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THE "KATIE-KING" EXPOSURE AND THE INSANITY OF ROBERT DALE OWEN.

A LECTURE BY JAMES BURNS, OF THE SPIRITUAL INSTITUTION, DELIVERED AT DOUGHTY HALL, LONDON, SUNDAY EVENING, AUGUST 8, 1875.

It has often astonished me that so much that is presented to the world as facts in this age, when the means of acquiring knowledge are so free and universal, is indeed not fact, but the opposite thereof. More particularly is this the case in respect to anything which is new or unpopular; and Spiritualism, with everything else intruding itself upon human attention, shares in this form of treatment. I have observed the public newspapers for a dozen years, and never have I seen an article or piece of news disparaging to Spiritualism which was wholly true. Any person who delights in spreading evil reports, be he a tap-room gossip or a newspaper writer, is necessarily an immoral person, and therefore his narrative is unreliable. The tale has an evil origin, and cannot be good or true in itself.

For every-day proof of this proposition you may refer to the conduct of your neighbours in respect to yourselves. Every person has been maligned at one time or another. I have had pretty considerable experience these last six years from one particular quarter, which will be recognised. I speak feelingly.

If you examine dispassionately that feature of your character which is made the basis of malicious criticism, you will not be able to recognise it by the reports circulated respecting it; and the oftener the story is reported from mouth to mouth, the more distorted it becomes. It reminds me of the anecdote of the man who was said to have thrown up "three black crows." On tracing the matter back it dwindled down to two crows, then to one crow, but when the patient himself was questioned he said he had not thrown up a crow at all, but only some matter as black as a crow.

On the other hand, almost every good thing that is reported of a man is found to be strictly true. Those who have a good story to circulate seldom have a bad motive for doing so, and hence their testimony is likely to be trustworthy. Applying this rule to Spiritualism, I have found that almost everything which is said in favour of it in the public papers is true. Reports of remarkable seances, personal experiences, wonderful facts, sound principles, gracious truths, may at all times be relied on. People do not see good in things without a good purpose, and when they persistently look for evil they have an evil motive towards someone or something. Hence the man who is regulated by good motives is likely to tell the truth, whereas the man with an opposite incentive is surely a liar, more or less, in everything he utters. Goodness and truth go hand in hand. Evil and lying are alike detestable in their nature and origin. Believe the good report and you will be right, disbelieve the evil one and you will be sure to be right.

The public are very much misled as to Spiritualism by the adverse reports that are so industriously circulated by the newspapers respecting it. Without an exception they are false, every one, and entirely baseless. A certain trick or exposure is reported to have been unearthed nobody knows where; a story respecting it is set going, nobody knows by whom; it is repeated, nobody knows when; it gets into print, nobody knows how; it is quoted and re-quoted, nobody knows why. It circulates about from county to county and from state to state, acquiring national characteristics and other important accretions as it proceeds. At last it has the distinguished honour of appearing in one or more of the London newspapers, and immediately, the bulk of the enlightened and in-

telligent inhabitants of the glorious British Empire regard the affair as an incontrovertible fact. The newspapers re-echo it from shore to shore; it travels to India, Australia, is translated into the Continental languages, and, thanks to that boon of heaven the Press, the enlightened portion of mankind at last know something of Spiritualism. But what is it they know? Verily, less than nothing; a lie against the truth and a slander against a fellow-creature. As far as Spiritualism is concerned this is the service too often rendered by the Press; and if there is humbug, deceit, trickery, and mercenary lying in any way connected with Spiritualism, it is to be found in the dealings of the newspaper man when they come down from their lofty platform of contemplating murders, crimes, and burglarious acts, and condescend to touch an element so foreign to their tastes as news respecting the spiritual nature of man.

Having thus established one "fact" adverse to Spiritualism, of course all other spiritual phenomena are regarded as of a similar kind. Hence the popular cry, re-echoed by millions who never saw a spiritual manifestation, far less exposed a trickster, in their lives, "There is such a vast amount of trickery in Spiritualism. Crookes and Wallace may have testified to certain facts; there may be truth somewhere, but generally speaking it is all trickery. Mediums are tricksters, and Spiritualists are fools." Such is public opinion on Spiritualism, based upon a lie that cannot trace its parentage, but being set afloat finds its way into the newspapers, is eagerly bought at a penny a sheet, people regale themselves with it to their heart's content, fancy they are feeding their minds on strong, rich food, and pity the poor Spiritualist for his gullibility and weak-mindedness.

This is the kind of thing going on just now in regard to the "Katie-King" affair and the insanity of Robert Dale Owen. It may be thought a curious subject to discuss on a Sunday evening; but there cannot be a greater service done in the name of religion than to dissipate from the minds of men lies and slander, and in place thereof impart truth, God's best gift to man. As a journalist in the cause of Spiritualism, I have long felt that information on these questions was needed, but the reports were so conflicting and uncertain that there did not seem a clear and open road to the truth. I place the following statements before the public, challenging the strictest scrutiny respecting them, and if any fault or inaccuracy can be found therein I shall be thankful to the person who will point the same out to me.

The first question is, Who is "Katie King"? What basis of fact have we that such a person as "Katie King" exists? To this question in its double form I proceed to offer a brief answer. "John King," the spirit known by that name, has been identified with the work of Spiritualism from the earliest years of the movement. He produced physical manifestations in the family of Mr. Koons, in the backwoods of America, as related in Emma Hardinge's "History of Spiritualism." He also became identified with the work of the Davenport Brothers, and latterly manifested through the mediumship of Messrs. Herne and Williams, by which he is best known in this country. Some people think that "John King" is a kind of phantom springing up here and there, now in England then in America, now in Europe then in Australia, and that he is not really an individualised intelligence, or spirit, or human being; others think that "John King" is a name that various spirits assume because they do not want to give explanations or evidence as to their identity. These views, with my experience of Spiritualism, I do not entertain. I believe that "John King" is as truly an individual as any of the audience before me.

I have met him very frequently, and have received as many indications of identity from him as any man could well give. Facts are numerous proving that the "John King" who manifests through the Davenport, Herne, Williams, and other mediums, is the same spirit. This spirit gave a test to Mr. Hocking, at Dresden, where he had a sitting with the Davenport. Years afterwards the same gentleman sat with Herne and Williams at the Spiritual Institution, where the spirit recognised him and repeated the test. Mr. Stow communicated with a spirit called "John King" at Melbourne, and when he came to London last winter, "John King" recognised him, and proved his identity with the spirit which had communicated in Australia. This question of identity is one of great importance, but its limits are liable to become unduly extended. Some want to know whether "John King" was a Sir Henry Morton who lived on earth some two hundred years ago. To go so far back as this is not necessary. We can identify a spirit or human being without knowing his past state of existence. For instance, you identify me as James Burns, although it may be you have only known me a fortnight, or a few years ago, as the case may be. But you may know nothing of me previous to the time of your making my acquaintance as James Burns. Perhaps it is an assumed name, and I may have been known by some other name in years past, yet you are not mistaken as to my identity, but are certain this evening that I am the same person whom you knew as James Burns last time we met; and so we may identify "John King" and recognise him again, by having seen him or by having had communications from him once, twice, thrice, or oftener. In numberless ways "John King" has been most thoroughly identified. He has been seen, heard, and felt thousands of times. An artist sketched his portrait, which was engraved. He stood in material form, and was photographed, and his spirit-photograph, taken repeatedly by different artists, represents him as the same individual.

Now, who is "Katie King?" "John King" in his manifestations, has been accompanied for years by a female spirit known by the name of "Katie King," who, he says, was his wife on earth, and is his wife still. He had children, "Katie King" the younger, and a son named "John." The younger "Katie King" is the spirit in question in the matter of the Holmeses in America. I have been present when both the "Johns" and both the "Katie's" manifested themselves in material form in broad daylight. On that occasion many yards of drapery were shown by the spirits, and taking a pair of scissors from my pocket, I handed them to "Katie" the elder to cut off a piece, when she said to Mrs. Burns, "Cut off a piece yourself," and a piece was cut away which I have now in my possession. The elder "Katie King" has strong masculine features, and she is always known by her audible thick whisper, not a sonorous voice, and she repeats her words quickly. She does not materialise so frequently as "John King," but she is equally an adept at the process, and generally superintends seances, aiding the spirits who are appointed to materialise. She has great energy and perseverance, and manifests a deep attachment and devotion to those who are her friends. The younger "Katie King" is a delicate, lady-like, æsthetic individual, with fine features, abundance of auburn hair, and has altogether an interesting and *spirituelle* individuality. I saw her more than once at the seances of Messrs. Herne and Williams at the beginning of the materialisation manifestations. At that time the spirits showed themselves chiefly by a phosphorescent light, which they reflected over their bodies from the palms of their hands. I saw the younger "Katie" in this way, and also, as I have already said, by daylight one afternoon, at 61, Lamb's Conduit Street. Soon after that, she withdrew from Mr. Williams's circle, and was found to manifest through Miss Florence Cook, at whose seances she was said to walk out in full materialised form. A doubt was cast upon this manifestation by the testimony of Mr. Volckman, who grasped the spirit as it stood near him, and he was of opinion that it was the medium herself. The experiments of Mr. Crookes followed upon this, and form the best evidence of the materialisation of "Katie" the younger, through the mediumship of Miss Cook.

One of the chief objections which critical observers had to the genuineness of the "Katie King" manifestation was the likeness of the spirit-form "Katie" to Miss Cook, her medium. They were said to be so entirely identical that it was difficult to believe that the spirit-form was not the medium dressed up and under some external influence. To solve this difficult problem, and to demonstrate that "Katie" was not Miss Cook, was the task which Mr. Crookes set himself, and the results he arrived at are fully described in the concluding portion of his work, entitled, "Researches in the Phenomena of Spiritualism."

The first result he obtained was to hear Miss Cook moan, sob, and make other noises behind the curtain, while the spirit-form "Katie" was standing in full view. This was so far satisfactory; but in a communication, dated March 20th, 1874, which Mr. Crookes incorporates in the above-named work, he offers "proof positive" of the fact that "Katie" and Miss Cook were different individuals. He experimented with a phosphorus lamp, "consisting of a six or eight-ounce bottle, containing a little phosphorised oil, tightly corked." With this he entered the dark cabinet in which Miss Cook lay entranced, and though he had not an opportunity on that occasion of seeing "Katie" and her medium together, yet he satisfied himself that Miss Cook was not attired in the "Katie" costume, which had been seen the instant before, but lay on her usual black velvet dress.

On a subsequent occasion, at the residence of Mr. Cook, Mr.

Crookes was more successful. He entered the dark room and found Miss Cook entranced upon the floor. Then, raising the lamp, he says, "I looked around, and saw 'Katie' standing close behind Miss Cook. She was robed in flowing white drapery, as we had seen her previously during the seance." Miss Cook wore a black velvet dress. So intent on arriving at certainty was Mr. Crookes that he says, "Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to 'Katie,' and examining her with the most scrupulous until I had no doubt whatever of her objective reality." In his last communication on the subject, and in which the volume closes, Mr. Crookes relates experiences which surpass any which have yet been quoted. He commences his article by saying that he had "been very successful in taking numerous photographs of 'Katie King' by the aid of the electric light." With five sets of photographic apparatus brought to bear upon "Katie," he was able to get a fine series of pictures, which beautifully corroborate each other. "Each evening there were three or four exposures of plates in the five cameras, giving at least fifteen separate pictures at each seance." "Afterwards, I have sent you negatives, some inferior, some indifferent, and some excellent. I have seen the album containing these memorable pictures, and the sight of them is well worth a long pilgrimage." I hope the time is not far distant when Mr. Crookes will be prepared to give them to the public, with a full account of the experiments. The photograph of "Katie King," when compared with that of Florence Cook, though the features are of a similar type, exhibits a well-marked difference. The spirit is much more massive in feature, and calmer in expression. In this final communication, published in the spring of 1874, Mr. Crookes says: "I have frequently followed her ('Katie') into the cabinet, and have sometimes seen her and her medium together, but most generally I have found nobody but the entranced medium lying on the floor, 'Katie' and her white robes having instantaneously disappeared."

The photographic seance is thus described:—"On entering the cabinet Miss Cook lies down upon the floor, with her head on a pillow, and is soon entranced. During the photographic seances, 'Katie' muffled her medium's head up in a shawl, to prevent the light falling upon her face. I frequently draw the curtain on one side when 'Katie' was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and 'Katie' at the same time, under the full blaze of the electric light. We did not on these occasions actually see the face of the medium, because of the shawl, but we saw her hands and feet; we saw her move uneasily under the influence of the intense light, and we heard her moan occasionally. I have one photograph of the two together, but 'Katie' is seated in front of Miss Cook's head."

Another extract affords additional evidence of an interesting character:—"One of the most interesting of the pictures is one in which I am standing by the side of 'Katie'; she has her bare foot upon a particular part of the floor. Afterwards I dressed Miss Cook like 'Katie,' placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment, and illuminated by the same light. When these two pictures are placed over each other the two photographs of myself coincide exactly as regards stature, &c., but 'Katie' is half a head taller than Miss Cook, and looks a big woman in comparison with her."

Mr. Crookes details various points of difference which he has observed between Miss Cook and the spirit-form "Katie King." "On one evening I timed 'Katie's' pulse. It beat steadily at 75, whilst Miss Cook's pulse a little time after was going at its usual rate of 90. On applying my ear to 'Katie's' chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the seance. Tested in the same way 'Katie's' lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough."

In another place Mr. Crookes says:—"I have the most absolute certainty that Miss Cook and 'Katie' are two separate individuals so far as their bodies are concerned. Several little marks upon Miss Cook's face are absent on 'Katie's.' Miss Cook's hair is so dark a brown as almost to appear black; a lock of 'Katie's' which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn."

On another page the points of difference are thus detailed:—"Katie's' height varies. In my house I have seen her six inches taller than Miss Cook. Last night, with bare feet and not 'tip-toeing,' she was four and a-half inches taller than Miss Cook. 'Katie's' neck was bare last night; the skin was perfectly smooth both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. 'Katie's' ears are unpierced, whilst Miss Cook habitually wears ear-rings. 'Katie's' complexion is very fair, while that of Miss Cook is very dark. 'Katie's' fingers are much longer than Miss Cook's, and her face is also larger. In manners and ways of expression there are also many decided differences."

We have thus the most positive scientific evidence that "Katie King" is a veritable fact, and what she purports to be—an intelligence apparently human in quality, and which can assume a material body under certain conditions. This testimony on the

part of Mr. Crookes is supported by that of many others. Mr. Crookes goes further than this. He says: "Photography may, indeed, give a map of her countenance, but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness, when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children around her and was amusing them by recounting anecdotes of her adventures in India?"

