



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

SPIRITUALISM.

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SPIRITUAL THEOLOGY.—THE LAST JUDGMENT.

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Delivered at the Free Gospel of Spiritualism Services, Doughty Hall, Bedford Row, London, on Sunday evening, February 14th, 1875.

Lessons: Luke xv., xvi.

An evangelical clergyman, wishing to convert Theodoro Parker, gave a description of God drawn from the shadowy side of the back view of Jehovah given to the Jews in the Old Testament Scriptures. When he had finished, the other quietly said, "I quite recognise the faithfulness of the portrait you have drawn, and there is only this slight difference between us, that your God is my Devil." So I would say to those who regard Abraham's bosom, in the parable of the rich man and Lazarus, as another name for heaven,—“Your heaven is my hell.”

“The vision of Christ which thou dost see,
Is my vision's greatest enemy;
Thine loves the same world that mine hates,
Thy heaven's doors are my hell-gates;
Both read the Bible day and night,
But thou read'st black where I read white.”

If such a condition is heaven, then heaven is a state from which one can see the utmost misery, and hear the groans and passionate entreaties of suffering brothers and sisters for relief, and have no power, and what is far worse, no will to lift a finger in aid. Its inhabitants can only throw back, in answer to prayer for fatherly compassion and brotherly help, mocking taunts of comparison between their relative past and present conditions.

I do not doubt the truthfulness of the parable; I believe it is a representation of facts which have occurred, and do occur frequently, both in the natural and spiritual worlds. To-day one man is rich and another poor, to-morrow the relative conditions are reversed, and the formerly poor man in his new prosperity will not render even as much help to his brother as he had received from him. This is a judgment certainly, a divine judgment, if you will, in which both rich and poor are judged. Possibly the poor man had often thought and said of the other, “If I were in his place how differently would I treat him from the way he treats me.” Very well, be in his place, and he in yours. Here is the opportunity you wished for. The man you envied now asks aid from you, and instead of help you merely remind him of his and your changed conditions, as a judgment upon him. Yes, but much more is it a judgment on you. You are weighed in the balances and found wanting. In another judgment day, yet not the last, father Abraham, or all of whom he is the representative, will be arraigned by his Lord on this indictment—“I was thirsty, and ye gave me no drink, except vinegar mingled with gall; I was in prison, and ye did not minister unto me.” “Where, Lord?” “In Hades, in the person of Brother Dives; forasmuch as ye did it not to him, ye did it not to me.” This parable is no more meant by him who uttered it as a representation of final retribution than was the previous parable in the same chapter of the unjust steward a commendation of unjust worldly policy. The idea of divine retribution is carefully excluded. The Jewish notion of heaven was of a state of sensual ease and comfort beside father Abraham, from which they could enjoy the sight of their then prosperous enemies, the Romans, and

other Gentiles in suffering. Such an idea of heaven is not altogether extinct, even among more cultivated Christians, than the small sect who sing, in even worse spirit than grammar—

“I sits on safety's rock and sees
The shipwreck of mine enemies.”

The speaker of the parable carefully excludes the idea of any fatherhood in this case, except the limited fatherhood of Abraham; of any heaven but the Jewish, which he deemed unworthy to be called heaven, or even paradise. As if he had said to those who had ears to hear, Abraham's bosom is your ideal of heaven, a heaven from which neither health nor help can come to a suffering brother, whether in Hades or on earth; one of those heavens which must pass away to make room for the new heavens and the new earth of love, health, and helpfulness. Of the nature of this new heaven, and of the law of the last judgment, there is a brief statement in the chapter preceding that containing the parable remarked on. In the parable of the Prodigal Son there is no limited fatherhood. It is not father Abraham, Isaac, or Jacob, but Fatherhood itself, absolute Fatherhood. It is as if in the 15th Chapter the speaker had said, Here is a representation of the Fatherhood and judgment of God; and in the next chapter here is a picture of the limited and partial fatherhood of man. That receiveth sinners; searches for until he finds the lost piece of silver; acknowledges it as silver under all the dross which overlies it; welcomes with all the energy of a nature which is love itself the first symptom of contrition on the part of a penitent son: this commends dishonesty when cleverly done; advises to make friends of the unrighteous mammon; tries to serve two masters and to make the best of both worlds; and consoles the disappointed with a prospect of a future state in which the envier and the envied shall change conditions. The Scriptures are like the great sheet which Peter saw in vision containing all kinds of creatures, clean and unclean. They are like a tree containing fruit in various stages of progress. Some pluck the unripe fruit, and their teeth being set on edge, the tree is condemned, and we are exhorted to cut it down as a cumberer of the ground. Nay, we reply, the tree bears very choice fruit, most of it ripe and good; while even the sour and astringent may, by sweetness and heat, be made very palatable food. Good and evil are set before us in every revelation, whether of nature or of Scripture, and it is our privilege and duty to exercise the senses in discerning between them, and so make a right use of both.

The term “Last Judgment” is not to be found either in the Old or New Testament Scriptures; yet, as accepted by the religious world, it stands for some reality. According to Emanuel Swedenborg, the “last judgment was commenced in the beginning of the year 1757, and was fully accomplished at the end of that year.” But as he states in the next paragraph that “a Last Judgment has twice before existed on this earth,” he evidently uses the term in a limited and not in an absolute sense—the last that took place, not the final judgment. Among so-called orthodox Christians it signifies a time, perhaps a day or series of days, when after this world has been burnt up, all men, from the beginning to the end of time, shall be assembled before the throne of God, and acquitted or condemned according to the quality of their faith and life. This is the crude but generally prevailing idea, somewhat modified and refined according to culture. Thus “a day” may mean an indefinite

period, from one year to a thousand, and the record of each man's thoughts, words, and actions—that is, his "Book of Life"—is carefully kept by himself. His memory has only to be fully opened, and every secret thought, and every word and deed appear written in letters of light. This view is, to a great extent, consistent with our experience. There is such a record kept by every one, and this record may be opened at any time, is partially opened in all of us many times, and for purposes of judgment. It was opened in the prodigal son of the parable, when contrasting the fulness and blessedness of his father's house with the misery and famine of the sties, he felt and said, "I have sinned against Heaven and in thy sight, O my father, and I am unworthy to be called thy son." Here was an indictment preferred, and the prosecutor was also culprit and judge. He had come to the bar of the final judgment as regards his home relations. The judgment was the last, and he stood in the twofold character of criminal and judge. Was the sentence confirmed? Oh, no! Love cannot judge the object of its affections in our poor sinful sense of judgment; it cannot see anything in that object deserving of condemnation. "I have sinned against thee, and am not worthy to be called thy son." "O do not mention it; now that you are home again, you are more my son than ever you were before." But another culprit places himself before his father's bar, and, in his own way, declares himself unworthy to enjoy any longer the comfort and happiness of home. He practically declares himself wanting in filial and fraternal affection. He has no welcome for the returned brother, and no sympathy with the joy of the father. Envy in him is stronger than love, and casts it out, and himself with it. He is the greater prodigal, who wastes not material wealth, but love itself. The younger brother is now at home with his father, the elder is outside; he has been his own judge and executioner. With him, however, the judgment is not final but partial. He also, though with greater difficulty, shall come to himself—to a realisation of the true man within him, and then he shall go home to the final judgment to say, "Father, I am not worthy to be called thy son; brother, I am unworthy to be thy servant; but only let me be near to thee to render what service I may."

"For Love shall win the wrestle,
Shall conquer even these;
They burst in tears and nestle
Like children to his knees."

In both cases, not the father, but the sons were their own judges. So in every final judgment of the individual. "The Father," as Jesus said, "judges no man, but hath committed all judgment to the Son, because he is the Son of Man." We must be judged by our peers, by those who have lived our life, and have experienced its trials and temptations.

In its lowest condition, judgment is merely another name for revenge: "Revenge is a wild justice." Justice was only emerging from that condition under the Jewish polity from its beginning to its end. The homicide might be slain by any relation of the deceased, unless he could escape to one of the cities of refuge appointed to temper the insanity of justice. The law which condemned Sabbath-breakers to be stoned was only obsolete in the time of Christ because the Romans, who had attained to a higher civilisation, held the power of life and death in their own hands. This is evident from the case, recorded in the 8th Chapter of St. John's Gospel, of the woman brought by her accusers into the Temple. In that case we have also an example of how the "Son of Man" judges, and is to judge, transgressors. "Moses in the law," said her accusers, "commanded that such should be stoned, but what sayest Thou?" He had no need, in this instance, to say anything contrary to Moses. Stoned, yes, only she cannot be stoned, or even condemned, by anyone who, according to the same law, is virtually dead, because he ought to have been stoned long before. The executioners must be those guiltless of the same crime. "Let him who is without sin cast the first stone."

"He speaks, in every charnel breast,
Dead conscience rises slow;
They, dumb before the awful guest,
Turn one by one and go."

"Woman," said the only one capable of judging her, "where are those thine accusers; hath no man condemned thee?" No, no man; some animals, some brutes had condemned her, but no man, unless this man will, and, being truly Man, he will not. Nevertheless, he had acted as judge. He had cast a light into the secret recesses of the heart of each accuser, which brought every hidden act to judgment; and they went forth, each man judged and condemned by himself.

With every advance in civilisation judgment becomes more just, and consequently more merciful. There is no necessary antagonism between justice and mercy. Divine mercy is merely another word for the highest justice. If every infraction of law, whether physical or moral, meets with its due punishment, it is so ordained in mercy to the sufferer as well as in warning to others. It is the voice of God telling him, in the only language he can as yet understand, that he must carefully avoid doing harm to himself or to his neighbour. But the sins of the fathers, whether moral or physical, are visited upon the children. Truly, because humanity is one. All men, from first to last, constitute one humanity—one man. Therefore no one can do a wrong, however slight, without all, more or less as they are near or remote from his influence, suffering for it. So

no man can enjoy a blessing in which every man does not share. Has any one attained perfection, whether in this or in the spiritual world, then his spiritual life-blood flows more or less in the veins of every member of humanity, whether their advent on earth was before or after his; for humanity, like Deity, of which it is the embodiment, is absolutely one in essence though manifold in manifestation. The "Son of Man," that is, the true manly nature, is the judge of man, for the last and perfect judgment of every individual is when he judges himself, and he can only effectively judge himself as the higher light, which reveals what he is in contrast with what he is to be, shines in him. When Paul called himself the "chief of sinners," and wrote in mental agony, "O, wretched man that I am, who shall deliver me from this body of death?" it was no exaggeration of his real feelings—nay, it may be, it was merely a very inadequate expression of what he felt. The feeling and outcry was a kind of spiritual photometer, which measured the degree of light illuminating the hitherto closed chambers of the soul, as the electric light reveals impurities in an atmosphere which in ordinary daylight seems quite pure. Trying ourselves by the ordinary standard of conduct around us we may seem almost perfect, but when the Golden Rule of the Holy City—"the measure of a man that is of an angel"—is applied, our self-estimate is altered with the new rule of comparison. We cannot now think how much better we are than some of our neighbours, for in the new light and with the perfect standard the difference between ourselves and the reputedly worst becomes infinitesimal, while the difference between what we are and what we are destined to become seems infinite.

"O, look not on the heart I bring,
It is too low and poor;
I would not have thee love a thing
Which I can ill endure.
Nor love me for the sake of what
I would be if I could;
O'er heights, as o'er the marshy flat,
Still soars the sky of good.
See, love, afar, the heavenly man
The will of God would make:
The thing I must be when I can
Love, thou, for Love's dear sake."

This sense of the difference between a man's present state as compared with perfect manhood has nothing in common with upbraidings of conscience for wrong done, or right neglected. Such upbraidings are good; they are the signs of life, and a pledge of amendment; but the light that causes them is not of the same degree as the greater light which reveals what God is, and what He means us to become. The same light that revealed Paul to himself a chief of sinners, also revealed that, for the time being, he could not be otherwise. "The good that I would I do not, and the evil that I would not that I do." But, "it is no longer I that do it, but sin, that dwelleth in me." While of his past life he affirms, "I obtained mercy because I did it ignorantly in unbelief," and Paul's master prayed for his executioners—"Father, forgive them, for they know not what they do." "If Thou, Lord," says an Old-Testament writer, "shouldst mark iniquities, who shall stand?" He does mark iniquity, and no one stands; He takes away all iniquity, or unequalness in relation to a perfect standard, and every one stands. It may also be said, "if Thou, Lord, shouldst forgive every sin done in ignorance, who can be condemned?" Can any sin be committed that is not a sin, more or less manifestly, of ignorance? Human law does sometimes make a distinction between ignorant and wilful transgression. It always endeavours to distinguish between a sane and insane criminal, but it cannot as yet treat every criminal as ignorant or insane, which he surely is, for in the sight of higher intelligence all sin and crime are the results of ignorance or madness, and must be so accounted in finally judging the criminal. In every intermediate judgment, whether it takes place here or in the spiritual world, the culprit is held responsible for his actions, and punishment is awarded according to the nature of the offence, and according to the state of society in which he lives. Such judgment and penalty are for the good of the criminal, as well as for the safety of society. Does he suffer the last penalty that human law can inflict, and which in a further stage of progress may not be inflicted? He is in such case no worse off than before. To have committed the crime which led to the punishment is the dreadful thing, not the punishment itself. He may, where he is sent, have to endure more grievous punishments before the anger or the avarice which induced the crime can be eradicated from his soul. More criminals escape than undergo punishment in this world. In the next there is no possibility of escape. No eye but his own and that of his victim saw the deed, but his victim goes before him as a witness and avenger, and even if he freely forgives, so long as the criminal carries with him the crime unabsolved, so long is he the victim of the condition of mind which made the crime possible. A wolf suffers no remorse for having slain an innocent lamb, and there are human beings with so much of the wolfish nature overlying their humanity, that it may be long before the human nature can assert itself. It is there, however, and must assert itself, and fearful may be the birth-pangs of the transition from the brutal to the human consciousness. It is not, however, those sins and crimes which, as affecting the present constitution of society more immedi-

ately than others, are regarded with greater abhorrence and subject to greater penalties that are most difficult of separation from the victims of them. Defect of spiritual life manifested in defect of sympathy and helpfulness; pride, and supposed self-righteousness which leads to contempt of others, are more difficult of remedy than what human law recognises as crime. "I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; naked and a stranger, and ye did not minister unto me." It is to such that the sentence "Depart" is pronounced—At the final judgment? No. By Christ? Only in the sense of his being the Son of Man—the representative of humanity in all stages of progress, from sin to holiness, imperfection to perfection, finitude to infinity. It is a real judgment, though a left-handed one, and therefore not final; a judgment against the condition of the victims, not against the victims themselves, though it necessarily seems so. When their condition is so altered that selfishness gives place to benevolence, apathy to sympathy, and pride to humility, they take their place on the right hand of the Judge, and become subjects of the final judgment, "Come, ye blessed of the Father, inherit the kingdom prepared for you." This is simple justice, and nothing more. No condemnation of any man can be final, because every man is born to be blessed and glorified, not to be condemned. No final condemnation could be just; for although man is not the creature of circumstances, but the child of God, each individual member of society is so influenced in the external degrees of life by the character of his ancestors, the place of his birth, his parentage, and all associations of his earthly life in every stage of being, that he could not be other than he is. The churches to a certain extent admit this fact, but place man's responsibility upon his acceptance or rejection of certain alleged truths which they term "the Gospel."

