



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

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MRS. TAPPAN AT CLEVELAND HALL,
 SUNDAY, APRIL 12, 1874.

Lesson: Matthew xii.

INVOCATION.

O Thou infinite Spirit! Thou Life and Light whose name men call God! who in the past and in the future art the same Spirit of Light named Jehovah! Thou who art the Life of all children beneath the sun, of all spirits that fill space, of all worlds that respond to Thy laws! Thou supreme and perfect Intelligence, we aspire to Thy perfection! We would seek more knowledge; we would strive to have more goodness; we would wish to encompass Thy universe even as Thou dost! O Thou ineffable Soul, we turn to Thee with thanksgiving and with praise! We will lay upon the shrine of Thy life all our offerings. Behold where the morning sun sheds its rich splendours of radiance and light upon the earth!—behold where the flowers uplift their sweet heads in response to light!—the birds are vocal with myriad songs of praise; and the sounds of the mountain are full of thanksgiving! The waves echo the praise of light; and all Nature leaps up to greet the spirit of Thy being. Man, endowed with intelligence, fraught with an immortal soul, would praise Thee in voice and song, in thoughts and deeds far transcending the loveliness of the flowers or the sound of the forest trees. Shall he not sing of Thee, of Thy light, of that perpetual and undying life that is within his soul? Shall he not sing of that peace—that perfect peace that is born of the Spirit of Thy love? Shall he not sing to Thee, even in the midst of his sorrows, seeing that the Spirit of Thy life doth shine even in the midst of darkness? Let us turn to Thee even through sorrow! Shall he not sing to Thee in life, fraught as life is with the myriad blessings wherein Thou hast revealed Thy presence and love? Shall he not sing to Thee in death, when death is the messenger that opens wider the gateway to eternal life, and reveals to the endless spirit everlasting progression where the soul for ever mounts higher and still higher in the pathways of knowledge? O blessed life that is called death! out of the winter of sorrow, out of the night of darkness and the desolation of material things, the spirit wings its flight through knowledge and love and immortality; up even for evermore, cleaving space with the wings of thought, and mounting nearer and nearer to Thee. Be Thou with us! O Thou Perfection, let us aspire to Thee! Be Thy ministering spirits our angels and attendants! Be Thine immortal light our everlasting hope. Amen.

The charge has so often been brought against Spiritualism and against the manifestations of spiritual gifts that they are of Satanic origin, that we consider there need be some answer, not that the value of the charge is in itself specifically great, but that it meets the accusation brought upon it in the teaching of the Master, whose lesson has been read, that the house called spiritual if divided against itself cannot surely stand. The unanimous voice in Christendom from the first appearance of modern Spiritualism has been that it is of Satan. The general cry against all forms of manifestations has been, not that they are untrue, not that the facts do not take place, but that each have originated with evil influences; forgetting that not only did Jesus promise to his followers and to all who believed in him that the same wonders should follow, but that it was the same cry in those days among the Jews, among the Pharisees, and among the Gentiles; and that every visitation of the Spirit in every age has been so denounced until time has allowed the seeds to grow, and the fruits of the ripening prove that they were of the spirit.

The chief reason for asserting that the manifestations of Spirit-

ualism are Satanic in their origin is because they are new. Every new thing under the sun is from Satan according to ecclesiastical authority. Every new thing under the sun is humbug according to the Secular theory. So that, what with the scientific mind on the one hand saying that it is impossible these things can take place, and according to the Church upon the other that it is Satanic, it would be very difficult for the inquiring mind to judge; since the investigator of any new truth does not wish to stop his inquiries into its origin, but first find out if it be true, when he can pronounce upon the merits of the case. You will generally find that these denunciations occur with those persons who have not taken the trouble to investigate. You will generally find that those who are most ignorant of a subject presume to know most of it, and that they do not stop to judge of its various advantages to man, nor try the spirits to see what manner they are of. But, forsooth, because these manifestations do occur they are therefore of Satan.

The history of Satan is singular, if we take him literally and absolutely; and it would be a most interesting study, if it had not been so ably and positively done before for us, to point out that that singular personality has passed through every variety of transformation, and that its origin is so doubtful and dubious as to create strong doubts relative to his existence as a personage, as well as to his identity. It may be well to mention a few points connected with his history, to show that the personage upon whom theology has fastened the good deeds of mankind is in reality no such evil being as they would have us believe, and that, if he has really been the promoter and originator of all the things that are ascribed to him, he is the chiefest angel of light in the calendar and in the science of history.

We are told that under his influence and auspices learning first appeared in the world; that, in the mysterious caves and under the influence of astrology, the ancient sorcerers first found out the principles of alchemy, and it was believed they were in league with his Satanic majesty, and that the "black art" was, in its infancy, closely and distinctly connected with the science of ancient alchemy, now known as chemistry. It was believed that those astronomical tables held sacred in times past because they could not be exposed to the gaze of the vulgar masses—it was believed that they had their origin, and every mathematical problem was wrought out, by his instrumentality. Lucifer, the son of the morning, is distinctly traced to the astronomical tables of the ancient Mithraic philosophy; and in Egyptian lore we find the same signs of the Zodiac that are now regarded as a perfect science of astronomical calculations. We are obliged to trace our Satan, not to the spiritual personage referred to, but to the sign of the Dragon, into which the sun enters when entering the winter solstice, and with whom he fought a desperate struggle, and afterwards came out in the spring-time free and pure. We are obliged to trace his existence to these symbols or forms and signs that among the Egyptians were worshipped, not as symbolical of death, but of life. For, singularly enough, the Serpent with the ancient Egyptians represented immortality and not death; and, singularly enough, the Serpent was worshipped among them as the symbol of goodness and not of evil. We have only to go to the traditions that were afterwards incorporated to show that wherever any step in learning or wisdom has been taken, there it has been alleged it was caused by the powers of darkness. So it was believed of what the ancient Hebrews called the revelations from Jehovah; so it was believed of the ancient Egyptians, whose Osiris represented the Infinite Mind, and Isis represented the earth; so it was believed of those reforms of the far eastern countries whose powers of divination were direct gifts or forces from the Divine Mind.

But chiefly, and without going back to heathen nations or traditional mythology, we find in the middle ages, and since the dawn of the Christian era, every invention calculated to benefit mankind, or enlarge the sphere of human knowledge, has been denounced as demoniac. The printing-press was an invention of Satan, and was denounced most inveterately by the Church, until at last it fought its way through canonical ostracism, and has become the chief engine of education and philosophy in modern days. The invention of the mariner's compass was kept secret for long years, because of the fear of the Church. The art of navigation was pronounced an invention against the Most High, and those who dared to think of discovering a new continent were regarded as being in league with Satan. These, however, have gone on, and one by one they have been admitted within the pale of the Church; one by one has the Church enfolded them, and printing is chiefly employed in promulgating the doctrines of that Church which formerly denounced it as an invention of the Satanic mind. The same has been the case with the steam-engine, the telegraph, and various other modern inventions. It does not require a great stretch of memory or reading to know that these in turn have successively been denounced, and have been obliged to fight their way through the prejudices of scientific bigots on the one hand, and ecclesiastical bigots on the other. That same system and organisation which in times past rebuked the Master for teaching upon the Sabbath-day, has entered into every department of advanced life until each subject of human inquiry is proscribed until it can no longer be proscribed.

It is said, therefore, that Spiritualism is an invention of Satan. It has been so said of every modern science. But even if it had not been so alleged, Spiritualism, it is said, stands outside the pale of science, and presumes to enter the region of spirit or of religion. No man dare say what subject stands outside the pale of science. Science has no finality. The realm of mind is an unexplored and undiscovered region, and if it perchance extend into the world of spirits, there is nothing in science that shall deny it and refuse to give it welcome and credit. On the other hand, if it belong solely to the region of spirit, what institution, what body of people are so interested in knowing it as the Church itself?

For nineteen hundred years has the Christian Church fought the battles of its existence; for nineteen hundred years nearly has it, through fire, through warfare, through contention, promulgated its religion and tenets abroad in the world; for nineteen hundred years it has claimed existence in the hearts of men, and since the first or second centuries of its existence what has it had to build up the spiritual power or the element of spiritual strength claimed for its existence? We shall see. The gifts that Jesus had, and that his disciples practised, were promised to those who should believe. The student has to search, carefully and critically, within the recognised pale of the Christian Church and its history, for authorised and distinctive evidence of the power that is within. Such instances have existed, but chiefly in obscure places, and among those not recognised as canonical representations of the Church itself. In all Christian lands beneath the sun the gifts of the spirit are to-day proscribed within the pale of the Church. No teacher stands up within the temples of God and says, "Come and be healed." The blind are not made to see; the deaf are not made to hear; there are no gifts of tongues, no interpretation of tongues; there are none that are asked to be healed by the spirit and power of the faith they possess.

Why is this? If these signs shall surely follow them that believe, where is the belief within Christendom? If upon the faith in the power and fervour of Christ's love and of his existence these gifts shall surely come, where are they to be found? And if Spiritualism, re-awakening those gifts that have so long lain dormant within the human mind and within the human form, does restore, does give sight to the blind, does heal the sick, does cast out the demons of discord and contention and overcome the fear of death, then is it not the same evidence that you were commanded to accept and believe, and that you do believe existed in ancient days? But the barrenness and paucity of spiritual gifts to the world has caused humanity to cease to expect those gifts; and whenever one does come, it must run the gauntlet of denunciation until it fastens itself upon the human understanding and becomes in the world an established fact.

We are not surprised that the scientific man, intent upon the pursuit and discovery of truth, should have been compelled to strike against the ecclesiastical bondage that condemns every new truth that would benefit mankind. We are not surprised at the contention and dissension of the Church itself, when mere forms are made the subjects of debate, and when long litigations are experienced within the Church itself upon the mere letter, or reading of the letter of the law, while all the powers and graces of the spirit itself, and the loving-kindness that Christ taught, have been left without the sanctuary, that the priests and doctors of divinity might discover which especial law was believed or taught in ancient days.

If Satan does heal the sick; if he does cast out devils; if he really restores the blind; if he gives the gifts of the spirit, the speaking of tongues; if he reveal to you visions of the hereafter, showing the angel-friends of your early days and your earthly life that have gone out from your midst; points out the spiritual realms to your understandings; robs you of the fear of death; takes away the sting and power of death from your lives;—if he do all this, and if he have invented the steam-engine, the printing-press, the telegraph, the various engines of industry and assistance to man, then Satan is an angel of light and not of darkness, and his power

is divine and perfect. You cannot deny it. For what shall be called good if the thousand hands of toil that puzzled the care-worn mind; if the thousand inventions that release man from the thralldom of physical labour; if the many tons of information that go out with every day from the printing-press, giving knowledge and advanced thought to the world; if the lightning-messenger that conveys to a distance words of love and affection to your hearts, if all the intricate machinery and wires that bind the nations of the globe together, civilising the distant barbarian, suppressing slavery, conquering with their manifold powers and strength the mighty impulses of the earth;—if these are Satanic, where then shall we look for that which is good? and if, as we said, Spiritualism is to be classed with these, then surely it comes among the companionship of the mighty agencies that have civilised the world; then it belongs to the mighty hosts of those angels of knowledge and information that have cast their radiant and benign influences over the desert places of the earth and made the wilderness blossom of the rose.

