



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 261.—VOL. VI.]

LONDON, APRIL 2, 1875.

[DOUBLE SHEET—PRICE 1½d.

Spiritual Cosmology.

PART II.—STATICS.

THE NEW MESSIAH AND HIS ANGELS.

Lesson: Psalms cx. 4; Hebrews vii. 1—5; and Revelation xiv. 1—4, and verse 13 to close of chapter.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,
SUNDAY EVENING, MARCH 28, 1875.

The Chairman read the following extract:—

[Quotation from "Nature's Divine Revelations," by A. J. Davis,
pages 741 and 742.]

"And the human race will have a *Form* that will be a perfect representative of interior purity, harmony, and spiritual loveliness, that will be a perfect likeness of its interior, even as the human body is an image of the soul.

"From this the human world will receive a *Form*, which will be the fulness of the stature of a perfect man; and this *Form* will be the great exterior representative of interior love and industry, and also the mode by and through which the great soul of mankind will commune with the excellences of higher spheres.

"Then Order and Form will be established, which are representatives of Wisdom, such as will emanate from the centre of social government, and spread distributive justice over the earth."

INVOCATION.

Our Father and our Mother! Thou Divine Parent! Thou perfect Soul, whose light abideth in the centre of the spiritual firmament, even like an infinite sun illumining the universe. Thou, O God, whose power and spirit remain for ever unchanged, who art divine and perfect, having poured out Thy light and love upon all the altars of space; having kindled worlds and builded the systems of the universe; having laid the foundations of the earth and established the light and harmony wherewith all things are governed; having given to the secret soul of man understanding wherewith he, through Thy wisdom, helps to fashion and govern the outward kingdoms on earth; having revealed Thyself by tokens in all time past, establishing the perfect utterance of Thy truth and love among men, revealing by perfected angels and spirits and messengers the evidence of Thy power; having through all successive ages of human life shown Thyself in one perfected form among men. O God! we, gathering the fruits of all time past and beholding the golden splendours of all the golden mornings of the earth in the spirit, praise Thee this day. Thou that, though not speaking with outward tongue to men, speaketh with the voice of the Spirit, and art in our presence to-day—Father, we praise Thee. The voices of Thy people are attuned to a new song of praise; and up from the valleys of great tribulation, where the river of sorrow flows, Thou hast brought those that were in suffering, that they may see the light of Thy countenance, and hear Thy voice with its wonderful harmony. Thou hast abode with men; Thou hast trodden the earth; Thou hast set Thy presence and form like a guiding light upon earth; ay! Thou hast touched with the seal of Thy divine life the foreheads of those that may see Thy light, and they have spoken with the prophecies of Thy truth to man. Father, we praise Thee that in this hour upon the earth, far away from the shrines of man and beyond the temple dome and altar of incense, Thou hast reared a shrine even that of humanity; Thou hast named it a name, even the spirit of Truth; Thou hast given it a symbol and sign, even the star of Hope,

whereby all the world shall be made to rejoice, and they that are in darkness shall behold the light. We praise Thee without ceasing; and all nations and tongues bow down before Thee in the spirit, praising Thee and singing the songs of the redeemed.

ADDRESS.

According to the records read to you this evening, and from previous discourses delivered here, you will understand that the time probably has nearly elapsed for the fulfilment of the Christian dynasty established by the Messiah; that the completion of the revelation of his work will be finished, and He with his angels, having gathered up the fruits of the spirit sown by them, will depart to the celestial abode. But first, ere He departs, for whom all the world now expectant waits a second coming, it might be well to know that the name given upon earth is the real name that He shall be known by; and in order to rescue from somewhat of ignorance and prejudice and blind theology there may be a voice and an interpreter whereby the earth shall know of the Messiah.

It is undoubtedly a fact that the different dispensations of Divine providence upon earth are handed down by spiritual succession, and that there is a genuine apostolic descent of the Spirit visited upon the nations of the earth by direct signs and interpretations; and those who are the chosen prophets of the Lord belong to the direct descent of the spiritual kingdom. As we have pointed out, the various angels having charge of these various dynasties remain until the successor is appointed, so that the earth is not utterly handed over to spiritual darkness at any time; but there always abides some angel of the previous dynasty to herald the new coming, as John the Baptist heralded Christ, as those that are waiting herald the advent of the approach of the new kingdom, as Christ himself promised the Comforter. When the angel Gabriel sent from God heralded the advent of the Christian dispensation it was at the time when the children of Israel waited with anxious expectancy the coming of their Lord. It was at a time when all the earth was rent by the various discordant opinions, and when the far East had relapsed into its original barbarism and idolatry. It was a time when Egypt was perishing and Rome was the empire of the world. Unquestionably that which has perplexed theologians and made the real meaning of the word void and barren to the nineteenth century is but the expression of an established order of spiritual beings—the order of Melchisedek made under the first spiritual dispensation, and purposely founded to be for ever perpetuated, and to be traced only to the order of the Spirit. Undoubtedly this Melchisedek was the direct descendant of the ancient Egyptian who established this order of Spirit and journeyed into the province occupied by the Children of Israel that he might promote the welfare of this order among them. Up to that time it will be remembered the history of the Children of Israel, even that which represents Adam and Noah, may have been the direct interpretation or the consequence of their mingling with the Egyptians, since the history of the creation, mutilated somewhat, and the history of the flood corresponds directly to previous histories existing in the far East, and having their established records among those nations. The High Priest, the King of Salem, the wise, peaceful priest to whom Abraham gave the tenth of his tithes and of his prizes in battle, represents that spiritual dynasty which, having been poured out upon the East and destroyed, must nevertheless be perpetuated. Through that direct descent the order of Melchisedek was handed down through the sons of Levi. You will remember that this order differs from

that established by Aaron, who afterwards, in Egypt, learned the mysteries of all Egyptian lore; but since this order must have existed prior to that, it unquestionably represented more definitely the first spiritual kingdoms of the East. It comes, therefore, to be a fact that through the successive generations of the Children of Israel this order of priesthood was perpetuated, and that there were handed down certain rites and ceremonies and certain forms of knowledge connected with the Spirit, i. e. the knowledge of the Divine Cosmos as a circle, the knowledge of the Triangle or three-fold powers of divinity, the knowledge that afterwards was incorporated into Freemasonry were unquestionably borrowed from this more ancient source and adopted as a separate and distinct order at the time of the building of the temple by Solomon.

And this priesthood existed among the learned of the Hebrews, was perpetuated with jealousy and watchfulness, in order that the people might not fully ascertain the secrets of the Ark, the symbol of the Divine. When, therefore, Christ was born in Bethlehem it became necessary for those who gave his history to ascertain whether by any process he could have entered into or been a portion of this order. You will remember that the sacred record is silent concerning Jesus from the period of twelve to thirty years of age. It may fairly be presumed, that his frequent visits to the temple brought him in contact with the priests initiated into all the various mysteries of this most ancient order; and by coming in contact with them, and being endowed with extraordinary powers and prophecies that existed concerning him, the priests initiated him into those divine mysteries, and he became one of the order, even externally, of Melchisedek. Hence, when called upon by the voice of the Spirit, or by one presiding as a priest in the temple, to teach the people as the Messiah or chosen prophet of the Lord, he was tempted forty days in the wilderness, since this temptation means that, being among men and as man, he had received some knowledge of what ambition and power and worldly praise might bring. He knew whereof he might command the people and, according to established custom and lot, reside as a priest among them. This was not his gift; and the Satan who took him unto the mountain, showing him all the possessions of the earth, had not more power over the spirit that was within him than the possession of so many baubles could possibly over a spirit incarnated with breath Divine. It is very probable, also, that in some of his journeyings the priests might have taken him into Egypt, pointing out to him the temples and the various symbols of this most ancient order. Whether this be true or no, it is evident that he possessed the secrets of the temple, and that therefore, possessing them, he had power in debate to silence those who were brought to contend with him. It is evident that his knowledge and external wisdom brought with it a diviner breath than that of mere external knowledge, and that it also possessed the external knowledge which was powerful to overcome the adversary.

And this is why the priests feared him. Baptizing outside of the temple and teaching the people, possessing the secrets of the temple and the ordinances of God, Jesus was a more formidable enemy than all the Powers of the East, or all the foes which Rome could bring against them. Hence in Jerusalem was perpetuated, with the dawning of the Christian era, this most sacred order of the Spirit, which, by its perpetuation, became removed from the external to the spiritual temples of human worship, and exchanged its outward form for an inner meaning, and renewed upon the ancient altars the fervours of the divine dispensation.

Whatever may be the contending opinion of the schools or of theologians concerning the claims of Jesus, whatever may be the various theological doctrines concerning his particular personal powers, the fact remains, that the Christian dispensation has been a dispensation of the spirit, a renovation of the faith and fervour in the unseen yet palpable Deity—a central reclaiming of the wandering nations of the earth to the Father as the Supreme Giver of all good, instead of the King of Terrors and the great powerful avenger of the earth. The nations of the East had only seen him in the stern Nemesis of the baptism of destruction and fire. They had fallen away from their ancient faiths, and had not been baptized in love. Jesus came as the exponent of the Prince of Peace, who, bequeathing upon him the power of the Spirit, realised to the world the fulfilment of the ancient prophecies.

We shall show, a little further on, that however disappointed the earth may be in the external form of the Church itself, the Spirit nevertheless is not disappointed in the fruition it has yielded to the kingdom of Christ. Remember that Christ's kingdom must be a distinctive kingdom, not necessarily any more superseding the ancient kingdoms than all things which follow must supersede those which have previously existed, but must of necessity be the crowning of those first kingdoms which the earth had seen. Remember, also, that this kingdom, whatever may be the doubts concerning the personality of Christ, has yielded to the earth an exact and distinct expression of the intention and wish of the Father, and whether the schoolmen shall dispute upon points of theology, or Churches shall revile each other upon points of creed, the fact remains the same, that the spiritual kingdom established by the Messiah was the exact kingdom for which the earth, at that time, was yearning, and for which the subsequent centuries had given it the right to expect; so that every step intervening between the birth in Nazareth and to-day points, by gradual stages of development and growth, to the utter fulfilment of those prophecies and the revelations of his kingdom; and by all the angels that bear him company and with their white wings have illumined the earth with radiance, there have been gathered from the nations of the earth such as were ready to fulfil all promises and to reveal to

those who are initiated the Divine presence of the Father in the first-fruits of the kingdom of the Saviour. The Messiah, living so short a time and teaching among men, nevertheless established those permanent principles which belong alone to the Christian dynasty—the love of God instead of the fear of God; the manifestation of the love of God by love to man; the perfection of the individual nature through divine graces, making up the sum of Christian life, and abiding by faith and love in the fruition and fulfilment of his promises. These are the exact and distinct results of his visitation to earth, and these he waits upon, on the cloud pictured in the Apocalypse, to see the harvest time ripened unto his reaping. For these the earth passed through the various stages of revolution, as witness the overrunning of Asia by Mohammedanism, as seen by the western nations of Europe and America, kindling the fires of revolution and bearing carnage and blood through all the nations of the earth; as witness those that have risen by his own name to slaughter one another; as witness the priests and kings defiling the sacred name of the garments that they had worn with the blood of their kind to establish their temporal kingdoms; as witness with what sublime and absolute power notwithstanding this, the one voice that he proclaimed, even of the spirit, has steadily worked its way through cloister and cell, through battle-field and smoke, through the fires of martyrs, and even the fires of the Reformation, until blending the very seed of the spirit, there had been gathered to the harvest those whom he hath chosen—144,000 of each of the nations of the earth ripened to his kingdom, and prepared to leave when he shall depart for that celestial abode which the Father hath appointed him.

You will remember that we have stated, in previous discourses, that the period appointed between each millennial epoch, when one visitation or Messiah hath culminated his reign, is about two thousand years in the earth's history. Since now the two thousand years is drawing to a close, and since for one thousand years of that time the earth was rent and battles were prominent, as the fulfilling of the reign of the one who was to be released from imprisonment, that he might walk up and down the earth, and since the premonitory symptoms of the close of the epoch are abroad in the world to-day, it is well, we say, to set apart a special hour to the claims established throughout Christendom for the Messiah that is worshipped by them. Albeit we wage no war with any sect or creed. We take the Messiah upon the basis of his own spirit. The Order of Melchisedek was called the Order of the Sons of God. All initiated into its mysteries and fulfilling its powers were henceforth denominated sons of God; and when, by excellence of spirit and fulfilment of all the requirements, they were found to be vested with spiritual gifts, they were called therefore the Son of God, the Prince of Peace, the Son of Man. Christ's lineage remains sufficiently a subject of dispute to bring him within the order of Melchisedek. The fact that he was, by the Divine permission, allowed to come upon earth in a mysterious way, and the fact that that mystery, coupled with the very traditional accounts of his early life, involves all external thought concerning him in profoundest doubt, proves that it is only by the gift of the spirit that we are to interpret his use or value among men. This, however, the Church, established some two or three centuries after the Christian era, was not willing to abide by, and Paul, the doctrinarian to the early Christian Church, himself being also familiar with all the Jewish rites and ceremonies, was most anxious that the doctrines established by the Christian era should so far conform to the ancient records as to bear out in tangible form the expression of what was believed to be the Messiah expected among the Jews. But since Paul of Tarsus, with his learning, somewhat forgot the spirit, and since the spirit poured out upon him sometimes revealed itself more in the form of doctrine than of the gift of the spirit, it cannot be to Paul that we must utterly revert for that knowledge of Christ Jesus. Apollonius, the learned Jew of Alexandria, also took part in the early Christian dispensation. There were Cephas and Apollas, each varying with Paul as to the direct interpretation of certain teachings; and you must all be aware that the first two hundred years of the Christian dispensation were spent by various factions in endeavouring to ascertain what really were the teachings of Jesus of Nazareth. But it matters little about those disputes, since they have been more than buried by the subsequent disputes that have made hundreds of tomes of literature, all expended upon a single point of interpretation, and have filled the whole world with disputations and battles, and made it a question whether this really were the Divine incarnation, or only the expression of Deity in the form of His Son.