Now, I cannot deny that a true faith is essential to salvation. It is with spiritual as with natural life. If a man has no faith in the alphabet, the heavens of literature and science are closed against him. If he has no belief in law and order, he lacks the wedding garment of social life, and society condemns him to exclusion until he attains to a better state of mind. So, until a man has the heavenly condition resulting from a true faith, he cannot become a subject of the kingdom of heaven. His temporary banishment to a lower sphere is the only way by which he can be brought into harmony with the higher life. All such relative judgments are just, but when it is a question of final judgment we must examine the acquittals and condemnations in a higher degree of light; and whether a man is to be tried by his faith or his works, or by both together, the question of his responsibility cannot be ignored, otherwise the judgment is partial and unjust. You are among the sheep on the right hand of the Judge, and your brother is with the goats on the left. Is it your superior goodness that has placed you there? Oh, no! your song is "*non nobis*," not unto us; and may not your brother on the left also sing the same song in a minor key? It is of the Divine mercy, you acknowledge, and not from any superior merit of yours, that you are among the accepted. Then of whose mercy or unmercifulness is it that your brother is rejected? "Oh," you say, "that is his own fault; the gospel was offered to him as fully and freely as to us, but he rejected it. And you accepted it. Well, that was something meritorious, surely, since it has got the reward of merit." "Not so," you reply; "there is no merit, for the Lord opened our hearts and disposed them to receive the glad tidings." Did He, then, close, or, which is the same thing, not open your neighbour's heart? If no merit is due to you for receiving the good news, no demerit can be attributed to him for not receiving. The gospel came to you as glad tidings because it found you under circumstances which inclined you to hear and to accept. It did not come to your brother under such circumstances, or he would have received it as readily as you did. No man rejects a gospel, or good news knowing it to be so; and until it comes to him at a suitable time, and under suitable circumstances, he has not really heard the gospel. You proclaim the good news, say, when a man is intoxicated, or has a brain fever, and make him responsible for not hearing and receiving. Whatever incapacitates the hearer, renders the good tidings unheard until he is capable of hearing, understanding, and accepting.

If you have attained to a certain stage of salvation before your apparently less-favoured neighbour, it is not for your own sake solely or chiefly, but that you may from a higher elevation reach down a helping hand to those beneath. Spiritual rank is measured by capacity of service. The greatest of all is the servant of all.

One event associated with the idea of the Last Judgment as a preparation for it, is known as the "Second Advent of Christ." We all know the general meaning attached to this predicted advent of the Messiah, both by pre- and post-millenarians. Jesus of Nazareth is to descend from heaven accompanied by angels, and having overcome all opposition to his reign, is to establish his throne in Jerusalem, from whence he will govern the whole world. This event has been expected almost every year from the time of the Apostles. The expectation now is as strong as it has ever been. I read some time ago, in a millennial magazine, that the fulness of time had now come, because, as soon as Christ appeared in the clouds over Jerusalem, the telegraph would flash the tidings to all the civilised world, and railway excursion trains would convey the saints to the metropolis of the New Christendom. One may believe in

the fundamental truth of a second advent without endorsing such crude conceptions of it.

Every man has two advents; one personal, the other spiritual. First he comes into the world subject to the limitations of childhood, youth, old age, and all human infirmities; and after his departure he comes as a spirit, influencing for good or evil all with whom his state brings him into consociation. The more marked the quality of the individual, the more powerful and extensive will be his influence. Shakespeare, through his writings, has as great an influence on the world of mind as he ever had. And if, as we are sure, the man Shakespeare is still in being, his personal influence as a spirit is more active, though to us unseen and impersonal, than while he lived on earth. On this fact, known to the ancients, was based the invocation of the Muses, who personified all that was most excellent in the arts. Genius in painting, poetry, or dramatic representations appeals to special faculties, for which comparatively few only are pre-eminent. There is, however, a gift surpassing all others, which is the inheritance and to become the possession of every man, and where it has become a possession of any, it appeals to and influences all men, and that is the gift of divinely human sympathy or love, which binds each to each and all to God, our common Father. The name of Jesus of Nazareth is venerated above every other name, because his character responds to the higher aspirations of humanity. Hence there is something attractive in the faith that he will come again to earth, even if he should come to judge the world. And every advent of spiritual life is for purposes of judgment. If our standards of length and weight were lost for many years, and then discovered, that discovery would be a judgment on all false weights and measures. So the very presence of a true man is a judgment on all inferior men. The advent of Spiritualism, even where it is denied, is silently judging and removing many false doctrines and erroneous opinions.

Without denying any form in which the idea of the Second Advent of Christ takes in any mind, since such form may be most suitable to the state of the individual, the Second Advent I look for and partially find is to see the Divine Nature manifest in every brother and sister I meet. If Jesus of Nazareth should appear again in person, and assume the empire of the whole world from his throne in Jerusalem, what would it profit any of us if our tempers and dispositions were no better than before? In spirit he has never left us; "Lo, I am with you alway." He is nearer to us even in the written record of his words and acts than he would be if dwelling personally on earth, and he is manifestly nearer at every stage of human progress. For the difference between past generations and the present is not simply in the advance made by any one nation over another, but that the blessings of knowledge and the progress of civilisation are more widely diffused than at any former period. Every individual possession becomes more manifestly the property of the race.

Judgment is always proceeding in both the natural and spiritual worlds. Though we do not see the great white throne, and the angelic host attendant on the Judge of all the earth, judgment is none the less certain to the individual and to society. Not once, but many times, with the advent of every new phase of truth,

"Comes to every man and nation the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by for ever 'twixt that darkness and that light."

The Last Judgment is the culmination or crown of all previous judgments, and is pre-eminently individual, for the soul of man is the subject. There is, therefore, no day or hour which can be named as the period of that crisis, because it is always taking place; "Now is the judgment of this world, now is the prince of this world judged" is the unceasing cry, day and night, of individual spirits who have subdued in the outer degrees of life all that opposes their dominion over universal nature.

While the mere personal appearing of the Messiah could of itself affect no permanent change in the character, every stage of spiritual growth brings us nearer to Him, and ensures our admission into the society and companionship of all in heaven as well as on earth who have made the same progress, until perfect purity brings absolute vision, and communion with the Highest. "Blessed are the pure in heart, for they shall see God." As we approach nearer to that state, we shall find good increase and evil diminish, until what we formerly regarded as evil shall be found to have been, in its time and relation, a form of good. In every advance, the subject of it condemns his former state as relatively inferior, until, having surmounted all lower states, he rises into that realm into which evil cannot enter, because evil is not. To the perfect spiritual vision nothing exists but God, and all things are seen in the light of his countenance—the Divine Light. For the first divine judgment and the last are one: God sees everything that He has made, and behold all is very good.

ROTHERHAM.—A correspondent tells of good work being done for Spiritualism, and much inquiry. He says "The phenomena are here generally ascribed to the 'Devil,' whatever that may mean. Hitherto I have seen more devilry proper amongst those who denounce Spiritualism."

ARE THERE ANY RENEGADE SPIRITUALISTS?

We sometimes see in the newspapers scurrilous statements, purporting to be the confessions of ex-Spiritualists. We doubt whether such an animal as the ex-Spiritualist can be found in earth's fauna. All depends on the definition of the qualifications which warrant a person in calling himself a "Spiritualist." Some people are very imaginative—dealing in delusions all the time, and nothing is real to them except that existence is a sham, and creation a mistake. They cannot see truth as it exists, and hence their eyes must be filled with some fancy or other, and, like the weathercock, they point and reverse without any apparent reason for their contradictory conduct. There is nothing solid or rational in them; and as empty vessels make the most sound, be they professed Spiritualists, or ex-Spiritualists, they make more noise, and attract more attention than sensible, practicable people, who know what they are about. Yet there is often nothing very bad in such people. They are too soft to be dangerous, and, like a spear made of jelly, they suffer grievously from everyone with whom they came in contact. Nay, they would even be good if they could only make up their minds as to what goodness consists in; but, unfortunately for their beneficence, what is salvation to them to-day may be sin to-morrow, and thus they pave their way to eternity with good intentions which are never realised. Like a hoop, they spin round as circumstances urge them, but their centre must be a demonstration of the true mathematical point, indicating position without length, breadth, or visible appearance; for these good people have not individuality to sustain them, and their characteristics are of a negative quality.

From a lady of this genus we have received "Seven reasons for renouncing modern Spiritualism," accompanied by the complaint that other editors to whom they had been sent had not vouchsafed a reply. In a few days we received information that we were to withhold the publication of these "seven reasons" (six too many for any reasonable person) as they would appear elsewhere. So we relinquish them most gladly, and for a few moments devote our attention to their author. We have known Miss Hay personally for several years as an earnest, well-disposed woman in intention, but very changeable in its manifestation. First we suppose she was brought up in the strictest sect of the Pharisees, and during the early portion of her old-maidhood had devoted herself to various evangelical works. As a drawing and musical medium we first knew her, and in spiritualistic propagandism she was almost fanatical. Then she went to America; was, if we mistake not, connected with some communistic adventures; returned to England a rabid Free-Lover, and devoted admirer of the notorious woman whose name is so closely associated with what is called the Free-Love movement. Miss Hay thought she had a special mission in respect to this work, and at an address which she gave at Cavendish Rooms, on her experiences in America, dragged in her favourite hobby. She thought she was the spiritual *fiancée* of the late Rev. F. W. Robertson, a famous Brighton preacher. She accepted the spiritual verdict that she was the mother of a new catholic church, and that the deceased clergyman was its father.

This was surely far enough, and so Miss Hay has turned back to her evangelical starting point, and sees what a fool she has been; but most unwarrantably she thinks every one calling himself a Spiritualist is one of her sort. This is simply another hallucination, in which she is as grossly deceived as when she believed all the trash which she imagined came from the spirit-world. Such a person is a prey to deceivers, both in and out of the flesh, and though the eyes may be opened, yet they do not beam with the light of wisdom, but glare wildly with some other form of fanaticism. Miss Hay refers us to our own experience, and says: "Even in matters of business in which you are engaged, has it not been so with you? What becomes of most of their fair promises to those who do their bidding faithfully and diligently in sickness or health? You have touchingly complained many times of the injustice from which you suffer, and if you look to them for a due reward of your indefatigable labours, disappointment in the end must follow." We take the very opposite view of spirit-ministration to that held by Miss Hay, and our experience has been as different to hers as light is to darkness. To discuss the first clause quoted: We have never put our hand to a matter of business in connection with Spiritualism but which has been eminently successful, and we have been enabled to carry on a work with progressive success so far, which finds but few parallels in modern enterprises. Further, no one has ever co-operated with us, or heartily seconded the efforts which we have inaugurated, but have succeeded far beyond expectation, as the present state of Spiritualism shows, being much in advance of what the warmest enthusiast could have dreamed five years ago. Miss Hay deceived herself at the first sentence, and what follows is of the same kind. The spirits never made us any "fair promises," and if they had we should have disregarded them; nor have they ever asked us to "do their bidding." Twelve years ago the spirits told us that we should have many years of bitter experiences; that we should suffer in health repeatedly nigh unto death. That we should live on the verge of ruin till the strain on the nervous system would drive us almost to distraction; that our commercial reputation would be impugned, and our motives questioned and misrepresented. All this has taken place, and the bitterest thrust has come from our supposed brethren in Spiritualism, some of whom have lost no opportunity to slander our good name, and effect the ruin of our work. Hence Miss Hay is wrong again. When we went into this work, it was at the bidding of no one. It was in response to the indwelling conviction which took possession of our whole

being, and made us feel that truth existed, that men were dying for want of it, and that we could do somewhat to help them to it. It was this voice of God in the soul that urged us on in poverty, impotence, and obscurity, to do what we have done, and the "fair promises" were warnings of pain and persecution, which is the first bounty of all who serve the spirit in opposition to the notions of the world. We have never "touchingly complained" either of spirits or Spiritualism, but we have sometimes had the duty imposed upon us of stirring up the lukewarmness of our fellow-mortals; so if any connection has to be cut by us, it must be with society in general, and not with the spirit-world. We have never expected any reward in our work; we work not for reward, either here or hereafter; we have no selfish or concealed motives to gratify in Spiritualism, and hence we do not get imposed on by deceitful bombastic spirits, who would find in Miss Hay a victim, but in us a dreaded enemy. The short of it is, Miss Hay never knew what Spiritualism was. Her experience has been a painful dream, in which the true spiritual light was entirely hidden, and all kinds of fanciful rushlights of self-satisfaction exhibited instead.

We have never been deceived by a spirit, and seldom by mortals. Spirits, like our well-wishers in the flesh, may sometimes advise us, but they never attempt to guide us. They direct us to conscience to lead, and experience to bring wisdom. Self-reliance, and dependence on the divine light within, is the recommendation of those spirits who find mortals solid enough to profit by such advice.

We have not the slightest desire to write rudely of Miss Hay, for she cannot help being as she is and has been. We think that the truth can only be arrived at by a statement of facts. The case before us is almost too paltry to occupy so much space, but in the course of its treatment remarks may have been thrown out to guide those who may be deceiving themselves with the idea that they are Spiritualists when they are not. To talk to a spirit—good, bad, or indifferent—is one thing, and to be a Spiritualist is quite another consideration.

SEANCE WITH MISSES WOOD AND FAIRLAMB, NEWCASTLE.

