



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

SPIRITUALISM.

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ORTHODOX OBJECTIONS TO SPIRITUALISM CONSIDERED.

A Discourse, delivered by Mr. J. Burns at the Free Gospel of Spiritualism Meetings, Doughty Hall, Sunday evening, January 17th, 1875.

The speaker read the following extract from a letter recently received by him from a gentleman occupying an important official position in India:—

I am analysing and studying the phenomena as much as a man can do by means of written reports of them. I do not doubt the good faith of the reports, nor do I doubt that inter-communication between the two worlds is practicable; but I am still in doubt as to the source of the phenomena, and should have liked very much to have heard what you had to say as to "What the devil had to do with it." For instance, I am nearly half through Dr. Wolfe's book, and at page 173 I find God designated by Mrs. Hollis a *capricious* being: "God held the decision in his capricious power."

Letter No. VII. of Josephine seems to me to inculcate strange morality in the paragraph beginning, "The Church condemns to eternal separation," &c.

But never mind the foregoing, my stumbling-block is this:—

1. I believe that the Bible contains the wishes of the Almighty as to man's conduct on earth.

2. In it I find prohibitions to consult the dead.

Note.—The antecedent fact is admitted, that the dead can be consulted.

3. I also find it foretold that the time will come when spirits will freely communicate with men and withdraw the latter from their faith in atonement, thus endangering their salvation.

4. I observe that the time has arrived in every respect conformable to the prediction.

5. I therefore conclude (a) that the prediction was true; (b) that its warning against Spiritualism is also true.

Why should I hesitate to draw these conclusions? The prediction and its fulfilment fit each other, and that every fact strengthens every portion of the former.

Again. You and I know that mankind or humanity, in all magnetic respects, has not changed from the beginning, say for 3,000 years past; then how comes it that spirits in such large numbers as now never before communicated with man? The fact that one or two of them did occasionally communicate does no more than maintain that such communications were possible, but it does not account for the absence of the wholesale appearances which occur at the present time. There must be a clear and intelligible reason for the difference. Either the conditions were absent in former days, or the necessity for the manifestations did not exist, and in either case it must be shown what new conditions are present now which were absent before and what more need there is now of the manifestations than before.

Heretofore our fathers regulated their lives as correctly, as satisfactorily, and let me say as happily as we are now doing, and they did so under the guidance of the religion disclosed in the Holy Scriptures. This position includes that the Scriptures were proper guides to them; if so, they are worth attending to, and we must not, and may not as consistent people, ignore the warnings in those Scriptures against consulting the dead. Individually I am quite open to conviction. If you can prove to me that there was something in the conditions of humanity which previous to the nineteenth century forbade spiritual manifestations as they now appear, and what that something was, it would be a great step towards establishing the morality of Spiritualism—that is to say, I am of that class of men who admit that the conditions were always the same, that the practicability of spiritual intercourse with man always existed, but that advantage was never taken of it largely simply because the time of the end had not arrived. We therefore impugn the morality of the manifestations, not their practicability. As far as I am personally concerned, I do this with the sole view of discussing the point, so as to arrive at a satisfactory solution of the matter.

These objections are of importance, as being indicative of the state of the well-informed religious mind upon the most important questions which can occupy the thoughts of man, and in the short time at my disposal I will give them such attention as I may be capable of. The ground to be covered is so large, and the bearings of the inquiry so profound, that I do not desire it to be thought that I attempt an exhaustive treatment. On the contrary, I am deeply conscious of my inability to do so, and speak suggestively rather to open up the question than to settle it.

With the opinions of spirits or mortals, as noted in my correspondent's preamble, we, as Spiritualists, have nothing to do. All are at liberty to think and express themselves as their light for the time guides them, and no person is bound to accept such utterances as truth unless the matter therein contained appeals to his consciousness as embodying the truth. Spiritualists are (a) truth-seekers, and (b) having found it, live by the truth. This being so, our first duty is to examine the premises laid down by our objector. To commence the argument without first doing so would be like a man who attempted a day's work with his hands bound behind his back. We must be free, and hence at starting we knock off the shackles with which our correspondent has bound himself and attempts to fetter us.

The first objection is expressed in these words: "I believe that the Bible contains the wishes of the Almighty as to man's conduct on earth." This *credo* implies three statements—1. That there is an Almighty Being; 2. That He has communicated His will or word; 3. And that this word is for man's guidance in matters moral and spiritual. It further implies a more particular definition of this series, as follows:—1. That the God of the Bible is the Almighty; 2. That the Bible is the word of Almighty God; and, 3. That man is morally bound to accept it as eternal truth necessary to his salvation. The latter series may be said to represent the letter, while the former is the spirit. The one may be rejected, while the other is consistently held.

Our first inquiry, then, is Who is the God of the Bible? We are at once met by the declaration of the scholar that what our translators have rendered God appears in a variety of forms in the original, sometimes in the singular, sometimes in the plural, and representing Deity, angels, spirits, and men. Even in the first verse of Genesis there is a falsehood to begin with, when it is written, "In the beginning God created the heaven and the earth." Higgins points out (Anacalypsis) that the reading should be *wisdom* created, &c. This first chapter is quite a different style of literature from those which follow it, and the philosophy of creation presented is derived from the ancient Persians, who held that the Divine Being was too elevated and spiritual to come into close relationship with the lower creation, and hence they had a theory of eons or emanations from the Deity, which is the ancient form of the Trinity. One of these persons or emanations from Deity was Wisdom, the creative or mechanical principle, which is still called the Creator in the Hindoo mythology, and the Creator or Father in the popular theology of this country. The translators were compelled to thus mistranslate the first verse of Genesis or admit the fact that the doctrine of the Trinity was a pagan myth, which would never have done for their trade, as the "religion" they were trying to promulgate would have been as lame without a Trinity as a wheelbarrow without a trundle. It is also said that the Hebrews regarded the Divine name as unutterable, which conforms to the notion of the emanations, and so in addressing the Deity they used the term employed to represent some of the subsidiary personages of the Godhead. The theologians of modern

churches do so at the present day, and Jesus or Christ has well nigh supplanted God in the thoughts of many.

We are now prepared to follow up the use of the term God as found throughout the Bible, the Old Testament in particular. In very few instances do we find it to represent the modern enlightened conception of the Almighty. He has human attributes, passions, and form. He visits Abraham in the form of three men, converses with him, and eats his cooked calf and new bread. (Gen. xviii.) He appears to Moses, Aaron, Nadab, and Abihu, and seventy of the elders, who saw him bodily. Moreover, He talked to Moses, and gave particulars for the construction of ornaments and a "sanctuary," that He might take up his abode and dwell with them (Ex. xxiv.) The fact of Moses seeing God face to face is frequently alluded to in the Pentateuch. The Lord appeared to Solomon in a dream, and said He would make his house his abode for ever, a promise which He has not fulfilled. (2 Chron. vii.) Isaiah (vi.) saw the Lord on a throne apparently in the Temple, which place his train filled. The posts of the door moved, a voice was heard, and the house was filled with smoke. In a modern seance the latter manifestation would be regarded as an indication of trickery. Eggelel tells us that he had frequent interviews with the Divine Person. He says (Chap. i.) that he saw a throne, and the appearance of a man upon it. In chapter viii. he says the hand of the Lord God fell upon him. He saw "a likeness as the appearance of fire: from the appearance of his loins, even downward, fire; and from his loins even upward as the appearance of brightness, as the colour of amber." The form of a hand was put forth, which lifted the prophet by the hair of the head, "and the spirit lifted me up between the earth and the heaven." The prophet gives three distinct definitions of this spiritual power—1. The Lord God. 2. The Spirit. 3. The God of Israel. Amos says (Chap. ix.), "I saw the Lord standing upon the altar; and He said smite the lintel of the door, that the posts may shake, and cut them in the head, all of them; and I will slay the last of them with the sword." Rather extensive language, but sadly marred by offering to slay the *last* after *all of them* had been cut in the head. John of Patmos also saw a throne and a man on it like jasper and a sardine stone, and surrounded with an emerald rainbow—a phenomenon certainly, for rainbows are generally of all the colours of the spectrum. These are only a few of the many instances in which the Lord and God are thus alluded to in the Bible, and the phenomena described are easily explained by the experiences of seers of the present day, which relegate the God of Israel to his true position as a spirit, or spirits which once dwelt on earth as we do.

That the terms Lord and God are intended to represent the Deity is a gratuitous assumption wholly unwarrantable. Lord signifies leader or superior, and was and is applied to human beings. Our peerage supplies an instance derived from feudal or patriarchal times. God means, as employed in the Bible, the one on whom dependence is placed, the controller, the one to whom we are subservient, the biologist of the medium or prophet. It is a generic term, and was used as such in all the ancient systems, and might mean genii, spirits, or Gods.

We shall now proceed to the second statement urged in the premises, and consider the origin and nature of the Bible. It is best to allow it to tell its own tale. It gives ample evidence of the character of the people amongst whom it originated—a set of unscrupulous thieves, inveterate idolaters, and grossly immoral. They spoiled the Egyptians of their jewels and robbed other nations of spiritual ideas; which they quickly perverted to their own low moral state. The books are full of inaccuracies and selfish conceits of all kinds, and it is this barefaced assumption which has chiefly given them edge and positiveness. At that time no literature existed except what was in the hands of the priests, and knowledge of all kinds was made a handle whereby the ecclesiastical and political leaders could twist the people to their liking. It is quite probable that two forms of knowledge on spiritual matters existed—the exoteric, which was given to the people, and a specimen of which we have in our Bible, a system of extraordinary narrations, remarkable powers on the part of special individuals, and a notorious disregard for accuracy in matters of fact. The other form of knowledge was esoteric, and possessed by the priests alone, and communicated by a form of initiation of which Freemasonry is a relic. Whatever were the ideas entertained in these old schools no person is now supposed to know much with certainty. Taking the Bible as it appears to the ordinary reader, it is a record of the spiritual phenomena and experiences in matters of a religious kind of the people described therein. One noteworthy feature of their opinions is the avidity with which they regarded all spiritual or extraordinary appearances as "God," as rendered in our translation. Manoah and his wife regarded the "man" who came to them and promised them a son as "God," but he is described in the narrative as an angel of the Lord, and went up to heaven at his last visit on the fire that arose from Manoah's altar. This superstition is a characteristic of the barbaric mind. Aborigines have frequently regarded navigators as divine beings, and a European travelling in Palestine at the present day might by the display of a very small amount of knowledge cause the peasants to regard him as a god. This was the value of esoteric knowledge to the ancient priesthoods: while they knew well the nature of the power exercised, the extreme ignorance of the multitude caused the most erroneous notions to be entertained respecting phenomena of the simplest kind. But this tendency to worship spiritual manifestations existed down to the Apostolic age. At the Transfiguration, Peter, speaking in a kind of incoherent way, proposed the making of "tabernacles" for Jesus and the two attendant spirits,

Moses and Elias. By the use of the term "tabernacle" I suppose he meant to institute their worship as God's there and then. The sleepy feeling which overwhelmed the three Apostles at that seance is of a kind with the sensations of mediumistic persons when partly under influence and the spirits are drawing power from them at a materialisation seance of the present day. John of Patmos was about to fall down and worship the angel who showed him round, but the spirit promptly forbade him, saying, "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God." In the "Spiritual Pilgrim," the biography of J. M. Peebles, we have an account of a similar visit to the spirit-world performed by the spirit of Dr. Dunn while his body was entranced. In this latter instance John of Patmos in the spirit-world plays the part of host and reveals spiritual truths to his earth-bound visitor in the same manner as the angel did to himself in the olden time, as recorded in the nineteenth chapter of Revelations.

This characteristic of supposing that every spirit was the Lord is not peculiar to the Jews. Swedenborg says he received all his information from the Lord; but it must be remembered that this seer recognised Jesus as Lord, and equal with God or a part of Him. This is a reasonable explanation; for if Jesus ever existed on earth he must still exist in the spirit-world, and if so, why not be visible and communicate the same as other spirits do? A friend of mine once told me of a circumstance which illustrates this department of the subject. An Irishwoman of the common people, who was a Catholic, and very ignorant, was introduced to a seance. She proved to be an excellent seer, and on this first occasion saw a luminous spirit-form; when she immediately exclaimed, "Oh! I see my blessed Saviour." Further investigation and a fuller development of the spirit revealed the fact that it was the spirit of her dear good mother who had thus embraced the opportunity of manifesting herself to her daughter.

So much, then, for a noteworthy tendency of the people amongst whom the Bible is supposed to have originated. Being gross and ignorant, they were very conceited, and arrogated to themselves a distinction which was never recognised till recent times, and by a race of religionists who never knew the people on whom they lavish so much approbation. It is believed by some that not only did those Jews appropriate and distort spiritual truths derived from other nations, but that their greatest prophets were immigrants, and the record shows what a bitter reception they experienced. The birth of Jesus was made known to the wise men, Persian magicians, by a star, an instance of foresight possessed by foreigners on matters purely Jewish, which native talent could not supply.

Taking all these facts and arguments into consideration, are we not warranted in asking, Is the Bible really the word of God? And where should we first look for an answer but to the Bible itself?

A prominent feature of the Bible has been laid hold of by disbelievers to show that it cannot be divine and reliable, because it contradicts itself. This I regard as its chief beauty and its highest claim to truthfulness. Taking the accounts it gives as veritable, and the prophets as earnest, we have a series of spirit-instructions conveyed to a people, according to their needs or power of receptivity. The spirit-guides of a people so depraved and ignorant as the Jews had to be only a shade better than themselves in order to be at all appreciated by them or have any influence over them. This is a law of the spirit which underlies all revelation, and it is beautifully illustrated by the Bible. Dividing its history into periods—the Antediluvian, Noachian, Patriarchal, Mosaic, Judicial, Royal, Poetical, Prophetic (greater and lesser), Gospel, and Apostolic, we have a regular succession of spiritual ministrations manifesting an increment of that purely spiritual feature which shone so brightly in the career of Jesus. To tell the truth, the Bible is a progressive book, and its authors, like all spiritual teachers, did not labour to instruct the future but the then present. Each prophet spoke out what he felt to be true—that is, so far as he was a true and fearless prophet—without bethinking himself whether it contradicted those who had gone before him or not. This was particularly the mission of Jesus, who is theoretically stated to have superseded former dispensations. The idea of elevating the Bible to the position of the word of God was a device of priestcraft, nothing more. The men of old when they spoke had no thought of being thus imposed upon the human conscience. Modern Bible worship is a remnant of Popery. Before the Vulgate was by the Pope declared to be the infallible word of God, to doubt which was damnable, every man had a word of God to suit himself. There were thousands of versions of the Bible transcribed by the pen, but it would have been impossible for a priesthood to have held the consciences of men under its control unless it had an instrument to act with. That needful instrument was the Bible, and it remains so in the hands of the lesser popes of the so-called Protestant churches to this day.

Nowhere does the Bible itself arrogate the position to which priests have assigned it, but throughout it bears testimony that the word of God is not a book at all, but a personal communication received by man from the spirit-realm. The word of God is the message of the spirit-leader, or the communication of the controlling power. Samuel says to Saul, "Stand thou still awhile, that I may show thee the word of God," and straightway proceeds to anoint him captain, as the Lord had commanded. In numerous passages in the Psalms and other poetical books the word of God is alluded to in its moral sense as a guide to the understanding and a restraint on the passions. These allusions could not be to the Bible, for it did not then exist, and the sense of the text ren-

days it clear that this poetical recognition of the word of God was a personal illumination obtained by some process which is not described. Jesus promised the spirit of truth, which should guide into all truth, and the Comforter which would teach all things. Jesus did not promise a series of contradictory pamphlets recording the mangled remains of his sayings and doings, but an ever-present revelation which should come to man as his needs or capacity rendered fit. Thus it had been in the past, and so it was to be in the future. The Apostles acted on this promise, and when they set out to preach did not go forth with a ponderous Bible under their arm and a memory full of traditions and musty sayings. On the contrary, they were not even to supply themselves with a change of raiment, and they were to take no thought as to what they should say, but act and speak as the spirit and conditions enabled them. In 1 Peter, chap. i., it is said, "The word of the Lord endureth for ever," an incorruptible seed which purifieth the soul; truth through the spirit; the Word of God, which liveth and abideth for ever, and not like the glory of man, which fadeth away as the flower of the grass, for all flesh is as grass. Much more testimony of this kind could be adduced to show that the Bible does not recognise itself as the word of God, nor bind itself upon men's conscience as an authority; on the other hand, freedom of thought and perfect liberty is frequently enjoined.

