

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

SPIRITUALISM.

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DON JOSE FERNANDEZ COLARIDA.

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Translated by Catharine Woodforde.

One of the most indefatigable and ardent partisans of Spiritualism, Senor Colarida, was drawn into its acceptance by the light of intuitions manifested from infancy, together with a recognition of the workings of Providence in the most momentous events of his life, which might also well be called intuitional. His sufferings and trials contributed, too, in a remarkable manner, to the reception of doctrines whose philosophy was in accordance with his own logical deductions.

The subject of our sketch, who was born in 1819, on the banks of the Ebro, lost both his parents calamitously—the one being shot by an infuriated mob during a time of political trouble, and the other suddenly ushered into the next life by the imprudence of a sportsman—both events sufficient to fill the heart of an affectionate son with everlasting grief.

His studies were interrupted by civil war, and he found himself obliged to leave his books for the sword, to join in the fratricidal struggle which is a blot upon the pages of Spanish history.

The calamities of war having wasted his worldly goods, he found it impossible to pursue a scientific career, and concluded to take up the profession of notary. In 1844, therefore, he established himself in Barcelona, where he resided, devoting himself to the duties of his office.

Influenced by the uncommon powers of illustration brought to bear upon religious subjects by his father, Senor Colarida was a Christian without any of the shadows of fanaticism, but he became an orphan just when the paternal counsels were most needed; his conscience struggled against the abusive rites and intolerant dogmas of the Catholic school, and he conceived the project of publishing a friendly periodical which should be the expression of his religious sentiments and aspirations. At this epoch he was acquainted with the Spiritual doctrines, and finding in them the solution of all his doubts, he dedicated himself to their propagation, for he could not satisfy his conscience until he had imparted to other struggling brethren those truths in which he rested secure.

Counselled by the Spiritualists to translate and publish those works best calculated to spread the doctrines, he gratified their wishes, and the great propagation to which he has thus contributed is evidenced in the fact that he now receives communications from Montevideo, Buenos Ayres, Bogota, Rio Janeiro, Lima, Guayaquil, and the Philippine Islands, points where Spiritualism has germinated from seeds sown by his hand.

The faith of Senor Colarida in the consoling doctrines which he so rigorously upholds has been purified in the crucible of suffering, for his life has abounded in misfortunes. Spiritualists the world over will welcome with satisfaction a brother who is one of the first of Spanish Spiritualists for zeal, modesty, and laboriousness, and whose brave and beautiful endurance of the vicissitudes and trials of an earthly existence merit a crown of glory.

Spiritual Cosmology.

PART I.—DYNAMICS.

BREAD.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,
SUNDAY EVENING, DEC. 20TH, 1874.

INVOCATION.

Our Father! Thou Infinite Spirit of Life and of Light! Thou Divine and Perfect Soul! perfect beyond all comprehension of human thought; perfect beyond all power of finite utterance; who, holding, for ever, control over every form of life and every mind that exists: Thou to whom we turn, as do all the nations of the earth for wisdom and for knowledge; who art the source of knowledge and of wisdom; whose laws with abundant fulness fill the earth and the universe with life and light. O God! we praise Thee; not alone before human shrine, nor where offerings arise and incense from sacred altars, nor with sacerdotal rites, but from the human heart made glad and strong by truth from the shrine of the living spirit bathed anew in Thy fervour and power from an exalted and uplifting faith that releases the soul from the thralldom of the senses, and makes us one with Thee, from the temple made by Thy hand, whose shrine is the Spirit, and whose altar is the perfected soul. O God! we praise Thee. Within the darkened sanctuary of the life of man Thy Soul for ever hath enkindled a spark alive to Thee through time and eternity—a portion of the Infinite that fills all the universe with life, with power, with perfection. O God! we praise Thee; and from all human lips accustomed to sorrow, and from all weary places of the earth where souls are bowed down with anguish, let the song go forth of praise, when in the fulness of time the food of truth shall ripen upon the trees of life, and Thou, God, shalt hear the cry of every soul. Amen.

QUESTIONS AND ANSWERS.

Q. 1. Those born of bad parents, and consequently predisposed to evils by nature, are such preserved in equilibrium from the effects of their hereditaments so as to be quite free to choose and practise good or evil? For such children would it be unwise and "worse than the beasts" for the parents to send out to a boarding school that other teachers (better able to nurture and instruct) should bring them up and be their spiritual parents?—A. It is quite likely that the questioner had some idea when he wrote the

question; but certainly the language to express the idea has been unhappily chosen. We will, however, endeavour to answer that portion of the idea which we gather from the question. Undoubtedly, persons predisposed to moral obliquities by the imperfections of their parents cannot choose between right and wrong unless aided to do so by a stronger will. This stronger will cannot be provided in their families, therefore it should be provided by society in suitable and proper instructors. The other portion of the question is answered by what we have stated now.

Q. 2. Is it wrong, and "worse than beasts" for parents to send their children to boarding schools far from home?—A. That depends upon circumstances—upon who the parents are, who the children are, and what the schools are. If the parents are incompetent to teach the children, they should have suitable teachers provided. If the parents being so incompetent, cannot teach them, then of course being away from home does not deprive the children of anything that the parent can give.

Q. 3. Does a knowledge of the structure and functions of the nervous system, together with a knowledge of the position of the principal nerves that supply the different parts of the human body in any way increase or help to direct the healing power of healing media?—A. Undoubtedly; a knowledge of the nervous system, and especially a knowledge of that portion of the nervous structure which acts more immediately upon the brain and vital functions would enable the mesmerist or magnetiser, or person possessed of healing power, to intelligently direct his current of thought from the portion affected; and in all cases where healing media are successful, if they have not a knowledge of the nervous structure, the mind or intelligence aiding them must have such knowledge before a cure can be performed.

Q. 4. You say magnetic and electric people require to sleep at different times of the night. Will you define magnetic and electric people, so that anyone may know to which category he or she belongs.

Q. 5. Do you mean to say that we ought to sleep from sunset to daylight? What is the state of the spirit during sleep? Is it usually disconnected from the body, and engaged in any active pursuits? If so, does a man not become conscious until after death of the persons and things he has become acquainted with during the sleep of his body?—A. We would refer the questioner to previous answers and to discourses to determine what persons are magnetic and what are electric, as we have designated the general characteristics of the two leading temperaments. Very few, comparatively, are either decidedly magnetic or electric, but are intermediate—between these two—and some are positively of the vital temperament; but all persons can determine, by an unbiassed habit of life or tendency, what the hours of sleep they require, and at what time of the day or night, and so correct is nature, that if you follow for a few weeks her indications, you will find yourselves naturally sleeping the hours that are required by your system, and working the hours that are suitable for you to work. The state of sleep was also fully described in a previous discourse, there being three states of sleep, as shown in that discourse; and the individual does not always become conscious of the scenes or occurrences that take place in the third stage of sleep until after the spirit has been released from the body, inasmuch as those occurrences are not the result of any effort of memory or external consciousness.

Q. 6. If the herding together of criminals and diseased persons aggravate the evil in this life, how is it that such is not the case in the spheres of darkness? if there be no evil resulting from such a classification in the spirit-world, why should there be on earth?—A. The questioner presumes that in the spheres of darkness they are so crowded together; but he takes the questions beyond the pale of that portion of philosophy which these discourses treat upon in questioning concerning the spiritual state; but I will state that there is evil accruing by the association of numbers of persons in an undeveloped state, in the spirit-world as well as in your world; but the great difference is, that where such persons are associated together in spirit-life, they are associated according to their grade or position, and not forced into the company of others lower than themselves. Then the preponderance in spirit-life is the tendency towards good; while in earthly life the preponderance is towards the material, and therefore always weighs the persons down that are thus associated. For every sphere or class of spirits that are imperfect or diseased in spirit-life, there are a sufficient number of teachers appointed that, in due course of time, overcome the evil tendencies of those beneath them.

ADDRESS.

The subject to-night is "Bread." For every vitalised atom in earthly life there is a corresponding point, which is for ever seeking to become merged with this atom. This we may term or denominate atomic growth; and whenever a certain number of atoms accumulated together, form a sufficient amount of motion, life in the organic form is generated. Whatever supplies this power of life to the atoms constitutes the vitalising and sustaining element of nature, and nothing can more illustrate the properties and powers of this life than to state that in every effort of development, from the atom up to man, there are stages simply of atomic growth and change. For babes, the nourishment which is derived from the vital sources of the mother constitute not only the food but the avenue through which magnetic and electric strength is imparted to the infant organism; and it is not simply the quality of the food itself, but it furnishes a solvent for subtle magnetic and electric particles that might be introduced into the system. Hence for all persons of infantile years, and for all stages of growth that are im-

perfect and immature, nature provides that the atoms of nourishment shall be taken in a more diluted form, shall be taken in a less concentrated form, and shall be taken at specific times and periods according to the requirements of physical organism. The organism before birth is nourished by the same vitality, life-currents, and electric forces that nourish and sustain the mother. Afterwards the same law holds good, except that the atomic particles introduced are introduced in a more devious and uncertain way, and are liable more and more to interception, so that it becomes a question whether a child when that child shall have reached the age of maturity, shall have received the proper food, and the requisite amount of food, or shall not, in reality, be starving for some of the requisites of life. It is undoubtedly true that all forms of vitalising elements that are to be taken into the human system must be passed through various organic stages, that an atom of mineral substance possesses no vitalising life for humanity, that an atom of any substance that has not taken on various aggregations of matter cannot, by any possibility, have derived the vital power necessary to sustain human life. Hence those organic forms that are best adapted to human nourishment are forms that, in their various stages of growth, have been most frequently assimilated and rejected by nature until by this refinement they are made for the suitable food of man.

Whatever may be in the various theories entertained by hygienic students upon the subject of life, undoubtedly each of these has some foundation in fact; and those properties that are contained in the foods most frequently employed by different nations will determine, in some degree, not only the physical basis but the mental structure, so far as the brain and nerve tissues are concerned, of the race of people. Those races that feed most upon certain qualities and kinds of food will present, in their organisms, a preponderance of the chemical properties which their nourishment contains; and those races which partake most of the general foods which the earth supplies in her greatest variety, if not spoiled in the *cuisine*, present to the earth the finest and fairest specimens of human life in its highest stages of present physical culture.

All the elements that are taken into the system that sustain life may be denominated generally "bread," since whatever chemical properties the air or the earth contain must be imparted to the system either through the atmosphere itself or through the food that is introduced into the system, or through the clothing that is worn, or by the magnetic and electric currents that surround the individual. Hence atoms of matter are not, in themselves, nourishing; but by their combination they convey nourishment to the system, and thus contribute the various forces that make up the vitality and structure of the human frame.

For the human body, therefore, there are required only those chemical properties that, being exhausted and expended by labour, toil, and constant aggressive contact with matter, must be renewed; and the future chemistry of *materna medica* will be that chemistry that will supply, not only the requisite amount, quantity, and quality of food, but the requisite knowledge for each person to enable him to understand, by certain indications, what food is required, how much is required, what forces are supplied by that food, and what amount is requisite for each twenty-four hours. As clearly as the electrician can determine certain indications, or as clearly as an engineer can calculate the weight and amount and force of the steam-power employed by him, so will the wise and skillful anthropologist determine to the future races of men what bread they shall eat for daily life; and remember, that "daily bread" is all that is asked for in the prayer of the Lord.

The greatest amount of force and vitality in the world is expended upon what is generally considered as procuring bread. This is quite a mistake—a fable. The bread that the world actually consumes could be produced, with every requisite for human sustenance, in one hour, where twelve are now employed in the fictitious pursuit of bread. The vitalising elements actually necessary to sustain life, and promote the highest possible physical and mental growth, are those that require the simplest processes and that the mind can the most readily comprehend.

On the question of other personal matters, in regulating clothing and the houses in which people live, it will become important to treat; but as the subject relates especially to human nourishment, I shall endeavour to show that from the man who performs actual physical labour in earning his daily bread to the mind that every day, and perhaps sixteen hours out of the twenty-four, employs his mental force and physical strength to generate thought for the world, there are requisite supplies of food in the atmosphere, and in surrounding conditions, that are now unknown, not thought of, and rarely attainable. The story of the children of Israel, who were fed from heaven, is not, as modern secularism would have it, a fable, since it is known chemically that the atmosphere contains in solution every requisite for human existence, and since, if a sufficient power or force could be brought to bear upon it, this element contained in the atmosphere may be concentrated for human use. He who feeds upon swine's flesh, and nourishes his physical system with the coarsest preparation of food, cannot, of course, be at once sustained by any ethereal diet, or by any food that the gods might engender; but he who, by careful cultivation and study, by accustoming his physical frame to the obedience of his will, instead of the grossest appetites, depends upon food merely to supply the waste forces of brain and nerve and sinew, will be surprised at the amount of strength gained from absolutely the smallest substances seemingly. The fresh air of the mountains, the odour-laden breezes of the morning, the fruit-engendering atmosphere of the tropics, the breath that floats from the islands that were once considered "the blessed," may sustain the life for a time

of a sensitive and highly-organised person; while, from the magnetic and electric properties that the atmosphere contains, life or death is perpetually inhaled and absorbed by every human being.

If food and every substance that is taken into the system may be assimilated by the human organism, then the life constantly renovates itself; but if that is taken into the physical body which does not nourish, which is a waste, which causes energy and strength and vitality to be expended for its digestion, which the stomach and nervous system reject, which the spleen refuses to allow to be assimilated with the magnetic and electric properties of the system, then the life is wasted by endeavouring to dispose of those elements that cause death to the human body.

The nourishment derived from bread which is made from pure grain varies in degree according to the kind of grain, the method of preparation, the quality and quantity taken into the system, and the state of growth of that bread before it is taken as nourishment. In fasting, it was customary for the Hebrews to feed upon unleavened bread, for the reason that it contains the greatest amount of phosphates requisite for mental stimulus, but not for great physical nourishment or vitality. Take also the oatmeal, and the coarse wheaten grains before finely ground, and you have the phosphates necessary for nourishment and mental vitality. By them muscular strength is engendered also, but not an amount of pabulum that would be required for the greater offices of life. It is said that in the mountainous regions of Scotland, where the oatmeal diets form almost exclusively the food, the physical basis of life is quite as strong, if not stronger, than any countries where finer foods are partaken of; but you must remember that mountain air and vigorous exercise bring their own equivalent to the human system, and it is not the diet alone that forms the chief source of strength of the Highlanders.

You will also remember that the great power of bread in its civilising and civilised capacity is that it undergoes a chemical process. I will briefly describe that process. To the pure phosphates and pabulum which the grain itself contains, the yeast which is employed imparts a state of growth. The first stage of growth is vegetable, the second stage is animal. Whenever this yeast reaches the stage of animalculæ it ceases to be the proper food for man, and becomes poisonous, and should therefore be rejected. Whenever it has reached the state of vegetable growth, it aids in awakening the latent properties within the grain, and becomes the suitable food for human consumption. Wherever yeast is employed it should be subjected to a chemical analysis, if the careful housewife does not understand it thoroughly, in order to ascertain that it shall not have passed beyond the stage of vegetable growth, that it shall not have entered upon the stage of that infinitesimal animalculæ that is so poisonous to the human blood, and forms one of the chief reasons of the difficulties of digestion among those that feed upon the finest breads.