Spiritualism is the messenger of spiritual life, contending and striving against the narrow sophisms of materialism and, against that bigotry that does not choose to turn its gaze inward, but only outward in its readings of past revelations. There can be no meaning to the Scriptures other than that they may be spiritual. There can be no meaning to the words written and recorded as having been uttered by the Master, the Teacher of Christendom, if they are not spiritual. There can be no meaning to the wonders Jesus wrought unless they are spiritual. There can be no meaning to the promises given to man when he was about to leave his disciples unless they referred to the actual spiritual gifts. There can be no meaning to faith and prayer and good works, to the uplifting of the heart of man towards spiritual inspiration and power, unless it means that they are to be given. There can be no meaning to all the sounds of prayer and voices of thanksgiving that go out from your world to-day unless in return a spiritual fervour is awakened and spiritual gifts are called into being. Do we sing the hymn of praise? Do we speak words of thanksgiving? Do we believe with all our minds and thoughts to uplift our being to the spiritual world and yet give no token of it? And if there be no token given—if in all the world aside from Spiritualism there be no gifts of the spirit, is there not need that from some source of power aside from the usually-received form of worship there shall spring the divine gift, and the perfect fervour of spiritual inspiration to quicken those dormant faculties and stir anew the slumbering force of spirituality?

The world has ceased to expect. Mankind has groped so long in the darkness of material worship, that they fain would be satisfied with that which does not nourish and sustain the soul. While the slowly-encroaching waves of materialism have swept, one after another, the landmarks of theological life away from mankind, the slowly-encroaching tide of material science has taken, one after another, the foundations of the ecclesiastical Church itself; and the various worshipping bodies in all Christendom cry out, "Why has God forsaken us?" There is no need to answer. When spiritual life has not been cultivated; when the gifts of the Spirit have not been studied; when the messengers of God's life and love have not been courted; when the inspiration and power of the Spirit have been denied; when, in all institutions of learning, and in all schools of theological education men have been taught from the letter and not from the spirit of inspiration; when the schools have thus, with contradiction and interpolation, striven universally, one against another; and when, in the midst of all this contention and dissension the world has been left void, blank, lifeless—without a spirit, and almost without a God.

When there can exist in ecclesiastical England such a man as Colenso, who dare burst the barriers of tradition; when there exist such a class of thinkers and such materialists as Charles Bradlaugh and his followers; when the cross of religious and ecclesiastical power that has been sown reaps such a harvest of infidelity and unbelief as now pervades the highest literature in the land; and when John Stuart Mill could take his school from the very foundation and alphabet of the thinkers of England, it proves to what an extent spirituality is needed, and to what an extent the intellect of the nineteenth century has built itself up against the power of spirituality. When Strauss in Germany can, not only while he lives, but can carry to his grave the thoughts of a vast minority of thinking men in enlightened Germany and England, it proves what a mighty tide of materialism is fast taking away the sandy shore upon which the material edifice of Church existence is grounded.

Nothing but the spiritual power—the absolute revelation of the existence of that power; the building up of the laws upon which it is founded; the expression of its presence among mankind; its tendency to lead and sway and govern the masses; its absolute and abiding force as an element of life;—nothing but this can reveal the meaning of spirituality, and show to the Church itself the revelations upon which it is founded. The materialist man of letters dares deny the records and facts of inspiration, and say, with bold effrontery: "All these things have not the usual evidences of contemporaneous history," and defies the Church to explain the various points that are doubtful, and bring them clearly and triumphantly to the foreground; and then, when the Church does not, and cannot do it, falls back upon the dull materialism of sense, saying: "If these things were true, and if they had been true, why are they not true to-day?" The answer to that question is undeniably found in the evidences of spiritual existence that are manifest to-day. The answer to that question is

in the world, in the fact that scientific men have so proven it, and goes very far to answer the great doubt and inquiry of the nineteenth century; while the fact that the Church itself denies the manifestations of to-day, goes very far to prove that spirituality is that element of power that is wanted in the very heart and life of the Church, and of its advocates and teachers. But if Spiritualism is ever to contend with the mere quibbles of those who do not choose to investigate, and is for ever to meet with the same questions that must for ever be answered, why, then it may not at once take such giant strides in the world as people could require; for each new mind, and each new inquirer, comes forward with the same questions, and the teachers in Spiritualism are obliged to answer these babes as they appear, while those that are further advanced get no new light whatsoever. The truth is, people are not accustomed to think, are not accustomed to read, are not accustomed to know what is in the world. In spiritual matters their teacher is the clergyman, the authorised one who holds their souls in keeping. To think upon subjects connected with the spirit is not within the province of the usual education of mankind; hence all this doubting.

There is an abiding terror, a sort of fear that has taken hold of mankind concerning spiritual intelligences and spiritual beings, that we might as well answer now that the fears and doubts that held you enthralled may be set at rest. The same power that permits of evil influences, or of evil influences to approach humanity, has also control of the good; and the same doorway of spiritual intelligences whereby the undeveloped spirit can approach and influence human life, open into the region of angelic and pure spirits. Once you admit the influence to be spiritual, and you leave mankind free to judge of the nature and manner of the spirit-forces working upon them. The only argument or stronghold, the only absolute proof against it is that which doubts its existence. Once finding that to be false, the human mind must judge if any man can tell you that that is evil which works out in your lives, in your belief, in your intelligence, in your actions, the influences of goodness. No man can make you believe, whatever his asseverations, that the power is evil that releases you from the thralldom of the senses, that awakens in you aspirations towards goodness, that performs to you the deeds and words and promises of life, and that reveals fully, consciously, and undeniably the future existence. That cannot be evil that, sowing the seeds of goodness, brings forth the flowers of hope, of aspiration, of prayer, of good deeds and loving words; that cannot be evil that, awakening man from the lethargy of materialism, reveals the undying soul, and points out the various stages of progress to knowledge, whereby the spirit is made glad and free from the thralldom of the senses; that cannot be evil that, in its influence and general tendency over mankind, points to a higher and better standard than the average of human life to-day.

The same test that for ever makes the golden rule the highest standard of human action makes also the existence of the spirit itself the highest aspiration of humanity; and that which prompts to an immortal existence, so also prompts to the highest state of existence that it is possible for humanity to attain, and naturally points to good deeds and pure thoughts as the means of attaining that highest state.

We have no fears of this argument. It belongs to that category of darkness and superstition that the advanced thought of this age has for ever exterminated. It is powerless so far as its influence upon mankind is concerned, the real Satan being that ignorance that bars the doorway of knowledge, that selfishness that prevents mankind from doing good to his fellow-being. Surely this Satan holds sway in the world. We know that he is abroad. We know that corruption and selfishness hold in their thralldom the human heart. We know that in all the places of human pride and human folly, the chiefest and supremest battle is fought between man's selfishness and his charity. We know this; but above this, and beyond its influence, and superior to its determining power, the angels of aspiration and goodness, the sight and delight in those things that are true, the revelation of the higher nature through which the human spirit prompts to loftier endeavour. And no aspiration is devoid of its fruition, but brings its answer and its response in the ministering angels that hover over the earth to-day, and are alive to the keen agonies of human suffering that everywhere abound around pale-faced folly and materialism, this thralldom and selfishness, this abiding terror, this everlasting fear that is upon mankind.

Fear nothing worse than yourselves—than that selfishness that lurks in every corner of the human mind, which raises up before you veils of doubt and suspicion, puts on masks of envy and hatred, hurls out invectives against its fellow-beings, and makes the world a battle-field instead of a paradise; causes Christian men to hate their Christian brothers, and women to hurl shafts of envy and slander. This evil, this Satan is in your midst. But that spirit, that high sense of life, and that very potent presence and power of the angel of love, that spirit which is the messenger of peace, will not this remove the clods of selfishness? and while you think on angel presence, will not your thought be uplifted, and the world seek for a higher and holier impulse than that which prompts men to hate one another? The supreme law of love, the divine Spirit whose name, pronounced by Jesus, is held sacred and in reverence throughout all the angel-worlds—that love that casts out fear, that overcomes selfishness, that wipes away hatred and malice, that reveals to you many of the angel-hosts; admits of no contention, no hate, but only peace and love and goodwill.

This is the mission, this is the spirit that this inspiration brings

to the world. The angels in the starry abodes, the spirits on wings of mercy, the souls of your loved ones, made free through death and grown stronger in the air of love that they breathe in their spiritual abodes—they beckon to you, call out with the voices of their spirits, speak to you with whisperings of love, wreath around you the flowers of their immortal life, and ask if, with all your strivings and with all your searchings, you will not turn to the spirit, that same spirit that works out in your midst the ways of life and love and immortality?

This poem was given at the close—

To-night as the angels of love bend near,
What message of hope do they bring?
What token to show that their presence is here?
What song do their spirit-lips sing?

Behold as they gather in this silent room,
Each one of the loved ye have known,
Each one crowding round with some message of peace,
Each spirit that ye thought had flown.

There is one a mother has mourned through long years,
A sweet babe that went out from your heart.
Whose sodden grave you have bathed with your tears,
And have said each morn, when the dart
Of the pain came: "My child, it is gone,
And I am alone, all alone."

Behold now with tiny white hands,
Entwining the flowers of peace,
That your babe, mid the angelic bands,
Has just gathered—your mourning shall cease—

White daisies! You would know that the child
Would gather first daisies! They grow there so wild
On all the bright plains of love,
The realm there of beauty above;
No hand bids them stay, and no voice—
But the breath of pure love doth rejoice.
White daisies grow brightest above,
As your own hearts can prove.

And there is a girl whose bright brilliant blue eyes
Enlivened your life with her smile;
Behold now what tokens she brings,
That from strife shall beguile you the while.
Violets! She has loved them on earth best—
Violets that grow on the cool mossy bank;
Behold where the sweet flowers of heaven rest.
She has gathered them there fresh and dank,
Over there by the river of life.

And there is the form of the mother,
Who loved you through all those long years,
Ere you knew of the care and the sorrow and tears
That she suffered and wept for you.
Now again watching still as before
From your prison, you look up and say:
"Mother, what token to prove
That your presence is here, that you love?"
And she brings you the rose-buds of life,
White roses she loved best when here.
Behold how they blossom, with never a thorn
To tear tender palms; they are worn
On the bosoms of angels, whose love
Has grown white in the realms there above.

Then your father comes too with branches of palm,
Of the tree of that life where he lives;
And behold he doth wave it with its healing balm,
And with fervour that evermore gives
You strength all your trials to bear.
Oftentimes are your thoughts well aware
That a hand has been stretched out in some hidden way
To save you. You might have fallen on that darkest day
If he had not, loving, been there.

Then there be those whose souls are made
In all love and all purity clear,
Whom you seldom dare think of, they have such control
To sway you and move you, and ever are dear
With the love that must ever endure.
Behold with white lilies these virgins of peace
That early in life have found their release,
Through death they come with their white wings of power,
They beacon you star-like and send you a flower
Of love, whose soft perfume like a silvery bell
Chimes downward, this message to tell:
"The flower we love best is the bright asphodel,
That blooms in the gardens of God. Ye know it full well,
Though it hath no name on the earth,
But its spirit is peace."
They bring you such tokens of worth
As follow your spirit's release.

A CORRESPONDENT writes a letter in the *Eastbourne Chronicle* complaining of a sermon preached on Palm Sunday, in St. Saviour's Church, which he characterises as "an open and unqualified attack upon the doctrine of the atonement." The preacher denounced the "popular theology on the subject" as "revolting and inconsistent with the love of our heavenly Father, and worthy only of heathen ignorance and the barbarism of the Druids." The writer expresses himself as shocked at such doctrine being taught at the time when "the eyes of Christendom are fixed upon the bleeding Saviour." There must be something very obscure in popular theology, when it admits of such palpable contradictions being entertained by its professors.

TWO NIGHTS' DEBATE ON SPIRITUALISM BETWEEN
DR. SEXTON AND MR. G. W. FOOTE.