From all such discussions as these the world should now be free. There should be no Church in the East at war with the Church in the West concerning the true meaning of Christ's spirit and visitation upon earth. The sublime simplicity of the Christian religion is such that he who runs may read. It is love to God, love to man, the fulfilment of the spirit, and the establishment of the golden rule among men. The harvest will be found, not among the disputers of theological points, but among the labourers in the great vineyard of truth, for whose has uplifted humanity, or whosever has given to the world freedom from toil, and caused even one heart to grow lighter from its pain, or assuage one pang of anguish, will be gathered into the harvest, while they that dispute will remain outside the kingdom. The grapes that hang upon the vine of the spiritual kingdom are not grapes of doctrines and creeds. They that are to be gathered into the golden sheaves of salvation are not they whose heads have ripened with theological disputations. The Church at Rome, and here at St. Paul's,

chime forth the merry peals of glad recognition of the resurrection to-day; and yet who is raised from the dead among them, that they see the glory of the spirit, and behold that the Messiah is near and cometh to claim his own? What! with ceremonials that adorn the temples and the pagan rites which prevail in Christian Rome, were Christ passing by on the street! He would wonder what manner of heathen these were that defiled the temple of the spirit with offerings unto Baal, and that bowed down before the god of gold, gathering by perjury and pain the fruits of the earth wherewith to garnish the unseemly robes! What! this his kingdom that sees with all unseemly sights the mockery and glitter that in this day hurl their sad invective to heaven, while all around in the streets are paupers groaning for bread, and beneath that dome—ay, within the cloisters of St. Peter's—the poor beggar asks in vain. Nay, and the church of the West that hath the latest of his visitations, purging herself from the outward dross of Rome—what can she claim to-day, since beneath the dome, and within the site of her costly edifices there be those that are starving, and outside waits Magdalen unforgiven and unreceived?

Ah! to-day is the resurrection celebrated, but the voice of the spirit hath far other meaning, and the Messiah with his angels bendeth above the great area outside Rome, and outside the Church, receiving those that by the spirit have come into his kingdom.

And these will be received and gathered. Christ's Church was of the spirit, his resurrection was of the soul. And this will be the second resurrection. When those are called that hear now the approaching of his footsteps and hear his voice, and hasten to let in the great Christ-man, even the God-Christ of humanity, who made all men feel that they might be free by his truth and his love. What Jesus was we are constrained to become by the gift of the spirit, by the baptism of his love, by the fervour and power of faith, by the all-pervading gifts that he poured out among men; and if you are not these, and have not followed, partaken, nor received that which was so freely given, then you cannot by any possibility belong to the kingdom that is nearly completed, and will soon receive those that are ripened unto the Saviour.

The second coming of the Messiah is looked for in great signs and physical wonders. Let it be spiritual signs, and you have them already. The heavens and the earth are rent in twain. There are divisions and sounds of many voices; the gifts of the spirit are poured out upon all flesh, and there are signs and tokens and prophesyings and "wars and rumours of wars"; and the great power of lifting men from the thraldom of physical worship to that of the spirit is abroad in the land. The spiritual and material forces are waging their wars upon the earth, and these are tokens of the coming of the Messiah, who shall leave behind the promise of the Comforter. By what sign shall you know that the Comforter is coming? We shall tell you.

There is the angel of Knowledge casting abroad his wondrous powers upon the earth; and all who have the power of the spirit can take from science and learning and from the egotism of man that which shall perpetuate the spiritual kingdom.

Christ leaveth behind the angel of Wisdom who shall take in his hand a pen and write the meaning of all the signs and tokens that are in the earth to-day, showing that every seed of the spirit planted in every age ripens and yields its fruition to man.

He shall leave the angel of Law in the dispensations of human governments, who shall make signs and treaties among the nations of the earth, whereby they shall learn war no more.

He shall leave the angel of Faith, who shall dwell in the hearts of men as an abiding and perfect flame, not doubting the wisdom and love of the infinite God; of Faith, which, although it led through fire and flame and tortures in the past, is the faith of the spirit that knows, and therefore hath full confidence in the love of the Father.

He shall leave the angel of Hope, that shall lead all men for ever up from their sorrows and tribulation and death, even to the very sphere of light, showing them that what Christ has been they may become, by perfection of the spirit and conquest over material things.

He shall leave behind him the angel of Love, who, with mighty wings and a voice like the voice of harmony, shall speak to all the nations of the earth, and their wranglings shall cease, and brother shall no more be found against brother, nor nation against nation, for they will know that the "Lord hath made of one flesh all the nations of the earth," and that love is the voice of the spirit.

And he shall leave behind him six other angels endowed with spiritual dispensations, who, having all spiritual gifts and the gift of tongues, shall interpret all things upon the earth and in the air, and shall know whereof God's kingdom is made.

The angel that heralds the new dawn hath a sweet voice, and his name is Harmony, attuning the great harp of the earth to the new song which the angels sing who depart with the Messiah. The name of this angel of Harmony hath already taken on human form, and hath heralded in the dawn of a new dispensation. It has breathed out upon the world the Spirit of Truth, whereby the world shall believe not that which their senses may please to know, not that which gratifies ambition and pride and selfishness, but only that which is truth, since of all things else Christ has promised the Spirit of Truth as the one and only thing highest and uppermost. And this angel of Harmony already weaves his spells over the earth, whereby all discord and all seeming inconsistencies are made clear. The places that were crooked are made straight, and the mountains are made level with the valleys in the kingdom of the spirit; for all souls know that

in that kingdom all are equal, having equal light and knowledge, and that it is not the dispensations of the earth, nor the mighty places we fill among men, nor voices of knowledge or wisdom or external acquirement, but only the knowledge of the spirit that gives to all a sound and harmony, even as distance gives harmony to the waves of the sea, to the voice of the wind, and to the voice of the multitude; for all suffering shall be assuaged by this knowledge when you know that even the least of these that are passed by you in the street are amongst those that are in Christ's kingdom.

Already the sound of the trumpet of that angel that heralds the departure of the Messiah is heard. Already the rustling wings of the Angel of Harmony pour out their melody upon the earth, and man is hastening to meet his brother-man across great chasms of blood that have been shed for a mere name. Already you clasp hands over the slain and the dying, and over great mountains of human misery, feeling that when the Comforter shall come He shall ask of you "where are all those that were suffering and sad, and whose faces were sorrowful, and who had tears in their eyes?" And if you are ready for the kingdom of the Messiah, with the angels that depart, they who shall work in the vineyard of his kingdom still upon earth shall abide with the Comforter, and they shall have a name and a palpable form among men; and even the Comforter shall come and abide with you, and you shall hear his voice, and he shall lead the nations of the earth to the sweet waters of the stream whose name is Melody, and where all shall be baptised and made whole in the light of the new kingdom.

Subject for next Sunday, "The Madonna and her Angels."

POEM.

I.

Far away,
In distant Jerusalem,
Jesus passed
Up the sun-lit street.
Who is it that toucheth his garments' hem?
Who is it falleth down at his feet?
Magdalena.

It is she,
Within whose love-lit eyes
He now sees the glad soul redeemed.
It is she whose pure joy and surprise,
Like a dream of heaven had seemed,
Ere while in those same eyes had burned
Passion fires, consuming men's souls,
And the red of her lips had oft yearned
Twixt passion and prayerful controls.
Magdalena.

Now passeth she on with the rest,
Glad and free, forgiven, unafraid;
Close, closer to his footsteps pressed,
Bearing on all the joy He had made.

II.

Far away, in Jerusalem,
Where the sun one day burned into blood,
And the night, coming on in its gloom,
Kindled sorrow and darkness. The flood
Sweeping through all the hearts, of despair
(All the hearts that loved Him so);
And she, with her unbound gold hair,
Had wept at his feet, mourning low.
Magdalena.

But now when the Sabbath had come,
And the dawn had scarce merged o'er the East,
Cometh she, all forlorn, to the tomb,
Not clad for a rich marriage feast,
But alone, there to weep and to pray.
'Tis not strange. Whose voice heareth she?
Who cometh? Rabboni! 'Tis He
Only, whom she hears there alone,
Claiming her, calling his own
Magdalena.

III.

To-day there the Church, as a bride,
Arrayeth herself in the East
With jewels of splendour and pride,
(But there is a bride for the feast.)
For whom doth the proud Church now wait?
For whom is she waiting? Her Lord?
Behold, at the outermost gate
He bendeth and whispers a word,
Magdalena.

Behold where the Church of the West
Arrays herself proudly to-day,
With the blossoming flowers on her breast,
And white raiment, as if to pray.
For whom waits the Church of the West?
For her Lord, her Master, his feet
Behold, now, lingering are prest
At the farthestmost gate there to meet
Magdalena.

IV.

Oh, woman, by that sin once known,
All women must suffer to-day;
If 'twere your child out there and alone,
For whom you must kneel and must pray,

Would you in the Church there to-day
Rejoice with great joy and make glad?
Ah! if some Mothers make moan,
And their hearts are weary and sad!
Magdalena.

Ah, woman! remember 'tis yours
To assuage and avenge the great wrong;
To lift up, make glad and secure
By the might of your loving make strong—
Magdalena.

For the sin that forgiven once was hers
Crowds here upon all flesh to-day,
By man's wrong break the dull barriers;
Lean Christward this evening and pray.
Magdalena.

Not to Church of the East nor the West
Cometh Christ the dear Master, in pride,
The great world of sin on his breast
Leans forgiven and crowned as his bride.
Magdalena.

THE CHURCH OF ROME AND THE CHURCH OF CHRIST: A CONTRAST.

The following report is sent us by Mr. E. Foster, of Preston. The discourse was given on Sunday evening week at the Assembly Rooms, Liverpool, by Mr. T. Walker, sixteen years of age. He was supposed to be under the control of "Mungo Park," the celebrated African traveller. It was the first appearance of the medium in public:—

INVOCATION.

O Thou eternal source of life and soul! Thou Divine Being! Our Father and our Mother, God. We come again within the breath of Thy love to receive that supply of spirit which Thou alone art able to give. O Thou source of every good thing, these Thy creatures, and the works of Thy hands, are like unto Thee, immortal; but, whilst they are such, they acknowledge their weaknesses, their imperfections, and their shortcomings. O God, we praise Thee! Thou loving Father, Thou soul-inspiring Being, who lives through all eternity, and art everlasting, we see Thee in the very atoms of nature. We see Thy embodiment in the universe, and we see in Thy creatures an image of Thyself. Amen.

DISCOURSE.

The subject chosen for our address this evening will be found in Matt. xvi. 18. "I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Everybody accustomed to theological questions will understand plainly that this is the foundation which the Church of Rome takes for claiming its superiority over all others, and for proclaiming its infallibility. It is said that Peter was the first Pope of Rome; and, as Peter was the apostle of Christ upon whom Christ built his church, so the mantle that was upon Peter fell upon all other Popes in succession. Hence they claim for their church infallibility. Now let us compare the doctrines of the Church of Christ with the doctrines of the Church of Rome. If the two coincide, and are alike in every particular, then they are one and the same. If the doctrines of the Church of Rome agree with the teachings of Christ, then they are justified in saying the two are identical; but if the formularies of the Church of Rome differ in the least degree from the simple truth of Christ's Church, then they certainly cannot say that their Church is the one which Christ established. All we can say is, that if Peter were the rock upon which the Church was built, that Church had a very poor foundation, for it was the same Peter who denied his master. It was that same Peter to whom Christ said, "Get thee behind me, Satan"; and of whom Paul said, "And I withstood him boldly to the face, because he was to be blamed." Thus it will be seen, that if the infallibility of the Church rests upon Peter's infallibility, it is disproved at once, for he, perhaps, of all the apostles was about the most fickle, volatile, and irresolute.

We will, however, look for a moment at the difference between the teachings of Christ and the doctrinal formularies of the Church of Rome. Anyone, not wilfully blind, can see the beauty, purity, and simplicity of the Church of Christ on the one hand, and the bigotry, intolerance, and despotism, as well as the dogmatical severity of the Church of Rome on the other. Let us look at the abominations practised under the cloak of the confessional. A man may be the blackest of sinners, yet by going to the so-called "father," he may receive the absolution, and is thus left free, having escaped the penalty of his previous sins, to go on sinning as before; a repetition of the same process being all that is required in order to get rid of the punishment attending his transgressions. This must be seen by everybody to be a great and mighty evil. And yet this practice in past times has had great influence on the minds of ignorant people. They have believed that, by confessing their sins, they have been obliterated or "blotted out," and consequently, the legitimate punishment attending them has been entirely dispensed with. Every sensible and reasonable person ought to know that, so long as sin exists, the consequences attending those sins will also follow as a natural law. Freedom from pain, trouble, or anxiety can only be secured by taking away the cause which produces the suffering. You suffer for your sins. Why? Not because there is an angry God, who in-

flicts pain on his children, but because you have transgressed the law, and you must take the consequences. So that no one can say he is free from the penalty as the natural result of sin until he is free from the sin itself. Hence, it is not by saying you have sinned that you get free, but by refraining from evil, and by a thorough repentance of your past sins, and a determination never again to commit the offence. Under the cloak of this confession, and the power of absolution held by the priest, the most atrocious crimes have been committed; murders which have never been brought to light have been disclosed in the confessional, and the priests have retained the secret, allowing the innocent to be brought to the gallows, whilst the guilty have gone unpunished. This is indeed a mighty delusion; and one which we must eradicate from the minds of the people.

Another power which these monarchs of the Church profess to have is that of releasing "souls" from purgatory by the friends of the departed paying so much money to the "father." If the great power a priest has over a dying man could only be realised, one would be literally dumbfounded and amazed. He enters the chamber of the dying person, and with a voice of solemnity he taunts him with his wealth, saying that it is written in the Word of God, which is infallible, "No rich man can enter into the kingdom of God," and other kindred expressions. The man in the last agonies of death delivers his possessions to the Church, whilst his family, by his so doing, is left entirely destitute. How unjust it is, and how wrong, that there should be so many fatherless children and widows thus reduced to poverty! Our workhouses are full of such as these, reduced to destitution through the imposition of the priests. Did you but know how many priests die in the utmost agony, groaning under the bitterest pangs of remorse for the wrongs they have done during their sojourn on earth, you would not be deceived any longer by the iniquities of this system. Yes! When they come to the verge that separates one life from the other, they begin to fear vengeance from on high. They repent, but to no purpose, for the deeds are done.

Then it has been shown that there is a tremendous contrast between the Church of Rome and the Church of Christ. Christ never said, Come and confess to me, but told his listeners, when they prayed, to do so in secret, and their Father, who saw in secret, would reward them openly. He advocated a communion between the sinner and God. Behold a contrast. The leader of mankind, the prophet Jesus, the only mediator (or medium, for he was the medium) between God and man in that priest-ridden age, hesitated not to enter into the dens of thieves, or to be in the society of the publicans and sinners and the morally destitute. No! He sought their company that he might influence them for good, by applying the healing balm of the spirit of truth to their depraved minds. How different are the clergy of the Church of Rome! They are not to be found in the midst of moral depravity. They notice not the unfortunate and distressed, but keep themselves aloof from the generality of mankind. Nay, more than this, if any one begins to doubt their dogmas, he is immediately excommunicated and branded as a heretic. Their anathemas do not stay here, but the questioner of their creeds, according to what they say, is doomed to everlasting torments. They have the audacity to say that that being, because of a slight weakness or infirmity which has been produced by surrounding circumstances, is to suffer eternally. Because the creature is so capacitated that he cannot grasp all the Roman theology, he must for ever perish. You will hear them talk of the love of God. It is quite common for them to describe God as love; but when circumstances require it, the song is changed, and with the song God changes also, and He has now the aspect of a vindictive and wrathful Being, who delights in the sufferings of his children; and were it not for the intervention of another power exercised by another person, He might be more wrathful and more revengeful still.