The state of growth is so important that I would not recommend unleavened bread except for fasting. I believe that those nations that feed upon grains in the primitive state cannot attain to that degree of mental and physical perfection that is attained by those who feed upon the bread that contains the fibres of vegetable life. This fibrous growth is prevented by either an alkali or acid, or by any combination that imitates the fibrous growth, but is not, in reality, a growth. This is not attained either by the favourite modern process called aerated bread. The introduction of carbonic acid in the form of vapour does not cause the formation of the fibrous property requisite to the making of food, but imitates it in a lightness, which, however, does not contain the requisite amount of vitality, and is only suitable for invalids and persons that are fasting and that do not require the fibrous growth which leavened bread contains. Whenever the substances of which the bread is composed are so assimilated as to form this proper growth in a loaf, it will be found, when broken, to be as fibrous almost as a piece of soft wood. I do not mean that it has the exact fibre, but it would be found to contain fibre. Whenever the bread is aerated by any process other than that of leavening it will be found to contain no fibre, and, if placed in water, will seem pasty and like the flour before it is cooked.

The question of heat, also, is important. Bread that is leavened and not cooked is the worst physical substance that can be introduced into the human system. Beware of the underdone loaf; beware of the centre of the loaf that has not fully and thoroughly received the renovating process of the fire; beware of any kind of bread that has passed the stage of vegetable growth and reached the state of decay, when it becomes acid, rancid, or in any way unfit for introduction into the human system; and beware of all those corroding properties that are introduced into bread to make it white or light. I say this as a preparation, for as bread is the foundation, so the principle of it pervades every particle of nourishment that is taken into the human system.

The reason why alcohol is the most subtle as well as the most dangerous of poisons is because it contains the last stage of growth, and, like fire, destroys the human system, while in its first stage it sustains it. Whatever property in grain or other substances can be made into pure spirit of wine, that stage which finds it a pure spirit of wine is its poisonous or dangerous stage, for the reason that it will produce in the human structure a simulation of life, will make the human brain and the nervous system respond as readily almost as actual vitalising substance, but will leave nothing by which the structure of the nerve or the physical body can be sustained. The spirit of wine is therefore the last stage of vegetable growth concentrated in the form of actual poison, and acts upon the nervous system in its various stages. Through decomposing fruits, through the grains that are improperly prepared,

through bread that has not been properly prepared, through the various kinds of food that you take into the system, this same subtle element of poison works and produces a simulation of life without any actual pabulum being received to nourish and sustain the physical structure.

It is a chemical fact, as well as a fact in medical science, that while the machinery of life may be set in motion when partially suspended, and kept in motion at the particular time when threatened to be suspended (by the introduction of foods unsuitable,) by the spirit of wine in its various stages, it contains no single particle of vital or chemical nourishment to the human body, and is so much fire introduced, consuming the vital functions. Any wine containing this spirit robs the frame of just so much nervous reaction and vitality. Any juice of fruit that has passed to that stage of fermentation or growth by which this is engendered gives to the human structure just so much of poison, and all fruits and all substances in their normal state, or when properly prepared by suitable application to suitable fire, become nutritious in the body in proportion to temperament, and should be accepted as such, but not when prepared by the artificial process which makes a simulation of life instead of the life itself. Whatever acts as a pure nourishment in food, whatever supplies anything that is lacking or exhausted, is vitalising. Hence all cereals, containing as they do not only the vital pabulum of life itself, but also phosphates nearest their outer coating, should be carefully prepared, so that with the removal of the outer sheath or covering the phosphates shall not also be removed, which are requisite for the sustenance of the body. The brain derives its nourishment and strength from the introduction of these phosphates in a refined and subtle form, and he who would best nourish his physical strength for the purpose of intellectual culture must beware of any food that stimulates, or that tends to stimulating or simulating the properties of life that are required in their perfection for the exercise of mental power.

The position that the various foods take in the world I consider to be as follows:—The fruits of the earth are highest. They are laden with those properties that most immediately reach the nervous structure. They remove obstructions; they give vitalised power to the thought; they impart in the most delicate way the requisite acids, and they clarify the blood, until each nerve can receive that portion of vitality required. Persons of electric temperament may partake of fruits that contain a great quantity of saccharine substance with impunity, since they can more readily absorb it. Persons of magnetic temperament require those fruits that have more subtle acids, since they cannot assimilate the saccharine substance so readily. I will state that next in order come the vegetables, since these contain the elements of the soil, and, to a great extent, act more as a diffusive agency than an actual sustaining power of life. Fattening substances are to be avoided, excepting in a moderate degree. The amount of carbon requisite to the human system should be engendered in other ways. Lastly, and as containing the lowest form of vegetable life, comes animal food, which should be partaken of sparingly—only in quantities requisite for the actual nourishment of the body, and for specific purposes. The custom of partaking of an enormous amount of animal food, and then requiring wine, or spirit of wine, to aid digestion, is such a waste of vital energy that, if it were adopted on 'Change, would make bankrupt the proudest nation on the earth. Any system of pecuniary economy that would make the capital at all times hazarded by the outlay, and would endeavour to supply that capital with fictitious currency, constitutes a system of economy that would be scouted at by any able financier. Each human system becomes just such a method when the amount of food and the kind of food taken into the system requires extraneous aids for its assimilation. The best aid for an appetite that is failing is abstinence. Nature will return to her work if left alone. If forced, then you may continue the process through an entire lifetime of suffering. There is no danger of a person starving when within reach of food, unless that person has the intention of committing suicide. Nature will have the requisite amount of nourishment; the danger is, however, that the temptations of appetite cause the body to have too much labour to perform, depleting constantly the vital forces and nervous energy and mental power, until at last there is no strength left for mental exertion, because the food requires all the attention.

The greatest remedy, as I stated, for loss of appetite, except it be in its morbid state, is abstinence. The next remedy is a change of diet; for many persons that refuse to partake of one kind of food will find they have an appetite for another kind. The head of the family that insists upon all the children eating the same kind of food, who insists upon having one dish for every member of the family when it is possible to suit their varied tastes and appetites, commits an unreasonable act, since that which will nourish one in certain stages of growth, or in certain conditions, becomes poisonous to another, as you are aware. So far as is practicable, children should be allowed to determine the kind of food they will eat, provided, of course, you govern them as to the quantity, since the appetite best determines what the child most requires in an unperverted state, and since this extends to all ages of adult growth, each individual, without becoming particularly or entirely given to consultation of physical appetite, can determine what he or she best requires; and no amount of courtesy or false hospitality should induce you to allow a friend to force food upon you that you do not desire, or should induce the host to press food upon his guest that is not desired. The artificial courtesies of life prompt you to encroach constantly upon the dictates and mandates of nature, whereas if the warning voice of that physical conscience be disregarded it must be repented of in suffering and pain.

As bread contains most of the vitalising properties of life, so it becomes the most important article of food in the preparation of the careful housewife; and I would suggest that, of all articles of diet, it should be attended to with the greatest amount of care of what it is made, how it is made, and by whom it is made, so as to obtain its due proportion of nourishment and usefulness. What it is made of should depend upon the temperament of the individual that is to consume it. There should always be bread in each household composed of the grain in its nearly natural state, composed of the grain in its next state of refinement, and composed of the pure wheaten flour, so that each person in the household could partake of the kind of bread that will best nourish their systems. It should be made in such a manner that the fire, if not actually coming in contact with all portions of it, as is the case with very many French or Italian preparations, should permeate into the very innermost, making an absolutely natural chemical change in every portion of the fibre, else the human stomach will not assimilate it. It should be prepared by careful hands. The bread that is made by machinery is better than the bread that is made by slothful hands; but if there be any one thing by which persons impart their individuality to others more than another, it is that fine art of cooking, since those that possess it in degree and those who nourish their families upon carefully prepared food well understand that the mother imparts to the food that her children are to take a certain amount of her own life and vitality, and so there may be bitterness engendered even in the hands or by the hands that fabricate the loaf for your consumption. If this seem wild and strange, you will bear in mind that many geniuses of the world have boasted more of their *cuisine* than of their literary attainments, and it has been the pride of many gigantic minds that they themselves could prepare hundreds of dishes suitable for their friends. If whatever you do imparts a portion of your own life, your hospitality is also naturally imparted to the food which you would offer to a friend, and it bears also a portion of your own magnetic power. A discontented cook, or a person endowed with bitterness of disposition, should not be allowed to prepare the food for the household. This would seem chimerical, but nevertheless is true.

There are other considerations in connection with bread that of course are out of place here, but a proper system of training in those matters should be imparted to every housewife. It is most important she should have a knowledge of the chemical properties of all kinds of food prepared and of the cereals that are to be employed, as well as a knowledge of the chemical action these will have upon the human system. In this way there would be an avoidance of many things that seem palatable, but are really poisonous to the human structure. The simpler the preparations, provided they are made palatable, the better is the actual nourishment to be derived from the substance, since a special preparation contains its own, and only its own, vitalising elements. The bread which will nourish most the highly nervous organism is the bread that has the most of phosphates, and therefore the bread manufactured from the coarser form of wheaten flour would be suitable. The bread that carries most vitality to persons of magnetic temperament is that which has been the most elaborated, since where the atoms have been the most outwrought there is the more of the electric particles retained. I could give by personal contact to each person the requisite amount and quality of food they require; but then of course we must give study and careful watchfulness, and since each person cannot be under the special direction of anyone knowing those laws, he must become aware of the laws by his own personal experience.

I should say that persons engaged in active mental pursuits should rarely partake of beef, since it contains most of the stimulating property, but they can partake of milder forms of meats, such as mutton, and some forms of game; but I think that with greater advancement all these properties that are now sought for in such varieties of dishes and low formations of life will be found in higher and pleasanter foods. The time undoubtedly is coming when certain properties will be so concentrated from the atmosphere in food and in beverages as to make the laborious process of food-making almost unknown. The time undoubtedly is coming, as has been known to the few in ancient days, when life may be sustained upon the simplest vitalised elements that are requisite. The locusts and wild honey which the ancient prophet feasted upon were not a miracle, since from them perhaps the very vitality requisite could be absorbed into the system. The manna that descended from above was not in itself a miracle, but only a condensation of certain atmospheres abounding in certain climates and near certain forests, where the atmosphere itself is laden with sweets. What chemist does not know that in the midst of orange groves sufficient power of perfume can be obtained to last for a hundred years; and what chemist does not know that every property which tints the grape upon the vine, or paints the fruit upon the tree, is dealt out by the fully-blown rays of light and atmosphere that are prepared in the laboratory of nature for this very work? And happy the minds that, intent upon lofty pursuits, shall from sunlight and pure air, and abundance of water, receive the vitalising properties, while, fresh from the vine, the fruitage of life gives the food to the nations of the earth.

There are things connected with this that point to the higher stage of growth when man shall not really "live by bread alone," but when words and sentences and sounds upon the atmosphere, and wondrous sights of harmony in nature, shall nourish and sustain the mind and body to the extent that food will be only a thing of the past.

There be those who are called idealists that look to the time when the earth shall be the perpetual habitation of a glorified race,

when death and sickness and suffering shall no more abide because the body shall not decay. The nearest to this that I know of is when life itself shall become so perfected that from every property of sunlight and air, and from the things upon the earth, man shall absorb that only which is required for his growth and perfection, leaving the abundance of the earth for those whom God has appointed to dwell in it, since from the table of the wealthy is spurned that which would feed the paupers of the world, and since by the gluttony of the pampered appetite is absorbed enough to feed the starving millions that even to-night groan for the want of bread in your crowded streets.

Oh, but the "bread of life" is more than this! It is that subtle growth of atoms that permeates from mind to mind and soul to soul, bearing with it the healing and feeding of the nations, and taking to the pauper along with the loaf the sympathy that makes that loaf doubly nutritious; nay, that gives to the poor and starving not only that which is of no use to the donor, but all that thought and feeling, that more than bread and more than meat constitutes the vitality of life. The world may be starving for bread—undoubtedly there are millions to-night that are—but there are those starving for something more than this, for knowledge and wisdom and sympathy wherewith to probe the hearts of their fellow-men, and that sweet milk of human kindness that nourishes more than food can do, and that gives to all that hunger and thirst the sweet blessing of its life. This is the spiritual food that by-and-by shall fill all the places of the earth with rejoicing, when there shall be fruits from the vine and bread from the oven, but when there shall also be the smiles of sweet children and the happy faces of the multitude that throng hither and thither in the midst of beautiful flowers, and each temple of worship shall be a temple where the Bread of Life shall be given to those that are famishing.

IMPROMPTU POEM.

"We hunger for food," cry the weary ones,
Lifting up their pale hands to the door
Where the wealthy and proud pass in and out,
And where regal power doth pour
Its tide along the widened street;
"We hunger for bread," and there meet
The pale sad faces that, one by one,
Go down with the setting sun.

"We hunger for bread," cries the weary world,
That each night with the setting sun
Proclaims its agony and pain
When its daily work is done;
"For other bread than the bodies need
For the sowing of other brighter seed;
Since bread quenches not the longing ache,
And since the food of which we partake
Bringeth no cessation of pain,
We hunger for food again."

The great heart of the earth is turned
Towards the great source of life,
And all the things that here are spurned
In human care and strife
Ory out to heaven, "We hunger so—
We famish and we faint below."

"For what do you hunger, O pale-faced one?
Close by in yonder street
There are hordes of treasures, and you have no bread;
Surely the bread is not sweet,
It hath no boon for each one to give,
And will not allow each child to live."

"And ye hunger that have bread to eat!
What starves you so when along the street
The restless eye and the hurrying tread
Betray a mind all filled with dread?"
"Oh, I hunger for bread of peace and rest,
Which I cannot find, for my feet are prest
So sore on the thorny path of life,
That my heart is filled with care and strife."

"And ye hunger that lift your hands in prayer
Before the altar, while, burning there,
The incense rises up to heaven;
What bread is not unto you given?"
"Oh, we pant for the blessed Bread of Life,
That feeds the world, relieves from strife,
Giveth us blessings instead of pain,
And renews the drooping world again;
We hunger for bread coming from above,
For the blessed bread of God, which is love."

DARLINGTON.—The Darlington society for the acquisition and diffusion of spiritual truth will hold their quarterly social tea gathering and musical entertainment, on Tuesday, January 5th, 1875, at the meeting rooms, Ridsdale Street, Yarm Road. These quarterly meetings have been steadily gaining popularity, and on this occasion we shall expect the usual large attendance of friends interested in the cause here and in the surrounding district, who it is hoped will put in their appearance, and help to make for all a hearty good time of it. Tea on the tables at 6.30 p.m. Misses Wood and Fairlamb, of Newcastle, have promised to be with us from Monday till Wednesday, 4th to 6th January, and will give sances for physical and materialisation phenomena. Early applications for admission will receive a priority of consideration.—G.R.H.

THE DISCUSSION OF DOXY.

A REMONSTRANCE.