From these remarks it is certain that Mr. Crookes does not regard "Katie" as an improvised form got up for the occasion from a psychical source other than that of an individual human spirit, but that she is indeed the same person as lived in India several generations ago, and that her testimony to her own personality is as worthy of credence as her form and manners are worthy of admiration and of love. In this conclusion Mr. Crookes sustains the full hypothesis of Spiritualism, which, as a consistent thinker, he does himself the justice of maintaining.

Mr. Crookes closes his book with an account of the final leave-taking of "Katie King" on the occasion of her last materialisation. The spirit, in reply to Miss Cook's entreaties to remain longer, said, "My dear, I can't; my work is done." The idea entertained is that "Katie" would not materialise any more, and that any report that she had done so elsewhere would necessarily be spurious. I suppose "Katie" is still in communication with her friends by the ordinary means of mediumship, and if so, she can testify as to whether she has materialised since her leave-taking with Mr. Crookes and Miss Cook.

This constitutes the history of the "Katie King" manifestation as far as it relates to this country.

(To be continued next week).

REMARKABLE AND WEIRD EXPERIENCES AMONG THE VIKINGS.

From the letter of our much-loved sister, Mrs. Tappan, which last week appeared in your columns you will perceive that the spiritual experiences of the tour have not been touched upon. Those which we now have to relate will commence at that point in the narration where, after passing over the wild, fearful pass of Brandon and the mountain Ben Cruachan, we continued to descend until at last we reached the extremity of an arm of the sea. At this point our experiences commenced. At the first glimpse I got of the salt water, though many miles from our destination, Oban, I was seized with a strange influence, which seemed to draw away my life. I felt as though my vitality was ebbing away from me. My first experiences of sea-sickness were very similar, and, on an invitation from my dear wife, I pillowed my head in her lap and slept till we arrived at Oban. The above was an unparalleled experience in my life. I never remember anything so apparently inadequate to account for a fainting fit as this, viz., a change from mountain to sea air, seeing that I am tolerably strong, robust, and healthy. I did not entirely recover until after tea (in the hotel where we alighted) when, strange to say, the symptoms which left me took possession in greater or less degree of the other members of our group, and we sought in vain for a sufficient explanation.

Hitherto we had been most buoyant and lively from the bracing air and change of scenery we had passed through. A healthy equilibrium was not fairly established until the approach of the evening of the following day, when about eight o'clock we gathered, as was our wont around the family altar to hold precious communion with the dear angels. "Quina" in her highest character first spoke, uttering the poem which accompanies this letter. Afterwards another one came, who in divinest utterance and awe-inspiring power announced himself in these words: "I am the messenger of the mighty angel Odin," and closing his thrilling utterances with the words, "We thank you."

The substance of the whole I shall have to convey in my own language, at the same time stating my conviction that mere mortal utterance would fall far short of conveying anything like the strength of thought or beauty of expression which, through the lips of our beloved sister Mrs. Tappan, fell like matchless music upon our entranced spirits.

This is the substance of what we heard, from memory more or less perfectly narrated:—In times past, before and after the Obrian dispensation, these waters were peopled by a race called Vikings, who really belonged to the dispensation of the great angel Odin, and Electra, who was their god, and to whom they owed allegiance, but from whose blessed control they wandered away,

"In pursuit of great treasure and gold,
Amassing hoards of wealth untold,"

away from the bright, beaming, and radiant influence of their spiritual sun, who ever sought to attract them towards the good and beautiful, sending one after another of his inspired messengers to wear the outer form, and in words of burning truth deliver their messages to those wandering children. Still very many of them continued to wander away into the dark and chilly regions of material gain, splendour, and ambition until at last the prophecy was sounded in their startled ears, announcing their doom for

"Ever for their crimes so bold,
To sail 'mid icy regions cold."

till down from the western hills descending,

"They would in truth behold
A man approach,
Who loved not earthly pomp nor gold."

Hence in this dreadful condition they had ever since remained, thousands upon thousands of them haunting the waters, ever toiling in a partially frozen sea. Thus they first appeared to the spiritual eye of our dear medium, in phantom ships of ancient build, with sides and ropes and spars encased in ice, in numbers beyond computation, stretching away in the distance far as the eye could reach, the ice-hungry forms of the rugged sailors, in some instances in icy fetters bound immovably to the masts of their own vessels. Thus have they sometimes been seen by

the lonely mariner when out on the ocean in dark and stormy nights, under such circumstances made truly hideous by their groans, shrieks, and cries for deliverance; no power reaching them, the time of their release not having yet arrived, or being made possible until they beheld the fulfilment of the ancient prophecy which their god had given, through angel messengers to earthly prophets and mediums well-known and generally accepted among them as such. At the time of which I am now writing, the spiritual eye of the entranced medium directed towards the place, beheld an angel (the messenger of Odin despatched, for the release of those imprisoned souls) standing in the heavens with a sword in his hand, on the hilt of which shone a brilliant gem. With this sword he stood pointing towards us, the brightness of his radiant presence attracting everywhere the ardent gaze of the hitherto lost and wandering Vikings, and, by the power of his spirit shed o'er them, revealing to their understanding the fulfilment of the prophecy and only hope of their weary lives. Their perceptions following the direction of his sword (so we were told) beheld the rare (on earth) spiritual light proceeding from our group, and the bright angel guiding our way. Perceiving this by some spiritual law, they recognised a fulfilment of the ancient prophecy, and they instantly became receptive to the genial rays of spiritual light and truth, which commenced to shine upon them, dissolving the icy fetters in which they were bound. The icicles dropped from their hair and beards, and being thus liberated they proceeded to follow the direction of the angelic messenger, vacating their phantom ships on the frozen sea, and shaping their course gradually towards their future home, the Polar Star, the sphere of which was the abode of the mighty angel Odin and Electra, who now reclaim their long-lost children. This angel still holds sway and control of the electric currents of the earth, having had charge of the dispensation wherein they were established, so that even now its every atom obediently responds to the potent action of his will, having established the law from which they do not diverge.

Owing to the new dispensation coming upon the earth, it behoved each mighty angel of the three previous dispensations to come and claim their own, Osiris and Isis would come, and Odin and Electra, and all other angels of past dispensations, to claim all the wanderers who have departed from their divine controls, so that ultimately none be lost.

We were told that for the fulfilment of this prophecy and the release of those spirits in prison, we had been drawn to this place. Attempts to release them had been made by the missionary spirits of other faiths without success; they had been pointed to the religion of Jesus and other methods of salvation, but all to no purpose, because it was quite obvious to those sufferers in their phantom barques that Christians as well as other mortals loved gold, and though angels and spirits of the good did appear unto them not possessing this propensity, still it afforded no hope, their faith being based upon the literal fulfilment of the ancient prophecy. Thus on and on, through the weary intervening centuries, away down those steep steps of time, with scarcely a ray of hope to illumine their dark and dismal abode, they had waited and waited, till now the time of their happy release had at last arrived. It was needless (save for the intensifying of our own joy) that the angel said unto us, Rejoice ye, in harmonious response to the delight with which the choirs of the heavenly world open up a glad song of praise, the harmonious waves of which, swelling outward, extend, caught up by hosts upon hosts of shining souls, who, extending the glad refrain on and on, till all the heavens are vocal with the blisful harmony, the melody of highest praise to Him by whose power the law is established whereby all souls be attuned to harmony divine, to whom be all glory, and might, and wisdom, and honour, and power evermore. The earth being relieved of the dreadful influence of those hitherto lost, but now in a sense saved souls, no more for ever would the dark deeds and crimes be perpetrated by mortals whose occupation called them to live on the seas, for now the Vikings had ceased to instigate men on the daring deeds of fiery passion, rapine, and bloodshed, and earth might well rejoice and be glad in freedom from this hitherto baneful power.

I suppose the immediate change that followed, melting the spiritual atmosphere, had a corresponding effect upon the physical, seeing that after the messenger had uttered his thanks to us (all surprised outwardly, and unconscious of occupying any necessary part in the above wonderful occurrences), he then departed; whereupon the hitherto settled, raw chilliness of the atmosphere gave way to a palpable mildness in the air, the evening closing upon a sky, hitherto overcast, now lit up with unusual splendour as the sun sunk down in a bed of glory, disappearing behind the western horizon, leaving high above our heads multitudes of little golden clouds grouped in narrow lines converging to a point the direction of which indicated the region of the Pole Star.

G. R. HINDS.

POEM.—RELEASE OF THE VIKINGS.

Have ye heard of the great god Odin,
Who dwelt 'mid these wondrous seas,
Whose greatness, and might, and power
Were wafted on each northern breeze?

Have ye heard of his mighty dominions,
Far northward, where glaciers shine;
Of the flashing of his wondrous pinions
With light from each icy-cold mine?

It stretches far, far to the northland,
'Mid the icebergs of glittering seas;
It sweepeth around to the westland,
Including the bright Hebrides.

Have ye heard of the goddess Electra
(Not Staffa nor Iona's smiles),
But the goddess whose mighty, sweet spirit
Each care of great Odin beguiles?

Her domain stretches far to the eastward,
Where Osiris and Isis once reigned;
And they make now the one mighty angel,
Whose power in one world is retained.

Have ye heard of the vast western gateway,
Through which Thor and his mighty host trode;
The pillar'd and wonderful causeway
That leads to the giant's abode?

O, the seas bear the burthen and echo
Of the footsteps of ages agone;
And the islands are haunted by spirits
Who dwell in the dark caves alone.

Have ye heard of the dark ones, the Vikings,
Full of bloodshed and horrors untold,
Rebellicious sons, children of Odin,
Who swept from the north seas for gold?

Toward the mystical, wonderful pillars,*
That lead to Hellenic shores,
Where kings passed on their way to the eastland;
O, the surges still echo the roars.

Shrieks of dead ones, who, dying with curses,
Left the impress of blasphemy there;
Imprecations and prayers of the dying,
All piercing the keen, frosty air.

Oft did Odin send messengers mighty
To reclaim the lost children of yore;
Full often did loving Electra
Her tears for their wanderings pour.

The tears they were frozen to ice-drops,
The messengers sent back with scorn,
And the Vikings, still lawless, swept downward
To destroy the white sails from the morn.

Yet one message sent the god "Odin,"
Full of mystical meaning and strange,
Though their wanderings might be for ages
Though their spectre-ships might coldly range;

Still a prophecy subtle and holy,
This messenger oft has foretold,
That an angel in human form lowly
Would come to them "loving not gold."

And when their dark eyes should behold him
Their ice-chains and fetters would fall,
They would follow the mighty god Odin,
Responsive at last to his call.

For ages and ages the Vikings
In frozen ships followed the seas;
For ages and ages their shriekings
Have haunted the blest Hebrides.

Chained to frozen spar, mast, and ship-rigging,
With ice-gold still loading their forms,
And frost tears of dying ones slaughtered,
Which no pitying sun ever warms.

With beards and long wild looks a-streaming
Like icicles down from each head,
The Vikings have haunted these waters,
Still living, but ice-bound and dead.

And many a seaman in terror
Has started from icy-cold sleep
At the spectre-ship sailing so near him,
And the ice-chill that o'er him did creep.

And many a pirate urged onward
By spirit of Viking to slay,
Has still made the earth groan with terror,
Stained with blood the bright watery way.

And now that the time draweth near
When the angel of Harmony comes,
Behold all those lost ones, grown dearer,
Are summoned to their distant homes.

Down the slopes of the mountains that westward
Stretch evermore into the sea,
Whose long arms rush inward to meet them,
Entwining there eternally.

Behold they have seen the fulfillment,
The Day Star that dawneth on earth,
The release from their icy cold fetters,
The dawn of a far higher birth.

The angel of Odin appeareth,
He ruleth in yon Polar Star,
His recreant children he calleth,
They hear him and answer afar.

Behold now the fetters are falling,
The clankings of icy chains cease;
And ye who have brought this fulfillment
Have brought to their spirits release.

OBJECTIONS TO MODERN SPIRITUALISM.

To the Editor.—Sir,—You are doubtless aware of the correspondence between "A Manchester Spiritualist" and myself ("A Christadelphian") on the subject of "Modern Spiritualism" published in the columns of the *Manchester Courier*. Its pages having been closed against further controversy, my opponent challenged me to discussion in the columns of the *MEDIUM*, which I accepted, providing an impartial representation of the correspondence was guaranteed. This having been given, he requests me to send my objections against Spiritualism, which I forward herewith, being sufficient to show that Modern Spiritualism is unworthy the consideration of earnest, intelligent truthseekers.

1st. It is based upon a pagan fiction—the Platonic doctrine of the immortality of the soul.

* The Pillars of Heracles.

2nd. That it receives no countenance from the Scriptures, and is opposed to Divine revelation, reason, and experience on the question of life and death.

3rd. It is subversive of that system of truth set forth in the Scriptures by which the Deity proposes to give believing men and women immortality, or life manifested through incorruptible bodies.

4th. That it is a system of idolatry—pagan demonology—a perpetuation of the folly of our forefathers, who attributed the workings of nature to the gods or spirits of their own imaginations.—Yours respectfully,
A CHRISTADELPHIAN.

4, Birmingham Street, Manchester, July 22, 1873.

Sir,—The foregoing letter of "A Christadelphian" appeared in the *Manchester Courier* in reply to a letter by me under the signature of a "Manchester Spiritualist." As the writer's letter sufficiently explains the nature of this correspondence, I will proceed at once to reply to it.

Objection No. 1.—"That it is based upon a pagan fiction—the Platonic doctrine of the immortality of the soul." In reply to this assertion I beg to assure your correspondent that a man may be a Spiritualist without knowing anything whatever about the Platonic doctrine of the immortality of the soul. I, for one, confess myself profoundly ignorant, and, indeed, entirely indifferent upon the subject, and, excepting for purposes of historical study, in order to see how far the glorious teachings of the modern revelation have been anticipated by the specially illumined minds of the past, I do not care to dive into pagan fictions, exploded or otherwise. If the Christadelphians know anything whatever about Spiritualism, they ought to know that Spiritualism—that is the belief in the continued existence of those we mourn as dead, and in their power to communicate with us—is based essentially upon facts, and facts, moreover, which have been testified to, and are now being witnessed by, millions of persons in all parts of the world. Assuming, however, for the sake of argument, that the teachings of Modern Spiritualism do coincide to any extent with the teachings of Plato, I should like to know what proof that is that Spiritualism "is unworthy of the consideration of intelligent truthseekers." It may be that there are truthseekers and truthseekers, and whether this sort of argument does or does not appear conclusive to a Christadelphian truthseeker I am unable to say. It may be worth while to repeat here for the benefit of your Christadelphian correspondent an extract from the recent number of a paper entitled and certainly more worthy of the name of *Truthseeker*, a monthly religious magazine, edited by the Rev. J. Page Hopps. He writes as follows:—

"Now we are not 'Spiritualists' but Truthseekers, who believe that the hundreds of thousands of sober-minded, intelligent, and educated people, who affirm that they have proved the possibility of something they call 'spirit-communication,' are neither insane nor self-deceived. We cannot say with Mr. Huxley that, even though this thing be true, it has no interest for us; we prefer to say with Mr. John Bright that, if true, it is the most stupendous fact of this or any other age."

