religion in the soul. It is a glorious thing to feel that the Divine Spirit, the great God, is in your heart—to know that there is a golden chain entwined round your inmost heart which sustains the soul in all the perplexities and dangers in which it is hourly placed.

Mr. Burns, after continuing some time longer in a most eloquent and thrilling strain, seemed, as it were, to realise what had been spoken, and offered something like an apology for the very unusual course his remarks had taken, by stating that when he came into the room he could not at all make up his mind as to what he should say, but the thoughts came to him and he gave them utterance, with the conviction that it was time such thoughts did come into Spiritualism. He concluded as follows:—

We want the new heaven and the new earth, more religion, more practical science. The most scientific man is he who lives best, and the most religious man is he who can live in accordance with his conscience and the light he has got. The things I recommend to be followed I have tried to live by since a little child, and they have been a blessing to me. I am only a little man, not of much knowledge or capacity, in fact, in view of the great men living, I find myself very insignificant, but, thanks to God, I have been useful to thousands of poor creatures; and in order to be so one must be humble enough to scrub the floors of the lowest abodes, and wash the feet of the most wretched; in short, we must become servants to the lowliest. In Spiritualism we want no masters—all servants. God is master, and there is master enough in Him. He will pay us, too, pay us even to the last farthing while in his service. There are plenty of souls with sores that require binding up. When I look within I find that my own intellectual nature and my physical nature are full of wounds and bruises; but why should I pretend to be a physician to others, being so diseased and crippled myself? My first duty is to live straight, do my duty, and try to improve myself. No man can do good to others further than there is good in himself. Let us, therefore, dedicate our souls to practical truth, that we may be able to be of use to humanity. It does not matter how simple and ignorant you are; it does not matter how poor you are; it does not matter how little dignity or greatness you may be possessed of: if you have this truth-loving, goodness-desiring feeling in your souls you are bound to put the whole world beneath your feet. The little insignificant man can serve God as well as the spiritual giant. God made us all, and has use for us all. His spirit is in us all, and it is destined to triumph over all obstacles. Twelve years ago no one understood me in relation to the various reforms that have since occupied my attention. These works were not deduced to my own mind, nor had I any purpose in connection with them. My mind was a willing blank, so to speak, and my desire was to do that which the promptings of the moment required. One thing is certain, I loved these truths with a singleness of purpose which expressed itself in the formula that my sole object was the discovery of truth, the diffusion of truth, and the application of truth to the welfare of humanity. This was the golden link that sustained me. I never asked the patronage of any man. I despised it. I would be ashamed to ask patronage of a man who is an imperfect thing, perhaps no better than myself. You will never do anything in this work for truth until you throw away all those crutches and subterfuges. Do not dedicate yourself to the squire, the prince, the lady, or the countess, but dedicate yourselves to God, who, as represented in his children, has the sole claim upon your regard. You may be of use to all these great people, for they are sinning, ignorant mortals like yourselves, but they cannot be of any use to you, except as plain men and women, the same as other folks. Let us, then, henceforward, dedicate ourselves to God; let us feel that we are working with Him; that there is a power behind the lowliest of us greater than all names that can be mentioned. Let us look into our brother's face as something which is divine, for if we cannot worship God in doing good to, and thinking good of, each other, we must despair of ever being able to do so. Let us love each other as if we would die for each other in ministering to each as he may require, and great will be the pleasure that we shall enjoy. Our reward will be in heaven, that condition of inward harmony and peace which passeth all understanding. Thus, in union with the Infinite, all power will be given our spirits to overcome the things that prevail against our onward development or that of others, and we shall become mighty to save and to possess the divine attributes of our nature.

After singing a hymn the meeting separated, the service having extended to about two hours in duration. A voluntary contribution was made in passing out which amounted to £2 5s. 3d.

We hear that arrangements are being made for Mr. Burns to deliver a lecture before the Mechanics' Institution, at Sheffield.

THE SUFFERING FAMILY.—Received from Mr. Mahony, 4s. Mr. Ainsworth, 5s. 6d. We hear that the bread-winner of the family has obtained a situation.

MRS. KATE FOX-JENCKEN, baby and attendants, left for New York in the steamer "Helvetia" on Tuesday last week. Spirit-presence was evidenced on parting with Mr. Jencken. Our best wishes go with the historical lady and her treasure of a mediumistic baby.

THE PAINTER'S DREAM.

THROUGH THE VALLEY OF THE SHADOW OF DEATH TO THE PORTAL OF THE SUMMER LAND.

The aim of this picture is to teach great truths in relation to man's mission. The poor painter in his garret has fallen asleep; wearied by his night's vigil. It is three o'clock; the summer sun is rising; and a candle flickers in the socket; a raven holds up a ribbon in its beak, on which are the words—

"Go! scheme to live. The schemer gains
The guerdon of thy troubled brains,
Whilst thou toil'st on, Care's slave, unknown,
And gain'st not bread, but this—a stone!"

On the back of the canvas, standing on the easel, is written—

"To elevate mankind I seek,
Though critics smile at my poor skill,
If small the praise my works bespeak,
Greed charms me not, but earnest will."

The gateway is crowned by a figure of Eternal Justice and two recording angels.

"Justice is mine" is round the arch, and the "All-seeing Eye" beneath it. Above is a triangular stone, and on it a cross and crown of thorns. Christ (behind whom are Mary, the Apostles, &c.) stands on a tablet, on which are the words, "Love one another," and "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," and the little children are climbing the steps fearlessly as the pure in heart! and all who seek to approach the Redeemer must become as little children—uncontaminated by the puerile desires and vain ambitions of the world. On the pillar are the words, "Come unto me all ye that labour and are heavy laden, and I will give you rest;" and beneath, the symbol of eternal life. There are all classes and conditions of the human family, as who shall say who is most acceptable to God.

The painter, pointing to a negro man and woman, and addressing a soldier, has on his pallet the words,

"Blind faith is theirs; yet man, to faith restored,
Shall end the mission of the blood-stained sword."

And a young girl holds in her hand a book, on which is inscribed, "His mission was peace on earth."

The painter believes war to be anti-Christian, and that nations which rely on the sword may call themselves Christian, but are not, since they prove themselves faithless to the teachings of Christ. The philosopher of the future, around the border of whose cap is "God is love," will teach the spiritual nature of man, and the necessity for the harmonious development of all the faculties and powers to fit him to enjoy the blessings of the future life designed for him by a beneficent Creator. There are the halt, the blind, and the lame; self-sacrifice, who has on her zone "Test of faith," is assisting the blind beggar to rise, to conduct him to Christ; beneath the figure of death is a man in armour, on whose banner are the words (referring to heraldry)—

"To gauds and baubles, pride's dull fancy planned,
Death gives no passport to the summer-land."

Near which one holds a scroll, on which is written, "Let him without sin among you cast the first stone." The mammon-worshipper whose whole soul through earth's life was immersed in stocks and shares, may well turn to his wife, in doubt of his acceptability—his money-bags dependent from his arm, on which is painted "Gold, the god of the world's nonage." The special pleader would turn earthward, for there he learnt to place the human law above the divine. Reader, earth-life was given to prepare man for the eternal home. See you look to it!

GEORGE CRACROFT.

Worcester, July, 1874.

A BAAL SHEM.

A correspondent encloses the following extract from an article, "Sketches of Anglo-Jewish History," in the supplement to the *Jewish Chronicle*, for June 5, 1874, with the remark—

"In 1821, I had three schoolfellows, Jews; one the son of a priest who used to relate these circumstances, but I have never before seen them in print."

The statement, which we have never heard before, will probably be new to most of our readers.

"The possession of supernatural powers has been usually attributed to those Jewish doctors who have mastered the secrets of the Kabbala, and the character of a Thaumaturgos is by no means new in Jewish history. A gentleman popularly invested with those miraculous gifts, made his appearance in London during the latter part of the 18th century. This *Baal Shem*, this master of the mode of uttering the Ineffable Name; this holder of an extraordinary faculty, which was said to have proved highly valuable to him, was known in every-day life as Dr. or Rabbi de Falk. He came from Fürth, where his mother had died in straitened circumstances, and had been buried at the expense of the congregation; De Falk himself was without means when he reached this country. Whether he owned among his other secrets the grand one of the transmutation of metals, or whether he followed privately some lucrative occupation, like a common mortal, we are unable to state. But by all accounts, soon after his arrival in London, De Falk was seen to be in possession of considerable funds, and one of his first cares was to remit to the congregation of Fürth, the amount of the expenses incurred for his mother's funeral. Usually, De Falk was well provided with cash; but occasionally he found himself in absolute need, when he did not disdain to seek advances on his plate from a pawnbroker in Houndsditch. The bolts and bars of the pawnbroker's strong room were insufficient to confine there De Falk's valuables, when he summoned them back to his own closet, but he always honourably acquitted his debt. One day, shortly after having deposited some gold and silver vessels with the pawnbroker, the Kabbalist went to the shop in question, and laying down the duplicate with the sum advanced and exact interest, he told the shopman not to trouble himself for the plate, as it was already in his possession. The incredulity with which this statement was received, changed into absolute dismay, when it was ascertained that De Falk's property had really disappeared, without displacing any of the articles that had surrounded it.