To the Editor.—Dear Sir,—I feel constrained to pen a short communication for your valuable columns respecting the literary contribution which appeared in your last issue from the erratic pen of Enmore Jones. I do so because I consider the two questions "Orthodoxy" and "Heterodoxy" which he hastily and flippantly descanted upon are serious questions, and demand a calm and dispassionate consideration, in order to be fully and fairly comprehended and faithfully defined. Now, I am certain that your most careful and intelligent readers cannot fail to have perceived that Mr. Jones has not defined, and therefore has not duly and truly considered the matter.

He makes it out that Heterodox Spiritualists endorse a string of ideas and opinions anything but beautiful and spiritual. I will notify the most glaring ones, "Ghosts! there are none." I suppose Mr. Jones means by "ghosts" disembodied spirits; if so, then he states a flagrant falsehood. Now, fortunately for Mr. Jones, he discovers his mistake, for immediately afterwards he contradicts his own statement by making the heretic continue, "Ghosts there are, but not evil, only undeveloped spirits."

Rather careless, this, Mr. Jones. Yet this piece of carelessness did not teach him to curb himself, for he makes a similar blunder further on. Again, he makes the heretic say, "God! there cannot be a God," &c. Now, we can imagine an effusion of this kind coming from an atheist, but never from a Spiritualist, however heterodox he might be. But "sure enough" Mr. Jones again discovers his mistake, for he corrects himself by continuing, "There is a God, but he is so great that no attention can possibly be directed towards man; no help from him possible. Man must chance it. Man must rub on and rub out into chaos." It will be observed here that the after-thought is precious little nearer the truth than his previous statement, for your readers know full well that every Spiritualist, however deeply dyed in his heterodoxy, knows beyond a doubt that man will live and progress for ever as an individualised entity, and to make them endorse the nonsensical ravings of rubbing "out into chaos" is an egregious and, to say the least of it, unkind statement.

I had almost forgot to notice Mr. Jones's complaint that the Heterodox Spiritualist considers that "all that orthodoxy tells him of a loving God is absurd." Now, I hope he will forgive me if I maintain that he has inadvertently used a wrong adjective. In truth, he ought to have said, "All that orthodoxy tells me of a wrathful and angry God is absurd." Mr. Jones ought to know, if he does not know, that orthodoxy virtually inculcates the doctrine that God will damn the greater part of his creatures to eternal punishment. Not characteristic of a God of love, this, Mr. Jones notwithstanding.

For fear of trespassing upon space, I pass over a lot of heterogeneous and ambiguous matter, and come to his definition of the creed of the orthodox churches, which runs as follows: "God our father—special providence—immortality—heaven to the good doers." Now, what is the plain truth? What really is their creed? It is as follows: "God the Father, God the Son, God the Holy Ghost; three distinct personalities, yet only one God—special Providence—immortality—heaven for the true believers—eternal hell for the disbelievers." It will be observed that the head and tail of my definition differs immensely from his; yet mine is in accordance with the thirty-nine articles of the Church of England, and the articles also of dissenting churches (Unitarians excepted). If the plain truth is offensive to him, I cannot help it. Mr. Jones maintains that each individual ought to sink his individual doxy for the good of the cause—good!—yet this is not the first, second, or third time that he has rushed into print complaining that spiritualist advocates do not accept his *particular doxy*—strange inconsistency this! After all, I am half inclined to think that Mr. Jones has rejected much of the spirit of the old theology, but clings to the letter; he rather likes the new wine, but tenaciously prefers the confounded "old bottles," hence he appears in a somewhat ludicrous light when philosophising in the MEDIUM. I cannot help but characterise his efforts as jumbling and compounding, blundering and confounding. This may appear hard, but as he apparently can give, I trust he will be able to take. If it will be any satisfaction to him, I may inform him that I emerged from my teens ten years ago; but I hope that I am ever learning, and if Mr. Jones has anything better to give me, I will receive it and sincerely thank him. Yours for the truth,

Halifax, December 8th, 1874.

A. D. WILSON.

ON DOXY AGAIN.

To the Editor.—Sir,—Two of your correspondents have replied to Mr. Enmore Jones's remarks in the MEDIUM of December 4th, in a hostile spirit. Will you be good enough to allow me a corner in which to agree with him to a very considerable extent. Mr. E. Jones is competent to explain or defend himself; but I may be permitted to remark that I think your correspondents, H. A. Beckett and R. Brown, have both misunderstood the spirit of Mr. Jones's communication. I did not, and I feel sure few will, understand Mr. Jones to have been making a defence of orthodoxy. He expressly said the opposite, and the drift of his words obviously was a remonstrance against the too frequent denunciation of "orthodoxy," by those who had no better doxy to put in its place. "Those who live in glass houses should not throw stones," you know. But allow me to say a word on the question itself. I have been strongly of Mr. Jones's opinion for many years. I belonged to a small body, whose main edification seemed to consist in having a fling at orthodoxy on all occasions. I was young, and fell into the habit, but a little practice in dirt-throwing convinced me of my error. Why, I was not half so good as the people I insulted. Of course, there are black sheep in all communities. I believe there may even be some amongst Spiritualists; but we should be able to distinguish between a bad man and the creed he professes. One of the commonest blunders denunciators make is to father the sins of professing Christians upon Christianity. It is the most unfair and stupid slander a man, claiming to be reasonable, can make. Just let us reverse matters a little to see this. When a clergyman, for example, finds professed Spiritualists are sometimes convicted of flagrant breaches of morals—and the thing is not quite unknown

—what would be said of that parson's mental capacity if he blamed these misdeeds upon Spiritualism? Why, he would be called all manner of hard names, and he might well deserve them; and yet this is just the sort of thing done by—we shall say—the heterodox. Few will deny it is wrong, and not only should such mistakes be avoided, but to speak directly of Spiritualism, it should be considered bad taste to make covert sneers at Christianity.

Perhaps some will think this self-denial a serious curtailment of their liberty, which cannot be submitted to; but they should remember to mete out such measure as they desire meted to them.

Christianity doubtless is faulty enough as exhibited in the churches of Christendom; but is Spiritualism a fixed quantity? Are we all agreed upon it? Are its teachings uniform? Do spirits speak alike about God and the future, and the duties of men here? Not by any means. The theology of spirits, if their utterances have been correctly recorded, show that, in many instances, they retain the characteristic doctrines they held in earth-life. Do not Spiritualists forget all this when they sometimes jeer and sneer at creeds and churches? I have only been a Spiritualist for a short time, and yet my reading has taught me this; and, in my opinion, humility is often at a discount amongst us. I repeat again, "Those who live in glass houses should not," &c.

There is one great and supreme fact, which Spiritualism claims to make clear, and that is, the existence of man after death, and the possibility of communion between the dead and the living, but beyond that, almost all is uncertain and open to question. Let us stay, then, till we know more about it before we take upon ourselves the duty of correcting, with flippancy and assumed smartness, as some do, the correction of other people's beliefs. These same beliefs generally do not unfit those who hold them to be Spiritualists, and it humbly seems to me, that all the great efforts of this movement should be directed to that one end—the conversion of people to a belief in spirit-existence and communion. Let us hear all they can tell us from "the other side," but at the same time let us form our own opinion about the worth of what is told us. What is new from thence is often not true, and what is true not new; and in saying so, I am not to be understood for a moment as denying spiritual communications. I am simply pleading for common justice towards our fellow-men, and common sense in ourselves. I do not argue that free and legitimate criticism and examination of any phase of faith or opinion shall cease, but I suggest that such declamatory hostility as I have referred to is out of place on the spiritual platform, which itself needs, as yet at any rate, the utmost indulgence and clemency from those without, because it has no settled creed, and offers, we all well know and regret, a host of opportunities for the shafts of merciless ridicule. Let us be humble, then, and contend for the one unassailable fact which we can demonstrate to all comers, scientific, theological, atheistic, or what you will. There, Mr. Editor, I respectfully submit our strength lies, and it were unwise to seem to weaken it by dragging in orthodoxy or anything else by way of setting it off to advantage by contrast. If Spiritualists have ought to say, as given from the "beyond," let them say it on its own merits, and leave what another brother may have to say from the same source, in the same manner, alone. Worrying and scolding each other's theological opinions is a great mistake. Sufficient for the day are the facts thereof, and our facts are well able to stand upon their own feet. There let them stand, or much rather say I, *onward*, onward, onward!

Newington, December 14th.

G.

[We are rather puzzled to know how it is possible to respect orthodoxy, and at the same time dispassionately weigh what may be communicated in spirit-messages, and make "free criticism and examination of any phase of faith or opinion" that may present itself. It seems to us that it is this indulgence in free thoughts which is unorthodox, unless it be implied that having after examination discovered the truth, the thinker is to appear the patron of orthodox error notwithstanding. This is the fashionable course, but not the spiritual one, for it is neither respectful to God nor honest to man. Our correspondent has evidently been but a short time a Spiritualist or he would have known that Spiritualists do not base their convictions on the dicta of spirits, but rather on that inner light which is reflected from their own spirits. The creed of the Spiritualist is not a finality, but, like spirit, is infinite. Ours is—the discovery of truth, the diffusion of truth, and the application of truth to the welfare of humanity. Our definition of truth will expand with our discoveries; our means and mode of diffusion will be coincident with our ability at any given time, and so will the application. Here is a creed which suits all, whether Spiritualists or materialists. It is spiritual; it appertains to universal attributes, not to personal idiosyncrasy, to quality not to quantity. The evil of the Church creed is that they are intellectual, not spiritual. Now, no two men are similar intellectually, but all are alike spiritually; and though they may take different means of effecting it, the ultimate purpose and destiny of all men is the same. Spiritualism has not established itself by the apologetic and "humble" policy with which our correspondent so comfortably clothes himself, but by the straightforward enunciation of truth, however conflicting with popular opinion. Our humble half-and-half friends think a little of the truth, and a great deal of their own good name and personal comfort, and hence they recommend a policy which will protect themselves from persecution, even though it should be slightly at the expense of the truth. Spiritualism has not much to thank these for.—Ed. M.]

DOXY.

To the Editor.—Dear Sir,—The introduction of the Doxy question in the *Medium* reminds me of a conversation I seem to have heard, read, or dreamt of, as having taken place, "once upon a time," between a Mr. Orthodox and a Mr. Heterodox. I reproduce it from memory for the perusal of your readers.

Mr. Orthodox. Good morning, Mr. Heterodox; I've called to look after your spiritual welfare, and to inquire whether you have become sound in the faith of our church.

Mr. Heterodox. Many thanks for your kind inquiry, but ere I can answer it you must inform me what your church believes.

Mr. O. What my church believes! Oh, my church believes the same as I believe.

Mr. H. But what do you believe?

Mr. O. What do I believe! Oh, I believe the same as my church believes.

Mr. H. Then what do you both believe?

Mr. O. What do we both believe! Why we both believe alike.

Mr. H. Then the belief of yourself and church is known and understood as—

Mr. O. Orthodoxy, Sir, orthodoxy.

Mr. H. And orthodoxy is—

Mr. O. My doxy and the doxy of my church.

Mr. H. Now my belief is—

Mr. O. Heterodoxy, Sir, heterodoxy.

Mr. H. By that then I suppose I am to understand—

Mr. O. That it is not my doxy, nor the doxy of my church, but that it is the doxy of any other man, or of any other church.

I leave the foregoing dialogue for your readers to find out if there is anything in it, while I recount an incident recorded as having occurred during the late American war. A wounded soldier was brought into an hospital. His case was so hopeless that his attendants thought he needed the ministrations of a clergyman rather than the source of a surgeon. Accordingly one was sent for, and was soon by his bedside, who to the soldier said, "What religion are you, my friend?"

"I trust," said the man, "I am a Christian."

"Yes, yes," replied the clergyman; "but I mean of what persuasion are you?"

"Of what persuasion," said the sufferer, raising himself up by what appeared unnatural strength, and speaking in firm clear tones, "Of what persuasion! I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else created, will be able to separate me from the love of God which is in Christ Jesus my Lord." And having thus spoken he fell back on his pillow and died.

The man or woman who amid the wild chaos of human misery, passion, and selfishness, and through all the vicissitudes of earthly existence can keep burning on the altar of his or her heart a persuasion like that of the dying soldier, depend upon it, Mr. Editor, has got hold of the right doxy, let him or her belong to any or no church.

Such a doxy, for time and eternity, is infinite in worth compared with any ever given to the world as orthodox by infallibility *ex cathedra*, or by ecclesiastical councils in solemn conclave assembled.—Yours, &c.,

J. J. OLEPHAN.

To the Editor.—Sir,—Should you deem it worth while to allot a little more of your space to a continuation of the discussion provoked by my friendly criticism of Mr. Enmore Jones's first letter, I submit a few remarks *quoad* his reply.

Mr. Jones's view of the functions of a religious teacher paid by the nation seems to be somewhat similar to that which is entertained of the office of a legal advocate, who is expected to stick to his brief. The clergyman's brief is to be understood as an embodiment of the "convictions" of the people, and these "convictions" as constituting "orthodoxy." This, Mr. Jones says, has remained the same for 300 years—aye, for 1,800 years. Then, of course, to go no further back than "Bloody Mary's" time, Roman Catholics, who were the orthodox people then, did not count Protestants (who held to the points Mr. Jones enumerates) heretics, and did not burn them at the stake; and, *per contra*, Protestants, who became the orthodox people a few decades later, did not, in their turn, inflict divers disabilities on their Roman Catholic fellow-subjects. But history says these things were done. And if so, orthodoxy, as the word is commonly understood, cannot be taken as representing a fixed quantity, as something abstract, but as consisting of a congeries of doctrines, formulated in a certain age by leading minds, and accepted for the time by a majority of those interested in religious questions, but subject to modification with the advance of intelligence and with the growth of adverse opinions.

The fundamental principles which underlie all religions, and which are held with more or less distinctness by all rightly-constituted minds, remain, like the solid granite foundations of the earth, unaffected by the changes constantly taking place in the upper strata of human opinions. These only are concerned in what are called orthodoxy and heterodoxy, and for this reason I entered my humble protest against Mr. Jones's onslaught on the latter, some members of the family of which may, and probably will, in the not distant future, usurp the position and the name of the former.—Yours, &c.,

H. A. BRACKETT.

Camden Town, December 19th.

MR. JONES ON "DOXY."—No. II.

"Come, come, you wasp; I faith you are too angry."—*The Taming of the Shrew.*

To the Editor.—Dear Sir,—I ask you to accord me a similar privilege to that given to Mr. J. Enmore Jones, namely, appearing twice in the pages of the *Medium* on the vexed question of Orthodoxy v. Heterodoxy. I have invariably found the Orthodox party the most virulent objectors to Spiritualism. Strange as it may seem, the believers in the miracles of the Bible, in immortality, in hell and heaven, are the last to believe in the communications between the two worlds, and the least disposed to investigate the subject. The exercise of dogmatic teaching in theology, as being of equal importance to morals in religion, has naturally retarded free thought and investigation amongst orthodox people; Spiritualism reveals a state of existence in the future world not quite in harmony with the teachings of modern Christianity. Eternal progress in the future life, from a lower to a higher state, is very different from eternal punishment and eternal happiness, the two inevitable conditions after death, from which, according to orthodox teaching, there is no escape; and I hold no one can believe in Spiritualism without these momentous questions presenting themselves for solution, and they must be solved sooner or later.