Thus I dispose of objection 1, and ask my correspondent, "Why should I hesitate to draw these conclusions?" that the God of the Bible is not the Almighty, and that the Bible is not the word of God, and consequently not binding upon men's conscience and judgment as the only rule of life in matters spiritual and religious.

Objection 2, is in these words. "In it (the Bible) I find prohibitions to consult the dead."

In the foregoing argument we have placed the Bible in its true position as a human product, and now we find it helpful and instructive in the great question of inter-communion with the spirit-world. It recognises two forms of spirit-communion, good and evil; but to understand this instruction aright, it must be observed that the Jews were at that time ruled by spirits, with prophets or mediums for the prime minister and members of the cabinet. Under these circumstances, and amongst a tribe of barbarians like the Jews, the ruling power had of necessity to look well to the means of law or order; hence all prophecy or mediumship which supported the policy and government of the spirit known as the "God of Israel" was called good, whereas that of a contrary tendency was proclaimed bad and suppressed. This is the policy of ecclesiastical councils to this day. The Roman Catholics regard mediums who are influenced within the pale and in accordance with the superstitions of their church as saints, whereas all other mediums, especially those controlled by free-thought spirits of the apostolic stamp, are denominated heretics and possessed by the devil. The Protestant churches encourage an abnormal form of psychological phenomena known as revival experiences, when the result is to bring members to their institutions called churches; but when mediumship is scientifically developed and leads men to the truth instead of to the Church, then it does not pay the priesthood, and is as a matter of course the work of the devil himself. Good spirit-influences then are, such as promote the interests of the censor, whereas evil spirits are the enlightened ones who know and dare speak the truth and teach men to think for themselves.

There is, however, good and evil spirit-communion, as there is good and evil in all other forms of the intercourse of man with his fellows. It is the motive and the intelligence of the communicant which determine the goodness or the evil of his acts. A good and an enlightened motive exercises the organs in the coronal region of the brain, which send off a magnetic current, relating the soul residing in that brain to a spirit-sphere of a pure and beneficent kind, while the sitters who approach spirit-communion with a low and ignorant bias, or with malignant motives, thereby speak through the base of the brain, and relate themselves to all that is degrading and wicked in the spirit-world. Hence we, as Spiritualists, accept with gratitude any warning or information which the Bible can afford us as to these dangers. Spirit-communion is the most important relationship which the human soul can establish for itself, and it is imperative that it should do so under the most favourable conditions. We therefore join with the Bible in condemning witchcraft—a psychological power exercised in combination with spirits to work evil on others. This can be most effectually accomplished on those who are not very positive in intellect, and can be made to believe in the power which others are thus able to exercise over them. Witchcraft, as a fact, is always associated with ignorance, superstition, and a crude state of ethical development. Witchcraft is much in vogue amongst the negroes of the Southern States of America. Similar practices and their results are impossible in a higher state of society. The development of moral feeling prevents persons from undertaking such diabolical ends, and the positive state of intellect would prevent the effort from succeeding to any great extent. The witchcraft of 200 years ago was more a form of persecution than a reality, and, as the finding of witches was a remunerative trade, when they could not be obtained as a spontaneous product of society, they were manufactured by cruelty and falsehood.

The ancient Jews were, however, a crude people, amongst whom witchcraft and the lower forms of psychological action would flourish as in a native soil. The state of the negro in this respect must not be overlooked, for the Semitic race is supposed to be derived from a negroid root which must have been much more evident 4,000 years ago, and Higgins informs us ("Anacalypsis," Part I.) that negroes or a black race once peopled the whole of the

south of Asia before the advent of the Aryans, and that the ancient busts of Buddha describe him as a negro in every feature, and black as jet. The promulgation against these practices may have been needful and useful at that age and amongst such a people, but wholly inapplicable now.

Necromancy is believed by some to have been a disgusting form of augury from the inspection of dead bodies. This horrid rite has even been practised to some extent in England. In the current number of the *Englishman's Magazine*, by Dr. Kenealy, the forms of trial by ordeal are described, one of which was to make the suspected murderer touch the body of the murdered person, when, if guilty, the wounds would bleed afresh. All such practices are only worthy of the strongest condemnation, and are in no way connected with our Spiritualism.

Consulting the dead.—It is argued that at that time the Jews did not believe in human immortality, a doctrine which they learned during their captivity later on. To consult the dead with them must have been the dead body either before interment or by calling up its apparition. This non-belief in immortality, coupled with the fact that spiritual phenomena existed among them, would give occasion for the logical alternative that these appearances were indeed the manifestation of God. Spiritualists do not recommend consulting the spirits and relying thereon, to the exclusion of divine truth, any more than they teach that man should place infinite confidence in the statements of his fellows in any other form. Spirit-communion establishes the fact of human immortality, reveals a truth in nature, and therefore so much of God's will. Conversation with spirits is not, however, the only end of this work, but rather one of its many means.

Our next duty is to inquire briefly into the state of mediumship in ancient Jewry and see whether it rises at all superior to that of the present day. We have already seen that it was based either upon a grave misconception or a gigantic fraud; the medium believed or advertised that he was controlled by God, and not by the spirits of men. It is probable that the priests entertained the latter view but inculcated the former on the masses as an exoteric doctrine. This would cause more awe and restrain the sensual mob within narrower limits. To make this plan unique it was, no doubt, necessary to suppress all ideas of communion with the dead, and make the attempt a penal offence, or the people might have discovered the truth for themselves, and discoursed with God without feeding the sons of Levi for that purpose. The same tactics are pursued by the priests of to-day. They bully and frighten their flocks from making the attempt to test the truth of Spiritualism. Investigation would rob them of their occupation, their position, and emoluments; a very devilish proceeding, certainly.

That the Mosaic or Levitical law was communicated by spirits, or by God to Moses, is all moonshine, for it is a miserable travesty of the institutes of Menu, one of the "spoils" with which the "meek" Moses enriched and strengthened his position. What else valuable did Hebrew mediumship ever effect? "God" controlled Samuel to tell Saul that his father's asses were all right, and that he was to go home to relieve his parents from anxiety respecting his own welfare; but "the man of God" was in the habit of taking a "small fee" for that service. It would appear from subsequent events that "God" rather misplaced his confidence in selecting this Saul to be captain, who sought to murder David, but was ultimately controlled by the "spirit of God," which made him strip off his clothes, and in that state he "prophesied before Samuel," "and lay down naked all that day and all that night." Much remark is made in pious and proper quarters as to the taste and propriety of some spirits in the modern manifestations, but they are much more discreet than the Jewish controls. In other parts of the prophetic books, the "spirit of God" subjected the mediums to ordeals so disgusting and indecent that they are not fit to be recorded here. Lying spirits and evil spirits were frequently sent from God, and whole companies of the chosen prophets were often thus controlled. All this is regarded in the Bible as a matter of fact which was of frequent occurrence. False prophets also prevailed—a designation which can be in some instances traced to jealousy. The mediums and holy men of those days were people of peculiar morals; killing, robbing, eating, drinking, and "loving" were the pastimes which filled up the moments not devoted to the "Lord."

When we approach New-Testament times we have a vast improvement, no doubt derived in great part from Aryan influence, communicated from Greece and other seats of philosophy and refinement. Jesus himself travelled half a lifetime in "pagan" countries to gain enlightenment before he ventured to reform his benighted country. In the New Testament, therefore, we have a nearer approach to the mediumship of modern times, and an improved style of ethics communicated. We would venture to affirm that with all the improvements visible, quite as good exists at the present day, and the Judean movement was even surpassed by the moral teaching and phenomena of other countries. Jesus unfortunately was made the fetish to a set of bigots, who as they gained power burned all other spiritual literature except that of their own writing, and Mosheim tells us what lying scoundrels they were, and hence we have gospels occupying a seemingly universal position, to which they are not by any means entitled.

Having thus reviewed Bible mediumship, and finding it far inferior to our own, and finding also that the Bible is not an authority which we are bound to follow in its statements, yet we do follow it in its example, and as the Bible people had their mediums, so we have ours, and we challenge a comparison any day and in any place. We therefore consider ourselves wholly biblical in our pursuit of Spiritualism, and we labour to raise communion

with the spirits to a higher use than was attained in Bible times of any era. No one of these prophets or teachers ventured to demonstrate the great scientific fact of man's continued existence after death, or the consequences which accrue in spirit-life from good or evil conduct on earth. The phenomena also of the present day are far more certain, universal, and comprehensively beneficent, placing a good and a power in the hands of the many which was only vouchsafed to the few in ancient times, and often abused by them as a means of self-emolument, or the instrument of superstition.

Our brief analysis of objection 2 leads us to the conclusion that the warnings in the Bible as to consulting the dead are instructive to the Spiritualist, but obsolete otherwise; that the practice of spirit-communion with a pure and exalted motive is an imperative duty taught by the lesson of the ages, and that it is the grand magnet which elevates the human soul heavenwards, and prevents man from being overwhelmed by the tide of animalism and passion which constitutes the basis of his nature. The spirituality derived from this communion is the Christ, the Saviour, which terms never were intended to apply to a man but to a principle—that of spirituality contending victoriously with animality.

Objection 3 is not very specific, but we may trace it to the fourth chapter of 1 Timothy, which thus commences: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry," &c. The assumption maintained by those who quote these words against Spiritualism is that the "latter times" are just now, but it is needful to observe that this text has been hurled at innovators and adversaries for generations, and so it will be in the future, so that the "latter times" must be very elastic indeed to admit of such a wide application. The true explanation is that the latter times were the days of the Apostles themselves, who were rather shortsighted in spiritual matters except when under influence, and often took a literal view of that which was intended to have a spiritual meaning. They daily and nightly expected the end of the world, and Christ to come in the air and pass judgment on mankind, and this craze is indulged in by a certain sect to this day. That the "latter times" or "latter days" were the close of the Apostolic age is clearly determined by Peter in the second chapter of Acts, verse 17, when on the day of Pentecost he quoted the words of Joel, "And it shall come to pass in the last days (saith God), I will pour out my Spirit upon all flesh," &c. This point once settled, that the "last days"—which grammatically come after the "latter"—were supposed to be 1800 years ago, we have no objection to spiritualise the words of the Epistle to Timothy. We may first premise, however, that the warning and denunciation there given afford an edifying glimpse of the amenities of that saintly age. The followers of the peaceful and the spiritually-enlightened one were split up into factions of the most warlike character. One party blamed the other for having bad spirits, and "trying the spirits" by the shibboleth peculiar to the various self-constituted leaders was the order of the day. They regarded one another in no very charitable light, and, to tell the truth, take our movement as it is, with its jealousies, selfishness, trickery, and scandals, it is a much more saintly affair than that in which the chosen twelve were the chief actors.

We now proceed to examine and apply the words of the spirit:—"Some shall depart from the faith." What faith? Faith in the spirit as it appeals to man's conscience as the absolute teacher in spiritual questions. The gift of prophecy was commended because it edified the church. Now, we have Bibles, creeds, confessions of faith, commentaries, articles, &c., &c., a most ponderous departure from the Faith. "Giving heed to seducing spirits and doctrines of devils." Who has done this? We reply, the Christian Church, so-called. Instead of retaining the spiritual faith, it took up all the pagan notions which existed in the peoples amongst which it spread, and became the cruellest monster of unwarrantable assumption and persecution, exterminating with a high hand all who dared to refuse the man-made institutions which it established and rely on the light of the spirit. Nor is it less guilty of this high crime at the present day. Civilisation and the spirit of God working in man for his development now restrains the fury of the church, but its intent is as devilish as ever. See how the Spiritualist is persecuted and ruined as far as the church can effect it, and from the pulpit emanates that "doctrine of devils" with which the "Reverend" class and their followers foolishly, nay, blasphemously, undertake to explain Spiritualism. "Speaking lies in hypocrisy." Who? The clergy of every denomination. We cannot underrate them so far as to suppose that they are so devoid of intellect that they really believe in the doctrines they preach; but whether they believe them or not, they are false. I have myself talked with many reverend gentlemen, and I never knew one of them who believed in the doctrines he is supposed to preach. Some of them pretend to be Spiritualists and orthodox teachers at the same time, which is a double hypocrisy, and ought to be rewarded fittingly by the names being exhibited everywhere as the double-dyed. The few honest men who have worn the white neck-tie, such as Guy Bryan, have left the business, their consciences would not permit them to sustain such a false position any longer. But they have "their consciences seared with a hot iron"; a stern necessity, for it is incomprehensible to suppose that a man with a conscience could in this age of progress occupy the position of priest in any of the temples of superstition which cover the land like a plague.

The "hypocrisy" may be viewed in another light. The priesthood assume an air of holiness and morality, implying a lower condition in the hard-working masses. This is even a more rotten plank of the Christian platform than the theology. Father Ohinque has just published a work exposing the unblushing immoralities of the Confessional,—priests the actual fathers of a large proportion of the children of their flocks! priests the seducers of the young! priests dying in the agony of remorse for the abominations practised during their lives! Nor is the Protestant ranks the less pure. Clerical defections are hushed up without inquiry, but were the details fit for publication, hosts of facts, could be stated to show that there is perhaps no class of men amongst us so guilty of the weaknesses of the flesh than our religious guides, so-called. We ask our objector, then, what he means by "lives" being "regulated" by Bible theology? We deny that the lives of the Bible heroes were "regulated" at all except by unbridled desire, and the priesthood of all ages have been the blackest sheep in the flock of humanity. The lives of men are better regulated now than they have ever been, and I make bold to say that there have been more clergymen of various hues hung, imprisoned, and suspected during the last ten years than there have been Spiritualists, and yet the latter number millions, and anyone may set claim to the title, however little they may merit it; whereas parsons are all manufactured under the express influence of a biblical atmosphere.

We have not yet done with this chapter of Timothy. In the seventh verse the reader is told to "refuse profane and old wives' fables, and exercise thyself rather to godliness." This third objection refers to men being lost because of their being led away from the "atonement." Is this one of the "old wives' fables" alluded to by the Apostle? We rather think it is worthy of being thus classed, seeing that it is a relic of the most degrading form of idolatry, and diametrically opposed to the views of all spiritual teachers. The Apostle recommends "godliness" as a means of salvation. To be God-like is to act like God, or to do as God does. Now, what does God do? How does He act? All nature within us and around us answers these questions. If we try to know the conditions of nature, physical, moral, and spiritual, then we shall know the will of God respecting our conduct, and by following this light we shall be saved with an everlasting salvation. "The living God" is thus "the Saviour of all men." Mark, the "living God"; not a God that was alive several thousand years ago, but one that lives now, lives everywhere, lives in us and around us, and unless we live in harmony with his Divine life we die, or are diseased physically and morally. Therefore it is written "take heed unto thyself and unto the doctrine"—that is, look after your own conduct as well as the rules of knowledge, or, in other words, practise what you know to be true. And what is the consequence? "For in doing this thou shalt both save thyself and them that hear thee." Away, then, with "old wives' fables"! Salvation is not by the atonement, which is unspiritual as well as unscriptural. It is a man-made device; it is, symbolically speaking, "the world," and the "end of the world" is the end of the Christian superstition, and we pray God to speed it.

The Christian system of atonement is the Popish indulgence and the searer of the conscience. The mediums, ancient and modern, have been opposed to this wicked lie. Micah says, "What doth the Lord require of thee, but to do justly, love mercy, and to walk humbly with thy God;" and in later times James has it, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The mummeries taught by all priestly religions are a departure from this beautiful faith, through which millions of souls are "seduced," and untold ignorance and misery inflicted upon God's humanity.

Objection 4 has been replied to, and objection 5 is exploded. In our review of progressive mediumship as exhibited in the Bible, we have seen that man's magnetic and intellectual condition is continually changing, and that progressively in each succeeding wave, and hence no two dispensations of the spirit can be expected to be alike. This intercourse has existed in various forms in all ages, and amongst all peoples; but it has never been investigated scientifically until now, unless in the esoteric manner of the ancient schools. Therefore it is that misconceptions and superstitions are met with on every hand, and the eyes of the priests are turned up with holy horror at the discoveries made.

There is now as great need of a reformation as ever there was at any period of history, but the need is best shown by the success of modern Spiritualism. It is not a man-made movement, but is as uncontrollable as the seasons. It has come and is doing its work, showing that it had work to do, and he is a foolhardy man who dares to ask God, "What doest thou?" in the accomplishment of such a mighty task. The modern Church is as lying and rotten an affair as ever blasphemed the Divine name. The Pope yet rules in every pulpit. By priestly dictation, regarding the Bible, God is dishonoured by having a man-made compilation thrust into his mouth, which is thereby effectually stopped against any further utterance. Man is thereby misled and prevented from participating in the highest gift which the father of souls can confer upon his children, and surely those are counts sufficient to arouse the genius of a modern Luther, who will effect a real reformation and spiritual deliverance from a most galling and degrading slavery.