After these preliminary remarks, the writer proceeds to give "a few simple, plain, and common-sense reasons why freethinking people of all kinds are more likely to believe in Spiritualism than others, if it be true, and if the evidence of its truth find them out or can be found out. In the first place, the freethinker or rationalist is, above all others, free to 'take up with' whatever can prove itself to be a reality. He is not committed to a theological or scientific creed, and is open to light whencesoever it may come. He is under marching orders, has banished the word impossible, and asks only for facts. In so far as this is not so, he is neither rational nor free.

"In the second place, he, above all others, is alive to the fact that every new truth or fresh discovery has had to fight its way from the first against all kinds of prejudices, bigotries, passions, ignorances, foregone conclusions, and majorities; and he is therefore rather inclined to 'entertain strangers' than join the multitude in abusing them. For all he knows, 'Spiritualism' may contain the rudiments of a new science, the germs of a more vital philosophy, the reformative principles of the religion of the future, and the possibilities of unspeakable consolations. The most cherished and most valuable possessions of modern times were the suspected, derided, laughed-at, or hated novelties of an earlier day. No one knows this better than the genuine rationalist or freethinker, and he acts accordingly."

The argument (if it were true) that the teachings of Spiritualism have been anticipated by Plato, and that for this reason truthseekers should have nothing to do with it is surely too illogical and childish to be worthy of the consideration of any intelligent reader. We are constantly reminded that "there is nothing new under the sun," and, following the example of the Christadelphians, it would be quite as reasonable for me to say that the teachings of Christ are unworthy of our notice because they were based upon the heathen doctrines of Confucius. It is true "A Christadelphian" alludes to the Platonic theory as a "pagan fiction;" but that is merely begging the question, for it seems to me it would be much more reasonable for an intelligent objector to Spiritualism first to explode the supposed modern counterpart of the aforesaid pagan fiction before assuming that the latter ever was exploded.

Objection No. 2.—"That it receives no countenance from the Scriptures, and is opposed to Divine revelation, reason, and experience on the question of life and death." My first reply to the Scripture objection would be to ask, What if it does not receive any countenance from Scripture? Is that any reason to an intelligent truthseeker why Modern Spiritualism is unworthy of consideration? Does modern astronomy receive any countenance from Scripture, or chemistry, or electrical science? The Church of Rome, which fancied it knew something of Scripture, did not fail to notify to Galileo that his astronomical researches received no countenance from Scripture, but, notwithstanding that, the world of science—which comprises a few truthseekers quite as intelligent and earnest as the Christadelphians (whatever their creed may be)—has not on that account thought astronomy unworthy of investigation. This objection is therefore simply as childish and illogical as the first one, but without ignoring it altogether we can easily manage to point out a goodly number of Scripture texts which clearly prove that communicating with the dead was practised in the days of Bible history. Samuel appeared after his death to Saul (1 Samuel xxviii. 7—

25). The dead reappeared at Christ's crucifixion (Matthew xxviii. 52, 53). Moses and Elias appeared when Christ was transfigured on the mount; and lastly, Christ himself reappeared, and ate with his disciples after his death. St. Paul tells us to cultivate spiritual gifts, amongst which he enumerates "the discerning of spirits" (1 Cor. xii.); whilst St. John tells us not to believe every spirit (1 Epistle v. 1). Again, St. Paul, speaking of the resurrection of the dead (1 Corinth. xv.) in reply to the question, "How are the dead raised up?" describes "the natural body and the spiritual body," as believed in by Modern Spiritualists. I cannot quote all the innumerable instances in the Bible of spirit-manifestations without the risk of wearying your readers. Suffice it to say that there are abundant descriptions of spirit-writing, spirit-lights, levitation of bodies, spirit-voices, spirit-hands, healing mediumship, clairvoyance, &c. (*vide* "Heaven Opened,"—Burns).

As to Spiritualism being opposed to "Divine revelation," it would be interesting to know where Divine revelation is to be found before troubling your readers with any reply to this objection. The only Divine revelation Spiritualists are acquainted with is manifested in the laws of nature, which are the laws of God, and seeing that nothing can happen outside of the laws of nature (*i. e.* supernaturally), it is clear that the phenomena of Modern Spiritualism are not supernatural. Seeing, moreover, that they happen in accordance with God's laws, we may assume that Modern Spiritualism, or the communication with the departed, is permitted by the Almighty for some good purpose. It is surely, therefore, the duty of an "earnest and intelligent truth-seeker" to investigate all God's laws and all phenomena happening according to those laws, and then to try and discover their utility.

As to the *a priori* objection that Spiritualism is contrary to "reason," surely no one who has speculated much upon the possibilities of a future state can come to any other conclusion than this—*viz.*, that the death of an individual cannot materially change his character, and if this be conceded, then what can be more natural and more probable than that persons with strong earthly attachments should cling to their former associations and haunts, and desire, if possible, to communicate with those they have left behind.

As to its being contrary to "experience on the question of life and death," this, of course, is merely begging the question. The Spiritualist knows that, as Addison said, "the reports of all historians, sacred and profane, ancient and modern, and the traditions of all nations" prove the appearance of spirits not to be fabulous. Dr. Johnson also said "that the dead are seen no more I will not undertake to maintain against the concurrent testimony of all ages and nations." Now, Sir, I should like to ask "A Christadelphian" whether his reading of history has been as extensive as that of the two writers above named? If it has, perhaps he will tell us what he has to say in reply to Mr. Howitt's "History of the Supernatural in all Ages." Mr. Robert Dale Owen's "Footfalls on the Boundaries of Another World," Mrs. Crowe's "Night-Side of Nature," &c., published since Dr. Johnson's day.

Objection No. 3.—"It is subversive of that system of truth in the Scriptures by which the Deity proposes to give believing men and women immortality, or life manifested through incorruptible bodies."

It is difficult to know whether to treat this objection seriously or as a joke. Surely no "intelligent truthseeker" would talk of an immortality promised to believers only as a "system of truth!" What are they to believe in? and what warranty is there for the assertion that the Deity has proposed anything of the kind? The Christadelphians, who seem to have peculiar facilities for ascertaining the intentions of the Deity, had better apply for further information before propounding objections which no sane person can understand.

Objection No. 4.—"That it is a system of idolatry—pagan demonology—a perpetuation of the folly of our forefathers, who attributed the workings of nature to the gods or spirits of their own imagination."

No one who has read any of the works of Modern Spiritualists, or the "Principles of Modern Spiritualism" (published by Mr. Burns), would make such a ridiculous statement as that "Spiritualism is a system of idolatry." In other words, the objection means that Spiritualists worship the spirits who communicate with them. This, by the way, is rather inconsistent with the next part of the objection, which implies that spirits do not exist at all, but are only the workings of "our own imaginations." In the "Principles of Modern Spiritualism," I find in Section 14, "That all angelic and all demoniac beings which have manifested themselves or interposed in human affairs in the past, were simply disembodied spirits in different grades of advancement." And according to Section 12, "No inspired communication in this or any age (whatever claims may have been set up as to its source) is authoritative any further than it expresses truth to the individual consciousness." And yet in the face of these publicly-confirmed principles of Modern Spiritualism, the Christadelphians have the impudence to characterise it as "a system of idolatry or pagan demonology." Sections 17 and 18 of these principles prove that Spiritualists believe in a creative spirit—an Infinite Parent—of whom man is the offspring, and it is this Deity that we worship in common with all mankind.

If your correspondent has any more objections to Modern Spiritualism, I trust he will propound them in a more logical and intelligible form than the specimens above mentioned, which, all Spiritualists will agree, are scarcely worthy of a serious reply. As, however, the Christadelphians seem to fancy we are afraid of discussion, I have taken the trouble to prove the contrary.

FRITZ (Author of "Where are the Dead?").

Manchester, July 30th, 1873.

SPIRITUALIST CONFERENCE AT BURY.

On Sunday the first of what is intended to be a series of conferences was held in the Temperance Hall, Bury, and there was a very good attendance of Spiritualists, both in the afternoon and evening, from Manchester, Oldham, Rochdale, Bolton, Liverpool, &c., the room being very crowded on both occasions. In the afternoon Mr. Johnson, of Hyde, was voted to the chair, and when the meeting had been opened with the singing of the hymn, "Shall we gather at the river?"—

The Chairman said that a few weeks ago the Spiritualists of Hyde, &c., held a pic-nic at Hayfield, and the necessity of a conference was then spoken of, not only to express their views at and to report progress, but

to make the acquaintance of other Spiritualists. Mr. Sutcliffe had some communication with the Bury friends, hence the conference of that day. They would thus let the outside world know they had some brain-power and some respectability about them. Living as they did, scattered from one end of Lancashire to another, they felt they had little sympathy one with another. They all read of the progress of the movement, but it seemed to be mainly centred in London, Liverpool, and Manchester; but though there were as good Spiritualists in Bury and Bolton as anywhere else, they had no means of communication. They thought that a quarterly conference would cheer them up. There were also other reasons; they played at cross purposes sometimes, but if they only rubbed one against another they would be better friends, progress more, and not feel that they had an idea in their heads which nobody else had. They would find, if they compared the different phenomena, that other persons had the same experiences, and they must come to the conclusion that it came from intelligent sources. He believed the conference would prove a means of great encouragement.

Mr. Meredith, of Liverpool, in a warm and enthusiastic manner, quite characteristic of the man, said he was happy to meet the friends at Bury. He was nearly the oldest Spiritualist in England, having studied the question twenty-five or twenty-six years. Having laboured for many years in the dark, and amid much difficulty, he was sure it was a great privilege for the young Spiritualist to step into the shoes of the pioneers and take the cream of the movement. Spiritualism was a system which they could both live and die with. For many years he had been a wanderer, trying this, that, and the other—in fact, he had nearly come to the conclusion to be a Roman Catholic. He had often wished to be "converted," and probably if the Moody and Sankey movement had occurred at that time he should have been. He went so far that it was a trouble to him to go to a place of worship, for he would rather go into the fields and see the flowers grow than go to chapels and hear some of the twaddle parsons preached. The infidels of the present age had cause to be thankful for what Spiritualism had done, for Spiritualism was not a faith, since they had stood face to face with spirits, and were ready to meet any man in existence on the question. He advised the audience, if they formed a circle, to go as children, not to go with the object of tying the medium, for they thus prevented the conditions developing themselves, and roguery would be discovered soon enough if it existed. If the spirits said, "Put out the light," let them do it at once, and never mind the reason. It was by acting thus that they had made such progress in Liverpool. He described the gradual formation of a materialised spirit in the presence of the sitters at a recent seance, the "rubbing" out of the face, then one eye, next another, and so on until there was the complete form. At one time they had grapes fetched from Lisbon in 7½ minutes. He did not see why there should be any difference in these respects between Bury, or any other place, and Liverpool. He advised them to discard the doctors. The Bible said, "You shall lay hands on the sick, and they shall be whole," and he asked in all faith and charity why had not the Churches got these gifts. For nearly forty years he had been exercising the healing art, and when the pic-nic at Hayfield was held he exercised his power from Liverpool on a person at Whaley Bridge. St. Paul said that handkerchiefs were sent to him, and he anointed them and sent them to the sick, and they were cured. Why could not we do that now? He had done it, and he could pick out persons in the meeting who would be healing-mediums if they were developed.

Mr. James Knight, of Bolton, said he believed that conferences such as that would do much good. In Bolton there were seven or eight circles, but he believed if they but met for consultation they might count them by twenties instead of by units. If united they would get much more favourable results than at present. Some people were afraid of persecution by religious sects, but still many such were studying Spiritualism in secret.

Mr. John Smith, of Oldham, said there was a good work going on in that town, and one medium was sometimes floated about in the light. No matter what was said to the contrary, they could not knock out of him what he had seen. He commented upon Cardinal Manning's recent expression as to a European war, as referred to in Mr. Gladstone's work on "Vaticanism," the commendation of the sword to promote the principles of the Prince of Peace.

Mr. Thomas Bottomley, of Shaw, near Oldham, gave some remarkable accounts of his own experiences, he having, as he said, been a medium all his life without for a long time being aware of it. He ridiculed the idea of men being afraid of persecution, and so it was only cowardice; if he entered a battle he would fight it out, win or lose. He had seen the spirits of a departed companion and his sister before he knew about Spiritualism, and since he knew of it had actually been lifted out of his bed by spirits. His friends said he was crazy, but he knew he was not. The first spirit he saw told him there were no eternal torments; the conscience was the greatest judgment. His Methodist friends to whom he told this said he was an infidel. Since then he had never doubted the existence of a future state. Let them all labour for the glory of God and the spread of truth.

Mr. Kelall, of Manchester, gave a most interesting and amusing and intelligent address of his spiritual experiences, and his healing-power. He advised them to "sack" the parsons and the doctors, and then they would remove a great pile of rubbish out of the way; let them give up the publican, and then they would, he was sure, say farewell to tobacco. Three hours after the death of his first wife she made herself known, and confessed that she was wrong in her disbelief in and opposition to Spiritualism.

Mr. Roweroft, of Hyde, advocated conferences as a means of bringing about an amicable feeling, and giving help to the great principles they had espoused. If they would lay their statements before the public, the public would begin to investigate the subject. As in all other movements, they must go to the world for the world would not come to them. He advised that a list of the speaking-mediums and persons who could speak in their normal states be made out, and something like a circuit plan organised, so that weak places should be supplied, and so permeate the whole country. It would be necessary to have a committee and a secretary to carry out this plan.

Mr. Longbottom (Halifax) and others spoke, and then the question was introduced of how best to bring Spiritualism before the public. Various suggestions were made, and it was decided that the next con-

reference should be held at Bolton on the first Sunday in November. A committee was elected to make the necessary arrangements. After tea, which was served in the hall, an evening meeting was held, over which Mr. Sutcliffe presided, and trance addresses were delivered by Mr. Johnson (Hyde), Mr. Quarmby (Oldham), and Mr. Wood (Halifax). The addresses had a good practical influence.