"Rabbi De Falk lived in Welloose Square, where he kept a comfortable establishment. He had there his private synagogue, and he exercised great benevolence towards the deserving. He is described as

a man of universal knowledge, of singular manners, and of wonderful talent, which seemed to command the supernatural agencies of spiritual life. Instances are given of his extraordinary faculties, by respectable witnesses of his day, who evidently placed implicit faith in the stories they related. Dr. De Falk was a frequent guest at Aaron Goldsmid's table. One day, it is said, the Baal Shem was invited to call on one of Mr. Goldsmid's visitors, a gentleman dwelling in the chapter-house in St. Paul's Churchyard, to hold some conversation with him in a friendly manner on philosophical subjects: "When will you come?" asked the gentleman. De Falk took from his pocket a small piece of wax candle, and, handing it to his new acquaintance, replied: "Light this, Sir, when you get home, and I shall be with you as soon as it goes out." Next morning, the gentleman in question lighted the piece of candle. He watched it closely, expecting it to be consumed soon, and then to see De Falk. In vain. The taper, like the sepulchral lamps of old, burned all day and all night without the least diminution in its flame. He removed the magic candle into a closet, when he inspected it several times daily, for the space of three weeks. One evening, at last, Dr. De Falk arrived in a hackney coach. The host had almost given up all expectation of seeing De Falk, as the taper, shortly before his advent, was still burning as brightly as ever. As soon as mutual civilities were over, the master of the house hastened to look at the candle in the closet. It had disappeared. When he returned, he asked De Falk whether the agent that had removed the candle would bring back the candlestick. "Oh yes," was the reply; "it is now in your kitchen below," which actually proved to be the fact. Once a fire was raging in Duke's Place, and the synagogue was considered in imminent danger of being destroyed. The advice and assistance of De Falk were solicited: he wrote only four Hebrew letters on the pillars of the door, when the wind immediately changed its quarter, and the fire subsided without committing further damage.

"When Dr. De Falk made his will, for not all his knowledge could save him from the fate of ordinary mortality, he appointed as his executors, Mr. Aaron Goldsmid, Mr. George Goldsmid, and Mr. De Symons. He bequeathed to the Great Synagogue a small legacy of £68 16s. 4d., and an annual sum of £4 12s. to whomever fulfilled the functions of Chief Rabbi. To Aaron Goldsmid, De Falk, in token of his friendship, left a sealed packet or box with strict injunctions that it should be carefully preserved, but not opened. Prosperity to the Goldsmid family would attend obedience to De Falk's behests; while fatal consequences would follow their disregard. Some time after the Kabbalist's death, Aaron Goldsmid, unable to overcome his curiosity, broke the seal of the mysterious packet. On the same day, he was found dead. Near him was the destructive paper, which was covered with hieroglyphics and kabbalistic figures.

"We need not multiply instances of De Falk's alleged supernatural powers. We must, however, express a regret that his miracles did not assume a higher form. It seems hardly worth while to summon the assistance of the world of spirits merely to conjure away from a pawnbroker's office some coffee-pots and silver dishes. To make a candle burn for weeks is a very purposeless prodigy, unless applicable to the objects of domestic economy. But whether there is more in heaven or earth than we dream of in our philosophy; whether as is more likely De Falk's miracles partook of the nature of the feats performed by Robert Houdin, Professor Anderson, and Dr. Lynn; or whether, as is most probable of all, they were ordinary occurrences magnified into wonders by the love of the marvellous and of the supernatural obtaining in the mind of the vulgar, we will not undertake to decide. All we have to add with reference to De Falk is, that the poor considered him as a benefactor, and consulted him on every emergency during his life, while they blessed his memory after death for the liberal donations he left, which were dispensed by Mr. de Symons, the surviving executor."

MRS. OLIVE'S SEANCES AT THE SPIRITUAL INSTITUTION.

These agreeable meetings were resumed on Monday, the 19th inst. We are glad to hear that Mrs. Olive thinks of continuing them through the winter. They will be held on Monday afternoons, a time which will probably suit many who, having some distance to come, object to evening meetings on account of its making them so late home again.

On this occasion a very harmonious circle gathered in Mr. Burns's "first-floor back room." Mrs. Olive was quickly entranced, the first control being by "Sunshine," who says she was a North-American Indian. The tribe to which she belonged lived near Quebec. This spirit is clairvoyant, and is often able to give very curious tests, and sometimes has been known to predict the weather with marvellous accuracy. She chatted to each of the sitters in turn, offering to assist one gentleman who she said had good healing powers. To this end she carefully magnetised his pocket-handkerchief, then wrapped it up in a piece of paper, and instructed him to wear it close to his body till the next day, when he was to go and see a sick friend, and when making passes to relieve the sufferer, this handkerchief was to be thrown lightly round his shoulders. She was questioned about a letter which had been posted some days ago, but no acknowledgment of it having been received, the sender was afraid lest it had not fallen into the right hands; however, "Sunshine" said it was all right, and true enough, for the next morning a letter arrived acknowledging its receipt. Another was laughingly recommended to get married. It is remarkable how desirous all spirits seem to be to help their earth-friends into that holy (alas! too often unholy) estate of matrimony.

After a prolonged stay, "Sunshine" left, and made way for "Hambo." This facetious spirit is very fond of a trial of wit, and delights in making his visitors laugh. He was, when in earth-life, a slave in Jamaica, and met his death, as many poor slaves have too often done, by the lash. He is now well known in the spiritual world as a successful developer of mediums. The third and last control was by the ever dignified and courteous "Dr. Forbes." As usual, he invited questions of a medical nature, happily none present seemed to require any advice. The medium's power by this time having become exhausted, she was speedily restored to her normal condition. The mediumistic element in the circle was strong, at times showing itself by the somewhat too vigorous shaking of some of the mediums by their respective spirit-friends.

ANGEL INCOGNITO.

Adown the dimly-lighted street
A stranger came one wintry night;
The church was lit, he turned his feet
To rest, where folk for worship meet—
It was a goodly sight!

His was of poor dejected mien,
His abject form but poorly clad;
But on his brow a grace was seen,
And in his eye a fire serene—
A glory soft and sad.

With arrogant and haughty hand
The attendant becked him from the seat,
And thrust him at the back, to stand
Among the rabble of the land,
Where Christian sinners meet.

In patient reverence awhile
He stood; but weary were his feet,
And with a sad and bitter smile
He passed on tiptoe thro' the aisle,
And out into the street.

He wander'd thro' the chilling night
With hunger weak and care oppress,
The tavern window was alight—
It was to him a welcome sight—
Where he might beg for rest!

The landlord slowly shook his head,
Half gloomy sorrow, half in doubt;
"God bless you, Sir," the stranger said,
And meant it too. With limping tread
He slowly hobbled out.

He begged of every passer-by
The wherewithal to buy some bread;
Some heeded not, and some did sigh
And said him "nay" in sympathy,
Tho' they were rightly fed.

So, hirling out of that cold town,
He heaved a deep and heavy sigh;
Beneath adversity's grim frown,
Upon a field he laid him down,
To sob away and die.

His bed was deathly cold and wet,
(How different once his happy lot!)
Death's hand upon his brow was set,
He felt that God was with him yet,
Tho' by the world forgot!

The ghost of former times, again
His happy youth seem'd by his side—
His whole past life before his ken;
Light dawn'd upon his soul, and then
He sweetly smiled and died!

How dull the eyes, the hearts how cold,
That, hardened in their course of sin,
Can nought of beauty e'er behold,
But, with the outside tatters old,
Despise the gem within!

43, Colnden Street, Everton.

J. REGINALD OWEN.

THE MARYLEBONE SEANCES.

To the Editor.—Sir,—The usual Friday-evening seances, held in connection with the Marylebone Association of Inquirers into Spiritualism, at their rooms, No. 6, Blandford Street, Baker Street, W., have been instrumental in furnishing many tests to inquirers, through the mediumship of Mr. Feaver. The one held on Friday, the 16th inst., was particularly interesting, owing to the presence of two mediums, strangers to each other, strangers to all the other sitters, and their names unknown to me. One of them, however, was an American cousin, and a healing medium, as will be shown.

After singing "Angel Footsteps," medium A, as I must call him, was impressed that certain sitters should change places; they accordingly did so, when harmonious conditions were established, and all was happy as a marriage bell. Medium A and B were then controlled by Indian guides; the greeting of the spirits were very cordial indeed. Medium B then walked to a young man, and treated him for a severe pain in his face, and gave him great relief. He afterwards treated Mr. Botting for two different affections, pointing out their seats as he afterwards told me most accurately. At this point medium A went under control, and took Mr. Botting in hand, thus relieving medium B, who then went to Mr. Hancock, put his hand on his back, and treated him for pains in his back, which he had felt all that day, but had not stated to anybody whatever; thus proving the superior power of spirits to mortals. We in the flesh were not aware of the ailments, which the spirits influenced their mediums to relieve. While this was going on, "Dr. Harris," one of Mr. Feaver's guides, was assisting and giving various instructions, confirming that given through the other mediums. Several friends came to medium A through Mr. Feaver, which he clearly and distinctly recognised. Afterwards came "Sam Collins," who was an Irish comedian, and gave many characteristics, which were recognised. The seance did not afford so many tests of spirit-friends communicating as it did of spirit-knowledge. All sitters were in harmonious relationship to one another; all seemed to enjoy themselves thoroughly, and I hope our medium friends will be able to call in and assist us again. Hoping you will find room for this report—I am yours, in the cause of truth,
37, Wyndham Street, Bryanston Square, W. CHARLES WHITE.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
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The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 23, 1874.

OUR LITERATURE AS AN EDUCATIONAL AGENCY.