I conclude that I have accomplished my task as far as time would permit. We find Spiritualism to be good, and as it is God's gift we take it with humility, thankfulness, and watchfulness. Its

chief work is individual enlightenment, and in the aggregate to effect a complete reformation of religion and social life. I have spoken out as I only wish others would do. This is only the beginning of a mighty voice which must wake up the seared consciences, and excite to action the noblest impulses of the human soul. I throw the question open, and challenge discussion on these points: The Bible is not the word of God; the God of the Bible is not the Almighty, and therefore men are liberated from the thralldom of the priest by the snapping of the chain which holds the slave. Further, I regard the Bible and all history as of great value when thus wrested from the grasp of a faction; that Spiritualism is a continuation of the work recorded in the Bibles of the various ancient peoples, and that the "word of God," the regulator and enlightener of man, "liveth for ever," and may be found by every man for his own needs without the intervention of any third party.

SPIRITUALISM IN DUNDEE.

At length this subject has been introduced into Dundee through the zeal and liberality of a gentleman who occasionally visits the town. He invited the two mediums, Messrs. Peck and Sadler, of Cardiff, and, bearing the whole expenses himself, retained them in town five or six days, inviting friends every evening, also representatives of both the local papers, who submitted the mediums to the usual tests, such as tying with whip-cord, &c. We were invited to join the circle one evening, and were delighted with the manifestations. A band of spirits, seven in number, attend these young men, and speak in the direct voice, and certainly the difference of voice is most distinct. We had beautiful spirit-lights, and a very heavy dining-table floated without any contact almost up to the glass chandelier in the light. A spirit called "Rosa" playfully disengaged a number of the glass pendants, and threw them lightly to the floor, whereas if any of us in the body had done it they must inevitably have been broken. Our chairman and host placed a minute book under the table, and asked if one of the controlling spirits, "Richard," could (when the light was put out) write his name? "Sambo," another spirit, called out very loudly, "He will try, massa," urging us to sing to "give power," which we did. It being the Sabbath, and the audience very orthodox, one old gentleman suggested a psalm, when the one beginning "All people that on earth do dwell," &c., was given out by him, and sung in true Scottish style, which only those who have heard it can appreciate; for slowness and solemnity it was anything but cheering. "Sambo" called for "something nice, Massa," and "Home, sweet Home" giving satisfaction, it was sung with spirit, and a voice said to the chairman, "I have done it, my boy," and, sure enough, on lighting the gas the book was taken from the floor under the table, with "Richard's" full signature. It was not possible for anyone in the room to have done it, as every hand was clasped to the neighbour's hand, and the mediums tied in their chairs, and the cords which bound them sealed with fresh sealing-wax. This and the large table floating seemed to astonish the guests most, and one old-fashioned Scotchman could only relieve himself by continually saying it was "most *extrordnorr*"; he never "ken't the like o't." The papers next week contained a fair account of this and following sittings, but of course did not at all attribute these things to spirit-agenoy, but they felt bound to exonerate the mediums from all wish to deceive.

The way is now open for a good lecturer visiting the town, who would, however, have to do it on his own responsibility, and no one is sufficiently advanced to take the initiative in getting up a meeting. The thing will soon, however, emerge out of this stage, and a large interest be created, and it is impossible to say whereunto it will grow.

VINCIT VERITAS.

MATERIALIZED FACES AT BASTIAN AND TAYLOR'S.

To the Editor.—Dear Sir,—Attending a seance at Messrs. Bastian and Taylor's on Wednesday evening of last week, "George Fox," speaking in the direct voice, requested me to come again on the Saturday, as they intended to try for the faces. The trial resulted in such a success that I was requested by the company present to send an account of the seance to the MEDIUM.

There were five visitors in attendance (including myself), Messrs. J. Robertson, T. L. Henly, Gustav de Liagre, and a gentleman who reserves his name. After a short dark seance, at which we had the usual manifestations, "George" requested the medium to prepare for the faces, saying that the state of the atmosphere was against us, and he could not answer for his success, but he would do the best he could. A black cloth, with a square hole out near the top, was tacked upon the adjoining bedroom door, and a lamp, shaded and lowered, placed upon a chair near one side. Mr. Bastian expressed his willingness to be tied if we wished it, but we all with one voice declared our perfect confidence in him, and he retired behind the black curtain. The musical-box was wound up, and began playing, and we had not waited a quarter of an hour before a white, filmy vapour, oval in form, floated before the aperture. Again it came, and again, and now the face of an old gentleman was seen, with perfectly white hair and beard. It disappeared, reappeared, this time more distinct than ever, and Mr. Henly, a perfect stranger to the medium, exclaimed, "Why, that's my old godfather; I'm sure it is." The figure bowed, put up a hand, waved it in recognition, and disappeared. Again it came, with renewed power. "Is that you, Uncle S.?" asked Mr. Henly. Many bows, and "Yes" was whispered forth by the apparition. Then came the extended arm and hand of a female across the aperture; afterwards the face, young, with brown hair; not recognised, probably from defective vision of some of the sitters. Afterwards the face and bust of an old lady, wearing a cap and spectacles; the wrinkles, white hair, and spectacles very distinct, the glasses being even seen to shine. This old lady was for the nameless visitor. Then "May" (Lady Jane Grey), Mr. Bastian's spirit-control, appeared, in the costume of her period; the peculiar head-dress was plainly distinguishable. Next came a gentleman with very long, black beard, and high, broad forehead, recognised by Monsieur de Liagre as a former preceptor of his, who, when asked if it was he, replied in an audible whisper, "Oui." This figure came repeatedly, and, apparently amused at our remarks upon his beard, put up his two hands and separated it

in half, displaying his tie and shirt-front. Afterwards came a face with pointed beard, not fully materialised; not recognised. Next came a nun in full habit—linen band across the forehead, down on either side the face, broad, white linen cape, and black veil, the two hands lifted up and placed together as if in prayer. She looked at me and bowed, when, remembering old schooldays, I asked if she had come for me. She sank back for a few moments, and then "George's" voice was heard saying, "Mr. Taylor, will you bring the beads and cross from Mrs. Woodforde's neck and place them in the hands of the spirit?" Mr. Taylor approached the cabinet with the beads and cross; the spirit received them and disappeared. Presently "George" desired me to approach the cabinet, I did so, and stood, face to face, scarcely a foot separating us, with a being in all respects as substantial and distinct to my sight as any of the company, whose sweet face wore that calm, pensive, elevated look of being withdrawn and uplifted from the earth which we sometimes see upon the faces of nuns. She handed me the beads with her white, well-shaped hands, bowing, and waving them gracefully in response to my earnest, loving words of thanks and blessings, and as I still looked seemed to sink towards the floor. I saw the better part of her form, so that she must have been almost wholly materialised. I did not recognise the sweet face, however, as one of my old teachers; the black, arched eyebrows over the deep blue eyes, the rather saddened face of a woman of from twenty-five to thirty years of age, recalled no one I had ever known. I returned to my chair, and we questioned our friend "George." "Can you tell us the name of the nun, 'George'?" "She is Sister St. Scholastium, from the convent at Montreal," adding with great fervour, "She was an angel when on earth."

Shortly after, by raps, we were told the power was exhausted. This, for a trial, as it was called, was so successful, that I think we may look forward to some very much more satisfactory materialisations through the mediumship of our young American visitors; but as harmonious sitters are requisite to success, we are, under the directions of "George," to keep the same circle together as much as possible for the materialisations. What he may recommend henceforth, when the power is well established, is for him to say; for the present these materialisation-seances are to be a thing *per se*.

CATHERINE WOODFORDE.

BASTIAN AND TAYLOR.

The above-named mediums are being subjected to the same annoyance and suspicion which is the fate of all who are possessed of similar gifts, whether those gifts are exercised in public, as in the case of Bastian and Taylor, Williams, Herne, and scores of others, or in a more private manner, as for instance, Mrs. Everitt, Mrs. Corner, Miss Showers, &c. The writer, when in London, previous to Bastian and Taylor going to the Continent, had with other friends three sittings with the above-named mediums, the last under strict test conditions. The doors were sealed, the mediums searched, the room carefully examined, and all precautions taken, and the manifestations were of the most satisfactory nature, the parties present being well acquainted with the manifestations called spiritual, among whom were Mrs. and Mr. James Burns.

But what has been the nature of the exposure? Why, a number of gentlemen, who agreed to certain conditions, break their promises; and what do they discover, even according to their own testimony? Why the guitar falling on one of their heads. Did the said heads know that scores of men competent to judge, some of whom are not Spiritualists, have satisfied themselves that hands and arms are temporarily made, shall we say for the purpose of carrying objects, touching people, writing, &c.? and that the said arms or hands, or the particles composing them return to the mediums.

The writer has seen, in conjunction with others, in light sufficiently strong for the sitters to see each other, a pair of arms and hands without being attached to a body carry objects about the room, and the said hand has at length touched the sitters—has, in short, acted as the hand of an ordinary being would do, in obedience to his will.

In the case of Bastian and Taylor the guitar is played and a heavy musical-box is carried and whirled over the heads of the sitters at the same time, and concurrently with this exhibition of power several persons present are being touched and handled by mental request, so that the medium Bastian—for bear in mind Taylor is one of the circle, held fast by a sitter on either side—is able not only to play a guitar well, swing the musical-box, carry the trumpet, and touch half-a-dozen people at once, but likewise divines what is in the mind of the sitters. Verily the public had better call on the medium and judge for themselves of these matters, and they will probably come to the conclusion that there are more things in heaven and earth than is dreamt of in our philosophy.

Liverpool.

JOHN LAMONT.

INVOCATION.

My dear Sir,—As I am residing abroad, and cannot be present, I should like to ask Mrs. Tappan a question through your MEDIUM, and her reply will much gratify several learned and highly scientific Spiritualists of this town. The question relates to the Invocation; and I trust that Mrs. Tappan's reply will be clear and definite. Now we see that our leaders in science and philosophy are denying the efficacy of prayer, and at the same time ignore the belief in a personal Cause, or what is meant by the term "God"; but then a God that is not a person is no God at all, and a religion must bear reference to a personal being, as Mr. James Martineau very justly says, in reply to Mr. Spencer. What, then, does Mrs. Tappan mean by "Our Father! Infinite Spirit of life and light"? Since, according to all our experience, we can form no idea of an infinite person, every person or being must be of a definite form and limited nature. Can the idea, then, be anything other than the personified abstraction of the power in nature, which is all we can make of the meaning of the Pantheists who utterly fail to give you any clear conception of what is meant. I would ask Mrs. Tappan, then, what she understands by her invocation? In olden times the poet would invoke the Muses, and the effect could only be to throw them into a suitable frame of mind to call up those thoughts that move harmonious numbers, or what is called inspiration, though it be really only the person invoking their own spirit, or imagination, by an imaginary means. Spiritualism ap-

peals to facts—to definite, objective facts, rejects all superstitions, and will no longer rest content with the haze of indefinite terms, and will not be afraid to require a distinct meaning to the expression, "Father, and the Infinite Spirit of life and light," and of the act of invocation. Newton's idea of inspiration was to direct your mind towards a subject and wait patiently for the thoughts to come. With the late Barry Cornwall, wall, the poet, the thoughts in verse would come without any will or act of his own in the matter, often in a crowded street or in an omnibus. With the improvisatori of Italy the effusion is mostly uttered in a kind of song. If I remember rightly there was no invocation with Mrs. Hardinge, and some of her addresses were very remarkable, that on the "Universality of Law" in particular. With many when in perfect repose in bed, or waking in the morning, are the most inspired moments, as with the late Sir E. Landseer, who used to say that he painted his picture before he got up. Dickens denied inspiration, and said that in health he could at all times work equally well. With some repose seems requisite, with others motion, and who may be called walking thinkers, as in the case of Hobbes, and so we find how various are the requisites with different men. Some, again, require stimulants, others tobacco; or other narcotic, and so on; but the whole matter is deeply interesting—that is, as to the various and opposite conditions of inspired moments; and, notwithstanding the opinion of Dickens, every true genius is more or less inspired, and to which Miss Martineau's definition of genius as supreme common sense will hardly apply. For instance, clairvoyance and prophecy overlap experience, and therefore what we understand as common sense. But the nature of knowledge and instinct is one of the profoundest questions in philosophy, and hence men's disinclination to believe in clairvoyance, or even in instinct, except as arising in a mechanical way as inherited experiences.

HENRY G. ATKINSON.

[Mrs. Hardinge generally spoke an invocation at the commencement of her discourses.—Ed. M.]

PROPOSED SOIRÉE TO THE OLDEST MEDIUM.

To the Editor.—Sir,—It affords me much pleasure to inform your readers that the hint which was attached to my letter of last week took effect, and a very nice little meeting at 15, Southampton Row on Monday evening was the result. I am much encouraged to find that the suggestion embodied in my last communication is being so generally accepted. All those present at the meeting on Monday evening stated that for some time, in several instances for years, they had entertained the idea of getting up a *soirée* for the benefit of Mr. Wallace. With the exception of requesting Mr. Biefeld to accept the office of treasurer, the proceedings on Monday evening were of an informal character, partaking more of the nature of a preliminary conversation than any part of a business programme. Mr. Wallace's old friends recounted the sacrifices and services he had rendered to the cause in those early days when mediumship was a much more hazardous occupation than it is now. Without money and without price this pioneer and his devoted wife worked in a field which now produces rich fruits, and it was felt by all that it is but proper that his claims to recognition be attended to. The matter, however, was felt to be of far too much importance to be taken in hand except at a meeting properly called, and I desire you to allow me to announce that on Monday next, January 24, at 8 p.m. a meeting will be held at 15, Southampton Row, to take immediate steps to promote a *soirée* on a grand scale to the honour and for the benefit of Mr. and Mrs. Wallace, who have been for about twenty-two years hard-working mediums in London. All hearty friends of the cause are earnestly invited to be present, that a proper working committee may be formed.

I am, with thanks for your courtesy in this work, yours very truly,
January 18th, 1875. W. TOWNS.

To the Editor.—Dear Sir,—I was much pleased on reading a letter from Mr. W. Towns in your last issue headed "A Soirée to the Oldest Medium," containing much good feeling for a brother medium, and so perfectly free from those petty jealousies so often apparent amongst them. It does him much credit, and gives promise of brighter times when true Spiritualism, unmix'd with selfishness, dogmas, and isms will influence men's minds.

I most cordially agree with his views, and will subscribe my mite to assist a most truthful and honourable man, and an excellent medium, who has through every difficulty worked long and well in the cause of truth.

I have known Mr. Wallace from the commencement of his mediumship, and have invariably found him consistent and truthful. Would that we had more such mediums!

In conclusion permit me to thank you for the generous manner in which you have seconded Mr. Towns's suggestions, and believe me yours truly,
HENRY BIEFELD.

208, Euston Road, January 19, 1875.

THE UNION OF SOUL AND BODY.

To the Editor.—Sir,—If man is a compound being, possessing both a bodily and a spiritual nature, and each have a distinct and separate origin, there must have been a time in their history when the two became amalgamated—when the two natures became associated for the first time. Can any of your readers throw any light on the period when this amalgamation takes place? Is it supposed to be during the fetal period, or after the child is born? Is the soul a special creation for each human being, or are there innumerable souls waiting to take possession of the bodies as they become prepared for these waiting spiritual germs? and do the infantile spirits possess a consciousness of their existence before taking possession of the earthly tenements which have been prepared for their reception?

I am aware the proof of spiritual existences does not depend upon the answers to these questions, but if definite answers can be given, some of the mysteries of men's spiritual nature is cleared up.—Yours truly,
W. TAYLOR.

[These questions relate to the most obscure portion of anthropology, and there are various theories current among Spiritualists, of which may be named that given in the works of Allan Kardec, and more recently in the admirable volume just issued by Dr. Crowell, entitled "The Identity of Spiritualism and Primitive Christianity."—Ed. M.]

MANIFESTATIONS AMONG THE BIRMINGHAM SECULARISTS.