AT THE NEW HALL OF SCIENCE, 142, OLD STREET, LONDON, ON
TUESDAY AND THURSDAY EVENINGS, MARCH 24 AND 26, 1874.

SECOND NIGHT CONCLUDED.

Proposition: "That the Doctrine of a Future Life is Unphilosophical and Illusory."

Mr. Foote: The Doctor set out by declaring I had not touched the subject of Spiritualism proper. I thought our debate was divided into two nights, hence we met on the first to deal with Spiritualism proper, and on the second with the future life, and therefore I think I was perfectly justified in not referring *in extenso* to our previous nights' debate. It is well, before we enter upon the argument, to revert to one point. The Doctor said spirits were not at beck and call. A certain trance medium dares to declare that he will go into his trance at seven o'clock, and if that medium knows the minute when the spirits are going to come, it looks as if the spirits were at his beck and call.

The Doctor said that my business was to give you a theory if his did not thoroughly explain the phenomena, or if it was an hypothesis that did not conform to scientific conditions, that it was my business to supply another. But I submit that I had to do nothing of the kind. It is quite enough for me to show that his arguments do not prove his case. But I went further: I attempted to account for a great deal of the phenomena; and after the theories I had propounded had explained away a great deal, the residuum was so small, that we ought rather to wait until science had investigated and thrown light on the subject before coming to any conclusion. Now it is asked of me, how do the mediums read the thoughts of Mr. George Henry Lewes? Well, I admit that they would have had great difficulty in apprehending his thoughts by simple intuition; but as the alphabet was spelled out and was run over, they had something to enable them to make a well-grounded inference. When Mr. Lewes altered the manifestations, that very moment the medium was misled. In fact, gesture, feature and voice, all furnish indications of the thoughts of the expectant person, and those indications alone were relied on.

Now, said the Doctor, if I will insist on the scientific conditions of an hypothesis, namely, that the cause adduced must be capable of proof by independent evidence, there is scarcely any theory which will stand the test of criticism. But I did not say the theory itself must be so capable of proof; it was the cause assumed in it that I spoke of. I instanced Mr. Darwin's theory of the origin of species as a capital illustration of my argument. Mr. Darwin assumed no new course, but one which is admitted to be constantly in operation. It is admitted beyond dispute that the powers of organic reproduction are such that any species would, if unchecked, in a very short time cover the whole earth with its progress. There consequently must ensue a struggle for existence, which must also result in the survival of the fittest. About the cause or causes involved there is no dispute. The only point at issue is whether the theory itself is scientifically warranted.

Further, the Doctor says, in my speech to-night I have introduced various arguments and then demolished them. Well, to avoid that he should have preceded me. It is no imputation on me that I did not reply to arguments that were not adduced. I was obliged to take up my half-hour in demolishing the position of those who maintain the opposite side to mine. All you can do towards proving a negative is to show that the contradictory positive is not substantiated by the reasons put forth. Further, it is not fair for the Doctor to charge me with egotism. The question is not whether the Doctor knows more of science than I do, but whether his facts are scientific facts. We were told that Mr. George Henry Lewes's "Philosophy of Common Life" is not an accurate performance. I brought this work here because my means will not permit me to purchase expensive books, and this of Mr. Lewes's was one I had on hand. But supposing Mr. Lewes were the worst reasoner in the world, it was not a case of reasoning I quoted to you; it was a fact. A man had received an injury in his head, and for thirteen months was unconscious; and if Mr. Lewes were the very worst reasoner, that would not detract from the value of the fact. Now the Doctor very carefully avoided the fact itself. I wish he would stick to the facts. I hope when he rises he will give some attention to the subject, and afford us some slight clue which will tend to the whereabouts of the soul when the man was unconscious.

The Doctor came out with the astounding position that I could not define matter, therefore I did not prove that matter exists—that there is an entity matter. But he contends that there is an entity Spirit, that exists after the grave has closed over it, because capable of producing phenomena. It is a totally different position from mine, when I said that we are compelled by a law of our intellectual constitution to allow of some substratum. The Doctor said we only know of things by their manifestations. Admitted. That would not only destroy the belief in matter, but in spirit; and if we only know of phenomena, I am quite willing to give up my belief in that matter of which I know nothing, and I call upon my opponent to give up his belief in spirit. The Doctor says, if there is anything of which we know anything at all, it is force; we know nothing of matter, but something of force. What do we know of force? force which is, like matter, a mere expression for something behind the phenomena? We can never penetrate beyond the veil of phenomenon; and the various designations of force—electricity, mechanical force, vitality, &c.—are so many scientific symbols which merely express the hypotheses which scientific men use. The illustration the Doctor gave was extremely curious. He said the only thing we know of anything is motion, that is what influences mind and produces sensation. Suppose we take the illustration and push it to the extreme. You have a grindstone turning round; the veritable fact, according to the Doctor, is not the grindstone, but its turning round. The primary fact is the grindstone itself, and its motion is secondary. The motion is not a thing, it is merely a change in place of the grindstone itself relative to us.

Now, it is quite true that these scientific considerations which I put forward do not prove that there is no soul; but they show that there is no argument whatever upon which such a supposition can be based. If we cannot, says the Doctor, denote the precise point where the soul commences, that is no argument against the existence of the soul; no more than it is to question where life is first found within the organism.

Ay, but then my life is not an entity which is infused, it is a mere condition of organisation. Life is not a something which may be infused into man, but simply the performance of the functions of his individual organism. It is a mere statement, says the Doctor, that the brain is actually the organ of mind, and that mind is a mere function of the brain. Well, I did not say so much as that; but what I do say is this: that you never get mental manifestations without the brain, and if you only put a mechanical compressing influence upon man's brain, you can suspend his thinking and consciousness. The Doctor also said you cannot explain memory by materialism; for the material of the brain is constantly undergoing transformation. But are not the Doctor's features almost the same now as years ago? Is the Doctor an inch taller now than he was thirty years ago? Is there not a resemblance between a face when young and when it has grown older? A man may wear a scar for thirty years, although the matter of it is constantly undergoing transformation. The peculiarity of the organism is that it is different from the sand. If you mark upon the sand the first wave obliterates it; but it is the quality of the vital organisation to assimilate, which the sand cannot, and to continue to be the same identity though composed of fresh matter. So with the brain: it remains the same though it is continually assimilating new matter; and the memory can, on a purely material philosophy of things, remain the same that it has been thirty or forty years ago.

Dr. Sexton: Our friend Mr. Foote endeavours to justify himself for the manner in which he first put up arguments and then knocked them down again, on the ground that he cannot prove a negative. I ask, was the proposition with which he opened the discussion to-night a negative one? The proposition was certainly a positive one. When did I request him to do anything so absurd as to prove a negative? There has been no reply to my statement with regard to the fact that you are not able to explain any science, except by reference to the phenomena presented in connection with it. As to Mr. Darwin's theory of natural selection, is it not singular that Mr. Foote should take as an illustration a theory about which there is a great difference of opinion, and which large numbers of persons do not believe in, instead of quoting some well-established scientific hypothesis about which there is no dispute? I cited electricity and magnetism, and he, in order to escape from the difficulty he is in, refers to a theory which is not universally believed, even among scientific men, by a very long way. Now look into what a position my opponent has been driven. He says he will give up matter if I will give up spirit. Where shall we be then, in heaven's name? If I will only give up spirit, he will relinquish matter. So, between the two, you are all in a very nice predicament indeed. "You have no souls," he says; you have no bodies, he is willing to believe—*ergo*, you do not exist at all. He is, in fact, in the position into which every man is driven who denies spiritual existence, for the spiritual consciousness which man possesses is the only real knowledge that he has, and all other information must come through that, and therefore if that consciousness be not a fact, the knowledge which comes through it must be still more uncertain, and we are left without any guide whatever. With regard to the fact that I named in reference to memory, I hold that I am justified philosophically in saying that we are far more reasonable in calling matter an attribute of mind than in calling mind an attribute of matter, and to argue that mind can be a function of brain is to set completely at defiance the laws that regulate the functions of organs generally. Love, hatred, wisdom, judgment, &c., are clearly not properties of matter, but attributes of something which does not belong to material existence, and we are justified in coming to the conclusion, when we see and know and feel such attributes as love, wisdom, and thought, that there is a something underlying these—a substratum of spirit. When I see the qualities hardness, brightness, I assume a substratum which philosophers call matter. But there is no analogy between these qualities and those springing from the mind. You know that brightness and hardness are simply qualities of matter, but no one will pretend that mind is merely a quality of the brain. My opponent has said that mind is a function of the brain, and, as an argument in favour of this assumption, he gives the case of a man who remained some time in a state of unconsciousness, quoted from Mr. Lewes, but which in reality is an old fact from Bransby Cooper, and it is very curious that this same old fact has been made to do duty for the last thirty years, and it seems that another cannot be found yet. It was first published in the *Lancet*, and it has turned up in every debate of this kind for the last twenty years.

Now, my reply to the argument based upon this fact is that you do not know that consciousness was interrupted at all, and I will tell you why. I hold in my hand a book, one of the standard works on physiology, called the "Duality of the Mind," by Dr. Wigan, the object of which is to deal with a class of facts which are somewhat common, and which have an important bearing upon cases of this kind. These constitute what is called double consciousness, and show that where consciousness appeared to be suspended, it was really not suspended at all. The following is an instance:—

"But there is a state even more extraordinary than this, and which has been yet entirely inexplicable. No one has yet attempted even the slightest approach to an explanation, or given a suggestion leading to it. In one form of these attacks the individual becomes a perfect child, is obliged to undertake the labour of learning again to write and read, and passes gradually through all the usual elementary branches of education; makes considerable progress, and finds the task daily becoming more and more easy, but is entirely unconscious of all that had taken place in the state of health. Suddenly she is seized with a kind of fit, or with a sleep of preternatural length and intensity, and wakes in full possession of all the acquired knowledge which she had previously possessed, but has no remembrance of what I would call her child-state, and does not even recognise the persons or things with whom she then became acquainted. She is exactly as she was before the first attack, and as if the disordered state had never formed a portion of her existence. After the lapse of some weeks, she is again seized as before with intense somnolency, and after a long and deep sleep, wakes up in the child-state. She has now a perfect recollection of all that previously occurred in that state, resumes her tasks at the point she left off, and continues to make progress as a person would do who was of that age and under those circumstances, but has once more entirely lost all remembrance of the

persons and things connected with her state of health. This alternation recurs many times, and at last becomes the established habit of the individual—like an incurable ague."

This book is full of cases of this kind—cases known to every physiologist—cases in which persons, from a normal state, have passed into a new condition, in which they have had to learn the faces and the names of their friends, everything, in fact, over again; and after having remained in this state, sometimes for years, they have passed back again into the state in which they were before the first attack. When they have gone out of state number one into the state number two, there has been no recollection of what occurred previously in the other state. You will find large numbers of cases of this description. Take another illustration: A man dreams a dream, but has no recollection of what he had dreamed when awakened. On going to sleep again, however, the dream is taken up at the point where it was left off. There is no connection between the states of dreaming and waking, yet there is between the two states of dreaming.

What I want you to see is this: that because a man does not recollect what has been happening during a certain period of his existence, that he was not necessarily unconscious during that period. His mind may have been as active as at any other time. All you can prove is that something has snapped the link of memory which connects one of the states with the other. You see that most clearly in somnambulism, not to speak of Spiritualism. Persons in this state will go through a number of evolutions, perform certain acts, write works, accomplish different results; showing clearly, not only that there is consciousness, but that they think and know what they are doing. But on waking up to themselves, as stated, they have no recollection of what has occurred; while those who were there and saw them, know that there was no unconsciousness whatever. The consciousness was as active during that period as any other. These facts are abundant, and I direct my opponent's attention to them. All you can prove from such cases is that the link in the chain of memory has been broken; and for anything my opponent knows, the mind of the man in the one solitary case he has quoted might have been in a most active state of consciousness, but there was no memory to connect it with the state that went before or came after it.