PROGRESS OF SPIRITUALISM IN THE NORTH.

To the Editor:—Sir,—I beg to hand you a few notes of observations made during my journeying the last few weeks, which may faintly indicate the state of the movement in the North. Five weeks ago Mr. Thomas Bidwell, trance and physical medium, of Howden-le-Wear, spent a week and a half with us. We had in all four public seances and three private ones. I would not attempt on paper to sketch the nature or quality of the addresses. I have in my short time travelled far to listen to numbers of our most popular pulpit and platform orators, and have never failed to mark the chief characteristics of their power in this capacity over the listeners; but I may state that for profound grasp of thought, chastity of diction, and sublimity of diction and holy emotion, "Betimes" by my taste, excels all. This is my humble opinion; receive it for what it is worth, and it will be an eternal disgrace to this grand and unique movement if this gifted medium is doomed to toil as a repulsive employment for mere necessities. As a developing spirit medium would do well to be obsessed with him for an hour; the life he has will prove of inestimable value.

He addressed large audiences. Local Methodist preachers and many religious persons were inexpressibly gratified. The movement is cutting its way rapidly in this district. We have in all something like sixteen mediums under development; while many individuals who have witnessed and embraced the "new light" are associated with the Churches, while others have been notorious for their debauchery, and instead of rioting, their houses are now little "Bethels." Family worship has in many cases been instituted; while formerly the mention of prayer would have been received with a sneer, so you see Spiritualism in this district is considered an intensely Christian duty. May I ask what do these things mean? The devil theory was popular a long time with the rigidly orthodox, but as the fruits were so good it would not hold water. It therefore died its natural death. The disciples of Bradlaugh have laid hold of the "memorising" theory to account for these abnormal wonders; but they also are beginning to see that such cannot be, as none of the most powerful mesmerists who have performed in this locality could manage this feat. Amongst the mediums there are healers, trances, physical, and clairvoyants—in fact, every manifestation recorded in your paper weekly is transpiring and likely to spread rapidly.

"Sir Thomas Power Buxton" is still detailing his interesting experiences with many of the disappointments he encountered on entering the spirit-life. We are informed that some members of his family are beginning to investigate the subject, having read our last communication in the *Medium*. "Sir Thomas" is prepared to afford them thousands of tests of his identity (privately) if prejudice on their part does not keep him out. His addresses have been listened to by numbers of highly intelligent and respectable people, who have gone away charmed and satisfied.

The neighbourhood of Seghill, Delaval, Choppington, Bebside, and Ashington, in Northumberland, is aglow with the light of Spiritualism, and it is highly probable that the light will continue to burn brightly under the influence of enthusiastic men as Messrs. Foster, the Smith Brothers, Elliott, Skipsy, and James, with a host of other energetic and enlightened spirits. The manifestations witnessed and heard surpassed all that I anticipated seeing on this side of the grave. I received a spirit message to visit Mr. Joseph Skipsy, of Ashington, who is a very powerful clairvoyant. I had not been over two minutes in the room when in ecstatic language he described my sister, with other friends who had accompanied her. Mr. Skipsy did not know the object of my visit until the description was given, nor had I ever seen him before. He not only details the characteristics of feature, &c., but can give the past history of the spirit. This, he informs me, comes by perception. I spent an evening with Mr. Robert Elliott, of Choppington, who is a gentleman of immense intellectual resources—Spiritualist, poet, and reformer. His kind-hearted wife is also a powerful writing-medium and clairvoyant.

At Bockfield Mr. Joseph Briggs kindly collected the friends to let me see what their gifts consisted of. By the mediumship of a young lady named Summers a table was floated, books were carried on to the table, &c. The ceiling of this room was just eight feet in height. We heard the table touch the top. At Bishop Auckland, Mr. Tom Faucitt very kindly gave me a seance. In reply to the spirit wishing to know our requirements, I requested a discourse of the "Philosophy of Death."

The address was handled in a most masterly style, the illustrations being exceedingly felicitous and replete with food for meditation. The control gave an account of the passing away recently of a Darlington friend, and showed us philosophically the mode in which the spirit quits the body. Mr. Faucitt is also a very powerful healer; in fact, the entire family are remarkable for mediumistic gifts of a very superior order. In the face of such evidence and multitude of facts, and these facts transpiring simultaneously throughout the wide domain of this empire, let us inquire whether Spiritualists or sceptics are the biggest fools? but of all fools the religious sceptic is the most thick-headed and uncharitable; since the very "Text-Book" of his faith is pregnant from back to back with analogous manifestations. Do these come from the devil or mesmerism? Pardon this rambling statement.—I am, yours respectfully,

WILLIAM H. ROBINSON.

Chester-le-Street.

LIVERPOOL.

Two most excellent addresses were given on Sunday last in the Hylton Lectures Hall to good audiences; in the afternoon by Dr. Hitchman, and in the evening by Mr. Priest. The Doctor took for his motto "Thoughts for the Times." (A notice of Dr. Hitchman's lecture being given in another form, we omit it here.)

Mr. Priest in the evening also gave an eloquent discourse upon "Mysticism." He said a great deal of what is called mysticism might be traced to an undeveloped or abnormal state of man's brain, which often created fiction in the place of fact. There was this mystic element to be found in men of all classes of society. Antiquity furnished

strange forms of mystic thought; there was no religion free from vague superstition; but in the aggregate, grand and exalted thoughts came out of the mist, and men were led instinctively in their imaginings to behold the light of immortality and aspire to a higher life, and to recommend that it was the highest wisdom to be good. Plato, whom none had ever surpassed in noble thoughts of immortality, had by inspiration given to the world an epitome of a central life beyond the grave. Jamblique had spoken of men being elongated and carried in the air, chairs and tables being moved without human contact, and this more than two thousand years ago. What authentic voice, he asked, had gone forth that God had changed, or those gifts had been taken away from man? The laws of God are immutable, and what was once the common property of mankind is now and ever shall be. Apologising for this imperfect report, I remain, a lover of truth and righteousness,

J. CHAPMAN.

"THOUGHTS FOR THE TIMES."

On Sunday last, August 15th, Dr. William Hitchman, F.R.S. and Professor Honorary of Anthropology in the Galilei-Galilei Academy of Naples, lectured at the Spiritual Church, Liverpool, on "Continuity of Life, and the Indestructibility of Force," as "Thoughts for the Times." The audience, as is customary when the Doctor lectures on religious-philosophical questions which are topics of the day, was comparatively numerous, intelligent, and attentive. He reviewed the recent scientific discourses delivered in the metropolis, so far as they related to mind and matter, spirit, soul, and body, &c., especially one by Lord Raleigh, on "Dissipation of Energy," at the Royal Institution, in Albemarle Street, Piccadilly. Have we not stirring thoughts in serious times? What with a duke for its president, and a real live lord for its lecturer, together with a course of lectures for half a guinea, really the London people ought not to perish "for lack of knowledge" in the year of grace 1875. Dr. Hitchman's address led up from matter to spirit—from morality to religion—in a very easy and natural way; showing, step by step, that material particles may be projected through space with the utmost freedom; but that light, heat, electricity, and magnetism did not consist of transmitted ordinary matter, but of transmitted vibratory motion, freely interchangeable with the former energy; in all the forces of nature, whether called animate or inanimate; the transmitting medium of the universe, which pervades infinite space, being a spiritual form of ether alone, in harmony with other spheres; and this kind of mediumship permeates all kinds of known sensible matter, constituting a *vis viva*, with every dissipation of energy; reciprocally in the case of subtle, celestial radiations, the molecules of ether or more ponderable substances, angels or mortals. Self-attraction and self-repulsion are the grand secrets of the dynamic philosophy, explanatory, alike of the teachings of Huygens, Fresnel, Hutton, Tyndall, and Rayleigh, as well as other speculative hypotheses in the physical sciences; the fact being that such theory explains the practice, or development of molecules and ether conjointly, vibrations in air, or sound-waves; although these latter are 10,000 times longer, and 889,000 times slower than etherial waves; adequate to the solution, moreover, of the very minute difference in the retardation of the doubly refracted rays in crystals, and mutually in different qualities, or those vibrations which always take place in perpendicular planes, with two electricities, &c. Certain it is that this charming idea, the conception of Dr. Hitchman's spiritual philosophy, which he has consistently maintained "throughout evil report and good report," for some forty years past, is most strikingly true; in short, a fine specimen of the accurate knowledge which constitutes science, if we apply it to the case of flowers, and other facts in natural history, else there would be no such thing known to brain and nerve; its aroma, or fragrance, and assuredly no such thing as "scent," with endless variations, appreciable to men and animals, whilst in the occupancy of organised bodies on this planet. Human beings are for ever giving off magnetic particles, he said, impressed with the love or hatred of their hearts and minds, from which they respectively emanate, not destined to meet hereafter in the infinite azure of an eternal past, like streaks of a beautiful morning cloud, but to mark our future destiny in that higher and better world of spirits which God, in his mercy, has vouchsafed to all who advance in the paths of virtue and knowledge, exercising each faculty of human nature, in the enlightened recognition of truth and goodness, by which alone each Spiritualist should be distinguished.

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON.—On Wednesday evening, the 11th inst., Mr. Hocker gave a lecture at the above hall, subject, "The best means of Elevating the Moral and Material Condition of the Working Classes." Mr. G. F. Tilby, in introducing the lecturer, spoke of the necessity for debates upon this subject, and said we must not look so much to the non-working classes for assistance, but to a voice from out of our midst, who would better comprehend our wants than the former. The lecturer spoke at great length, touching only briefly upon the different bearings of the subject, for he said, it was by far too broad a question to be disposed of in one evening; however, much valuable information was given, and, to judge from the applause, the audience much appreciated the lecturer. After speaking of temperance as a great lever in reform, he went on to the co-operative movement and urged them to try it as a means of combatting the tyranny of the capitalist, and gave for an example one existing in a very flourishing condition at Rochdale. Another point was that the working classes should educate themselves, for it impeded their progress—their lack of knowledge. Deep attention was paid to all the lecturer's remarks. The chairman observed also, that much extravagance was manifest in the dietary arrangements of all classes, and recommended a perusal of Dr. Nichol's pamphlet on "How to live on Sixpence a Day," by practising which they would soon retrench their expenses. Dr. Hallock and Mr. Healy also addressed the meeting. On Wednesday, August 25th, an experienced meeting.

WHO WROTE SHAKESPEARE'S PLAYS.—BACON, OR SHAKESPEARE, OR SOMEONE ELSE?—A correspondent says, "Can the spirits tell us?" We think Gerald Massey ought to be able to give an opinion on this question.

JOHN CARR, 3, Grange Terrace, Leyton.—The paragraph upon which you comment was in type before your letter, to which you allude, was received, so there is a new point of departure for you.

NATURE'S REVELATIONS OF CHARACTER: OR, PHYSIOGNOMY ILLUSTRATED. By Dr. J. C. SIMMS. Printed for the Author. Sold by J. Burns, 15, Southampton Row, London. Price one guinea.

(Second notice.)

This curious volume is profusely illustrated with portraits, chiefly of well-known characters, exhibiting the relations between mind and matter, in the human subject, on principles which will be new to all readers. This physiognomical system, of which Dr. Simms is the author, not only considers the lineaments of the face as being shaped and marked by the action of the mind in such a way that an experienced observer may perceive the traces permanently left by such actions, but Dr. Simms has found mind and matter acting and reacting according to fixed principles throughout the whole man, so that every part of his body and every one of its accustomed gestures and other manifestations proclaim his moral and intellectual character, no less than the features of his face or the form of his skull. As the system is quite new, evolved by the author's own observations during a series of years, it is scarcely to be expected that his principles will be generally admitted till they have been tested by his readers, and found correct; but this any person of ordinary intelligence may do—at least to some extent, and the exercise will be found one of no small interest. The chief novelty of Dr. Simms's system is that he recognises five distinct classes of faculties, each belonging to one department of the bodily structure, and proclaiming the general character of the individual according to the development of that part. The first and lowest class is the abdominal, and the author describes the facial features, with the corresponding suppliant power that accompany a large development of abdomen. Here is found, for example, acquisitiveness, manifested in a full development of the muscles and tissues of the cheeks; powers of voracity indicated by a wide mouth, the desire of gain, the enjoyment of company, and the love of eating and drinking. The thoracic ascendancy, or full development of the chest, is associated with a set of protective abilities, the nose and cheek-bones being the facial features chiefly indicating the various protective abilities. The muscular, and thoracic departments are similarly related to the propulsive inclinations, including a wide range of abilities, each of which manifests its presence by the development of some or all of the corporeal muscles. The osseous structure, or predominance of bone, gives the cognisant capacities, while that of brain and nerve are connected with the elevative endowments. Last of all, a well balanced structure is necessary to the perfective qualities. Every faculty or propensity has received a name, which is explained immediately under it, and as the names are new words, not found in dictionaries, the author has furnished the pronunciation of each in the two pages immediately preceding the introduction of the book, leaving nothing unexplained. Some of the outward signs are easily recognisable from mere description, as a long neck indicating a desire to please; fine hair evincing a love of cleanliness, while all are made plain to the eye by the descriptions and illustrations. The explanation of the system is followed by a number of instructive chapters, mostly embodying matters of peculiar interest. One chapter exemplifies the influence of food on character, another the effect of attitude; another the results of hereditary transmission. Some curious chapters describe various modes of walking, saluting, laughing, &c., as indicative of character. Others point out what tempers may be expected from such varieties of hair, or such lines or dimples in the face. The accumulation of facts, which the book presents is of great value, even apart from the theories they are adduced to support, and the portraits, nearly three hundred in number, are very amusing, placed as most of them are in pairs, to exhibit, by contrast, the extreme development of a faculty and its conspicuous absence. In conclusion, we will venture to say that in this large and handsome volume there is much acumen manifested, as well as the result of extensive travel, close observation, and abstract thought. It is written elegantly in a pleasant style, and is one of the most original and instructive publications produced in modern times.