To the Editor.—Dear Sir,—On Thursday evening last, I attended a seance in connection with the Newcastle Society, at which there were present twenty persons, including the mediums. It was decided to sit for materialisation, previous to the mediums entering the cabinet. Mr. W. R. Armstrong requested my permission to allow him to put a pair of steel handcuffs on each of the mediums. I replied that it was not at all necessary, but if the mediums had no objection I would be willing. The mediums readily consented to the gentleman's proposal, and he set to work in a systematic manner to fix the "bracelets," as they were sometimes called during the evening. After having looked them, and taken charge of the keys, being quite sure the mediums could not take them off, the young ladies entered the cabinet. An interval of about ten minutes elapsed, when the medium, Miss Wood, was controlled by one of her guides, "Pockey," and addressed herself to the company, and to Mr. Armstrong in particular. She inquired the reason why her medium was subjected to such treatment; to which we replied that it would be a good test if we could see her materialised while the mediums were under those conditions. She said she would do her best. We were requested to sing, and after a short interval "Pockey" appeared at the entrance of the cabinet; the size of the spirit-form as compared with the mediums, and the description of the cabinet, has been given in your columns so frequently, it is not necessary that I should give a repetition. At the request of several persons, "Pockey" stepped forward, about three feet from the cabinet, and was requested to show us how she used the instruments while in the dark circles, when she immediately complied by ringing the bell and shaking the tambourine above her head, &c. She was asked if she would like a dancing tune, to which she replied by giving three raps. A friend of mine, who accompanied me to the meeting, kindly played a polka, waltz, and a galop, which seemed to please her very much; she danced and turned round several times very quickly, as the tune of the music suited. The object of this kind of test was to prove beyond a doubt that it is not the medium personating the form by kneeling, which the mediums are frequently charged with doing. The motions while dancing were so quickly done, that I believe it is an utter impossibility for any one to do the same while kneeling. After she obliged us with this interesting incident, she took up the tambourine and made a collection, passing very cautiously to various persons in the circle, shaking hands with several members while she held the tambourine in the other hand. She beckoned to a little boy in the circle, who went to her; she put her arms round his neck and kissed him very affectionately, and appeared pleased at the little fellow being so bold as to approach her. During the meeting "Pockey" asked Mr. Armstrong if she should take the handcuffs off the mediums, to which there was a general response "Yes." She said, "Must I take them away altogether?" to which Mr. Armstrong replied, "No, I want them;" to which she replied, "I'll take them away altogether." "Pockey" entered the cabinet, and after a short interval we were told to turn the light a little fuller on, and enter the cabinet and look at the mediums, and to our surprise the mediums were, being deeply entranced, reclining on each other, their hands freed from the handcuffs. After the mediums were disentranced, they were minutely searched; nothing, excepting a purse, and a few odds and ends such as most young ladies carry with them, could be found. The cabinet was carefully examined, and not a trace of anything could be seen. I afterwards learned that the handcuffs were ordered a small size for test purposes. A white pocket-handkerchief was placed on the floor for the purpose of seeing "Pockey's" feet (her feet being black); she, however, did not show them, but took it (the pocket-handkerchief) up and put the money she collected into it; this was also missing. When shall we be convinced of the reality of the phenomena? Echo answers, when?—Yours truly,

A MEMBER OF THE NEWCASTLE SOCIETY.

February 12th, 1875.

MR. FARQUHAR'S DISCOURSES.—APOSTOLIC SPIRITUALISM.

On Sunday evening a very much augmented audience met at Doughty Hall to listen to the concluding discourse by Mr. Farquhar, reported elsewhere. Now that the series has closed we take the opportunity of expressing our appreciation of the kind of service rendered by the gentleman who, during the last few weeks, has been so favourably introduced to the Spiritualists of this country. It is from such work as this that the success and greatness of our movement must be estimated. The donor of money too often attains pre-eminence for his act, which obscures the performances of the man of mind whose efforts alone render money of any use in the work of enlightening mankind. The rich man gives his donation, less or more, and he toils not nor suffers in consequence. His help in this matter is publicly notified and universally applauded. The man of talent and energy works for days, weeks, or years, exercising an influence the importance of which it is impossible to compute, and he is allowed to remain in obscurity. No one can be more prompt than ourselves in the recognition of help to this cause, even of the most humble kind, and we think that money is at the bottom of the scale, and to all who aid us in that way we are most heartily grateful. It fulfils a certain purpose, but we would be infidel to the truth which we hold if we did not assign to a high place the assistance rendered by such generous souls as Mr. Farquhar, who freely give that which money could not purchase, not even demanding omnibus fare. The voluntary worker not only saves the money which would be paid to a hired person, but in the case under consideration Mr. Farquhar handed over his manuscript to the printer, saving at least six guineas for reporting alone. For this not only those who attended Doughty Hall, but every reader of the MEDIUM, is indebted to the giver.

We are glad to know that this is not an isolated instance, but that the great work of Spiritualism is almost wholly carried on by workers for whom no remunerative provision is made. This fact renders our movement eminently spiritual and apostolic, and long may it so continue to be. The call is spiritual, the means are spiritual, and the reward is spiritual. When a man employed daily in earning his bread disposes of his leisure time in improving his own mind and instructing others as he has opportunity, there is indicated a laudable motive and a faithful performance. The hired person is strongly induced, by the circumstances of his position, to labour to please the paymaster, but the inspired volunteer has not the fear of man nor the love of yellow dust before his eyes. He serves the spirit, and thus speaks his highest convictions, and has the reward of "light, more light," and an approving conscience.

In recording our thanks, in particular to Mr. Farquhar, we extend the warm hand of brotherhood to the host of honorary workers who are certainly the chief ornaments of the spiritual movement. In many a town, village, or rural dell reside the unpaid apostles of the great spiritual outpouring which this favoured age is permitted to behold. These form circles, distribute knowledge, or give their mediumship freely, as the angel-bands do who co-operate with them. Money they may have none, but, soaring above the need of it, they arrive at spiritual results by a surer and a shorter process. With such friends of humanity it is our pride to co-operate, and if we fail to notify in these columns every act of goodness we know that it is not to us, but to a higher source, that they lift their eyes for approval.

Against paid services we say nothing. The highly-gifted are forced to this course for self-protection and greater usefulness, and we second them in the act. But long may the true friends of Spiritualism array themselves against the introduction of paid officials—collectors of rates and disposers of the same to their willing tools—"money changers," who will even now, as of old, make the dominion of the Spirit a den of thieves instead of a house of prayer—a struggle for bread and butter rather than of God-like aspiration for the welfare of mankind.

SEANCE AT BRIGHTON.

To the Editor.—Dear Sir,—I send you a report of a seance at Mr. Martheze's last Tuesday. It contains a piece of evidence as to "John King's" voice being independent of that of any human being, and was more distinct than I have heard any spirit-voice before.

Last evening we had the privilege of assisting at a seance at Mr. Martheze's, the company consisting of eleven persons, including Mr. Williams, the medium. Not many minutes elapsed before several persons announced their being touched on the head, face, or shoulder. One lady's hand was taken, and she was drawn upwards as high as she could reach; and two gentlemen were made, by the same means, to ascend a pair of steps about five feet high. I should mention that all the sitters were united by hooking the little fingers together, these being separated only when the parties were pulled up. "John King" early announced himself very distinctly by giving a welcome to each one present, and an interesting piece of evidence was given by hearing the voice of Mr. Williams, in his normal condition, in conversation with the lady who was next to him, and at the same moment that of "John King" in conversation with Mr. Martheze. Several of those present, being seers, saw and described shadowy figures and lights, but all saw the small bright specks and flames moving over the circle and table. By some accident a box of matches, which was placed on the table for the purpose of lighting the gas when desired, was thrown on to the floor; these were picked up and thrown on the table, and were supposed by some to be spirit-lights,

but, on this being expressed, "John King" said, "I'll soon show you the difference," and immediately little brilliant specks of light darted about over the dull luminosity of the unkindled matches. "Peter," in his peculiar voice, made his presence known, and soon began to be very busy. A lady's watch was taken off the chain, and was carried round, being placed against each sitter's ear, and finally given to Mr. Martheze, on the opposite side of the table. From a table in the corner of the room was brought a variety of articles, which were placed on our table; among the rest a large vase of flowers, which were distributed all round—bouquets to the ladies, in their hands, and on their heads, and to the gentlemen small bouquets in their hands, and flowers, &c., in the button-holes of their coats. Then came the materialisation of "John King." This took place several times, once very clear and distinct. This, to all present, effectually disposes of the sceptical notion of its being accomplished by the medium personally, as Mr. Williams was, and had been during the whole of the sitting, united by the fingers to the adjacent sitters, and joined in the remarks made by others. I may mention that one lady held communication with her husband great part of the sitting, and that a bright little flame darted down on the bell, and accompanied it while ringing over the circle and table.—Yours very truly,

Feb. 10, 1875.

HENRY COLLEN.

PERMEABILITY OF MATTER.

To those unacquainted with the phenomena called spiritual, there is perhaps no one of them denied more strongly as being impossible than that of the passing of objects into a room which has been carefully looked and sealed, and which were certainly not in it at the commencement of a seance. There is, however, in Dr. Paris's "Life of Sir Humphrey Davy," an account given of his great discoveries in voltaic action, embodied in his Bakerian lecture, delivered November 20, 1806, and after detailing clearly the various experiments, in which portions of bodies were decomposed, and conveyed through other bodies in spite of the strong chemical affinity which existed between them, such as the decomposition of sulphate of potash and the conveyance of its sulphuric acid through a solution of ammonia, and many others of a like nature. Dr. Paris says:—"Amidst all these wonderful phenomena, that which perhaps excites our greatest astonishment is the fact of the transfer of ponderable matter to a considerable distance through intervening substances, and in a form that escapes the cognizance of our senses!" This great and truly wonderful fact was elicited by Davy nearly seventy years ago, and has doubtless been repeated by many other chemists. It throws a light on the fact of the passing of objects into a closed room, which certainly need not excite a greater degree of astonishment than the conveyance of sulphuric acid through ammonia without chemical union, each fact being accomplished by means which "escape the cognizance of our senses."

If a spirit in the body was enabled to discover the means of accomplishing the fact which excited Dr. Paris's astonishment, why should not disembodied spirits be able to do the same thing by abstracting the force called attraction of cohesion for an instant, and again supplying it? This is, in fact, what they have repeatedly told us is their mode of proceeding to pass objects through walls. I am not aware that any explanation has been given of Davy's beautiful experiment, but it is not unlikely that the wonderful effect was due to the rapidity of the electric current in conveying the atoms of the sulphuric acid through the intervening spaces between the atoms of ammonia.

That matter is permeable, i.e., that it is composed of atoms which do not touch each other, is admitted by philosophers, and a very beautiful and simple experiment proves it to be so. Take a bar of steel, sixteen or eighteen inches long, which is not magnetic; or, if it shows any power of attracting fine iron filings, destroy its magnetism, either by heating it, or by repeated blows with a hammer along its whole length. When this is effected, take it by the middle in one hand, and, holding it in the magnetic meridian (19° west of true north) and dip (inclination of 70° from horizontal plane), strike the upper end sharply repeated blows with the hammer, and it will be found to have become magnetic. The rationale of this is, that in the non-magnetic condition the atoms are no longer polar, and that the vibration produced by the blows of the hammer on the upper end of the bar gives them the opportunity of taking advantage of the position of the bar, and thereby re-acquiring their polarity.

The passage of hydrogen through iron pipes in sufficient quantities to cause serious loss to gas companies, shows its permeability.

The Florentine experiment, in which it was attempted to condense water in a globe of gold without success, but pressure used being sufficient "to occasion the water to exude through the pores of the metallic vessel in which it was enclosed" (vide "Parke's Chemical Essay," page 424) shows the permeability of this metal.

Thinking that every endeavour should be made to explain the phenomena called spiritual, by admitted facts in recognised science, I am induced to offer the above with a strong conviction that if scientific men would condescend to learn the facts, they would soon be able to teach the causes, at least, the secondary causes of them, and thus elucidate the material part of this grand and important subject.

Brighton.

HENRY COLLEN.

BIBLE SPIRITUALISM.

Two years' study of the facts and phenomena of modern Spiritualism has been to me the best commentary on the Bible I have ever experienced. Before I became acquainted with Spiritualism I was gradually and irresistibly coming to believe that many of the extraordinary narratives recorded in the New Testament were simply "cunningly-devised fables," but now, however, I see beautiful truth in them. The tenth and eleventh chapters of the Acts of the Apostles interest me exceedingly. Perhaps a summary of their contents would be interesting to the readers of the MEDIUM. The following truths appear to me to be fully set forth therein:—

1. That invisible beings are constantly hovering over us in our dwellings, and can manifest their presence and their intentions to men in this world. Chap. x., v. 3., reads thus:—"He (Cornelius) saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him," &c. Verse 30—"And Cornelius said,

Four days ago I was fasting till this hour, and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, 'Cornelius, thy prayer is heard,' &c.

2. These beings know our names, occupations, and abodes, Chap. x., v. 5:—"And now send men to Joppa [this is a spirit-message], and call for one Simon, whose surname is Peter; he lodgeth with one Simon, a tanner, whose house is by the seaside. He shall tell thee what thou oughtest to do."

3. When these beings manifested their presence to men, they always appeared in the human form and were clothed with garments, and sometimes ate and drank. Chap. x., v. 30:—"And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing." Chap. x., v. 40:—"Him (Jesus) God raised up the third day, and shewed him openly: not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead."

4. The words "angel, spirit, and man," are used synonymously in this narrative (Chap. x., v. 3, 19, and 30).

5. Certain "conditions" appear to have been obeyed when these beings showed themselves to mortals. Chap. xi., v. 12, 13:—"And the spirits bade me (Peter) go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house, and he (Cornelius) shewed us how he had seen an angel in his house, which stood, and said unto him," &c.

6. The object of these beings in communicating with men in this world appears to have been to teach the grand doctrine of the Fatherhood of God and the brotherhood of man. Chap. x., v. 34:—"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him." Verse 45:—"And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost."

7. These liberal views of God's care and good-will to all his creatures, as taught by these spirits, evoked the anger of some of the narrow-minded people of that period (chap. xi., v. 1, 2, 3), "And when the Apostles and brethren that were in Judea heard that the Gentiles had also received the word of God, and when Peter was come up to Jerusalem they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." Of course Peter (who a short time before was as narrow-minded as anyone) had to make a speech in defence of the liberal views he had espoused, and, strange to tell, Peter had been converted to these views by visions and trances. Doubtless if a priest in modern days were to affirm that he was the subject of similar experiences to those of Peter it is likely he would be locked up in a lunatic asylum. However, after Peter's speech was ended a glorious change seemed to have been effected by it in the minds of these narrow-minded and sectarian fellow-labourers in the spiritual vineyard (chap. xi., v. 18). "When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." The example of these men is commended to bigots now living. I think no Spiritualists will have much difficulty in receiving this narrative as a true one. Thus the so-called fables of past ages are turned into fact and reality by the illuminating rays of modern Spiritualism.