Mr. Foote: I purpose in a measure to review the points of this night's debate. There were two propositions. I maintained first that the Doctor's hypothesis did not conform to the scientific conditions of an hypothesis. Secondly, I said that it was his duty to-night both to give us some information about this soul and to give us some proof of its actual existence. I ask if he has attempted to do that in the least? What does the Doctor say? He says, "Why did I adduce Mr. Darwin's theory? Why did I not take one about which there is no dispute? Why, the very nature of an hypothesis is that it is open to dispute; and if it were not, it would be out of the range of hypothesis." It was the Doctor's business to prove his hypothesis, and show that it did conform to the conditions laid down by Mr. Mill in his great work. The Doctor adduced those instances of double consciousness. A more vicious argument could not have been produced; it proves my case; it cuts exactly in the opposite direction from that intended.

George Henry Lewes has a very good chapter on this double consciousness. Mr. Lewes has a very humble opinion of his own deductions, and gives facts from other writers, and tells his readers that the best thing for them to do is to study and inform themselves. "I chose to take an illustration," said the Doctor, "that had done work over and over again; why whip up this dead dog?" One fact is as good as another. He might have dealt with that. As to this double consciousness, according to my theory, it is easily to be accounted for. Consciousness does not always exist where mental manifestations are going on; and the very theory Dr. Sexton ridicules, the theory of unconscious cerebration, is based on the fact that there are mental processes going on that the person is not conscious of. There may be certain organs of the brain actually performing their functions while others are not performing theirs, but in order to have consciousness there must be the harmonious performance of the whole of the functions of the brain: then you have perfect consciousness. In sleep you may have portions of the cerebrum quite active; and if those portions only are working, how can you have harmony in the concatenation of the faculties? In the Doctor's soul-theory, what becomes of the soul while the consciousness is not perfect? Do these souls take to themselves bodies in order to perform the various functions of the mind? It is quite true that the somnambulist can go to sleep and reason and perform other mental operations; but the soul, if it exist, could not be so influenced, for according to all theories, the soul is mainly the consciousness of personal identity. In the case I mentioned there was no double consciousness, though the lips moved when the man was hungry. There were powers going on, but consciousness was altogether suspended. If the Doctor's soul is subject to the same transformations as the brain, and cannot act without the brain, then it is the veriest absurdity to say that it is an independent thing.

The Doctor has given us no information about the soul. Let us see what the Spiritualists say. They say that the spirits divest themselves of this fleshy vesture, and yet appear to those who are in the flesh afterwards. Curiously enough, these spirits have a preference for clothing. Well, now they wear the clothes they wore during life, and Mr. Varley, when questioned by the Dialectical Society, said: "Suppose a farmer presents himself before your notice; he has worn certain garments which have become part and parcel of his personal identity, and therefore, when appearing, the spirit impresses its personal identity on the minds of the persons visited, vesture and all." That means that the identity is subjective. Now, some of the spirits actually have objective identities. Thus, when a spirit appears to another person, that person is able to feel it; and there are cases where they have snipped off six inches of the spirit's robe. Six inches of a man's identity clipped off is one of the most extraordinary things that the world ever witnessed.

I presume that if all those persons who see "Katey King" get a snip from her, as has already been done, she will soon be snipped out of existence altogether. I hold in my hand "Tylor's Primitive Culture." He treats of the lowest stages of human development, and he shows that the very things done to-day by Spiritualists are done by Spiritualists and jugglers in other parts of the world.

Mr. Tylor says, speaking of the Greenland angehok: "When he has drummed awhile, and made all sorts of wondrous contortions, he is himself bound with a thong by one of his pupils, his head between his legs and his hands behind his back. All the lamps in the house are

put out, and the windows darkened, for no one must see him hold intercourse with his spirit; no one must move or even scratch his head, that the spirit may not be interfered with; or, rather, says the missionary (Cranz), that no one may catch him at his trickery, for there is no going up to heaven in broad daylight." The Siberian shamans also do similar tricks; and, in fact, few of the lower races would be surprised at any thing at a London seance. I might quote to you case after case of such performances, witnessed by missionaries and others, in every part of the world where a low stage of culture obtains. The missionaries will not allow themselves to be outdone, and, compelled by the competitive spirit of the trade, they expose for our edification the tricks of these spiritual impostors, who profess a religion different from theirs. The Doctor himself goes about exposing, as he terms it, the performance of Maskelyne and Cook; but he fails to see that every one blow he strikes at them, he strikes two at Spiritualism. Those clever performers do not profess to employ spirit aid, and therefore the tricks of the trade might be kept behind the scenes. It is surprising, however, that Maskelyne and Cook not only rival, but they even eclipse the Davenport Brothers themselves, and they are now producing, by purely natural agency, very many of those things which have been attributed to spirit influence, such as transparent luminous figures, floating arms, hands, faces, musical instruments, and the like.

After allowing for phenomena which those scientific causes to which I have in previous speeches alluded may fairly be reckoned to produce, there remains in the spiritualistic theory and its testimony a great mass of peculiar wonders. But all those extraordinary things which contravene the established laws of nature may be attributed to the easy credulity of mankind which ever lies open to the manipulation of juggling impostors. Upon this weakness designing persons have in all ages traded; the priests of all faiths have availed themselves of it to support their dogmas and profits. But scientific progress is destined to diminish this evil, and eventually it will be found that all actual experience testifies to these great facts, that the laws of nature are absolutely invariable, and that it is useless to attempt to pierce beyond the phenomenal.

Dr. Sexton: I shall not in my concluding speech follow the example of Mr. Foote by using language which he has applied to me, and those whom I represent. It is only another illustration of the counsel received from the attorney—"If you have no case, blackguard the plaintiff's solicitor." When a man stoops to abuse, it is tolerably clear proof that his arguments are exhausted. (There was at this point considerable hissing, and the chairman was obliged to rise and insist on quiet being observed.) Let them hiss. I say that the last few remarks of my opponent were offensive in the extreme. He proceeded to charge, if not all Spiritualists, at least a large number of them with being tricksters and impostors, quoting the wretched, miserable performance of Maskelyne and Cooke, which I thought I had exposed sufficiently, and all the tricks of whom I illustrated and explained in this very hall. The fact that in his last speech he had to fall back upon Maskelyne and Cooke and the Davenport Brothers, shows clearly that his arguments were exhausted.

With regard to the question we are discussing, it is quite clear that Mr. Foote completely misunderstood my last speech. The case I gave told in his favour, he said, and not in mine, because it illustrated Dr. Carpenter's theory of unconscious cerebration, showing that there were states in which there was no consciousness. It proved precisely the reverse. I introduced it to show you that there were in reality no unconscious states of the brain, but that consciousness was continually going on, although the chain of memory was broken. He said I had given no proof of the existence of spirit. I have stated again and again—and he admitted it—that there was as much proof of the existence of spirit as there was of matter. There is more. The ideal always precedes the real. There is no single actual thing in existence that did not first exist as an idea of the man who constructed it. Not only does the ideal always precede the real, but the ideal is always higher than the real, and these facts prove that the ideal is the source of the real. There has never yet been a man who painted a picture ever so great, or wrote a poem ever so sublime, or composed a piece of music ever so soul-inspiring, but the performance failed to realise the conception in the mind of the author; the reason being obvious, the conception was of spiritual origin, the performance of a material character. If it be said that the conception was not spiritual, I suppose we should have to conclude it was material. But if an idea be a material thing, we ought to be able to subject it to the ordinary analysis that we apply to other forms of matter. It does not require a philosopher to discover that ideas are not matter, and as they are not they must spring from spirit. That is conclusive enough.

Now, with regard to the facts of Spiritualism itself. They are said to depend on trickery. Do you think it is likely that such men as Mr. Varley, the leading electrician of the day, would be likely to accept Spiritualism if there was nothing in it but trickery? Is it probable that Mr. Wallace, whom Darwin in his book gives credit for being as much the originator of the theory of natural selection as himself, could be misled by conjuring tricks? Can we suppose that Robert Chambers, Professor Hare (of America), the late Robert Owen, and his son Robert Dale Owen, were all imposed upon by trickery? Why, sir, this goes upon the supposition that no Spiritualist knows anything of conjuring tricks. There is not a man who has ever looked into the question who will for a moment attempt to say that spiritual phenomena so-called are produced by trickery and collusion. What is said by men who know nothing on the subject is a matter of very little importance. What says Serjeant Cox?—a man who, occupying the position of a judge in a criminal court, ought to be able to form a tolerably clear opinion as to the value of evidence. He says of these same spiritual manifestations:—

"Here is evidence which, in any court of justice in the world, would be held to be conclusive proof of the fact asserted by the witnesses, whose honesty and capacity nobody has questioned. If so palpable a fact as the motion of an untouched table cannot be received on the testimony of so many observers, specially charged with the duty of noting and testing, truth in any matter must be unattainable, and treatises on evidence a mockery. All the facts of science must equally be denied, for not one of them is established by better evidence than is this fact of motion without contact."

The position I take is this, that if this testimony of persons who have seen these phenomena is not to be accepted, there is no testimony in the world worth anything. The evidence that I have adduced—

hat quoted from Mr. Crookes alone, must be sufficient to satisfy any unprejudiced mind. Now, I have to complain, in my closing remarks, that my twelve propositions have not been dealt with. I gave these propositions because I thought, and still think, that they demonstrated what I wanted to prove, yet they have not been so much as touched by my opponent. They will, however, go to the world in print, and we shall see whether there is anyone who can refute them (interruption.) It does seem strange that freethinkers show so little freethought. The spiritualistic facts are free for the investigation of any person who chooses to look into them, and they who do not are not in a position to form an opinion on the subject. We who have devoted many years to the study of this question, who have had long-cherished opinions to give up, and many friends to lose by our change of opinion, are not likely to be imposed upon by conjuring tricks or to be self-deluded in this matter. We have seen sufficient evidence to convince us of the truth of Spiritualism, and there is sufficient evidence to satisfy anyone who will seek for it—not necessarily in public seances, but in their own homes, in the circle of their own families, and with no one present to play tricks. And if it be true, it is—as our friend said in his opening speech—a most important matter. Whether you believe in a future state or not, there is hardly any individual who will deny that it is a problem that everyone desires to have solved. There can hardly be a man living who does not feel sometimes the great necessity of having the question answered whether he is to live again or not. The question has been now answered in the affirmative, whether you accept the answer or not. I did not say that Spiritualism was new. It is as old as humanity, but it has come in a new form in order to solve this great problem to the satisfaction of sceptics in this materialistic age.

The truths of Spiritualism, based upon conclusive evidence, are productive of a vast amount of good. The movement will therefore progress, despite the opposition it has to contend with, an opposition very much akin to that which every new discovery has had to contend with. The charges made against Spiritualism to-day are only a repetition of the persecution of Galileo in another form. It is simply the setting up of a preconceived theory against indisputable facts, and argues apparently on the part of our opponents a belief in their own infallibility. Depend upon it that none of us have acquired so much of the truth that there is nothing more to learn, and this much-abused Spiritualism may after all be the means of shedding new light upon many subjects that greatly concern mankind. The opposition to it comes mainly from those who have never investigated its claims; and the persons who are most eager to pronounce on its merits or demerits are those who know nothing whatever of its facts, and they who are loudest in hurling at it abusive epithets are generally persons who are in entire ignorance of the vast mass of evidence by which it is supported.