Last week, in our remarks on the production of cheap spiritual literature, we spoke of the means by which capital for that purpose might be subscribed by those who did not require books. We also observed that such a course was not the legitimate object of the Progressive Literature Publication Fund, which is to diffuse our literature as widely as possible, and supply it to those who cannot afford to spend much money in books, at the lowest possible price. It is easy for the wealthy person to buy books and also to know of their existence. High-priced books, to suit the requirements of the wealthy are well advertised, and therefore easily obtained. With works on Spiritualism, intended to reach the million, the case is very different; some journals will not advertise them; some booksellers will not trade in them, and even merchants sometimes refuse to enclose parcels of our literature to their customers. Again, the demand for our books is not sufficiently great to make the advertising of them remunerative, even if sold at what to most people would be prohibitory prices. To overcome these difficulties, the Spiritual Institution, through its management and many active supporters, spiritual and mortal, adopted the co-operative principle by which the user of the books subscribes the cash for their production, and thus becomes a proprietor, and is supplied at cost price. The interest of each subscriber is to extend the circulation, for the larger the edition the cheaper can a book be produced. Rich subscribers may deposit spare cash and order quantities of books for distribution. Poor subscribers may enrich themselves by circulating the works at a moderate profit; or, if not disposed to work for profit, they may much extend the literature by asking their neighbours to join them in taking a parcel of copies at cost price. But the principle is capable of being extended to the very poorest, even to the family which may be able only to spend a farthing a week in books. Clubs may be formed by such, and books which the members individually desire may be obtained at the same low price, and in the same good condition, as the rich man can by his hundreds. Thousands of the toiling masses are as fond of good reading, and as susceptible of culture, as their well-to-do neighbours. Only think of a Gerald Massey devouring books in his boyhood! To all such thirsters for knowledge our scheme comes as a mighty educational power. The plan of clubs also induces the working man to invest a weekly sum in intellectual and spiritual food, which gives him a stake in the progressive work of the age, forms a habit of ministering to the higher nature, and thus overcomes the attraction of the lower passions.

Spiritualists can thus do their own advertising, bookselling, and indeed, book-making, and place at the service of the cause a great power to educate and enlighten, not only themselves, but their neighbours. Clubs should be formed at once, and as many as possible induced to become depositors therein. To such workers we intend to prepare specimens to stimulate a demand for the books. Since the Memorial Edition has appeared, the run upon it has become fast and furious, till the cloth edition is already out of print. In little over one week, 1,000 copies in that style of binding were demanded; and we are sure that if the friends of Spiritualism tried their best, 10,000 copies would not be too many. These beautiful volumes will do a silent, quiet work for the cause which expensive and demonstrative methods never could effect. No risk, expense, or bother need be experienced. All that is required is a little pleasant work, which those who accept the books will be grateful for. In some towns only a few copies have been sold; in others hundreds have gone off, showing that if all equally did their duty in this matter a very large circulation might be obtained. If a further issue of the Memorial Edition is required, it must be set about at once, as the plates must be returned to New York very soon.

PROFESSOR TYNDALL ON SPIRITUALISM.

If Professor Tyndall, in the single reference he made to Spiritualism during his now historical address at Belfast, had merely sinned against knowledge, we would have been content to let his observation pass without further comment; but as he made his ignorance of the subject a platform from which to dogmatise about

it, we are compelled to refer to his remark again. Speaking of the spirit of the Middle Ages, he said it was characterised by "an exercise of the phantasy, almost as degrading as the Spiritualism of the present day." Now, if this remark were justifiable at all, it would be only because the Professor had diligently inquired into the alleged phenomena of Spiritualism, and had found them to be not objective realities, but exercises of phantasy. Has he so inquired? Certainly not. So far as we know, his publicly recorded experience is confined to a single seance which was a failure. But we would ask him whether, when he is in pursuit of truth in any special direction, he is satisfied with a single experiment; or whether rather, he is not in the habit of repeating his experiments again and again, varying them this way and that, until, after numerous failures perhaps, he discovers the conditions upon which their success depends, and the law of which he may be in search? Some such process as this would have been his method in Physics,—why did he not use a like one in Spiritualism? We do not care to answer why, for that is entirely his own affair, and if in this matter he even preferred ignorance to knowledge, it would still be neither business nor concern of ours. But what we *do* have to say is, that not having thus honestly inquired into the reality or otherwise of the phenomena of Spiritualism, Professor Tyndall was not morally justified in speaking of them as "a degrading exercise of phantasy." If the consciousness of his own ignorance of the subject had not been enough to restrain him, it still might have been hoped that the names of Messrs. Wallace and Crookes would have commanded from him so much respect as to save him from dishonouring himself by a slanderous utterance. These men, both, we hesitate not to say, as eminent as he in fields of original research, have given that patient investigation to the phenomena of Spiritualism which he gave them not, and by methods which Science will approve, have found them to be true realities, and not "exercises of the phantasy." What then? While we willingly give Professor Tyndall credit for the best intentions, we condemn not the less the dogmatism that emboldens ignorance to pronounce authoritatively and as it were *a priori* against new phenomena, claiming to be realities of Nature.

We have made these remarks as much in the interests of Science as in those of Spiritualism, for if this dogmatic repudiation of new phenomena, adequately attested, should be suffered to grow and become permanent, it is evident that Science would cease to aim at being a perfect and full reflection of Nature, and would so degenerate from her all-comprehensive mission, and from the single allegiance that she owes to Truth. It is as necessary now to protect the investigation of Nature from dogmatism in the name of this limited Science, as it was to protect it in the age of Galileo from dogmatism in the name of a mistaken Theology. Professor Tyndall has chosen to represent this restricted science, and within the limits of this matter of dogma he is but a monk of the Middle Ages, who has unconsciously changed his cowl. Strange transformation—the mantle of the dogmatic theologians has descended upon the shoulders of the dogmatic scientists!

MRS. TAPPAN'S New Course at Cavendish Rooms is being looked forward to with very lively anticipations. Should the conditions prove favourable her guides promise a series of addresses embodying much that will be new and instructive to advanced Spiritualists. Such matter cannot be given in an open and promiscuous meeting, hence the Cavendish Rooms' assemblies will partake more of the character of a seance than of a public meeting. We hope select and advanced minds will determine to attend and sustain these discourses that the best possible conditions may be supplied to the controlling influences. Meetings of this class are absolutely necessary as a department of our work.

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—Miss D'ARCY.

ORDER OF SERVICE.

Sunday Evening, October 25, at 7 o'clock. Doors open at 6.30.

Soft Voluntary—Extemporised.

HYMN No. 22 in the "SPIRITUAL LYRE." Tune—"Grasselius."

1. Our God is love: and would he doom
The likeness of himself to die?
No! love on earth may bud,—its bloom
Is for the more congenial sky.
2. And breathed from the serener sphere,
Like odours o'er the desert blown,
May not its fragrance reach us here
Who are not yet too earthly grown?
3. Ye dear departed of our love!
What ministry so fit could be,
Of all the shining ones above,
As theirs who once were such as we?
4. The ways we travel ye have trod,
And where ye dwell our souls are bound;
Sure it is worthy of our God
With such to gird our paths around.

READING OF SCRIPTURE.
HYMN No. 143 in the "SPIRITUAL LYRE."

TRIVOLI

87, D.

Gently.

When the hours of day are num-ber'd, And the voi-ces of the night
Wake the bet-ter soul that slum-ber'd To a ho-ly, calm de-light:

Ere the ev-ning lamps are light-ed, And, like phan-toms grim and tall,
Sha-dows from the fit-ful fire-light Dance up-on the par-lour wall:

2 Then the forms of the departed Enter at the open door;
The beloved-ones, the true-hearted, Come to visit me once more.
With a slow and noiseless footstep Come the messengers divine,
Take the vacant chair beside me, Lay their gentle hands in mine.

3 And they sit and gaze upon me With those deep and tender eyes,
Like the stars so still and saint-like, Looking downward from the skies.
Uttered not, yet comprehended, Is the spirit's voiceless prayer—
Soft rebukes in blessings ended, Breaking from their lips of air.

INVOCATION.

HYMN, No. 69 in the "SPIRITUAL LYRE."

ASCALON.

668, 668.

Joyful.

Lo, in the gol-den sky, We an-gel forms de-scry;

Ce-lestial hosts de-scend to-day; The friends of ear-ly years;

From their ex-alt-ed spheres, Walk with us on our earth-ly way.

2 No more we sigh and mourn O'er loved and loving gone;
They throng around the path we go; They bless us in our home,
Are with us when we roam, Our conflicts and our triumphs know.

3 The grave hath lost its dread, To us there are no dead,
But all do live and love as one; Our doubts and fears depart,
In each and every heart The holy will of God is done.

4 Thanks, grateful thanks, we raise To him who crowns our days;
With blessings numberless and free; In one united band,
As brothers, hand in hand, Henceforth mankind in joy shall be.

Discourse by Rev. DR. MONCK, on "The Infidelity of Protestantism."
HYMN 27 in the "SPIRITUAL LYRE."

MELCOMBE.

L. M.

S. WEBER.

Thy name be hal-low'd ev-er-more; O God! thy kingdom come with pow'r!

Thy will be done, and day by day Give us our dai-ly bread, we pray.

2 Lord, evermore to us be given The living bread that came from haven,
Water of life on us bestow; Thou art the Source,—the Fountain Thou!

MARCH—Waly.

A voluntary contribution to defray expenses.

A BENEFICENT BROTHER.