Mr. Burns.—Dear Sir.—On Monday night, January 11, at 8.30 a strict test seance was held at the house of Mr. Reddalls, there were eleven persons present. The room was well searched, the doors were securely fastened, and every precaution taken to prevent any exterior help. Upon the table were placed a small bell, a tambourine, and two paper tubes. We were then fastened together by some stout string being tied round each one's wrist, which necessitated our rising all together to put out the gas over the table, for one could not move without affecting the others. We then sang, the bell floated about the room ringing, and the tambourine also being vigorously beaten while in the air; we were struck by the tubes, touched repeatedly by hands, one was pulled up from his seat by the nose, and his legs at the same time were tightly pinched, causing him to cry out; one was struck on the back very hard by what sounded like hands, questions were asked and replied to by knocks on the table and on the floor with some hard substance, and once a voice answered "No," from the ceiling; then for some seconds there was a snapping of a finger and thumb in various parts of the room near the ceiling. Other manifestations occurred, and the string having become so very tight, we all rose together, relighted gas and discovered a fine cocoa-nut on the table which we divided amongst us and ate, finding it very good.

Last night (January 18), a seance was held at the same place, every one was well searched, and every means taken to prevent fraud, about twelve being present. We sat round the table at a distance from it, not touching it at all, with hands and feet joined together. The gas being turned out, we sang, and the table at once began an accompaniment to the tune, the bell and tambourine floated about playing; we were touched with the tubes and tambourine and with hands, the table keeping up its movements round the circle, a number of knocks came. We lighted up once again, and found the table upside down in the middle of the circle, one tube on the hands of one of the sitters, the tambourine on Mr. Reddalls's lap, the bell by the side of the table on the floor, and the other tube inside the table. All things being put straight, we commenced again, and heard the bell and tambourine floating about and playing, and some hard substance rattling in the tambourine; then a sound as of nuts dropping on the table, and upon lighting up we found some peppermints had been brought which we took possession of. Afterwards, seating ourselves again, we turned out the gas and commenced singing, when the bell was taken up, and sent to one corner of the room; the tambourine also was thrown outside the circle, the tubes passed round striking us, and the table commenced very violent movements round the circle, causing great confusion and alarm; and upon lighting up we found the table was gone from the midst of the circle, had been taken over the heads of the sitters, and was found turned upside down in a corner of the room outside the circle! In wonder and astonishment the proceedings ended, and I was requested to forward this statement to you, as being a fair supplement to the account given of a previous seance by our friend Mr. Mann in your last issue, I remain, dear Sir, yours faithfully,
CHARLES GRAY.

71, Pershore Road, Birmingham, January 19, 1875.

MATERIALIZATION OF SPIRIT-FORMS.

To the Editor.—Sir,—As this class of manifestation is creating much interest, it has occurred to me whether the placing in suitable receptacles in rooms where seances for materialisation are held of some of the principal elements composing the human frame, such as water, lime, phosphorus, oil, phosphates, &c., would in any way aid the spirit-friends, and at the same time tend to prevent the exhaustion complained of by the mediums and certain classes of sitters at such circles through the abstraction from them of properties essential to the formation of spirit-forms. The particular elements and the proportions of each could no doubt be ascertained from works on physiology and chemistry, or the spirits themselves, as also the description of vessels suitable to contain them.

Objections may be raised against the introduction of such materials on account of the inconvenience those who invite mediums to their homes would be put to through having to provide them, or the trouble occasioned to mediums in transporting the materials from place to place, but the suggestion is intended to apply principally to seances taking place in societies' rooms or at the residences of mediums.

I leave the consideration of the matter to any of your readers who are interested in the production and further development of this important phenomenon, and beg to direct their attention to the following paragraph in a letter from an American Lady, quoted in your columns of 25th December last:—

"The materialised spirits prophesy 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 multitudes."

[It may not, perhaps be out of place on my part to name here that statements to the same effect were made several months ago at circles by my spirit-friends as to the advent of such manifestations, but whether in America or England I do not know.]

Surely if we can do aught to hasten the coming of such a great event in this country, our labour will not be in vain; and, in concluding, I would suggest that the question be put to the presiding spirits at each circle of this character throughout the country, and their opinions solicited as to whether there is any value in the above idea, and if so, the best method of rendering it serviceable to the disembodied and embodied workers engaged in removing the veil hiding the spiritual world from the eyes of humanity at large.—I am, yours faithfully,
J. G. ROBINSON.

36, Great Pulteney Street, Golden Square, W., January 19, 1875.

ADONIS BELL.—Try again. The idea is good, but the expression of it not quite perfect. Condense and regulate the lines.

MR. COOMAN acknowledges with thanks the following contributions to his Spiritual Institution:—Anonymous, £1; Mr. Young, 10s. 6d.; Mr. Rogers, 10s.; H. W., 10s. 6d.; contents of box, 10s. 6d.; proceeds of *soirée*, £2 17s. 4d.; Mr. A. Maltby, 10s.—15, St. Peter's Road, MW & End.

THE SOCIAL SYMPATHIES OF SPIRITUALISM.

To the Editor.—Dear Sir,—In your last issue it was remarked that Mr. Veitch, a recent convert, desired a suitable situation. There the matter will possibly end. The wealthy employers of labour—of which Spiritualism boasts numerous representatives—will not trouble to consider the claims of the individual named. Herein lies a serious fault, if not a practical contradiction of the humane spiritualistic philosophy. The Wesleyan wants a clerk, or the Baptist requires a domestic servant, and the advertisement in the *Christian World* tells us that a person of a similar faith will be "preferred" to one of opposite or casual views. How natural, even if narrow! But how about the Spiritualists? Our large and "influential" employers of labour—we count them by hundreds—encourage the claims of non-spiritualistic employes of average intelligence and strong "orthodox" views, whilst many a clever but persecuted Spiritualist is half starved through a bold expression of advanced opinions! Spiritualists are not "specially" the guardians of the poor, but its beautiful philosophy suggests, and would enforce, that "fellow-feeling" that makes one wondrous kind. Look at the many "sacrifices" endured, of friends, and, possibly, social status, by the "converts" to Spiritualism. The writer is now an ordinary clerk, and but for spiritualistic "investigation," might have been a Nonconformist Clergyman! The "Young Men's Christian Associations" keep a list of comfortable situations for those who share and adopt their creed. Dare the more affluent Spiritualists carry their humane philosophy into practice, and encourage their intelligent but less fortunate brethren?

HUMANITARIAN.

[We agree with the sentiment which pervades our correspondent's letter. Whether individual Spiritualists have done their duty in this matter or not we will not venture to judge, but we will say that the MEDIUM, as the organ of Spiritualism, and actuated by the genius of the movement, has at all times placed itself at the service of the poor and persecuted.—Ed. M.]

LECTURES IN MARYLEBONE.

SEANCE ROOMS, 6, BLANDFORD STREET, BAKER STREET, W.

A lecture was delivered at the above address on Wednesday evening, January 13th, by Mr. Joseph Cartwright, entitled "Spiritualism and the Rev. J. May of Saltash." Very earnestly and eloquently did he discourse thereon. It is the intention of the gentleman to send his lecture for publication to the editor of the *Davenport Independent*, it being chiefly a reply to the Rev. J. May, who seems to have recently attacked Spiritualism in the pages of that paper. The old accommodating hobby-horse—albeit he is so frightfully ugly—is enlisted to do service again; the devil is the one great omnipotent agent in the production of spiritual manifestations, according to the gospel of the Rev. J. May of Saltash.

Did the reverend gentleman never read or hear of spirit-revelations 1800 years ago, when the bigoted priesthood pronounced it of the devil? In his pulpit discourses, &c., does he not essay to honour one, of whom it was said, "He hath a devil, and is mad?"

However, we can very comfortably leave the Rev. J. May in the skilled hands of our lecturer, who has and is doing him justice, tenderly and well. If Mr. Cartwright will apprise the readers of the MEDIUM of the date of the publication of his lecture, I am sure very many would avail themselves of the privilege of reading it.—Yours truly,

CHARLES J. HUNT.

MRS. BUTTERFIELD IN LIVERPOOL.

This lady, after an absence of some time, was received yesterday by crowded audiences at the Islington Assembly Rooms. Both afternoon and evening many were unable to obtain a seat. The "Doctor" seemed to be in an excellent vein, and took for his subject "Man physically, mentally, and spiritually considered," dealing in the afternoon with man physically considered, treating his subject from a physiological standpoint, showing the brutalising effect of animal food upon the human system, ably contending, with some considerable show of reason, for simple vegetable diet. Some might assert, said the "Doctor," that animal food was necessary for the working man, who could not work without it. He, however, begged to differ from them. Animals that do most work and assist man live on vegetable food. That could not be denied; but then it was asserted that animal food was requisite to give heat to the physical system. In reply he might mention that animals who fed on the bodies of their fellows were the denizens of hot climes, but those that lived in cold climates subsisted on herbs, grasses, &c. As long as man lived on animal food he built up his frame upon it, and incorporated its disease and necessary imperfections into his own. The use of alcoholic drinks and smoking came in for a good dressing by the lecturer, who maintained that beef, beer, and tobacco, as long as used by man, could not be healthy physically, *ergo* mentally. The other two heads of the subject were ably dealt with in the evening. Mrs. Butterfield kindly consented to give us a lecture at the Farnworth Street Rooms, on Monday evening, when her guides dealt with several questions relative to matter contained in the Sunday's discourses. Remarkable good feeling existed throughout the meeting, and from the apparent satisfaction with which the "Doctor" answered the many questions that were put to him, makes us hope that we shall soon have such another treat.

Mr. Chapman will deliver his lecture, "Love, Courtship, and Marriage," next Monday evening, at 8 o'clock.

I AM a young medium, trance speaker; unfortunately I cannot sit at home as my parents are engaged in business until late in the evening. If there are any Spiritualists or investigators in any of the following towns, Putney, Richmond, Twickenham, Teddington, or Kingston, who would admit me to their circles, I should be most happy to hear from them. My guides can speak through me already for about one hour, but have not succeeded in making me thoroughly unconscious at present. They have promised that if I sit regularly in a quiet, harmonious circle, it will not take them long. They have already given much information about their earth-life and their spirit-homes. I can give satisfactory references as to their usefulness. Mr. Champenowne, of Kingston, knows my own character and position as well as my development. Please address, E. W. Wallis, Post Office, Twickenham Common, Middlesex.

GOSWELL HALL MEETINGS.

On Sunday last an address was given by Mrs. Bullock, in the trance state. A hymn from the "Spiritual Lyre" was sung at the opening of the service, after which Mr. Haxby read a chapter from the Bible. While Mrs. Bullock was being controlled, another hymn was given out, and, Mrs. Bullock being introduced, the subject of the lecture was left to the choice of the spirit-guides, who opened with a fervent prayer, and then said, "The subject for the discourse to-night will be the 'Sacrificial Passover.'" They spoke on the Passover and its being instituted for a special purpose—as to the destroying angel passing over the remarkable and peculiar people; this event being shown for their obedience and that they should receive their reward. Traversing the pages of history, they came down to the time of the great medium, Jesus, and spoke on the sacrifice that he made for the people in his life and by his death; how that he received his power when he was but a bud from the spirit-world; how that he could use his power, making manifest his wisdom, and yet he was human, clairvoyant, and prophetic, &c. Concluding, the spirit-guide urged upon all to apply and to take to themselves all spiritual things; the living principles, to keep the Passover and to remember the medium.

Mr. W. T. Coles (from Chicago) has kindly promised to occupy the platform on Sunday evening next; and Mr. Wallace, the missionary medium, will address the audience on the following Sunday (the 31st instant). Service at seven o'clock. Admission, free. Collection to defray expenses.

MRS. TAPPAN'S ORATIONS.

The secretary acknowledges with much pleasure the receipt of the undermentioned sums in response to the appeal in last week's MEDIUM, and hopes that further subscriptions will be sent. If each one of the thousands of readers of the MEDIUM would send up even one shilling-worth of postage-stamps, the committee would be placed in sufficient funds to throw open the lectures to the public gratuitously. The maintenance of these addresses and the promulgation of the teaching they contain are a high work, and well worthy of the efforts of every faithful one. It should not be left to a few, but should be participated in by all. The wave of sympathy flowing in from every side would greatly assist the medium and bring power to her guides, and bear good fruit. It is the same now as ever. The want of sympathy and receptivity is the only bar to our higher instruction. Knock and it shall be opened. But we will not knock. Each reader should add his mite according to ability. No one should be content to accept the fruit of the sacrifices or exertions of others without making some return on his part. The seed will bear no good fruit otherwise. Active sympathy is needed. Not goodwill merely, but goodwill stirred up and converted by volition into positive action. That is what is wanted. When the good work is finished, let us each be able to say inwardly "Yes, that was my work; I helped in it." Contributions to be sent to Mr. Webster Glynes, No. 4, Gray's Inn Square, London.

Mr. H.	1	0	0
Sympathy	0	5	0
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LONDON ANTHROPOLOGICAL SOCIETY (1, Adam Street, Adelphi).—The annual meeting was held on the 8th inst., Dr. Charnock, F.S.A., President, in the chair. After reading the report of the council, the President delivered the annual address, which dwelt with the language of the Guanés and Chanés; supposed Sanskrit roots in the Quichua; geographical distribution of Basque language; Phœnician inscription in Brazil; propagation of Phœnician alphabet; Cypriote inscription; Celtic etymologies; old Slavonic alphabet; human skeleton of diluvial age at Ventimiglia; skull found in peat at Kiel; Roman remains in Norfolk; runes in Kent; relics in Norway; skeletons found in the Pyrenees; pile dwellings near Biel; Ancestral remains in South Arizona; human remains at Solutré; skeletons, &c., in silicious deposits in Würtemberg; antediluvian caverns in Dalmatia; pre-historic station at Stregda; Mortillet's theory on dolmens; races of the north of France after the polished stone age; stone age in Finland; origin of Celts and Gauls; ethnic differences between Celts and Belgæ of Cæsar; female types of Antwerp and Furfooz; pre-Roman civilisation in England; antiquity of man in Brazil; types of Indian races; wild races in Borneo; pigmies of Central Africa; world statistics; Russians in Western States of America; cremation; Etruscan Inhumation; Etruscan sepulchres; affinities between Philippine Negritos and the Papuans of New Guinea; brachycephalism of Negritos; permanence of anatomical characters of the human race; exaggerated importance of philology in regard to migration; autopsy of Siamese brothers Eng and Chang; Broca's instruments for examining skull cavity without intersection; Abiogenesis; Heath's material brain-film and Magendie's cephalo-rachidian fluid; Dilettante science; oriental congress; conscious automata; atomic theory. Council for 1875: President, Dr. Charnock, F.S.A.; Vice-Presidents, Captain R. F. Burton, F.R.G.S., Dr. J. Barnard Davis, F.R.S., H. B. Churchill, Esq., Dr. T. Inman, Professor G. W. Leitner, and C. Staniland Wake, Esq.; Council, J. Gould Avery, Esq., Dr. Beddoe, F.R.S., C. H. E. Carmichael, Esq., M.A., Dr. G. Harcourt, G. Harris, Esq., F.S.A., Dr. J. Sinclair Holden, F.G.S., Dr. Kelburne King, A. G. Lock, Esq., Rev. P. Melia, D.D., Dr. J. Barr Mitchell, and Philip Sayle, Esq., F.S.S.; Honorary Secretary, A. L. Lewis, Esq.; Honorary Foreign Secretary, Dr. Carter Blake; Treasurer, Dr. Kaines.

KING STORK OR KING LOG.—King Alfonso XII. has appointed the Virgin of the Exiles to be Captain-General of Valencia. His Majesty went to her chapel, knelt at the feet of her image, laid a captain-general's gold *bâton* before her, kissed her hand, and exclaimed: "The offering is little worth, for it is that of a poor returned exile; but accept the faith with which the King offers it to the Virgin." We have heard of the land of "wooden nutmegs," but this is now outdone by the land of the wooden general, commanded by a very wooden ruler. Verily there is a great future before that young man and his people. Spanish mahogany requires a deal of polishing.

The Midland Spiritual Institute has given up the premises 58, Suffolk Street, Birmingham.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5½d. " £1 8s. 10d.
Four copies and upwards, in one wrapper, post free, 1½d. each per week, per 6s. 6d. per year.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C. Curties and Co., 13, Catherine Street, Strand, London, W. C.; John Heywood, Manchester; James M'Geachy, 89, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 22, 1875.

INSTITUTION WEEK.—CLOSE OF THE LIST.

Mr. Thomson has conveyed the information that all the subscriptions which he expected have been received, and he desires that the following list in conclusion be published:—

Amount of subscriptions already acknowledged ...	£123	9	10
Mr. J. Lamont (in excess of the sum previously acknowledged)	0	1	0
Mrs. Stone	0	10	0
Ayont the Tweed	0	1	0
Mr. Waddell	0	4	6
Total	£124	6	4

Great care has been taken to secure accuracy in these returns, but if contributors perceive any errors or omissions we will be glad to have them pointed out.