For my own part, Spiritualism has been to me the solvent of much that was quite incomprehensible in the teachings of the churches; to me Spiritualism has been a light in the darkness, and in speaking thus I am sure I only echo the feelings of many more who, but for Spiritualism, would, by the absurd, illogical, and irrational teaching of orthodoxy have

The real meaning of "orthodox" is obvious from its Greek derivation—*orthos*, right, true; and *doxa*, opinion, belief.

drifted into a cold materialism. I have, indeed, heard of a section of Spiritualists who adopt the title of Christian; why, I cannot tell. I have long wished to know what are their tenets, but have failed to discover. A friend in Ireland told me he had written to the editor of the journal, which is the more particular organ of the "Christians," asking what were their opinions. The answer was "Read up all our back numbers." We inwardly groaned. Of late I have wished for the last term of Diogenes, that we might look for this peculiar sect, if the discovery would be profitable. Alas, I fear I have "run" attack one of the sect in the person of mine adversary. Oh, that he might write a book and tell me what he believes, instead of throwing mud at me! No malice do I bear towards him; for I write these lines more in sorrow than anger. Light the lantern again; let us look for a John the Baptist amongst the preachers, and a preacher that fought in the temperance ranks, before it became fashionable. I have no wish to occupy your paper with more words on this subject, having serious doubt, if it is profitable to your readers. I ask you, therefore, to close the discussion; but if you allow your correspondent Jones to speak again, I shall claim an equal right to be heard also.—Faithfully yours,
ROBERT BROWN.

109, North Street, Glasgow, 20th December, 1874.

A SPIRITUALIST ON THE DOXIES.

There are men of all degrees of enlightenment and conviction who may express themselves as to orthodoxy or some standard of belief to which well-regulated minds may be supposed to conform. Those who have, but little internal light, and are led by such leading-strings as circumstances have wrapp'd round them, are most anxious about these matters, for being lame they are in terror lest their crutches get knocked from under their crazy mental organism. Those whom the truth has made free, and who are willing to forsake the wicked traditions, that render the Word of God of non-effect, are quite easy in their mind about tweedle-dum and tweedle-dee, orthodoxy and heterodoxy, and all such nursery squabbles indulged in by the petulant and spoiled progeny of ignorance and superstition.

I would not intrude myself into a controversy which has unhappily been allowed to go too far were it not to apologise to my intelligent, generous, and sympathetic friend, Mr. Robert Brown, for the dastardly insult which has been inflicted upon him, through the columns of the *Medium*. The greater part of the matter which is contained in the issue of last week I saw for the first time on Friday evening, when an early copy reached me at this place. In the list of subscriptions to Institution Week I found the following entry: "Robert Brown, Esq. (Glasgow), 10s."; and at the foot of Mr. Enmore Jones's letter, suggestions for the "punishment" of this same Robert Brown for daring to give a respectful expression to his opinion in the form of a criticism on Enmore Jones's former letter. My cheeks blushed with shame when I realised the fact, that Mr. Brown had donated 10s. for the purpose of sustaining an organ which in another column coldly perpetrated a gross outrage upon him. The uncalled-for language of Mr. Jones should never have appeared in the columns of a spiritual paper; but he will not have indulged in his licence in vain if he has from this incident given Spiritualists an opportunity of judging of the real character of Christian orthodoxy. He begins by supposing a case which is worthy of Herod, viz., that of a scientific man signing an agreement to teach according to some supposed scientific creed as set forth in certain text-books. If the writer had been possessed of the slightest knowledge of the tendencies of science he would have known that it is the pride of every man of science to surpass his text-books, and that these manuals are being altered and improved in every edition. A scientific man is a searcher for truth, the friend of humanity, thoroughly honest, and a prophet revealing the will of God as it is disclosed to him. Contrast the bold and manly stand of Mr. Wallace or Mr. Crookes with the mercenary hypocrisy suggested by Mr. Jones's Christian orthodoxy, and enough will be seen to indicate whether science or priestcraft is the servant of God and the friend of man. I am almost ashamed to observe that anyone calling himself by fits and starts a Spiritualist should be in a moral position fitting him to suppose that any man could teach doctrine irrespective of its truth or error merely because he is paid for it. That such is the case in the Christian Church is a well-known fact, and it is the inevitable fruit of orthodoxy which practically means thinking in accordance with the majority, and sneaking after the fat things that load the tables of the dominant party. This orthodox policy is worldly, selfish, and carnal. It takes its inspiration from the traditions of men, and the ambitious designs of not over-scrupulous mortals who are prepared to condemn certain doctrines, and praises others because it suits their personal projects. This system of vilest villany, carried out by a class of moral monsters who would sell their souls for that which would most gratefully fill their bellies, is the foul thing with which Mr. Enmore Jones seeks to besmear Spiritualism. With this priestly abomination Spiritualism has in all ages been in direct antagonism. I am not aware whether Mr. Jones is in the habit of reading his Bible, as his correspondence does not afford much evidence of the fact, otherwise he would have observed that from Noah down to the latest apostolic days the prophets and spiritual teachers, ordained by God to perpetuate a spiritual church amongst mankind, were stoned, imprisoned, sawn asunder, burned, and crucified by the orthodox party now represented by Mr. Enmore Jones, who, in such gracious Christian spirit, suggests "Punishment" for my amiable and gentlemanly friend, Mr. Robert Brown, with whom I have so often exchanged hospitalities and other favours. Like the older Pharisees, Mr. Jones thinks no good thing can come out of Nazareth. But in the present instance, as it has been throughout the history of the world, I am indebted to Nazareth for kindly and generous help, and to Jones for an epistle for the appearance of which in the *Medium* I make apology to its many intelligent readers, with the hope that its columns will never in the future be similarly disfigured.

Paynton, Dec. 19th, 1874.

J. BURNS.

Mr. Burns's health is improving. He is expected home next week.

AMERICA.—We have received a long letter from Mr. J. J. Morse, trance medium, who is now in Philadelphia, giving us a full account of his experience there. As we are so pressed for time and space this week, we must leave it for insertion in our next issue.

GOSWELL HALL SERVICES.

Last Sunday Mrs. Bullock again occupied the platform, and under the influence of her spirit-guides gave a very instructive and interesting address on "Love" to a small though appreciative audience. Mr. Haxby presided, and after reading part of the 20th chapter of St. John's gave out a hymn from the "Spiritual Lyre," and introduced Mrs. Bullock to give an address on any subject that her spirit-guides would think best suited to the present company. After giving forth a fervent prayer to "the Great Father, the preserver of all life, and from whom all power emanates to lead and guide Thy children in the paths of wisdom, truth, and righteousness, grant that they may accept Thy truth and be thereby led to know more and more of that life which knows no bounds and which knows no end. Out of the riches of Thy all-sufficiency may they grow and live and desire to know more of Thy creation and of those spiritual influences around them." &c. Commencing the address, the medium continued, "The love of God knows no bounds. The subject has not been selected, but as we stand before you to-night, as brothers, and as we know what pain, sickness, and sorrow is, and as it is that love that draws us, we will do our best to speak to you of the subject of 'Love.' The poet has well said in your records that God is love. The love of God is made manifest, and as the great Maker and Creator changes not, the love that was from the beginning, and is now, and will ever continue emanating from the mighty power God." Mrs. Bullock continued speaking on the subject for an hour, and concluded with an exhortation that her hearers would expand their spiritual exercises, and so draw around them more of those spiritual influences, &c. At the close questions were very ably replied to, and the meeting closed with another hymn from the "Spiritual Lyre."

Next Sunday evening, the 27th inst., Mr. Cogman, of the Spiritual Institution, 15, St. Peter's Road, Mile End, has kindly promised to be present at Goswell Hall, 86, Goswell Road, and deliver an address in the trance state. On the same evening Mrs. Bullock has kindly consented to occupy Mr. Cogman's place at the Institution, 15, St. Peter's Road, Mile End, and give an address under the control of her spirit-guides. Service at the two meetings will commence at 7 o'clock. Admission free. Collections will be made to defray expenses. Friends are earnestly invited to attend and support the mediums with their presence and sympathy. Mrs. Bullock's spirit-guides kindly invite other mediums to join and exchange platforms with her occasionally. A *soirée* to aid the Sunday meetings will be held at Goswell Hall on Thursday evening, 7th January, 1875. The evening's entertainment will be similar to the last *soirée* given on Mrs. Bullock's behalf. Many kind friends have given in their names to take part in the entertainment. Admission will be by tickets, 1s. each, to be had of Mr. Haxby, Mrs. Bullock, or of Mr. J. Burns, Spiritual Institution, 15, Southampton Row, Holborn.

NOTTINGHAM PSYCHOLOGICAL SOCIETY FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA.

To the Editor.—Dear Sir,—I shall deem it a great favour if you will grant me a little space that I may give your readers some information respecting the above society. It has for some time been apparent to most of the friends here that the late "Progressive Spiritualists' Society" was in a very disorganised and unsatisfactory condition. It was therefore proposed by Mr. Staples, and seconded by Mr. Moreton, on Sunday evening, November 22nd, that a committee be appointed, who should devise some better system or organisation. This was put to the meeting and unanimously agreed to, when Messrs. Staples, Herod, Fewkes, Charlesworth, Ashworth, Moreton, and Lennox were elected, with power to add to their numbers. Their meetings have resulted in the recommendation and adoption of the above name. The following are the conditions of membership:—1st. That all persons over sixteen years of age, who are sincerely desirous of investigating Spiritualism, shall be eligible. 2nd. That no members shall pay less than one penny per week. 3rd. That admission shall be by ticket only; members to be allowed to purchase not more than three tickets each quarter, two of which they may lend to friends favourable to Spiritualism. In consequence of some change of mediumship about to occur in our medium, Mrs. Hitchcock, the committee have resolved not to admit after December, the 20th inst., the general public, until it is seen desirable to do so. They have acted upon the advice of the controlling spirits in taking this course.

The officers of this society are, Mr. Herod, president of the committee; Mr. Staples, vice-president; Mr. Moreton, treasurer; Mr. Charlesworth, financial secretary; and Mr. Ashworth, corresponding secretary. Yours very obediently,
J. ASHWORTH.

12, Rowland Terrace, Heskey Street, Nottingham.

COMPREHENSIVE CHURCH OF ENGLAND.—No. II.

On Sunday afternoon, at Cambridge Hall, Mr. F. Wilson explained the Creed of the Church as

"The definition of a Comprehensionist, namely, as one whose desire is co-operative internationalism; whose Law is that everyone may do as he pleases within the restriction of general convenience; whose Principle is the sovereignty of the individual, limited by representative government; whose Religion is the worship of the Beyond—the faith of the Rightly-Knowable; whose Social Bearing is mutuality, tempered by self-interest; whose Political Axiom is inequality in equality; whose Moral Standard is conscientious enjoyment; whose Desire for Conformity is through considerate objections; and whose plan for Educational Acquirement is the basing the foundation on an incontestable truth, and placing all additional information in due relation with it, so that the inclosure shall be in reciprocal harmony with the comprehensive."

On Sunday next the subject will be "Prayer."

BRISTOL.—From a letter received from John Beattie, Esq., of Clifton Bristol, we quote the following:—"All who know how much Mr. Home has done to establish Spiritualism as a truth, will be sorry to hear of his long protracted suffering, but it will please them to know that he is now in a position to receive all the help that is within the reach of a handsome worldly income, he having gained the law suit which has been long pending in Russia."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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per 6s. 6d. per year.			

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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, DECEMBER 25, 1874.

THE CLOSE OF 1874.

We need not summarise the events of the year in connection with our beloved cause, these are recorded in due form in the goodly volume of which this number is the conclusion.

Eighteen hundred and seventy-four has been to us the hardest portion of the race which it has been our mission as yet to traverse. The course has been rough, up-hill, and studded with obstacles of no ordinary kind; the load on our shoulders has also been augmented, and the services we have had to perform by the way have been multiplied,—the whip and the spur have goaded and lacerated the panting steed as with straining muscle he has tried with all his might to keep pace with the demands of stern Necessity. Overcome by the fatigues of the race the courser nearly perished, but his rider was nobly sustained by angel-help and pure human sympathy—that earthly representation of the highest attribute of Deity. The year has closed in peace, progress, and promises for the future, for all of which mercies and perils safely passed the grateful soul with sincere humility thanks God the Father.

The progress of Spiritualism during the past twelve months has been greater than at any former period in its history. The acceleration has resulted from agencies both within and without the movement proper.

While well-known public mediums have increased in power, and with enlarged capacity have demonstrated the nature of the phenomena to hundreds, mediumship of an equally marvellous character has been developed in private life in various parts of the country. The labours of Mrs. Tappan, Mr. Morse, Dr. Sexton, and other speakers have extended a knowledge of the subject in another direction; and it is gratifying to observe that the services of non-professional and honorary speakers and mediums are becoming more general. As a consequence, regular meetings for the advocacy of Spiritualism are hopefully on the increase, and local institutions or places for the supply of information and the introduction of inquirers to seances are being rapidly multiplied.

Of the external influences which have in a marked manner contributed to the extension of Spiritualism during the year, there may be mentioned, first, Mr. Crookes's celebrated "Notes of an Inquiry into the Phenomena called Spiritual during the Years 1870-73." This able and succinct testimony appeared in the *Quarterly Journal of Science* for January last, and its publication at once, and in a most decided and distinct manner, influenced public opinion in favour of Spiritualism. The treatise, after passing through an edition in a separate form, is now being published by the Spiritual Institution at a nominal price. Next comes the noble papers of Mr. Wallace in the *Fortnightly Review*, which produced a sensation of no ordinary kind, and he would be considered an ill-informed man who would at this day hazard the opinion that the phenomena of Spiritualism were not well-ascertained scientific facts, and that an intelligence manifested through them favouring the conclusions respecting them arrived at by Spiritualists. Professor Tyndall's Belfast address created a vast degree of excitement and inquiry, all tending to lead the public mind to the recognition of the philosophical principles which Spiritualism so clearly unfolds.

As in former years, the MEDIUM has done a work peculiarly its own. It has maintained a steady position which strengthens and solidifies week by week. The weekly print has not been less than 5,000 copies, while the circulation has been sometimes nearly double, and many weeks reached a point much above the usual sale. Increased efforts have been made to fill its columns with the best information and most useful matter within reach. To supply this a sum of money has been spent, to replace which the collections of Institution Week would not be adequate. The MEDIUM has never been regarded as a commercial speculation, but as a means of instructing the public in the facts and doctrines of Spiritualism, and, under spirit-direction, leading the movement on to the glorious goal to which its angel-guides and projectors have destined it. Through our columns Mrs. Tappan has had the largest audience of any preacher in England. Not only has her London discourses been extended to all parts of the world, but a desire has been excited to hear her throughout the country which

years of journeyings to and fro could not satisfy. To notice other matters presented to our readers would occupy too much space; but we may allude to the valuable character of the reports of Dr. Sexton's meetings, debates, &c. In all we find we have given 828 pages in the present volume, a huge amount of reading matter of the most varied and best kind to offer for the small sum of 6s. 6d. Deducting one-fifth of this bulk for advertisement matter, there is left sufficient to form six volumes of the ordinary size, each of 450 pages, at the low price of 1s. 1d. per volume. These, multiplied by the ordinary weekly issue of the MEDIUM, give an aggregate of from 30,000 to 40,000 bulky volumes of the usual sized octavo page thrown broadcast amongst the population in the form of our weekly periodical during the year. This is an immense amount of literature, and it really exercises a wider educational influence than if published as books, for a periodical is often read where a book is not taken up. The portraits which we have given have been much appreciated, and have added to the usefulness of our weekly messenger, which maintains its onward course uninfluenced by the existence or disappearance of competitors.