A powerful weapon in the hands of the priests, whereby they succeed in deluding the ignorant, is the belief in the great fire—hell. They always forbid investigation upon this point, because they know that if the people searched the Scriptures for themselves, and looked at the thing in its right light, they would throw away the old teachings of the Church, and come to the conclusion that they could enjoy a communion with God without their aid. As an example: very many sermons of a terrible nature have been preached on the word hell. The people become dupes to their power for the simple reason that they do not understand the meaning of the term. If you look at the origin of the idea, you will find that it is derived from the place Gehenna, which is simply the Valley of Hinnom, just outside the city of Jerusalem, where all the filth and articles of an infectious nature were cast, and where, for sanitary purposes, a fire was kept constantly burning. To a Jew's mind there was no picture so frightful and so terrible as this. Christ often appealed to the understanding of the people by the use of this simile, so as to give weight to his teachings. Every Jew knew what Gehenna was, and therefore what hell was. He knew that it was the fire just outside the city which was not allowed to go out. But we know that fire has ceased to exist, and when Christ alluded to it he only meant to imply that as that was fearful, so would be the punishment which they would bring upon themselves by violating any law, either physical or moral.

The priestcraft which is in vogue now is just the same as that which was in existence thousands of years ago, and which

gave rise to the proclamation of the king, "Thou shalt not suffer a witch to live," because they knew that if they did they would be robbed of their avocation. Just examine the priestcraft now, and as it was in the time of Christ, and there will be no difficulty in seeing that it is the same thing. You have heard how the chief priests and scribes conspired, as to the most convenient way of getting rid of the medium and prophet Christ—in fact, how they might put him to death, for, in truth, they felt that he was usurping their power. Hitherto they had had the people in their own hands, and could turn them any way they chose. Such a hold had they upon the members of their churches, that they only required to say, "Take ye this city," and it would be done. If they wanted anything they had only to advertise and tell the people that they were controlled by God, and that the Lord had said they must do so and so, and they would go heart and soul to accomplish that object. No wonder that Christ got persecuted, when we understand that he made it his special purpose to overthrow these dogmas and erroneous teachings. Christ was specially opposed to all formalities. Never did he teach that God was a wrathful and vindictive Being, who delighted to see his children suffering in hell. No; his teaching was love—love to God and love to his fellow-men. Never did he stir up strife and hatred among his followers, but, on the contrary, said, "By this shall all men know that ye are my disciples, if ye have love one towards another." He had no man-creeds, articles, or dogmas. His whole armour was the truth from Heaven, which raised the sinner from moral destitution, and made them to understand that they were the "sons of God." Yes; we are all alike in the brotherhood of Christ. He never taught that he was greater than other men, but taught all to pray to God as "Our Father." Such were the beautiful teachings of Christ. But they have been perverted. He has been misrepresented and slandered in almost every shrine erected for Christian worship. This is evidence to show that the priestcraft now is the same as it was when he was upon earth, and it is now even as it was then; they do not like the introduction of any new truth, or any innovation upon the old system. The man who first discovered the rotundity of the earth, Cornelius Copernicus, was regarded as a heretic, and had he lived to see his works in circulation he would have been much persecuted, nay, in all probability he would have been murdered. Galileo, who made the same discovery, and announced his convictions to the world, as you are aware, was cast into prison, and made to go through an ordeal of much suffering. The priests were desirous that the people should retain their old ideas and superstitious belief, lest the new theory should expose their error and bring their ignorance to light. Doubtless the people would be enlightened, and that was what they did not like. But even whilst Galileo was in prison, he maintained the truth of his discovery, and remarked to a friend in an undertone, "It still moves, nevertheless." So it must always be with the truth, in spite of all priestcraft, and all the obstacles brought against it. Why, then, should we hesitate to say that the teachings of Christ are based upon the truth, and have for their object the progress and improvement of the human family? His teachings were of such a glorious character that all sects and denominations are willing to embrace them in the time of need, although at other times they repudiate them. A mother at the death of her child comes to the conclusion that it still lives, and has only passed on before, notwithstanding that her preconceived notions may have been altogether stated differently.

To notice another dogma in the Church of Rome. Here we have priests in this day who profess to believe in the infallibility of the Pope. It is not very long since the clergy of the Roman Catholic Church met in council to decide upon his infallibility. Of course, they said it was not they who were voting, but the Spirit of God, the Holy Ghost working through them as its instruments. Hence that God had decided the Pope's infallibility. But if that was so, why was not the voting unanimous? Surely the Spirit was not divided. How was it that only a portion decided this important question? The explanation is obvious. It is a plain truth that they were fallible men voting for another man's infallibility, and such a thing as that is preposterous. Moreover, whilst the Pope himself said that he was infallible, he denounced his predecessors as impostors. Now, we ask, is there any consistency in this? Only look at the question on the surface, and every unbiassed person will see at a glance that it is only done so as to give the Popes and the priests dominion over the minds of men. But this state of things is fast coming to an end. We regard the great movement in the world known as revivalism as the last struggle for existence of an expiring system. The minds of the people are undergoing a process of preparation which shall fit them for the reception of higher truths, for as soon as they begin to see the absurdity and foolishness of such things they will renounce them. When they begin to see that their system will not bear reflection, their formalities will not stand an examination, then will they desire to be free from them. This religious excitement and revivalism is nothing but a direct appeal to the feelings and passions of mankind. You may terrify a weak and nervous woman by telling her she is eternally damned; but when she becomes calm and indulges in reflection, she will thus catechise herself: "Is not God a God of love?" "Are we not his children?" "Did He not bring us, our parents, and all

the world into existence?" The answer to these inquiries is, "Yes." Then this being true, what a God He must be if, previous to bringing us into the world, He prepares a place of torment for us—Hell, and brings us into the world only to be eternally damned. This cannot be a God of love. If there be such a God as this, let me have atheism, annihilation; anything but God, for such a one is nothing but a tyrant, who takes a delight in the torments of his victims. But stay, He is love! Love and hatred cannot exist together; therefore He cannot be angry, if the power of hate is taken away. Upon this hypothesis, then, we are his children, and if children, then heirs, heirs of God and joint heirs with Christ, and who dares to say that a single one is born to perish? Has it not been said, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him," and lead you on to spheres of happiness and pleasure.

The teachings of Christ are specially marked for their simplicity. On every occasion he adapted his language to the people whom he addressed, and always avoided formularies and creeds. But, as we have already stated, his teachings being given to an ignorant people, they soon became corrupted and contaminated. One creed after another was introduced into the churches, which it was heresy to doubt. And why so? It must be remembered that these creeds and dogmas were written when men, comparatively speaking, were ignorant. Little or nothing was known of science. They might have been suitable to an unlettered people, but not at all to this enlightened age. Who, now-a-days, that has read anything of geology, will say that the earth came into existence in the manner described in the cosmogony of Moses? Again, anyone who has studied the science of astronomy will emphatically assert that the earth cannot be flat, as was originally supposed, because every school-boy knows it to be round. The clergy say every Sunday that the earth was created in six days. Geologists tell us that this is not true. And so with every other dogma. The priests have caused people to look upon Christ as a part of God, but Spiritualism steps forward and gives direct proof as to his true character. It teaches that every person partakes of the divinity which Christ possessed, and that all are alike the sons of God. Who could behold Jesus as he was stretched upon the cross, and listen to the words "Eli, Eli, lama Sabachthani," without being convinced that his God was the God of nature, and of every true Christian. Those acquainted with ancient history will know that Jesus is not the only person who is reputed to have been born of a virgin. Hundreds of years before Christ lived, Chrishna is said to have been born of a virgin, with God as his father. This is a peculiarity of all heathen mythology. The last argument given in support of the old system is, "Look at our vast numbers of followers, and how long we have existed." We answer that this is no argument to prove that theirs is the only true Church. Look at the religion of Bhudda, whose followers number about one third of the human race, and lastly at the Brahminical religion, of which the former is a reform. Besides, we have the fact that truth always commences with a minority. Jesus, who did more, perhaps, than any other person to ameliorate the condition of his fellow-men, was surrounded by a mere handful of followers.

This brings us to the concluding section of our discourse, "And the gates of Hell shall not prevail against it"—that is, the gates of Hades, or the world of spirits. That this is false is proven by the very fact that those in Hades are doing all in their power to overthrow such a wretched system. The people have hitherto been groping in the darkness, but the glorious light of the sun of truth is dawning, and shall eventually break in noon-day splendour over your heads. The infidel and the atheist, all shall unite in proclaiming "Our Father and our Mother God."

Now we must leave our medium's mind

And take our angel-flight;

We'll visit you another time;

God bless you all—good night.

MAN A LITTLE LOWER THAN THE ANGELS.

Outlines of an Address delivered in the Trance by Mrs. J. H. BLUNT, at the Mechanics' Lecture Hall, Northampton, on Sunday afternoon, February 28, 1875.

Controlling spirit, "Hoopris," when in earth-life a Scotchman.

My dear Friends,—You are passing away to an unseen world on the other side. Soon the curtain will be drawn aside, and you will enter into another state of existence. Many men have gone astray—public men, deep-thinking men—and the reason they have said there is no God is because religion has been presented to them in such a form that they feel that if there is a God he is not a father—not a kind, loving parent—but a hard master, an inexorable judge.

The devil is set forth as having the sins of this world, and devilism is preached instead of God.

You did not come into this world of your own will; you were brought into it. You had no power over your own birth. How rough has been the education in early life some of you can remember, and if in this life only you have hope you are most miserable.

Children from early life have been told about the devil and hell-fire. The devil is represented in all manner of shapes. There is

one thing they say about the devil I should like to explain. He is said to be like a roaring lion, going about seeking whom he may devour; one that possesses omnipotence and omnipresence. Let me tell you the devil is a created being, a fallen spirit, and that he cannot be in two places at once, so you need not be afraid of him. It is surprising in what different forms he is represented. In Genesis he is called a serpent. That is figurative language. A serpent could not talk nor tempt Adam; but serpents are more subtle, more stinging, and more poisonous than any reptile that crawls upon God's earth; therefore he is represented as a serpent, stinging and poisoning the life and happiness of man. You do not read of him much in the Old Testament. He is spoken of as Satan there, and is said to meet with God's worshippers, especially poor old Job. In the New Testament he appears again. He does not come there as a serpent, but as the devil; as a tempter, trying to tempt Jesus to give up the grand cause he had come to espouse; telling him that he would give him all the kingdoms and principalities of this world if he would fall down and worship him. No man nor devil could give the principalities of this world. Every man is tempted, more or less, like the Saviour in this wilderness. Again, the old gentleman is called Beelzebub, but John at the Isle of Patmos completes the catalogue and calls him the "old dragon," that he is to be chained and cast into the pit—the sooner the better, you will say.

God is set forth as a God of wrath, already working against the children of disobedience. This doctrine has been preached too long by priests, and by men who ought to know better. If you were to read the early ecclesiastical history of religion, you would find the most damnable doctrines taught in trying to frighten people to serve God.

Before I commence my address, will you join with me in a few words of prayer? Remember, time is short, and you will soon have to pass away. I feel it a great privilege this afternoon to speak to you. If your ministers were earnest, every Sunday afternoon this place would be filled with devoted listeners; but they do not, so we are come. Do not let this subject be thrown on one side, because you think Spiritualism is new. It is not new. Why were not all the sciences brought to light at once? Why did not our Saviour come at first? Why did not all things burst into life at once? The earth, like mankind, progresses. You cannot have all light at once. The Bible declares that a nation shall be born in a day. That time has not yet come. But the time is at hand when God will pour out his Spirit upon old men and maidens, and they shall prophesy, and God will get to Himself a mighty and glorious name.

SHORT PRAYER.

O my God, bless these assembled here to-day. Give them light from Heaven; they are going astray. Take them with a gentle hand, and lead them into the path of righteousness. Soon they will have to leave this earth to enter into Thy presence. O that they may go from this place determined to seek a better life beyond these changing scenes. We do not want their prayers, but they wait ours. O God, send Thy Spirit and baptise this congregation with the water of Heaven, that they may grow in wisdom and love, and ultimately come into this world of life. Amen.

ADDRESS.

"O Lord, what is man that Thou art mindful of him, and the son of man that Thou visitest him? Thou hast made him a little lower than the angels, and crowned him with glory and honour." God made man, and breathed into him the breath of life, and he became a living soul. God has made all nations of the earth of one blood, that they might first search after Him and then find Him. Speaking of the troubles in this world, the control said it is a great wilderness, yet it is bedecked with beauty. Man still possesses a share of divinity, and is not sunk so low but that God has power to save him, and in time man will be taken from the pains and sorrows of this world to things unseen. The world itself testifies what man is. Tell me not that man came from the lower order of animals. Tell me not that education raised him all at once. Where did education come from? God gave the first laws of education. Brutes cannot estimate the God who made them. The control, referring to the use of education, said, Let those who are placed in adverse circumstances not be disappointed because they were placed where they could not rise to eminence. God, their Father, took every iota of their circumstances into consideration.

Education and civilisation is progressing, and men are going into foreign lands to tell the tale of love, telling people that which makes their hearts glad. Look at Wilberforce, and such noble men, who have gone forth, as it were, with their lives in their hands into other countries under the rule of infuriate tyrants. Why did they do this? Because divine power was in them. Look at golden times, when men could walk in fiery furnaces; when they would not bow down to the king's image; when the king himself bowed down to God. Even Daniel in the lions' den was not touched. Men have been as stars in the world, and God has made them but a "little lower than the angels of heaven." You, young men, instead of going about with short pipes, train your minds to something noble. Look at Carlyle, one of the greatest minds of this age. Looking once at a little boy making dirt puddings in the street, he said, "This boy shall be one of the greatest men in Britain." There was a man at Hackleton (Carey) who gave himself up to a work that made him but a little lower than the angels of heaven. He said, "I will go to Jamaica," and with £12 11s. 0d. he commenced this grand work. Some said to him, "Man, sit down; when God wants you He will send for you." He replied,

"God wants me, and I must go." These are the grand principles that I want you to inculcate. I do not wish to discourage you men because you are in low positions of life. God does not confine Himself to one mode of bringing men to Him. He has 10,000 ways of bringing men to Himself. Men and women can be brought to God even by such a little thing as a flower. I have known men to go into the fields, and when they have seen a tiny snowdrop peeping from its earthy bed they have been struck with wonder at its beauty. And where is there a man who cannot appreciate and admire the beauty of the twinkling stars as they glisten over your heads in the heavens? Many men in a thunder-storm have given themselves to God.