And now comes a task which, however willing, we are unable adequately to perform, and that is to express our gratitude to all the kind friends who have taken part in this good work. At the outset we must mention the generous devotion of our friend Mr. Thomson, and his coadjutors. With him originated the carrying into effect a proposition which had been frequently mooted, but it required a vast amount of industry and resolution to enter upon such a work. The labour which our good friend has undergone has been something enormous. Hundreds of letters have been written, and a task has been accomplished which would have laid less earnest men on a sick-bed. We had no part whatever in the work, but recorded progress and printed Mr. Thomson's appeals as if they had been for another party, and so to him alone is due the credit of performing a kindness the like of which we have not received during our twelve years of labour in this cause.

Next come the donors, foremost among whom are those servants of the spirits, the mediums. These have done nobly, and showed that from one end of the land to the other the hardest workers in this glorious cause are united in one harmonious phalanx. Sympathy with the claims of the Spiritual Institution is perhaps the only test that at present exists whereby the unity of the movement could be tried. That test has been applied, and, like fine gold, Spiritualism has come from the crucible in all its heavenly beauty of sympathetic brotherhood and goodwill to the cause of human enlightenment. To name mediums would be invidious, but the lists have shown the names of all. The public mediums generously gave their time, some without being asked. Private mediums canvassed and got up special seances, or collected subscriptions from their patrons. Those who had not the opportunity to do either of these things would insist on presenting a donation from their slender resources.

Nor must the controlling-spirits be overlooked. Many an earnest word these inhabitants of a brighter land have spoken in their periodical visits to earth during Institution Week, and they have urged on a work which purely human enthusiasm might have failed in performing. It has been our delight to work hand in hand with spirits and mediums, without any other hope of reward than the sense of duty; but, now that we have so many palpable indications of reciprocity, we feel as if a whole host were at our back, against which all the barriers of error and perversion cannot prevail.

We could not expect a general subscription from Spiritualists, for these had already paid liberally into the general fund, a return of which we hope to complete next week; but some kind friends worked with great activity in collecting. A few generous patrons, realising the hardship of circumstances, as if by intuition, came forward with munificent contributions which met demands that otherwise would have been quite unprovided for. For the smallest help, as well as for the largest, our grateful acknowledgments respond, as oftentimes the mite is as hard to find as the full handful.

The close of 1874 we will not soon forget. Physical disintegration was promptly met by spiritual skill, applied by the loving hand of woman, as it can only be experienced in the sanctity of domestic life. Commercial arrangements were in consequence

paralysed; when the proceeds of this Institution Week came in like a grateful shower to the parched traveller and saved all.

Who shall say there is not an overruling Providence and spiritual guardians tending every footprint of that dear humanity of which the great spiritual realm is as solicitous as the fond mother for her delicate babe? Accept, the thought, for it is a fact, and it fills the atmosphere with the roseate beauty of an omnipotent and everlasting love, in whose embrace all souls may abide for ever. But to enjoy we must be dutiful. Truth and justice must be the pathway, or thorns will prick and stones will cut the feet of the wayfarer.

We are grateful for the past, with all its trials; and hopeful for the future. We make no promises, but leave our case in the hands of that all-seeing power, knowing that it is sufficient for all our needs, and if perchance trials be severe, they are intended for good.

In conclusion, we hope none of our kind friends are sorry that they put their shoulder to the car of progress at this time, nor despise the lesson it so beautifully affords. Another year may possibly witness a renewal of the same proposition.

DOUGHTY HALL SERVICES.

On Sunday evening Mr. J. W. Farquhar will give the first of a series of four Discourses on—1. God; 2. The Word of God; 3. The Trinity; 4. The Last Judgment. These topics are singularly in keeping with the inquiry which was opened on Sunday evening last. Mr. Farquhar spoke twice at the former series in Cavendish Rooms, the subjects being the "Philosophy of Revelation," which appeared in *Human Nature*, and afterwards as a Tract, and "Luther as a Medium," which was published in the *MEDIUM*, and attracted wide attention. Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

MISS SHOWERS'S MATERIALISATIONS.

To the Editor.—Sir,—A distinguished company assembled at the house of our mutual friend, Mrs. Makdougall Gregory, 21, Green Street, Grosvenor Square, on the 6th instant. There were present Sir William Fairfax, General Brewster, Mr. Webster Glynes, Mr. Hensleigh Wedgwood, Captain Troyer, Captain James, Mrs. Wiseman, Mr. Harrison, Mr. Peel, Mrs. Showers, Miss Showers, and Miss Lottie Fowler, &c. The phenomena witnessed were very marvellous indeed. The different voices of the four spirits were so convincing to me that I feel sure they could not have been produced by the medium. In the dark circle I saw clairvoyantly a spirit-form and light around the medium at the same time, and in the light seance for the materialisations the spirit "Florence," and the bright and lively "Selona" appeared and talked to the company. I walked up to both of these spirits and saw them face to face, and perceived that they were two different persons, and distinct from the medium. One spirit was rather taller than the other, I should think two or three inches. I have not enjoyed such a pleasant seance for a long while. The success of these seances are due to the fact that the sitters obey strictly the conditions required by the spirit-friends, and so for one hour we all had the privilege to talk and shake hands with the spirits, who looked as like life as we did ourselves. As you are in search of truth I thought I would write these few lines, as I am certain that there was no fraud or imposture at Miss Showers's seances.—Yours respectfully, in favour of all honest mediums all over the world,
LOTTIE FOWLER.

2, Vernon Place, Bloomsbury Square, W.C.

HELP TO GEORGE RUBY, THE AGED AND INFIRM MEDIUM.

Mr. Burns.—Dear Sir,—I inclose you a post-office order for five shillings for Mr. G. Ruby, the aged medium, as stated in your *MEDIUM* this week on page 46. I perceive he is in great need, and I feel it a duty to help an aged brother.—Yours in truth,
Mrs. S. Brown,
40, Standish Street, Burnley, Jan. 19.

Also received—M. Dykes, 2s. 6d.; Miss Frushard, 1s.; E. S., 1s.; A Friend, 5s.

MARY BRALT, LLANELLY.—Thanks for your favour, and the poetical "gift" enclosed.

HALIFAX.—Mrs. Butterfield will give two addresses in the Temperance Hall on Sunday at 2.30 and 6.30 p.m.

DR. SEXTON'S VISIT TO GLASGOW.—At the last moment we cannot find in type the list of appointments handed in by Dr. Sexton, and regret that we cannot give dates. The time, as far as we can remember, is during next week.

THERE has been a great demand for last week's *MEDIUM*. The grand orations by Mrs. Tappan and Mr. Bryan have been a tower of strength to the friends of progress. Mr. Bryan need only preach once a year to do more good than all the bench of bishops. Would that we had more such parsons.

DR. MONCK gave no seance at the Spiritual Institution this week. On Wednesday evening he will give another of his light seances to a select number at 8 o'clock; admission, 5s. Tickets must be procured in advance to prevent more than the proper number being admitted. Inquiries respecting private seances should be addressed to 2, Vernon Place, Bloomsbury Square, W.C.

DR. MONCK'S PROPOSED NORTHERN TOUR.—Dr. Monck having received repeated invitations to visit Scotland and the North of England, purposes, about the middle of February, taking a northern tour, visiting Leicester, Nottingham, Manchester, Oldham, Bury, Edinburgh, Glasgow, &c. Friends within easy distances of these places wishing to engage Dr. Monck as lecturer or medium, or both, should take advantage of the facilities afforded by this trip.

We hear that Mr. Fay is about to commence a series of semi-private seances in London. A great portion of her time will be devoted to scientific men, for the purpose of investigation.

PASSED AWAY at Stirling, on January 12, at 3.20 p.m., Eliza, or Mrs. Richard Gillespie, mother of William Gillespie, Esq., author of "The Argument, *a priori*, for the being and the attributes of the Lord God, the Absolute One and First Cause," and other works on the existence of God.

DR. SIMMS, PHYSIOGNOMIST.—From particulars given in an advertisement elsewhere it will be seen that this gentleman, who is the author of the handsomely illustrated volume that is so deservedly popular, is giving a course of his scientific yet amusing lectures at South Place Chapel, Moorgate Street. We hope our London readers will avail themselves of this opportunity of hearing Dr. Simms.

MISS CHANDOS has much pleasure in announcing that she has succeeded in engaging the Marylebone Rooms, 6, Blandford Street, Baker Street, W., where she will give her first discursive lesson on electro-biology, upon her new improved system, at eight o'clock on Monday, 25th inst. Admission, 1s. For further information concerning private instruction, &c., communicate to Vale Cottage, Merryvale Street, Balham, Surrey.

HEREDITARY MEDIUMSHIP.—In an abstract of an article from an American paper on the Eddy Brothers, the *South London Press* says:—"It is noteworthy, by the way, that these powers were inherited. Mrs. Eddy, the mother of the boys, was a clairvoyante. Her mother had the same faculties. Her great grandmother was sentenced to death for witchcraft in 1694, but was rescued from Salem Gaol by friends, and secretly sent to Scotland. The children could not go to school, for they were accompanied thither by rappings that drove the other scholars wild with fear. They have consequently had little education."

It is expected that the February number of *Human Nature* will contain one of Miss Emma Bickell's very best and latest poems, entitled "A Vision." The poems of this lady have been so well received by a large and appreciative number of our readers, and so many suggestions and requests have been made for their publication in the more complete form of a volume, that in all probability our fair contributor will meet the wishes of her friends very shortly. The "Vision" is pronounced a work of great merit, and abounds in those exquisite gems of thought and pathos, that render the works of Miss Bickell so acceptable to poetical minds.

THE FASHION of wearing the wedding-ring, says the newspapers, on the finger next to the little finger, originated in an ancient superstition that there was a mysterious connection between that finger and the human heart. There may be more than superstition in this notion, as the facts of the magnetoscope show. Dr. Bovee Dods, in his celebrated work on "Electrical Psychology," gives instructions to the operator how to control a subject. One of the points to be attended to is the pressure of the hand near the root of the ring finger, where the "median nerve" is situated. This is said to relate the operator to the nervous system of the subject, so as to facilitate mesmeric control—a hint to husbands and wives who desire to retain the mastery.

"G." (EDINBURGH) alludes to a haunted house about two miles from the city. We do not name the place, as proprietors do not covet popularity of that kind. "G." says: "There is a certain old Logan associated with its history, whose name was a terror all round, and some of whose terrible exploits are still matters of tradition." It is in an old part of the house, formerly a castle, where these noises are heard, and "bells ring violently." Ghosts have been frequently laid by Spiritualists who held a seance, talked to them, heard their tale, and liberated them from the spot to which they were bound. "G." should introduce Spiritualism to the occupant.

BRIGHTON.—EXHIBITION OF SPIRIT-DRAWINGS.—This exhibition, set on foot by Mrs. Berry, appears to be attracting considerable attention. The *Brighton Gazette* of Wednesday contains a long historical review of matters spiritual, leading down to the discovery of "sensitives" by Baron Reichenbach. The article thus concludes:—"One of these so-called 'sensitives' appears in the person of a lady residing in Brighton, named Mrs. Berry, and a number of drawings, about 400 in number, are now on view at the Spiritualist Institution, 82, St. James's Street. Those who belong to the number of the uninitiated have been puzzled to make out the meaning of them, but I am assured by the gentleman, Mr. John Bray, in whose room they are exhibited, that they have a deep and recondite meaning attached to them, and that I want but a deeper spiritual insight to unravel their meaning. They are supposed to represent the beginning of life; to solve in a manner (I suppose with insight) the difficulties which Darwin, Huxley, and other great physiologists and naturalists are unable to do with unaided reason. Be that as it may, this appears to be a curious phase of this new religion."

NOT A PARSON BUT A MAN.—We are told that "uneasy lies the head that wears a crown." Really it would seem as though the same remark would apply to the wearer of an episcopal mitre, though five or ten thousand per annum will compensate for a good deal of uneasiness. No sooner had the Bishop of London got Dr. Colenso shipped off to Kaffir-land again than Mr. Haweis announces his intention of lecturing the Sunday League at Fox's Chapel, and—unlike the Bishop of Natal—does it too. South Place Institute, as the chapel is sometimes termed, is a building in which services are regularly held, under the direction of Mr. Conway, and from what can be gathered—considerable reticence being exhibited in reference to the matter—the Bishop of London, on hearing that Mr. Haweis proposed to deliver a lecture under the circumstances described, wrote a letter of remonstrance to him, and expressed a strong hope that he would alter his determination. A correspondence ensued, which is considered to be of a private character, and in the end Mr. Haweis was able to write to the Secretary of the Sunday League informing him that the difficulty had been overcome, that the Bishop had withdrawn, and had "practically" left him in a position to fulfil his promise. No public allusion was made to this difficulty on Sunday evening. In a piteous letter on the subject, the Bishop said he had remonstrated with the lecturer, but had little hope that Mr. Haweis would prefer his Bishop's judgment to his own—and Mr. Haweis didn't!—*Kensington News*.

Spiritual Cosmology.

PART II.—STATICS.

THE ORIGIN OF SOULS.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,
SUNDAY EVENING, JAN. 17TH, 1875.

Lesson—St. John i. 1st to 4th.

INVOCATION.

Infinite Spirit! Thou Soul of all life, who, from a past to a future eternity, art the same! Thou only Substance of which all things else are as shadows, and fleeting! Thou Life of life, and Soul of souls, we praise Thee! The ancient altars of men may crumble and fade away; all external shrines and temples, and even the governments of man and the laws, are fleeting and changing, but Thy laws are eternal, Thou art unchangeable. The spirit of man allied to Thee, without beginning and without ending, is in its substance indestructible. For this life and knowledge, for the revelation that beams through outward nature upon the material mind; for the consciousness of these immortal powers, and the wonderful unfoldment of them on earth, we praise Thee! The earth praises Thee after its kind, since all flowers and all living things express their highest life; but for the spirit there is no decay, and that which fills it with imperishable thoughts, with aspirations and holy desires, with hallowed impulses and purity and truth, these imperishable offerings we lay upon the shrine of Thy great Spirit, knowing that Thou dost abide here, that within every soul that is fashioned like Thee thine image taketh up its abiding place, and Thou hast made there the shrine, the altar, the temple, and all that pertains to Thee. Be our lives a solemn anthem of praise; be our thoughts and aspirations the offerings of our devotion, and of all souls gathered together here or in any place; be the united prayers towards truth the impetus that draws the responding angel from the heavens, who bringeth glad tidings of great joy unto all people. Amen.

ADDRESS.

The subject to-night is concerning the origin of souls. Throwing aside, and for the time being refusing to recognise the standards of human logic, which asks that all things must be proven by those standards, we may state that philosophy confesses that it fails to understand the spiritual nature of man. So confessing, it acknowledges its impotence to deal with the subject. We must, therefore, have recourse to that other system of knowledge which has been thrown among all nations of the earth, and which the most ancient order of Melchisedek established in the ancient kingdoms among the eastern nations. The angels have been charged with these revelations given to man, have pointed out, in many ways and by manifold means, the fact that to understand the nature of the human soul, one must have recourse to those methods of knowledge whereby soul converses with soul. Matter cannot prove soul, since matter only deals with those elements that relate to itself; and as matter is destructible and changeable in its organisation, soul, which is indestructible and unchangeable, can never permanently be proven by material philosophy. Therefore, those philosophers of earth who only deal with matter, with the external nature of the universe, cannot expect to, and never will, fathom the secret of the comprehension of man's spiritual nature.

Those other systems of philosophies that deal only with man's spiritual nature and have spoken through inspiration, through seers, through so-called miracles in all time past, reveal the fact that the laws of the spirit are in themselves ultimate laws; that they are in themselves unchangeable laws; that the system which governs the vast spiritual universe, lying outside of and beyond man's material nature, is a system governed by laws as perfect and as divine as is possible for the human mind to comprehend, and that the mind, unaided and uninspired, has no knowledge whatever of those laws. The ultimate human spirit is embodied in the Greek word *λογος*. That is called by the translators THE WORD, but it means the will or the volition. Whatever makes up the consciousness of the human soul is embodied in that ultimate will, and the Deity, infinite in power, is not different in quality from the mind or soul of man in its ultimate capacity, which resembles the Deity; and while it were useless and futile, as it ever must be, for the individual will or *λογος* to attempt to understand the Infinite Soul, it is also absolutely a fact that the likeness between the two is such that the individual soul may and does understand its resemblance to, and its qualities that partake of, the nature of the Infinite. Soul may be defined, therefore, as the primeval substance of the universe; and when it is stated that from nothing God created all things, the translators simply fail to render the word that signifies "nothing." It means not the elemental substance of soul, but simply organisation, and all soul in the universe resembles in kind the original soul of Deity. The reason that science fails to grasp Deity, as we have stated, is that science has nothing to do with that department of the universe, deals only in her facts, does not profess to understand causes, and only fails when she attempts to show that because she does not understand causes there are no causes in the universe. Those causes are ultimate. The shadows upon the walls of this room are not more indefinite and unsubstantial than the material philosophy that attempts to predicate a physical universe based upon law without a spiritual universe as the source of that law.