"Yea, sometimes
Foretaste of bliss rewards me, and sometimes
Spirits unseen upon my footsteps wait,
And minister strange music, which doth seem
Now near, now distant, now on high, now low,
Then swelling from all sides, with bliss complete,
And full fruition filling all the soul."—H. KIRKE WHITE.

GEORGE FORSTER.

Seghill.

THE PERSONAL IDENTITY OF SPIRITS.

Dear Mr. Burns.—I have to thank you for the opportunity you gave me of attending Mr. Herne's seance. Many things occurred there of more than general interest, one of the greatest of which, I must say, was to meet the much-talked-of "Katie King," who I at once recognised by her mode of expression and general manner—patted me on the hand and face, and, in the most pleasing manner you could imagine, called me by my Christian name, George, only, and, in her frolicsome way, said, "Georgy, you are a long way from home."

I think it speaks much for Spiritualism when I commune with a spirit of peculiar characteristics, journey to the other side of the globe—some 16,000 miles—meet my old friend, and at once recognise her by voice, manner of expression, &c., in every way possible, and she me by addressing me by my Christian name, and in every way within her power, recognising me as an old and familiar friend. In conclusion, I must thank you and Mr. Herne for thus helping me to meet the same "Katie King" I first met in Australia.—Yours, fraternally, G. A. SROW.

Brixton, Feb. 11, 1875.

THEORETICAL ideas are not so immaterial to our existence as is supposed. Everything in the realm of thought, as well as everything in the region of matter, has its effect for good or for evil. I only use "good" and "evil" as terms of comparison. Now we believe that the old theological views are evil, inasmuch as there is a higher form of thought, capable of becoming more generally beneficial, that is ready to supersede them. Why should we gloat upon the carcass when the spirit that inhabited it hath flown and hath taken upon itself a nobler and a brighter form? We are truth-seekers—we are Christians (spiritually), but we are not worshippers of lifeless forms—we are not mummy-worshippers. Why on earth should we be so extremely tolerant to antagonistic views? Is life an innocent little game wherein men may play out their thoughts heedlessly and the world for ever go free of consequences? I am afraid cause and effect are too inseparably allied in their twin government of the Universe to permit this. In spiritual investigations there is a great use made of the terms identity and individuality. Now, if we disperse our sympathies to all points represented on the theological compass, we undoubtedly sacrifice our identity and lose our individuality. I am afraid, Mr. Editor, we must show a less doubtful sign of a distinctive existence, before we can co-operate to effect any great, ultimate good.—A SMALL VOICE FROM AFAIR.

CONVERSION BY WHOLESALE.

We have heard a good deal of the manner in which "converts" have been made in all ages and by all churches when in the zenith of their worldly power. Not a few scandals have been told of the way in which the doctrine of the Trinity in particular has been authoritatively forced on reluctant believers. But it would appear that some instances of modern practice can compare for efficiency at least with any ancient attempts on popular credulity and submissiveness. The papers are now giving us an account of the conversion of 50,000 Russian converts in one day, which would at first sight appear to prove that the Greek Church has either not lost its spiritual gifts and power or has suddenly regained them. Unhappily for this view of the subject we learn that the weapons of this outburst of missionary zeal are altogether carnal. Tracy Turnerelli, author of "Kazan," writes to our contemporary the *Standard*, and teaches us the way in which all this is effected, as he can testify on the authority of an eye witness. The letter is in the following terms:—

We live in a wonderful age, and the account the papers are giving us of the conversion in twenty-four hours of 50,000 "Uniates" in Poland to Russian orthodoxy would alone prove it to be so. I happen to know something of these matters myself, having personally assisted, *volens volens*, at the "edifying" conversion of about 2,000 Tchouvash peasants in the Government of Kazan, made "Christian," not in twenty-four, but in less than four hours. The Tchouvash—whose customs and religious ceremonies I have described in my work on Kazan—were pagans. The Emperor Nicholas determined to convert these unbelievers to Russian Christianity; so on a given day, a regiment of Cossacks, armed with whips—the governor-general, the high clergy, and other great officials presiding—and a sufficient supply of cannon, muskets, pikes, and bayonets in the rear, the task of "conversion" began—*id est*, the task of scourging; and so effectually were these Christian arguments applied, *ad hominem*, that on bended knees, full of zeal, fervour, and gratitude, the Tchouvash peasants kissed the cross, signed their names with a "cross" also, *ça va sans dire*, and went to their homes with bleeding backs, blessing "the white Tzar" for the benefit done them and heaven. But that I had better not touch on.

A few months later, when they had received full instructions in Christian doctrines, I chanced to visit one of the "converted" Tchouvash Christian villages. A crowd of hirsute Christians of the race were gathered round me. "You believe in Jesus, God the Son?" said I. "Oh, yes, master, we do indeed—indeed we do," and the Cossack whips floated before their eyes when they answered my question. "And in God the Father also?" I inquired. The crowd were puzzled, bewildered, terrified at the answer they had to make. At length one grey beard, evidently an authority among them, came forward, and said gravely and solemnly, "What, master? Is the old man still alive?" Not being able to persuade themselves that the Son could reign even in Heaven until the Father had ceased to live and breathe there. This was "Russian conversion" and "Russian instruction," and as these 50,000 converts will no doubt find a place in history it will be well if the "methods of conversion" adapted were coupled with it.

GOSWELL HALL MEETINGS.

On Sunday evening, the 7th instant, Mr. James Burns, of the Spiritual Institution, occupied the platform at the above Hall, and delivered an address to a very appreciative and attentive audience, choosing for his subject "What do we mean by Spiritualism?" Mr. Haxby presided and conducted the service, and, after reading a chapter from the Bible on "faith," introduced the lecturer, who, on rising, said that he did not intend to speak for the enlightenment of spiritual friends, but more to strangers and orthodox friends present, and in an elementary address to show to them the truth of Spiritualism in a pure yet simple way. The lecturer concluded by giving some valuable information on spirit-photography and its unmistakable reliability, and by reading part of a poem from a writing of Mrs. Doten, entitled "Poems of Progress," and resumed his seat amidst applause. A vote of thanks was tendered to Mr. Burns for his very able lecture, and the meeting closed.

On Sunday evening last Dr. Sexton, M.A., F.A.S., &c., delivered a very able and instructive discourse on "Man as a spiritual being." Mr. Haxby took the chair, and introduced Dr. Sexton to the audience, who commenced his lecture and went on to speak on "Man as a Spiritual Being" for upwards of an hour, stating the relation man sustains towards the universe, and the qualities of man in regard to the lower animals; the teaching of Scripture on this subject, the importance of evolution; and here the Doctor said "he cared not whether man had originated from the lower animals or not, to-day we have simply to deal with man as we find him." He next spoke on the human mind and on the spiritual laws and forces that give the conscience and mind operation, and produce the actions of human volition; on imagination, annihilation, the framework and faculties of man; on the spiritual influences and the consecration of churches; on the tendency of the present age to accumulate wealth, men's eyes being blinded spiritually, and their having sacrificed mind, body, soul, and all to obtain material wealth and the riches and pleasures of the world, &c. The lecture was throughout eloquent and rich in its order, and delivered in a clear tone with much spirit by the very able lecturer. The audience several times during the lecture manifested their approbation and appreciation of the Doctor's high qualifications, and at the close the chairman solicited thanks for the highly interesting and important lecture delivered by Dr. Sexton. The vote of thanks was seconded by Mr. Shepherd, late of Liverpool, who spoke a few words on the great importance of the Doctor's lecture, and the audience unanimously applauded.

Next Sunday evening Mr. R. Cogman, of the East London Spiritual Institution, will give an address in the trance state, and on the following Sunday Miss Keeses will occupy the platform and deliver a lecture, also in the trance state.

Mrs. TAPPAN's meeting at Eltham was quite a success, notwithstanding the absence and adverse influence of the reverend gentlemen who attended on the former occasion.

The Testimonial to Mr. and Mrs. W. Wallace.

Office—15, SOUTHAMPTON ROW, LONDON, W.C.

February 10th, 1875.

It is our pleasing duty to introduce to your kind consideration the proposed TESTIMONIAL TO MR. AND MRS. WALLACE, the Pioneer Mediums in the cause of Spiritualism, on behalf of which Testimonial we beg to solicit your patronage and generous assistance. The origin, method, and aim of this movement may be best conveyed to you in the following minutes of a meeting held in connection therewith:—

ON MONDAY EVENING, JANUARY 25th, a meeting, convened by public announcement, was held at 15, Southampton Row, to take steps to present Mr. and Mrs. Wallace with a testimonial. This movement originated with Mr. Towns, as his published letters show, in the following manner, which he related to the meeting. Mr. Towns met Mr. Wallace at the *soirée* at Goswell Hall, on the 7th instant, and under spirit-influence saw an empty bag hanging over Mr. Wallace's shoulder, and heard the words, "Go and fill it." He asked Mr. Wallace what this unusual vision might mean, and the laconic command which accompanied it. Mr. Wallace seemed to evade the inquiry by saying that he supposed an empty bag meant an empty pocket. But on Mr. Towns kindly inquiring into his affairs, he found that Mr. Wallace was in a state approaching to destitution. At the close of the *soirée*, Mr. Towns introduced the matter to Mr. Burns, who took it up warmly; and others to whom it was mentioned were equally interested.

Mr. Haxby then visited the family, and found that Mrs. Wallace had been for many weeks in ill health, and much suffering and distress existed, with no means at hand to afford alleviation. From these evidences Mr. Towns concluded that what the spirit had suggested by the vision of the bag was an actual need, which was cordially responded to by all to whom the matter was introduced; and hence the movement which that meeting had been called to promote.

Other speakers testified to the valuable services of Mr. and Mrs. Wallace in the cause in its early days, and that they had been mediums devoting their powers to the public good for over twenty-two years. For ten years, when in better circumstances, Mr. Wallace kept an open house, and had toiled unwearily, and spent a large sum of money, in a quiet way, in laying the foundation of that which is now so universally acknowledged.

The following officers were appointed: Chairman, Mr. Towns; Treasurer, Mr. H. Bielfeld; Joint Secretaries, Mr. J. Burns and Mr. J. W. Haxby.

It was resolved that an appeal be made to the Spiritualists of Great Britain to subscribe a sum of money to be presented to Mr. Wallace at a *soirée* to be held on the anniversary of Spiritualism, March 31st, 1875, at some convenient hall in London; and that the occasion be made the opportunity for assembling the friends of the cause together, more particularly those veterans who did such good work in the early days of the movement. The 31st of March will fall on the Wednesday of Easter week this year, and it is hoped that many provincial Spiritualists may arrange to be present, and so render this testimonial *soirée* and anniversary a union of British Spiritualists such as has not before occurred in the history of the movement.

The Secretaries were further instructed to solicit the kind offices of the friends of the cause in every way which can promote this undertaking, and bring it in all respects to a successful issue. To this end the Secretaries will be glad to receive the names of ladies and gentlemen for announcement as promoters of the testimonial, and who will subscribe, collect subscriptions, sell tickets, or in any other way co-operate. It is also contemplated to precede the *soirée* with a tea-meeting in good old hospitable fashion. The trays to be furnished and presided at by ladies, who may then invite around them their particular friends and strangers from the country, and thus derive as much social harmony and individual enjoyment as possible. A public meeting will be held every Monday evening at 15, Southampton Row, to which all are welcome who sympathise with this movement.

The Secretaries desire to receive the names of promoters immediately, that the testimonial may be placed before the public in due form, and with the universal indications of support which it is hoped it will receive.

The movement has already received the support of many influential Spiritualists, to whom it has been personally introduced. The direct appeal for subscriptions will be issued as soon as a goodly list of promoters and helpers has been received. The duties of the Secretaries will be very much facilitated by your early reply to this communication, favouring them with your name as promoter; also intimating such amount of subscription as you may be pleased to bestow.

We are, respectfully yours,

J. BURNS,
J. W. HAXBY, } Joint Secretaries.

Subscriptions come in rapidly; a long list will be furnished next week.

IS GOD LOVE?

To the Editor.—Sir,—“Life is but a dream.”—Charles Lamb. This seems to me very correct. Spirit-manifestations I believe in, for my wife and I are both mediums, my wife being a trance, and, we have been told by spirit-friends, is also healing and clairvoyant medium. I am a writing medium, but what good is produced by what I have seen or read about I cannot tell, for Spiritualists as well as Biblical (so-called) Christians all teach that God is omnipotent and unbounded love. If this is so, we are all automatons, or else it is as Mr. Charles Lamb says; for how can it be God's love when He knows before a being is born that such being will live a wicked and dissolute life, necessitating long periods of punishment before he can go to what is called heaven.

Perhaps some reader of your paper can explain this, as at present I am groping in the dark.—[Read Mr. Farquhar's discourse. Ed. M.]

The discourses reported in the MEDIUM are very good, but I have not seen an explanation on this point, although I have taken in and read the MEDIUM for many months.

I cannot doubt that there is a God, but I can doubt many of his attributes at present.

Trusting that I am not overtroubling you, I am, Sir, yours truly,
Robinson Road, Victoria Park, E., February 8, 1875. T. L. R.

THE WISE MEN AND THE STAR.

To the Editor.—Dear Sir,—On a recent occasion I heard a popular preacher state in the presence of a large audience that the early portions of the Gospel narratives relating to the birth of Jesus were legendary in their character and doubtful in their genuineness. Among other things, he stated in effect, “From the revelations of science we now know that the stars are suns and worlds, many of them very much larger than the earth on which we dwell. It would be absurd to suppose that one of these went before the wise men and rested over the spot where the infant Jesus lay.” I shall be glad to learn in the pages of the MEDIUM if your former correspondent, Δικυητηρ, or any other of your readers can inform me whether the meaning of ἀστρον was limited to the fixed stars of the heavens at the time when the Gospel narratives were written? Was it, or could it be understood to refer to a luminous phenomenon, starlike in its appearance? I should be glad to know further from any of your readers who have had frequent opportunities of witnessing spiritual manifestations, whether they have seen any phenomena likely to explain the star going before the Magicians as recorded in the early chapters of Matthew.—Yours, &c.

J. J. OLEPHANT.

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 " " 5d. " £1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1d. each per week for 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 McGeachy, 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, FEBRUARY 19, 1875.

NINE THOUSAND SPIRIT-PHOTOGRAPHS GIVEN GRATIS.