This handsome volume is sold to the purchasers of *Human Nature* for June for 15s.; post-free 15s. 10d. The book and *Human Nature* together, post-free 16s. 4d.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last a large audience assembled to greet Dr. Sexton on his return to London, and many persons expressed their great pleasure that he was once more back amongst them. After the preliminary part of the service had been gone through by Mr. Parkes, and the members of the choir had ably acquitted themselves in the singing, the Doctor delivered a learned and exhaustive discourse on "Sacred Things." All ages, he said, had drawn a distinction between the sacred and the profane; and it was only in modern times that there seemed any danger of this line of demarcation being wiped out. He disagreed entirely with the modern system of iconoclasm, the effect of which was not to raise the profane up to the level of the sacred, but to bring down the sacred to the level of the profane. Modern civilisation aimed at moulding everything according to its own materialistic notions, and in the doing so frequently spoiled the object which it sought to shape. The ancient statue of Memnon, at Thebes, gave forth plaintive music at the rising of the sun, and a wailing moan at the close of day. The statue itself was mutilated and imperfect. A Roman emperor restored it, and made it what he considered externally beautiful, and from that moment its music ceased. This was what we were doing with principles which embodied in the past the divinest of mysteries.

The "Sacred" the Doctor classified as follows:—1. Relating to God and religion as the "sacred name," "sacred mysteries," sacred feast, and sacred song, 2. Consecrated or set apart. Thus Dryden—

"O'er its eastern gate was raised above,
A temple sacred to the queen of love."

3. Very superior, and this arising either from some intrinsic value in the thing, or from some association which caused it to be prized. 4. Inviolable, as an oath of secrecy.

The Doctor divided his discourse into—1. Sacred Books, 2. Sacred Times, 3. Sacred Places, and 4. Sacred Persons. Under each of these heads he expatiated at considerable length, pointing out the true origin of the sacred, and how it became raised into the position which had been

universally accorded to it. No doubt many persons had been associated therewith, but it was important to distinguish between these and the eternal truth which underlied it.

The lecture on the whole was a very exhaustive one, and displayed a vast knowledge of the history of all times and peoples.

Next Sunday, the subject of Dr. Sexton's discourse will be, "The Ancient Sentence on Man to Toil and Suffer," a topic which is sure to draw a large audience, if for no other reason at least to gratify that curiosity which has been frequently expressed, both orally and in print, as to the Doctor's views on the fall of man. Service commences at seven.

ANOTHER RECOGNISED SPIRIT-PHOTOGRAPH BY BUGUET.

The following letter has been mislaid, but the testimony is so good that it is none the less valuable to the cause of truth. We hope this additional fact will excite a still deeper interest in the case of poor M. Leymarie, who is suffering so wrongfully.

To the Editor.—Dear Sir,—In accordance with your suggestion, I give you the following account of my seances with M. Buguet, which, if you consider it calculated to advance the cause of truth, you are at liberty to use in any way you think right.

When M. Buguet was in London I went to him, accompanied by a friend, to appoint a day for getting a spirit-photograph. On arriving, I found that M. Buguet would be disengaged in a moment, and would possibly have time to give me a sitting before another arrived. I had not come prepared to be taken, not being dressed in black, but decided, nevertheless, to do so, as my residence was at some distance. I had a short conversation with the gentleman who managed for M. Buguet on the subject of Spiritualism, especially on the freedom of the English Press in this respect as compared to France, where the priests forbid the subject to be discussed. No personal matter was mentioned, and in a very short time I was ushered into the studio, accompanied by my friend. The studio was a large ordinary drawing-room, with two common windows. No screen, no drapery, except a large piece of cloth of some kind close against the wall behind where I sat. This room was empty except for the following articles,—the chair on which I sat; and a small spider-table on which I leaned; the camera, resting on three long legs, a common dressing-table, and mirror. These articles all stood out some feet from the wall, so that one could see all round them. There was neither dressing-room nor developing-room adjacent, so that it is quite impossible that any doll or figure could have been made use of, visible to mortal eyes, as even if I had not observed it, my friend, who stood opposite to me, must have seen it, and he declares there was nothing of this sort to be seen.

The result was a very unfavourable photograph of myself, but a beautiful one of the spirit of my father.

M. Buguet may swear what he likes, but I must believe my own senses before any one's oaths, particularly when I remember (to compare small men with great) Galileo and others, who said the thing that was not, "on compulsion."

E. F. BROWN.

A QUESTION TO SERGEANT COX.

To the Editor.—Sir,—I should like to ask Mr. Sergeant Cox, the clever author of those most fascinating volumes, "What am I? or The Mechanism of Man," a question through your columns. He explains all spiritualistic phenomena by the theory of psychic force; i.e., that the medium is always in a state of trance, and his mental condition is that of unconscious cerebration. In a word, the medium, or psychic is dreaming, but his real self or soul is separated from his body (hence his loss of consciousness), and his will is powerless to control the workings of his brain, which accordingly is directed by other wills. In this passive state, the slightest suggestion made to him by others, is impressed on his brain, and, impelled by the will of the person suggesting, he dreams of the persons or things named, and also acts in accordance with his dream by representing their looks, voices, ideas, &c., according to his ideas of them. For, according to Sergeant Cox, communications are seldom or never obtained from persons unknown to the medium. But though this is a plausible explanation enough, and will doubtless explain a few of the phenomena, how does it explain the fact that communications are often received from people the medium had never known or seen, and how does it explain the fact of departed spirits being often seen by the company?—Yours obediently,

F. B. DOVERON.

Exeter, 10th December, 1874.

WHAT IS A SPIRIT?

To the Editor.—Sir,—We talk a great deal about spirits and their materialisation, ranging them very positively as male and female, even describing their features; but do we know what a spirit really is? I myself have an intuitive cognisance of having existed in a much higher degree of life than that expressed by human form, apart from all ideas of sex. Last night I fell into a trance sleep, and saw spirits, some in human form, but also two others very bright and certainly not human; they were like pillars of fire, far brighter and whiter than any blast-furnace, and seemed to be all penetration and love interblent. I have never seen anything like it before, except last 5th November; but then I was in my normal state, and the spirit most distinctly in the form of a very beautiful woman, and she appeared as bright as the sun at noon-day.

It has always been my idea that the state of a perfect spirit is neutral, and that there is in that state but one sense—perception. In any case, however, would it not be better if we could eliminate from our notion of spirits all relating to sex and matters of an earthly, grovelling nature? I believe such conceptions hinder the soul's progress.

ANGELUS.

THEOLOGICAL NUTS.

47. If endless punishment be the "wages of sin," could the sinner ever receive payment in full?

48. As man is a finite being, can he commit an infinite sin?

49. If man cannot commit an infinite sin, can he deserve endless punishment?

50. If sin be infinite, can one be greater than another?

51. If sin be infinite, can it be true that "where sin abounded, grace did much more abound?" Rom. v. 20.

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 " " " 6d. " £1 8s. 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.

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 20, 1875.

THE HOLIDAY SEASON.

That excellent institution the holiday season is now in full operation, and thousands of weary brains are finding rest and recuperation amidst the influences of nature. Were it not for this period of cessation enjoyed by brain-workers generally it would be impossible for them to stand the wear and tear of city life. Rather than envy those who are so happily circumstanced as to be able to command a season of repose, we wish the boon could be extended to many more of the hard-working sons of modern civilisation.

Though it is not well to take an occupation with you when out on a recreation ramble, yet many friends of our cause find it one of the best opportunities for doing something to promote a knowledge of Spiritualism. To many of our friends this kind of work is indeed the highest recreation they could indulge in. It is an agreeable change from ordinary occupations, and affords scope to the mind into regions of thought that are ordinarily shut out by the busy struggle for existence. Some of our friends who are mediumistic give tests as they go along, or found a colony where they may lodge; others lecture, converse, or distribute literature. To all, this latter course is a useful adjunct. It saves much time and strength in oral instruction, and having by a few words excited an interest in the subject, reading matter is received with much more favour. To all who can use the literature in this way we shall be most happy to co-operate, either by selling them an assortment, or if unable to expend means in the work, we shall gladly bestow a parcel on anyone who will make a good use of the contents.

As for ourselves, our holiday never comes; our work is weekly, and follows us wherever we go. Even if we employed a competent deputy, pecuniary demands would not permit a week's relaxation. We work as hard as any of the thousands who can throw off the harness occasionally; but while we struggle under this burden, a holiday is to us an impossibility. We know there is a better time in the future, but while we are in the thick of the fight we can only hope that our friends will stand by us. At no season of the year is co-operation more essential than now. This is the 'dullest part of the dull season, and yet our expenses and work are as heavy as ever. Within a week's time we have heavy payments to make, and it is almost impossible to collect money even where it is due. People are so busy enjoying themselves that we occupy but a small share of their attentions. With our creditors it is otherwise; they cannot be put off. During the incoming week, then, any help that can be afforded us by our friends will be doubly welcome. Mr. Barkas's suggestion as to making a universal subscription towards our work is long in taking effect; anything towards it will afford us some chance of being able to subsist in the midst of our labours. Deposits in the Publishing fund would be very welcome now, when we can use money in the production of works with greater advantage than during the busy season.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION RECEIVED DURING THIS MONTH.

	£	s.	d.		£	s.	d.
"A Thankful Heart" ...	0	2	6	Mr. T. Walton ...	0	2	6
Mrs. H. ...	1	1	0	G. ...	0	2	6
Hon. A. L. Pelham ...	1	1	6	Mr. John Smith ...	0	5	0
Mrs. Morris's Estate ...	5	0	0	Mr. Thomas Ellis ...	0	2	6
Mr. Martin, (per W. Blake) ...	0	2	0	Amount acknowledged last week ...	29	5	2
Mr. S. Dixon ...	0	5	6				

"A. D. B." is requested by a correspondent to read William Carleton's novel, the "Evil Eye," in which the story of "Greatrakes" is introduced, who cures by touch and arrests the spell. The whole is a picture of the prevailing notions of the Irish peasantry on psychological influences generally.

A LETTER FROM MR. HOME.

My Dear Mr. Burns,—Ill as I am, and unfit for letter-writing, it is my duty to make a protest against such a statement as the one contained in the MEDIUM of August 13th, by Catherine Woodforde. As a Spiritualist, it is a duty to say that I have never, in the whole course of my experience, met with a spirit teaching the old doctrine of Pythagoras; and lately reprinted by Allan Kardec, who more than twenty years ago tried to convert me to his way of thinking (I say this advisedly, for he told me that it was "by a careful study of the Pythagorean philosophy that he had been induced to believe as he did.") This absurd statement first teaches re-incarnation and then makes a present of precious stones (the which, I will wager, can be traced to having been cut in Amsterdam). If spirits, after being twice re-incarnated, have still nothing better to do than to give us "the exact position of the ring in the window," and "the omnibus" one is to take, then God help us, for it is a fearful absurdity, to say the least of it. Mrs. Burns is a most decided sensitive, and I can well account for her seeing the imagined dual presence. Let her be in a clairvoyant state away from the influences at that time surrounding her, and she will then explain the whole affair. We must use the reason God has endowed us with, and such statements are only calculated to do great harm to the cause we advocate. It is almost as bad as one case in my knowledge, where the person very solemnly declares that a spirit visits her frequently, and she gives details so disgusting that they are unfit to be heard. All this is the effect of a poor diseased brain. Spiritualism has its great and glorious uses, but this side of the question shows its abuses to the very fullest extent, and it behoves us to lift up a warning cry. I know nothing of Mr. Osلمان, but if I were in his place I would sooner wear a serpent's poisoned fang than a ring given under such circumstances.—Yours,
D. D. HOME.

Geneva, August 17, 1875.

[It is well known Mr. Home has received from various crowned heads, as well as persons of note, most valuable presents of jewels, but they were never given or suggested by spirit-intercourse. This was the ground taken by Miss Lyon, but she signally failed to prove it, as all the Chancery records can testify.—Ed. M.]

DR. MACK'S SUCCESS.

We are frequently visited by patients of the Doctor, who call in to say how much they are benefited by his treatment. The magnetising of paper, for application to patients at a distance, is an interesting matter, on which we hope to speak at greater length soon. Dr. Mack's announcement may be seen in another column.

A CORRESPONDENT says he had a sitting with Tom Eves recently. Materialisations were obtained, notwithstanding the hot weather.

HALIFAX.—Mrs. Scattergood will give two orations at the Psychological Hall, Old County Court House, Union Street, on Sunday, September 12th, at 2.30 and 6.30 p.m.

Mr. C. E. WILLIAMS will next week return to London from the Hague, where he has been doing some good work in the cause. He will resume with public seances on Thursday, August 26th, and Saturday, the 28th, at 61, Lamb's Conduit Street, W.C.

GEORGE SMITH.—The best book which we know of to give an idea of the merits of the Confucian and Christian systems is Anaolysis, Part II., price 2s. 6d., just published. It contains a mine of valuable information on the common origin of all the leading theological ideas.

MR. COGMAN'S INSTITUTION, 15, St. Peter's Road, Mile End, E. We have been requested to report that Mr. Cogman has received £3 per Mr. Harrison, also 5s. and 1s. per Mr. Burns, and 2s. 8d. in stamps from Mr. F. Pearce, for which he begs to return his sincere thanks.

THE Stockton-on-Tees Shorthand-writers' Association desire us to call attention to the "incongruities of our present orthography," and refer us to one of Mr. Pitman's tracts on the subject, entitled, "The Gordian Knot Cut." It is a valuable epitome of information on the need of a spelling reform, and how to attain it.

NATURE'S REVENGE.—A very thoughtful article on "Floods and Droughts" appears in the National Food and Fuel Reformer. It is made to appear that the ruthless cutting-down of trees and the drainage of the soil interferes with the rainfall, and causes the water to rush down too precipitately into the valleys when a wet season does come. A return to the methods of nature is suggested as a remedy, thereby insuring more productiveness from the soil and greater safety to the inhabitants.

THE "MEDIUM" AT BRIGHTON.—Letters from Brighton contain complaints that the MEDIUM cannot be obtained at Mr. Bray's shop, and that gentleman has an explanation to offer which makes the publisher the guilty party, he, it is alleged, being negligent in sending them down. It is not the duty of the publisher to send them, but of Mr. Bray to send for them. It is not to the interest of any publisher to give his papers away. We won't say any more, but recommend our readers to try some other shop if Mr. Bray fails in meeting the requirements of his customers.

MARRIAGE OF MRS. GUPPY.—The following announcement has appeared in the London newspapers this week:—"On the 12th inst., before the Registrar, Kensington District, Elizabeth Guppy, widow of the late Samuel Guppy, of Calcutta and Bristol, to William Volekman, of Danes Inn, Bishopsgate and Stratford. Witnesses to the marriage, the Count and Countess de Wimpffen, Mrs. Margaret Fisher, and Hannah Warrilow." We understand that Mrs. Guppy-Volekman is the name whereby this lady desires her friends to recognise her.