The primeval nature of man being spirit, so the primeval nature of the whole universe is spirit; and man in his expression upon

earth is no more an expression of the ultimate soul than is the tadpole or insect, fluttering in the sunbeam, taken by itself, an expression of the Divine Mind. The solar system and all the universe must be understood before man can dare to claim that he has fathomed even the external methods of the infinite purpose. From the unfathomable depths the spiritual nature of man has sprung; and those souls that strive and have striven to grasp the infinite with the finite understanding, fail for the very reason that the infinite is alive to the infinite only.

We turn your thoughts, therefore, to absolute statements. We do not seek to prove them; we do not care whether they are proven or not; they are simply utterances of the spirit to be accepted by the spirit. If not accepted, therefore, there is no spiritual understanding. Whatever belongs to the sphere of the soul itself is infinite and immortal; hence the soul in its ultimate nature cannot have been created. The substance of which Deity is made—the soul of Deity—holding in solution all other souls in the universe, must have held, and still does hold, those souls in solution from an infinite to an infinite eternity. The soul of man is not therefore created; his body is. Its substance must have been created from an infinity of past eternity, and the body is one only of the experiments through external matter that the soul itself desires to make. Souls exist in infinite solution in innumerable and what must seem to the outward understanding almost inexpressible formations, since the words, time, space, distance, substance, outward measurement, matter, are all unknown and inapplicable to the soul; since whatever makes up the aggregate of human life, the days, hours, months, whatever makes up the standard of human measurement, whatever makes up the vocabulary of human science does not apply to, and can in no way interpret, the soul itself. Therefore, absolute terms only apply to the soul of man—such absolute terms as apply to the infinite in degree—man being in his soul a portion of the infinite soul. These ultimate souls, we state, have always existed. No new souls can be added to the universe; no souls can be taken from the universe. Consequently the terms birth and death are only relative expressions. In the absolute existence there is only one term, and that is being or existence. This applies to the infinitude that is past as well as to the present and the future. It does not belong to the lapse of ages, for angels abide whose thought and idea you would consider to be omniscient and omnipresent.

That those terms were understood among the ancients, that the Egyptians had knowledge of them, is revealed from the fact that the most ancient angel who was said to preside over the destinies of the earth, and was idolised by the Egyptians in the shape of Osiris, would really be considered by you the Deity; but he holds just the same relation to Deity as each individual here present holds to Deity, excepting that the powers with which he primarily has been endowed have been unfolded and directed in the general unfoldment of souls in the universe. Hence demi-gods, angels, archangels, cherubim and seraphim, all belong to the category of souls that have not taken upon themselves external forms, but exist in their spiritual state, or in a more spiritual state than those forms that you possess, being the inhabitants of earthly bodies; but all these varied forms are but expressions of souls in their relative and not in their original state, and each soul itself is a spheroid of thought completed and perfect from the Infinite Mind, taking upon itself such outward forms and circumstances upon earth or in other planets, as may belong to its purpose and law of unfoldment; and man in thus taking upon himself these external forms represents in degree what Deity does in the infinite, namely, the creative power. Souls themselves in their primordial condition are dual, not being broken by the outward life, but as the ray of white light is broken by the prism, this dual form takes upon itself separate organisations, and expresses itself as does the soul of Deity in external nature in the two-fold form of creative power. The primary essence and element of each soul is alike, yet each soul in itself has an ultimate sphere, and these spheres take upon themselves, by the volition which is innate within them, the outward form of life. When these problems shall have become solved, it will not be by the external intellect of man, but by the fact that the soul forces itself through outward matter to the expression of these thoughts, making language, human speech, and external forms answer the purposes of the development of the spirit itself. Angels and gods, and all those spirits that express and typify the government of the spiritual universe, are so endowed and created, as you are endowed and created, with those gifts and powers; and the material universe is but the field in which these souls express those powers that are resident within them.

The pure beam of white light, unbroken by the prism, represents no hue of colour; but is in reality a combination of all kinds of colours. The soul is in its primal condition like this pure beam of light—the outward nature, the external form. Matter in its atomic structure with relation to the soul is like the prism that breaks the light to the sight of man, revealing to the outward understanding and to the material comprehension the uses of the universe. That Deity expresses himself in all matter is evident, since every ultimate atom possesses as much of this Infinite Soul as is requisite for its perfection, and no atom without such endowment could ever combine with other atoms for the perfection and perpetuation of life; and as an individual atom is incapable of expressing the life that belongs to the human soul, so an aggregate of individual atoms possesses no greater advantage, because the soul substance in man is in itself an ultimate and primal substance.

So in all the stages of spiritual development, or in the unfoldment, through external form, this soul is simply revealing that which is in itself. We can illustrate this, if illustration be needed, by reference to external types of nature. You plant a rose and a lily side by side. Their properties are each contained in the several individual germs that are planted, and no amount of culture will ever cause these two to assimilate. They retain forever the individual life of the separate flowers. A stone planted with the same intent and purpose will yield no fruition, nor will any number of atoms unendowed with the individual life that belongs to the particular type that is there planted; there is nothing in the universe that can fashion or shape or correspond to the soul of man, for it develops its powers from within, and whatever attributes the mind or spirit possesses belong to the particular and individual soul in an ultimate degree; but these attributes do not express the soul, because matter is inferior to spirit, as no part of the ray of light, when divided, is equal to the original and primal ray.

We ask you, therefore, by intuition and not reason, to follow us to the most Ancient of Days, to that which has been considered the beginning, which is only the beginning as related to the external contact of souls with matter; and instead of nature and external life being first and primal, and instead of the starry firmament and all the worlds that fill space being in themselves a complete system, and instead of those pursuits which men follow in the solution of the problems of life, the fact is that the soul of those planets and the soul of those worlds is the primal law first to be understood. No atom shapes its course, no world is formed, no system of worlds is unguided and undirected by individual and conscious mind. Thought itself governs, directs, moves, possesses, and shows every living atom in the universe, and those laws denominated by science material laws are but the shadows or expression of the vital spiritual laws that control and direct the universe. Mind is everywhere—thought is everywhere—and each individual soul has its specific office and purpose to perform in the great expression of the purposes of the Infinite Soul. Primarily, and from the beginning it has been arranged that the souls of the universe repeat and perform upon the earth and upon other planets—as we shall afterwards show in this series of discourses—the evolutions of creative life, and without this the soul itself, shaping its destiny and moving its course throughout eternity, would not live its proper and distinct existence.

It is not impossible for the spiritually-endowed to understand the words that are spoken here, since each mind is aware that it possesses peculiar properties and attributes that are not existent in matter, that matter refuses to respond to, and that can only by elaborate thought be ingrafted into, external expression. Every soul is aware that it loses something of its ultimate powers by contact with matter, as it expresses something of them also; and in this exists the compensation. Every spirit is aware that between itself and the innermost soul that it dreams of or can aspire to there is an intermediate something called matter, and an existence called external life, which impedes the full expression of that ultimate soul. We shall show that the stages of materialisation which the soul takes on are just the separate stages of life which science vainly endeavours to prove to be the ultimate cause; we shall show that spirit is but another term for the more outward expression, of which soul is the life, the absolute and only undying element. There is no combination of material thesis that can stand the test of direct and distinct soul analysis. The metaphysicians were not impervious to the fact that every theory had its thesis and its antithesis, and that both would be just as easily destroyed, proving that neither contain ultimate truth. Every theory of science has its thesis and antithesis, and the fact that they are denied and accepted in almost equal numbers proves that neither is ultimate truth. Mathematics itself is but a relative term, and applies only to approximate states of existence in the material world, but belongs in no degree to soul-existence, since numbers and terms can bear no reference and relationship to absolute existence. All theories of mind predicated upon mathematics must inevitably fall before the direct discernment of a spirit which recognises neither measurement, time, nor space. So also with the most external forms of religion: Their basis is ultimate, but the outward expression of them is imperfect, and therefore they fail. Every edifice, every structure of creed, every form of outward worship, is insufficient to express the soul, and sooner or later the world casts it aside as a worn-out garment, the soul all the time remaining conscious that there is an ultimate truth that has been expressed and is known and taught in the world—the ultimate truth of the Divine Mind, which, under all circumstances and modifications, and under all forms of abuse, serves the one purpose of the Infinite, and remains an abiding and steadfast flame; and even the materialist, who, in the very mockery of intellect declares that there is no God, removes the thought of God from the word of science, and places it in the realm of unchangeable thought.

Even the atheist, who has not accepted the God of the Christian or of the Hebrew, of the Mohammedan or of the Egyptian, of the Brahmin or of the Buddhist, hangs his sublime tissue of sophism on the immortal creed of the law, which is *logos*—the inevitable and divine will of the universe. So perfect is this will and purpose, that every thought of man in its varying stage only serves to prove that the central light is there; and so perfect is the ultimate will that is within man, that each individual soul, becoming conscious of the imperfections of its sophisms, theories, and various fancies of intellectual fabrication, reverts after all to the original theory and law that is within, and content to abide there; so that inevitably

the mind is fed from the fountain of the spirit, whether it will or no.

The great spiritual firmament is a firmament of ultimate spheres, vitalised, life-living, potent, powerful, ever-active, and ever-creative. The great spiritual firmament is the firmament of soul, that, acting and living and breathing, makes all forms subservient to its will and wish; and works with a known purpose towards the great and inevitable perfection of outward life and nature.

There is a thought which we wish to express to you to-night, namely, that souls in that state in which ultimate exist as perfect spheres. They also exist in groups; and souls remain for ever in inevitable and approximate groups, according to the primal law in which they exist; and these souls, traversing from world to world, from sphere to sphere, from outward to approximately an inner state of existence, never lose the original form in which they exist or abide, but only manifest themselves in other forms according to the projection of will; for remember, that will in itself is the primal law, and that what you denominate thoughts are but fragments of will directed to some special end and serving a particular purpose. There have been thought to be various qualities belonging to the soul. The soul itself has but one quality, and that is existence—volition. Whatever makes up the varieties of expression in human form or in spiritual life, or among angels or gods, means, in one word, the soul-nature of man. It has been thought that there were different attributes belonging to the human mind, such as love and hope and faith and charity and benevolence, and all the virtues and all the powers of intellect; and these have been divided and classified for the convenience of science. There is but one word to express beneficence, and that is love. You cannot make anything but love of benevolence, or charity, or kindness, or all the varieties of expression which but serve to modify the original impulse. Truth has its various orders and degrees of expression like justice, and like comparison, and like the varieties of thought that belong to science; but the ultimate word is being, volition, absoluteness. You have been told that there are different qualities and properties of mind. These are but the different shades or fragments viewed from your standpoint, and not from the standard of soul itself. You have been told that there are lesser and greater and higher and lower souls; that there are orders and degrees. Those but refer to the manner of expression, and not to the soul itself. You have been told that there may be between the spirits different states that almost seem to be impassable. These refer to states of spiritual existence, but not to the ultimate condition of the soul itself; and you cannot judge of the soul by any one of these intermediate states but by the whole condition and by its absolute nature.

We have stated that the soul in its origin has no more to do with the origin of the body than the seed of the flower has to do with the time that it unfolds its leaves and blossoms. Nor has it so much, since the seed itself has sometime been fashioned; but the soul itself has not been fashioned, and therefore is immortal. Whatever can, by any possibility, be dissolved, divided, separated, changed from its primal condition, is not immortal; and the only basis of immortality of soul is that souls have not been created, that they will never be dissolved, and that the past is to it the same as the future.

We shall state to you as one of the propositions for the basis of this series of lectures that the soul is uncreated, that it is immortal, that it changes never in its ultimate and original substance; that, therefore, being immortal, uncreated, and unchangeable, it expresses itself through outward matter in the form of creative life, and is endowed with, and possesses in a finite degree, the attributes and properties of the Infinite; that it is like in substance, but not like in quantity; that it is just the same in comparison to the whole as the grain of sand is to the sea-shore, or a drop of water to the ocean, while each drop is a complete globe within itself; that it is an embodiment of the thoughts of Deity in the past, present, and future; and all thoughts of the soul of man, and each individual opinion and each individual class of mind has some portion or class of the truth of which the whole truth is embodied in the soul itself and understood by it. Never has there been introduced into science or philosophy, religions or morals, ultimate principles that were not known by the soul. It is the soul that recognises them; it is that which makes them pass current in the world. When theories cease to answer the purpose of the soul, they fail then to answer any purpose, and they are not any longer recognised. It is an ultimate principle that all truths are understood and known by the soul; and we shall explain to you the various processes whereby these souls, on taking on external life, fulfil and express these truths in material form. It is supposed to be a matter of question that souls take on external forms, in response to law, while it is known to be a matter of law that every being in nature is generated and produces its kind. There is no accident in the spiritual or material kingdom. Everything is governed by law, and law, according to the ancient interpretation, means will, mind, volition. Therefore every expression of soul in the external form is an expression of will, and the various manifestations of the ultimate will upon matter.

We shall explain to you also that souls having volition voluntarily and knowingly, and with consciousness that belongs to the soul itself, enter upon the stages of external life; that it is not in blind obedience to a blind law, but in conscious obedience to a known law, and that the will fulfils as much of that purpose as is possible through matter, and expresses always and ultimately entirely the wish and fulfilment of this existence. This day and this hour every will that is passing through the external form of life expresses for this day and hour just the degree of existence and growth that is possible. We say this because the flowers that are

before you express themselves in their full-blown state and condition. Yesterday, or a month ago, they expressed an imperfect—as you would term it—state of the flower itself, but only a stage of the growth of which the present is the fruition. The germ or seed, the fructification, is in itself the ultimate; and when we shall explain to you that souls take upon themselves by this law, which is innate and which is known, external forms for express purposes, and also individual thought and consciousness, it will explain to you many of the things of your lives that have heretofore been considered as mysterious. But, as we state to-night, we can only lay down the basis. The propositions which we have now enumerated belong to the original propositions of the universe. They are not new nor never can be new, but form the basis of all the religions that the world has known, form the basis of all ultimate spiritual truth, and anything that is less than this, or that detracts in any degree from the ultimate power of the infinite soul, or of the soul of man, lessens the comprehension of humanity upon those subjects, and fails and fades away, as all material or intellectual fabrics must. The soul from the beginning knows, has power, is conscious, shapes its destiny, controls its purpose, and is aware of the laws that bind it to all other souls in the universe. Deity knows and has shaped the laws from the beginning, without mistake, without fail, and all results which seem to you but approximate results, are in themselves complete when viewed from the standard of the spirit. We take you into the region of absolute causes, and not external or relative causes. We shall show you that this soul, when it most expresses itself, has greatest control over every department of mind and matter. We shall show you the various stages whereby the soul from its primal condition takes upon itself the form of angel, of cherubim and seraphim, and at last becomes incorporated in human form for the express purpose of fulfilling its wish and will, and of expressing the grand plan of creative power.

As there are numberless worlds, each one of which enters into a system of worlds as complete as your own, so there are numberless millions of souls, each one of which enters into a system of souls, making systems upon systems of beings, possessing thought, intelligence, power, activity, and primal will, and intent upon feeling and expressing this ultimate will in outward life.

As there are orders of worlds and of external things in creation, so even to a greater degree are there infinite orders of spiritual beings that possess each a specific power and function in the spiritual universe in its present state, and all act harmoniously and in concord with the great ultimate power and purpose of the infinite mind. No soul takes upon itself the solemn duty of external life without being aware of it, and oftentimes you will see within the eyes of the infant dreamy forebodings, and in some imperfect and unfortunate beings there is the consciousness that the soul shapes the destiny, and that for some purposes it is so incorporated in that which they consider imperfect and unfortunate.

If you cannot know the history of every soul, or the primal thought of its introduction into outward life until its destiny with outward life is completed, you cannot judge of its uses; so, therefore, it was wisely said that you shall not judge for another, since no outward form of judgment serves the purpose of the soul itself, and each soul having this destiny to fill expresses the thought, the power, the wish, and the will that accords with the present stage of its growth and expression.