This grand distribution has been going on for six months, and we refer to it with pleasure, pointing out the conditions whereby any person may receive a genuine and fully-attested spirit-photograph "free, gratis, and for nothing," as the saying is. By purchasing a copy of *Human Nature*, which is ample value for the sixpence asked for it, one or more of these wonderful testimonies to human immortality may be obtained as a gift to the purchaser. In September, 1874, there was given with *Human Nature* for that month two spirit-photographs, by Hudson. In November, one spirit-photograph, by Mumler, of Boston, U.S.A.; and in December, another of Mumler's photographs, representing as sitter Mrs. Lincoln, behind whom appears the spirits of Abraham Lincoln, late President of the United States, and his son. In January of this year it was intended to give a spirit-photograph by Buguet, of Paris, but on account of the weather, they could not be got ready. In the February number two photographs by Buguet are given, so that the distribution promised for January is made good to the subscribers and purchasers. These photographs are very much increased in value by being accompanied by the clearly written and forcible articles of M.A. (Oxon.) In each case the testimony of the sitter, or other reliable person, is given, so that the genuineness of the photograph is made as certain as it is possible for any fact to be made by the evidence of reliable persons. The cases illustrated by examples are sustained by others of a similar kind. Thus, in the February number, there is printed two photographs—one of the Count de Medina Pomar, behind whom stands the spirit of his father, as is fully attested in the letter of Lady Caithness, the Count's mother, which appears in the January number. The second photograph is one in which the spirit appears more plainly than the sitters, Mons. Leymarie and Mons. C. This spirit is also fully recognised. On account of both photographs appearing in the February number, the January number is sold along with it; so that it will be necessary for those of our readers who desire to possess these photographs to remit for both the January and February numbers of *Human Nature*. The photographic series now includes five numbers, the first being that for September last, and they will be sent post free for 2s. 10d., consisting of six indisputable spirit-photographs, and such convincing testimony accompanying them as renders them of the utmost importance to the investigator. These articles by M. A. and photographs have been already quoted and exhibited in distant countries as well as amongst English Spiritualists; and we know of no better way of serving the cause than for its friends to obtain for these illustrated numbers as wide a circulation as possible. Better spirit-photographs could not be desired, even if 1s. each was charged for them; but in this case they are not only given for nothing, but the testimony which is sold with them very much increases their usefulness. In this noble work the Spiritual Institution deserves the support of all friends of the cause; for in distributing 9000 spirit-photographs gratis, it pours into the working forces of the movement that which would cost £450 if sold in the usual way at 1s. for each photograph.

NEW WORKS ON SPIRITUALISM.

To-day is published "Will-ability," by Mr. Hands, a work which has been looked for since the beginning of the year. It has been passed through the press with great care, and is well worth the attention of all students of psychology. The price is 2s. 6d., or 10s. for five copies. Clubs should be formed, that it may be introduced at this low price into the homes of all Spiritualists.

In the hands of the binder is the cloth edition of "Researches in the Phenomena of Spiritualism," by Mr. Crookes. The same work in three parts has attracted considerable attention, and been of great use to the movement. Our gratitude is due to the eminent author for the generous manner in which he has so freely placed this excellent work at the disposal of the movement. The parts are sold to the promoters of the cause at 5s. per dozen, singly

at 1s. each. The volume is handsomely got up, and will sell at 5s., but contributors to the "Progressive Literature Publication Fund" may have the book at half price, 2s. 6d., post free 2s. 10d., or five copies for 10s. 6d.

There will be ready on March 1st, "Miracles and Modern Spiritualism," three essays by Mr. A. R. Wallace. From the comprehensive nature of the work it may be regarded as the most important treatise on Spiritualism which has yet appeared in any country. It discusses all phases of the subject, introduces the testimony of the most distinguished adherents, and gives the personal experience of the author. In the volume is incorporated the "Essay on Miracles," the "Scientific Aspects of the Supernatural," and the "Defence of Spiritualism," from the *Fortnightly Review*, but these treatises are so much enlarged, and so thoroughly revised, that they are really new works. The particulars of the volume may be gathered from the contents on the back page of this number of the MEDIUM. Two editions of the book are in preparation. A presentation edition, on fine paper, price 7s. 6d. or 5s., post free 5s. 4d. to subscribers who prepay on or before March 1st, and an ordinary edition to sell at 5s. or 3s. 6d., post free 3s. 10d. to those who remit before March 1st. A long list of subscribers has already been enrolled, a goodly number of the leading friends of the cause taking six copies for £1.

If this work were brought out by any other publishing house the price would be 7s. 6d. or 9s. It is our desire to give as much for the money as possible, and to keep trade discounts and the cost of advertising in the hands of the promoters of Spiritualism. This is why we have a reduced price for prepayments by the day of publication. The depositors in the "Progressive Literature Publication Fund" may at all times have certain works at proprietary price. The depositors in this fund have done good service in enabling us to bring out such excellent works, and any of our friends who have a few pounds, or even shillings, lying idle, could not do better than take shares with us in this good work. The conditions have appeared in the MEDIUM, or they may be had on application.

A SPECIAL LECTURE AND COLLECTION.

Ever since the series of services at Marylebone during the summer, Miss D'Arcy has acted as organist at the Sunday-evening meetings in the most efficient and obliging manner without fee or promise of reward. This kind of conduct is in harmony with the method of the "Free-Gospel" system which has been pursued in other departments of the work as closely as possible. It has been proposed that Miss D'Arcy be presented with the collection taken at a special lecture to be delivered on the occasion in recognition of her unwearied exertions in this work. Mr. Burns has offered his services, and by request he will again lecture on the subject "What has the Devil got to Do with It?" or an answer to those who attribute Spiritualism to Satanic agency. This subject was treated by Mr. Burns at Marylebone on the first Sunday that Miss D'Arcy acted as organist, and it excited such deep interest that many requests have been received for its re-delivery. The evening selected will probably be March 7, and it is hoped a good audience of Spiritualists will assemble and prepare themselves to add to the handsome contribution which we hope will be handed to the lady who has taken so much trouble to aid the musical part of the proceedings at these meetings.

A SEANCE FOR SPIRIT-PHOTOGRAPHY.

On three successive Tuesday evenings Mr. Parkes has attended Mr. Herne's developing circle at the Spiritual Institution for the purpose of obtaining a photograph of the materialised spirit-form. The experiments have been prosecuted with great patience on the part of all, and with no slight expense and trouble to Mr. Parkes. As yet the form of "Petor" cannot endure the magnesium light, but on Tuesday evening an image was obtained on the plate. During the preliminary dark seance "Daisy" told the sitters that arrangements were being made to give something towards the result expected. Neither Mr. nor Mrs. Parkes were at this dark sitting, and hence did not know what had been communicated. When the plate was exposed no figure was to be seen at the range of focus, but an image was found on the plate when developed, which Mr. Herne recognised as "Tim," one of his controls. Prints will be ready in a few days. It is a spirit-photograph of the usual kind.

This process is so novel and interesting that there is great curiosity to witness it; and to gratify those who desire to see how spirits are photographed with the magnesium light, arrangements have been made for Mr. and Mrs. Parkes to give a photographic seance on Friday evening next, February 26, at eight o'clock. The tickets will be strictly limited, so that they must be obtained before the time of the seance. Price 2s. 6d. A series of sittings will be given under the best conditions that may be available, and it is hoped that spirit-forms may be obtained on the plates. Those who desire to be posed will be charged a fixed sum if a spirit-form is photographed on the plate with them, otherwise no demand will be made for this privilege. To secure the success of this experiment friends should be careful not to introduce any who are unprepared to conform to the conditions.

We had a sitting with Mr. Parkes privately last week, and obtained the forms of five spirits on three plates.

NEWCASTLE-ON-TYNE.—Messrs. Peck and Sadler, mediums, Cardiff, intend to visit Newcastle about the end of March. Societies and private individuals desirous of engaging them are requested to do so at once, as their stay in the North will be limited to a short time.—Address, "Seance," care of E. J. Blake, 49, Grainger Street, Newcastle-on-Tyne.

AN EXCHANGE OF PLATFORMS.

On Sunday evening Mr. Cogman will deliver an address in the trance under spirit influence at Goswell Hall. We recommend all Spiritualists in the vicinity to attend and hear Mr. Cogman, who has for several years sustained a Sunday meeting at the East End Spiritual Institution with increasing success. On Sunday evening Mr. Burns, who appears to be a kind of reserve force, will occupy Mr. Cogman's accustomed place. Mr. Cogman at Goswell Hall, 86, Goswell Road; Mr. Burns at East London Spiritual Institution, 15, St. Peter's Road, Mile End. Hour, seven o'clock. Admission, free.

MISS KEEVES AGAIN AT DOUGHTY HALL.

A few weeks ago, when Miss Keeves delivered a trance discourse under spirit influence at the Free Gospel of Spiritualism series, the weather was so inclement that many felt disappointed that they could not be present. Under influence Miss Keeves recited a fine poem. At the close a gentleman asked for particulars respecting it, but the answer he received was that the speaker had no idea that she had delivered such a poem, as she had spoken in the unconscious trance. We name this fact as indicating the high excellence of this lady's mediumship, and that those who take the trouble to go to Doughty Hall, 14, Bedford Row, Holborn, on Sunday evening at seven o'clock, will not be disappointed.

DR. MONCK'S SEANCES IN LONDON, AND NORTHERN TOUR.

On Wednesday evening the sitting at the Spiritual Institution was of such an engrossing character that it was protracted till about half-past eleven o'clock.

Dr. Monck will give another seance at 15, Southampton Row, on Wednesday evening, which will be the last in London for some time, as he contemplates starting on his Northern tour at once, for which he has many engagements. Those who have any ideas on the matter of a visit from Dr. Monck, should write to him at once, and no doubt arrangements can be made.

Tickets for the seance at the Spiritual Institution on Wednesday evening at eight o'clock are now ready, price 5s. each, and they should be applied for at once to prevent disappointment as the number is strictly limited.

Applications for private seances may be made to Dr. Monck, at 2, Vernon Place, Bloomsbury Square, or at the Spiritual Institution, 15, Southampton Row, London, W.C.

BISHOP AUCKLAND.

Mr. J. Burns, of London, will deliver two addresses in the Town Hall, viz.:-

On SUNDAY EVENING, February 28, at half-past six p.m.,

Subject: "The Plan of Salvation according to the Gospel of Spiritualism."

On TUESDAY EVENING, March 2, at eight p.m.,

Subject: "Health and Happiness; Cleanliness and Godliness."

Admission free.

On Sunday afternoon, February 28, a conference will be held in the Lecture Room, Town Hall, at two p.m., to which all Spiritualists of the town and district are cordially invited.

MRS. TAPPAN'S ORATIONS.

The secretary begs to acknowledge, with much pleasure, the receipt of the further sums mentioned below, in support of these lectures. He trusts that the readers of the MEDIUM will not abate their efforts. Many of the contributors, in forwarding their donations, warmly express their thanks to the committee for their efforts in maintaining and promulgating these lectures.

N.B.—The subject of Re-Incarnation will be dealt with next Sunday.

Already acknowledged	...	...	£11	2	0
A Reader of the MEDIUM	...	...		2	6
Mrs. K., Liverpool	...	...		5	0
J. L., Liverpool	...	...		5	0
A. S., Brighton	...	...		5	0
M. A., Oxon...	...	...	10	0	
W. C. C., Malton	...	...	5	0	0
A. B. C.	...	...		2	0
A Friend from Manchester	...	...		2	6
A. T.	...	...	1	1	0
Per Mr. Burns:—W. Vernon, 10s. 6d.; A.P., Jun.,					
10s.; C. Denton, 1s.; W. R., 1s.; W. Oxley, 5s.			1	7	6
			£20	2	6

Mrs. OLIVE will not give her seance at the Spiritual Institution on Monday afternoon.

In reply to inquirers we have to state that we have visited the Electro-Medical Establishment of Dr. Desjardin, who advertises in our columns, and we shall report thereon next week.

Bristol.—We have received from Mr. Tommy (too late for publication this week) a most interesting letter respecting the progress of the cause, and the success attending Dr. Monck's recent seances. Our readers may look out for this communication next week.

The third annual concert of the Marylebone Association will take place at Quebec Hall, Seymour Street, Portman Square, on Monday evening, February 22, at eight o'clock. The programme is most attractive, and the array of artists something astonishing. The tickets (stalls, 2s.; hall, 1s.; balcony, 6d.) are on sale at our office, and at the doors on the evening of the concert. Those who attend will help an excellent association, and receive full value in exchange for their money.

Spiritual Cosmology.

PART II.—STATICS.

THE SUB-DIVISIONS OF THE SPIRITUAL DYNASTIES, AND THE NAMES OF THE LESSER ANGELS AMONG MEN.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS, SUNDAY EVENING, FEB. 14TH, 1875.

Lesson: Rev. 13.

INVOCATION.

Our Father! Thou Infinite Jehovah! Thou Divine and perfect Soul, who livest, and hast lived, and will live for evermore! Thou Infinite Spirit of creation, whose power is everywhere manifest; whose life and light illumine all worlds and systems; who hast given to all things their laws of creation and change, and who hast encompassed with Thy power all souls of men and angels in time past, present, and to come, we praise Thee! Thou hast revealed Thyself and Thy name to the many nations of the earth, and hast given to Thy mighty angels the power over the destinies of earth, and hast given to the heart of man and to his mind the understanding wherewith to encompass the laws of the earth, O, Thou ineffable Spirit! Thou Divine and perfect Light! Thou Supreme and Godly Power! we own allegiance to Thee; we bow at the innermost shrine of Thy Spirit, none other but Thine own Infinite Soul; we praise Thee. The mighty works of Thy mind through manifold powers have been revealed to us; the thought of the human understanding hath been shaped to grasp Thy material laws, and Thou hast given revelations whereby we may know Thy spiritual laws. For the kingdoms of the earth that have passed away we have no word; they have fulfilled their uses; Thou hast seen their beginnings and their endings. For the kingdoms of the spirit that pass not away, we praise Thee; they are without beginning and without ending; they belong to the cycles of Thine infinitude; they are a portion of Thy Eternal life. We are allied to Thee; we are embodied in those kingdoms, filled with their powers, fraught with their wonders, clothed upon with their glory of light. Let these be more and more revealed so that through all past ages and the present life the souls of Thy children may clasp hands with Thy angels, may know whereunto they belong to the great and mighty kingdoms of the Spirit that work in and through matter, revealing utterly Thyself alone.

ADDRESS.

Our theme to-night is "The Sub-divisions of the Spiritual Dynasties, and the Names of the Lesser Angels among Men." It will be remembered by those who have listened on preceding Sunday evenings that we have stated that the various spiritual dynasties expressed, and to be expressed, upon the earth are numbered in all seven; that three of these dynasties have already transpired, and that the names of the angels having in charge those dynasties were in the remote East—first, Osiris, the son of Jupiter, the oldest angel who abode and held sway over the destinies of earth; secondly, Brahma, or Brahm, having the threefold power of administration that prevailed over the far East and its destiny; and that the third angel, whose herald was Gabriel, was really expressed in Rameses, or Moses, who gave to the ancient Hebrews their laws, and whose Deity or whose expression of the Divine Mind was Jehovah.