After concluding his last speech, Dr. Sexton again rose, and proposed "That the best thanks of this meeting be given to Mr. Watts, the chairman, for the able and impartial manner in which he had presided during the two evenings' discussion." The motion was seconded by Mr. Foote, and carried with acclamation. Mr. Watts, on rising to reply, stated that as soon as his arrangements would permit, and as soon as he could get that hall, he would promise to deal with Dr. Sexton's twelve propositions. He announced this because he wished to invite Spiritualists present, and to invite Dr. Sexton to attend. Although it would not be a set debate, he would guarantee the doctor as much time as he himself occupied to reply to him.

ON THE USE OF CRYSTALS.

Dear Mr. Editor,—I have pleasure in replying to "Truthseeker's" inquiries. I have not seen crystal balls for sale, except where I bought mine, at No. 6, Pool Valley, Brighton, but no doubt they can be obtained through any jeweller, or rather, perhaps, lapidary. They vary in price according to size and quality. I bought one for £3 3s., and a crystal locket, which answers the purpose almost as well as the ball, for 18s. The glass egg-shaped substitutes are sold by Mr. Burns, We succeed with one quite well; they are 5s. and 10s. each, according to size. Their chief disadvantages are that they are rather heavy to hold, and they are not so clear as real crystal. I prefer them, however, for ordinary purposes to a mirror, they are more convenient, and can generally be used in any light and at any time, though, of course, fixed regular hours are always best for any kind of manifestation. I believe that, to a good seer, spirits will appear in any kind of looking-glass or mirror, but it should be kept sacred to this—covered when not in use—and should not have been used previously for ordinary purposes. There are many other things besides crystal—imitation crystal, and mirrors—by means of which spirits can and do show themselves, for instance a glass fish-bowl, or other glass bowl full of clear water, or even an ordinary dinner-table tumbler filled with water.

The chief disadvantage to these temporary means is that they cannot of course be charged, and the seer is therefore liable to objectionable visions. We have never had any annoyances, though our crystals are not charged, but then we always exercise great care in the use of them, and the lady who always sees for us is fortunately a person of exceptionally innocent and moral mind.

The great desideratum is a good seer, and unless "Truthseeker" happens to be or can obtain one, he will not find a crystal of any use to him. I can't understand how it is that "Truthseeker's" planchette does not act intelligently as it writes at all. Has he asked questions of it, or rather of the spirit directing it, and then tried for answers? Perhaps he would get on better by simply using a pencil without the planchette. I have heard that a planchette is rather an incumbrance than a help when a writing medium has become thoroughly developed.

—Yours truly, F. E. T.

THE REV. DR. WATSON writes a letter in the *Memphis Appeal*, corroborating some facts stated in a previous communication by Mrs. Mary J. Holmes, who accompanied Mrs. Hollis in London. The doctor gave an account of his interview with the spirit "John King," through the mediumship of Mr. Williams; and says he would present a copy of the "John King" number to the Progressive Union Association, that photographs might be taken from the engraving, and thus give the public a correct notion of this remarkable manifestation.

A COMMUNICATION FROM JUDGE EDMONDS.

We have received the following letter, enclosing the subjoined article:—

"New York, March 9, 1874.
"Dear Sir,—The enclosed article, from the *Banner of Light*, has been republished in the *New York Herald*, and has excited a good deal of interest, and I send it you for publication, believing that it will be acceptable to our friends in England.

"Although Judge Peckham and I had been on terms of intimacy for some twenty or thirty years, we had never exchanged a word on the subject of Spiritualism, though it would seem, from this communication, that he had been in his earth-life favourably impressed with it."
Yours,
"J. W. Edmonds."

"Mr. Burns."

WHAT IS DEATH?

The erroneous ideas on this subject which have for so long a time been inculcated by the theology of the day, and the consequently false opinions which have prevailed among men, will evidently require much time and many teachings to correct. Such teachings, however, are now, and for a quarter of a century have been, coming with increasing frequency, and it seems to me to be the manifest duty of those who receive them to give them to the world.

Acting under that impression, I have already made public much on the subject, and now add to the number the following, which I have lately received from one of the victims of the late collision at sea between the steamer *Ville du Havre* and a British sailing vessel.

Judge Peckham was a member of the Court of Appeals, of New York—the highest court in the state—and had acquired a high reputation as a jurist. He took passage with his wife in the steamer, and died in the bloom of his manhood and in the full vigour of his intellect, so that he was fully competent to comprehend and relate all that occurred around him. His spirit came to me lately, and identifying himself to my satisfaction, gave me the following communication, which I now transcribe in the precise language in which I received it.

New York, February 14, 1874.

J. W. Edmonds.

"My Dear Friend,—I shall waive all ceremony with you, and enter upon this our interview, not assuming, but knowing, that you are aware of my presence almost as tangibly as when I last met you in Albany, in the Court Room, where you and I had listened and tried to be still, out of respect to the majesty of the law. You left the Court Room in advance of me. I tried to see you again, but you left that evening. We meet here again under different circumstances. I will not say I am from the higher court to-day, for as yet I have found no court or sphere into which your thoughts, which represent your spirit, do not come. Hence there are no severed links in our friendship when we still sit in council with those we knew and loved.

"Had I have chosen the manner of my departure from the body, I should not have selected the one to which I was obliged to succumb. However, I find no fault now that I realize the life which has opened before me so suddenly, so strangely.

"In the dying moments I lived my life all over. Every scene, every act passed before as vividly as if written on my brain with living light. Not a friend that I had known in early or later life was forgotten. I saw as I sank, with my wife folded to my heart, my mother and father. The former lifted me out of the wave with a strength which I can at this moment feel, and I have no recollection of suffering.

"From the moment that I knew the waves would engulf us I had no sensation of fear, of cold, or of suffocation. I did not hear the waves break. I parted with that which was my body, and, with my wife still in my arms, followed my mother whither she led me.

"The first sad thought was for my dear brother. This my mother saw and felt, and at once said, 'Your brother will soon be with you.' From that moment sorrow seemed to fade away, and I sat down to look about upon the scene through which I had so recently passed. I felt solicitude for my fellow-passengers; looked for them, and saw them being lifted out of the waves in precisely the same manner that your strong arm, nerved by love, would lift your drowning child from the great waves which would swallow him up.

"For a time this appeared so real, that, had it not have been for the presence of those whom I knew to be dead, I should have believed myself acting as rescuer with the spirits.

"I write plainly to you, hoping that you will send words of comfort to those who imagine that their friends suffered mortal agony in drowning. There was a fulfilment of that glorious triumph of faith, and the shadow of death became an illumination, which enabled so many to say that death's waves were swallowed up in the victory which love hath brought to light in the ministry of angels and spirits.

"I need not tell you the greetings which awaited me when the many, whom you and I knew and loved, welcomed me to the realms of the life immortal. Not having been sick or suffering, I was ready at once to accept facts, and to move forward to the attractions which, if on earth's plane, have the power to charm away sorrow; how much more enchanting here, where the scene has changed so quickly, so gloriously, that we do not murmur at the haste, nor think that it is disappointment or accident that summoned us unceremoniously hither!

"I am aware that many will ask, if we could be helped to pass out of the body without pain, why could not the accident have been prevented? In our investigations we have learned this fact, namely, that the officer in charge was so entirely deceived in regard to the distance between the *Loch Earn* and his own vessel, that no power on earth, or that which the spirit-world could bring to bear, could have prevented it. Hence the collision was inevitable. There are conditions of sight, particularly on the water, when the water will seem to possess a power of deception almost marvellous and past belief. The ablest and best are liable to these conditions, particularly at just the position that these vessels must have been in. Hence there should be no blame attached to that man. It is done, and the survivors most need sympathy, and I know of no way to give it more direct than to assure them that their loved friends are not slumbering in the caverns of the deep awaiting the final trump to sound, but that at all times they await and look for the proper channels through which to echo the unmistakable evidence of life immortal.

"My thanks are due to our mutual friends, Tallmadge, Van Buren, Hill,* and many others, for this delightful reunion with you; nor can I end it without thanking you for a faith which, although silent between us, made me to respect you the more. I have come now into that nearer circle of friendship which I shall cherish, as I know you will, sacred as the love which makes us to rejoice in our Great and All-wise Father, who doeth all things well.

"Craving pardon for the length of my letter, I promise you and myself still further intercourse with your friend,

"RUFUS W. PECKHAM."

THE ORIGIN OF REAL CHRISTIANITY.

A reader contributes the following fragment, but why call it Christianity at all?—

The reader must not mistake us. We don't mean Priestcraft. Don't let your mind run off to the Church when we mention Christianity, for there is none of it there. We don't mean the foul concoction of Constantine and his council of Bishops: that vile compound of lies, mockery, hypocrisy, and imposture, that constitutes your fashionable, man-invented, money-worshipping, bastard Christianity.

The original sect of Christians can be traced to the Gymnosophists of ancient India, founded by Buddha.

These people taught purity and simplicity of life, contempt of riches, and animal gratifications; perfect brotherly love and equality of all. In short, they endeavoured to realise the kingdom of heaven on earth. Members of this society established themselves in Persia, and were called Magi; also in Egypt, where they were called Heliophants; and likewise in Judea, where they were termed Essenians.

Branches of this society are now established in England, America, and most parts of the civilised world, and are now called "Spiritualists." So we see, the Gymnosophists of India, the Magi of Persia, the Heliophants of Egypt, the Essenians of Judea, and the Spiritualists of the present day, are all *one* and the same in principle. They are all Socialists, having for their motto, "Liberty, Equality, and Fraternity," and all profess the principles so ably set forth by one of their number—Jesus—in his "sermon on the mount." It will be seen that the efforts of these people is the struggle of natural or real religion against the Priests' manufactured article; the struggle of the spirit against the animal principle; the struggle of spiritual humility against worldly pride and ambition.

The Gymnosophists were struggling against Brahminism; the Magi were struggling against Sun-worship; the Heliophants were struggling against Egyptian idolatry; the Essenians were struggling against the scribes and pharisees of the Jews; and the "Spiritualists" of to-day are struggling against the mock Christianity of the churches.

We see, therefore, that the *real* Christian dates back anterior to the time of Jesus; in fact, the principles that make the Christian are naturally latent in every man's breast, and only want developing out by proper culture.

THE FORM OF SPIRITS:

THEIR MODES OF ACTION AND MANNER OF LIFE; AND THE NATURE OF THE SPIRIT-WORLD.

To the Editor.—Dear Sir,—Will you allow me, through your paper, to tender my thanks to those of your correspondents who have kindly given what information they could on the subject of my recent letter on the "form of disembodied spirits." I feel more especially grateful for the communications elicited, I believe by yourself, from the spirits "James Nolan," "Tien-Sien-Tie," and the "Strolling Player." The last and first, I must say, were more to my mind than the elaborate logical inferences of "Tien," whose disquisitions, though I listened with deep interest to those I have heard, I sometimes fear are intended for a more intellectual order of beings than myself. To explain—"Tien" generally seems to me to reason too much from my own standpoint, a basis which I fancy too narrow to support a very stable fabric. His discourses seem to resemble Paley's "Evidences," or Butler's "Analogy," and for that reason do not so well please my own individual taste, which I won't for a moment deny may be very bad indeed, as the more terse and direct statements of "James Nolan" and the "Strolling Player." His style, I fully admit, seems highly finished and his arguments very conclusive; yet I have several times wished that in his studies of the English language, manners, and modes of thought, he had given as much attention to the needs of us more crudely-educated people as he must have done to the needs of those who live in the atmosphere of the professorial chair.