It is our grateful duty to acknowledge the receipt of a letter from Mr. J. B. Stovin, who is now travelling, enclosing a draft for £105, "for the advancement of the cause of Spiritualism, in which cause I take an everlasting interest." Of that sum we are instructed to place £5 to the credit of Mrs. Nelson, of Northampton, who Mr. Stovin regards as "the most complete and excellent medium" with whom he is acquainted. We hope Mrs. Nelson's deposit account will not be the only one opened for Northampton, and that the initiative thus taken will yet have a most beneficial effect on Spiritualism in that locality. The kind help of this good friend has come most opportunely. As we showed in our statement last week, our institutional expenses are far behind. But little cash is received at this season, and expenses run on the same; hence it is no uncommon thing for the weary brain, after working all day and speaking to an audience at night, to refuse to go to rest, racked with anxieties as to how the engagements of the morrow are to be met. What an unspeakable relief it is, on such a sad and weary morning, to receive a letter of the kind we now acknowledge! Our good brothers around us, blinded by the veil of mortality, see not our wants, know not our sorrows, cannot credit the purity of our intentions; but the angel-world sees it all, and while we serve it, regardless of contingencies, provision is made in ways that we cannot anticipate. While the speaker enforced these principles at Doughty Hall, on Sunday evening, he little knew that a tangible confirmation of them was at that moment in the post-office. It all shows that the spirit of man sees farther than his intellect. We need not attempt to thank Mr. Stovin formally, as words are quite inadequate to convey our import in all its bearings. We can assure the donor that to us personally, as the instrument, as well as to the work in which we are engaged, his message has come with great power to strengthen and to help.

FIVE MEETINGS NEXT SUNDAY EVENING.

It is certainly an indication of the commencement of the season that five meetings for the advocacy of Spiritualism will be held publicly in London on Sunday evening. Of the speakers, three are ladies and two are gentlemen, affording a significant fact in connection with this movement. To commence the list we may observe that

MRS. CORA L. V. TAPPAN.

opens her series at Cavendish Rooms on Sunday evening. The announcement of the Committee may be found elsewhere. Cavendish Rooms is a familiar place for the meetings of Spiritualists; and, besides the pre-eminent attractions of the speaker, we have no doubt many will attend from habits of "old use and wont." We hope the place will be crowded, and continue so while Mrs. Tappan ministers therein. At Goswell Hall, 86, Goswell Road,

MRS. BULLOCK

continues her prosperous mission. Mr. Haxby and Mrs. Bullock deserve well of all Spiritualists for their faithfulness all through the summer, and the longer they labour the more blessed are the results. The hall is filled better and better as the course proceeds, and the contributions also improve, while the services of Mrs. Bullock's spirit-guides seem to sink deeper than ever into the minds of those who hear them. At Cleveland Hall, a place also well known to Spiritualists, a new medium makes her *debut* in public on Sunday evening. We refer to

MRS. TREADWELL,

who has been controlled for some time at Mr. Maynard's and other circles in the west of London. We made her acquaintance recently at the phrenological seances, and were much pleased with her developments for platform work. Turning eastward we halt at 15, St. Peter's Road, Mile End, to observe that for years

MR. COGMAN

has carried on Sunday meetings at his own Institution, and, as time rolls on, his audiences increase as well as the power of the spirit to deal with them. We now come homewards, and, on passing Bedford Row, notice that

DR. MONCK

occupies the Free Gospel Platform on Sunday evening. That all of these meetings will be well attended we have not the slightest doubt. If Spiritualists worked as they might, soon would the inhabitants of London know more of Spiritualism.

THE FREE GOSPEL OF SPIRITUALISM SUNDAY MEETINGS.

Dr. Monck will occupy the speaker's place at Doughty Hall on Sunday evening, and deliver an address on the "Infidelity of Protestantism." It will be remembered that Dr. Monck, at the commencement of his spiritualistic career, spoke at the Cavendish Rooms. Upwards of a year has elapsed since then, during which time Dr. Monck has had many and varied experiences in connection with the cause. His reappearance in London will be regarded with interest, and we trust the hall will be well filled on Sunday evening.

Doughty Hall is at No. 14, Bedford Row, Holborn. Service begins at seven o'clock; a voluntary contribution at the close to defray expenses.

EXTRAORDINARY MANIFESTATIONS AT THE SPIRITUAL INSTITUTE, BIRMINGHAM.

To the Editor.—Dear Sir,—It is my pleasing duty to call attention to the remarkable spiritual gifts of Mrs. Groom, the medium at the Spiritual Institute, Suffolk Street, Birmingham. This lady has been rapidly developing for some twelve months past. I was persuaded to attend the sances at the rooms of the above institute on Sunday last. Upon arrival, I found about thirteen or fourteen ladies and gentlemen present, including a teacher of elocution and eminent Shakesperian scholar, Mr. and Mrs. Sunderland, Mrs. and Miss V. Morrall, Mr. Huskisson, Mr. Judd, Mr. Turner, Mr. and Mrs. Groom (the medium), &c., &c.

A double circle was formed round the table, myself occupying a seat at the inner circle; all were then asked to empty their pockets, and upon the ladies being assured that their scented *billets d'amour* would not be read, a general search commenced. A tambourine, two hand bells, and a paper tube were then laid on the table, and, all joining hands, the light was put out, and by way of "incantation" we sang Longfellow's beautiful hymn: "When the hours of day are numbered." Soon afterwards a lady on my right said she could smell the perfume of flowers, and upon lighting up, to our surprise and delight, there lay on the centre of the table a beautiful, full-blown, white rose, sparkling with dewdrops, and two or three sprigs of mignonette. After a short interval I was controlled by my guide "Liver," who gave a discourse on "physiology." Then the lights were again put out, and (while we all held hands) the bells, tambourine, and tube, were soon floating about and tapping the sitters. The bells kept time to our singing, while the tube and tambourine left the table and playfully floated round the outer circle, giving a gentle tap here and there. We then ascertained that the manifestations were produced by the spirit of Mr. Hawkes, who was so suddenly and gloriously translated at the Athenæum, Birmingham, last November. An animated conversation then ensued, many of the sitters (including myself) being old friends of "Mr. Hawkes's." He answered our queries by striking the bell vigorously on the table in the usual way, viz., three, yes; one, no. Hands—warm, palpable hands—now touched us, patting our hands and faces, smoothing our hair, &c. Coming to me, I said, "Dear 'Mr. Hawkes,' can you shake hands with me?" when instantly my hand was grasped and warmly shaken. I stood upright and held my hand and arm erect, and still the hand seemed to come from above. I was making some wondering remark about this, when suddenly it was gone. Still holding my hand high up, I said, "'Mr. Hawkes,' do you remember the last sance you and I attended together?" when instantly the hand returned and tapped mine three times, signifying "yes." And now several hands were wandering caressingly around us, Mr. Huskisson (who sat opposite me) being fondled by the living hands of his former wife and little daughter, with whom he talked, receiving answers by pats on the head, face and hands. He then said to his daughter, "Go across and touch Mr. Russell," and hardly had the words left his lips before gentle baby-hands were stroking and tapping me. Holding my hands up in the air, I said, "Are you anyone belonging to me?" The hand answered "No," by one tap. Mr. Huskisson then said, "Is it my dear little daughter?" when the little fingers tapped me thrice and flew across to Mr. Huskisson again. A Freemason who was present, knowing that "Mr. Hawkes" was a brother mason, asked for the masonic grip, and obtained it. I feel my utter inability to describe the whole of the phenomena, the perfumes, the materialisation of some soft fabric resembling lace, and the other marvels that occurred. I must, however, mention that the immortal bard "Shakespeare" was present, and spelled out the commencement of the well-known passage,

"All the world's a stage,"

asking the Shakesperian scholar to recite it, which he did, and at the conclusion, and at the line

"Sans taste, sans teeth, sans eyes, sans everything,"

the words "And then he lives again" were rapidly rapped out. The indefatigable "John King" then spoke in the direct voice, and said, "How are you?" and then, "John"—"King."

We then closed the circle by singing "Part in Peace," and the "Doxology," from the "Spiritual Lyre," and congratulated ourselves on having had such a successful meeting.

These phenomena are attracting so many visitors that the public sances on Thursdays is overcrowded, so the committee have resolved to have public sances on Wednesdays also. The Spiritualists hope soon to get the full materialised form, judging by the rapid progress of the last six weeks.

I will not take up your space in sentimental moralising, but simply say, looking at the past and the present, "What hath God wrought?"—I am, yours faithfully,

W. RUSSELL.

Endowed Schools, Castle Bromwich, near Birmingham.

SERPENT-WORSHIP, &c.

Mrs. Tappan, in her lecture reported in last week's MEDIUM, again tells us, as she has done before, that the origin of the serpent being regarded as an evil deity arose from the fact that in ancient times the sun entered the constellation of the Great Dragon at the winter solstice, thus giving rise to the notion that the Great Dragon or Serpent was to be regarded as the god of darkness, frost, snow, and all the inlemencies of the winter season. Now, there seems to be some mistake here; the constellation of the Great Dragon does not, and never did, form one of the signs of the zodiac. According to the calculations of astronomers the Pole-star belonged to this constellation about the time the Great Pyramid was built, 2170 years B.C., therefore, this constellation must have been visible all the year round as it is at the present day. Does Mrs. Tappan mean by the Great Dragon either of the constellations *Hydra* or *Serpens*, both of which, though not in the zodiac, lie close to it? If it tend to throw any light on this matter, I may say that the Great Pyramid was evidently intended for astronomical purposes, and as its principal passage points due North at an inclination of 3° 42' to the earth's axis, the star *Dracōis*, which at that date was 3° 42' off the pole, would shine down this passage exactly at midnight on the shortest day of the year; at the same time the Pleiades, in the constellation *Taurus*, would be on the meridian.

Some interesting facts as to the origin of serpent-worship are to be

found in "Ancient Faiths embodied in Ancient Names," by Thos. Inman, M.D. (Trübner & Co.); the Dr's theory is quite unfit for publication in these pages; but is well worth the attention of those who care to look into this matter.