As among the Egyptians and the far East the name of Deity was enshrouded, but really meant Jupiter; as among the Brahmins his name was enshrouded in the threefold power, but was really Brahm or Brahma; so among the Hebrews the power of divinity was in the sacred and veiled name of Jehovah, the only God, the one God above all others. We stated that Adam was the first evangel; we mean that he was the typical and representative angel on earth of the first spiritual kingdom, and that he distinctly portrayed the first expression of God's power in spiritual nature upon earth. In what is not termed sacred or biblical tradition or history you have among the Egyptians, Cadmus, the inventor of sixteen letters of the ancient alphabet, who was also the symbol for Adam in those nations as expressing the first, or, one of the first, who interpreted thought in external expression or language. You will remember the story of the fable, as it is called, that Cadmus, vainly searching for his sister, finally discovered these symbols—these sixteen letters of the ancient alphabet—and became the founder of learning. He was preceded, however, by another who was almost worshipped as a deific being, namely, Memnon, the one who really discovered the first elements of language; who, in all languages and among all nations, has his prototype or symbolic representative.

These lesser angels—for we must term them such—are so because of the fact that whenever any human being reveals a perfect thought, or a means of expression of thought to humanity, he thereby proves that he is one of the chosen evangelists; and whether this be in learning, art, or science, or whether it be in spiritual revelation, he still proves by his discovery and revelation that he has entered into that state of being an evangel on earth. Each of these ancient most mighty angels, as we state, had four lesser angels. Memnon, Cadmus, Prometheus, and Sesostris (in the Egyptian traditions), Buddha (three Buddhas), and afterward Confucius in the Chinese and Brahminical religions, formed the other four. But these also, as we have stated, had their lesser divinities; and by following the history of the Egyptians and the lesser deities, you will find that the number expressed as having special power under each angel is, for Qairis, four distinct

tive individual forms of personalities, each having the power of revealing to man some special message for his benefit; there are twelve lesser divinities still that are under the power of these four, and twelve times twelve representing the tribes or peoples over whom they shall hold sway. The magic number, which according to the ancient calendar represents the thousand years, is the period or number of 666; and whoever was the latest in the succession of each dynasty would receive the special mark and stamp of this number according to the ancient arrangement. And it also was in accordance with the ancient arrangement of those spiritual dynasties as it now is, that the latest expression shall be what is known as Satanic, and what was embodied in last Sunday evening's lecture as the power of Lucifer or Satan, namely, the reaction for the primal basis of angelic power to the control of the physical or the senses; and whatever in Egyptian or Indian history portrays the name of the serpent, and the power of the beast or dragon, represents the particular angel or messenger or man who, receiving power from Lucifer, from the mighty angel of destruction, could hold sway finally over these nations to destroy them.

All peoples upon the earth to-day are divided in the dynasties that have preceded; and you may trace by the distinct history and present status of the nations to which individual dynasty they or their remnants belong. You will see that Egypt is depopulated nearly of her more ancient peoples; that the power of Apollyon (see Prometheus), or the destroyer, has held sway; that he in reality epitomised or culminated under the reign of the Pharaohs, as the power of destruction had already set in, and that these bore the stamp or mark of the individual destruction of the Egyptian dynasty. In other nations the names have perished from history that were instrumental in bringing about those powers of destruction; but unquestionably they all corresponded to, or bore the stamp of, the special number of the angel that was to be the principle of destruction, or the power of the beast, which, we explained in last Sunday's lecture, was the power of matter over spirit. The singular fact that all contemporaneous history mentions in each successive nation the similar power of creating, preserving and destroying, proves that each succession of national existence has had its origin and owes its existence to precisely the same laws; and, as we have stated, these laws are ever recurrent, and bring precisely the same conditions or repetitions upon different nations. Thus you will understand why it is that the history of nations as well as individuals seems to repeat itself, and why it is that an angel with his messengers and his powers holding charge over one nation must finally withdraw to give place to another and his messengers.

You will also understand the meaning as we proceed a little further of some of those mysteries connected with the theories of Plato and the ancients, wherein existing human beings seem to be connected with ancient dynasties, and seem to be repeating again in history that which has previously transpired. The Caesars in the Roman empire could not have more distinctly repeated the reign of the Pharaohs had they been in reality the same persons, making all allowance for the difference in climate and the remarkable difference in conditions. What the Roman Empire was to the West and Hellenic nations, was Egypt to the East in her mightiest and grandest expression and control; and what Rome is to-day, and is rapidly becoming, so was Egypt when the power of the first destroying angel swept over her and over the nations of the East. You can also trace with the men of learning in ancient Egypt—and had it not been for the destruction of the Alexandrian Library, unquestionably these histories would have been more distinctly preserved and perpetuated—that there was under the dynasty of Osiris six hundred threescore and six mighty messengers among men who revealed the language of nature, of science, of the ancient characters or hieroglyphs connected with language, the meaning and power of mathematics, as, for instance, Euclid; the subtle nature of the *materia medica* as set forth by Esculapius; the power of divination in science as practised by Archimedes, who represents the ark and the singular mystery connected with the ancient sciences. As all the distinguished names connected with history or fables in the ancient mythology bear special reference to some gift or revelation that was conferred upon men, so these were the angels and ministrations of power under the reign of Orisses or Osiris. What Adam was he became by the multiplication of gifts upon earth.

It will also be remembered by you that no Deity ever presided over the ancient dynasties that was not represented in a dual light. Hence Jupiter and Brahm, Jehovah and that unknown power of Baal, as embodied in the Holy Spirit, Osiris and Isis, Brahma and the subtle power embodied in Vishnu, all represent the two-fold capacity of expression among the ancients; and that which distinguishes a messenger from a fragment of humanity who is not a messenger, is the fact that the typical revealer, inventor, or perfecter of any idea, must be expressed in a two-fold humanity; and every Deity worshipped by the ancients who, in reality, expressed some prototype in human form, was expressed because of this dual nature, and because of the perfection of this nature in those administrations and powers.

As Adam was the expression of the first spiritual dynasty, through Osiris and his angels in Egypt, so through Memnon the powers of intellect or force was taught upon earth. The second angel through Buddha taught spiritual life, and the third was expressed by Rameses or Moses, who gave the initiative in the dispensation that culminated in the form of the Messiah or Jesus. You will find that Buddha in the East, and Zoroaster in Persia, and the various orders of Egyptians that we have named, corre-

spond to the reformers of the ancient faith, who, after the period of 666 millennial years, degenerated from the original worship and became idolaters. Under the form of Buddha, the ancient faith was revised; Confucius perpetuated this revised faith, and to-day the most vitalising portion of that religion is embodied in the writings and words of this most wonderful man. But all these angels and their lesser powers or ministering spirits have still remnants of their prototypes upon earth; and, as we have stated, every angel holds within his sphere the numbers or powers of spirits that he shall have charge of, who shall with him visit the earth, inhabit human bodies, perform their allotted task upon the earth, and depart again with this angel to another planet or world to re-express and re-embodiment themselves.

Here is the subtle meaning of the ancient idea of transmigration, which in another discourse we shall treat upon fully, but which we only refer to as having its origin in the thought that the sphere which comprises the soul itself is broken by contact with matter, is divided into male and female, becomes on earth a portion of the power of creation or of destruction, and abides under some mighty angel to fulfil and work out its purpose upon earth. Hence the messengers of these ancient angels—either the creative or the destroying messengers—have each now their expression in human form, and every one of you bears with you some portion of this most ancient burden and mighty mystery which the thought of man to-day vainly endeavours to solve, but which is directly connected with the history of the soul itself, and unites every one of you to some past epoch of existence where, under the creating or destroying power of these mighty angels, you have witnessed that which has transpired upon earth.

This is what is meant by the immortality of the soul in a past sense; not of the spirit which is your present individuality, but of the soul itself that cannot be created, and therefore must have existed with its mighty angel through all past time; and this is why many of you, striving in vain to grapple with memory, are still aware of some remote consciousness, some fragment of Egyptian power, some dreamy and almost forgotten destiny that looms up in many a weird and fantastic shape, forces itself upon you as though you were indeed the guest of some departed ancient.

This is what is embodied in these singular mysteries of Goethe and Schiller, where, in the God-like life that is seemingly lost, the power of wonderful reminiscence is often felt within the spirit. This was what was meant by Plato in his *Divine Cosmos*, wherein he grasped the subtle meaning of the soul and its mighty powers and its immortal destinies, and said that wherever it might be broken to fragments in outward form, whether abiding in the shape of human beings, beasts, birds, insects, was still a portion of the infinite and subtle spirit that works in you all. But not all that truth has been embodied, and its fragments have been destroyed by perversion and mistranslation. The absolute truth is that each soul is indestructible in its essence, that it is related to and under the domination of an angel or power that has passed through all phases of organised life, and is therefore aware of that life, having conquered, vanquished, and controlled every subtle element and law of nature, and therefore has charge of and is appointed over those things that it has once vanquished. This is the meaning of the only points in history that have been connected with the present, and that form the only abiding standards whereby you may measure the advancement, the rise and fall and perpetuation of nations and dynasties—the only points, we state, are those isolated individuals that, rising above their kind and being marked for power of good or power of evil, connect the old with the new dynasties, and form the points by which you may judge of the methods of the government of the spiritual kingdoms. We stated in the discourse upon Osiris that there are some dwelling upon the earth to-day that, like germs of flowers borne abroad on the wings of the wind, seem to be wandering and away from their wonted and usual places. You will perhaps see them worshipping at the shrine of the senses; you will see them with an unwonted light and lustre in their eye, having for their power and their guidance this remote and mighty angel and his messengers, and abiding upon the earth to-day as a matter of individual experiment or wish for the purpose of fulfilling some unfulfilled work of the time past. You will also notice that wherever an epoch of destruction or a power of destruction occurs in history, the individuals so connected are coupled with certain powers that have preceded them; as, for instance, Napoleon in France, who held all Europe in check that the power of the avenging angel might at last sweep upon himself; as, for instance, Alexander, who also held sway with the sword but perished ignominiously, as every angel of destruction has that has reigned from the earliest down to the present time, commencing with the most ancient Kings of Egypt that existed under the power of the destroying angel. But the milder dynasties—those that have wielded and governed the power of thought—commence in obscurity and gain force and strength by distance and time, as, for instance, the power of learning and of letters that at first was held sacred and obscure and was followed in secret caves under circumstances of the utmost sublimity and sacredness. At last learning became the property of the many—was not held secret—and finally the Mithric caves and oracles revealed their singular signs and symbols, and all the West became peopled with the power and learning that formerly was held secretly by the six hundred threescore and six that formed the secret brotherhood of the ancient dynasty of Osiris, the latest one being he who, destroying their power, imparted it to the nations of the West; and hence the secret of learning at last crept into Rome and Greece, first borrowed by the ancient Hebrews, and became no longer the sacred property of the six hundred threescore and six. And upon this messenger

has been poured out the wrath of these ancient angels; but whether or no it be really a just wrath we leave it for you to determine, since, because of this revelation, you have now the access to the ancient signs and wonders that elsewhere had perished with the oracles that gave them birth, with the sacred order of the ancient power of Melchisedek and his angels, who were six hundred threescore and six.

Wherever an ancient dynasty, having been destroyed, has set apart its fruition and culminated, there the earth has remained barren for a time that it might gain sufficient strength to renew and renovate its course. But the particular dynasty in which you have most interest, and that which comes nearer to your individual comprehension, is that which is just now closing, of which, as we have stated, the angel Gabriel was the chosen angel to herald its dawning, and the archangel Michael was the chosen angel to fight with the Dragon, who had power over the previous dynasties, and destroyed them. It is embodied, as we have stated, under the reign and mission recognised as that of Rameses or Moses, the revealer, avenger, and destroyer, of Jehovah. You will remember that the Romans and Grecians bear some resemblance to the Egyptians, while the Hebraic faith has a still more remote and Brahminical origin. You will remember also that the Jehovah of the Hebrews had a distinct meaning and symbol as allied to the mysterious Being whose name as Jehovah is not pronounced by the devout worshippers of the Hebrew faith. And because of this mystery, and because of this being enshrouded in the darkness of the Egyptian and still more Eastern beliefs, to this day the Children of Israel fail to express in any form of external word or worship that which they very well know, that the meaning of the Twelve Tribes of the Children of Israel, who were to be rescued and saved, is the twelve angels with their many messengers, who have power over the different dispensations and spiritual dynasties upon earth, and that the meaning of the portion which has been read from the Apocalypse to-night is in reality the subtle and hidden revelation that passed through Hebraic tradition, and had its ultimate source among the men of letters and learning who form the secret society of Melchisedek, who form the secret symbolic brotherhood of those who understood the true meaning of these angels and their ministers, and who, neglecting or failing to impart it, were destroyed by the Dragon, and such portion of their secret wrested from them as could be carried away into the Western nations, and as through the Children of Israel has been perpetuated in the ancient Hebrew writings. This dynasty, we have stated, commenced with Moses and terminated or culminated with the Messiah or Christ, and expresses one wave of the spiritual power which, as we said, once in two thousand years overspreads the earth, and once in six hundred threescore and six years brings a messenger or reformer. You ought to consider that the number that originally belonged to Christ, as his disciples, was twelve. These express symbolically the twelve angels, or messengers, that at the end of his dynasty would have visited the earth. Notice also the twelve signs in the Zodiac. They did not embody in their persons those powers, but so far as they could do so they represented them. You will also remember that since the advent of the Christian era the distinguishing features of every ruler, priest, king, saint, or martyr, has been a revelation of some spiritual power that itself bears a resemblance to and is a portion of similar powers expressed under ancient dynasties, only in a more spiritual degree. And whenever the Christian dispensation became crystallised, and expressed itself in the form of Jesus the Saviour, then was literally fulfilled that which explained the meaning of the chapter just read. You will remember that it states that the ancient beast had a wound in one of his four heads. These four heads represented, of course, the four quarters of the earth, or four distinct continents. One of these was wounded, which was the far East, where the Serpent or Great Dragon had his chief reign. When the ancient worship was brought under the symbol of Jupiter into Rome and Greece, there was also revived the ancient learning and love of letters, and the present dynasty owes to Greece and Rome what the ancient dynasties did to Egypt, all that they possess of the subtle knowledge of the arts and sciences. This possession engendered the same power and the same love of material display which Apollyon finally destroyed in Rome and in Greece, as he did in Egypt. You will also remember that the second beast which the prophet saw had horns like a lamb. When Constantine, borrowing the faith which his whole life had denied, joined, or gave his casting vote to that power which joined the Church and State, and created for the first time the two-fold dynasty of a spiritual and temporal kingdom under human administration, he revived the ancient worship of the beast that was condemned in Egypt, that was condemned among the Hebrews, that was condemned even among the Grecians and Romans, who worshipped loftier symbols of life, but which gave to the second beast its distinctive form, and that form is doing now, and has done in the face of high heaven, under the symbol of the most sacred religion, that which has been pictured under the word blasphemy. To it and its influence we may ascribe the scores, the thousands, the hundreds of thousands slain upon manifold battle-fields throughout all the earth; to it we may trace, directly or indirectly, the second offshoot or dispensation of Apollyon. The third has manifested itself under the form of materialism or infidelity. Where but in nations desolated by this two-fold power of the beast could there ever spring into existence the thoughts of materialism that have since taken shape and form under the name of science? Where but under such administration could there have arisen the semblances of worship which after all were mis-

taken, unless they bear the impress of true spiritual divination? The Roman Catholic Church and its followers have not been without actual spiritual force, but it is to the Church itself that we attribute the name given in this description, while many saints, martyrs, and real heroes have ascended from its fold, who bore upon their brows the real stamp of spiritual life and perfection. But even now it revives and calls to mind the worship of the ancient serpent, which under its hydra-headed form controlled the nations of the East, wearing upon its head the horns and the crowns representing the nationalities over which the first serpent held sway; and the second serpent could have brought no greater force or power of destruction to bear, than that which under its very auspices, in the form of Napoleon I., pointed the thunder of its cannon against the doors of the Vatican, and defied the very power that almost gave him birth.