I will now proceed, if you will allow me, with a few more questions, not merely as to the form of spirits, but as to their modes of action and manner of life, first stating, in as few words as I can, the sum, or rather the product, of my analysis of the information I have been able to gather on this subject.

I understand, then, that the spirit-world of our earth consists of that portion of its aura, or spiritual essence, which has in process of time been released from it, and has arisen to its own level just outside our atmosphere; that it resembles most exactly the material world we know so well, yet understand so little, differing only so far as it is more perfect and ethereal instead of material; that it has, in fact, mountains and valleys, flowery dells and grassy slopes, waving trees and undulating plains, and that whatever the mind can think of as a feature of this earth it may expect to find there, but developed into its own ideal reality.

Query—Does the scenery of the spirit-world present an exact resemblance to the scenery of our earth, enlarged in proportion to its radial distance from the centre; or has the aura reformed itself into scenes differing from those on earth?

I understand, further, that the form of spirits, in order to be adapted to a world so exactly resembling this earth, must therefore and does so exactly resemble our present form as the spirit-world resembles the earth we know; that spirits are enveloped in a spiritual body formed, like the world they inhabit, from the aura or spiritual essence of the material substances which constituted their earthly body, resembling it in every particular, even in malformation or disease.

Query—Is there any such thing in spirit-life as active disease, or anything more than the result of disease in earth-life, gradually dying away as the spirit and its spiritual body are developed?

I learn, further, that everything in the spirit-world is as real and tangible to the senses of the spiritual body as corresponding things in the material world are to the sensuous organs of our material bodies; that the uses of the limbs and of every organ of the spiritual body are exactly identical with those of the material body; that they walk, work, handle, eat, drink, taste, smell, see, hear, feel, and that they take in thought and evolve thought by the aid of their cerebral organs.

It has dawned upon me that in Mrs. Tappan's statement—"the food of the spirit is thought" (to which I alluded in my previous letter)—she referred to the spirit as distinct from the spiritual body, and that the same statement might equally apply to any spirit still in the flesh. As already stated, I don't lay claim to intellect of a very high order; if I had any right to do so, it might possibly have dawned upon me earlier.

Query—Is walking the usual mode of locomotion in the spirit-world, and is instantaneous transference an unusual mode difficult to acquire and put in execution? Or is the latter (flight, suppose I call it) the usual mode? I hope it is.

To continue, I learn that spirits have a language of their own resembling those of earth, read like Hebrew from right to left, and based upon the science of number, every word being an exact expression or index of the idea, thing, quality, or action indicated, instead of being, as most of ours are, mere conventional symbols adopted and committed to memory.

Query—Is this language spoken with the mouth and heard with the ears; and are there not more instantaneous means of conveying thought?

To conclude, I understand that in spirit-life sex and every individual peculiarity remains the same; that, in fact, spirits enter spirit-life exactly and identically the same individuals as they leave the material body, differing only in that they are clothed in the aura of their material bodies instead of those bodies themselves, and that it often takes them some time to discover that they have really their old earth-life.

Query—Is there any such thing as spirit conception and birth distinct from physical birth? If not, how is it that sex still exists? Can it be that every child born on earth has spirit parents other than those of whom its body is born?

Hoping the above will not seem to you and your readers as tedious as I fear it will,—I am, dear Sir, yours truly,

J. G. S.

THE CAUSE AT BURY.

Two columns of correspondence appear in the *Bury Times* of Saturday week in reply to the Rev. T. Ashcroft. From a letter signed "Blackstone Edge" we quote:—

"Samuel Wesley wrote regarding the supernatural disturbances at the house of his father, Mr. Samuel Wesley, at Epworth (John Wesley's father was minister here also), in Lincolnshire:—

"Dear Mother,—Those who are so wise as not to believe any supernatural occurrences, though ever so well attested, could find a hundred questions to ask about those strange noises you wrote me an account of; but for my part I know not what questions to put, which, if answered, would confirm me more in the belief of what you tell me."

"To his father he wrote:—

"I cannot think at all of any interpretation. Wit, I fancy, might find many, but wisdom none."

"Mr. Ashcroft, failing in 'wisdom,' essays to palm upon us poor attempts at 'wit.'"

This letter is followed by a long and able argument by Mr. J. Ainsworth, who repels the preacher's attacks very successfully. The discussion of the subject cannot fail to be beneficial to Spiritualism. The tone of the defenders of Spiritualism is much superior to that of the reverend calumniator.

THE USE OF CRYSTALS.

To the Editor.—Dear Sir,—As your correspondent "Truthseeker" asks for information respecting the crystal, I shall be pleased to give him such information as will be of service to him, my practical knowledge of the subject extending over many years. Crystals may be obtained, from two to three guineas, of Mr. Thomas Millard, bookseller, 79, St. Paul's Churchyard. I advise "Truthseeker," before going to such an expense, to send me his address, that I may write to him, or if convenient to see him, as a glass globe or oil flask filled with mesmerised water will answer the purpose of a crystal, and obtain visions as clear and truthful upon any legitimate subject as the most expensive crystals.—Yours very truly,

JAMES R. MONTAGUE, D.G.W.C.T.
(Lodge No. 269, I.O.G.T.)

5, Stanhope Road, North Finchley, N.,
March 23rd, 1874.

A STRANGE AFFAIR.—Singular doings are said to have recently taken place in our town which, if true, would seem to bear out the popular idea of "death-tokens." A Mr. Clark and his family, residing in Cornfield Terrace, were the subjects of the experiences in question. Mrs. Clark accompanied her sister to her residence at the sea-side, leaving her husband for the night alone at Cornfield Terrace. As they were walking along the Pevensey Road they heard dreadful screams apparently close beside them, and in the morning whilst in bed one was struck on the breast three times, and the other felt a hand grasp hers and shake it three times. Mr. Clark states that he was lying awake early in the morning and felt a weight press heavily on him; he was then lifted out of bed and deposited gently on the floor, a table having been moved from its position to make room for him to lay there. He says he did not feel alarmed, but straightway made an examination of the house to ascertain if anyone had been playing him a trick, but could not find anything to account for the mystery. In the morning a telegram was received stating that Mrs. Clark's sister, who had met with an accident from burning, had died the previous night at Isleworth about the same time that the screams were heard. We give the facts as communicated, leaving our readers to form their own conclusions.—*Eastbourne Gazette*.

* The allusion here is to N. P. Tallmadge, U.S. Senator, President Van Buren and Nicholas Hill, formerly an eminent lawyer at Albany, all of whom have frequently communed with me.
J. W. E.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

Four copies and upwards, in one wrapper, post free, 1½d. each per week, or 6s. 6d. per year.

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 17, 1874.

ECCLESIASTICAL INTELLIGENCE.

A SLIGHT SUPPLEMENT TO MOSHEIM'S CELEBRATED WORK.

A new *cultus* was introduced to Spiritualists at the Cleveland Hall, on Sunday Evening. It would appear that newspaper criticism and personal opprobrium are to take precedence of aspirations towards human perfection and exordia on charity. Mr. Joy opened proceedings on Sunday evening by mounting the platform and making a statement which he had reduced to writing he said—no doubt humbly remembering his personal weaknesses—that he might more certainly adhere to facts. Had he allowed some competent person to do the writing for him, he would have been much more successful in this laudable endeavour. His task was to invalidate the article which appeared in last number of the MEDIUM, under the heading of "Popular Morality Illustrated." As the only way by which the public can judge of the right and the wrong of this matter is to again state the facts, we have requested Mr. Burns to write the narrative of Mrs. Tappan's mission amongst us from first to last, which Mr. Joy may read to his audience when he is in possession of the document, and thus supplement a lame apology for mean conduct.

ARRIVAL OF MISS LOTTIE FOWLER IN LONDON.

On Wednesday morning Miss Fowler arrived from Glasgow, apparently very much improved in health since her former visit to London. She has not yet provided herself with a suitable location, but the letters of those desiring appointments, addressed to the Spiritual Institution, will be forwarded to her. She will remain for a short time in London, previous to accepting numerous invitations to visit the Continent. Miss Fowler's presence amongst us again will awaken in many a feeling of lively satisfaction. This lady's mediumship is not her most valuable characteristic; her sterling honesty and purity of motive in every respect has served as a link of attachment between her and all who know her, which her own more external idiosyncrasies and the hatred of the malicious cannot break. She will on this occasion give no promiscuous seances, either in public or at the houses of Spiritualists; but will confine herself entirely to private seances with single sitters.

A NEW PHYSICAL MEDIUM.

On Wednesday evening week a select meeting, including visitors from Darlington and Keighley, was convened at the Spiritual Institution to enjoy an experimental sitting with Mr. Joseph Beales, who has just returned from a short sojourn in America. The sitters arranged themselves in the form of a horse-shoe, with the table opposite the open part, on which was placed bells, tube, guitar, and tambourine. Mr. Beales sat at one end of the table entirely at liberty. Mrs. Weatherhead, however, sat quite near to him, and she was confident that he did not move from his position the whole evening. Mr. Beales is not yet fully developed, so that he was allowed to exercise perfect freedom, the seance being more of an experimental than of a test description. Soon the instruments on the table were moved, and ultimately the guitar was swung rapidly throughout the room and played upon. Several persons were touched in the most remote part of the circle, and some of the sitters had their legs extended in such a fashion that touching could not have been done by Mr. Beales without his coming in contact with the feet of the sitters thus placed. The spirit-voice was also heard. Mr. Weatherhead then held Mr. Beales loosely by the coat-sleeves. The instruments were moved, but not powerfully; but the test was absolute as to the fact that the instruments could be manipulated without any possibility of the medium doing so. Mr. Beales was then entranced by his spirit guides, and tied with ropes. Nothing particular occurred, but he was very quickly released from the tying, though one end of the rope was held by Mrs. Weatherhead. The seance was, upon the whole, extremely satisfactory, and it is to be hoped that Mr. Beales will soon be able to sit under the strictest test conditions. We have received the following letter from America, which is

amply corroborated by the proceedings at the seance to which we refer:—

To the Editor.—Dear Sir,—Mr. Joseph Beales, who is personally and professionally known to us, being on the eve of departure for his native land, we have thought fit to bear testimony, not alone to his personal good qualities, but to the wonderful manifestations (spiritual or otherwise) which take place in his presence, and, as is claimed, through his mediumship.

We have attended his seances, where we have witnessed the phenomena of musical instruments floating in air, and giving forth strains of music apparently at his will, and the playing of melodies suggested by those present. During this time Mr. Beales was firmly tied, and it was a physical impossibility for him to move. Still more remarkable, because hitherto unattempted, was the removal of Mr. Beales's vest from his body, while his coat was on, and he bound with ropes, and its restoration to its proper place. While a variety of opinion prevails as to the agency by which these (so-called) tests are given, we are confident that Mr. Beales has no active part therein, he neither speaking nor moving.

We commend him to the English public as in every way a reliable exhibitor of those phenomena which still remain the despair of science. —We are, Sir, yours very truly,

H. C. LIPPINCOTT,
J. NEDWARDY,
E. J. DAVIS,
A. M. CLARK.

Vineland, Cumberland County, N. J.,
March 13th, 1874.

MRS. CORA L. V. TAPPAN'S INSPIRATIONAL DISCOURSES.