All relative terms employed in these addresses we wish you to understand as relative, and that time and space and external form and matter, and even the words "spirit" and "mind," are only used relatively, while everything that belongs to the soul itself is used in its absolute sense. The form, shape, substance, powers, attributes, functions of the spirit, are used to illustrate what the soul itself does in contact with matter; while soul itself has no form, is devoid of shape, has no substance but its shape—has not, in reality, anything that corresponds to time, space, external circumstances; but, being absolute, expresses itself only in the one term "soul," and exists and abides in that term. As you sleep and do not know how many moments or hours may have passed—as you traverse distances without being aware of it in your sleep—as you are not in degree moved by time or space, but only by an absolute state of being—so, separate from the senses, which are relative, there is no term that applies to external consciousness that can with truth apply to the spirit or the soul itself, and only can be used approximately and relatively. We therefore denominate the soul as the only primal substance in the universe of which every expression of matter and every form of spirit is but the shadow, and as the only ultimate substance, since it is the only substance that is indestructible, that possesses within itself the nature of all life, and that is capable of generating and creating all life, all power of will being within itself. Therefore, when the soul shall have passed through your analysis, and through the mental organism that forms your external structure, it ceases to express to you what it is, and only expresses the external shadow or the outward form which is vain and visionary.

We have denominated the first series of lectures "Dynamic." These will be Static, since they relate to fixed and immutable laws which cannot, by their very nature, be changed, and which belong to the realm of pure soul whence all immutable laws come; and whenever these laws manifest themselves, they almost come in conflict with, supplant, overthrow, and destroy the laws which science has set up. For instance, it has been declared that no material object can be moved from the earth, in consequence of the law of gravitation, without an adequate physical force. The manifestation of spirit or will proves that without any known adequate physical force this can be done, the law of spirit not

recognising the law of science. It is stated by science that no substance can pass through other substances. It is known that, according to the laws revealed by the will-power of spirit, substances do pass through other substances, leaving no track behind. An analysis of the corpuscles of the blood proves that each one of these corpuscles emits a distinctive atom within itself, without in any degree leaving trace of it behind. When the law of soul is known, every supposed thesis of dynamic philosophy will fade away as the mists before the sunshine, since everything that the will wills, and wills persistently and palpably, becomes an actual fact, and that—all laws of science to the contrary notwithstanding—every fact revealed by the science or philosophy of Spiritualism proves that that in degree has overthrown the dynamical theories of science, and these in turn are to be supplanted by still higher philosophy, which will prove that will itself is a basis of all law, of which but the tissue and fabric and shadowy form is expressed in matter. You have seen how daintily a lady may fashion a flower of wax, or paint it upon canvass or paper; but you have not seen by what subtle process the individual life within the germ paints the rose and the lily. You have seen by what wondrous carving the artist shapes the image of the human form; but you have not seen that when soul becomes supreme, matter will fly to do its bidding, and every atom of which the external form is made shall be governed by the human will, and the body be shaped according to that will, as it is in the sphere of spirit. You have seen how beautifully perfect all forms of external life may become under the moulding hand of man through civilisation; how the fiery horse with his breath and foam may cross trackless wildernesses and wild oceans; but you have not seen that the soul itself may so govern matter that time and space and distance shall depart, leaving you to hold converse with the soul that is like your own, though thousands of leagues away. You have seen how, by the intricate processes of human invention, the severe labour of man has been turned to the pleasure of art and of science, and the wildernesses have in some degree been redeemed; but you shall see that the habitable earth shall become the real abode of the soul, and that all that stands between soul and the ultimate fulfilment of that power shall be refined by the subtle fire of the spirit, until its unworthiness and dross be consumed. You have seen that deserts have been made to blossom, and that wastes long idle have been, by the hand and power of man, converted into gardens of beauty; you shall see further how some great soul, having in charge the life of earth, has redeemed and disenthralled it from greater bondage, and that still having in charge this most Ancient Angel that smiles now at your vagaries and sophisms, wields the powers of the spirit, converting your unworthiness into gold and your dross into valuable gems by the same consuming fire that ever and anon is poured out upon the world in spiritual showers. So will its floods of light, its power and purpose, the beginning, the word, the *logos*, the law, be revealed. We stand face to face to-night, not with time and sense and matter, human institutions, or human governments, but with each soul that, looking out through the dim mists of earthly life and comprehension, beckons each unto each, like a planet over the wide waste of time and sense; a prophecy, as all divine souls are, of that which you and all may become.

The subject of the next address will be, "The Most Ancient Angel."

POEM.

Between the springtide and the autumn, sere,
A spirit watched to see what germs appeared
Upon the surface of the barren earth,
What fruitage there should be of higher worth:
And lo! each bursting bud fulfilled its flower,
And all the harvest-fields with golden dower
Laid their rich treasures on earth's altar fair,
As though a hand divine had placed them there;
And every rounded sphere of grape of vine,
Holding the heritage of purple wine,
Was as translucent in its golden cup
As though an angel had thus filled it up.

Between the autumn and the pulse of spring
A spirit watched to see what power would fling,
From ice and snow and cruel blasts of wind,
Across the earth with the great work combined
Wherewith the world was made, and lo!
Each bursting bud withdrew its petals fair,
And all along the earth and in the air
Were strewn the remnants of the glorious seed
That had fulfilled the harvest-time of need.

The sleeping germs were lying white and still,
Waiting the breath of the all-potent Will;
And under all the mantling flakes of snow
The germs of life still held their breath below;
But each gross atom held a flame of life,
And every place with breath was full and rife,
And all the flowery germs asleep below
Had time to ask their souls what time to blow,
And when the time of harvest should appear
That would unfold the beauties of the year.

And night, between its orb and the full noon,
The respite of the day that comes too soon,
Is patient; and earth waiteth for the word
That shall unfold the coming of the Lord;
Since the great winter and the night of pain
Have waited long his steps to hear again.

If, in two thousand years, each time His feet
Shall tread the earth, some blessings pure and sweet,
And summer blossoms shall unfold and give
Their fruitage that ye all may eat and live,
And purple vintage yield the wine of life
That vanquishes all error and all strife,
Why, ye can wait the winter time of rest,
Until the earth at last is fully blest.

Whene'er there is a winter or a night
Upon the earth there cometh still a light
That prophesies the glorious dawn of day:
And springtide waiteth just beyond away,
And truth appears when deemed to be afar,
And life is given, and every distant star
Fulfills into the harvest hand of God
The purposes of earth, by angels trod.

A NEW METHOD OF CURE.

Dear Mr. Burns,—I have been much interested in reading the graphic account of your experiences in obtaining restoration of health, and I beg to congratulate you upon it.

As you know, I have been long out of health, and following out your recommendation of narrating experiences, I have to tell you I have at last recovered by seeing an advertisement in your columns, which directed me to Dr. P. A. Desjardin. It is only right the public should know what a healer they have in their midst. I had tried the speciality English doctors for my particular malady, and the idea of curing me seems never to have entered their routine-bound heads, while they were quite alive to their own interests, in hinting to me to come periodically to them for their mere palliative treatment.

Dr. Desjardin set to work at once to cure me, and he did infinitely more for me in three weeks than the English medicine-men had done in nine months. I went to him able only to walk with great difficulty. He has enabled me to walk twelve miles a day with ease and benefit.

Dr. Desjardin is a most enlightened Frenchman. His system is partly a novel and ingenious adaptation of electricity, and partly the new Dosimetric medicine introduced by Dr. Burggraave, of Ghent. He is also, I believe, perhaps unconsciously to himself, a healing medium, for a lady medium, of great natural intuitive gifts (also an advertiser in your columns), tells me that he is, and that she sees a halo of white light all around him. Whatever be the cause, I know that whereas before I went to him there was nothing before me but pining sickness and incapacity, I am now, through him, cured, and restored to my previous vigour. What a blessed thing is your MEDIUM, to help us to something better than English therapeutics, which never soar beyond the region of mere palliation, accompanied by the placebos of their professional craft.

My particular disease was cystitis, with various complications, but I am cured of it, not because Dr. Desjardin has a speciality for that particular disease, but because he has studied well Paracelsus, Van Helmont, and the other old masters, modifying and correcting it all by the appliances of modern science and invention, and what he has also learned during his travels in Eastern climes, in addition to his training in the best medical schools of France.

I have the more confidence in writing to you, friend Burns, because you know how ill I have been, and I know you will believe me when I say that Dr. Desjardin has quite cured me.—Yours very truly,
9th January, 1875.

VICAR.

[The above letter from a clergyman of the Church of England may be relied on as quite genuine in its character and statements.—Ed. M.]

THE PROPRIETY OF CUSTOMARY COMPLIMENTS QUESTIONED.

To the Editor.—Sir,—May I inquire what is the use of the custom of going about wishing everybody a good new year, idly squandering away our wishing-power unprofitably, and thus wearing away emotional life in vague sentimentality? In my youth I was fain to drink at a certain "wishing-well" (under saintly patronage down in the Carse of Gowrie), but practical experience soon convinced me that merely wishing well, whatever might be one's strength of spirit or concentrated sincerity of will-power, was nevertheless inefficacious and vain unless the necessary means were worked whereby such wishing might extend into actual form, and be carried out practically in deed and in truth. As "the wish is father to the thought," the thought should be the father of its corresponding development in actual substance and form. The grand cathedral exists in the mind of the architect—exists in its full plenitude, and all its stately grandeur clearly seen in his mind's eye long before the foundation-stone is laid, or the pillars of the edifice appear. What now should we say of an architect who could conceive but take no pains to bring forth his conceptions externally? Would we not say he was a phantasmist? Phantasmists and vain dry sticks are all those who wish but do not act; futile are their season's compliments—as cold as this hard winter season, but unseasoned with the vigorous hardihood which such winters impart to those who brave severity by working harder, and so get stronger by hard toil. Better hardy opposition than lukewarm compliments neither cold nor hot. Even the attacks of this stern winter are fraught with blessings, giving strength to those who have strength, and mercifully taking away the weak ones who otherwise might linger in useless pain—taking them off to kinder, more genial climes; and while in the economy of Providence it is a blessing that "the fittest thus survive," we may be sure that those who succumb are better cared for elsewhere. The bitterest cold, the most parching heat, the very grizzling rains and squalls which, in their season, visit us, bring to the earth the very influences needed, and Nature never errs; she is no vain sentimentalist; but in golden silence, more eloquent than empty words of compliment, her gifts are softly, lavishly spread abroad. Health she gives to those who obey her laws; her treasures are opened up to those who early seek them. None woo in vain; all are satisfied with her thrilling beauties, or gladdened and encouraged by revelations of her arcana. How different from most human beings, who *drink* towards health, and make long prayers, but who will not touch or heal with one

of their fingers, but rather drink with a vengeance the life-blood of humanity.

One would not mind putting an enemy into one's mouth if the health of another might be thereby strengthened. But when compliments and toasts go off in drink, and are dissipated in rapid breath, it is time to take care of our own health; or if asked to "drink and be social," let us be social without the poison, for strong drink is poison and "wine is a mocker," and if taken internally neither benefits him who drinks nor brings good to any outside. "Whosoever is deceived thereby is not wise." Those whom we wish to have health and success in their undertakings let us honour and bless, either by active opposition or sympathetic co-operation. But lukewarm health-drinking is neither healthy physically nor morally—is a vulgar, if not superstitious relic of the past—and being unprofitable vague sentimentality, is only a waste of time, and unworthy of this practical age.

Is not this stupid custom of toasting healths the great encouragement to the disgraceful drinking habits of our nation? But if as a nation we accept the holy Scriptures as a divine revelation and rule of life, the more sad is the pity we do not conform thereto as regards the use of strong drink, for thus saith the Prophet (Isaiah xxviii. 7), "They have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they err in vision; they stumble in judgment." Again, chap. v. 22, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Besides numerous other passages.

But if we will not hearken to the eternal Word, as potent of application now as in the ancient days, it may be that in this material age the nearer voice of science may yet save us; and if for the sake of the health of the natural man we are at last induced to obey at least Nature, the reign of Science will not have been in vain, since the study of nature will lead us a long road—to Nature's God at last; and a right physiological life is surely the natural process towards true spiritual life. Hence spiritual teachers have all had to "go down into Egypt," the region or plane of science, "to sojourn there," but not to remain materialists or slaves of the Egyptians, but that it may be fulfilled, which was spoken by the prophet saying, "Out of Egypt have I called my son." Now, the word which science declares respecting wine and strong drinks corresponds in the letter (and we know how "the letter killeth") with the spiritual teaching on the same (which "giveth life"). Through Mrs. Tappan we learn that "for every vitalised atom in earthly life there is a corresponding point, which is for ever seeking to become merged with this atom;" and Swedenborg teaches that everything in the natural world has its representation or original prototype in the world of spirit; for from statistics of our hospitals medical science has demonstrated fermented wine to be literally killing poison, deleterious alike in disease as in health, and are following out the teaching of Sir Astley Cooper in the past, and later still Professor Liebig, who, with others before us in the van of progress, had long exploded the fallacy respecting wine, which, if it gladdens our hearts by stimulation, or rather simulation, also steals away our senses by its poisonous subtlety. This must have been the opinion also of the immortal Shakespeare, who intuitively felt after many truths "undreamt of" in the philosophy of his time; and since he regarded wine as the "enemy" of man, taken in large or small doses, it is still his "enemy."—Yours obediently, TRUTHSEEKER.

January 1, 1875.

THE COMPREHENSIVE CHURCH OF ENGLAND.

At Cambridge Hall, Newman Street, at 3.30, Sunday, January 3, Mr. Wilson lectured on Organisation. Organisation is the life of a movement, and as such he would describe Comprehension in its fulness. Comprehension was a comfortable existence, mental extension, and symbolic illustration. For a comfortable existence the three departments of the Willingwill Association have to be considered. First, of the Willingwill Society itself, it represented every person who accepted the three decisions in approval without necessarily joining with any one of them. Consequently the membership is a voluntary expression of a general admission. Out of this body will spring the three decisions, namely, the Co-operative Colonisation of the Land, the System of Comprehension, and the promotion of Land Redemption to the State. Each of these are again divided into three sections: The Colonisation of the Land represented by the Co-operative Colonisation Company, is divided into the Directorship, the Development Promoters, and the Colony, or Colonies. The System of Comprehension is divided into the Administrative, as the Lodges, Halls, Dioceses, Parliaments, each of which are represented by designated councillors as M.L.'s, M.H.'s, M.D.'s, and M.P.'s. The Church of Comprehension as Bishops, Orators, and Teachers in the Cathedral, the Church, and the School, and the College of Comprehension by its Principal Professors and Instructors. The Land Redemption League by its Committee, its Lecturers and its Tract Distributors. The Teacher then described in detail the responsibilities and authority of each department, and as the ceremony of making a member of a council will be interesting it is selected. On the person saying he is willing to accept the office, the neighbour on his right says in rhyme in placing the ribbon on his neck;—

"As my neighbour did by me, neighbour,
So I, neighbour, did by thee;
Do thou, neighbour, do by thy neighbour
As my neighbour did by me."

The recipient then stands up, and bows to the World of Will; he then turns round and again bows to the World of Mind, and again turns round and again bows to the World of Matter, and then turning round resumes his seat. This ceremony is represented by his bowing to the chairman of the council on taking his seat at the future councils he attends. The Will, the Mind, and the Matter were explained as triadated, namely:—

Subject	Red	Blue	Yellow
Will	Despotic	Submissive	Free
Mind	Comprehensive	Retentive	Classified
Matter	Body	Soul	Spirit

The subject announced for next Sunday is "The Working Out."

SURPRISING MANIFESTATIONS.

Again I have occasion to make known to the public, through the columns of the *Banner of Light*, the new and intensely interesting phases of mediumship in the person of Mrs. Margaret Sunderland Cooper. I was an invited guest at one of her social circles at Portsmouth, N. H., about six weeks ago, when there appeared on a large mirror in the room where we were sitting a landscape view, in the centre of which was a beautiful lake bordered with graceful trees, and what appeared to be numerous fairy boats seemingly gliding over the surface filled with men, women, and children of all ages. This picture remained on the glass during the evening plainly visible to all in the room; Some of the company tried to rub it off with their handkerchiefs, but the labour was in vain. It did not vanish, I am told, until the next morning, when the elements of the phenomenon were seen to dissolve by one of the family.

Many more wonderful phenomena were witnessed through this lady's mediumship. She certainly is an enigma that no mortal can solve. She will play any piece of the most difficult music in daylight, gaalight, or in darkness, without notes, or making a single mistake. Her mental, musical, spiritual, and philosophical powers (of seemingly innate understanding) bid defiance to the most critical sceptic to detect the source of her fountain of knowledge.