MRS. TAPPAN'S LECTURES IN THE PROVINCES.

We are pleased to observe that renewed activity is being manifested in making arrangements for Mrs. Tappan's visits. Her list of appointments will be found elsewhere; also detailed statements respecting her earliest forthcoming lectures. She will visit Halifax on Sunday, September 26th, when she will deliver addresses at 2.30 and 6.30 p.m.; also on Monday, the 27th, at 7.30, at the Psychological Hall, Old County Court House, Union-street.

The work of giving publicity to these lectures should, in all cases, commence a few weeks in advance. Nothing can be better calculated to effect that publicity than our illustrated window placards, in two colours, containing a portrait of Mrs. Tappan. Specimens will be sent on application.

NEWS OF DR. MAIN.

Numerous inquirers will be glad to learn that Dr. Main is now on his way to Vienna. He expects to return to London about the end of September. He has been among the Moors, in Africa, in pursuit of his mission. Re-crossing the Mediterranean, he has visited the chief towns in Spain, where he has held seances, at which the physical manifestations and communications have been of a very remarkable character. In this way, Dr. Main has been doing a great work among people who stood much in need of the physical phenomena of Spiritualism, rather than the dry, abstruse philosophy of the metaphysicians. (*Banner of Light*, please copy.)

THE PARIS PROSECUTION.

REPORT OF THE TRIAL.

The "Procès des Spirités," edited by Madame P. G. Leymarie, a verbatim report of the trial, is in course of distribution. A few copies are still on hand, at the Spiritual Institution.

Apart from the trial itself, a great merit of this work is the vast amount of evidence adduced therein in the form of letters, affidavits, and attestations, from all quarters, on the phenomena of Spiritualism, and in particular, on Spirit-Photography.

A minimum price of two shillings has been fixed for the volume. But, we would remind our readers, as the entire proceeds will be handed over to M. Leymarie, in aid of the great expense he has incurred in the cause of truth, the subscription is left entirely to the liberality of our friends. Apply early for copies.

Nothing daunted, M. Leymarie, a second time condemned, is about to carry his appeal further to the Court of Cassation.

THE CONFERENCE ON HEALING AT DOUGHTY HALL.

On Sunday evening the Conference on Healing, which has been so often spoken of, will take place at Doughty Hall. A paper is expected from Mr. Ashman, embodying the results of his experience with suggestions for the future. Dr. Mack is also expected to furnish some notes from his practice. Generally speaking, the meeting will be open for the facts or remarks of any person interested in the subject. The matter is an important one, and no doubt will attract many friends of the cause, notwithstanding the fact that the fine weather has induced many to seek the sea-side and other places of resort and recreation. Doughty Hall, 14, Bedford Row, at 7 o'clock.

THE FUTURE AT DOUGHTY HALL.

Arrangements are in operation which we hope will result in some pleasant Sunday evenings at Doughty Hall. It is hoped that Mrs. Hallock will soon consent to allow her spirit-guides to address the meeting through her organism. We are not at present able to name the date, but hope an early Sunday will witness the realisation of this long-expected occasion. We are also in correspondence with Mr. J. Mahony, of Birmingham, so well known in and around that town for his courageous and intelligent advocacy of Spiritualism. Other visitors from the provinces are expected.

A LEGACY TO THE SPIRITUAL INSTITUTION.

Shortly after the decease of Mrs. Morris of Hammersmith, a paragraph appeared in our columns stating that among others, a legacy of £5 had been left to the Spiritual Institution. Last week, the solicitor for the estate paid the legacy over, which is the first aid of the kind the Spiritual Institution has yet received. We have had the satisfaction of returning our personal thanks to Mrs. Morris for her thoughtfulness of our work, for she controlled a medium and had some conversation with us. She has been frequently seen by clairvoyants in our vicinity. The deceased lady was cousin to Robert Owen the philanthropist, and was in every way well worthy of that distinguished relationship.

DR. SEXTON'S PROPOSED VISIT TO AMERICA.—We learn that our transatlantic friends are very likely to receive a visit from Dr. Sexton during the forthcoming winter. The American Spiritualists are, we know, very anxious to listen to some of the Doctor's eloquent orations, and we are confident that his visit to the States would prove a great success.

CAPE TOWN.—Mr. Hutchinson found that he could not continue his local journal, which he had to abandon after a few issues. He has now built a fine hall capable of holding several hundred people, and he is anxious for a lecturer or medium to visit the Cape and promote a knowledge of Spiritualism. It would be a good plan for any medium visiting India or Australia to call at the Cape.

MRS. BURKE'S READINGS.—A small but very select audience listened at Doughty Hall on Sunday evening with great attention to the readings from spiritual themes given by Mrs. Burke. Miss D'Arroy presided at the harmonium, and performed a march at the middle of the service. She also gave a reading. Mr. Burns conducted the service. The deep attention manifested by the audience is the best testimony which can be adduced as to the interesting nature of the proceedings.

CURRENT LITERATURE.

The special edition of HUMAN NATURE for August, and Burns's REPLY to TALMAGE, still continue to be the leading articles in spiritual literature. They have permeated many remote parts of the country, and the flow is continuous. Both works sent post free on receipt of 7d.

The Second Part of ANACALYPSIS is now ready. The contents of the chapters are printed elsewhere. It is perhaps one of the most important works of theological research which has ever been published in the same compass. It will be sold to the purchasers of HUMAN NATURE for September, at 2s. By remitting 2s. 8d., HUMAN NATURE and ANACALYPSIS may be obtained post free. It is well worthy the attention of every intelligent mind.

MRS. BERRY has in preparation an enlarged edition of her EXPERIENCES IN SPIRITUALISM. It will make a handsome volume, and one of the most extraordinary books that has been published in connection with Spiritualism. Her experiences have been very diversified; and an account of them must give the reader some insight into almost every form of spiritual manifestation.

HAFED, PRINCE OF PERSIA: HIS EARTH-LIFE AND SPIRIT-LIFE, BEING COMMUNICATIONS IN TRANCE THROUGH MR. DAVID DUGUID, is not yet ready for delivery. The work is in progress, but the great variety of illustration to be prepared renders the progress somewhat slower than in undertaking an ordinary work. Subscribers' names are required to cover the expenses. A remittance should be made with the order for the work.

MR. ASHMAN has in hand a New Edition of his work on PSYCHOPATHIC HEALING. It will contain his Portrait, by Hudson, showing over his hands a halo of apparently the same kind of influence which is the active element in the production of spirit-photographs. It is altogether a psychological curiosity, and will add very much to the value of the book.

MRS. TAPPAN'S ORATIONS, in One Volume, is very nearly complete. A beautiful photograph, which is in preparation for the fine paper edition, will bear Mrs. Tappan's autograph.

Next week's MEDIUM will contain several valuable ILLUSTRATIONS. Mr. Cooper's able report of his experiences with the Eddy medium will contain drawings from his pencil illustrative of the article.

The remaining portion of Mr. Burns's LECTURE on the "KATIE KING" EXPOSURE and the INSANITY OF ROBERT DALE OWEN will also contain illustrative additions. Next week's MEDIUM will consequently be particularly valuable.

A PRIVATE SEANCE WITH MRS. HALLOCK.

We had the pleasure of attending one of Mrs. Hallock's usual morning sittings the other day. Mrs. Hallock, Dr. Hallock, and the writer constituted the circle. Mrs. Hallock was controlled by the spirit of a negro, who said he manifested for the first time. He had come to England as a pioneer representing a large community of Southern States negroes existing in the spirit-world. He said the mental atmosphere arising from the ignorant, depraved, and hardened planters regarding the negroes was so harassing and cruel that they could not bear it, and desired to find a new location. The planters naturally reviled the black man, attributing to him all the calamities which had befallen the South of late years, and the present disjointed state of society. These curses, execrations, and bad feelings, kept the spirits of defunct negroes in a worse state of bondage and suffering than when they lived on the physical plane. He had, therefore, found the means of accompanying a recent passenger to this country; and as he saw that the writer was a well-meaning kind of man, he thought he would venture to ask if he might have a little corner in his house in which to take up his abode, and gather around him his wife and four children. His object was to bring about a colonisation of this country by his race in the spirit-world. They were so low down in the scale that they were very little separated from the physical world, and they required to have an attachment somewhere. The whole scene of their former life in America being unpropitious, they thought England would furnish a better sphere for them, seeing that there was in this country a sentiment of sympathy with the negro race. He went on to say that this infusion of negro spirit-influence would do the white races much good. At present society was in a disjointed state. Everyone stood so straight up, and thought so much of himself, that it looked as if they had swallowed ramrods. The poor people were disregarded by those better off, and English society was fast deteriorating, and losing its healthy simplicity and sympathy. The negro element being at the bottom of the scale, could, by rising up into the vacant spaces of the social fabric, fill many little interstices, and consolidate the whole mass together by diffusing its warm, loving influence throughout society. The staid and cold intellectual classes would be made to unbend themselves, and think more of the requirements of the suffering masses. He said his name was "Sambo," by which he desired to be known should he again communicate. He himself, his wife, and four children, had suffered great privations during the war, and were swept off by an epidemic. What he wanted to do was to have a little home of his own, gather his children around him, and try to support them, and help others all he could. It had been grievous—the suffering of his race in America. Their children had been sold like cattle before their eyes, and oftentimes master sold his own children. But the negro was full of love and affection, and wanted to have those he loved to himself, and not be outraged by the cruelties and brutal instincts of others.

The spirit was assured that he would find a welcome at our abode, and if we could be of any service to himself or his race, we should gladly afford it, as would also thousands of the people of this country. We said we believed that there was great natural good in the African race, which, by being blended with the characteristics of this people

might effect an improvement. We said we had been talking with a gentleman that day respecting the colonisation of a part of Virginia by an English Association. The spirit said this would have a healthy moral influence in that country. Many of the white folks there had negro blood in them; and the prejudices against it was so great, that many were dissatisfied with themselves and all around them; and which took away all higher aspirations. An English colony, not having this prejudice, would tend to correct the morbid sentiment.

The above is a very faithful report of what occurred at the seance. It may amuse some, and excite the ridicule of others, but as a phase of spirit-life it will be interesting to the thinking mind. It affords us a glimpse of the condition in the spirit-world of those down-trodden creatures who constitute the lower stratum of society, and how much we can benefit those, even in the spirit-world, by living a life of purity and charity in our present state. It also shows how much society may be benefited or injured by those in the spirit-world. Enmity begets resentment, compassion begets love; and even the lowest types of mankind possess an abundance; it may be, of some feature of which higher cultivated specimens are devoid; and the interblending of these qualities, or a form of spiritual miscegenation, may transform the type, and effect a harmony which could not be otherwise possible. The idea has been thrown out before that ethnographic transformations have been due in many instances to the influence of spiritual interposition.

DR. HALLOCK AND R. D. OWEN.

Friend Burns.—In the report of Mrs. Hallock's remarks at Doughty Hall, together with my own, as it appears in your paper of August 13th, there are a few errors in that portion of it relating to Robert Dale Owen; which I beg leave to correct for the sake of truth and justice.

The report makes Mrs. Hallock to say, "The disclosures given in his work, 'The Debatable Land,' came through her mediumship." What she did say, and what is true, is that some of the communications signed "Violet" in that work came through her mediumship.

With respect to myself I am made to say, "From the high reputation of his father, his own position in life," &c., "people have been induced to place too much confidence in his statements, and in his adhesion to Spiritualism." Now, this can scarcely fail to be construed as an impeachment of Mr. Owen's veracity, than which nothing was further from my thought. Mr. Owen has been a careful investigator of spiritual phenomena—I can say from personal knowledge, cautious to an extreme both in observing and reporting the facts of Spiritualism as witnessed by himself or related to him by others; and his connection with the Philadelphia "Katie King" affair, whatever the merits or the demerits of this case may be (which, I believe no man knoweth absolutely), ought but to weigh as dust in the balance against the years of conscientious industry he has devoted to the dissemination of the facts and principles of Spiritualism. From our long acquaintance with him and with others who have laboured in this glorious cause, my wife and I concur in testifying that we know of no individual who has done more useful work on behalf of this modern gospel than Robert Dale Owen.—Respectfully, Dr. HALLOCK.

London, August 14th, 1875.

[In the hurry of speaking and contraction necessary in reporting we regret that these points have been misconstrued. As to the personal case of Mr. Owen, the idea thrown out by Mr. Burns was not that that gentleman's facts were shaky, but that Spiritualists had made too much of the man, and it was in that connection that Dr. Hallock was supposed to have spoken in the words quoted.—ED. M.]

SPIRITUALISM ON BOARD SHIP.

To the Editor.—Sir,—An occurrence of rather an extraordinary nature happened to me last night, and I should be glad should anything of the sort have come under your notice before, to hear of the same through your paper.

I had been writing a letter to a friend, on Spiritualism, showing from the Bible how the gifts which God had been pleased to withhold from his children for so long, had in our days been restored; and afterwards was hastening to a brother officer, who was reading aloud to me a letter which he had addressed to a dignitary of the Church on the same subject.

When he had finished reading, I remarked that I considered it a very nice letter, and agreed with all that he had said. The words were hardly out of my mouth before I felt a cold wind, and a shower of raps came on my shirt-front. My friend, who got a little nervous, tried to exorcise the spirits, who, I presume, produced these sounds, and commanded them to cease and depart, in the name of the Lord, if they were evil. At this the rapping grew louder and louder. He then said, "If the rapping means approval of what I have written, will you please to indicate the same by rapping three times?" And this they did. He afterwards asked several questions, and got them answered in the same way. A friend of mine, who has attended several seances lately, wrote to me only this morning.

He says in his letter, "Edward" (a spirit) again remarked, 'What a splendid medium Watson is.' I must tell you that this spirit, who has lately been giving a history of his life on earth to friends of mine, came to us one evening, on board, in compliance with a wish expressed by a mutual friend, to deliver a message; but was unable to deliver it because we were surrounded by so many evil spirits, who would not let him get near us. He saw me, though, and went back to our friends and made the remark "that it was a pity we sat for manifestations on board this ship; as we were surrounded by very evil spirits, who would injure us if they had the chance," adding, "I saw Watson; he is a fine medium. Advise him not to sit again until he can attend our circle." This advice I have followed. I have not tried for manifestations since.

I must add that although I have sat several times with friends, and various spirits have stated that I shall be a "discerner of spirits," as St. Paul puts it, yet I had no idea that I was possessed of sufficient spiritual power for a manifestation like that I have related as having taken place through me.—Believe me, dear Sir, most sincerely yours,

H. M. S. "Monarch" off Cowes;

15th August 1875.