The Committee, encouraged by the support given to their former course, have much pleasure in announcing that they have made arrangements for the delivery of a further course of six lectures, extending from the 5th of April to the 17th of May, to be held at Cleveland Hall as heretofore, at 7 p.m., Sunday evenings. Tickets for the reserved benches will be 12s. each for the course, and for the chairs 6s. each for the course. Applications for tickets to be made to Mrs. Honeywood, 52, Warwick Square, enclosing post-office orders. The Committee hope that some friends of the movement will feel disposed to assist by forwarding small donations at the same time. Single tickets of admission, or tickets for the course, can be purchased at the doors. A large portion of the hall is reserved for the free admission of inquirers and the general public.

THE PHRENOLOGICAL SEANCES.

The attendance at the Spiritual Institution on Tuesday evening was again good, and the interest was very much heightened. The proceedings were unwittingly protracted till long after ten o'clock, the class and the teacher became so engrossed in their occupation. The introductory lecture was on the doctrine of the temperaments, illustrated by a diagram exhibiting an analysis of the human organism on a principle discovered by Mr. Burns. The illustrative delineation was that of Prince Louis Napoleon. In introducing this character a brief review was given of the cerebral developments of the first and third Napoleons, based upon a study of the busts which Mr. Burns met with at the Paris Exhibition of 1867. The class then proceeded to locate the organ of conscientiousness, and the evening closed by a phrenological delineation of a lady and gentleman. It was afterwards found that the lady was the celebrated Braintree medium for physical manifestations, of whom several reports have appeared in the MEDIUM. It may be noted that the examination elicited the fact that this lady possessed the physical conditions compatible with mediumship.

On Tuesday evening next the third seance will be given. The temperaments will be analysed, and illustrative remarks will be made on published portraits of Dr. Kenealy.

MR. HERNE AT BRIGHTON.

Correspondence in the local papers shows that an unusual episode has occurred at one of Mr. Herne's seances in Brighton. A self-styled professor of conjuring attended with some confederates, and were enabled, by sitting together, to perform some "phenomena" which Mr. Herne and those present failed to recognise as spiritual. Mr. Herne felt no influence. This occurrence has called forth a great deal of exposition from several newspaper correspondents which cannot help to be of great use to the cause. Mr. Bray concludes a letter in the following manner:—

"One of my own children, a little girl of four years old, gets raps and intelligent messages through the table without anyone else being near it.

CORRESPONDENCE on Spiritualism occupies much space in the Nottingham newspapers.

MR. WEBSTER had a seance at the Spiritual Institution on Monday evening. Another will be given on Monday next, at eight o'clock. Admission, one shilling.

MR. HERNE begs to inform his friends that he will remain in Brighton a fortnight longer, and after fulfilling engagements in the north, which will occupy his time till the third week in May, he will resume the usual seances at the Spiritual Institution.

NEXT week we hope to give a portrait and memoir of Allan Kardec. Very little is popularly known amongst English Spiritualists of this great writer, whose works have been translated into almost every European language, and been circulated by hundreds of thousands. We hope our forthcoming article will supply a useful purpose in giving information which should be in the possession of all Spiritualists.

THERE was a conference held last Sunday morning, at the Temperance Hall, Weir's Passage, Chalton Street, Euston Road, convened by Mr. Turpin, of the Christian Evidence Society. Spiritualists were invited to show what advantages, religious or moral, were to be derived from the adoption of their teachings over those held by orthodox Christians. Messrs. Hooker, Harper, and Cotter took part in the proceedings, and the meeting was adjourned till April 19th.

MRS. TAPPAN'S TOUR IN THE PROVINCES.

As noticed by us last week, Mrs. Tappan intends to accept the long-standing invitation to visit her many friends in the country after May 22nd, when the present course of Sunday lectures in London will be finished. To derive the greatest possible advantage from her presence amongst them our country friends should lose no time in making their arrangements. The great error in all such enterprises is want of time to give due publicity, and enable the local forces to concentrate themselves on the object in hand. Mrs. Tappan should be communicated with at once, and applications should reach her from all parts simultaneously, that she might be enabled to trace out a tour comprising easy distances, which would very much lessen the expense to committees, and lessen the waste of vital power to Mrs. Tappan. Our experience has taught us that Mrs. Tappan's services may be utilised, and at the same time all expenses may be met. But everything will depend upon the skill and diligence used in getting up the meetings. Those which we arranged at Stratford were the most successful of any which Mrs. Tappan has addressed on week evenings. Stratford is the last place in the world to think of meeting with a success of the kind. No committee or society existed, but a combination of earnest and devoted Spiritualists was effected. They worked with a will for four weeks in circulating handbills and tickets, and the success was of the most gratifying description. One element tended much to this favourable result; it was the distribution of 500 of Mrs. Tappan's first Oration at St. George's Hall, which we sent to the leading residents of the district. A few hundred of the MEDIUM was also distributed to the working-classes. This gave the public an opportunity of judging of Mrs. Tappan's merits, and produced a correspondingly profitable return. In other places committees have been very much out of pocket because they did not take steps to let their public know what kind of a treat they had in Mrs. Tappan. Those who think of engaging Mrs. Tappan to visit them, may have any one of the Orations printed for their special use, with the announcement of the meeting on the wrapper. This would come nearly as cheap as handbills, and be ten times more efficacious.

C. ETHERINGTON.—We fear it is not in our power to assist you.

GOSWELL HALL.—On Sunday last Mrs. Bullock occupied the platform of the St. John's Association. On Sunday next Mr. Harper will speak on "Reasons for being a Spiritualist." The hall is at No. 86, Goswell Road. Time, seven o'clock p.m. Admission free.

MARYLEBONE ASSOCIATION.—On Wednesday evening, Mr. J. Burns, of the Spiritual Institution, addressed a full meeting at the Hall of Progress, and the audience seemed to be deeply interested. Mr. Bull will speak on Wednesday next, and on the following week there will be a social entertainment for the benefit of the funds of the Society. Admission, sixpence and threepence.

DR. SEXTON'S able oration on "Spirit Mediums and Conjurers," price 2d., is at present the most popular publication on Spiritualism. We supply 100 copies for 10s. Societies taking thousands will be treated on special terms. A few pounds spent in circulating this in each town where there are active Spiritualists would turn the bombast of the conjurers to good account. At the end are ample instructions for the investigation of Spiritualism.

We have just received from Sturmberg and Co., Birmingham, a parcel of their new planchettes, value 35s., as a contribution to the deficiency on the Sunday meetings. If our friends will be so kind as send in their orders, we shall be able to turn these goods into money. We can send one of these instruments in a box post free for 4s. 4d. Accompanying each are full instructions for the use of the planchette. The publication of these neat and well-made instruments has given quite an impetus to planchette mediumship. We are certain that there have been as many planchettes sold these last few weeks as for twelve months previously. Messrs. Sturmberg and Co. have our sincere thanks for their kind and acceptable contribution.

The most exciting event of the week in London has been the publication of the *Englishman*, a weekly newspaper, edited by Dr. Kenealy, Q.C. The arrangements which led to its successful issue were first heard of on Good Friday, when Mr. Burns and the Doctor talked the matter over, and, though it was holiday week, the paper was ready in time for publication. The demand has been so great that the new machine, which our readers have heard of, has been working night and day. There is every prospect of an increasing call for the *Englishman*. It is the same size as the MEDIUM, price 2d., is vigorously written, and is a remarkably interesting paper, though perhaps a little monotonous in subject-matter. The items detailed in the Doctor's comprehensive prospectus claim the warmest support of every Spiritualist.

BATLEY CARR.—We are pleased to hear glad tidings from Mr. Guilline and Mr. Green respecting the progress of our movement in the West Riding. Batley Carr seems to have attained an enviable position in respect to the progress of our movement, and Mr. and Mrs. Scattergood bear a large share of the honour due for the prosecution of this work. Mediumship is very general, and Mrs. Scattergood's high power and influence seem to extend itself into many other minds, rendering the living power of religious and spiritual enlightenment one of the most palpable facts in the West Riding. Spiritualism is rapidly becoming the religion of the people, and the only religion which has a power over the lives and conduct of the inhabitants. We would gladly hear more frequently of our friends in that district; but we know that they are far more addicted to hard work than talking about themselves. We wish them every success, and though our opportunities for external intercourse are but few, we are often with them in spirit. It is there that years ago we planted seeds which now, under the influence of skilful cultivators, bear such refreshing fruits.

THE RESURRECTION OF MAN.

On the evening of Easter Sunday, Mr. J. Burns, of the Spiritual Institution, occupied the platform at Goswell Hall. Mr. Barber, the President of the St. John's Association of Spiritualists, conducted the service. In his introductory remarks he referred to the fact that it was Easter Sunday, and that the resurrection of Jesus was, perhaps, the only thing about which the various Christian sects did not disagree. He further dilated upon the importance of the idea expressed in that phenomenon, and pointed out its relationship to modern Spiritualism.

Mr. Burns, in opening his discourse, continued the discussion introduced by Mr. Barber. It is, said the speaker, of very little importance to us, as Spiritualists, whether the statements made respecting the resurrection of Jesus be truly handed down to us or not. The question can never be settled, but the value of its teachings are entirely superseded by modern experiences, respecting which there can be no dispute. It ought to be the object of the spiritual reformer to endeavour to base men's convictions upon the facts of nature rather than upon the authority of tradition. The season of Easter is itself a traditional fragment of that of which its observers have entirely lost the meaning. In ancient religions the powers expressed in nature were the deities worshipped, and the seasons marked the reign of representative gods. The summer season was supposed to be under the dominion of a beneficent power, while winter was dominated by a malefic ruler. This ancient superstition is rather modified in the present day, and now the evil power has relinquished its control over mundane winter; but it maintains its icy grasp on the unfortunately conditioned human soul, and the beneficent power is supposed to be the tried friend of the so-called good. Thus, ideas once intelligible are handed down from a past so remote that they become superstition. This result is chiefly due to the assiduous practice of proselytism, which marks the career of nearly all human movements. In ancient times the sun entered the zodiacal sign of the Ram at the spring equinox, indicating the resurrection of nature, the resuscitation of the powers of being from the cold dead grave of winter. The Christian Church, to swell its numbers, simply changed the symbols of ancient priestcraft, and Jesus became the "Lamb of God which taketh away the sins of the world," in the place of the astronomical Ram which indicated the resurrection of nature's energies. Our duty as Spiritualists is to practise, not proselytism, but introduce men to a knowledge of the laws of their being, physical and spiritual, and sternly oppose the retention of blinding superstitions, which evoke a morbid sentiment that, like weeds, choke the garden of the mind, and prevent the growth of good and wholesome thoughts.

The resurrection of man after death is rendered indubitable by the facts of Spiritualism, and in discussing this matter I have a few words to say to Mr. Foote in reply to the allusion which he made to my discussion with Mr. Bradlaugh. Here are his words:—

"What did Mr. Burns say when he appeared on this platform? He talked about a psychic force as actually existing, as being an actual principle in man, using the most absurd illustrations, just as if we still thought there were principles within us; all these principles are mere conditions."

He has certainly misconstrued my meaning as well as misquoted my language, and hence it is not to be wondered that he deems my illustrations "absurd." That is his opinion simply, in the shadow of which these discredited illustrations may indeed appear all the more luminous. The object of my discussion with Mr. Bradlaugh was, in the first place, to establish the existence of that "anthropomorphic element" in man, which Mr. Foote, in his recent debate with Dr. Sexton, desiderated with so much lamentation. My first proposition was that man evinces two distinct grades of mental function, one exercising itself on the physical plane, and the other on the psychical—one dependent upon the exercise of the physical senses, the other not. This, I pointed out, indicated the existence of a condition of human life independent of the usual physical machinery; and I might ask Mr. Foote, How did the human body originate, and how is it sustained unless there be an anthropomorphic element in man, as a parent and as an individual? My second proposition was, that man at death permanently dissociates himself from the physical condition of organism, and in a new state of existence follows in the pathway of life eternal. My third proposition was, that man having by death been dissociated from the physical body, has the power of returning under certain conditions, and communicating with those yet in the flesh. That this is true, the facts of Spiritualism amply determine.