Many souls have been fired while looking up to the skies, when the air has been stirring tranquilly, and they have said, "Surely the heavens declare the glory of God, and the firmament showeth forth his handiwork." The night has been long, but the morning has come when they must read another book. We have known some men to read volumes of books, but the time is come that they must read the earth. Thousands are being moved by scenes upon earth. Many imperfect souls are touched by scenes of sorrow, and many a noble soul is working for God in lifting up little children out of the mud, little Arabs in the streets of London, taking them to orphans' homes, and thus rescuing them from wretchedness and want. Some have been touched from seeing men oppressed in their workshops, and have agitated the cause of the poor, and have gone to Parliament and demanded that fewer hours of labour and higher wages should be accorded to the working-man.

Referring to the work carried on by Mr. Muller of Bristol, the control said:—Look at those good people at Bristol. They had their hearts touched by the crying of a little babe, without father or mother, and whom they, as it were, picked out of the gutter, and by faith and prayer they are now able to maintain five hundred orphans, and by this grand and noble work they have become only a little lower than the angels.

The earth is not all darkness, for God is working here, and will renovate the world and bring it to Himself. Satan will not have all his way; God is all and in all, and Christ said, "If I be lifted up I will draw all men unto me."

After again referring in tender terms of sympathy to the condition of the poor, the control said: I feel for the poor. You are said to be ignorant, in a low position in life, in poverty; don't let these circumstances drag you down. We [the spirits] are full of sympathy for you. You do not know how we love you. Using an illustration, the control said: "Sometimes when a man has sunk to the very lowest depth of poverty, it may be, a hamper filled with good things is brought him from some unknown but kind friend. At night, the man and his wife sit down quietly by the fireside, and say to each other, 'How kind of our unknown friend. We should like to know and thank the sender.' By-and-bye a message arrives from the friend, who says, 'You shall come and live in my palace; bring your wife and children and friends.' This is what God has done, and by-and-bye you shall have something better than earthly friends; you shall have the friendship of God and the society of angels. You are but a little lower than them, and they want your society."

We are going to baptise the world afresh, new theories in the Church are being proclaimed, great men in London and Birmingham are changing their tactics, and the old theories are being taught no longer. We know how the world is going on. Some men are seeking a better light, and are looking away from this world to where God stands ready to save them. Better times are coming, when all discord shall cease; when war shall cease, and instead of the spilling of blood on other shores, the bread of life shall be carried by our ships to other lands. Better will that time be for England when so many millions of money are not spent on soldiers. Then let not your young men be drilled in arms, but with the power of God, for the time is coming when you will have to dwell with God, and be but a little lower than the angels. In this world your young men shall see with a clearer light; they shall seek after God and shall find Him. Be patient, then, for the coming of the Lord draweth nigh, and you shall see his face. You who have not the power to see in this state shall see those things in a larger, higher, and brighter world. Your minds will be developed. You will not be dead, but you will become lights of the world. The time is near when you shall meet God face to face, when you shall see Him, and all tears shall be wiped away; when friend shall meet with friend, and relations meet together—fathers and mothers and children, and the old man shall receive back his aged wife, and clasp her again in his arms, and they shall dwell together for ever. Amen.

THEOLOGICAL NUTS.

10. If a man does wrong in returning evil for evil, would not God do wrong were he to do the same?
11. Would not endless punishment be the return of evil for evil?
12. As we are commended to "overcome evil with good," may we not safely infer that God will do the same?
13. Would the infliction of endless punishment be overcoming evil with good?
14. Is God a changeable being?
15. If God loves his enemies now, will He not always love them?
16. Is it just for God to be "kind to the evil and unthankful" in the present life?
17. Would it be unjust for God to be kind to all men in a future state?
18. If all men justly deserve endless punishment, will not those who are saved be saved unjustly?

REV. ABEL C. THOMAS.

IMMORTALITY PROVED.

Affectionately and gratefully inscribed to "George Fox" (the controlling spirit of Mr. Bastian) by Mrs. Woodforde.

A charmed circle will we make, and call
With loving songs the spirits from the land
Of everlasting summer where they dwell.
And one whose gentle life is given up
To serve us mortals, and these beings bright,
Will willing minister to them and us,
And in a death-like trance be lost to earth,
Whilst we enjoy the blessed privilege
Of sweet communings with our loved and lost.
Unselfish serving thus, he'll win his crown
Of glory for the life to follow this.
We'll sing him softly to his tranced rest,
And on the waves of harmony upborne
Beyond our earth, by love's undying breath,
Our call a quick and glad response will meet:
For hearts above beat still in unison
With ours, and love is conqueror over all.
E'en matter, stubborn, dense, and hard to us,
In parted atoms flies at call of love.
Yes, love is potent, e'en to bring high God
To minister to all humanity.

Our loving brethren lifted from the flesh,
Bask not in idle glory out of reach,
But hast'ning here are glad to give their aid
When from our mortal lips the call goes forth.
For us they drag the burthen of the flesh
Again, and glide with slow and trembling steps,
And briefly stand before our raptured gaze;
And then, as though our earthly air did press
Too sorely on their evanescent shapes,
They sensitively shrink away, and pass
Behind the veil hung dark 'twixt them and us;
But soon, with strength renewed, again step forth
To bravely draw the breath of earth once more,
Their forms ethereal seeming like to melt
Before our gaze, as wreaths of mist at morn
Before the ardour of the sun's broad glare.
Their spirit-garments fair and undefiled,
A fragrance from the higher spheres of life
Give forth, and we are minded of the time
When sad we sat and watched their earthly forms
Arrayed in garments of the grave; when flowers
Were loving twined about their placid rest,
And mingled blossom-breaths with heavenly scents
By angels brought. We had not thought to see
Them stepping gently back to earth again
In robes new-woven by their pow'r of will—
By thought outwrought from Nature's storehouse, air,—
And fashioned as the spirits wear them in
Their homes far raised above our mortal ken.
We had not dreamed to grasp again on earth
Those dear, loved hands, encased in flesh like ours,
But purified, refined with subtle skill;
To hear again their voice's treasured tones
Outbreathing blessings of unchanging love.
Returning thus to greet our heavenly sight,
They prove that God-like spirit never dies.
Eternal conquerors of matter they,
By standing here once more in matter robed,
Reveal themselves; and simply teach us thus
The grandest lessons of this grandest age.
Oh, wondrous love! Oh, wondrous pow'r that draws
Thro' Death's dark door the heart to answer ours!
Oh, love that knows no death, but faithful flies
From heaven and immortal life, to prove
Itself immortal, and that heaven is love!

March, 1875.

LIVERPOOL PSYCHOLOGICAL INSTITUTE.

According to previous announcement, Mrs. Butterfield opened the first public circle in connection with the above institute on Monday evening at eight p.m., Mr. John Lamont in the chair. The seance-room was filled to its utmost capacity by perhaps as select and intelligent an audience it has been our privilege to witness anywhere. After singing a hymn, Mrs. Butterfield passed under the control of the "Doctor," who delivered an able, pungent, and eloquent address on "Mediums and Mediumship," and the subtle psychological conditions connected therewith, containing lessons that even the advanced Spiritualists of Liverpool would do well to acquaint themselves with. The "Doctor" replied satisfactorily to several questions put by those present. A vote of thanks to Mrs. Butterfield, moved by Mr. J. Lamont, seconded by Mr. Priest, and supported by Mr. J. Chapman, brought the evening's proceedings to a close.

We thought it rather singular, however, that we did not hear the slightest observation from any of the speakers about the object and purpose for which the institute was opened, although this was the first public opening. Mr. Meredith's mesmeric seance was quite a success. He will hold another next Tuesday evening by request.

We have received the following testimonial as to the efficacy of Mr. Coates's treatment:—"Having read in your weekly paper of healing by spirit power, I was induced to try Mr. Coates in my case. I had a severe and sudden attack of erysipelas in the face, caused by working in a draught, and was bedfast for three days. My head was swollen on the right side till I was completely blind of one eye. Mr. Coates visited me and gave me three treatments, and after the third treatment I was perfectly cured. Hoping that others in this locality who are sufferers may avail themselves of the opportunity now offered, and be as successfully treated, is the sincere wish of yours respectfully, JAMES MITCHELL, 1, Constance Street, London Road, Liverpool.

DR. MONCK'S TITLES AND PROBITY AS A MEDIUM.

7, Unity Street, College Green, Bristol,
March 27th, 1875.

To the Editor.—Dear Sir,—Will you be kind enough to insert the enclosed letters in your next issue of the MEDIUM AND DAYBREAK? They will furnish their own explanation.—Yours truly,

GEORGE TOMMY.

7, Unity Street, College Green, Bristol,
March 20th, 1875.

Dear Sir,—I know you will excuse the liberty I am taking in writing to you for information.

You will perceive by the enclosed printed copy that the Rev. F. W. Monck, of Bristol, is vice-president of our Psychological Society. He has recently given two seances here, the result of which has been that three of our members have attributed the manifestations to trickery on the part of the medium, and though unable to produce one iota of evidence in proof of their assertion, they persist in calling hard names and making things very unpleasant for those of us who, from long experience, are thoroughly convinced of the genuine character of the manifestations given through Dr. Monck's mediumship.

One of the charges they have now brought to bolster up their case is that Dr. Monck is not entitled to the degree of LL.D. and the title of F.A.S., and that if he deceives in this case he would practise deception in the manifestations, &c., &c.

On our last meeting night I produced Dr. Monck's diploma from the Liverpool Anthropological Society, signed by yourself, in order to rebut one of their charges, when the Rev. — stated that the initials F.A.S. were only used by the members of the London Society, and that members of the local societies were not entitled to the use of them. Another gentleman stated that Dr. Beddoe had informed him that the members of the society used the initials M.A.S.

As I could produce no evidence to disprove this, I write to ask you if you will kindly inform me on these points, viz:—

1. What are the initials used by the London Anthropological Society?
2. Is it usual for members of the local societies to attach the initials F.A.S. to their names, or is there any objection to this on the score of good taste?
3. What is your testimony with regard to the initials LL.D. used by Mr. Monck? Is he strictly entitled to their use?

4. In the event of our deeming it advisable to publish certain correspondence relative to this affair, may I have your permission to make your reply public, as it would set the question at rest in other quarters where Dr. Monck has been assailed respecting these titles?—I am, dear Sir, yours respectfully,

William Hitchman, M.D.

29, Erskine Street, Islington Square, Liverpool,
March 22nd, 1875.

Dear Sir,—In reply to your favour of the 20th of this month, I beg to state that, in my opinion, the Rev. Francis Monck, LL.D., F.A.S., is fairly entitled to use the initial nomenclature in question. He is a Doctor of Laws of a legally constituted university in America and a Fellow of the Anthropological Society of Liverpool—the oldest learned association of its kind in England. "M.A.S." is the title of the London Anthropologists generally, but there has been a secession of members lately, which has led to the adoption by them, I understand, occasionally of the letters "F.A.S.L." to indicate their society, but ours, in Liverpool, have always been distinguished correctly—F.A.S.—throughout the world.

There are no "local" societies of anthropologists in Great Britain or Ireland, and the Liverpool Anthropological Society contains amongst its fellows at this moment a large number of the first and best of living minds in science and philosophy, either of Europe or the United States of America.

I have witnessed such unexceptionable phenomena of a spiritual nature through Dr. Monck's mediumship that I am perfectly assured could not be produced by the collusion or "deception" of any man, or set of men, that were ever clad in physical organisation on the face of this planet.

You are perfectly welcome to quote my testimony, as given herewith, if you think proper, but my advice to Dr. Monck is, treat cavillers with contempt when they are gratuitously unjust.—I am, dear Sir, fraternally yours,

WILLIAM HITCHMAN.

G. TOMMY, Esq.

On March 5th we published an account of an experiment by Mr. Beattie, describing what took place at a test seance with Dr. Monck. Just before going to press, we have received a long account of the previous seance, alluded to above, making very grave charges against Dr. Monck's probity as a medium, and attacking him morally in a manner truly libellous. We are quite unacquainted with the names given in the accompanying letter, but can say that the account of the seance is very unlike any seance of Dr. Monck's which we have seen or heard of. We do not pretend to judge as to whether the account is correct or not. But as it is written with the object of conveying the impression that all of Dr. Monck's seances produce similar results, we refuse to occupy space with it, seeing that we would be acting contrary to our own experience in so doing, and therefore mislead our readers, as well as give publicity to an anonymous libel. As for Dr. Monck's moral character, we prefer taking him as we find him. Neither Dr. Monck nor any other medium would thank us for suppressing any stories respecting them, as to kicking the table to produce knocks, pushing out the table-cloth with a foot to simulate a spirit-hand, or rubbing a preparation of phosphorus on the hand to represent the luminous spirit-hand, because every intelligent investigator has the opportunity at all seances to satisfy himself that such are not the means used. Dr. Monck, we know, is ready at all times, and has, in our presence, submitted himself to such tests as would render the Bristol explanation impossible. If our Bristol correspondents have any quarrel with Dr. Monck, they are welcome to fight it out in such a manner as may be convenient to them.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly,	2d.	per annum,	8s. 8d.
Two copies " " "	4d.	" "	17s. 4d.
Three " " "	5½d.	" "	£1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. 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, APRIL 2, 1875.

OLIVER ODDMAN AND THE SPIRITS.

This quaint writer quotes our remarks entire in his "Odd Thoughts" on Spiritualism in the *Malvern News*, and suggests that the spirits might find us £1,000 without robbing anyone, as there are untold ingots in the bottom of the ocean, with no one to lay claim to them. These, he thinks, the spirits might drag to the surface and place on our seance-table, even as they sometimes deposit fishes in the spirit-circle. We are unable to define the power of spirits, but it might be suggested that the position of these ingots in the water would in all probability act as an obstacle to the magnetical power of the spirits in laying hold of the gold.

After all, the demand of Oliver Oddman does not strike us as of great importance. If our desire as spiritual workers were for gold, then we would be spiritually allied to gold-loving spirits—the dark imps of the demon Mammon. If so, then we would not be Spiritualists at all, but lucre-hunters, like too many of our countrymen. Our soul's desire is not towards money—not towards means, but towards ends—the spiritual enlightenment of the people of these lands; and, seeking this great object as a master passion, the needful means come as required.