I think it is a great pity that such a glaring distortion of a biblical narrative as that in Mrs. Blunt's address on page 658 of last week's MEDIUM should have found place in your columns; the address is either wrongly reported, or the controlling spirit seems to have gone sadly out of his way to lampoon the doctrine of the atonement. I refer to the history of Cain and Abel. Now, Sir, I venture to say, that the MEDIUM gets into the hands of strangers to Spiritualism to a greater extent than any other organ of our movement; the copy I take is generally looked at by about a dozen people, and usually finds a resting place in the possession of some orthodox unbeliever. Now, is not such an one, on seeing such a perverted version of a story with which he is familiar in its pages, apt to reason from analogy, and conclude that everything else contained in the paper is in like manner not trustworthy?

GEO. L. MILLER.

[It is probable that the serpent symbol assumed different meanings in succeeding ages of the world. For much information on this point see Gerald Massey's famous American lecture on "The Serpent-symbol, its spiritual and physical significance" in *Human Nature* for July. We regret to observe in Mrs. Blunt's speech that the terms "Cain" and "Abel" have been substituted for each other, and the error was not noticed in printing. Every reader will be able to correct this error for himself, if not it does not matter much. This MEDIUM is a free platform on which many speeches are delivered with which we have no sympathy, but they are recorded to show the various mental positions assumed by the heterogeneous mass of persons called Spiritualists. This free spirit gives the MEDIUM that charm which it possesses for outsiders.—Ed. M.]

MRS. OHLSEN AND MEDIUMSHIP.

Mr. Kilberd thinks we have not shown much sympathy for Mrs. Ohlsen, and reminds us that her circle contributed £1 to the Spiritual Institution, and that our doubts expressed last week as to Burns through her mediumship complimenting Dr. Hitchman on some minor matter, is not a very generous requital for such aid. In the first place we notice with pleasure that our remark has arrested attention, though not in the spirit in which we intended it. Secondly, we meant no discourtesy to Mrs. Ohlsen, who is an entire stranger to us except in so far as we have allowed her friends to report her freely in our columns. Thirdly, we cannot regard our friends of Mr. Davies's circle, at which Mrs. Ohlsen ministers, as wishing to muzzle us by the payment of a donation to the funds of the Spiritual Institution. Fourthly, the medium, as far as we understand, takes no voluntary part in the communications to which she gives utterance, and hence no blame may be attached to her in respect thereto. Fifthly, are we, as Spiritualists, aware of the difficulties which spirits have to contend against in finding a channel for the correct transmission of their thoughts arising from impediments proceeding from minds constituting the circle? Sixthly, have we the slightest evidence that the communicating spirit on the occasion in question was Burns? and, if it were Burns, that his message was characteristically given or reported? Seventhly, is it not the duty of Spiritualists to ask such questions, and not only so, but investigate till they receive answers? Andrew Jackson Davis has said, "The power to put a question presupposes and guarantees the power no less to answer it." Eighthly, is it not quite possible that a weak-minded, mutual-admiration manner actuates many Spiritualists rather than a habit of scientific investigation? Ninthly, in the churches we dare not contradict the parson, and must not question the dogmas. Are we not in Spiritualism hampering ourselves as speedily as we can with persons and dogmas of a kind peculiar to our arrangements? Tenthly, and lastly, have not mediums often got their friends to blame, rather than kindly critics, for making mediums the subjects of remark? We think these and many similar questions are worthy of earnest investigation, and we hope the ball has been set rolling in that direction.

THE PROS AND CONS OF SPIRITUALISM.

The lecture by the Rev. Maurice Davies, D.D., on the above subject at Chelsea Vestry Hall on Friday evening was well attended. The meeting was got up by the local institution, and the attendance was chiefly made up of the highly respectable and enlightened patrons of literary and philosophical improvement. A reverend doctor presided, and Mr. S. C. Hall also sat on the platform. The lecture was highly entertaining and presented many facts respecting the phenomena. A good idea of it may be gathered from the article by Dr. Davies "Am I a Spiritualist?" which appeared in *Human Nature*, for April, 1873. The lecturer did not avow any form of spiritualist belief, and in his knowledge fell somewhat short of that which most Spiritualists have attained. Hence at the end there was a dispute as to whether Dr. Davies really believed in Spiritualism, and Mr. Hall was not certain whether the lecturer reposed credence in the Bible miracles even. Considerable interest was excited, and various speakers at the close pertinaciously endeavoured to drag in the theological argument. The two reverend doctors studiously avoided any kind of collision of this sort. It was made to appear that a highly-finished and successful clergyman is a man who can astutely avoid scrutiny, and be all things to all men. We cannot say that we feel very much elated at the tergiversations of the cloth, and it remains with us a disputed question whether such toilers in the vineyard help Spiritualism or make Spiritualism help them. However that may be they are a useful index on the popular spiritometer, and show to a shade how far public opinion has ascended the mountain. We think Dr. Davies might be rendered very useful in this cause if arrangements were made for him to deliver his entertaining lecture.

EXPLANATORY.—Mr. Burns.—Will you kindly afford me a short space in the MEDIUM to apologise for a delay which occurred a short time since in the execution of orders for Pine's Spiritual Telegraphs. When the orders were coming in very profusely, the manufacturer who finishes them had a sudden call as undertaker in a distant town, which caused several days' delay to many persons. He now keeps a stock on hand, to prevent such an occurrence again.—Trusting this will be deemed satisfactory, I remain, a friend of progression, CLEMENT PINE, Bridgwater, Oct. 16, 1874.

THE "SILVER CORD."

The wisest of men has called life a silver cord, and it is a fitting emblem for life, as it comes fresh from God, full of germs of angelhood and replete with all the capacities for heaven.

With some bright characters this silver cord seems massive and brilliant; with others but a silver thread, and that can only be seen when a gleam of heaven's own sunshine falls on it. But the silver cord of life is never too short to reach to heaven, nor too slender to bear the weight of the anchor that anchors the soul in the "desired haven." If it does not draw us to heaven, it is because we resist its gentle lead, or let the sweet stores of innocence and charity—love to God and man—with all lofty and holy aspirations, lie uncoiled and unused. There is enough material given for us to weave out of it those shining garments that well befit inhabitants of the "mansions" above. Where do we see this silver cord? It is entwined in the rope that lowers the lifeboat to the rescue of the drowning, be it sinking in the sea's stormy waters, or in the darker waves of sin and misery; it is round the finger of the hand that snatches from the fiery flame, be it on a fireman's ladder, or drawing back another from the blow of passion or the intoxicating draught; it is an unseen thread in the garment self-denial has procured to clothe the chilled and freezing limbs, and it decorates the uniform of the soul that dares to do right and to lead a brave life. For such the "looming" of the silver cord can never find them unprepared, be it sudden or slow; and perchance the release is sometimes so gentle they can scarce tell when the cord is drawn from the earthly life to the higher sphere. Friends and kindred who have watched that silver cord marking out the ground of a path to heaven, watch till they lose sight of it. They know then that it is *hidden*, not *lost*; but the cords of human life are so interwoven that one cannot be loosened without those nearest feeling it a parting. Sweet melodies of cherished memory running through these silver cords will leave a melancholy tone in them this side the grave; the words on our lips are all of "their gain," but somehow we cannot help setting them to the tune of "our loss."

MIDSUMMER.

SUGGESTIONS.

To THE EDITOR.—Dear Sir,—I have been looking over a lot of MEDIUMS, and have again and again been struck with the excellent answers given by "Tien" to questions asked. As many of the queries are such as would occur to every thoughtful investigator, frequently to the dismay of the professed Spiritualist, who is unable, on the spur of the moment, to give a satisfactory explanation, would it not be a good plan to collect and re-publish the most interesting in as cheap a form as possible?—I am, Sir, yours truly,

F. M.

P.S.—The hospital Saturday has been a great success. Why should not we adopt the idea, and have a Spiritual Institution Saturday or Sunday? There are thousands of working-men and others who, because they have no guineas or half-guineas to spare, never contribute anything to the expenses of the Institution, yet they would gladly bring out their sixpences and shillings in response to a special appeal like that suggested. If the notion were taken up and properly carried out, I feel sure the result would be a handsome sum.

[Both of these suggestions were made repeatedly some time ago. Both of them are good. Who will make a move?—Ed. M.]

A SPIRITUALIST FUNERAL IN AUSTRALIA.—The funeral of Mrs. Naylor, the late wife of Mr. B. S. Naylor, conductor of the Lyceum services and chief exponent in Stawell for years past of the doctrines of Spiritualism, took place on Monday afternoon (says the *News*). It was well attended, and was highly noticeable from the total absence of all the outward signs of grief usually manifested on such occasions. The hearse, as well as the horses and their driver, was decked with festoons of evergreens and flowers in place of plumes, while on the coffin itself lay two large bouquets. Each of those forming the procession was presented with a small bunch of flowers to be worn in the button-hole of the coat; and the appearance of the whole was sufficiently singular to attract much attention. A pretty large crowd assembled in the cemetery, those anxious to testify their respect for the deceased lady being supplemented, doubtless, by others who were curious to know what description of ceremony would be used. There was little to denote a departure from the ordinary usages, except a total absence of anything like mourning or regret. The deceased lady was spoken of in an address by Mr. Walter, as merely having changed her place of existence, and to be still capable of watching over and protecting her friends; and this, with some reflections on the event, a hymn expressive of the soul's desire for a better world, and a short prayer of adoration, completed the ceremony. At an appropriate point the coffin was lowered into the grave, still bearing the large bouquets, while all present threw those they had worn down upon it.—*Warrnambool Standard*.