A few weeks ago we proposed to reduce the price of the MEDIUM to 1d. weekly, but not one claimant raised a voice in favour of this reduction. It is evident that the thousands who read the MEDIUM consider it well worth the money charged for it.

Our monthly, *Human Nature*, has improved in the quality of its articles, the status of its contributors, and the extent of its circulation. Particularly worthy of notice are the "Researches in Spiritualism," by "M.A." (Oxon.) This work affords a classification and review of the manifestations the like of which has never been attempted by any other author. The chapters on spirit-photography, extending over several months, have been illustrated by spirit-photographs decidedly genuine, as they are accompanied by the attestations of reliable witnesses who were the sitters or spectators when the photographs were taken. These articles have been quoted in various parts of the world, and have contributed much valuable testimony on behalf of the more remarkable phenomena.

The ordinary routine work at the Spiritual Institution increases in importance every day. During the year 1874 a larger number of inquirers have been answered than in any former year. Thousands of investigators have been seen, replied to by letter, or furnished with a liberal allowance of printed information. If the Spiritual Institution served no other use than this it would be ample recompense for all it costs the public. Spiritualists have called from distant countries, and an active correspondence has been carried on with South Africa, India, Germany, the Australian colonies, and distant parts of the American Continent.

The Free Distribution Department has been worked quietly this year, but never more effectively. Many thousands of publications have been given away where they have been eagerly accepted; and by this noiseless machinery the good news of Spiritualism has been carried into thousands of households. This work has not been done altogether from the resources of the Spiritual Institution. As a general principle, it has been adopted by many friends of the cause, who find ready and cheap supplies at our dépôt.

It is gratifying to be able to record that this work has met with augmented recognition during the year now closed. We have in the aggregate received a larger amount of pecuniary support than in any previous year, in addition to which the organic resources for ensuring co-operation and reciprocity of action are more perfect than they have been hitherto. Chiefly through the means supplied by the Spiritual Institution the movement is becoming more and more combined and consolidated, and a very efficient form of organisation now exists, which time and growth must render more complete and useful.

To the Progressive Library many valuable volumes have been added, and the list of readers continues to extend steadily. This department instructs thousands of inquirers during the year. Many hundreds of volumes are continually in circulation. Some of these pass through many hands before they are returned, and the work done is incalculable, and is capable of being very much extended.

The Publishing Department has kept moving, and towards the end of the year several important treatises have been put in hand. The Memorial edition of the Miscellaneous Writings on Spiritualism, by Judge Edmonds, has appeared, and the cloth-bound copies were all sold off before they were ready for delivery. Large editions, in pamphlet form, of the Essays by Mr. W. Crookes, F.R.S., have been sold, and these are now complete in three parts. A number of tracts and small works chiefly by Mrs. Tappan, Mr. Morse, and Dr. Sexton, have been printed. The reply to Professor Tyndall by Doctor Sexton is a masterly essay, and has done considerable work. At present there is in the press new work by Mr. Wallace, F.R.G.S., &c., entitled "Miracles and Modern Spiritualism." Though it will embrace much that has already appeared in print, it has been so fully re-written and supplemented as to be a new book. The articles which appeared in the *Fortnightly Review* will form part of it.

The Publishing Department has been much stimulated by the "Progressive Literature Publication Fund," into which about £150 have been already deposited. It is a plan for the supply of standard works at cost price on co-operation principles, reducing the price to one-third or less. The Prospectus has appeared frequently in the MEDIUM. It may be regarded as one of the most novel and noteworthy features of the year.

The English publications for the year have been unimportant. America has been more fruitful. Germany has started a new

monthly. South Africa has established a Progressive Library and Spiritual Institution, and has published a "Defence of Spiritualism," and a weekly paper is contemplated. Australia has seen a new weekly, edited by Mr. J. Tyerman, in addition to the excellent monthly of Mr. Terry. The former gentleman has also published a "Handbook of Spiritualism." Much more might be added to this hasty sketch, but circumstances prevent further additions at present. Everywhere there is expansion, elevation, progress. The harvest is indeed ripe in many places, but the labourers are few, if we except the spirit-bands—those messengers of Deity to whose ever-active hands has been committed the fruition of that mighty movement—Modern Spiritualism.

A WORD TO OUR SUBSCRIBERS.

This Number of the MEDIUM finishes the Volume for 1874, and with it the greater number of subscriptions expire. Those who do not require to have the MEDIUM posted to them any longer will oblige us by sending a postcard to that effect, and our patrons who desire to have the paper continued will do us a favour by sending on at an early date the amount of subscriptions for three, six, or twelve months; but we prefer to receive subscriptions for the longer period, as it saves much labour and bookkeeping.

In 1875 fifty-two numbers will be issued, viz. from Number 248 to 299 inclusive; one copy of each will be forwarded, post free, for 8s. 8d.; for six months, 4s. 4d.; or for three months, 2s. 2d. The amounts for more than one copy will be found stated over the first column of the first page of the middle of the paper. ALL SUBSCRIPTIONS PAYABLE ARE IN ADVANCE. And that such an arrangement is an equitable one we adduce the following statement, as some people think their subscription is not due till they have received all the papers included therein. It must be remembered that the capital and arrangements necessary to supply the paper have to be in existence before any series of numbers is announced, and the term "subscription" recognises this necessity, which is one of great importance in the case of a paper which is carried on at a loss to propagate an unpopular truth. We naturally regard all our readers as equally interested in the existence of our weekly, and personally desirous of doing their part in protecting the management from undue embarrassment. In fixing the subscription at 8s. 8d. per annum, we do not make any calculation for credit, for the expense of sending an account, or even for posting a receipt, and if all our kind friends attend to their part of the business as assiduously as we to ours, they will lose no time in sending us the amount for a period, and a stamped envelope, in which to return receipt. When we have to give credit and write several times for the amount of account, we sustain a grievous loss which no person has any right to inflict upon us.

THE "MORSE" NUMBER OF THE MEDIUM.

Rather than tack the portrait of our friend Mr. Morse on the end of a volume, we have decided to give it early in 1875. We are not sure that the engraver will be ready for next week, but it will appear as soon as it is possible to have it finished. The portrait will be accompanied by a Biography of great interest, and the number will be highly appreciated by Mr. Morse's numerous friends, and be a document of much value to circulate amongst investigators.

A LETTER FROM ROBERT COOPER.

Dear Burns,—I just write a few lines to let you know of my safe arrival here. I arrived in New York after an agreeable passage of thirteen days. The wind was in an adverse direction most of the time, which made the voyage longer than it otherwise would have been, but as there was no particular roughness it did not so much matter; and if my experience is a fair criterion, a trip across the Atlantic is a thing by no means to be dreaded.

On arriving on the American shore, I made my way direct to A. J. Davis. He was pleased to see me, and seemed anxious to do all he could to make my visit agreeable. I found him a different man to what I expected from his writings. He is as kind, simple, and affable a man as I ever wish to meet. Ascertaining from him the whereabouts of Mr. Morse, I made straight for Philadelphia, and arrived in time to hear an English lecturer make his *début* in this city. There was a large gathering in a splendid hall, and great satisfaction was manifested at the lectures. The one in the evening was a magnificent address, styled "The Impending Revolution," and was on the whole the best lecture I have heard from Mr. Morse. In the afternoon, in another part of the building, but not under the auspices of the Spiritual Society, an address was given by Mrs. Lois Waistbrooker. She is a remarkable woman, and spoke with great power and effect. Her topic was the necessity for a new order of things to supplant the present, with its undue wealth and luxury on the one hand, and its want and misery, prostitution, sickness and premature mortality, and all the other evils of civilisation, on the other. The lecture was entitled "The New Heaven." There was some opposition manifested at the close of her lecture. Whatever opinion might be formed of her utterances, no one could doubt her sincerity, and that she was terribly in earnest.

I had the pleasure of meeting our old friends, Mr. and Mrs. J. Murray Spear. They were delighted to see me. They look exactly as they did when in England a few years ago. Mr. Spear is as hale and hearty as ever.

I saw a little of the Children's Lyceum, but hardly enough to judge of its merits. It is a very different affair to our Sunday Schools, and much more attractive to the youthful mind.

I shall remain with Mr. Morse during his stay here, and then accompany him to Boston next month.—Yours in the cause of truth and progress,
ROBERT COOPER.

Philadelphia, December 7th, 1874.

INSTITUTION WEEK.

Amount of Subscriptions already acknowledged	£ s. d.	Mrs. Hunter	£ s. d.
Stockton Association, from the following members:—	111 12 10	Mrs. Conlson	0 2 0
Mr. J. J. Clephan,		Mr. W. Redpath	0 1 0
Mr. A. Crawford, Mr. Wm. Crisp, Mr. Herman Freund, Mr. Geo. Izzard, Mr. John Pullen, Mr. E. Walter...	0 11 0	Mr. W. E. Pringle	0 2 0
Cornelius Pearson, Esq.	0 5 0	Mr. E. Kersey	0 1 0
"T. W."	0 6 6	Mr. A. Patrick	0 1 0
Mr. L. White	0 2 6	Mr. H. A. Kay	0 2 0
Mrs. While	0 2 6	Mr. Robert Dixon	0 1 0
Mr. Cattermole	0 2 6	Mr. George Fenton	0 1 0
Mr. J. King	0 2 0	Mr. Thomas Spencer	0 1 0
Mr. Friehold	0 1 0	Mr. James Robson	0 1 0
Collected by Miss Anne Fairlamb—		Mr. J. Haydock	0 0 8
"J. M."	0 0 6	Mr. F. Pickup	0 1 6
"A. F."	0 1 0	Mr. F. Nairn	0 1 0
"H. A. K."	0 1 0	Mrs. Emery	0 1 0
Mr. J. E. Wolfe	0 2 6	Mr. Jacob	0 1 0
Mr. T. Lamb	0 1 0	Mr. Donald	0 1 0
"J. H. J."	0 1 0	Mr. Cowburn	0 2 0
"K. M."	0 0 6	Mr. Lawson	0 2 0
Mr. W. Armstrong	0 0 6	Mr. F. E. Wolfe	0 2 0
"M. P."	0 0 6	Mr. Coltman	0 10 0
Mr. T. B. Barkas	0 10 0	Mr. Fairbairn	0 1 0
Mr. W. Hunter	0 1 6	Mr. Edward Elliott	0 1 0
Sunday Morning Seances	0 10 0	"J. M. M."	0 1 0
Mr. Edward Elliott	0 1 0	Mr. Cairns	0 0 6
Mr. Cairns	0 0 6	Mr. Ashton	0 1 0
Mr. Ashton	0 1 0	Mr. Watson	0 2 0
Mr. Donald	0 1 0	Mr. Eltringham	0 1 0
Mr. Walton	0 1 0	Mr. Thompson	0 0 6
Mr. Miller	0 1 0	Mr. Moody	0 1 0
Collected by Miss E. Wood—		Mr. W. C. Robson	0 2 0
Mr. Hunter	0 2 0	Mr. Nicholson	0 1 0
Mr. Armstrong	0 1 0	Collected by Master Mould	0 7 0
Mr. Grant	0 2 0	Subscriber, per "E. J. B."	0 2 0
		Mr. B. S. Wilson (Brandon)	0 2 6
		Sabina Phillips (Plymouth)	0 1 0
		Mr. Leigh Allen	0 2 6
		Mr. William Jackson	0 0 6
		Mr. Walker Rainsbottom	0 0 6
		Ann Riley	0 0 6
		Total	£118 10 10

We beg to tender our heartfelt thanks to those kind lady friends in Newcastle-on-Tyne for their labours in collecting funds for Institution Week. An acknowledgment of the various sums appears in the list on this page.

BISHOP AUCKLAND.

To the Editor.—Dear Sir,—I take much pleasure in informing you that three seances were given here for Institution Week by which we realised the sum of £3 8s. 6d. The manifestations at each seance were, with a few exceptions, very similar. Mr. Meek gave an excellent address in the trance on each occasion, lending his services heartily for the good of the cause. Several interesting communications were given by spirits through the mediumship of my son Thomas. My daughter Annie was also controlled to give written messages and tests.

The physical manifestations were equally satisfactory, occurring in the lamplight. A tambourine and two bells were placed underneath the table, and the sitters commenced singing a hymn, during which time the large dining-table at which we generally sit (and which has before been described to your readers) was oscillated in mid air at about a distance of two feet from the floor. We were then requested to sing a lively tune, our spirit-friends very expertly playing an accompaniment with the tambourine and bells. On one occasion the bell knocked under the table in answer to questions.

Everyone present, including strangers, were well satisfied, and expressed their conviction of the genuineness of the phenomena.

Hoping that Mr. Burns is still improving in health.—Yours faithfully,
H. FAWCETT.

DOUGHTY HALL.

Next Sunday the Rev. Guy Bryan will deliver a lecture at the above place, at 7 p.m., admission free. The attendance of all Spiritualists is cordially invited. The following subjects will be touched upon:—"Spiritualism, the Amplification of the Gospel of Jesus," Luke ii. 8—14. Eternal progress—the "good tidings" Spiritualism brings us, deduced from Article I. of the Established Church and the Laws of Nature—the theology of the Spiritualists—definition of spirit—God—man—sin—the Scriptures of the Spiritualists—the probable effect of spirit-teachings on the treatment of physical and moral disease—the spirit's view of the spiritual condition of humanity previous to the advent of Modern Spiritualism.

Doughty Hall is at 14, Bedford Row, Holborn.

DARLINGTON.

DEAR MEDIUM,—At our last meeting it was proposed by the treasurer, seconded by Mr. Speed, and carried with but one dissentient voice, that a donation of half-a-guinea be forwarded to the MEDIUM in consideration of past gratuitous favours in the shape of advertisements, announcements of meetings, &c., which have been most freely accorded our society from time to time by the dear old MEDIUM, whenever it was so requested or desired. So, out of the balance in hand (about £3), I have great pleasure in handing you, from our society, this small, though practically, acknowledgment of your labour and work for the advancement of the truth as it is in Spiritualism, to wit, the great fact of the soul's immortality.—Yours, &c.,
G. B. HINDS.

Eastbourne, Darlington, December 22nd, 1874.

DAILY LINES.