We believe that if our love for the divine end were more powerful, the means would be correspondingly augmented. The energies of spiritual workers are too apt to degenerate into a love of means, and the solitary effort to secure them. We have a body at work in our midst on this line already, a "National Association," not a "spiritual" association, and after two years of organised importunity to get hold of the guineas, it has not made so much headway as the penniless, untitled, and half-clad peasant Burns made in one week when a few years ago he let it be known that he wanted money to secure the premises, now the Spiritual Institution, 15, Southampton Row, London. His position was spiritual, and from that high vantage-ground he commanded, and has commanded, the needful supplies of subsidiary accompaniments. Now the rich in pocket and intellect, and the noble in station are his hearty co-workers, while the means-adventurers bid fair to rid society of their speculating scheme during its infancy.

Why, then, should he take Oliver Oddman's advice, and, turning from the shrine of the spirit, seek to win the favour of the golden idol, when history—the history of the last half-dozen years—shows the folly of worldliness? Besides, the exercise gained by the accomplishment of the work is one of the chief ends sought in its prosecution. With a golden ingot, worth a thousand pounds, we might make much commercial display, launch upon the high tide of worldly prosperity, and do a big thing in the way of building up a monopoly from which we might succeed in robbing society of a fabulous fortune, and die in the odour of Lombard Street sanctity. But would this be a spiritual victory for ourselves or for others? Would it not rather be the ascendancy of the purely carnal at the expense of the spiritual? How far different the result as things are! One of the blessed things in Spiritualism has been the poverty of Burns. What has been accomplished is therefore credited to a spiritual source, and not to the propitious smiles of the jaundiced idol. The hope of money, the power of money has not been before the eyes of the worker by night or by day; but the work has all been done, as it were, in spite of money. To spiritual impression, intellectual adaptation, humanitarian sympathy, and moral integrity, is all the work of the Spiritual Institution due, and not to the money power in any degree. This is a noble historical fact for posterity, and a stirring spiritual stimulant to those of the present day. The beholder, seeing what has been done, and is being done, from the force of the spirit alone, is thereby encouraged in the aspiration to drink at the same fountain, and put forth the pure strength of the spirit. The rich man who gives his donation does so out of true sympathy with the work, and not because it

is a fashionable means of gaining notoriety. How different it would have been had Burns been a rich man, and put his thousands into the work (he has, nevertheless). Then the spiritual aspirations of the poorer brethren would have been blighted by the endowed display of a wealthy leader, and instead of Spiritualism being a work of self-sacrifice and personal toil, it would have become another temporal expediency, alluring the abject homage of the poor and the flaunting patronage of the rich.

It is well that Spiritualists have to find the means whereby to carry on their work. It drives them to seek expedients for self-help and self-development; and many find that penniless and unknown though they be, yet they are endowed with the light and power of the spirit, which, like a living panoply, protects from danger, overcomes enemies, and leads on to victory. Spiritualism is thus found not to be a money question, and life appears not to be a hunt for wealth, but an opportunity for spiritual development. Again, those who can afford it are better for giving of their means and substance to a spiritual cause. Why, then, ask the spirits to do their work for them by dragging riches from old ocean's bed? There is plenty of money to spare. We see it daily being spent in untold thousands in tobacco, alcohol, childish toys, houses in town, out of town, by the sea-side, and on the mountains; in betting, dissipation, and gross licentiousness. Should the spirits be rated in ingots that sensualists may have the more to sustain their bestial vices? Oh, no! Mr. Oliver Oddman. We crave none of thy deep-sea treasures, but our prayer is to spirits of another order, who may be successful in touching the putrid heart of the depraved and the sensualist; cure him of his moral leprosy, and teach him to turn the money which he grinds out of God's dear image into a means of human amelioration and advancement. We shudder when we contemplate the moral damnation of those who, from their point of advantage, are made the receivers of the surplus toilage of their fellows, and expend the same in their own ruin and the moral and social degeneration of those around them.

We may say, like the one of old, Have I been so long time with you, and yet hast thou not known me? Spiritualism is not understood. It is not, as some suppose, a successful speculation in subscriptions, seance-rooms, meetings, and publications, but it is a work of spiritual development and enlightenment of the individual man. The allurements of £s. d. have constituted these characters the trinity of all priesthoods; and Spiritualists, oftentimes more imitative than inspirational, are prone to the same form of idolatry. How thankful they should be that as a set-off they have in their midst a Spiritual Institution whose motto is, not the finding of golden treasures, but "The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the welfare of Humanity."

BOOK CLUBS.—CO-OPERATIVE PUBLISHING.

We have received many letters in response to the particulars which we have published on this subject. The more it is studied, the better does it recommend itself to the friends of Spiritualism. A Rochdale co-operator of long standing sends a deposit, and wishes us god-speed in the effort. We have some difficulty in impressing the minds of all that this is not a begging concern, but one in which the benefit is mutual. We know that it is high prices on the one hand, and scarcity of means on the other, which prevent a great number of Spiritualists possessing themselves of standard works on the subject. Our object is to reduce prices to the actual cost of production and expenses, and to introduce such facilities that the poor man, who can only devote one penny a week to standard literature, may be supplied on as good terms as if he had means to purchase a full edition. Co-operation means equal action from all parties, or, in other words, that we help each other to help ourselves. It would not be co-operation if we produced works from our own resources, and then retailed them at cost prices. Nor would it be co-operation if the effort depended upon the charity of anyone. To be true to our principles of co-operation, the funds to work with must come from those who participate in the advantages to be derived. Our plan is useful to all classes of Spiritualists. By the formation of clubs, the poor man who can only spend, say, five shillings a year on his library may receive in return as much literature as he could otherwise procure for twice or three times the amount.

The influential and active Spiritualist may, by participating in these arrangements, introduce dozens of volumes among his friends, and, without the expenditure of a farthing, promote Spiritualism more thoroughly than he could in any other way by the disbursement of a little fortune. The affluent Spiritualist can, in connection with our plan, exercise his beneficence much more effectually by receiving for his money very much more than he could otherwise obtain; and those who feel inclined to use their means in the spread of Spiritualism, may secure for a small sum a large parcel of handsome volumes for presentation to libraries or to individuals whose minds it is desirable to reach. But if there is at all a selfish feeling in the human breast, we appeal to that also, and can enable the economist to furnish himself with a library much more cheaply than could otherwise be effected. What we chiefly counsel is, *immediate action*. Many opportunities are lost by putting things off till a time of greater convenience. Those who have the cash at their disposal should make a deposit to the fund at once, and enable us to go to work; meanwhile, they can secure subscribers

for the books in preparation. Those who are not in a position to take this step, should commence a Book Club by themselves individually, depositing with themselves sums weekly, and asking others to join them. One individual may thus commence a book club himself; and certainly a large number of co-operators can never be secured without someone taking the initial step. We know that it is necessary for us to make these suggestions, because of the difficulties which have been expressed as to knowing how to begin. Spiritualists have now got in their hands the best possible works on the subject, and by using them advisedly for the promotion of Spiritualism, the cause may be extended in a manner which it is impossible to estimate, and without risk, expense, or the construction of elaborate machinery.

MR. BUGUET'S SECOND VISIT TO LONDON.

We are pleased to hear that Mr. Buguet, the well-known spirit-photographer of Paris, is making arrangements to pay a second visit to London. He will arrive about the beginning of May, and will remain for a few weeks. The character of his mediumship is so well and favourably known that no comment is necessary. We would caution intending sitters to make their arrangements with as little delay as possible, for we recollect that on the occasion of his former visit many were disappointed through procrastination. Mr. Buguet intends to locate himself near to Regent Street, and would be glad to hear of a suitable place. Communications may be addressed to this office.

A FULL REPORT OF THE WALLACE SOIREE.

will be given in next week's issue of the *MEDIUM*, including a full description of the gathering in all its aspects; a verbatim report of the speeches and important letters from the early friends of the cause who could not be present, but have expressed in writing their experiences and sentiments in connection with the movement. The number will be almost entirely occupied with this report, which will constitute it an historical document of particular value. Our friends who desire to provide themselves with extra quantities should send their orders as early in the week as possible.

WHAT I HAVE WITNESSED AT THE SPIRIT CIRCLE.

This will be the title of a most attractive discourse by Mrs. Jackson, at Doughty Hall, on Sunday evening. Mrs. Jackson has seen the most remarkable phenomena, which she is capable of describing in an instructive and entertaining manner. Doughty Hall, 14, Bedford Row, at seven o'clock.

"Dr. MONCK," says a Manchester gentleman, "made a good beginning last night at Dundee. The lecture was well received by a good audience." The Doctor hopes to visit Glasgow and Edinburgh.

MISS FAIRLAMB and Miss Wood of Newcastle have arrived in London to give a series of special seances to a party of distinguished investigators.

MR. MORSE writes in terms of great satisfaction of the reception with which he is being favoured in America. He says he will not be back as soon as he had determined. He has already engagements sufficient to occupy his time till the month of August.

We regret to hear that the state of Mrs. Scattergood's health is such that she has been forced to relinquish several approaching engagements. Under these circumstances she cannot promise to comply with the oft-repeated request to visit London till towards the middle or end of summer.

NEWCASTLE SOCIETY FOR PROMOTING INQUIRY INTO MODERN SPIRITUALISM (Free Masons' Old Hall, Newgate Street).—Mr. T. P. Barkas will deliver an address to members and their friends on Monday evening, April 5, 1875, on "Modern Spiritual Phenomena: the Despair of Scientists, Journalists, and Conjurors." Chair to be taken at eight o'clock. Questions on the subject invited. A collection to defray incidental expenses.

THE WALLACE TESTIMONIAL SOIREE.—*Apropos* of the Wallace meeting, it is but simple justice to mention that Dr. William Hitchman of Liverpool not only presided at the exceptionally brilliant readings and recitations of Mrs. Nosworthy, given freely by this talented lady, on Mr. Wallace's behalf, at the rooms of the Psychological Society, but he contributed handsomely, in various ways, to render the entertainment what it proved to be, a success. As for the Doctor himself, every Spiritualist knows that his numerous lectures and other contributions to the cause are always given gratuitously.

NORTHAMPTON.—On Sunday afternoon, April 4, 1875, an address will be delivered in the Lecture Hall, Mechanics' Institute, by Mr. James Burns, of London. Subject—"What is Spiritualism? or, a Spiritualist's Reasons for the Faith that is in Him." Doors open at two o'clock; Chair to be taken at half-past two. Tickets, 1d. each, to be obtained of the Spiritualist friends during the week. On Monday, April 5, Mr. Burns will deliver a lecture in the same place. Subject—"What has the Devil got to do with It? An Answer to those who attribute Spiritualism to Satanic Agency." Doors open at half-past seven; Chair to be taken at eight o'clock. Tickets, 3d. and 6d. each, to be obtained at the doors. Questions answered at the close of the lecture.

PRESTON.—We have received from Mr. E. Foster the sum of 15s., the contents of a collecting-box which has remained on his counter for some time. This gentleman is in the habit of distributing a considerable amount of spiritual literature; and when the question of expense is brought up, he calls attention to the collecting-box for the benefit of the Spiritual Institution. We fear the sum which has been so kindly forwarded has derived more accretion from Mr. Foster's good nature than from that of his visitors. For three years he has held seances at his house, often several times weekly, and now it is hoped that a more public place may be obtained for the advocacy of Spiritualism. It is wonderful how much Spiritualism has been promoted in Preston by efforts wholly private and personal.

SUBSCRIPTIONS TO THE WALLACE TESTIMONIAL.

	£	s.	d.		£	s.	d.
Sums previously acknowledged	93	11	1	Mr. A. Leighton, Liverpool	0	10	0
Mr. W. Burns, Nettlehurst	0	1	0	Per Mr. D. Richmond, Darlington—			
Captain Copperthwaite	1	1	0	Mr. W. Dixon	0	2	6
Mr. St. George Stock	0	2	6	A Friend	0	1	0
Mr. H. Pearce	0	2	6	Mr. D. Richmond	0	10	0
Captain James	0	5	0	Mr. G. Child	0	5	0
Mr. Slater and Misses Dickson	1	1	0	Mr. H. Freund, Stockton	0	2	0
The Baroness Adelma Von Vay, per Miss Kielingbury	0	12	0	Merthyr-Tydfil Friends, per J. T. Dooton—			
Mr. J. J. Morse, America, 5 dollars	0	17	3	Mr. J. T. Dooton	0	3	0
Mr. Catlin, Peterboro'	0	2	6	Mrs. Dooton	0	1	0
T. P. S.	0	10	0	Mr. Hulbert	0	2	0
Mrs. W. Abbott, Notley Place, Braintree	0	2	0	Mr. Jones	0	1	0
Received at Rooms of Dalston Association—				Mr. Thomas	0	1	0
Mrs. Amelia Corner	0	2	6	Mr. Evans	0	1	0
Soht Notylb	0	2	6	Mr. Morgan	0	1	0
Mr. R. P. Tredwen	0	2	6	Mr. Davies	0	1	0
Mr. A. E. Lovell	0	2	6	Mr. W. Dooton	0	1	0
Mr. G. R. Tapp	0	5	0	Anonymous	0	1	0
Mrs. E. E. Corner	0	2	6	Mr. and Mrs. A.	0	10	0
Mr. J. Tozeland	0	10	0	Sergt.-Major Bradish	0	5	0
Collection at Mr. Fay's Lecture at Doughty Hall	1	1	0	Miss A. A. Shevin	0	1	0
Per Mr. R. Marshall, Darlington:—				Per Mr. Foster, Preston—			
Good Intent	0	1	0	Mr. Foster	0	1	0
H. C.	0	1	0	Mr. Bland	0	1	0
Mr. W. Wright	0	2	0	Mr. Rawborne	0	1	0
A. H.	0	2	6	An Investigator	0	1	0
A Reader of the MEDIUM	0	1	0	Mr. W. Parker	0	0	6
Mr. T. Barker	0	2	0	Dr. Monck	1	1	0
S. L.	0	2	6	N.	0	5	0
A Friend	0	0	6	Mr. S. Chinnery, second subscription	0	10	0
Mr. A. Hughes	0	1	0	Mr. G. Wilson, Liverpool (collected)	0	11	0
Mr. J. Gilbert	0	2	6	Dr. C. T. Pearce	0	10	0
Mr. R. Marshall	0	2	6	J. A.	0	1	0
				W. F. K.	0	2	0
				Mr. W. Vernon, Uttoxeter	0	5	0
				Mr. F. Tennyson, Jersey	0	10	0
				C. D.	0	2	6

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NEW WORKS AND NEW EDITIONS IN PREPARATION.