A copy of a letter written by Benjamin Franklin somewhat about the year 1760, on the death of his brother, John Franklin, to a lady, a Miss Hubbard: "I condole with you. We have lost a most dear and valuable relation; but it is the will of God and nature that these mortal bodies be laid aside, when the soul is to enter into real life. This is rather an embryo state—a preparation for living. A man is not completely born until he be dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their happy society? We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure—instead of an aid become an incumbrance, and answer none of the intentions for which they were given—it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled, painful limb, which cannot be restored we willingly cut off. He who plucks out a tooth parts with it freely, since the pain goes with it; and he who quits the whole body parts at once with all pains, and possibilities of pains and diseases it was liable to, or capable of making him suffer. Our friend and we were invited abroad on a party of pleasure, which is to last for ever. His chair was ready first, and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and know where to find him? Adieu. B. FRANKLIN."

THE BIBLE TERM "WITCH."

Sir,—Having been lately very ill, I have not been able to notice the courteous letter of your correspondent, W. H. P., in MEDIUM No. 230, who points out that the word translated "witch" is so rendered by Gesenius. Not having his lexicon in my possession, I was unaware of the fact, and am obliged by the correction. Your correspondent, however, agrees with me that the ancient "witch" was not the modern "Spiritualist." The translation, "poisoner" for *pharmakeia* could not apply to a king of Israel, who is merely charged with encouraging and joining practices connected with drugs and charms.

I am quite willing to make over the Witch of Endor to popular indignation, provided it be not affirmed that anything in her history makes clairvoyance illegal for Gentiles. That it was so in Israel I have repeatedly affirmed.

With a cordial acknowledgment of the moderate and gentlemanly tone of W. H. P.'s letter, I am, &c.,

A. C. C.

SPIRITUAL CHRISTENINGS AND FUNERALS.

To THE EDITOR.—Dear Sir,—In looking over the columns of the last issue of your valuable paper, I find a communication from Liverpool, announcing "a spiritual christening," and our Liverpool friends seem to rejoice at having been the first to step through the pale of error and dare to think and act for themselves. But I think they are a little mistaken here; for, instead of their having the first child brought into the world and christened by the spirits, it is the third that I know of. My daughter Matilda was christened by the spirits, through Mr. John Kitson, in the Gawthorpe Meeting Room, before a public meeting, on the 28th of January, 1872. Since then we have another little daughter, who was brought into the world by the spirit-guides of Mrs. Butterfield, and the day and time of its birth was foretold ten days previous by Mrs. Butterfield's spirit-friends.

Mrs. Brook, another lady of our circle, was told the time she would be presented with a little daughter, and the spirits also chose its name, Lilly. Mrs. Kitson, of Ossett, had her little son Fred christened by the spirits, through Mr. John Kitson, in the Spiritualists' Meeting Room, at Ossett Green, about six months ago; and this child has since passed on to the spirit-world, and its mortal remains were interred in South Ossett churchyard, by the spirits, through Mrs. Butterfield. But I believe the first spiritual funeral in this country was at Batley, when the spirit-guides of Mr. John Kitson interred the mortal remains of one of Mr. Abraham Dewhurst's children in the Batley Cemetery. But these are trifling matters, which we did not think worth recording at the time.—Yours truly,

B. H. BRADBURY.

Gisburn House, Queen Street, Morley, Oct. 19, 1874.

THE TITLE OF "REVEREND."

The Rev. Brooke Lambert, Vicar of Tamworth, in a letter to the *Times* says:—

"Probably some of your antiquarian readers will be able to inform you when the title 'Reverend' began to be used by the clergy in general, but the registers of the parish of Tamworth contain some interesting particulars as to the local usage. These registers date back from the reign of Philip and Mary, 1556. The first title given in them to a clergyman is the old title 'Sir,' with which Shakespeare has made us familiar. In May, 1567, we have an entry, 'Sir Peter Stringer, curate.' The clergyman who succeeded him is called 'Sir Richard Walker,' but there are other contemporaneous entries, such as 'sacerdos,' 'clericus,' 'preacher,' and 'verbi minister.' These latter seem to have obtained till, in King James's reign, we have the prefix 'master,' which, as we know, was applied to the great divine Master Hooker, and this practice seems by our registers to have been continued through the Commonwealth, though 'Minister of the Gospel' is sometimes added. We have in 1657 the first use of the word 'Reverend,' evidently in this case as a special mark of respect, not as a formal title. On 11th June, 1657, was buried our Reverend Pastor Master Thomas Blake, minister of Tamworth. Samuel Collins, minister, died in 1706; he was buried without the title 'Reverend'—as Mr. (i.e., Master) Samuel Collins, minister of Tamworth. Henceforward the same address is used till November, 1727, when we have the baptism of Anne, daughter of 'ye Rev. Robert Wilson of minister of Tamworth,' and after that date the prefix 'Reverend' never seems to have been omitted. I am thankful, for the honour of my parish, to say that it was not withheld even in a case which reminds one of the matter discussed at the Cambridge Conference. It fell to the lot of one of my predecessors to bury a Nonconformist. The entry of the burial is as follows, 1736-7:—'10 March, buried ye Rev. Thomas Worthington, a non-juror of Tamworth.' In this he only followed the example of an earlier vicar, who, when 'Thomas Flavell, Presbyterian teacher of Tamworth,' died, allowed him the prefix of Mr. (Master)—a prefix used with great parsimony in those days."

WRITE to Mr. W. Young, 8, Neeld Terrace, Harrow Road, London, W., enclosing stamps, and he will send you in return copies of "The Baptism of Disease, Degeneration, and Death, as administered to Infants by the Medical Priesthood of the Nineteenth Century." The work is mainly a collection of well-attested facts, which the friends of humanity would do well to consider in a serious spirit.

BIBLE DEFINITIONS.—Dear Sir,—A friend of mine wishes to know the true meaning of the word "witch" from the Septuagint (see Exodus xii. 18); also "familiar spirits," "wizards" (Lev. xix. 31; xx. 27); also "fire," "divination," "observer of times," "enchanter," "charmer," "consultor of familiar spirits," "wizard," "necromancer," also, from the Greek, "seducing spirits," "doctrine of devils," and "spirits of devils working miracles" (texts, 1 Tim. iv. 1, and Rev. xvi. 14), and you will oblige; for unless these things are cleared up fully, to many minds who are readers and believers of the Bible, Spiritualism is not likely to make headway against this incubus, or at least as fast as it might. I only offer this as an opinion.—Yours respectfully, INVESTIGATOR.

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

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

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

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

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

I.—As to Production.

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

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

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

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

II.—Distribution.

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

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

Plan Proposed to Depositors.

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

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—If allowed to remain one month or upwards, interest will be allowed at the rate of 2½ per cent., or 6d. in the pound; three months or upwards, 5 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in works at the choice of the depositor at the subscription price. Clubs may be formed, the members of which, by uniting the smallest subscription, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 10s. will not be subject to interest. This plan may be adopted:—

1st.—To supply dealers with stock on the lowest terms.

2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.

3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.

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.

10th.—Depositors may take out the balance due to them in any kind of books and publications, British and Foreign; in printing of books or handbills; in stationery of all kinds; in subscriptions to periodicals, or towards other objects; or in any goods or line of business advertised by the general business department of the Spiritual Institution.

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 at all times be 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.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM (6, BLANDFORD STREET, BAKER STREET, W.).—Discussions will be held at above address as follows:—October 28, "Is Everlasting Punishment Taught in the New Testament?" opened by Mr. Hunt. November 4, "Capital Punishment," opened by Mr. Moore. To commence at 8 o'clock, admission 2d. Also a seance on Tuesday evenings, at 8.30. Mrs. Friehold, rapping and clairvoyant medium. Admission 3d., to pay for the room.

SUBSCRIPTIONS TO MR. COGMAN'S INSTITUTION.—We have been asked to publish the following list of donations with Mr. Cogman's grateful acknowledgments:—Anonymous, £1 1s.; Mr. J. Young, 10s. 6d.; Mr. H. West, 10s. 6d.; S. F., 10s. 6d.; Mrs. Strawbridge, £1 1s. A trifle cannot be better spent than in helping Mr. Cogman. His institution does a great deal of good. He gives a free service on Sunday evenings, when he speaks under spirit-influence. He gives a free trance lecture on Wednesday evening, and holds a developing circle on Monday evening. This is a great deal of work and responsibility to be undertaken by an old man who has not a penny to bless himself with; besides, he is continually called on by inquirers to answer their difficulties. Such men as Mr. Cogman do more for the cause than its richest patrons. Is it not time we gave up the worship of wealth, and regarded other powers as of greater importance?

BOYS' BODIES.

A lady has sent us the following:—"There is not half enough allowance made for young bodies—young growing bodies, subject to the infirmities of grown-up people, and more, too, as there are special ills to which children are subject. Boys at school often feel ill, and do not complain. A child may be sickening for something, and feel dreadfully ill, and yet say nothing about it. He is blamed for his heaviness, apparent stupidity, and perhaps for lolling about. The cruelty exercised at schools may proceed from various causes; among others, the master may have large combativeness and little sympathy. A child may bring his copy-book, and the writing does not give satisfaction. He is caned on the hand, and told to go back and write a better one. How can he do it with a suffering, and perhaps trembling, hand? A boy was struck on the head quite lately in London, and he died the next day. Deafness is frequently produced by boxing the ear. If all the canes were burnt it would not be a bad bonfire."