"Whom bear ye to his mural rest?"
I asked a man. He answer'd me,
"A noble heart, a nature blest,
As e'er held gifts of heaven in fee."
"Why weep ye not?" I did reply,
"Why weep not for such worth as his?"
"Friend," he made answer, "in yon sky
His gloried, joyous spirit is."
"The unaccomplished hopes, desires,
The yearnings for a brighter shore,
The sinking throes, the wasting fires
Of heart and brain are his no more."
"The clash of uncongenial minds,
The petty joys as pale as brief;
He knoweth not; nor envy finds,
Nor secret hate, nor inward grief."
"Why should we weep, believing thus?
Death is no ill the Preacher saith;
Men make the ghastly incubus
Nature knows not, and name it death."
"See yonder clouds—chaotic, dim,
And sunken to our gaze they show,
But e'er beyond the orb'd sun
Bathes them in an eternal glow."
"We look beyond; with steadfast eye
We pierce death's adamant bars,
And lo! the moorless canopy
Is studded with refulgent stars."
"Nor less than thine our holy trust;
While moulders neath the humid sod
The body to its native dust,
The soul returneth to its God."
"What if, of shells and shrouds and worms,
Our lips are silent, and incline
To breathe of rapt and radiant forms
And robes and purity divine."
"Canst thou not tell which soothes thy soul,
Which chills thy blood? death then I say
Is that bright change speeds on the goal—
Sure, haply still 'tis far away."
"This is, as Nature's self doth teach,
The great philosophy of death;
Change is no evil, list her speech,
Change is progressive good she saith."
"Tis well," I said, "I'll con thy creed—
E'en now my heart is lighter grown;
And oh, the world hath woe's need
Of such a creed as thou dost own."

Brighton.

AMERICAN NEWS.

EXTRACT FROM A LETTER BY MRS. LENA CLARKE.

This morning I had an appointment with Slade, the medium. I was grievously disappointed in him. I wished to test his powers as a medium, being a perfect stranger to him. I asked, by writing on a slate, some simple questions, none of which were answered as common sense would dictate from a spirit such as my husband. He gave me about ten minutes of his time for which he charged five dollars.

Last evening I went to hear J. M. Peebles tell what he saw on his three days' visit the last week to the Eddy Brothers in Vermont. Among the visitors whom he found at the house were persons from various parts of Europe. He said that the spirits talked French with the Frenchmen, German with the Germans, and Russian with Russians. He said that on the second evening of his visit eight departed spirits placed themselves in beautiful bodies and walked on the stage. He saw "Honto," and a large number of other spirits materialised, and was perfectly satisfied with the demonstrations. The *New York Sun*, says Mr. Olcott, last week had a powerful electric battery brought from Brooklyn and experimented on Miss Honto, the materialised spirit of the Indian girl. When the full power of the battery was turned upon her she did not wince. She was also weighed on Fairbank's scales, with two results: the first time 88 pounds, the second 65, changing her weight at will. The materialised spirits prophesied that after a year or two they will be able to appear as public speakers, and after their orations vanish in air in the presence of the multitude.

Yesterday morning I started out early for Mr. Beecher's church, in Brooklyn, with a friend. When the doors opened a dozen armed policemen were there to keep back the crowd. We were fortunate in securing a good seat. Every place where a seat could be put was filled, and many people were standing. It looked more like an opera than a church. Everyone looked happy and smiling. There could not have been less than 3,000 people. The music and singing were delightful, the congregation joining in. Mr. Beecher looked thoughtful and pleased, fresh and not unhappy, a halo at times seemed to surround him.

The platform where he sat was decorated with vases, filled with beautiful and delicate ferns, tube roses, gladioli, autumn leaves, &c. I was surprised and delighted with his discourse, not being prepared to hear such views enunciated in any church. He is in himself a power, bubbling over with love, life, magnetism, and spirituality. One of the numerous broad assertions he made was that a man can be a Christian without belonging to any church or organisation; that churches are schools to get men to become God-like; which some churches fail in doing, and that only as men live out the Christ nature can they become like God and a part of Him. I think his experience is benefiting him, forcing him to speak and live the truth as never before. —*Common Sense*, San Francisco.

BIRMINGHAM SECULARISTS AND SPIRITUALISM.

To the Editor.—Dear Sir,—I read in the *Medium* of December 11th, 1874, that Mr. Reddals, of Birmingham, challenges the Spiritualists for discussion. I think this must be a mistake, or else I am misinformed. Was Mr. Reddals refused the privilege of attending a seance at the Spiritual Institute, Birmingham, which caused him and some of his secular friends to form a circle at their own room; and is it true that they obtained in the gaslight movements of the table with intelligent answers, and without contact with the table, and they were requested to put out the light, and on doing so flowers were brought and the direct voice of a spirit heard and spoken to? If these statements are true, what has Mr. Reddals to discuss with Spiritualists, unless it be another person of that name? I hope these statements are true, and that they are continuing to investigate, and that we soon shall see a statement in the *Medium* of their investigation.—Yours respectfully,

INQUIRER.

[Mr. Perks, Birmingham, sent us a report written by Mr. Russell, who is said to be brother to the president of the Birmingham secular club. This report gave an account of extraordinary phenomena which took place as indicated by our correspondent. Mr. Chamberlain telegraphed to say that the report was a "catch." We publish what we know about it, and leave the parties to be dealt with by the public.—Ed. M.]

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

This society will hold its next annual meeting at above address on Monday, Jan. 4th, to commence at half-past seven o'clock. All Spiritualists and inquirers are cordially invited. It is hoped every member will be present, also friends desirous of joining the association. The subscription is 1s. per quarter, for which valuable and interesting works on Spiritualism and kindred subjects are lent to read, also the use of seance rooms gratuitously two or three times in the month. Two seances are held here weekly. (See advertisement.) Lectures are also contemplated being given at the commencement of the year by talented gentlemen, well known for their labours, &c., in Spiritualism.

Any books, donations, &c., will be gratefully received either by the president, Mr. Cowper, 388, Edgware Road; Mr. Maynard, the librarian, 103, Lisson Grove; or Mr. Hunt, the secretary. The committee will also feel indebted to any lady or gentleman who are mediums to occasionally assist at the weekly seances.

After the business part of the evening is over friends will oblige by entertaining the company with readings, songs, &c. Admission free, 6, Blandford Street, Baker Street, W. CHAS. HUNT, Hon. Sec.

MR. HOOKER AMONG THE SECULARISTS.

To the Editor.—Dear Sir,—Our friend and co-worker delivered a very able and exhaustive lecture on the "Facts and Fallacies concerning Spiritualism," to an attentive audience, on Sunday evening last. It consisted of a personal narrative, together with the testimony of Mr. Crookes, Serjeant Cox, "the Report," &c., in support of the reality of the phenomena. The "conjuring" and other theories invented to account for the phenomena were rapidly reviewed, and reduced to nought.

Mr. Hooker's earnest and ingenuous style seemed to tell with great effect upon the audience, and when the time arrived for questions, there was a dead pause; ultimately three gentlemen rose to criticise the lecture and to propound some very pertinent and reasonable questions. Mr. Hooker's replies seemed to give general satisfaction; and after expressing his willingness to lecture to any secular or other society in London, free of charge, and receiving a cordial vote of thanks from the audience, I left him surrounded by a group of earnest inquirers, having enjoyed two hours' "feast of reason and flow of soul."—Yours truly,
Henry Street, St. John's Wood. JOHN AUSCOMBE.

NOTICE.

To the Editor.—Dear Sir.—I wish to inform my friends, through the columns of your valuable paper, that I am, in consequence of illness, made unavoidable by the very nature of its publicity, no longer under the management of J. A. Paddock, and positively decline to accept any engagements made by him; but, my health permitting, I shall be pleased to accept invitations from my friends free of charge.

1, Maddox Street, Regent Street, W.

ANNIE EVA RAY.

December 17, 1874.

TRANCE MEDIUMSHIP.

To the Editor.—Dear Sir,—We hereby heartily thank your correspondents who have endeavoured to answer our queries, as also Mr. W. Russell, of Bromich, for his private letter to us on the above subject. If they are not weary in well-doing, we beg to submit a few more queries arising out of the peculiar experiences of one of our trance mediums. We put these queries for the purpose of ascertaining if there is any uniformity in the experiences of those exceptional phases of mediumship, that we may thereby be preserved from delusion.

Q. 1. Is it possible for a medium to leave his body?—A. See Mr. Varley's testimony, in the "Dialectical Report," in the affirmative.

Q. 2. Can they see the connecting cord or fluid between their fleshly body and their spiritual body, while in this state; and does distance affect it in any way?—A. The cord is seen sometimes, when the entranced medium is witnessing events in distant countries or in the spirit-world.

Q. 3. How can a medium be assured, when in what are called the spirit-spheres, that those beings which he sees are real objective disembodied human beings, and that their conversation is real?—A. By the same means that he knows of the reality of his earthly friends when in his normal state.

Q. 4. While in these states, are their sensations always pleasing or the reverse, and are these states compatible with health of body and mind?—A. Both pleasing and the reverse, according to circumstances. The results as to health depends upon conditions: we have known spirit-friends take a medium into the spirit-world to do the health good.

Q. 5. Can any or all of these states be self-induced, or are they solely the result of the action of disembodied human beings?—A. The will of the medium must be in conformity with the desire of the spirit. Sometimes spirits can control mediums against their will.

We are deeply impressed, although we are only pitmen, with the sacredness of our investigation in this respect. [This feeling on your part will enhance the value of your investigations, and preserve your mediums from many evils.] Doubtless the outside world will crack their sides with laughing at the idea of those things being true, especially the so-called philosophers. We humbly beg to remind them that "truth is stranger than fiction." So say on, then, spiritualistic philosopher, and tell us of the profundity of our being and destiny.

A little learning is a dangerous thing;
Drink deep, or taste not the Florian spring;
Their shallow draughts intoxicate the brain,
And drinking largely sobers us again.

Yours, on behalf of the Seghill mediums,
Seghill, Northumberland.

GEORGE FORSTER.

[Perhaps some of our correspondents, who have ideas to impart on these questions, will be so kind as write to Mr. Forster.—Ed. M.]

A NEW PHASE IN SPIRIT-PHOTOGRAPHY.

To the Editor.—Dear Sir,—In the advertising columns of your journal appears an announcement that Mr. Parkes, the spirit-photographer, is prepared to take spirit-pictures at night by the use of the magnesium light. This is altogether a new development of spirit-manifestation, for although the incarnated or materialised spirits have repeatedly been photographed, Mr. Parkes undoubtedly is the first medium that has succeeded in obtaining the photograph of invisible spirits by artificial light.

Last night I sat to him for my likeness under the following conditions:—There were seven persons present, with a lamp and a good fire burning in the room and one gentleman burning incense by smoking a good-sized cigar. When the vivid glare of the magnesium light was thrown upon us one lady laughed, but these unfavourable conditions did not deter the spirit from manifesting, for on the negative appeared a beautiful female spirit-form. Three other spirit-pictures were obtained the same evening; one of them was taken under the most strict test conditions possible, and as soon as the plate was developed the spirit-figure was recognised by two persons at first sight.

Will not this new phase of mediumship prove to be the means whereby to detect those frivolous and stupid spirits that sometimes amuse themselves in our circles by trying to imitate our relatives and friends, for they will hardly continue their intrusions when they know that we have the means of detecting them by photography, and thereby expose their deceptions? if so, it will prove to be the desideratum of past years. As the expiring year has left us so rich a legacy, may we not hope that the new year eighteen hundred and seventy-five, may usher in a new influx of spirit-power and divine communion? W. WALLACE.

105, Carlton Road, December 18th, 1874.

"LOCAL GOSSIP" AMONG THE SPIRITUALISTS.

"A ROUND UNVARNISHED TALE."

Dr. Monck's recent visit to Plymouth and Devonport appears to have produced a profound impression in favour of Spiritualism. No better proof of this can be desired than is afforded by the fact that the editor of the *Devonport Independent*, who attended Dr. Monck's light seances, has thoroughly digested the facts, and is now giving in the *Independent* a series of carefully-written and impartial articles, under the above heading. From these we make the following extracts:—

"At this time we were sitting at the table, our legs perfectly hidden beneath it, the edge of the table nearly touching the stomach, and our hands, by direction, being laid out on the table in orthodox spiritualistic fashion. After a few seconds had elapsed in this way—our conversation having been resumed—Dr. Monck asked, 'Is any one present?' No answer, but another twitch. 'Is any one present?' Then came two or three very light indistinct knocks just under the middle of the table—a kind of plumb, hollow knock, not a sharp, distinct, pronounced knock as if caused by some hard substance, but a subdued knock, as if the sharpness of it was taken off by some covering, and which seemed to be as much on the floor as up against the under-part of the table. In a few minutes the knocks were repeated, though very faintly. They came generally one after another to the number of three consecutively, and whilst the knocks were being heard Dr. Monck sat motionless. I could perceive no movement of his body, though I watched most narrowly; and his hands were laid out on the table the same as those of the others present. This took place at midday in an ordinary back-parlour, in a room where Dr. Monck had never been before, and evidently without the slightest preparation. The knocks were several times repeated; but there were no other manifestations on that occasion."

"Certain remarks made on my last letter induce me to remind you that the statements I make are absolute facts—things which have actually occurred, and in precisely the way I describe. Not that it has been implied that I have not been telling the truth, but rather that I myself have been deceived by the Spiritualists, and that I have been led to imagine that I saw things which in reality I never did see. The supposition is absurd. I assure the reader that there is no ground whatever for such an idea. I went to the seances not as a believer, but as an inquirer with some amount of scepticism. At all events, I was not in a state of mind to make me prone to deception. On the contrary, I watched most closely—perhaps to an extent nearly unfair—for any indication of duplicity or trickery; and I think I may say without egotism that I kept myself pretty wide awake, though I was a great deal of time in the dark! The ceaseless drill of my profession, too, gave me much assistance in the task of strict, concentrated observation which I had set myself to perform. Obviously, I cannot say here what the result of that observation was. The reader will learn it in the statements I make."

"The 'strange and startling' things I had been told occurred at a seance held on the previous evening. Dr. Monck was the medium, and it was stated that the most wonderful phenomena were witnessed. The sitting took place in the drawing-room of the house of a tradesman; and during the evening, while the medium was under the control of the spirits, communications were received through him from the spirit-world. Many of those communications very closely concerned persons in the circle—they came from dead relatives or friends who were present, though invisible; and in several cases the communications referred to private circumstances which neither Dr. Monck nor anyone else in

the room but the persons particularly concerned could have known. In the case of a gentleman, of whom I shall have to say a good deal presently, because I took part in a seance at his house, the communications were admitted by him to be most remarkable. During the sitting the spirits brought a pair of shirt-links through the air from his house—which was at least a mile off—conveyed them into the room through closed doors, or windows, or down through the ceiling, and threw them into his bosom. . . . At another moment the room was bodily vibrated, and the windows violently shaken, as if a fearful storm was raging without, and so great was the noise thus made that it might have been heard at some distance. Currents of deliciously cool air, passed through the heated and breath-laden room; furniture was moved from point to point by unseen hands; tables danced and tilted about the place; the unconscious medium was carried bodily through the air by invisible agency and placed on the shoulders of a lady member of the company; spirit-forms appeared:—in short, all the great and cardinal laws of nature, as we have been taught to understand them, were turned topsy-turvy by the phenomena manifested."