During her stay in our city an eminent lawyer was called into her presence to draw up a "power of attorney" for the family, who had large possessions rightfully belonging to them, but withheld by their kindred. The lawyer was astounded when he heard the loud sounds of raps answering questions, and saw the writing on the slate and paper done by invisible hands. Every question asked of the invisibles was answered by them either by raps or writing.

Whatever I can say of this most extraordinary medium would not more than begin to do her justice. I have sailed over all the oceans of the earth, and mixed with all the nations on this planet, for as many years as the Children of Israel were in the wilderness, yet I have never seen her equal. Give honour where honour is due.—Respectfully yours, J. M. HILL.

SPIRITUALISM AND CAPITAL PUNISHMENT.

To the Editor.—Dear Sir,—For a long time the question of capital punishment has been uppermost in my mind, and as the time of the opening of Parliament is at hand, I think it is a grave question to consider, and one which concerns every Spiritualist in the land. If we cannot prevent crime, let us send the criminal to the spirit-world a reformed and better man, and he will not come back to earth to influence others for evil. Alas! how much crime in the world is owing to the influence of evil spirits, who are sent to the spirit-world in hot haste, with a feeling of revenge in their souls! and with that feeling they return to earth to incite others to crime and murder. Who else but the Spiritualist is able to unravel the mystery why one great crime follows another? Who else but the Spiritualist is most concerned in the abolition of capital punishment? Well, then, Spiritualists of Great Britain, let us try, one and all, and if there is the remotest chance of success, let not one stone be unturned. Let us show Parliament and the people of England that we Spiritualists have a claim against capital punishment with far greater truth, and far more God-like, than the theologians have in favour of it, by pointing their fingers to the passage in the Bible where it is written—"Whoso sheddeth man's blood, by man shall his blood be shed." Let us raise our voice, and let us proclaim with all fervour of soul that God never did and never could have given this commandment to his children on earth.

Onward and forward, Spiritualists of Great Britain! Let us hasten to achieve this great blessing for our suffering and diseased criminals—for crime is a disease; let the criminal have love and sympathy, instead of condemnation, and he will enter the spirit-world with a feeling of love for his heavenly Father, and he will no longer return to earth to incite others to crime and murder.

Hoping, Mr. Editor, that this great question will be taken up by others more able than I am,—I remain, yours in the cause of truth and progress, FERDINAND FRIEHOLOD.

SOIREE DANSANTE AT THE LUXEMBOURG HALL.—The Dalston Association of Inquirers into Spiritualism gave a *soiree dansante* on Thursday evening, in commemoration of their fourth anniversary, under the presidency of Dr. Sexton. At six o'clock, tea was served in the basement of the hall by Mr. Bishop, in his usual style, and to which about fifty persons sat down. Tea being over, the company returned to the hall, where an entertainment was given by several of the members. The Misses Maltby played a pianoforte duet, followed by Miss Sparey's song, "The Spirit Voice," pleasingly given; whilst Miss Sexton displayed her elocutionary power to advantage in "Ivan, the Czar"; the same young lady also sang "Hope they brought our warrior dead." Mr. A. J. Sparey gave a cornet solo, "The Pilgrim of Love," very carefully; as also Mrs. Major and Mr. G. Haxby, a selection on the piano and violin; whilst Miss Ferguson's song, "Please give me a Penny," was well received. An address was given by Miss Kislingbury, in which she stated that the society had withstood all the attacks made upon it by people who did not understand its objects, that they were daily increasing in numbers, and that its members now embraced some of the leading families in the neighbourhood; she thanked them for their attendance, and resumed her seat amidst loud applause. Whilst the Chairman also congratulated the Dalston Association on the present prosperity and future bright prospects, and was glad to see such a large number present, and the brotherly love prevailing. Previous to dancing, advantage was taken of inspecting the various specimens of "spirit" photographs displayed, when certainly some of the most extraordinary works of the photographer were to be seen,—including a picture of the kind drawn by a well-known local artist, which was admired by all who saw it. Dancing then commenced to the strains of an excellent band, the M.C. being the worthy proprietor of the hall, and was kept up with great spirit until the small hours of the following morning, when the company dispersed, well pleased with the evening's enjoyment.—From the *Hackney and Kingsland Gazette*.

PECKHAM.—Any lady or gentleman willing to join for thorough investigation may send their card or name and address to, E. 9, Culmore Road, Peckham, for particulars.

The "Transatlantic," a magazine of American periodical literature, is a good monthly shillingworth of reading, derived from American periodicals. It is issued by the publisher of the *Anglo-American Times*, 127, Strand, London, W.C.

Mrs. Scattergood at Ossert.—Mr. Halgath, Secretary of the Spiritual Institution, Ossert Green, informs us that Mrs. Scattergood had excellent meetings there on Sunday week. In the evening the place was quite full. The subject selected by the audience was "Atheism and Spiritualism." The control first defined the intellectual position of the atheist, and the moral consequences arising therefrom. The spirit then approached Spiritualism by the pathway of clairvoyance, which is a power more widely acknowledged than the more recent phenomena. Spiritualism was then referred to Scripture and found to be in agreement therewith. The love of God, illustrated by the devotion of the mother to her child, was feelingly portrayed, and the address closed with an enumeration of advantages to be derived from Spiritualism. It taught that each individual was responsible for his own acts, which was in itself a great moral power.

SYLLABUS OF LECTURES.—Mrs. J. W. Jackson's Subjects.—Symbolism—Antiquity of Spiritualism—Moral and Social Philosophy—Woman's Mission—Origin of Evil—Wit and Humour—Sympathy—Inspiration of Men of Genius—Men's Thoughts on Women, and *vice versa*—Europe from the Sixteenth to the Nineteenth Century—On the late J. W. Jackson—On Revelation—Music; and others. Mrs. Jackson will be glad to enter into arrangements with committees, literary societies, mechanics' institutes, and other bodies. Terms, as may be agreed upon according to distance. Mrs. Jackson has received many favourable opinions from the press as to her ability and varied information. Mrs. Jackson is open to engagements in London or the provinces on moderate terms.—Mrs. J. W. JACKSON, 15, Southampton Row, Holborn, W.C.

Mrs. Bullock wishes to make known to her many friends, that, for the furtherance of the cause which her spirit-guides have so successfully advocated in London, she has, by their direction, taken a hall, to be set apart for the work of Spiritualism; and as the necessary expenses of fitting it up will be rather heavy, she hopes for the co-operation of her friends, as she is working for the cause of truth, and not for self. There will be seats wanted for accommodating one hundred persons, together with a platform and other fittings, which will cost about twenty pounds. She is anxious to open the hall by the first of February. The hall is situated in Church Street, Upper Street, Islington.—**EMILY BULLOCK**, 54, Gloucester Street, Queen Square, W.C., 14th January, 1875. All subscriptions will be acknowledged in the MEDIUM. Sums received:—Mr. Sparkall, 5s.; Mr. H. A. Beckett, 2s.; Mr. Kipps, 1s. 6d.; Mr. Lowrey, 2s. 6d.; Mr. L. de Caux, 1s.; Mr. T. 5s.; Mrs. Murray, 2s. 6d.; Mr. Dowling, 2s. 6d.

UNBUSINESS-LIKE CONDUCT.—The spiritual literature has inflicted a degrading humiliation upon the mighty newsmongering firm of W. H. Smith and Son. Their agents are occasionally asked by customers to supply the MEDIUM or *Human Nature*. Sometimes the story is "We have sold them all," but there is no evidence that any have been on sale. The answer of an agent is before us in writing:—"Our people are not agents for *Human Nature* and the MEDIUM AND DAYBREAK." No, indeed, they are not, and we should be ashamed of a channel which was so illiberal as to take upon itself the Papal function of dictating to the public what shall be read. We repeat what we stated a few weeks ago, that a wholesale or retail newsagent is not necessarily "agent" for the publishers, but rather "agent" for the customer who bestows on him his patronage. All London periodicals, ours included, are in the market, and can be had at market price to satisfy public demand without any special agency arrangement. The answer given by "Our people" is not a warrantable one, but a paltry, undignified excuse to cover a motive which is even less worthy of being entertained. Our readers have ample reparation, for there are newagents everywhere who are glad to serve the public and not arrogate to themselves a position of censorship which the laws of the land dare not assume. We recommend Spiritualists to spend their money with other agents, and not support a monopoly which would attempt to interfere with the free investigation of truth and expression of opinion.

Mr. Cogman's Soiree.—The secretary (Mr. Blackford) points out that "the number that partook of 'the cup which cheers but not inebriates' was 100, and not 150 as stated, and the audience at the entertainment following must decrease from 250 to 180." It is extremely difficult to obtain correct information in the bustle of such a happy gathering. "A Mrs. Gilbert," he continues, "is mentioned as taking part in the proceedings, but we know of no such person. Mr. Murrell, known to us as Mr. Burrell, sang two tenor songs—'Mill May' and 'The Anchor's Weighed'; Miss Newman, in a beautiful, mellow voice, gave 'Sweet Spirit, Hear my Prayer'; and Miss Agnes Newman, in addition to the song mentioned, prettily sang 'Come, Birdie, Come,' and was much applauded. The young lady who accompanied Mr. Allan in the duet 'Very Suspicious' was Miss Etty Young, who also was much applauded for her humorous rendering of 'Barney O'Hea.' Miss Young, trance medium (sister of the last-named), arrested the attention of the audience by the improvisation of a splendid poem (under control of her spirit-guide), which elicited warm applause. I would have the foregoing particularly mentioned, as they are all strangers to publicity, this being their first appearance on the platform, and great praise is due to them all for the creditable manner in which they rendered their various pieces, auguring well for their future success as assistants in the great task of spiritualising humanity." Our report was compiled from two sources; and yet, with the utmost care, deficiencies occur. This is not to be wondered at when there is no printed programme, and the names of performers not announced, or given imperfectly. We had no desire to cast in the shade any of those who assisted, and hence give Mr. Blackford's supplement.

GOSWELL HALL.—LECTURES (under Spirit-Influence) are delivered at Goswell Hall, 86, Goswell Road, E.C., every SUNDAY EVENING. Service, at Seven o'clock. Admission Free.

W. EGLINGTON, W. HAXBY, and W. DAVIS (TRANCE AND PHYSICAL MEDIUMS), will give a Dark and Materialisation SEANCE on Wednesday and Friday, January 27th and 29th, to help clear a debt that has been incurred in opening the Westmoreland Hall, 45, Westmoreland Place, City Road, where the Seances will be held. Admission, Sixpence. Commence at Half-past Eight o'clock.

MADAME CELLINI'S NEW SONGS.

"Nature's Sympathy." "A charming song for mezzo soprano—of great pathos; decidedly vocal."—*Vide Queen*. Net 1s. 6d. post free.
"Go to Sleep, Baby Darling." Cradle Song. A chaste and beautiful melody. One of the happiest efforts of this composer. For soprano. Net 2s. post free for stamps. To be had direct from the composer, 20, Westbourne Park Road, W.

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

FRIDAY, JAN. 22, Musical Practice, at 8.
SUNDAY, JAN. 24, Mr. Farquhar, at Doughty Hall, 14, Bedford Row, at 7.
MONDAY, JAN. 25, Mrs. Olive at 8. Admission, 2s. 6d.
Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.
WEDNESDAY, JAN. 27, Mr. Herne at 8. Admission, 2s. 6d.
Dr. Monck, at 8. Admission, 5s.
THURSDAY, JAN. 28, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, JAN. 22, Mrs. Bullock, 54, Gloucester St., Queen Sq., at 8. Admission, 1s. Seance at 6, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver. Trance, Test, or Pantomimic Medium. Admission, 6d.
SATURDAY, JAN. 23, Mr. Williams. See advt.
SUNDAY, JAN. 24, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7. Mr. Coles at Goswell Hall, at 7. Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. Mrs. Treadwell, at 8, Blandford Street, W., at 7. W. Eglinton's Circle for Investigators, held at Westmoreland Hall, 45, Westmoreland Place, City Road. Commence at 11 a.m. Admission free.
MONDAY, JAN. 25, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock. Mr. Hocker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s. Mr. Williams. See advt.
TUESDAY, JAN. 26, Several mediums present, Rapping and Clairvoyant, at 6, Blandford Street, at 8. Admission 8d., to pay for the room.
WEDNESDAY, JAN. 27, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
THURSDAY, JAN. 28, 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, JAN. 23, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
SUNDAY, JAN. 24, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m. SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m. BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock. BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hookley, United Christian Spiritualists at 6 o'clock, for members only. 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 6. Children's Lyceum at 10 a.m. NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m. OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. BISHOP AUCKLAND, at Mr. Fauditt's, Waldron Street, at 6 o'clock. Notice is required from strangers. NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c. DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m. SOUTHSEA, At Mrs. Stripe's, 41, Middle Street, at 6.30. LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold Terrace, at 6 o'clock. GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate. HECKMONDWIKE, service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30. OSSETT Spiritual Institution, Ossert Green, near the G. N. R. Station. Service at 2.30 and 6 p.m. John Kitson, medium. MORLEY, Hall of Progress, at 6.30. Mrs. Butterfield and others. HALIFAX, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. OLDFHAM, Temperance Hall, Horse-Edge Street, at 6.
MONDAY, JAN. 25, 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, JAN. 26, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-medium, 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, JAN. 27, BOWLING, Spiritualists' Meeting Room, 8 p.m. OSSETT COMMON, at Mr. John Crane's, at 7-30. Mr. Perks's, 312, Bridge Street, at half-past seven, for development. LIVERPOOL. Farnworth Street Lecture-room, West Derby Road. Mrs. Ohlsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunkeld St. MORLEY, Hall of Progress, at 7 o'clock.
THURSDAY, JAN. 28, BOWLING, Hall Lane, 7.30 p.m. BISHOP AUCKLAND, at Mr. Fauditt's, Waldron Street, at 8 o'clock. Notice is required from strangers. NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. BIRMINGHAM, A Developing Circle, for Spiritualists only, is held at Miss Baker, Ashbourne Place, St. Mark Street, at 8. A good Trance, healing; and Clairvoyant-medium.
FRIDAY, JAN. 29, 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.

A COURSE OF SCIENTIFIC LECTURES.—DR. J. SIMMS, the Author, will commence a series of Ten Illustrated Lectures, in SOUTH-PLACE CHAPEL and INSTITUTE, Finsbury (near Moorgate Street Station), with a Free Lecture on Physiognomy, Jan. 20th; How to Rise in the World, Jan. 21st; The Mind and Nervous System, Jan. 22nd; Physiognomy of Walking, Laughing, and Shaking Hands, Jan. 25th; How we Breathe and How we Ought to Breathe, Jan. 26th; The Proper Care of the Human Body, Jan. 27th; Practical Physiognomy, Jan. 29th; Food and Cooking, Feb. 2nd; The Natural History of the Earth, Feb. 3rd; Love, Courtship, and Marriage, Feb. 4th. Admission to the first lecture, Free; subsequent lectures, each One Penny only. Reserved Seats, 6d. Doors open at 7, each lecture commence at 7.30 p.m. Ladies are invited. Children under ten years of age not admitted.

ELECTRO-BIOLOGY by a new system.—Miss CHANDOS will give her first DISCOURSE on Monday, Jan. 25th, at Eight o'clock, at 6, Blandford Street, Baker Street. Admission, 1s.

PHOTOGRAPH OF THE SPIRIT "JOHN KING,"

IN THE MATERIALISED FORM,

Taken with the aid of Magnesium Light, by HUDSON, as described by COL. GRECK in the "MEDIUM" for December 11th, 1874. Price 1s.

This genuine phenomenon should be in the possession of every Spiritualist. Col. Greck's certificate is printed on the back of the card.

Sold by F. A. HUDSON, 2, Kensington Park Road, Notting Hill, W.; and J. BURNS, 15, Southampton Row, W.C.

F. PARKES, SPIRITUALIST PHOTOGRAPHER.—SITTINGS & a Seance by appointment, Mondays, Wednesdays, and Fridays. Fee, One Guinea.—Address, 6, Gaynes Park Terrace, Grove Road, Bow. When the weather is unfavourable, or when the sitters desire it, photographs may be taken with the magnesium light.



THE "STURMBERG" PLANCHETTE may now be had in Three Sizes from nearly all respectable Fancy Dealers, or from J. Stormont, 59, Constitution Hill, Birmingham, who is now the sole manufacturer. Full size, for four hands, 4s. 4d. post free; second size, 2s. 9d. post free; third size, 1s. 9d. post free. Each complete in box with pentagraph wheels, pencil, and full directions.

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