THEOLOGICAL GHOSTS.—To meet a demand that may arise amongst Spiritualists, the lecture that was reported in the *MEDIUM* on the 9th of October, 1874, has been printed as an eight-paged tract. Certain errors that had crept into the report have been corrected. The price at which it is to be purchased is 6d. per dozen. It would be well to extensively circulate it, as it gives the convictions of a very considerable section of Spiritualists on the vital question of ghost teachings through mediums. J. ENMORE JONES.

PRESENTATION AT LIVERPOOL.—A very pleasant evening was passed on Wednesday, at Wall's Temperance Hotel. Upwards of thirty members of the Psychological Society met to tea by way of farewell to Mr. John Davidson, for some time secretary of the society, who is on the point of leaving for South America. On behalf of the committee, Mr. John Lamont presented Mr. Davidson with an elegantly-mounted inkstand, as a small token of the appreciation in which himself and his services were held during his stay in Liverpool.

"In connection with Spiritualism," says a penny-a-liner, "a new kind of medicine has been invented. The inventor, a certain Joseph Ashman, of London, calls it 'Psychopathy.' According to him, the *vis nervosa*, or 'soul-force,' is the thing we must look to. If that is well, all else will probably be well. This force, this '*nerve aura*,' may be communicated by one person to another even when they are far apart. The *aura* may be infused into water, and with the most excellent results. As for people in actual contact, there is no knowing what effect they may produce upon each other; and so one of the great points of psychopathy is what Mr. Ashman calls 'the philosophy of hand-shaking.' 'To what base uses may we come, Horatio?' 'How d'ye do?' is called 'divine philosophy.'"

MR. MORSE'S DEPARTURE FROM LIVERPOOL.—On Thursday of last week, Mr. Morse sailed for America from the port of Liverpool, in the steamship *Celtic*, as has been announced. The event excited a lively interest among his many friends in Liverpool, which will no doubt be participated in by many of our readers. A large deputation accompanied him to the landing-stage, and Messrs. John Lamont, Gay, Bowen, Wharmby, Davidson, and Hope went on board the vessel, and remained till the moment of departure. The weather was beautiful, and gave promise of a pleasant voyage. Amid the waving of hats and handkerchiefs, our popular trance-medium saw the last of his Liverpool friends for a time. We hope he will have a pleasant voyage, a prosperous mission, and a safe return.

There is a contributor to the *Graphic* who never misses a reasonable opportunity of expressing his opinion that the most wonderful thing about Spiritualism is its advocacy by Mr. Alfred Wallace, who, he sagely says, once wrote an interesting book about the Malay Archipelago. It would be curious to know to what extent the wonder of this learned critic would be expanded if he knew and could appreciate the knowledge that Mr. Wallace's chief claim to scientific distinction is not his book, but the fact that he shares equally with Mr. Darwin the honour of the independent discovery of the law of "Natural Selection." We fear it may be a long time before Dr. Tyndall—although he is not a "degraded Spiritualist" like Mr. Wallace—is likely to make such a big discovery. We do not complain of this, but name it only to recal an old saw—that the tree may be known by its fruit.

"STRANGE STORY."—Why does not "the correspondent on whom we can rely," do that which is reasonable? There are thousands of colliers. What is the name of the vessel wherein this strange circumstance occurred? what year? what month? what tonnage? If it be a reliable story, it is capable of confirmation. Maryport, Whitehaven (or some such port) are mentioned in this "strange story." Let all the above required information be given if it can be proved or disproved. I must have the tonnage, for probably there are fifty colliers called Mary, so the tonnage is required for identification.—SUBSCRIBER TO LLOYDS. [The "correspondent" is not himself possessed of the particulars required, hence it is hoped the publication in the *MEDIUM* of the "Strange Story" may lead to investigation by our readers on the Cumberland coast, and thus lead to a full knowledge of the circumstances.—ED. M.]

The *Daily Telegraph* considers it a pity that the Bishop of Lincoln, when he placed the epitaph on the Rev. Mr. Keet's child under an interdiction, did not survey the question in its broadly modern aspect, and that he did not perceive that to dub a clergyman, to whatever communion he may belong, "Reverend," is quite as justifiable as to term Mr. Jones or Mr. Brown—Jones or Brown, Esquire, even if they do not happen to possess landed estate to the value of £300 a year. It is an act of civility, and nothing more; and the wheels of this overlaid human wagon of ours would very soon burst out in a blaze were not the friction reduced by the unguent of a little civility. No well-bred clergyman of the Church as by law established would deny the titles of "reverend" to such eminent divines as Mr. Spurgeon, as Dr. Punshon, or as Dr. Newman Hall; and years before Catholic emancipation the British Government were scrupulous in addressing the prelates of the Roman Catholic Church as "right reverend doctors in divinity."

HOLOKTERIA: WHAT IS MAN? The Question of the Age. By Ger-shom. (Kellaway & Co., Warwick Lane.) A Scriptural dissertation on Body, Soul, Spirit, Immortality, Vicarious Redemption, &c.

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. Honywood, 52, Warwick Square, Piccadilly, S.W.
Martin Smith, Esq., Heathlands, Wimbledon Common, S.W.
Thomas Slater, Esq., 136, Euston Road, N.W.
G. N. Strawbridge, Esq., } Annandale, Upper Norwood, S.E.
Mrs. Strawbridge,
Webster Glynes, Esq., 4, Grays Inn Square, W.C. (Hon. Secretary and Treasurer).

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

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

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

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

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

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.

MRS. TAPPAN'S APPOINTMENTS.

BIRMINGHAM.—November 10th and 11th.

Mrs. Tappan can receive engagements for provincial towns between Sundays.—Address, Mrs. Tappan, 15, Southampton Row, London, W.C.

MR. BURNS AT OLDHAM.

Saturday, October 24. Social gathering. Tea on table at 4.30. During the evening Mr. Burns will deliver an address on "What are the Spiritualists aiming at?"

Sunday, October 25, at 10 o'clock. Conference of local Spiritualists. All Spiritualists in the district are invited to attend.

At 3 o'clock, a Discourse by Mr. Burns on "How do Spiritualists communicate with the Spirit World? or, Every Man his own Medium."

At 6.30 Mr. Burns will give a discourse on "The Plan of Salvation according to the Gospel of Spiritualism."

Further particulars may be obtained from Mr. Thomas Kershaw, 6, High Street, Oldham.

A NEW WORK.

A DISSERTATION and explanation of the will-ability, mind-energy, or mental volition, as exercised in controlling ourselves, or the thoughts, feelings, and acts of others; exemplified, especially as to the latter capabilities, by the faculty of electro-biology, psychology, or animal-magnetism, and the influence of fascination, illustrated by facts. Also observations on the consequences effected in us through the quality or dominion of faith or belief, or self-will operation, as influenced by the phrenological organ of hope, and called into active being through the agency of education and persuasion, and other means, as charms, spells, and amulets. To which are added essays on free will and fate, destiny, or inevitable necessity.

"Pallida mors aquo pulsat pede pauperum tabernas regumque turres."—HORACE.

With equal foot impartial Fate

Knocks at the palace as the cottage gate.

"Coming events cast the shadows before."—CAMPBELL.

By Joseph Hands, M.R.C.S., F.P.S., &c., &c., author of "Revelment of the mysteries of Homoeopathy as contrasted with Allopathy, combined with Dissertations on the Curative Effect of Hydropathy, Electro-magnetism;" also "Manual and other Bodily Applications as Isopathy, including Kinesiotherapy, or cure by Movements;" likewise "A Disquisition into Dietetics, with new Views relative to the Physiology of Digestion and Assimilation;" also "Essays on Matter and Motion."

A LADY residing near York-Road Station, Battersea, would like to hear of a circle in the neighbourhood. She is a Spiritualist, and would sit any night in the week. Please communicate to care of C. White, 37, Wyndham Street, Bryanston Square, W.

LIVERPOOL.—Two of the most able and interesting addresses yet heard within the walls of the Islington Rooms were given by Mr. John Priest on Sunday last. Taking for his subjects "Scepticism" and "Religious Faith," the lecturer succeeded, both afternoon and evening, in riveting the attention of crowded audiences to two most masterly and scholarly discourses, abounding with passages of rare elegance and beauty, and conveying material for earnest thought on the part of all the hearers. Dr. Hitchman characterised the lectures as worthy of having been delivered in the very highest assemblies in the land, and expressed the great gratification he had experienced in listening to Mr. Priest. Our much-esteemed vice-president, Mr. John Lamont, took the chair on both occasions. Mrs. Butterfield will probably speak next Sunday.

MRS. BULLOCK AT GOSWELL HALL.

On Sunday week, Mrs. Bullock, under the influence of her spirit-guides, delivered a very able and eloquent lecture on the subject of "Nature, its Laws, and Lessons pertaining thereto." Mr. Haxby presided.

During the discourse the medium, who continued to speak for upwards of an hour, laid down the laws of health, comfort, and happiness, and spoke on the sanitary conditions of the large towns and villages, and also on the imperfections of the great metropolis, defining throughout the natural, the supernatural, the material, and the spiritual, remarking that man has two natures, the first and most important being the spiritual nature, and which man receives from the great Spirit, and the material nature which belongs to, and which he inhabits while on earth.

The medium concluded with a fervent exhortation that each one would look more to themselves, and learn a lesson from the book of Nature, and grow up more in harmony with the spiritual material, for it has been truly said that man is wonderfully and beautifully made.

The expenses of the hall and printing have not been met by the collection. Many friends are disposed to subscribe towards the deficiency; their subscriptions will be thankfully received by the chairman. Mr. Haxby hopes before Christmas to get up a service on Mrs. Bullock's behalf, she having given all the lectures free of charge. Ladies and gentlemen willing to take part in such an undertaking may communicate with Mr. Haxby, 8, Sandall Road, Camden Town, N.W. The service will be held, as usual, next Sunday evening. The subject selected for the address is "The Essence of the Spirit of God."