[The phenomenon of rapping, as narrated above, is very familiar in

the experience of Spiritualists. A more interesting question is, that certain individuals and certain places are under the influence of low spirits, which prevent attempts at spirit-intercourse from being profitable. Can any correspondent elucidate this latter point?—ED. M.]

TESTS OF IDENTITY.

Dear Mr. Editor,—As I never let anything worth telling concerning Spiritualism escape me untold, but give the world the benefit of it, considering as I do that Spiritualism is the greatest and most important fact of the nineteenth century, I have much pleasure in publishing in your newspaper an account of a seance which took place at Preston, now about five weeks ago. This seance took place at the house of Mrs. Harkness, a well-known Spiritualist, and the medium was a Mrs. T., who, strange to say, is not a decided believer, but who, nevertheless, admits that when in a state of semi-consciousness she feels another power making use of her limbs and vocal organs. But I must now narrate what took place at the seance, at which four or five others were present. After one or two spirit-friends of different members of the company had communicated, the spirit of "Mr. Jackson," of Carlisle, brother to Mrs. Harkness, and who passed away only about a fortnight before the seance alluded to, communicated and spoke to Mrs. Harkness, saying things which left no doubt whatever in her mind but that it was her brother's spirit who was addressing her. He then shook hands warmly with me, and said, "Mr. Ferguson, your father was one of the first to welcome me to the spirit-world." My father and mother then communicated with me *vis à vis* and answered my questions, which were as might naturally be expected, of a rather inquisitive character, the former telling me that he had fallen in not only with all his departed relations in the spirit-world, but also with Shakespeare and Lord Bacon among others. But the most remarkable thing remains to be told, viz., the following:—When my father spoke the medium assumed his very manner and expression of face in a way that perfectly astonished me. This was, indeed, "suiting the action to the word." In conclusion, I can only say that I am now working heart and soul on behalf of Spiritualism in this benighted city of Carlisle, and I am happy to say that my labours are not altogether without success.—Believe me, with all kind wishes, yours, in the bonds of spiritual brotherhood, J. OLAF FERGUSON.

11, Fisher Street, Carlisle, August 13th, 1875.

"ALEXANDER POPE" TO REGINALD OWEN.

"Wouldst thou be worthy of the guides who keep
So sweet a guard around thee in thy sleep,
And in thy wakeful moments thee inspire,
With living words, and music fraught with fire?
Wouldst thou be worthy of the care they take
In warning thee of every slight mistake—
In warning thee of the enchanting snare,
The cup, of which the angels say, beware;
The smoke, which no good spirit can endure;
The scattered thoughts, the hopes by no means sure?
Wouldst thou be worthy of us as thy prize?
Then rise, as it becomes a man to arise.
Let concentrateness become thy dower;
Collect thy powers into one central power;
Over too large a surface, gold, when spread,
Becomes like autumn leaflets, cold and dead,
The trembling victim of each breath of wind;
But not so with the breathing god-like mind.
Where one bright purpose magnifies the soul—
When concentration lives to guide the whole—
Where, to do battle for the King on high,
Small thoughts are taught great thoughts to defy—
The unseen atoms of the atmosphere,
Become a weight consolidated here;
A weight too strong for the overpowering winds,
That work such havoc among scattered minds.
Take these lines home, and ponder, with a hope
How best to please us"—"ALEXANDER POPE."

NOTE.—The foregoing was received from the spirit "Alexander Pope." A clairvoyant described by my side with a large manuscript in his hand, which the clairvoyant copied forthwith without pause or hitch in two minutes.

J. REGINALD OWEN.

Liverpool, May 14th, 1874.

DIVINE TOLERATION.

Ah! though my feet may err and stray,
And often miss the well-worn way,
Still while I search for truth and light,
That God, whose love is infinite,
Will not withdraw his smile.

Ah no! that God I know too well
(For all things of his mercies tell)
To think that He would have me stand
An idler in the glorious land
Of liberty and thought.

He is a God whose gracious face
Looks smiling on the human race,
And will be found of all the meek,
Who, sighing, for their fellows seek
A fuller view of Him.

So I press on through weal or woe,
Striving my God still more to know;
Feeling assured that if I err,
He will not—as harsh priests aver—
Look coldly on my toil.

Brighton, May 26th.

JACQUES.

INFERTILE toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we descended into a higher moral atmosphere.

NOTES ON SPIRIT.

When people talk of the attributes of an Infinite Being, they very absurdly contradict themselves by associating with that Being attributes which are peculiar to finite beings; but only on an enlarged or extended scale. It is our finiteness or our individual differentiation from the universe around us, spiritual and physical, which is the seat or area in which the play of our peculiar form of consciousness occurs. Had we no such limitations, we could not possibly enjoy or express that consciousness which arises from the existence of such limitations. Mankind from this personal standpoint attempt to define the consciousness or methods of existence of the Infinite Spirit or of the human soul before it becomes associated with any kind of organic form. It is evident we can form no conception of such a state. God is said to be without beginning or ending, to be perfect in wisdom, to be unfathomable in love, and to be independent of all the conditions of time, space, and matter. He does not possess these attributes because of his superior ability to will or act in any way after the manner of finite beings. A personality of this kind would be merely a human being on an extended scale, and manifest the functions of organisation rather than the attributes of spirit. This infinite spirit or universal soul in itself can neither advance nor retrograde, and requires no development. It is only the limitations of soul, or the organic expression of the infinite cause, which is subject to development, and which, by the incessant play of the individualised soul on its environment, gradually reconciles its surroundings more intimately to its essential qualities.

It is, therefore, absurd to suppose that anything can be moral or immoral in the sight of God, or that he can either be angry or pleased. He being, as the Easterns say, "without body, parts, or passions." Morality and good or evil results are attributable only to finite beings, whose relative estates place them in peculiar proximity to other finite beings around them; and thus give rise to experiences, which are either pleasant or unpleasant, profitable or unprofitable, hurtful or helpful on their limited field of action. It is also absurd to suppose that God "wills" this or that, or can either act or cease to act on account of any circumstances which may arise. All such attributes are characteristic of the finite; and not of the Infinite. "God is Spirit." The Father, a personal God, and all such objects of prayer are simply shadows of ancient hero-worship left in the minds of progressive humanity. Infinity and personality are quite opposed to each other, and the soul of man should be thankful that the everlasting truth or infinite self-existent nature of things can never change, but is the basis of all personalities and limitations which can possibly exist or be recognised by human consciousness.

WHAT BECAME OF THE BODY OF JESUS?

Dear Sir,—In a former number of your paper you invite correspondence in reference to the above. The subject is one which involves the question of the credibility of the Gospel narrative; if that is unreliable (and we are amongst the number of those who think so), the tale of the resurrection resolves itself simply into a spirit-manifestation, such as we see constantly going on around us at the present time, and which the zeal of the early Christians magnified into a very different affair from that which really took place.

It has struck me very forcibly, whilst reading the account given in the New Testament of the resurrection of Jesus, that although the Roman soldiers guarded the tomb from Saturday until Sunday, yet when the angel descended, and rolled back the stone from the sepulchre, Jesus was nowhere to be seen! "Come, see the place where the Lord lay," the angel is reported to have said. Now this appears to be a work of supererogation, and worse than useless, inasmuch as the chief priests might (and no doubt would, had such been the case) fairly have said, Christ was not buried there at all. They would have said, "We placed a guard over the tomb, and these men assert, and no doubt truthfully, that when the tomb was opened, no body was to be seen, but simply some clothes, placed there as a make-believe." Would not such a statement have answered their purpose far better than the one that has been put forward, viz., that the guard said they fell asleep, and the disciples stole him? Setting aside the improbability of a band of Roman soldiers sleeping when on guard, would such a tale be likely to deceive anybody at that period? May we not, then, infer that the various accounts of the crucifixion and resurrection, so far as "the darkness over all the land," and the "rending of the rocks," as well as the veil of the Temple in the one case, together with the resurrection of the body of Jesus in the other, are but the fond imaginations of those who lived long afterwards? I think this must be so, and that the improbability of the tale is heightened by the way in which the subject is treated in the Gospel narrative. For instance, if the expectation of Christ's rising was so great, that a guard of soldiers was placed to prevent the body being stolen by the disciples, how was it the women bought spices to anoint the dead body? How, again, was it that the disciples, one and all, treated as an idle tale the account given by the women that he had risen? That Jesus lived, and was crucified is probably true; but that Joseph should go to Pilate and beg his body, that Pilate should trouble to ascertain the fact of his death, and then give the body to Joseph, and all this in the space of at most two hours, appears incredible. The thing is spoken of as if it were the easiest thing in the world to gain access to Pilate; and would not also the same jealous care that induced the chief priests to set a watch over the tomb, have ensured their seeing that the body was first deposited there? I do not believe either the one story or the other; but to accept the one, and refuse the other, is making out the Jewish Priesthood to be bigger fools than common, to my thinking. —I remain, yours very faithfully, T. L. HENLY.

THIRTY-TWO YEARS EXPERIENCE IN CLAIRVOYANCE.—It is now so long since M. Adolphe Didier was known as a clairvoyant and mesmerist, that some people fancy the gentleman who has recently advertised in our columns is another M. Didier, and that the Adolphe whom they knew in their younger days has passed away from the earth-plane. Not so: M. Adolphe Didier is now in his thirty-second year of practice, as useful as ever, but perhaps suffering somewhat from tests to which he submitted at the hands of sceptics in his youth.

SELECTION FROM A FORTHCOMING BOOK, ENTITLED, "THE STAR OF PARADISE, A CELESTIAL PANORAMA."

By DR. QUILLORANT.

What! is it true there is another land
Still higher than the one already seen,
Which Faith can reach; but which is yet so grand,
Art cannot trace an outline of its scene?
The Paradise of souls doth nobly stand
Of all imaginative joys supreme;
But man hath never, e'en in fancy, trod
These holy vales, the Paradise of God.

No eloquence of language, power of art,
Or all the genius gifted brain can bear,
Can e'en the faintest conception impart;
Of scenes of glory so divinely fair;
Expression fails, could man's most glowing heart,
Convey his vision for a moment there.
But oh! it cannot; Fancy never trod
Those sacred paths, the Paradise of God.

Grandiloquence unrivalled can't express,
Magnificence of imagery trace,
The amplitude of wealth and loveliness
Contained within Jehovah's dwelling-place;
Humanity in no wise doth possess,
The power of describing such rich grace;
Tongue cannot tell—for Fancy hath not trod
Those beautiful groves, the Paradise of God.

The poet with his fine perceptive eye
Which peers to worlds of ravishing delight,
Which probes the solar systems of the sky,
And languishes o'er scenes surpassing bright,
Cannot conceive the highest of the high
The effort is too glorious for the sight.
The pen is silent; Fancy hath not trod
Those mystic bowers, the Paradise of God.

The painter with his dash of genius can
But meanly fail the structure to exalt,
Although his canvas palaces to man
Appear without the semblance of a fault.
Too mighty is this magnitude to span,
Too awful is the grandeur of this vault;
The picture faileth; Fancy hath not trod
Those lovely courts, the Paradise of God.

The sculptor with a chisel of pure gold,
The topaz or the diamond for his stone,
May make an image dazzling to behold,
Yet copy not the porticoes alone;
Can the jasper or the sardius unfold
The radiance of lustre which hath shone
From those bright walls where Fancy never trod—
Those towers which form the Paradise of God.

Can Music with her most delicious charm,
The organ, and the richness of the voice,
Bespeak the perfect luxury of calm,
In which those courts of melody rejoice?
Can the anthem, oratorio, or psalm
Bestow on ideality a choice?
Oh, no, they cannot; Fancy hath not trod
Those thrilling halls, the Paradise of God.

No medium of expression can convey,
No passionate emotion can create,
No rich imagination ever pay
True homage to this sweet transporting state;
No fervency or rapture ever may
Depict the paths within the golden gate.
Ideal faileth; Fancy hath not trod
Those hallowed shades, the Paradise of God.

That genius which approacheth the Divine
With creative ideality supreme,
That imagery sacredly sublime,
That passion that can paint a living scene;
All fail to speak the glory of that clime,
Or conjure up in mazes of the dream,
Those lovely bowers, for Fancy hath not trod
Enchantment's home, the Paradise of God.

MELBOURNE.—We have received a letter from Mr. Stow, who, it will be remembered, furnished several communications for our columns during his residence in London. He reached Melbourne in due course, and thus refers to his visit to London:—"We have no such materialisations as those I witnessed through the mediumship of Herne, Williams, Bastian and Taylor, and others. It is quite true that I was a Spiritualist long before I came to England, and became one after a long period of investigation, which resulted in most positive evidence. Notwithstanding, I am the better for having seen, felt, and talked with our spirit-friends in London. Very many were waiting anxiously for my return, and I find I could talk all day describing my experiences. I expect in a few months our Mayor of Melbourne, Mr. Mellor, will visit England, and will, I am sure, call upon you, as the key to the spiritual temple in London. I hear that Mr. Foster, the American medium, is to return to Melbourne in a few months, and no doubt there is great work for him to do here, or any other good test of physical medium. I wish Williams would come. I believe he would do very well. And why not you? The sea voyage would make you young again. Indeed, you need rest and change in a climate like ours, and I feel sure you could do well lecturing. Our Sunday evening services are crowded to the doors; 800 or 1,000 people come night after night to hear Mr. Charles Bright, a very fine speaker, the sort you want in London for a time."

TWILIGHT REFLECTIONS OF A COUNTRY CURATE.

No. 2.—"IMAGINATION."

"It is only fancy!" How often does this phrase escape the lips of many who are what is termed of a practical; i.e. of a material, mind when reproving a more speculative neighbour for some wild imagination. Yet common as fancy may be, entering, as it often does, into the very texture of the life, little has been thought about it. Everything has a why and a wherefore, and therefore it can only be a question of time for the human family to make themselves masters of the most subtle forces in the universe; and surely the government of the mind is one of the most enviable exercises of authority which one can covet. Uncontrollable and unaccountable imagination is a great curse, for it not only renders the mind unhappy but impairs it to no small degree.

Imagination seems to arise from one of two causes; either the mind draws pictures to itself according to its own strength and condition, or it is conscious by intuitive perception of what it cannot express outwardly; and it is thus that men have often expressed very ridiculous ideas, which, however, have their foundation in truth. The writings of Swedenborg no more embody the real impressions of his mind than a doll's house is a correct expression of an elaborately-constructed and sumptuously-furnished mansion.