That the depositors in the Progressive Literature Publication Fund, and those who intend to become depositors, may have before them some incentive to action, we enumerate the works to be issued immediately, and which early depositors may claim at the cost-price scale.

MRS. TAPPAN'S ORATIONS ON SPIRITUALISM.

The volume will contain at least fifty discourses, delivered between September, 1873, and October, 1874, in London and various parts of England. It will extend to 650 pages, and will appear in a handsome binding. Publishing price, 7s. 6d.; to subscribers, 6s., post free, or four copies one guinea; carriage extra. Subscriptions come in readily for this work, but before we can proceed with it, we must have sufficient encouragement to warrant us in entering upon it. We, therefore, recommend the many admirers of Mrs. Tappan's magnificent discourses to bestir themselves, and give us some indication of what they may be able to do. A sum may be deposited, and the order for copies may follow; or, in the case of clubs, an approximate order may be sent, and the cash as it can be collected.

THE PHENOMENA OF SPIRITUALISM.

By William Crookes, F.R.S. In one handsome volume, cloth, price 5s.; to depositors, 2s. 6d., or five copies for 10s. 6d.; carriage extra.

The edition which was prepared has been suddenly bought up, and a re-issue is in progress, the subscription list for which will be kept open till April 30th, so that our friends have a full month to find subscribers at the reduced prices. The favourable notice which this work has received from the Press, and the recent electrical experiments with Mrs. Fay, have brought the researches of Mr. Crookes so prominently before the public, that a very large quantity of his volume might be distributed if our friends would take the necessary steps to do so.

MIRACLES AND MODERN SPIRITUALISM.

By Alfred Russell Wallace, F.R.S. Published at 5s.; to subscribers, 3s. 6d. Six copies for £1. Carriage extra.

The subscribers for the first edition have just been supplied, and the remainder is so small that those who desire to secure copies at the subscription price must subscribe for the second edition, which will be proceeded with immediately. Specimen volumes are supplied to the purchasers of *Human Nature* for March, at subscription price. We are not able at present to fix the date for the issue of the second edition, but our friends need lose no time in securing long lists of applicants for the book when ready. Now is the time to introduce this valuable work, when its merits are being so widely discussed by the public press.

THE ABOANA OF SPIRITUALISM: A MANUAL OF SPIRITUAL SCIENCE AND PHILOSOPHY.

By Hudson Tuttle. The American edition sold at 8s. 6d., and was a cheap book at that price. We propose to publish it at 5s., and to supply it to subscribers at 4s., post free; or six copies for £1.

This is a work more particularly adapted for the reading of Spiritualists, and everyone interested in the cause would be glad to secure it for his private library.

EXPERIMENTAL RESEARCHES IN SPIRITUALISM.

By Professor Hare.

Dr. Sexton informs us that the revised copy is nearly ready for the printer, and we hope in the course of the week to be able to submit the particulars to our readers.

This work will be followed by Professor Gregory's "Familiar Letters on Animal Magnetism." Also a new "Self-Instructor in Mesmerism."

We hope we may receive the cordial support of all friends of the movement, be they rich or poor. From those who can afford it, we earnestly solicit such deposits to the fund as they may deem it expedient to make. Others may collect names and provide the necessary subscriptions further on. We may inform depositors that we account for every penny we receive. Any balance credit after books have been supplied we carefully carry forward to future transactions. For money remaining in our hands for three months we allow a bonus of 2½ per cent.; if for six months, 5 per cent, and for longer periods 6 per cent., so that those supplying us with capital on those terms may be enabling a poorer brother to obtain his works who cannot afford to pay till the books are ready. We are very pleased to say that these announcements are receiving increased recognition, but we require a considerable amount of support to begin with; otherwise our operations are hampered, time is wasted, and loss is incurred. We can do nothing without cash in hand, and to those who supply us therewith we make substantial amends.

SONG OF THE EMBODIED SPIRIT.

Oh, do not weep for me when I am gone,
For I've reason now to hope,
That on some fair, shining slope
I shall have a humble mansion of my own,
And in its gardens rare,
I'll be waiting for you there;
So you need not weep for me when I am gone.

Though here my lot be hard, and weary work,
Yet, shall I from duty shrink?
No; my cup I'll bravely drink,
And I'll help to cheer my fellow travellers on;
For I know we all shall share,
Grandest welcome over there,
So you must not weep for me when I am gone.

That holy land is open for us all;
And those we've known so well,
Oh, they often come and tell
Of the mighty work that's always being done
In that glorious land of light,
In those gardens, oh, so bright,
That I'm sure you need not weep when I am gone.

They tell of wondrous fruit-plants over there,
Where real bread fruit-trees have birth;
Grand Mystonius, not of earth,
Give angels food enough for everyone,
There no one can be sad,
But all must be so glad
So you must not weep for me when I am gone.

And Jesus, too, is waiting over there,
And, as "elder brother," He
Wishes all to come and see
All the glory of his loving Father's home;
And He opens wide the door
To the helpless and the poor,
So I'm sure you need not weep when I am gone.

That "Captain's" name is music in my ears;
And, strange though it may seem,
Yet, I've seen Him in my dream,
And He told me I should never be alone;
But come where He will reign,
And I should see his face again,
So, then, do not weep for me when I am gone.

And now, instead of weeping, try to work.
If you'll walk in God's own light,
If you'll dare and do the right,
And seek to do,—oh, better than I've done—
Then at that final meeting,
Oh, I'll give you such a greeting,
And I'll welcome, oh, I'll welcome every one.

Baywater Road, W., March 25th, 1875.

W. W.

THE NEW CHRISTIAN BLASPHEMY.—In addition to "christening" ships of war—what has a battle-ship to do with Christ any more than a pair of boxing-gloves?—the preaching trade has got a job out of the launching by the introduction of a religious ceremony. Such superstition is a poor substitute for "Godliness." If men will learn their duty and carefully perform it their lives will not require the mumbled blessings of priests. It would appear that the religious superstition of the age is directly opposed to all that is demonstrably religious in the true sense.

AT MR. WILLIAMS'S SEANCE.

On the evening of Thursday, March 25, the company that assembled at Mr. Williams's usual seance at 61, Lamb's Conduit Street, was a rather small one. Besides the medium himself there were present a gentleman, who was evidently an *habitué* of such circles, together with a foreign friend, whom he desired to convince of the truth of Spiritualism. The rest of the company consisted of Mr. Ernest Noble, Lieut. Stock, of the Royal Navy, Mr. St. George Stock, and a lady belonging to the same party. After the lights were put out manifestations were somewhat slow in coming. Recourse was therefore had to singing, and some verses of "Auld Lang Syne" were performed. Manifestations began by a statlike light floating about in the centre of the table. This was followed by the musical-box being set going, with regard to which the company were satisfied that it was not done by anyone known to be present in the room. It is right to state that from the beginning to the end of the seance Mr. Williams was tightly held by Mr. Stock on one side, and by the foreign gentleman on the other. Slips of paper were also passed across from the door to the doorpost of both rooms; and Mr. Stock was allowed to inscribe his initials on them. Had the door been opened, these slips must have been broken. Soon the musical-box was floated about the room, accompanied sometimes by the starlike light. Another instrument which lay on the table, called the "fairy bells," displayed still greater activity. It was floated away more than once over the heads of the sitters to the far end of the outer room, and, if one might judge from the sound, beyond the interior of the two seance-rooms altogether. Then when the music seemed just to have died away in the distance, the strings were loudly struck again close behind the heads of the sitters. These effects were beautiful enough to justify the name of the instrument. Still it was thought that ghosts might do a little more when they went about it, and the proceedings were voted by the medium himself to be somewhat slow. They were enlivened at the expense of the foreign gentleman, on whose head a hat was suddenly placed, and who was pulled about by hands, apparently not a little to his consternation, as it was his first experience of a seance. The bands also paid attentions to various others of the sitters. There was a small hand, seemingly a child's, a large and masculine hand, and a soft hand like a woman's. The last mentioned on one occasion descended from above and grasped tight hold of Mr. Noble's hand, giving it a pull upwards. He was told to follow it, which he did, until he left his chair altogether, and knelt upon the table, when his hand was pulled up to within a few inches of the ceiling. The furniture in the room was also moved about exactly as if somebody were shoving it, and a heavy arm-chair was whisked over the heads of the party and placed in the centre of the table. Lieut. Stock received the attention of having a white coiffure placed round his neck. These were about all the manifestations that took place, except a little conversation by means of rapping. At the beginning of the seance it was asked whether the party were sitting right. Each person in turn inquired if he should retain his place, and three affirmative raps were given to all till it came to Mr. Noble's turn, who was desired to change places with his neighbour. At the end of the seance the letters "the p." were rapped out by means of the alphabet, which the quick wit of the *habitué* interpreted to mean that the power was exhausted. At all events there was no cabinet-seance held, and the company went away decidedly disappointed. Rabid expectations of miracle-mongering are not easy to satisfy.

Those to whom spiritualistic manifestations have become matters of common experience may find it useful occasionally to throw themselves back by noting the first impressions of strangers to the phenomena. Lieut. Stock gave it as his verdict that it was on the whole easier to believe than to disbelieve. Mr. Noble was left in a state of mystification. The lady alone, when questioned after leaving, pronounced the performance to be chicanery, but this opinion was not supported by argument.

SCIENCE AND SPIRITUALISM.

I am very glad to see that Mr. T. P. Barke, for the sake of argument, is willing to set aside the theory of the spirits of the dead to investigate the facts of Spiritualism from another and purely scientific point of view—that is, by negatives, so that the truth may rest on a positive and sure foundation; but he ought not to begin by supposing a spirit or soul at all, or it is like those who, inquiring into the nature of heat, began by assuming it to be a substance they called phlogiston. But Bacon did not do so in his celebrated instance of his inductive method, in which he demonstrated that heat was a mode of motion—what all scientific men now, after two hundred and fifty years, recognise it to be. We must begin, then, by a statement of all the recorded facts that seem to bear upon the question. In the first place, let us have all the facts in relation to the "double," so called, occurring during sleep or trance, and also during the waking state, as when a man sees his "wraith" or own double, as Scott gives it, in "Waverley"; or such an instance as referred to some time back, of the double of a gentleman entering the drawing-room of his own house, and leaning on the chimney-shelf, as witnessed by his wife and others present, the gentleman at the time being some miles off, quietly walking home from business, a negative instance as to such appearances only occurring during sleep or in a trance, and to be otherwise accounted for. As another instance we may set down cases of double consciousness, such as of the case in the Middlesex Hospital of the man who had two lives, passing a few months in one life or state of consciousness and then falling into another state, having to learn all afresh, and in the one state having no recollection of the other: I had a somnambulist, who, during many months in which she remained in that condition, would fall alternately into five different states of consciousness, in each state having no recollection of what had occurred in any one of the other states. Then we have the clairvoyant dream, as well as the ordinary dreaming, just as we have clairvoyance, also, in the waking state; and we have the total insensibility of the body with the mind quite awake, and the mind seemingly asleep with the body in action; and I myself have visions in sleep, when all is seen with a far more intense reality than in the waking state, every particular seeming to flash upon me at once and at the same moment, and which may be a clairvoyance of actualities existing somewhere, so that I can tell matters that I may perceive without being actually present in a double. And thus I may influence others at a great distance, as I have done, even in

my waking state, by brain and nerve sympathy, when a "rapport" has been induced by mesmerism; and we had the instance of two young men who seated, as it were, to visit each other at a distance, and, as it were, converse with each other, both being in the mesmeric state, and at the time each conversing with his mesmeriser. Then we seem to be a double in our ordinary life, having a conscious self and an unconscious self; as when I stumble I instantly make the effort to right myself with a complex action to a definite purpose before I am conscious of the fact, just as the eye closes on anything touching it, such as a fly or bit of dust, and thus are half the actions of the body during the whole day, and also during sleep, performed unconsciously. Then, again, the facts of memory are very remarkable, such as the unconsciously receiving impressions, which may long afterwards come into consciousness; and then, in the immediate dread of death by accident, the whole life may seem to flash before you in the instant. And again, the memories of old age. My late friend, Barry Cornwall, the poet, at eighty-five, had, when in bed in the night, all the petty incidents of his school-days come before him as in a vivid picture, matters of no moment at all, and all which he was certain had never crossed his mind for seventy years. But the facts of Spiritualism proper are, of course, the most important in approaching the subject with a scientific aim, but the question of the double and of the whole range of facts under the head of clairvoyance must at the outset take the lead; and to the powers of clairvoyance and of distant sympathies and appearances in consequence, at present we can draw no limits. But the whole question is profoundly difficult, and the issue so deeply important, that we must proceed with the greatest caution and circumspection over the whole range of fact, and collateral facts in all directions, before we can pronounce and be sure of our inductions; but in the end, as with all other matters, we shall find the exceptions and deviating instances to prove the rule, and a study of Bacon's famous instances of heat in the second part of the "novum organon" will be our best guide and rule as the sound scientific method to be pursued.

But to return to the dream, that being the matter Mr. Barkas has referred to. We must remember, then, that all perception is, in fact, visionary; that which I see a tree, as it seems, I really do but see a vision, or picture, or vital photograph of the object set up in the mind, with an innate sense of place and distance; and in the vision in the dream, when the senses are closed, the power of the sense as a mirror seems to turn inwardly, in which impressions, made perhaps unconsciously, may become conscious perceptions, not essentially differing from our perceptions when awake of the objects before us, so that the exceptional or deviating instances does but show the rule, or the real nature of the general fact in regard to perception, all perception being visionary, and pictorial, and illusory, but which illusions are essential to life, and give real knowledge, or the exact sciences would not be possible, as, for instance, when the tooth aches or you burn your fingers, the pain is not really in the part but in the mind; but the illusion draws your attention to the injury, and so with all other sense-impressions, as of sight, sound, taste, feeling, &c., so that it is really true that "our life is of such stuff as dreams are made of." Then we must not be deceived by appearances in dealing with this great question, as the Indian prince was on first seeing himself in a mirror, when he ran behind it to see who was there, and as with the dog in the fable who dropped the meat to plunge after the reflection in the water.

But, of all illusions we must not take conceivability as the measure of truth, and *a priori* pronounce what is and what is not possible to nature, but be guided solely by observation, and make distinctions, and not generalise too hastily. Spirits may be one cause, but not the sole cause, of the facts that have been set down to their account. Then, again, if a so-called solid body can pass through a solid body, it is folly to talk of gross matter as essentially different from spirit. Invisible gas is spirit compared to the black coal, and yet a brilliant light comes equally from both; and why not the brain think and register thought in memory, as well as a substance called spirit, since conceivability is as difficult in the one state as in the other?—that is, of sensible phenomena issuing from an insensible substance, for that is the difficulty, but a difficulty that really applies to every other fact in nature. Why does the fire burn, or the earth gravitate, or how does the physical or ethereal but potent action of light pass clean through solid glass? We know not, but as philosophers we must deal with fact and restrain fancy, that our mind may be perfectly free to accept the truth whatever it may prove to be.