"About eight o'clock in the evening, then, I met Dr. Monck at his hotel by invitation. We went out and strolled along through the town in busy chat, until we arrived at the door of the tradesman's house. The three of us disposed ourselves around the table—an ordinary parlour table, covered with a coloured felt cloth. I must say here that I did not lose sight of Dr. Monck from the time I left the hotel, where I came upon him suddenly in the midst of his tea, to the present time. Every action on his part was watched by me to see whether he concealed any spring machinery about him. I feel confident he did not. Directly he entered the parlour—where you must imagine we now are—he took his seat in the ordinary way, he placed his hands on the table, and from that time to the commencement of the phenomena I kept his hands in sight. I therefore assert that at no time before the seance began did he place them under the table to arrange any of the springs about his legs by which, according to the popular idea, the spirit-rapping is produced. The table, too, was of ordinary make; and the Doctor consequently had no opportunity to procure particular furniture, or to arrange that already in the room. What is more, he showed no desire to make the slightest preparation. Let me add that there were two or three gas-lights burning in the room, so that everything therein could be plainly seen."

"Well," said Mr. —, "can we have any communications to-night?" Dr. Monck remarked that he would ascertain directly. This remarked to an explanation by the old gentleman of what he had heard and seen at the seance, and he assured me that he was convinced of the truth of Spiritualism, that he conversed with his dead wife and she with him, and that she had told, through the medium, things known only to her and himself when she was on earth. Meanwhile, Dr. Monck had spread out his hands on the table, and in a few minutes knocks were distinctly heard underneath. As they were repeated, I put my hand over the spot where I suppose the knocks were made; that instant they came with tenfold loudness, and I felt the table violently vibrated. The knocks seemed to be under my hand. Directly afterwards I moved my hand to another spot—the knocks came there in the same way, and they were of that plumb, hollow kind I have previously described. This was carried on for some moments, the knocks taking place all over the table, and most of them beyond the range of the feet of the medium. But I assure the reader it is in vain to suppose the knocks were caused by his feet—they were of a totally different kind to the knocks that would be produced in that way, and many of them were directly above my own knees, where Dr. Monck's legs could not reach or come. But Dr. Monck sat in a position to render it physically impossible to kick the table underneath; his hands were laid out at full three-quarter arm's-length; the table touched the region of his stomach, and he leaned considerably forward. Further, when and while the knocks were heard, not a movement could be perceived in the medium."

After stating that the spirit of Mr. —'s wife rapped out that "she was pleased with the flowers," the writer adds, "There was a large plant of the lily genus on the table, and of this plant his wife was passionately fond when on earth. For this reason the husband had taken care of it, and only a quarter of an hour before the arrival of Dr. Monck he brought it from upstairs for the first time in his life, and without having given the slightest intimation of doing so to anyone on earth; in order to see whether any notice would be taken of it by the spirit of his wife if she came. At that moment my attention was called by the Doctor to another peculiarity. Whilst the table was perfectly still, and whilst there was not a movement on the part of either of us, the plant on the table literally shook; the large leaves were wafted to and fro, and yet I could perceive no movement of either of those present, nor feel any current of air. Fancying that I might be sitting out of any current of air that was moving the plant, I traced my hand around it, but I discovered nothing of the kind."

Having graphically described the appearance of Dr. Monck when entranced, the writer says, "We were led to believe that the spirit of Mr. —'s deceased second wife was in control of the body. The medium walked over to Mr. —, took his hand, and placed it upon the breast, and made other signs of the deepest affection for him. Some time was occupied by this pantomimic display. Our friend, Mr. —, spoke to the medium in precisely the same way as if his form and presence was that of his wife, calling him 'My dear —,' exclaiming, 'I understand you, dear,' 'I am glad to see you and have you once more with me,' 'Is there anything I can do for your peace?' 'I loved you dearly, and have been very unhappy since you left me.' 'Do visit me often,' and so on. The medium continued to make the most vehement gesticulations of affection, and presently he whispered something into the ear of our friend. What that communication was no one else present heard, but Mr. — said it was of a strictly private nature, and of such a character as to convince him, if he had not already been convinced, that his wife was present in the room, and that she had spoken to him and fondled him in the person of the medium. A subsequent effort by me to learn what the communication was again failed, Mr. — stating that if he divulged it he should break the confidence of his wife."

"Directly after this incident the medium returned to a couch at the other end of the room, and laid himself out—or the controlling spirit laid him out—upon it. We were all watching very intently for what was to follow. Presently the medium began to sigh, then to breathe shortly and quickly. We then perceived that the death-bed scene of the

wife was being re-enacted. The medium threw his arms about, moved restlessly on the couch, elevated his hands as if in prayer, and did other things indicative of a bed of suffering and death. In a moment or two he beckoned somebody to come near him. Here a peculiar circumstance occurred, which might bear different interpretations. One of the circle approached. The medium, however, seeing—it is presumed spiritually, for the physical eyes of the medium were hidden—that the person was not Mr. —, impatiently motioned him to go back, and Mr. — to come to him. Mr. — accordingly went over to the couch. The medium took his hands, placed them on the region of the heart, made other signs indicative of affection, and finally kissed him, a few moments after which the body relapsed as if life had departed from it, the hands being overlapped on the breast. Perfect stillness ensued for about half a minute. Then the body of the medium began to move again. The scene had now been completed; the spirit had finished its work, and was leaving the body. As the spirit left it, so the body returned to its legitimate use, so the individuality of Dr. Monck revived, and so he regained consciousness. Presently he so far recovered as to call over someone to blow into his eyes and make demermeric passes over his face. As he recovered I narrowly scrutinised him. His manner was most natural, and if he acted the part, he did it well. He seemed like a person in a condition of what is called 'coming-to' after a fit. It is alleged that at such times consciousness is utterly lost—that it is a blank, and that when the medium revives he has not the slightest knowledge of what has occurred. This seemed to be the fact with Dr. Monck from his demeanour and observations on awakening from the alleged trance—he asked where he was, what time it was, why it was dark, and so forth.

"As to Mr. —, he declared with equal positiveness that in every way the manifestation was an absolutely true representation of the death-bed scene of his late wife. In even the simplest details the accuracy was marvellous: She kissed him a few moments before her death as the medium did; she smoothed back his hair and looked into his face as Dr. Monck did; and died with her hands overlapped on her breast! That the old gentleman believed in the supernaturalness of the manifestation was evident. He believed it with all his might and soul. He was deeply affected at one time, too, for tears trickled down over his cheeks. He expressed great thankfulness that his wife had thus visited him.

"Of the actual truth of the representation, however, I had no means of judging. There may be nothing in it at all. There may be nothing in it that is inconsistent with sham and deception; the medium may have acted it, and in excess of bare-faced impudence have imposed upon the old gentleman. I can only repeat that if he did act the scene, he did it well.

"In a few minutes after this Dr. Monck was again controlled, this time by the spirit of Samuel Wheeler. The phenomena during this manifestation were still more remarkable. Spirit-forms were produced and seen by all, and a variety of other things. Indeed, a good peep was given us into the doings and conditions of the other world. The reader shall participate in the benefit of that peep next week."

THE FUTURE LIFE.

Man must be brought to a just estimate of the physical organisation, and its product of a rational spirit, before he can take his truly dignified and hopeful station among his kind. He must see himself greater than the world, alike in the simplicity, mystery, and grandeur of his nature. He must be brought to see that everything in the universe points to him and tends to his development. He must realise that his fleshly body is but a vessel into which the stream of spirit that engirdles the universe pours itself to receive shape and individuality; that his mind is the mirror through which, according to the degree of its purity and elevation, God would reflect the nature and use of all things,—suns, earths, and spiritual glories. He must know himself as designed to be the highest issue of nature's creation. In his form and shape he admits of no improvement. In his spirit immortal. In the disorganisation of his body he loses nothing, but gives back to nature what God gave him for a temporary use, to be laid aside when its accidents and diseases would not allow his spirit to be longer confined by it. He must come to know that death is a wise and unalterable law of physical organisation stamped upon all bodies, and that it is only fearful to the undeveloped soul in the freshness of youthful or immature imagination, or to the dark and forbidding views of God and the universe, and mistaken notions of the action and purposes of our being—views that make that universe an abortion, and the designs of Almighty Love a failure. His enlightened reflection and sanctified reason, illustrated by the faith and victory of every opened soul, will come to regard death as but another step in life; a great and momentous step indeed, but, like birth, appointed by Infinite Wisdom, and guided by unchangeable love. A step by which we advance beyond the outward struggles, and discipline of earth, to where all moral and physical deformity may be removed under the power of that holy sympathy that reigns throughout the empire of spiritual intelligences, foretastes of which we all experience in every feeling of pity and hope. A step by which the Universal Father would lead upward all the images of his intelligent, and purified creation, all the diversified members of his immeasurable household, to fill the "many mansions" of the house of the spirits with his in-gathering family, and open to them blessings and blessed missions, amid worlds of beauty and harmony, immeasurable and indescribable. There anew he throws the bands of kindred affection tenderly around them; anew he opens the greater elements and energies within them; anew he spreads the unspeakable glories over them; and through millions of centuries that no arithmetic can number, he holds them on to the greater and more perfect, and still greater and yet more perfect in eternal progression. Oh, my soul, and soul of my brother, however hardly used and fallen I find thee, whether fallen upon a polluted pulpit, where denunciation has taken the place of love, or upon an editorial tripod whose fumes are the poisonous steam of decay and detraction instead of the grateful incense of help and salvation, or in the pit of vice, to bring to thee the knowledge that life is engirdled by angel-bands of sweet and helping friends; that death is the way of the spirit to the shining paths where angels tread; to the opening communications which seraphs speak, and to the celestial enjoyments of the eternal house, not made with hands. Is there any help above this to inspire thee to live justly and purely, and to win and

woo thee away from unworthy worldliness, selfish scheming, and the low ways of folly, sin, and shame?

What an eternal value does this view of man give to his soul! It shows it never mature but ever maturing, with appropriate delights provided for its every step. It reveals the soul as the offspring of God, to make the physical form, and then wear it out by contact and collision with the gross world in which it has the nursery of its being. It makes the material eye, and when it becomes glazed and dim it opens its spiritual essence to the clear vision of eternal light. As its outward ear becomes closed and deaf, the spiritual ear opens to the melodies of eternal symphony. And when the whole form stiffens and falls as a clod to rise no more, the spirit, young and undying, soars gracefully over the bright fields and through the joyous scenes that awaken its life anew to everlasting sympathy. It finds its home in that bright world, out of which every form of beauty in this receives its essential origin, and into which, at their decay, in form they return. No language can describe its boundaries; no pencil paint its beauties; no intellect grasp its grandeur. It is worthy of God, and our moral and intellectual progression measures its scenes, as we are prepared to receive their grand ideals. Were we really just and pure and free, we would feel, as these disclosures come to us, a God-like nature opening within, that would give us more realising views than any imperfect description can ever command. If the native nobleness of our nature were opened, so that its vision would rise above the mists that gather o'er the ways of deception and iniquitous indulgence and perversion of the passions and appetites we bear, we would see a world of meaning in every object of sight or sound, and daily rekindle the eternal flame of love at altars over which no strife nor battle's roar are heard. Little spirits in the flesh, whose years had revolved but half a score, have given me in their happy trances brighter visions of the land to which we are all rapidly moving than have ever been open to me along the plodding way of philosophy or the dark aisles of a formal religion. They have said—and seemed scarcely to know why they said it—that its mounts were glorious, "festooned with vines and blooming with flowers"; that its broad rivers were variegated with cascades and cataracts, and flow ever amid the eternal bloom of purest blossoms and the bending burdens of the Tree of Life; that sweetest strains of music pour forth from myriads of voices, not one discordant sound, while hosts of happy spirits move to the melodious notes in offices of duty and ecstasies of love. And their little voices, tuned by spirit-hands, spoke so simply, so sweetly, and yet so grandly of that immortal land, that I, even I, with all my unworthy grossness, almost heard the strains that came so gently on their innocent ears, and I too longed to pass away from a world and a church that had met my best and purest motives, my daily and nightly labours in their behalf, with so much of misconception, injury, and wrong. But then the strain swelled to clarion notes of victory and glory, above as well as within the strife of human passion, and revealed that it would be servile and traitorous to leave while one hope for good remained. Ah, yes; spirits have descended from their native home and given to us revelations of the deep, indwelling realities of those expanded fields of Almighty planting, whose shining glory penetrates the deep azure by day, and whose myriad lights span the dark arched way by night, and they invite our purest affections thitherward. Would we but exercise these affections, we could know that these things are so. If we will not purify them, no amount of evidence can make them realities to us. Then

Come, and let the spirits guide
Where doubt and darkness never come;
Where purest blossoms by the side
Of living streams for ever bloom!

J. B. FERGUSON.

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—Miss D'ARCY.

ORDER OF SERVICE.

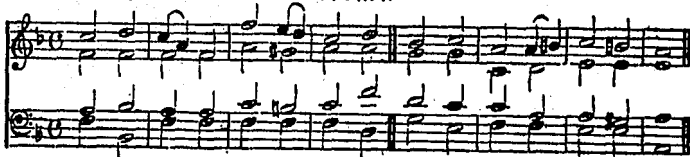
Sunday Evening, December 27, at 7 o'clock. Doors open at 6.30.

Voluntary.—Extemporised.

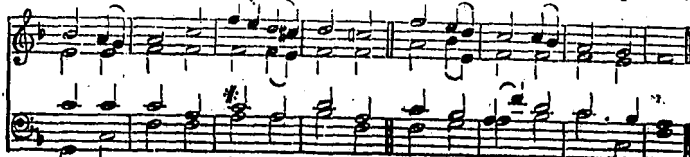
HYMN No. 88 in the "SPIRITUAL LYRE."

MOSCOW.

87.37.37.



They are wing-ing, they are wing-ing Thro' the thin blue air their way;
Could we pierce the sha-dows o'er us, And be-hold that se-raph band,



Un-seen harps are soft-ly ring-ing Round a-bout us night and day,
Long-lost friends would bright be-fore us In an-gel-ic beau-ty stand.

2 Lo! the dim, blue mist is sweeping
Slowly from our longing eyes,
And our hearts are upwards leaping
With a deep and glad surprise.
We behold them—close beside us,
Dwellers of the spirit-land;
Mists and shades alone divide us
From that glorious seraph band.

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

READING OF SCRIPTURE.

HYMN No. 1 in the "SPIRITUAL LYRE."

VIENNA.

8.7.8.7.8.7.

HAYDN.

Bold.

Far from mor-tal cares re-treat-ing, Sor-did hopes and fond de-sires,
Here our will-ing foot-steps meet-ing, Ev-ry heart to heav'n as-pires.
From the fount of glo-ry beam-ing, Light'ce-les-tial cheers our eyes:
Mer-cy from a-bove pro-claim-ing, Peace and par-don from the skies.