It is not uncommon to hear of a wife doubting her husband's love and fidelity, although she has no grounds whatever externally for her suspicion. It may be that the good little woman has been wronged by others, and therefore she suspects all, and paints a mental picture of the worst kind of the man to whom she is wedded. But it often happens that doubts of this kind, while they externally have no grounds at all for suspicion, are founded upon an inward consciousness of something which cannot be expressed in outward form, and which in time verifies itself to the amazement even of the mind which suspected it, but which in a certain way was apprehensive of its advent.

The fickle vicissitudes of sentiment which one experiences for joy or grief are of this character. How often the mind is exhilarated when surrounding circumstances are depressing, and how often it is depressed amidst *fêtes* and scenes of gaiety. Such an expression of temperament may result from a mind acting upon the individual, perhaps hundreds of miles away, for there can be no doubt that there is an unconscious communication from mind to mind, and when the principles of psychology are better understood, it will be as easy to pacify an irascible or suspicious person by mere power of thought as it is now by use of the most soft-flowing and captivating language known to human ears.

Another form of imagination is that which the mind undergoes in sickness, and especially in the dark. In extreme illness approaching to delirium all kinds of pictures rise before the mind, and torture the patient; and we say, "It is only fancy." And so it is, but to the poor sufferer the scenes are as real as if seen in outward life. Allied to this kind of imagination is that of the unfortunate lunatic; he, too, is haunted with unwonted pictures which the diseased mind, now no longer able to control the material organism, carves out for itself.

Perhaps one of the strangest forms which imagination assumes is that of dreams. In sleep the spirit, being temporarily released from a more intimate control of its body, often paints to itself the wildest and most terrible imaginations, especially if the cerebral organs have been too much harassed during the day to admit of their divesting themselves of their burden on retiring to rest. These dreams are really mental pictures, which the mind paints to itself. There are doubtless other kinds of dreams which are not mere pictures, but substantial realities, in which the spirit, during the repose of the body, sallies forth into unknown regions, and holds communication with other spirits. It has been remarked how much more often one dreams of the dead than of the living, and how often one sees in dreams those who, though perfect strangers now, yet bring to the memory a long and unknown past chain of events; and so real do these characters appear, and possess so much individuality, that they could not result from mere imagination. It is impossible to account for such scenes, circumstances, and conversations as those which sometimes occur in sleep, except upon the supposition that one's spirit holds real communion with others, and is transported to other scenes. With regard to myself I know this to be the case, because when in a vivid dream, in thoughtful recollection, I have identified the independent action of the spirit, and have been able to float rapidly through the air at will. Sometimes I have had symbols and directions conveyed to me of after-events, or of spiritual realities of which I have been in doubt or ignorance.

Cases of this kind are so common with me that I will give an instance which occurred quite recently. My thoughts had been much occupied with the subject of re-incarnation, and I felt convinced of its truth, because I feel conscious of events which have happened to me in previous states of existence. On retiring to rest I had the following remarkable dream:—I thought that I went down to a quay where an ocean steamer was discharging her cargo, and demanded of the shipping clerk whether two packages of luggage which I was expecting had come to hand. He said he would refer to the manifest, but afterwards allowed me to look, and to my great surprise I found not two packages, but a whole long page full of cases consigned to me, and the clerk informed me that they would be discharged in two days. Immediately there was passed before me a beautiful picture in gold and colours, representing what seemed to be living deeds and thoughts of one's life, many of which I identified as my own. The picture was framed round with gold, and underneath was inscribed, "The reception of — (my own name in full, but apart from that galling title 'Reverend') at home." This was printed in large capitals. On my departure from the supposed quay, I found myself enveloped in a beautiful silvery light, and was able to float through the air, thus identifying the separate action of the spirit.

It was just two days after this that I read the lecture of Mr. Tappan's guide in the Medium, on the "Dual Nature of the Soul, and its conditions of Re-union," and by spirit-impress I was told that the dream two days previously was to assure me of the fact that I had not, as I thought, been incarnate twice, but many, many times, that my material experiences were all over, and that my sphere was complete. I never believe any dream where the separate action of the spirit is not identified at the time.

The commonest of all imagination, though, is that of general thought

in everyday life, and includes every conscious exercise of mental action, from contemplation on the most abstruse point in philosophy or science down to the most frivolous castle-in-the-air, including, also, of course, the exercise of memory. Not a thought enters the mind which does not partake, more or less, of the nature of a mental picture or model. The capacity for imagination and memory is so powerful with many that they are almost able to live a dual life, one real and the other ideal. It is thus that the mind is fermented with pictures of strife and anger, or calmed and purified by thoughts of affection and kindness. It is through imagination that one often finds the most real benefit of a tour on returning home, when, the body being free from fatigue, the mind is at liberty to reproduce the scenes through which it has passed, and enjoys them over and over again. "How ridiculous," you say; "it is only fancy." Aye; but it is not mere fancy to the mind which is able, as clearly to reproduce these various scenes as if present on the spot; and these are really pictures or models which the mind creates to itself. A material picture or model takes immense contrivance, time, and energy to complete at all, but the spirit can paint and create at will.

Though has been said to show the immense, and hitherto unknown, influence of imagination, and to point out that, although such thoughts and imaginations may be ascribed by material beings to fancy, they are in fact realities, and are likely to form a far more intimate part of our being than many frivolous events which engage the outer self. It now remains to say a word about the use of this knowledge. It is clear that much, if not all, the most real happiness lies in mental control, and therefore the first object in life, and the first task to which the infant mind should be disciplined, is that of ruling well the spirit; for, if such control can be rendered sufficiently complete, the foundation of true philosophy is laid, and upon it can be erected a happy and useful life. This is especially the case with that branch of mental exercise known as fancy or imagination. If the government of the mind be sufficiently perfect to eliminate from it all that is injurious, offensive, terrifying, or annoying, the life will be directed into a healthy channel, imparting a pure stream of life to the material system; so that, if wild fancies were checked in the bud, sickness and misery would be averted to no small extent. Every improper thought or imagination should be treated suitably. Are you troubled by the psychological influence of another mind acting unduly upon yours? Strengthen your own will, and rebut the unfair influence. Are you tempted to lose time in vain and frivolous fancies? Divert the mind from such channels, and seek to exercise it in something more stern and real. Are you troubled with wild imaginings in sleep and sickness? Keep the mind passive, if the bodily faculties are too weak or weary to admit of control. In dreams, when the separate action of the spirit is identified, and you appear to hold converse with a higher and better world, you can, as I have often done, profit by such privileged intimacy with beings nobler and purer than yourself, and thereby receive fresh vitality for your work in the world; and, by the conscious exercise of the spirit apart from the body, you can learn that discipline which will be useful to you when, your work here being done, you soar up once more to your home.

Unless the so-called imagination be thus tutored and restrained, it is impossible to manifest outwardly those noble and primal impulses which really compose one's existence.

ODDS AND ENDS.

SATAN TRANSFORMED INTO AN ANGEL OF LIGHT.

Taking this expression in the figurative sense, i.e., Satan as the personification of evil, it becomes, "Evil appearing to us, in our ignorance, as good," and we may say that it is, with the majority of us, a matter of more or less daily experience. Our lives are made up of experiments in search of good, and, as "G. B." says in his very suggestive paper given in No. 268, p. 327, of the *MEDIUM* of May 21st last, the mistakes we make in these experiments are our sins, and the sufferings and inconveniences these bring upon us are God's way of pointing out to us where we have made a mistake, or where Satan, or evil, has been, in our ignorance, taken by us for an angel of light or good, where we have thought the wrong road the right one. To take an idea from Bunyan, man's progress through eternity may be likened to that of a traveller along a straight and narrow path, guarded on either side by thorns and briars, which grow thicker and stronger the greater the distance from the path. This straight and narrow path is his eternal road onward in the direction of ever-increasing light, only a faint glimmer of which does he see at first starting in the far distance before him. The thorns and briars are the evils which beset him who deviates from the straight path, and the further he deviates, the thicker he finds them. He begins his journey in total darkness, except for the faint glimmer above-mentioned—i.e., in total ignorance. Behind him, too, are thorns and briars, and there is no way but onwards, for, as he advances, these thorns and briars start up behind him, thus barring any retrograde movement. As he advances, the light of wisdom, of purity, and of love gradually and unceasingly brightens before and around him. The straight and narrow path, the thorns and the briars, become more and more clear to him, and, in consequence, his deviations from the direct route less and less. His journey is unending, but it becomes more and more pleasant, and less and less fatiguing the more quickly he advances.

In the *MEDIUM* of April 17th, 1874, I attempted to show that even crime did not prove retrogression; that it was just analogous to bad humours in the physical body coming to the surface, a revealing of the demon that the criminal had been, perhaps unconsciously, for aye nursing in his breast, and the suffering in consequence of crime the first inducement towards casting out all those evil inclinations the indulgence in which had gradually led him to open crime. H. M.

SEEKER.—Dr. Sexton is the gentleman you refer to. The seance at 87, Inville Road, Walworth, is recently established. Call and judge for yourself.

NOTTING HILL.—The circles held at No. 11, Blechynden Mews (see our weekly list) are bearing good fruits. Mrs. Moss, the principal medium, is developing fast, and promises to be one of the best mediums in London. There are six or seven more in various stages of development, but some friend is much wanted to visit the circle and aid in development. There are over twenty members on the books of the society.

A CONFERENCE OF SPIRITUALISTS AT 19, CHURCH STREET, ISLINGTON.

On Sunday last about sixty persons sat down to a social cup of tea. The day being very hot, all seemed to enjoy the pleasant beverage and other luxuries provided by Mr. and Mrs. Bullock. After tea the Spiritualists gathered from all parts of London to take part in the conference, and the hall was crowded to excess with bright and happy faces, showing that harmony prevailed without interruption the entire evening. Dr. Hallock presided. A hymn was sung from the "Spiritual Lyre," after which an invocation by Mrs. Bullock. Dr. Hallock opened the business of the meeting with a very appropriate address, in which he gave some very useful advice concerning Spiritualism and the best mode of bringing it before the public, which was to live out its principles with brotherly love and united effort for the cause of truth. This address was well received, and was the key-note of the evening. Mr. Wallace, the missionary medium, spoke on the progress Spiritualism was making and the development of healing mediums in connection with these meetings. Mr. Davis gave a very interesting account of his conversion to Spiritualism, and referred to the wonderful manifestations he was getting at his own home. He recommended all to try it for themselves.

Mr. Bullock spoke upon the unity of effort that was needed amongst Spiritualists to carry on the work, and of the many difficulties that stood in the way, such as class distinctions and want of sympathy, all of which must be cleared away. Mr. Bullock showed the progress it was making in the open-air mission that he has carried on for the last two years in London Fields, Battle Bridge, Clerkenwell Green, Hyde Park, and Islington Green. He found that the tide of opposition was subsiding.

The proceedings of the evening were enlivened and beautified by a speech from Mrs. Hallock, in which she related an interesting vision of the spirit-world. Mr. Swindon spoke of the formation of a new society for the relief of distressed Spiritualists. Several other ladies and gentlemen took part in the proceedings, including Miss Eager, Mr. Blunderfield, Mr. Hooker, Mr. Stevens, Mr. Lawrence, and Mr. Wallace, jun.

A short report of the quarter was read by Mr. Bullock:—Subscriptions received, £3 15s.; collections, £3 5s.—total, £7. Number of meetings held, sixty-five, all of which are carried on by voluntary contributions.

BLECHYNDEN MEWS CIRCLE, NOTTING HILL.—"About six months ago I became acquainted with this circle, and was soon convinced of the genuineness of Spiritualism, and its value to the world. Soon after, I resolved to try it at home. On the first evening, myself and wife and her two sisters sat, and in a few minutes we found the table on the go. My father's name was given. He told us his age, how long he had been departed, where his body was buried; also the names of three children of ours, who departed about the same time (who were then unknown to him). Since then, one of my wife's sisters has spoken as an impressionist medium, and old friends constantly converse with us. We have sittings once a week, at home, with the excellent trance-medium of Notting Hill (Mrs. Moss), when our spirit-friends come and rap the table, put their hands in ours, pat us on the head, and place their arms round our neck. My three spirit-children come and sit on my knees, and the other evening, at my request, they brought flowers and placed them on my nose.—J. CROUCHER."

BRENTWOOD.—PHRENOLOGICAL ENTERTAINMENT.—At the Town Hall, on Thursday evening last, a very interesting and instructive lecture on Mesmerism, Phrenology, and Physiology was given under the auspices of the Brentwood Working Men's Club by Mr. C. W. Allwood. The attendance was not so good as might have been anticipated, considering the nature and interest of the subjects. During the evening Mr. Allwood alluded to the benefits that accrued to a person who had a fair knowledge of physiology, as it enabled him to know the amount of injury which certain habits produced on the system, the lecturer forcibly illustrating this statement by various facts connected with the science. The phrenological portion of the entertainment was very interesting, various traits of character in our leading politicians and philosophers being admirably illustrated by about fifty splendid oil paintings. He examined the heads of two well-known inhabitants, and showed great skill in manipulation and accuracy of delineation, as testified by the parties themselves and individuals to whom they were well known. Altogether the entertainment was very amusing, and afforded a scientific treat to those who had the pleasure of being present.—*Essex Times*.

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MONDAY, AUG. 23, Mr. Herne's Seance, at 8. Admission 2s. 6d.

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

TUESDAY, AUG. 24, at 87, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.

Miss Baker's Developing Circle, at 87, Invillie Road, Waltham, S.E., at 8. 1s.

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WEDNESDAY, AUG. 25, R. Clark, 35, Edith Grove, Fulham Road, at 8.30.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 22, KIRKLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

BOWLING, Spiritualists' Meeting Room, 2.30 and 8 p.m.

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

BIRMINGHAM, Mr. Perks's, 312, Bridge Street West, Well Street.

Hookley, United Christian Spiritualists at 8.30 for 7, for Spiritualists only.

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

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 8. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 8.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 8 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.

Mr. Coates (open air), London Road, at 11.30.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 8 p.m.

SOUTHERA, At Mrs. Stripes, 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 184, Trongate.

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TUESDAY, AUG. 24, KIRKLEY, at the Lyceum, at 7.30 p.m., Trance-medium Mrs. Lucas and Messrs. Wright and Shackleton.

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

At Mr. John Mensforth's, 38, Hildyard Terrace, at 7 p.m.

BIRMINGHAM. Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.

LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.

WEDNESDAY, AUG. 25, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

Mr. Perks's, 312, Bridge Street, at 7.30, for development.

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