HENRY G. ATKINSON.

THE BIRTH OF CHRIST.

The following message has been sent to us as a trance communication, given at a private circle, after reading the discourse on "The Trinity," by J. W. Farquhar, published in the MEDIUM on Feb. 12th.—See p. 98, col. 2. Our correspondent is well known to us. He says the message was spoken by the medium, and taken down by himself in shorthand:—

From where I am, the mystery of the Incarnation is this, and only this. Those inspired men who wrote, saw this great truth—that God makes man in, and to come out of, woman. God is the Father of the living child, but not without the intervention of the human father between Him and the mother. I believe—we believe who are here—that such child was never born; such a child as one proceeding out of woman, through having been begotten immediately by God or Spirit. Spirit cannot beget flesh, and yet no flesh is begotten without spirit.

The lesson which your churches need to read, learn, mark, and inwardly digest is this: That (and here I use the Scripture words) a virgin may conceive and bring forth a child, that she shall be holy and the child holy also, notwithstanding that by so doing she became an outcast from church, society, and home. This is your lesson from the story of the virgin's life. I do not believe that the mother of Christ ever bore him without the fatherhood of humanity. Nevertheless, she—being a maiden—did, I believe, without spot, blamelessly, and in holiness, become the mother of a Son of God. You see, in the darkness and ignorance of humanity, it could not recognise in a child born after the flesh a divine man. "Without father" was the miracle; was that which made the child divine. The more intimate the knowledge of procreation, the more divine becomes the mystery of the living child. We want no miracle. We want no story of a Divine Father. The human father is divine enough. But the world is not ready for this yet.

We believe, where I am, that Mary was a maid; that she committed "the foul sin" of becoming a mother, before she had been made legally a wife. The Church could not see this otherwise. He who was born of her would have been God's bastard and not his son. But when all Nature is seen to be holy, then this church and the world will be able to join with us, and with some of you, in saying:—

"Holy, holy, holy, is the Lord God Almighty,
And holy, holy, holy, is man whom he has made."

I have no belief whatever that Joseph was Christ's human father. I think that he protected Mary until Christ was born. Christ was so unique in his life, and I know of no brothers and sisters at all like him, that I believe (although these questions are not answered here) that he was the child of a noble and educated father, and of a peasant woman whom this man utterly loved. You see, in those days, really to love a woman was almost a miraculous event. So that I believe he was begotten in love; and, probably, the meekness of her nature, the kind of soul which she had, would not rebel against the father of her child; would meekly take what came, and would not reveal the author of the gift which God had sent her.

My thought, which I wish to reach unto you, was this. Do not cloud your spiritual vision with these miraculous events. The miracle of nature is so divine that all things are possible to him who believes in it,—that is, in the divinity of humanity.

A POEM, FROM "CHATTERTON."

Dalton in Furness, February 15th, 1875.

Dear Sir,—The accompanying lines were communicated in a manner differing from that in which I have received former poems. Mr. Harrison, who has the power of mesmerising, was directed to place me in the mesmeric sleep, and on my becoming unconscious the poem was spoken through me. I learn also that on the occasion of his last visit, "Chatterton" spoke through me for nearly two hours, respecting the conditions of life in the spirit-world, &c.

I am, dear sir, yours very faithfully,

J. L. VINTON.

THE POWERS OF SPIRITS.

I.

The sight of spirits is no earthly sight,
The speech of spirits is no earthly speech;
While yet the fleshly eye affords him light,
Man's gaze to nature's mysteries may not reach:
Only the grave can fullest wisdom teach;
Death's cloud the dwellers of the earth hems in,
And all must pierce that mist unshadowed light to win.

II.

As one who on a mountain's summit stands
(Forgotten the hard toil that led him there)—
And, while the sun's gaze lights the glowing lands,
See panting earth her wealth of beauties bare:
So the whole universe to me doth wear
A smile alluring. Even as eagles mount,
I pass from orb to orb, and can their shapes recount.

III.

On Venus I have stood, and fair sights seen;
Have pierced to Sirius, and the further stars;
By me the Milky Way hath trodden been,
And Saturn's roars, seamed with volcanic scars.
Space hath for the immortal soul few bars—
Yet checks there are, of old by Heaven designed,
That daunt the proudest—foil the highest mind.

IV.

As swift as, while I flesh was, travelled thought,
So swiftly pass I now through the wide heaven;
And mighty rapture in my mind is wrought
Because such attribute is to me given—
The lightning-flash by which the cloud is riven
Hath not my speed, and doth not share the joy;
The immortal ecstasy, no sadness may destroy.

V.

To royal natures royal powers belong:
The martyrs who of old days gave their blood
Rather than do unto their Master wrong:
They who amidst Rome's flames triumphant stood,
Or, in times Pagan, formed the arena's food;
Who scourged were, torn by beasts, stoned, sawn, flayed, drowned,
These spirits mightiest of the blest are found.

VI.

Dominion wield they over air and fire;
Eternal peace hath made each mind its cell;
To nothing holier need their thoughts aspire—
Even in the sunshine of God's smile they dwell:
That star of stars from which the Archangel fell,
The seventh heaven, hath wrapped them in its light,
And beams all cloudlessly upon these spirits bright.

VII.

No mind, that power hath, in this world lacks fame;
A glory diadems the poet's brow;
And brightly, freely, burneth genius' flame;
Earth's fleshy prisons cannot thrall it now.
Alas, that greatness may not ease bestow!
I'd give the universe, sweet peace, to be
The meanest bosom that doth harbour thee.

"THOMAS CHATTERTON."

HUDDERSFIELD.—We think it of little use asking Spiritualists to attend the meeting, of which we have had a bill, and contribute to the success of the speculation of the secularists. If the local Spiritualists have any time on their hands they can use it better, and if they have thoughts of arguments to offer it would be throwing pearls before swine to exhibit such wares at the meeting in question.

MR. BASTIAN'S MATERIALISATIONS.

To the Editor.—Dear Sir,—Our spirit-friends are giving us, through the unequalled mediumship of Mr. Bastian, a foretaste of the joys to come, which is enough to make the heart stand still with a burst of ecstasy. That our dear ones, whose loved earthly forms we laid away in the cold grave should have the power to reinvest themselves temporarily in flesh for the gratification of our affection and theirs, and re-appearing before our sight, clasp our hands and speak to us, reveals—at this early stage of the growth of Spiritualism—a ravishing picture of what we may advance into in the course of some few years. It is only necessary that we learn to meet and help our spirit-friends in their efforts to reach us, by cultivating the highest powers of mediumship; by taking proper care of, and cherishing the delicate sensitive ones amongst us, who are endowed with these extraordinary powers of adding to our enjoyments; and by so training ourselves as a ground for the spirits to work upon, also, that we shall present to the purified natures they bring to us no repellant characteristics; but that our own spiritual atmospheres may, from the purity and beauty of our lives, be congenial to them. The heart and core of our lovely, God-bestowed Spiritualism, is the purifying effect it ought and must have upon the lives of all who receive it, if they would taste its highest enjoyments. "All the place is holy ground!" and we should try to make ourselves holy to tread it reverently, or we may fail to meet angels.

The private circle formed by friends who have perceived the wonderful gifts possessed by Harry Bastian, and who, by supplying proper conditions, have aided the spirits to display them, has met now three times, and we have eight different spirits out, all as unlike in appearance as people we usually meet on earth. One of our constant visitors from the spirit-world, "Mr. Thos. Ronalds," has at each seance presented his majestic, commanding form to our view; he walks out in our midst, shakes hands, sits down and talks to us, goes from one to the other, laying his hand on our foreheads, and variously gratifying our eager demands. One feat is to raise his bare foot and place it upon a chair or stool for his brother to feel that it is real flesh and properly formed. "Reach hither thy hand, and thrust into my side," said Jesus.

"Mrs. P.," the risen wife of a member of the circle, has made two separate visits, the last time having power sufficient to push a chair across the room for some distance, until it stood very close in front of her husband, when she gracefully seated herself, and clasping his hand in one of hers, tenderly placed the other on his forehead. The refined grace of the attitudes, gestures, and movements of these spirit-forms alone makes one feel they are from a purer and higher sphere of life; such grace belongs not to mortals.

A nun appeared at the last seance, coming out in full costume, wearing a white cross, suspended from the waist by apparently a white girdle, instead of the usual rosary. Her robe seemed of a bluish grey—it being almost impossible, we are told, to materialise black—and she wore the usual white bands and circular cape and veil. She approached me. (I seem to draw the holy sisterhood; I am sometimes surrounded by a band of eager, attentive, affectionate ones, who appear to regard me with the greatest interest, and from whom there emanates an atmosphere of spiritual purity, giving me such feelings of elevation and ecstasy that I dearly love their visits.) At my earnest solicitation she raised her cross for me to kiss, whilst she laid the other hand in blessing on my head. I glanced up at the face. The features were regular and delicate, the face calm and placid as an angel's. She was Sœur Ste. Séraphine, from the Convent of the Ursulines in Louisiana, where I received the greater part of my schooling. She was the Mother Superior, or Lady Abbess, and had visited me some months previously in my own chamber, giving me her cross at that time to kiss. She, from her exalted place in the sisterhood, seldom appeared amongst the girls; when she did, it was usually with hands clasped in the attitude of prayer before her breast, head slightly bent, and her soul-piercing black eyes half cast down. Her calm dignity, almost austere, her graceful bearing and lovely features, her gentle humility, and a look of being too pure for the earth, caused her to be almost idolised by the whole school; and when she passed through our midst, as she sometimes did, everyone rose from their seats with respect, and every voice was hushed, whilst she glided along with the gentle reverence of attitude for which she was so remarkable, but with the bearing of a queen, who, whilst receiving as her due the respect we offered, almost deprecated it from humility of spirit. There were displayed now, in this return to earth, the same attitudes, the same reverently-clasped hands, the same gentle dignity. She walked to different persons in the circle, and touched their foreheads; once knelt and lifted her cross as if in prayer; and, when disappearing, waved it as if in blessing, thankfulness, and adoration to us to pray also. Most of the forms bring a certain luminosity with them.

Sometimes, whilst sitting in the circle, before the black curtains, singing, they seem to open to my sight and display scenes from the spirit-world bright and glowing, peopled with lovely forms, with trees, flowers, and various objects. What may we not look for when every house becomes a shrine for the spirits, and bands of congenial perfectly-harmonised mediums lend their united powers to aid our risen friends to come amongst us, and manifest themselves tangibly to our senses? May we not hope for scenes or tableaux of many figures and objects bearing an instructive character? It is not all poetical fancy and mere rhapsodical longing; if we prepare the way, our friends will bestow higher and higher gifts. But love must join our hearts, and we must work together—"hand in hand with angels!"

CATHERINE WOODFORD.

AN ACKNOWLEDGMENT.

Sir,—Will you kindly allow me, through your valuable paper, to acknowledge the receipt of a parcel of spiritual literature in books and pamphlets from J. Scott, Esq., of Belfast, for free distribution. The parcel is in value worth over £3, comprising matter of a very instructive and convincing nature; the distribution of which among my personal friends and others shall have my best attention. Hoping that the benevolence of Mr. Scott will be rewarded in bearing good fruit in this neighbourhood, very thankfully,
H. J. HUGHES.
Carnarvon, March 26, 1875.

DR. SEXTON'S ENGAGEMENTS.

Dr. Sexton will lecture at Mr. Bullock's New Hall, 19, Church Street, Islington, on Sunday evening; Belper, on Wednesday and Thursday, April 7th and 8th.

We take the following announcement from the wrapper of the *Spiritual Magazine*:—

"GOSWELL HALL, 86, GOSWELL ROAD.

"Sunday evening discourses will be regularly delivered by George Sexton, M.A., LL.D., F.A.S., &c.:—

"April 11th.—Subject: 'Nature and the Supernatural.' April 18th, 'Theories Regarding the Origin of the Human Soul.' April 25th, 'Theories Regarding the Destiny of the Human Soul.'

"Service to commence at seven. Admission: Body of hall, free; front seats, 1s.; second seats, 6d. London Spiritualists are specially asked to attend, and thus aid Dr. Sexton in rendering these services permanent. Donations for the purpose of assisting the cause will be thankfully accepted." We hope Dr. Sexton will be amply sustained in this good work.

MR. FAY AT DOUGHTY HALL.

On Sunday evening Mr. Fay gave a gratuitous service in Doughty Hall for the benefit of the Wallace Testimonial, when one guinea was realised from the collection. On account of the speaker being a stranger the audience was not particularly large, but the lecture gave great satisfaction, and were he to appear more frequently he would soon become quite a favourite.

His theme was, "Individual Responsibility in Connection with Religion, Society, and Spiritualism." He showed that the claims of truth and conscience, and the welfare of the individual, were to a great extent set aside by the institutions of this age, and that mankind demanded other methods of development and government. Before the lecture a poem was read, which created considerable amusement, as it made happy allusions to the various workers at present in the spiritual field. Mr. Burns presided, and, as secretary to the Testimonial Fund, thanked Mr. Fay for his able and disinterested services.

MR. JOHNSON'S MANCHESTER ADDRESSES.

To the Editor.—Sir,—As the gentleman who gave a summary of Mr. Johnson's address last Sunday week was unavoidably absent on Sunday, the 28th inst., on which the first of the second series was given, I thought I would try and give your readers the commencing end of the thread of the discourse.

Mr. Johnson, as usual, commenced with an invocation, which I am sorry I cannot here give, expressing God's love, power, and general permeation of the universe. The subject of the series given the previous Sunday week was, "Heaven; its Inhabitants, their Occupation, their Apparel, their Loves; also showing the Heaven of Man's Imagination." This is the exact title of the subject, as near as I can remember.

In commencing, Mr. Johnson said what he was about to give was only another step in the same direction that he had taken in the previous addresses. He had taken us through the natural and spiritual, showing the need of purification in both; also showing the necessity of man redeeming himself; as thereby he could only enjoy Heaven perfectly; stating that if Heaven was not within, though he should ascend to the brightest sphere in the celestial, it would appear dark as the lowest sphere, and, *vice versa*, spheres of darkness appearing bright; for as in the celestial there was a corresponding brightness to the darkness; the two must ultimately meet, the light dispersing the darkness. Further on, he said man's idea of heaven had been that of the hunting-ground, where the carnal enjoyments of this life would be gratified to the utmost.