So, if Apollyon sends mighty messengers, they are appointed like Nemesis swiftly and surely to bring destruction on those that are his servants. And whoso belongs to the power of the destroying angel bears the mark upon his brow, and worships at the shrine of the beast, which hath other followers than those that are within the folds of fabled power, which hath other angels than those which are canonised as saints, which hath other messengers than those appointed by pope, or bishop, or council, for they abide everywhere, and belong in part to the existence of every soul.

We have stated that the thought of transmigration, or what we may term re-existence, re-embodiment, had its shape and image in the ancient dynasties, and that certain minds known among men have been conscious of the real nature, origin, and destiny of the soul; and whoever has been the messenger of spiritual power to the earth has been so aware, from the fact that one cannot be such a messenger until that light and knowledge which comes from actual habitation of the earth through many changes shall have taken place.

It was supposed in the East that Buddha took on many forms; it was supposed among the Hebrews that Elias represented also the power of Jehovah; and among the early Christians it was thought that John the Baptist was Elias; showing that the thought of re-embodied angel or messenger prevailed in the East. Plato believed and Socrates really taught that each messenger or soul could exist and had existed in many precedent forms; and that every messenger who, like himself or like his master Socrates, bore a sublime message to the earth, really became such a messenger because of his wonderful past experience and existence.

We have stated that everyone becomes a messenger in reality by having passed through the changes and experiences of material life, and by having come again into their angelic state so that they might administer to others; and the names of many not written in history have still been engraven in that book which has special reference to those angels who really, experiencing the truths and knowledge of their past and future immortality, have illustrated that past and future immortality in their teaching to man. Such was the mystic circle of the ancients; such was the mysterious power which gave Memnon the art of transmitting thought into language; such was the power that caused Moses or Rameses to reveal, from his obscurity, the wonderful power of the Egyptians to the Hebrews; and such has been the gift of many mighty minds who, under different names and forms, have bestowed upon the earth the wonderful gifts and records with which history is filled; all these minds, however, still abiding and still holding sway with their angels, so that the number of souls which, from the beginning had away over the destinies of the earth has never been augmented, nor increased, nor taken from, but still abide the same; and though there be spirits many and nationalities many, you will all find that you have your origin with one of the mighty messengers whose names and whose lesser angels have been stated to you to-night.

But under the guise of the destroying angel was the lesser Apollyon, who, in Grecian mythology, was Prometheus; and who in more modern expressions is Satan himself. The power with which he holds the right has not yet ceased, and you can trace his messengers and those who are his instruments by a subtle fire that is in their eye, by a singular power which permits no renovation and no redemption while incarcerated in the human form, but which, like the distinguished hero and exile of France, went out with the stern Nemesis of destiny even to his own destruction, and who, in lesser examples bore the evidence of destruction in the very thought and mind wherewith they abound.

But this is not the end. There exist upon the earth to-day tokens of lesser messengers, that are sent to herald the advent of a new dispensation; and these abide in those subtle powers of thought, of intellect, of culture, of refinement, of devotion, that are found in isolated places all over the world; and you will trace by the description that we have given that, in some instances at least, of those that seem most obscure, there is one distinct and absolute word which betokens that they belong to the Divine ministration and power, namely, the word "spirituality"; and whoso will trace this word as it has its stamp upon countenance and form will find those that are set apart to do the work of the new messenger that even now is hovering about the earth. Happy are ye if ye belong to his dispensation!

In the next discourse we shall treat upon the "Pre-existence of Individual Souls, Transmigration, Re-incarnation"—all, in fact, that is known in our circle or sphere of the soul of man and its various embodiments upon earth.

POEM.

Was it a memory, or was it a vision,
That came over the soul, of the fields Elysian,
Of a sun-bright clime and a crystal stream,
And an age of gold in which man, as a dream,
Lived on and on, and could never perish?
For all of the joys which the soul would cherish
Made him immortal, undying still,
Fraught with a God-like and potent will.

Is it a dream, or is it a vision,
That transports the soul to those fields Elysian,
Wherein Indus of old, the god of gold,
Held power and sway with his might untold,
Till the burning ray scorched the soul with pain,
And brought to the world dark death again?
Oh, by the stream of Lethe falling;
Oh, by the wayside, where, God calling,
The spirit rescues it from hence;
Behold there the angel's recompense.

Was it a dream, or was it a vision,
That through these wonderful groves Elysian,
Plato saw the Divine, the Unseen;
Beheld him and felt him with wonderful sheen,
Flashing out from the stars of the night?
Oh, not a dream, nor yet a vision!
But power of memory wonderful,
Cleaving through space and lighting the soul.

Is it a dream, or is it a vision,
That beareth you often through dreams so Elysian,
By murmuring streams where the lilies are growing,
Through beautiful woods where the violets, blowing,
Tell of a life and a love that's undying?
Ever the soul to the distance is crying,
Striving to know it, striving to grasp it;
And the soul, in its silence, its wonder, and power,
Remaineth, possesses its God-given dower.

It telleth no secrets; but only the vision
Keeps whispering still of the ages Elysian,
When man shall resume his angelic state,
God-like and crowned with glory, shall wait
For the mighty and manifold purpose of spirit
What giveth to all what each soul doth inherit.

Oh, beautiful, wonderful, manifold vision!
Thou camest in ages of beauty Elysian,
And poet and sage have sung of thy glory,
And prophet has pictured in rapturous story;
Behold it! each soul that now struggles in vain
Shall vanquish and conquer the serpent again,
And with those blest angels once more shall remain.

MISS CHANDOS'S LECTURES.

On Monday evening last Miss Chandos gave her fourth lecture on "Curative Mesmerism" at No. 6, Blandford Street, Baker Street. The subjects taken up were clairvoyance and magnetism, as practised in ancient times. The lecturer gave the theory of clairvoyance as enunciated by Dr. Dod, whose works have been, perhaps, more widely read than any other on the same subject, but she respectfully declined to tie herself to his theory of accounting for all things in nature as being composed or compounded of electricity. This we do not wonder at, as recent scientific discovery by the spectrum analysis completely explodes his idea of the sun being a mass of condensed cold electricity. Miss Chandos took a much higher stand, and gave it as her conviction that all clairvoyant phenomena are strictly governed by psychical laws, and gave a clear definition of the differences existing between real and imaginary clairvoyance, the latter being often confounded with and mistaken for the former, and how it may be clearly seen to be nothing more nor less than thought-reading, or emanations from the mind of the operator, whereas the knowledge gained by true clairvoyance is totally distinct and independent of the mental action of the operator. The lecturer then gave a full explanation of how this true clairvoyance can be produced without fail, and described the methods used by the priests in the ancient temples of Serapis, Vulcan, Apollo, Esculapius, &c., on their votaries, the cures which resulted therefrom being recorded on tablets of brass and stone, and also on the walls and pillars of the temples. She then gave some most interesting accounts of cures recorded of Vespasian, Adrian, Marcus Antonius, and of their clairvoyants, and also of Apollonius, as recorded by Philostratus, Iamblicus, Prosper Alpinus, and others, as well as bringing in the testimony of Pliny, Plutarch, Hippocrates, Voltaire, and Scaliger.

This lecture was listened to with the deepest interest, as it gave evidence of a wonderful deal of research, and proves that what the lecturer takes in hand she determines to most thoroughly master.

The subject of the next lecture will embody the use of mesmerism in surgical operations, by which all pain may not only be averted, but the process of the healing of the wounds and the ultimate recovery of the patient much accelerated.

It may be as well to observe that her next lecture will take place on Wednesday, the rooms being pre-engaged for a special purpose on the Monday.

We have much pleasure in announcing that immediately after her present course of lectures is ended, Miss Chandos has kindly offered her services to the Marylebone Association of Inquirers into Spiritualism for the purpose of giving a lecture on "Vegetarianism," the funds arising from which are for the benefit of the Association. Due notice of the time will be given in the MEDIUM.

MR. SAMUEL OWEN, who has long been a Spiritualist, passed away suddenly a few days ago. We had just received from him transcript of a poem by T. L. Harris, which he desired to appear in the MEDIUM.

DEATH AND FUNERAL OF MRS. MARSHALL.

A few days ago we were informed by Mrs. Tebb, a lady who is so active in every good work, that Mrs. Marshall was very ill, and almost destitute. Some needful help was immediately afforded, and a private subscription for her relief was set on foot, to which Mrs. Berry and others subscribed as soon as it was introduced to them. In the midst of this work it was reported that Mrs. Marshall passed away on Friday evening last, but the effort to obtain funds was continued with the view of meeting the funeral expenses.

The interment took place at Paddington Cemetery on Wednesday. The coffin was conveyed in a hearse, and in the mourning coach which followed were Mr. Thomas Sherratt, Mr. W. Wallace, missionary medium, and Mr. J. Burns, of the Spiritual Institution. There was no opportunity for giving the funeral publicity, or no doubt a number of friends would have assembled at the grave. The dissenters' service was read by the clergyman attached to the cemetery, and as the sun shone out brightly in the bitterly cold afternoon the coffin was lowered into grave No. 4,004 of the unconsecrated ground. All ceremony, except that of the most routine kind, was dispensed with, which rendered the act as much in accordance with the spiritualistic idea as possible, for it was no use to make an oration to the bleak winds.

Thus the faithful servant of the spirit, deserted by all that the world could bestow, was buried by her brethren in a faith better than the gilding and trappings of earth, and the wreath of immortelles which Mr. Sherratt kindly placed on the coffin will be supplemented by the sympathetic regrets of thousands of Spiritualists in various parts of the world.

The released spirit was described as standing behind Mr. Burns at a seance on Tuesday evening. She held in her hand a peach as a test. Many years ago Mr. and Mrs. Burns attended a dark seance at Mrs. Marshall's, when a peach was placed in Mrs. Burns's hand by the spirit. Mr. Wallace was also controlled by Mrs. Marshall before the funeral started. The spirit spoke cheerfully of the occasion as her wedding-day, and made the little party stand up and join hands with those of the medium. Next week we hope to give some particulars of Mrs. Marshall's career as a medium.

AFTER DEATH.

We watch the sable pageantry of woe,
And see the cofined body lowered deep,
Then homewards, slowly, silently, we go,
And leave our brother to his dreamless sleep.

"A dreamless sleep!" Ah! let me now unsay
Those foolish words that seem to mock the ear!
We merely leave the empty shell of clay,
The man has gone to his appointed sphere.

They say that seven spheres surround the earth,
The home of countless spirits! We shall rise
At once to ours at "the second birth,"
When death at length unseals our bandaged eyes.

Those spheres abound with glories all unknown,
And we may all from each to each progress,
E'en from the lowest to the highest zone,
As we increase in truth and holiness.

Death does not change our nature! We shall go
O'er those dim regions to the Morning Land,
With all the thoughts and hopes that here we know,
And spirit-friends shall take us by the hand.

And each pursuit that here on earth we love,
If harmless in the Great Creator's sight,
We shall continue in the realms above—
That Summer Land of purity and light!

Exeter, February, 1875.

F. B. DOVETON.

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—Miss D'Arcy.

ORDER OF SERVICE.

Sunday Evening, February 21, at 7 o'clock. Doors open at 6.30.

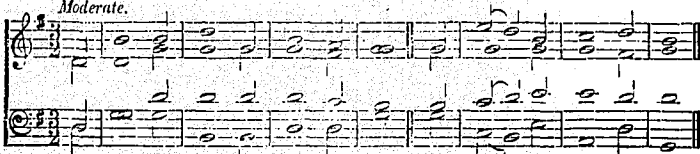
HYMN No. 3 in the "SPIRITUAL LYRE."

CHERITH.

Moderate.

C.M.

DR. LOUIS SPOHR, d. 1850.

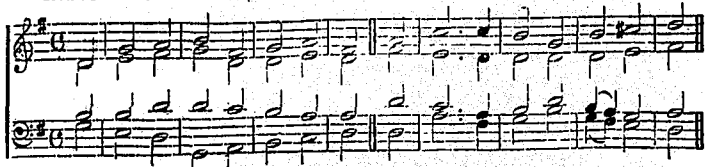


- 2 Our dark and erring minds illumine 3 Conduct us safely by thy grace,
With truth's celestial rays; Through life's perplexing road;
Inspire our hearts with sacred love, And place us when that journey's o'er,
And tune our lips to praise, In heaven, thy blest abode.

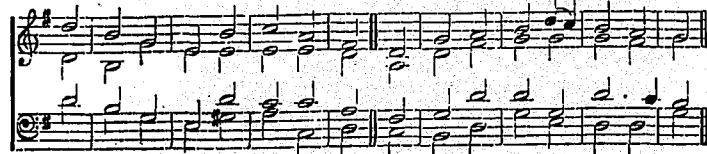
HYMN No. 42 in the "SPIRITUAL LYRE."