On Sunday evening Mrs. Bullock delivered a lecture in Goswell Hall to an appreciative audience on "The Essence of the Spirit of God." Mr. Haxby presided, and read the 103rd Psalm, and made some remarks, after which he introduced Mrs. Bullock, and asked the spirit-guides to deliver the lecture. Mrs. Bullock in the trance state rose, and, after giving forth an earnest prayer to "the Great Being that giveth light to all mankind," commenced the discourse, and continued to speak in a very instructive manner for upwards of an hour. Hymns were sung during the service from the "Spiritual Lyre." The subject for next Sunday's discourse is "The Unity of Spiritual Truths." The meetings are free, and a collection is made at the doors to defray the expense of the hall.

MR. CALDWELL'S SEANCE.

Mr. Editor.—Dear Sir,—I attended Mr. Caldwell's seance at the Spiritual Institution yesterday evening, and, in justice to the medium, I have great pleasure in saying that I got some very satisfactory tests of identity from my wife in the spirit-world. She told me her Christian and surname, Elizabeth Crowe, also the exact date of her passing away from earth-life, the 10th October, 1871, and several other tests. As I was quite a stranger to all present I consider these very convincing tests. Trusting I am not trespassing too much upon your space.—I remain, dear Sir, yours truly,

CHARLES CROWE.

29, Duke Street, W.C., October 17th, 1874.

HELP TO MR. EMMS. Received from J. F. C., 5s.

MESSES. PECK and SADLER, the Welsh mediums have remitted to us £1, as the proceeds of a seance given by them for the benefit of the cause as administered by the Spiritual Institution. Our co-labourers have our sincere thanks, which are, no doubt, supplemented by the grateful thoughts of all who share in the prosperity of our movement. Messrs. Peck and Sadler are ready to fulfil engagements as physical mediums.

RUSHDEN.—On Sunday evening, October 11th, Mr. Burns from the Spiritual Institution, London, gave a discourse in the Temperance Hall of the above progressive little village to a very good and appreciative audience. The service was conducted in the usual way, singing hymns from the "Spiritual Lyre," invocation, reading, &c., after which the speaker seemed to warm to his hearers and the subject. He gave out by way of text, "God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth." On the following evening, October 12th, Mr. Burns delivered a lecture in the same place on "Love, Courtship, and Marriage." We noticed most of his hearers of the previous evening, who seemed to expect something of an interesting character, and certainly they were not disappointed. As none but a poet can understand poetry, so none but those who love can explain love. Mr. Burns took hold of his hearers at a few minutes after 8 o'clock, conducting them from scene to scene through the golden moments of this life, first calling forth hearty applause from the aged part of his audience, and next the blushing smile and innocent, merry laugh of the more particular subjects of the passion under consideration. At the close a number of phrenological examinations were made in a satisfactory manner. On leaving the hall "Seed Corn" was gratuitously sown and respectfully received. Altogether, Mr. Burns's visit has been a success philosophically, scientifically, and financially.—Correspondent.

THE MEMORIAL EDITION has been nearly all distributed, and the work has given great satisfaction. It will soon be out of print, and the copies which were bought at 10d. and 1s. 6d. will soon sell readily at 2s. and 3s. 6d. respectively. We regret to hear that some of our agents are not being treated very considerably by their friends. No person can be expected to collect a list of names, remit money, pay carriage on parcels, and at the same time sell the paper-covered copies at 10d., and the cloth-bound ones at 1s. 6d. Even those who procure copies for individuals for the pure love of the cause, are entitled to receive something over the 10d. and 1s. 6d. to cover freight and other expenses. In the case of booksellers, the need of some margin for profit and expenses is even more urgent. As originally announced in the prospectus, booksellers and others who obtained orders for the book as a matter of business, are entitled to charge 1s. 1d. for the paper edition, and 2s. for the cloth copies. This is cheaper than subscribers could have procured single copies by sending to us direct. We think, after the very liberal arrangements made on our part, the picture should not be marred by meanness on the part of others.

THE REV. T. McCULLAGH, superintendent of Wesley Circuit, Liverpool, in a recent sermon on the Transfiguration, after arguing against the doctrine held by some, that man at death passes into a state of unconsciousness, went on to say: "And may we not draw an inference from this as to the employment of the departed? Moses and Elias are here seen as messengers from heaven: May not the glorified spirits of our departed friends be in like manner sent as messengers to us, to minister to our spiritual wants and necessities? Depend upon it, brethren, between us and our dead there is no impassable gulf fixed. We are, indeed, come to the spirits of just men made perfect." Rank Spiritualism this; yet the rev. gentleman, out of the pulpit, says he does not believe in it.

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

FRIDAY, Oct. 23, Mr. Caldwell, Test Seance for Investigators, 1s.
SUNDAY, Oct. 25, Dr. Monck at Doughty Hall, 14, Bedford Row, at 7.
MONDAY, Oct. 26, Mrs. Olive at 3. Admission, 2s. 6d.
Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.
TUESDAY, Oct. 27, Phrenological Seance by J. Burns, at 8. Admission, 1s.
WEDNESDAY, Oct. 28, Mr. Herne at 3. Admission, 2s. 6d.
Musical Practice at 8. Admission free.
THURSDAY, Oct. 29, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, Oct. 23, Mrs. Bullock, 54, Gloucester St., Queen's Sq., at 8. Admission, 1s.
Seance at 6, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver, Trance, Test, or Pantomimic Medium. Admission, 6d.
SATURDAY, Oct. 24, Mr. Williams. See advt.
SUNDAY, Oct. 25, Mrs. Tappan at Cavendish Rooms, at 7. Admission, 6d.
Mrs. Bullock at Goswell Hall, at 7.
Mrs. Treadwell at Cleveland Hall, at 7.
Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.
MONDAY, Oct. 26, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.
Mr. Williams. See advt.
WEDNESDAY, Oct. 28, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.
THURSDAY, Oct. 29, 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. 24, 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. 25, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 4 a.m. and 2 p.m.
SOWERBY 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, Hookley, 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 AUCLAND, at Mr. Fancitt'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 Lighthouse Assembly Rooms, at 8 and 7 p.m. Trance-mediums from all parts of England, &c.
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Eldon Street, Farm Road. Public Meetings at 10.30 a.m. and 8.30 p.m.
SOUTHSEA. At Mrs. Stripe's, 41, Middle Street, at 6.30.
LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfield Terrace, at 6 o'clock.
GLASGOW. Public meeting, 6.30 p.m., at 184, Trongate.
HECKMONDWICK, service at 6.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Service at 2.30 and 6 p.m. John Kitson, medium.
MORLEY, Hall of Progress, at 6.30. Mrs. Butterfield and others.
MONDAY, Oct. 26, 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. 27, 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. 28, 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.
MORLEY, Hall of Progress, at 7 o'clock.
THURSDAY, Oct. 29, BOWLING, Hall Lane, 7.30 p.m.
BISHOP AUCLAND, at Mr. Fancitt'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. 30, LIVERPOOL. Weekly Conference and Trance-speaking, at the Lighthouse 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.

Lectures on the following Subjects will be given by Mrs. Bullock, under the Influence of her Spirit-guides:—
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.

MRS. LAW'S LECTURE on SPIRITUALISM, Oct. 25, in the Hall of Science, will be Replied to by Mr. E. BULLOCK, in the Goswell Hall, 86, Goswell Road, on Thursday Evening, Nov. 12th. Doors open at 7. Commence at 8 o'clock. Discussion invited. Admission free.

A LADY COMPANION (Age not beyond 35), a SPIRITUALIST. A Good Musician (thorough), healthy, and a good walker; good sight, as she would have to read to, and walk with, a gentleman nearly blind; to make herself generally useful in writing letters when required, or doing needlework, &c. A comfortable home, but very quiet; good salary.—Apply, Lady Companion, 15, Southampton Row, London, W.C.

CARY SAWYER, PHYSICAL MEDIUM (from Chicago, U.S.A.), will arrive in London on November 21st, and desires to engage ROOMS for Private Seances. The family of a Spiritualist preferred.—Address, 15, Southampton Row, W.C.

WILLIAM HERNE (brother to Mr. F. Herne, Medium), desires a SITUATION. He is about sixteen years of age, is of active habits, writes a good hand, and is quick at accounts.—Address, Herne's Oak Villa, Rockmead Road, South Hackney, N.E.

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N.B.—The above prices include a box, 2s. 6d., in which are full instructions, returnable as therein directed, excepting the No. 4. All orders will be executed in rotation as promptly as possible.

MR. J. J. MOBSE, INSPIRATIONAL TRANCE SPEAKER, is at present in the United States on a lecturing tour. He will return to England on or about June next. Letters sent to annexed address will be forwarded to him in due course. Warwick Cottage, Old Ford Road, Bow, London, E.

DRAWING-ROOM FLOOR to Let, FURNISHED. FARES to City by Tram or Bus, 2d. Pleasantly situated. 10s. a week; references required. Further particulars on application to Mrs. BURNS, 15, Southampton Row, W.C.

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The best book for Inquirers.—Second Edition, price 8d.

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MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 31, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock, and evening. Address as above. (P.A. 500102) DITZIOX

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM, whose reputation is well known throughout Europe and America, can be CONSULTED on either Medical Questions or Business Affairs connected with the Living and Dead. Hours, 12 till 8. Terms, One Guinea.—Address, 21, Princes Street, Hanover Square, London, W.

N.B.—Miss Fowler does not receive any visitors on Sundays.

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