He further showed how circumstances should be used as refining or polishing instruments to the spirit, brightening it in this world and the next. He spoke of man's dread to cast off the outer garment, on account of the teaching of the Church, showing how in the transitory stage he was afraid to cast off his old coat lest he should not find it again when he needed it. Here the medium spoke of that great teacher who had conquered the material, stating that when he passed from the earth, the outer garment returned each particle of which it was composed to its place in the material universe, nothing remaining but the refined spirit which had risen. Nothing but spirit could enter the spirit-spheres. At the close, Mr. Johnson said the address given was but a step higher, or an introduction to the future addresses. All seemed to leave the meeting instructed and elevated.

I am afraid those of your readers who heard the address will perceive a great many beautiful points missing. But the will must be taken for the deed. It seemed such a pity to me that the first of the series should pass unnoticed.

P. L. S.

Manchester, March 30, 1875.

BARNESLEY.—To the Editor.—Dear Sir,—I am happy to inform you that Dr. Monck paid us a kind visit to this town on Good Friday, and gave us a lecture in reply to the Rev. T. Ashcroft's printed lecture, "Spiritualism, and why I object to it." The Doctor made a good impression on the people here. Most of the intelligent of the audience, of all sects and parties, declared the Doctor to be a Christian gentleman, while they looked upon Ashcroft as a scurrilous, foul-mouthed man. The manager of our theatre here (who is not a Spiritualist) said that he should consider Ashcroft a disgrace on his stage as a low comedian. Captain Bufham, the leading Swedenborgian here, and several other ladies and gentlemen, made their way to the ante-room after the lecture to compliment the Doctor personally for the able manner in which he had answered Ashcroft. As I am almost alone here the Doctor came to my assistance without fee or reward, and I hope where our friends are strong they will not stint him his due. Our Mechanics' Hall was crowded, and we had a good time generally. We hope to have a more prolonged visit from the Doctor at no very distant date.—Yours truly, JOHN PARRIN. March 31, 1875.—[A most favourable report from Oldham comes so late that it must stand over.—Ed. M.]

HALIFAX.—Mrs. Scattergood is announced to occupy the platform in the New Hall, Union Street, on Sunday, at 2.30 and 6.30.

TO FRANCIS WILLIAM NEWMAN.

Ill taught, I long in secret deemed thee dangerous, false;
 I then believed thou might'st be even good, though wrong;
 I next, with joyed surprise, joined eager the bold throng
 Of ardent youthful spirits thou around thee call'dst
 By the blent truth and genius in thy pages shrined.
 Thou, noble spirit! calm and steadfast, of thy kind
 Right well has earned the marvelling thanks, and reverent love.
 With holiest reason's spear, Ithuriel-like, and tempered rare,
 Brave battling, thou, through stern opposing hosts, tower'st high above
 Thy peers, hireling full oft, detractive, timorous, mean.
 Sincere truth-speaker bland, yet dauntless-browed! (as well I ween,
 Since privileged thy high-souled friendliness to frequent prove),
 Lead onward still: vile error crush: enthrone truth pure and fair.
 W. ORMOND.

"J. C." wishes to state that there remains a few vacancies in an investigating circle. Those desirous of joining should communicate at once, addressed with stamped-directed envelope to J. C., 41, John Street, Easton, Bristol.

MARRIED, March 29, at Checkley, by the Rev. W. Hutchinson, rector, Arthur Corden, eldest son of the late John Manley, of Chester, to Elizabeth Allen, only daughter of John Vernon, Deadman's Green, near Uttoxeter.

ANTWERP.—A recent correspondent observes: "About Spiritualism here there is nothing to say, for it is either unknown or forgotten. The time will only come for its promotion when the religious question now debated and fought between Germany and Catholicism will have taken a favourable turn."

SOWERBY BRIDGE.—On Sunday next, April 4, Mr. Wm. Williams, of Bradford, will give two orations—"The Ministry of the Beautiful" and "Maximus Tyrius; or, a Chapter in Ancient Spiritualism," being a translation of two discourses from that author, illustrative of the philosophy of Spiritualism. Collections at the close of each oration. Service at half-past two and half-past six.

On Good Friday last, the 26th inst., the annual tea party and entertainment took place in the Lyceum. About 100 persons sat down to tea. Afterwards a very agreeable evening was spent. Songs, glees, pianoforte duets, recitations, and a dialogue was given by various members of the Lyceum, the whole being a very harmonious gathering. The evening's enjoyment concluded a little after ten o'clock.

"DAMOCLES" has written to the *Brighton Examiner* on the work of Messrs. Moody and Sankey. Here is one of his points:—"Our Christian Ministers have for long preached the great Truths of the Gospel as though they were Fiction—old wives' Fables! The people have sat under thare Ministrashuns from Youth 2 Age, & then have died & gon 2 Perdishun, while the Ministers have gon on in the Even Tenner of thare Ways—Delivering thare Dry Worthless Sermons, devoid of the Least Spark of Spirituality—making thare Collecshuns of filthy Lucre for the Convershun of the Heathens abroad, &c."

A YOUTHFUL PROPHET.—The birth and death of a miraculous child are reported from Saarlouis. The mother had just been confined, the midwife was holding forth garrulously on the "blessed little creature," and the friends were congratulating the father on his luck, when somebody asked what time it was. Judge of the surprise of all on hearing the new-born babe reply distinctly, "Two o'clock!" But this was nothing to what followed. The company were looking on the infant with speechless wonder and dismay, when it opened its eyes, and said, "I have been sent into the world to tell you that 1875 will be a good year, but that 1876 will be a year of blood." Having uttered this prophecy, it turned on its side and expired, aged half an hour. The good people of Saarlouis, it is said, have been quite upset by the miraculous utterance of the precocious prophet.—*Lloyd's Weekly News*.

CONTRAST the teachings of the spirits with the following fanatical statement of a wild Scotch Revivalist named "Soroggie," which he made in the New Exchange Hall, Stockton, yesterday afternoon, and which I heard to my horror and intense disgust:—"That if he (Soroggie) believed that there was no hell he would go down upon his bended knees that afternoon and pray to Almighty God to kindle one. A hell was a necessity." It struck me that if it were possible for such a fiendish petition to be answered, the petitioner ought to have the dishonour of becoming his "Satanic Majesty," or be the first to be put into it. We need other and far nobler teachers than these; not the reflective glare of a burning hell, but the merciful beams from the bright spirit-world, ever shedding a benign lustre upon the pathway of the soul, which shall perpetually guide us to a higher state of happiness, and further intellectual development. We shall need to labour hard and long before such hellish mental gloom is dispelled.—J. A.

PASSED AWAY.—MR. JAMES SMITH, KINGSTON-ON-THAMES.—A liuk which connected us with the happy past has been snapped. The *Surrey Comet* announces the death of Mr. Smith, March 25, at the age of sixty-three. After sketching his successful commercial career, and depicting his well-known rectitude of character, the writer concludes:—"Deceased was a total abstainer from intoxicating liquors, and zealously worked in the temperance cause. He was also a strict vegetarian. His views upon some subjects were not such as were acceptable to many who knew him, but he did not seek to ventilate them in a way which could be taken with offence. As a parent, as a friend, and as a citizen, our late townsman was possessed of many very excellent qualities, while a more upright man in all transactions could not be wished for." It was in the house of Mr. Smith nearly twenty years ago that we first beheld the phenomena of table-turning and other forms of mediumistic manifestation. Mr. Smith was at that time a secularist, and the table would chase him about the room in a vigorous manner. We were closely connected with him and his excellent family in the work of the temperance reformation, and have since kept up the acquaintanceship thus established. Of late years Mr. Smith gave considerable attention to Spiritualism, which ultimately modified his views, so that he may be said to have passed away from earth-life in the full hope of immortality. Mr. Smith was a sincere lover of truth, and gave heed to all means of enlightenment. His memorial card truly says, "He worked out for himself the problem of life, and no man was the keeper of his conscience."

COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday last at Cambridge Hall, Newman Street, at 3.30, Mr. F. Wilson lectured on "The Internality of the Spirit." He had entered upon the investigation of this subject in 1849, and he had now perfected a map of thought to classify the ideas in the internalable and as an exercise for mental calisthenics. The common definition that man is composed of body, soul, and spirit was a rough way of putting expressions to help out the difficulty of analytical reasoning. But it must be accepted that God is spirit, and as God has three attributes, then spirit has three attributes, and therefore cannot be recognised as a third property in the composition of man. The idea that presents itself in the place of spirit in man's composition will be essence in the emanation to the excellent to the beyond. That explains the yearning of the disposition to upwardness. The subject of the lecture is "The Internality of the Spirit," which may be divided into the internalable, the externalable, and the ever-continuous, which latter—as all nature is spherical—turns the direction of the continuous back to the place from whence the intantion departed. As the internalable, the spirit may be designated as the ALL, with its three properties,—action, guidance, and appliance. Action may represent electrification, guidance the intelligencence, and appliance etherealism. The lecturer explained the creation of substance, the composition of the soul, and the properties of essence. The subject for next Sunday will be "The Homogony of Discipline."

THE TEACHINGS OF NATURE.

On Friday evening, at 73, Newman Street, Mr. F. Wilson expressed the thanks of the meeting and his own to the Editor of the *MEDIUM* for having inserted the tables of the individual colours. As the meeting was now closed against additional members, there was no longer a necessity for the publication of the tables, as each one could copy the heads as they were explained, and therefore he should discontinue to send them.

FRAMLINGHAM.—Mr. Dowling's inspirational mediumship progresses, and other mediums are being developed. Recent letters in the *Ipswich Journal* have called wide attention to Spiritualism throughout Suffolk.

Z. (Newcastle) has sent an interesting account of dreams known at the time of dreaming to be dreams, but as no name or address is furnished we cannot use it. It is in reply to the Paper by Mr. Barkas.

JERSEY.—Mr. John Fawcett reports in the *Jersey Times* that during conversation one evening, after finishing the perusal of a packet of the *MEDIUM*, loud and unaccountable knockings were heard. He thinks the spirits have arrived at St. Helier's.

OSSETT.—We had Mrs. Scattergood at our institute on the 21st March, when she gave two discourses on "What has the Devil to do with Spiritualism?" and "What of a Future Life?" Some beautiful illustrations were given, and the audience were so spellbound that it was some time before they left the room after the seance was over. A collection was made, amounting to £1 3s., which was handed over to a brother Spiritualist.—CHARLES HALLGATH, Secretary.

THE NEW HALL (19, Church Street, Upper Street, Islington).—On Sunday evening last Mr. Wallace, the missionary medium, gave a very useful discourse on Spiritualism to a good audience. Miss Wallis presided at the harmonium with good effect. Mr. W. Wallis was controlled, and spoke for a short time. Also Mr. Dowling, from Framlingham, under spirit-control, said a few encouraging words to us. Thus a very happy evening was spent. On next Sunday evening Dr. Sexton will deliver an oration on "Metempsychosis, or the Transmigration of Souls," with some remarks on the modern doctrine of reincarnation. Friends from a distance are invited to come early in order to get a seat.

SPIRITUAL INSTITUTION, WATERLOO STREET, OLDHAM.—The Oldham Spiritualists having bought a room and furniture, intend opening it with a series of services, commencing on Sunday, April 4, 1875, with two addresses from Mr. Wood, trance-medium, of Halifax. On Sunday, April 11th, two addresses will be given by Mr. Lamont of Liverpool, and on the following Sunday, April 18th, two addresses by Mrs. Scattergood. The above services commence in the afternoon of each Sunday at 2.30, and in the evening at six o'clock. Through purchasing this room we have incurred a heavy debt, and we appeal to any friends of the cause who can help us to forward donations to Mr. Thomas Kershaw, No. 6, High Street, Oldham. The slightest aid will be thankfully received.—JOHN BRIDGE, Secretary.

HALIFAX.—On Good Friday this society held its annual tea party and meeting, at which over 100 sat down to tea, including friends from other societies within a few miles of Halifax. On this occasion it was also the inauguration of the opening of another and much more commodious hall, which had been formerly used as the Halifax County Court—a fine, large, lofty room, with moulded ceiling, and lighted from the centre, with an ante-room near the platform. This large hall was almost filled. The meeting was addressed by Mr. Longbottom, of Halifax (the president); Mr. J. Lamont, of Liverpool; Mr. Blackburn, of Halifax; Mr. and Mrs. Scattergood, of Bradford; Miss Longbottom, of Halifax, and others. The inaugural meetings were quite a success, and the room was found admirably adapted for the purpose. The services of Mr. John Lamont were much appreciated.

MRS. BERRY writes from Brighton:—"I have been reading the 'Greville Memoirs,' page 245. I find these words relating to Tom Moore:—'He told me as we came along that with him it required no thought to write, but that there was no end to it—so many fancies on every subject crowded on his brain that he often read what he had written as if it had been the composition of another.' Again, from the same book I extract the following (page 298), speaking of Lord and Lady Burgheret, afterwards Earl and Countess of Westmoreland, he at that time ambassador at Florence:—'The embassy is the seat of arts, for Lady Burgheret has received the gift of painting as if by inspiration, and she was in a brown robe in the midst of oils and brushes and canvas, and she copies pictures in the gallery, and really extraordinarily well, if it be true that till a year ago she had never had a brush in her hand, and that she is still quite ignorant of drawing.' I think so too, and there is no doubt in both cases they were mediums, but had not heard or accepted Spiritualism.—C. B."

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

SUNDAY, APRIL 4, Mrs. Jackson, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, APRIL 5, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

WEDNESDAY, APRIL 7, Mr. Herne at 8. Admission, 2s. 6d.

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

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, APRIL 2, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 3 p.m. Admission 2s. 6d.

SATURDAY, APRIL 3, Mr. Williams. See advt.

SUNDAY, APRIL 4, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.

Mr. Cogman, 16, 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. Commences at 11 a.m. Admission free.

MONDAY, APRIL 5, Developing Circle, at Mr. Cogman's, 16, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hocker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.

Mr. Williams. See advt.

WEDNESDAY, APRIL 7, Lecture at Mr. Cogman's, 16, St. Peter's Road, Mile End, at 8 o'clock.

R. Clark, 36, Edith Grove, Fulham Road.

THURSDAY, APRIL 8, 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.

Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

Mr. Williams. See advt.

FRIDAY, APRIL 9, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 6s.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 4, KEIGHLEY, 10.30 a.m. and 6.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

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

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

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

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

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

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.

SOUTHERA, At Mrs. Stripes'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.

HECKMONDWICK, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

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, APRIL 5, BIRMINGHAM, 58, Suffolk Street, at 8.

TUESDAY, APRIL 6, 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, APRIL 7, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

THURSDAY, APRIL 8, BOWLING, Hall Lane, 7.30 p.m.

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, APRIL 9, 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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LONDON Printed and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C.