- 2 Who may share this great salvation? 3 Every stain of guilt abhorring,
Every pure and humble mind, Firm and bold in virtue's cause,
Every kindred tongue and nation, Still thy providence adoring,
From the dross of guilt refined; Faithful subjects to thy laws.
Blessings all around bestowing, Lord, with favour still attend us;
God withholds his care from none; Bless us with thy wondrous love;
Grace and mercy ever flowing Thou, our sun and shield, defend us;
From the fountain of his throne. All our hope is from above.

INVOCATION.

HYMN No. 148 in the "SPIRITUAL LYRE."

RATISBON.

1111.

OLD LATANY, 13th Century.

Spi-rits bright are ev-er nigh, Fill-ing earth and air and sky,
Bring-ing truth and joy, and love, From the Fount of God a-bove.
2 Weep no more, ye sons of earth, 3 Up and toil, ye chosen sons,
For the wrongs of mortal birth; For earth's poor and sinning ones,
They shall flee like morning dew, Bring them back by truth and love
Love shall every ill subdue, To the hope of joys above.
4 Rest not, sleep not, by the way,
Pause not till that happy day
Dawns upon thy gladdened eyes
With the radiance of the skies.

ADDRESS BY THE REV. GUY BRYAN.

HYMN No. 48 in the "SPIRITUAL LYRE."

MELCOMBE.

L. M.

S. WEBER.

O Thou, to whom in an-cient time, The lyre of Hebrew bards were strung;
Whom kings a-dor'd in songs sublime, And prophets prais'd with glowing tongue.
2 Not now on Zion's height alone
Thy favoured worshipper may dwell;
Nor where, at sultry noon, thy son
Sat weary by the patriarch's well.
3 From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven and find acceptance there.
4 To thee shall age with snowy hair,
And strength and beauty bend the knee,
And childhood lip, with reverent air,
Its praises and its prayers to thee.

Voluntary.—Gloria from the Second Mass (Mozart).

DOUGHTY HALL.

On Sunday evening, the 13th inst., Mr. Wallace, the missionary medium, appeared here, but the inclemency of the weather evidently prevented a full attendance. Mr. Alsop presided, in the absence of Mr. Burns.

Mr. Wallace in the trance: We shall be glad to answer questions on any spiritual phenomena which may appear paradoxical or incomprehensible to you, as the time has passed by when there should be any mystery in regard to Spiritualism, or in respect to man's existence hereafter.

In answer to a question put by Mr. Alsop, the controlling spirit said: All manifestations of spirit are produced by the law of attraction and repulsion, and the effect produced by the touching of a materialised or incarnated form is peculiar, inasmuch as the individual who touched it may be negative to the influence, and consequently the conditions changed. Every individual, man or spirit, is a living battery. There are currents of imponderable essences playing through the organism of man, and in the perpendicular position of the body there are currents so-called magnetic lying in different parts of it; there are two poles to this battery, and if the body is placed in a horizontal position, and the poles merge into one, the activity is removed from the brain, and the man sleeps. You will thus perceive that anything which deranges the currents is important, causing sickness and pain, but the moment they are restored to their natural channel the patient is healed and the pain ceases. So with the spirits, there are imponderable essences of spiritual nature playing through their organism, but differing from those which operate through man. If a spirit wishes to materialise a hand, it attracts by its will atoms given off from the medium's organisation, and thus covers with the substance of the medium the spirit-hand, and if it wishes to materialise the whole form and appear to you as a living individual, then it passes through the aura given from the medium and surrounding conditions, and then by the law of repulsion the form is dissipated, and in most instances the materials returned to the medium, but only in part, as their nature is changed. Should a materialised spirit-form be wounded, such wound will invariably be found on the medium. Supposing, for instance, that a person should be so prejudiced as to shoot at a materialised spirit, the shot or bullet could not of course wound the spirit itself, but the marks would be found on the medium; also if any part of the body of the materialised spirit were coloured by a person in the circle, the marks would be found on the medium, because what you have seen, and which has now disappeared from your view, has returned again to the medium, the spirit having given back the garment which it had borrowed. It is not every medium's organisation that can be used for such manifestations, which require a particular organism in a healthy condition. Again, few spirits enter into science, so-called, or chemistry in particular, so as to enable them to control mediums and extract from them such atoms as are necessary for their peculiar organisms.

The most glorious and beautiful of manifestations ever known to mortal is the spirit-photograph. It requires the manipulator or medium to understand his chemicals and the *modus operandi* by which the photograph is to be produced, and then it requires a spirit of similar or greater knowledge of the subject to effect the object in view. It has been said that there is nothing new under the sun, but this is something new to the present generation, and which was unknown to civilisation since its commencement—that a spirit is able to transfer its shadow on the sensitive plate—a something unknown to mortal eye, yet its presence is recorded by the spirit on the plate, and by-and-by scenes from the spirit-world will be given to man in this way, portraying the spiritual condition in the spirit-homes; but at present the public are not prepared for such facts; yet in proportion as the present generation becomes spiritualised, so will manifestations of this description be given. But the most useful manifestation to man in his present condition is the power of healing the sick. But spiritual manifestations have been used for private purposes, and they can be used for good and for evil, for Spiritualism is a two-edged sword; but if man, by the virtue of spirituality, shall aspire to that which is grand and glorious, obtain spiritual knowledge, and give it freely to others, as freely as he received it, then will he be lifted up from selfish motives and love his fellow-man. He will learn that he should be no respecter of persons, knowing no high, no low, rich or poor, but that all are children of one great family. This is what Spiritualism teaches, viz., that there should be no longer any ill-feeling in sect or party; and I say that they who act thus will go through the world "hand-in-hand with angels."

It is in the power of every individual to know something of the future—to know why God has created him and sent him as He has into the world. It is simply for him to gain experience, and that his mind may become expanded, for he is born into the world a perfect blank, and may be likened in this respect to a sheet of white paper from the hands of the manufacturer, capable of taking any impression. It may be said that if man came into the world thus he cannot be responsible. He is not responsible for his first thoughts, but for his actions, or the way in which he works out his thoughts. There are two modes by which thought is produced in the human mind, and only two—first, external circumstance acting upon external organism; the other is the attending spirit operating on the inner brain. Sometimes thoughts will penetrate your minds, and you know not from whence they come, urging you on to some act of love or justice to your fellow-creatures; or they may be evil ones, and there is nothing but what man in his unregenerated and non-spiritual state will turn to account to gain wealth.

To another question put by Mr. Alsop the controlling spirit observed: The fact must be realised of the spirit being able to cover his spiritual form with elements borrowed from the medium, and which are drawn from him by the law of attraction, and dissipated just as quickly; but there is one thing you do not take into consideration, that is, that you are bound by time and space, whereas the spirit is not; the spirit being outside, as it were, of nature, is not affected by time or space, and the movement of the spirit would be so quickly done that you would not be able to take cognizance of it, and the elements are instantaneously returned from whence obtained. Hence you no longer see the materialised form of "John King," it being returned to the medium. When you become a spirit in the spirit-world you will look at such things from the spirit stand-point, and perhaps not until then.

You will perceive that there is a great distinction between the movement of a material body and the incarnation of a spirit-form, and yet they are produced under the same law. The latter is not miraculous in the common acceptance of the term, but it is the bringing of another law into operation; nothing more. It is supposed that the law of gravitation is suspended when the table rises in the air—nothing of the kind. There is power brought to bear on the table, although unseen by the human eye, which causes it to rise from the floor; so when an individual is elevated from the floor and floats and dances in the atmosphere to a tune, which is being played, until it ceases, it is not a miracle, but the result of an unseen power brought into operation unknown to scientists.

The direct voice is one of the most simple of the manifestations, inasmuch as the spirit can materialise the organs of speech. If there were a number of spirits who could use the medium present, they could all speak to you at the same time, and it would be effected by the same law. There is no more difficulty in materialising the organs of speech than a hand or leg. There is one more difficulty you have not thought of, and that is how is it that the spirit can eat and drink with you, and spirits do now eat and drink. There is no more difficulty in this than there is in the other manifestations. When the spirit is so materialised it has clothed itself in the material form for the time being, and then it acts as man would act, and eats and drinks as the medium could eat and drink. Spirits, besides the power of clothing themselves in flesh and garments, can produce musical instruments and perform on them; then again, by collecting together certain elements, after the character of phosphorus, they show you lights, and thus exhibit their forms before you. Also, one spirit can organise itself in the dark, and another cannot perform that operation then, but connecting itself in daylight presents itself bodily. But you must become a little more familiar with spirit organisation, and gain a little more spiritual knowledge, before they can walk down the streets and dine with you; but the moment you begin to fear and lack confidence in the spirits they are affected by your thoughts, and then they leave you.

The works of men and the works of spirits, however, pass away, but the works of God are eternal. Thus the difference between the created and the Creator.

DR. SEXTON AT DOUGHTY HALL.

The Doctor gave, on Sunday evening last, a powerful oration on "Spiritualism in all Ages and in all Countries." Mr. Barber ably presided. The invocation of the latter to the Creator of all, was marked with a fervour and sincerity of expression which many rabid denounciators of the glorious truths of Spiritualism may well imitate in their churches, chapels, "Zions," and "Bethels." Probably, the bad state of the weather prevented a full attendance; but those Spiritualists who were not present missed an opportunity of listening to an oration fraught with high intelligence and mental grasp. The Doctor, who appeared in admirable health, was frequently applauded during its impressive and masterly delivery.

To the Editor.—Dear Sir,—I have lately had several seances with Dr. Monck as the medium at my residence with very good results. I will shortly forward to you full particulars. In the meantime, as I wish to make these seances more public, I should like to receive the names of those of this locality who would wish to unite with me in a series of meetings under the mediumship of Dr. Monck.—I am, dear sir, yours faithfully, JOSEPH CARTWRIGHT, Atwell House, Atwell Road, Peckham.

Dr. Monck's PUBLIC SEANCE AT THE INSTITUTION.—Dr. Monck's public light seance, next Wednesday evening, will commence at 8 o'clock. A limited number of tickets will be issued, which should be applied for not later than Tuesday. Friends who are up from the country will do well to take the opportunity of attending, or of making early arrangements with Dr. Monck for private seances.

Dr. Monck's PRIVATE LIGHT SEANCES.—Dr. Monck will be in attendance at the Institution, from 11 o'clock a.m. till 4 p.m. on Thursday, Friday, and Saturday next, to receive friends at private seances. Terms, one guinea for four persons and under, and 5s. extra for each above four. Seances at private residences can be arranged on application, by letter, or otherwise, to Dr. Monck, 15, Southampton Row.

SPIRITUALISM.—A series of water-colour drawings (numbering about 400), illustrative of the origin of species, executed under spirit-influence, through the mediumship of Mrs. Catherine Berry, together with a collection of spirit-photographs and miscellaneous spirit-drawings, are now being exhibited at the rooms of the Brighton Spiritual Union, 82, St. James's Street. Admission sixpence; open daily. Artists, physiologists, and naturalists specially invited.

NOTTINGHAM.—The members of the Nottingham Psychological Society and their friends held a social tea-party on Wednesday last, December 16th, for the purpose of paying off the loss incurred by Dr. Sexton's late visit. The provisions for the tea were free of expense, and a very enjoyable and successful meeting was held. After tea a short programme was presented, consisting of songs, readings, recitations, &c. The object of the committee was fully realised, and a few shillings have been handed to the treasurer.

Our Newcastle friends will hold a tea-meeting and soiree on Wednesday evening, December 30, in the Freemasons' Old Hall, Newgate Street; tea on the tables at 7 o'clock. T. P. Barkas, Esq., has consented to deliver an address on "Modern Spiritual Phenomena, and how to investigate them." An address will also be delivered by Mr. Mould, on the "Utility of Modern Spiritualism." Mr. Hare and other friends are expected to address the meeting. Misses Fairlamb, Wood, and Messrs. Patrick, Pickup, Rankin, and others will contribute to the harmony of the meeting. Tickets one shilling each, to be had of the committee. We would advise the friends in Newcastle and its vicinity to attend in large numbers and hear what our old and tried friend Mr. Barkas has to say on a subject which is causing so much controversy at the present time. From our long experience of him as a lecturer and writer, we feel sure those who attend will not be disappointed. The committee have purchased a harmonium, which will add considerable harmony to the singing. We would advise other societies to follow their example.

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

SUNDAY, Dec. 27, Rev. Guy Bryan at Doughty Hall, 14, Bedford Row, at 7.
MONDAY, Dec. 28, Mrs. Olive at 3. Admission, 2s. 6d.
Mr. Herge, Physical Medium, at 8. Admission, 2s. 6d.
WEDNESDAY, Dec. 30, Mr. Herge at 3. Admission, 2s. 6d.
Dr. Monck's Seance at 8. Admission, 5s.
THURSDAY, Dec. 31, Mr. Herge at 3. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, Dec. 25, Mrs. Bullock, 64, Gloucester St., Queen Sq., at 8. Admission, 1s.
Seance at 6, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver. Trance, Test, or Pantomimic Medium. Admission, 6d.
SATURDAY, Dec. 26, Mr. Williams. See advt.
SUNDAY, Dec. 27, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.
Mrs. Bullock at Goswell Hall, at 7.
Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.
MONDAY, Dec. 28, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.
Mr. Williams. See advt.
TUESDAY, Dec. 29, Mrs. Friehold, Rapping and Clairvoyant Medium, at 6, Blandford Street, at 8. Admission 3d., to pay for the room.
WEDNESDAY, Dec. 30, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
THURSDAY, Dec. 31, 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, Dec. 26, 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, Dec. 27, KIRKLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
BOWERBY 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 8 p.m. Hall Lane, 2 and 8 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 8 o'clock.
BIRMINGHAM, at Mr. Perke's, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6 o'clock, for members only.
BACUP, Service at 2.30 and 6 o'clock p.m.
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 8. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
BISHOP AUCKLAND, at Mr. 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 Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.
SOUTHSEA, At Mrs. Stripe's, 41, Middle Street, at 6.30.
LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Finsfold Terrace, at 6 o'clock.
GLASGOW. Public meeting, 6.30 p.m., at 164, Tronagate.
HECKMONDWIKE, service at 6.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.
OSSETT Spiritual Institution, Ossett Green (near the G. N.E. Station, Service at 2.30 and 6 p.m. John Kitson, medium.
MORLEY, Hall of Progress, at 6.30. Mrs. Butterfield and others.
HALIFAX, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6 p.m.
MONDAY, Dec. 28, 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, Dec. 29, KIRKLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
STOCKTON. Meeting at Mr. Freund's, 2, Silver Street, at 8.15.
PETERBORO', Mr. G. Chapman, trance medium, at Mr. Catling's, 54, Cromwell Road, at 8. Admission, One Shilling.
WEDNESDAY, Dec. 30, BOWLING, Spiritualists' Meeting Room, 2 p.m.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
Mr. Perke's, 312, Bridge Street, at half-past seven, for development.
LIVERPOOL. Farnworth Street Lecture-room, West Derby Road. Mrs. Olsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunkeld St.
MORLEY, Hall of Progress, at 7 o'clock.
THURSDAY, Dec. 31, BOWLING, Hall Lane, 7.30 p.m.
BISHOP AUCKLAND, 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, JAN. 1, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.
NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

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