BRISTOL.

L.M.



We do not die—we can-not die; We on-ly change our state of life



When these earth-temples fall and lie Un-mov-ing 'mid the world's wild strife.

2 There is no death in God's wide world;
But one eternal scene of change;
The flag of life is never furled,
It only taketh wider range.

3 And when the spirit leaves its frame,
Its home in which it long hath dwelt,
It goes, a life that's real to claim,
As if in this it had but slept.

4 Then let us speak not of "the dead,"
For none are dead—all live, all love;
Our friends have only changed—have sped
From lower homes to homes above.

HYMN No. 143 in the "SPIRITUAL LYRE."

TRIVOLI.

87, D.

Gently.

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

Ere the eve-ning lamps are light-ed, And, like phan-toms grim and tall,



Sha-dows from the fit-ful fire-light Dance up-on the par-lour wall:

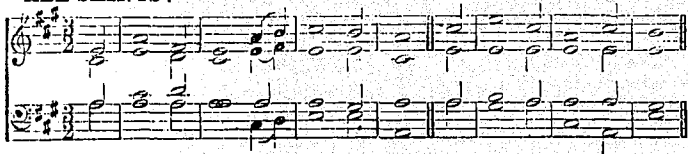
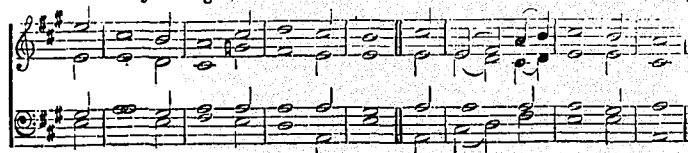
2 Then the forms of the departed
Enter at the open door;
The beloved-ones, the true-hearted
Come to visit me once more.
With a slow and noiseless footstep
Come the messengers divine,
Take the vacant chair beside me,
Lay their gentle hands in mine.

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

HYMN No. 149 in the "SPIRITUAL LYRE."

ALL SAINTS.

C.M.

As-sam-bled at the clos-ing hour, When we a-while must part,
'Tis by his good-ness we are led With-in these fa-vour'd walls;A song of praise to God we pour With me-lo-dy of heart,
And ev'-ry foot-step here we tread, His good-ness still re-calls.

MR. JOHN KENNETT, Hydropathist, 33, Ceylon Place, Eastbourne, publishes a series of testimonials which indicate a very successful practice. His terms for treatment are one guinea per week.

OLDHAM.—Mrs. Butterfield spoke twice last Sunday, and will deliver two addresses on Sunday next. Dr. Monck is expected soon, and thirty names are down for his sances.

BRAIN-STRAIN AT PUBLIC SCHOOLS.—Mrs. Barrett writes, "One great mistake in public schools is that all brains are treated alike. One boy may have facility in learning and a strong constitution, another may be delicately organised, and a slow learner, but all must go through exactly the same routine. The whole aim of the teacher is to push forward, for the pupils to take a certain position, but physical strength does not appear to be much taken into account. Masters need themselves to learn the lesson of wisdom and of kindness. If a phrenological college is established there may be equal results, with far less suffering." Perhaps some of our educational readers can give some suggestions on the point raised by Mrs. Barrett.

OPENING OF A NEW SPIRITUAL INSTITUTION.

The Islington Spiritual Institution just opened by Mr. and Mrs. Bullock is at No. 19, Church Street, a quiet thoroughfare, which extends from Upper Street to Essex Road, and a few minutes' walk from the "Angel," at which all the public conveyances going to that district stop for the purposes of traffic. It is in the midst of a populous and very intelligent neighbourhood, and is likely to effect much good to the cause. The hall is neatly papered, painted, and fitted with platform, forms, and gas appliances, most of which have been the work of volunteers within the last few weeks, and a comfortable and neat apartment is the result, capable of accommodating about one hundred sitters.

On Sunday evening the inaugural service took place. Mr. Barber, president of the late St. John's Association, conducted the service, and in an appropriate speech declared the place open for the purpose for which it had been taken, and called upon Mr. Burns to deliver the inaugural discourse. This furnished a general survey of Spiritualism, in its phenomenal, moral, scientific, and religious aspects, and was attentively listened to by a highly respectable audience, which filled the hall to overflowing.

The congratulatory tea-meeting and soiree took place on Monday evening. Four happy groups partook of an excellent tea from four tables of such dimensions that the area of the hall was completely occupied. A genial social influence prevailed, and all seemed in the fulness of enjoyment. At eight o'clock Mr. Burns presided, in which duty he was ably assisted by Mr. Barber. Music, songs, and recitations occupied about an hour, when the resolution of the evening was introduced by Mr. Barber to the effect that the meeting should sustain Mr. and Mrs. Bullock in the responsibility of keeping open that hall. It was proposed that if sufficient subscribers at 2s. 6d. per quarter could be found that the hall would be devoted to the use of such subscribers for two evenings in the week. This resolution was ably seconded by Mr. Towns and supported by Mr. Cotter, after which it was unanimously passed, with the proviso, introduced by Mrs. Bullock's guides, that the subscription should not be strictly confined to 2s. 6d., but might be less or more, as the subscriber could afford, as all should be made welcome. A list was at once opened, when thirty-six names were put down, after which the amusements proceeded all the more joyously that so much good work had been done. Mr. Bullock made an excellent speech, describing the steps which led him to his present work in Spiritualism. With the varied talents of Mr. and Mrs. Bullock the company felt that the hall with library attached might be rendered of great service in the district.

SOWERBY BRIDGE.

Mr. Wm. Williams, of Bradford, gave two orations on Sunday last, the 14th inst. The subject for the afternoon was a text in the Bible—"What will this babler say?" being a defence of modern Spiritualism. Mr. Williams is a writing medium; he is controlled by his guide to write the orations previous to their being given. The audience were taken to the time of the ancients, then following on to the days of Christ with his holy angels. The character of Jesus Christ and his boliest teachings, were compared with those of Spiritualism, and pronounced to be analogous and in harmony with each other. At the close of the afternoon service he gave us a little of his poetry extempore, the title being, "Do they love us still," which was given in a very masterly manner. The subject for the evening's oration was, "I am not ashamed of the Gospel of Christ," or an exposition of the principles of modern Spiritualism. St. Paul was referred to, and his teachings, also the phenomena which occurred during his earthly pilgrimage, showing that the very principles which St. Paul propagated are the same which Spiritualists are trying to prove to their brethren humanity, urging that our everyday life ought so to shine before men, as regards honesty, charity, and truthfulness, that an influence would be thrown from our very appearance that would be like the magnet—draw the outside world into the investigation of these beloved truths of modern Spiritualism; and by this let it be said, as in old, "It has been good for us to be here." Mr. Williams having graduated at Oxford, and also being a linguist, he is able to trace the history of past ages, and translate them, so as to get the proper meaning of the ancient language. These orations have been a treat to all lovers of progress, Mr. Williams being a reformer and a scholar. Questions were freely invited at the close, and ably answered in a kind and congenial style. Our friend is not a public lecturer; he was trained for the ministry; but so narrow was the teaching that his aspiring mind sought after something of a more liberal character, which he has found in the cause of Spiritualism, and he boldly asserts that he is not ashamed of its glorious teachings.

Knowing that speakers are scarce, he volunteered his services, and a collection was made on behalf of the Lyceum. About 26s. was added to its fund.

Mr. J. Leach presided, and the choir sang in a creditable style the anthem "Before Jehovah's loving throne."

Hollins Lane, February 16th, 1875.

HENRY LORD, Sec.

CARDIFF.—We have received evidences of a split amongst the Spiritualists of this place over society-making. When will Spiritualists learn that playing at society is not the promotion of Spiritualism? In numerous instances we have noticed that the cause went on well till a society was formed, when human pride out off spiritual inspiration and landed all concerned in anarchy and ill-feeling. Let every man save his own soul and as many others as he can, and let society-making alone.

"WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED." By Fritz. Third Edition, price 3s. London: Simpkin.

This work has since its appearance proved a great favourite with investigators, and we are glad to observe that it has reached a third edition. Since the former issue was exhausted the demand has been great, and, in some cases, importunate, so that it will be a source of relief to many now that their wants can be supplied. This compilation embraces a description of the various kinds of phenomena, illustrations of the different forms of mediumship, a succinct history of the movement, and the philosophy of Spiritualism, and rationale of the manifestations. Copies may be obtained, as hitherto, at the Progressive Library.

COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday last, at 8.30, in Cambridge Hall, Newman Street, Mr. F. Wilson continued the question of enclosing Roman Catholicism within Comprehension. The key-note for civilisation was confession to one whom you could respect, and who would give you courage to do right in going on. The confessor to the Roman Catholic would advise going back in perfecting denial as the only right (the suppression of natural desire). But the difficulty with the comprehensionist was to find a person in whom he could have confidence. The subject for next Sunday is "The Marriage of Minds."

[The Spiritualist confesses to his own conscience, and God grants absolution as soon as it is deserved and salutary.—Ed. M.]

THE LANGUAGE OF NATURE.

On Friday evening, at 73, Newman Street, Mr. F. Wilson continued his analysis of colours, as taking the third parallel, namely, yellow, triangle, and three.

YELLOW.	TRIANGLE.	THREE.
16 Perception	Disintegration	Elementation
15 Daisy	Priem	Tripod
14 Investigation	Indication	Incision
13 Left hand	Nose	Talons
12 Severance	Penetration	Sunderment
11 Sunbeam	Shuttle	Fissure
10 Independence	Unfragmentation	Simplification
9 Disintegration	Consistency	Calculation
8 Lath	A pyramid	Rule of Three
7 Individuality	Fragmentation	Arrangement
6 Separation	Cleavage	Inquiry
5 Isolation	Division	Triadation
4 Straw	A wedge	A third
3 .....	.....	.....
2 Primrose	Arrow	Three fingers
1 Yellow	Triangle	Three

The meetings expressed their thanks to the editor of the MEDIUM for publishing the tables, that are of so much importance in the understanding the language.

SOWERBY BRIDGE LYCEUM.—On Sunday, February 28, 1875, Mr. E. Wood, trance medium, of Halifax, will speak; afternoon and evening service at half-past two and half-past six. Collection at the close of each service. On Sunday, March 7, 1875, Mr. John Lamont, of Liverpool, will give two addresses—afternoon, half-past two, "Man in Relation to both Worlds;" evening, half-past six, "Mr. Spurgeon on Spiritualism," being a reply to that gentleman's sermon on Spiritualism.

PHYSIOGNOMY ILLUSTRATED. NOW READY.
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PHYSIOGNOMY ILLUSTRATED.

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DR. SIMMS, who is now delivering his Second Series of Ten Lectures, in South Place Institute, Finsbury, London, is receiving favourable attention in the country, as may be seen from the following:

EXTRACTS FROM PRESS NOTICES.

Dr. Simms does not belong to the class of circle-squarers, earth-flatteners, or universal cure-mongers.—*The Saturday Review, London.*

It cannot be denied that the subject is of importance.—*The Lancet.*

Is popular and simple in style.—*The City Press, London.*

He presents a new and complete analysis and classification of the powers of the human mind.—*Public Opinion, London.*

Will amuse, instruct, and enlighten the mind, and purify the affections.—*The Rock, London.*

He is the most able and the most popular exponent of Physiognomy among living men.—*The Monetary and Mining Gazette, London.*

Dr. Simms is known as a most skilled practical Physiognomist.—*Pictorial World, London.*

The author is a true Physiognomist.—*Human Nature, London.*

An hour with Dr. Simms cannot be mis-spent.—*The Northern and Eastern Examiner, London.*

Dr. Simms seems to possess the faculty of reading faces like a book.—*The Free West, London.*

An exceedingly clever Physiognomist.—*Ision, London.*

So much ability, so much that is estimable and worthy of note.—*Brighton Daily News.*

Dr. Simms lectures at Westbourne Grove Hall, are a decided success.—*West London Times, London.*

Dr. Simms lectured on Physiognomy, and highly interested his auditors.—*The Sunderland Times.*

The room was crowded, and numbers were unable to obtain admission.—*The Leeds Express.*

The lecturer treats his subjects in an able and interesting manner.—*The Newcastle Daily Journal.*

Large and intelligent audiences have attended the lectures, which have been highly successful.—*The North British Daily Mail of Glasgow.*

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

FRIDAY, FEB. 19, Seance for Spirit Photography, at 8. 2s. 6d.

SUNDAY, FEB. 20, Miss Keeves, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, FEB. 21, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

WEDNESDAY, FEB. 22, Mr. Herne at 3. Admission, 2s. 6d.

Dr. Monck, at 8. Admission, 5s.

THURSDAY, FEB. 23, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, FEB. 19, Seance at 6, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver, Trance, Test, or Pantomimic Medium. Admission, 6d.

GREENWICH, 38, Blissett Street, at 8. Mr. Elley, medium.

SATURDAY, FEB. 20, Mr. Williams. See advt.

SUNDAY, FEB. 21, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.

Mr. Cogman at Goswell Hall, at 7.

Mr. Burns, 15, St. Peter's Road, Mile End Road, at 7.

Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.

W. Eglington's Circle for Investigators, held at Westmoreland Hall, 45, Westmoreland Place, City Road. Commence at 11 a.m. Admission free.

MONDAY, FEB. 22, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hocker's Circle for Investigators, 38, Henry Street, St. John's Wood at 8.45; admission 1s.

Mr. Williams. See advt.

GREENWICH, 38, Blissett Street, at 8. Mr. Elley, medium.

TUESDAY, FEB. 23, Several mediums present, Rapping and Clairvoyant, at 6, Blandford Street, at 8. Admission 3d., to pay for the room.

WEDNESDAY, FEB. 24, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, FEB. 25, 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.

FRIDAY, FEB. 26, Mr. Herne's Seance for Spiritualists, at Herne's, Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 5s.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, FEB. 20, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

SUNDAY, FEB. 21, 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. Perke's, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6 o'clock, for members only.

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

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

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

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

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

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

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.

SOUTHSEA. At Mrs. Stripe's, 41, Middle Street, at 6.30.

LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDWIKE, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.

HALIFAX, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.

OLDHAM, Temperance Hall, Horse-Edge Street, at 6.

NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 6 p.m.

MONDAY, FEB. 22, BIRMINGHAM. 58, Suffolk Street, at 8.

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

TUESDAY, FEB. 23, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

STOCKTON. Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.

WEDNESDAY, FEB. 24, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

THURSDAY, FEB. 25, BOWLING, Hall Lane, 7.30 p.m.

BISHOP AUCLAND, 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, FEB. 26, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

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

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

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

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

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

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

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THREE ESSAYS,

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