The "anthropomorphic element" is mind-power, not any humour, ether, or "condition" in the organism, and we may ask Mr. Foote, when he uses the term "condition," What is conditioned? If condition exist there must be something conditioned, and that conditioned something is mind-power, or spirit, which conditions itself with a body at birth, and by educational conditions acquires to itself an individuality of a permanent character which survives all conditional transformations.

This mind-power is the real man. It is not necessary to see the physical organism to be certain of the existence of this "anthropomorphic element" of mind-power. Outside on-lookers at the phenomena called spiritual scarcely take cognisance of all the facts. For instance, writing is done, it may be direct, or through the hands of a medium. The writing is frequently recognised as the only fact involved in such a phenomenon. That is not so. Another fact is the message contained in the writing, and another and more primary fact is the source whence the message emanated. Here we have really a series of phenomena. First, and most externally, we have presented to us the objective writing; secondly, and more interiorly, the message conveyed by that writing; and thirdly, and more remote still, the mind or individuality which gave rise to the message. It is entirely beyond human experience that writing can be performed without a writer, or that mental phenomena can occur without the agency of mind. If, then, mind and individuality are manifested, we cannot escape from the certainty that they exist. Our absent correspondent, a man perhaps we have never seen, is to us as much a fact as the one near at hand. A message conveyed to us by telegraph or postman is equally important and real as a verbal communication, and in business matters much more so. It is, then, not necessary to see the physical organism to be convinced of the existence of an individual. The "anthropomorphic element" is recognised in many ways besides the presence of

the body. Now, in Spiritualism we have evidence of the continued existence of the dead exactly of the same kind as we have of the existence of the absent living. The dead telegraph to us through raps and movements of objects in the same way that the living do by telegraph. The dead, through the hands of mediums, and direct without human intervention, write in their own handwriting, and the matter thus given contains internal evidence of the source from whence it emanates. Further, this "anthropomorphic element" can, under certain conditions, gather to itself physical particles and clothe itself with a human body, in all respects identical with the body man ordinarily wears on earth. This latter phenomenon knocks away the last vestige of support from the materialistic theory, which assumes that the mind is a quality of the physical organism. True, the mind requires a physical machine whereby to manifest itself on the physical plane, but it can dispense with this physical machine and borrow conditions by which it can telegraph, write, pantomime, speak audibly, and even create to itself a physical organism for the occasion. That the mind-power or spirit of man forms the body there can be no doubt, for the materialisations so abundantly attested, and latterly by Mr. Crookes, prove experimentally that a distinct individuality may manifest itself in various occult ways, and also repeatedly in visible form with unvarying characteristics. From these conclusions there is no possible way of escape. No sane man can afford to deny the facts. The plea of trickery has never yet invalidated the genuineness of any one of the phenomena. It has simply shown that the true and the false may exist together, not that the false obliterates the true, as Mr. Foote would argue.

The "anthropomorphic element" is now firmly established, and hence Spiritualism is no longer an hypothesis. We are quite as certain of the continued existence of man after death, as we are certain of his existence in his usual form. The terms of the proposition defended by Dr. Sexton are an absurd misstatement. The hypothesis is not respecting the continued existence of man after death, but respecting the conditions of that existence, and the means of communion with those in the flesh. Many points connected with man physically are hypothetical; but it would be absurd to say that to assert the existence of man was an hypothesis invented to account for the phenomena produced by talking bipeds. A few centuries ago the conditions of life were much more hypothetical than they are now; but men were just as certain that they and their fellows existed as we are at present. But the screaming farce is generally that which closes the performance, and so the representation at the Hall of Science was, if not highly scientific, in remarkably good taste dramatically. Mr. Foote contended that the "doctrine of a future life is unphilosophical and illusionary." In the name of inanity and self-conceit, what next? Unphilosophical! What does that pretentious phrase mean? Everything has been deemed "unphilosophical" which has exceeded the narrow experience of the self-constituted philosopher. The circulation of the blood was "unphilosophical." So was the doctrine of phrenology. Steamboats, railways, telegraphs, the penny post, and a host of other advantages—indeed, all that now makes civilisation a fact, was once "unphilosophical." This plea is far too childish to deserve a moment's notice further; but side-splitting laughter takes the place of contempt when we are gravely told in the "Hall of Science" that the doctrine of a future life is "illusory." I humbly submit that this formidable objection is rather beside the question. Nearly everyone has met with individuals who considered *this* life a great sham, and, worse than all, a delusion, and from which, unfortunately, there is no way of escape. The disappointed and ambitious placeman, who, after exhausting all the arts of duplicity, comes to beggary or hard work on a convict settlement, in his shortsightedness thinks, no doubt, that life is "illusory." The poor man, who has a wife and children stricken with fever, who has to leave his employment and nurse them till he is overpowered with disease himself, and, helpless, sees them die before his dimmed sight, may be disposed to hastily conclude that life, with all that it once promised him, is "illusory." One thing, however, all these disappointed ones cannot reason away, namely, that life is a fact—a stern fact; and our business is not to argue ourselves into the belief that it is "illusory," but learn to understand its import, and individually and socially strive to reap its manifold advantages. No doubt if Mr. Bradlaugh and Mr. Foote had the little job of creation to do over again, they could make vast improvements in the present state of things. The former philosopher indicated as much in his talk with me. He could not appreciate goodness in the construction of devastating volcanoes and avalanches, forgetful of the fact that though the Creative Mind may do his own work in his own way, yet He gives us the privilege of understanding our position and taking care of ourselves.

The question, then, is not whether the doctrine of a future life be "illusory," but is it a fact? if so, it matters but little what we think of it. It will assert its power over us, and in due course will bring all recalcitrant participants in its gifts to their senses. Like children we may spurn with petulant indignation the best gifts of parents and friends, but necessity brings all to good behaviour sooner or later. If Mr. Foote and his friends will continue to ignore facts, these can afford to wait for them, and meanwhile wise men may even take a lesson from those who hide their eyes from that great fact, existence itself, and console their lean souls with a frothy mess of unphilosophical illusions.

A SEANCE WITH MR. EGERTON.

To the Editor.—Dear Sir,—On Thursday evening, April 2nd, Mr. A. Fogar-Egerton, the remarkable trance and physical medium of Liverpool, visited Burnley for the first time, according to arrangement, to hold a seance with a circle that has been formed here very recently. The sitting was attended by some astounding phenomena, in fact, the manifestations were such as I think would have convinced the most sceptical that there is a great power at work in our midst, which proves that we possess a soul, and that that soul can return after death and independently prove its own existence and the continuance of life beyond the grave.

Without trespassing further on your valuable space, I will state a few of the facts as they occurred. I may just say Mr. Egerton was a stranger to all the circle, but the moment he was introduced we were all struck with his affability and intelligent appearance, and very soon felt at home with him. After arranging the circle and placing a small drum and two paper tubes on the table, a hymn was sung and an invocation of

Mrs. Tappan's read. Very soon rapping was heard on the table and in various parts of the room. The spirits were then requested to rap on the drum. They immediately did so. A signal was now given for the gas to be turned off. The circle then engaged in a little general conversation, and joined hands, the medium's hands being securely held by two of the sitters. Shortly a loud voice was heard speaking through one of the tubes, saying, "Hallo, there!" Presently the tubes were heard moving about the table. The sitters were then struck with them on the face and head. A rat-tat-tat was then heard and continued on the drum, during which it was lifted from the table and taken to the farthest corner of the room, close to the ceiling. It then gradually descended, the drumming becoming louder as it neared the table. The medium asked, if he whistled a tune would the drum accompany him. It did so, to the surprise and delight of all present, being lifted again towards the ceiling whilst it was being played. The tubes began moving again, and a voice was heard to exclaim, "God bless you all!" Six or seven of the sitters then felt a hand touching them, some on the face and others on their hands. The table was then lifted entirely from the floor to at least five or six inches, all the sitters having their hands on the top and joined together.

Signs were now given for the cabinet. One was immediately got ready by simply nailing a rug across one corner of the room, the medium taking his seat in a chair behind the temporary screen. After singing again, the medium informed us that he was tied fast to the chair. For the satisfaction of all present the gas was lit, and the medium examined, when he was found to be securely bound to the chair, the rope almost cutting into the wrists, the ends of the rope being made fast at his ancles. During a little more melody the medium was entranced, when lights and a few brilliant stars were seen. Presently an indistinct form began to appear, then gradually to develop itself into the figure of a dear departed friend, one who was known to all the circle, and who has recently passed away. There was also another form seen at the same time by some of the friends, but unknown by them. The figures were self-luminous and of dazzling whiteness. Our dear friend was in the act of reading, holding a book before him. I shall never forget the calm and tranquil expression of his countenance. The forms gradually faded from our sight, and after their disappearance the medium was released, and again took his seat at the table. Almost immediately a most delicious perfume of roses was felt to be pervading the room, continuing five or six minutes. After a few more raps and "Good night" from one of the tubes, the sitting was closed by the circle singing the Doxology.

All departed highly pleased and satisfied, hoping soon to have another visit from Mr. Egerton.—Yours truly, WILLIAM M. BROWN, M.D.
40, Standish Street, Burnley, Lancashire.

OF BELIEF.—Belief being an involuntary action, and not to be put on at pleasure, or at the bidding of the will, there can neither be merit or demerit attached to it; consequently, divines are wrong in saying a man's future happiness is the divinely appointed reward of any particular assumed and voluntary belief. Truth leads to conviction, and conviction to involuntary belief in what is placed before the understanding and the mind. Conditions of happiness are dependent on states of spiritual, moral, and intellectual development of character, and which, truly and practically constitute the man. We are as are our affections and aspirations, and the more noble and divine they are, the more are we in the light, influence, and likeness of our heavenly father.

CEREBRAL (OR brain-cell) madness was illustrated sadly enough in the case of Edgar Allan Poe, who, a few months before his death, wrote:—"The agonies which I have lately endured have passed my soul through fire. Henceforth I am strong. This those who love me shall know, as well as those who have so relentlessly sought to ruin me. I have absolutely no pleasure in the stimulants in which I sometimes so madly indulge. It has not been in the pursuit of pleasure that I have perilled life and reputation and reason; it has been in the desperate attempt to escape from torturing memories—memories of wrong and injustice and imputed dishonour; from a sense of insupportable loneliness and a dread of some strange impending doom."—*The Temple*, A. J. DAVIS.

EXTEMPORANEOUS SPEAKING.—M. Laboulaye, a French orator of note some few years ago wrote a letter of advice to a friend on the subject of extemporaneous speaking, which he appended to his book, "Discours Populaires." This letter has recently been published in an English translation, from which we transcribe a few passages for the use of our readers who occasionally mount the platform. The first extract is brief:—"A speaker should always take it for granted that his audience is ignorant; he should define the most simple idea, tell over again the most well-known story. In a word he should educate his audience, otherwise he will get no hold on them, he will speak into the air. They will applaud a few high-sounding phrases, but when they leave the building they will forget all that has been said." The following remarks are important:—"The first duty of a speaker, his highest claim to the goodwill of his audience, will consist in never trifling with truth. Let there be no flattery, no baseness, let him say frankly what he thinks, let him go straight to his point, and he will carry the assembly with him. The people are not what their flatterers represent; they are honest, they like the truth, they honour those who speak to them frankly, even when their views differ from those of the speaker. The safest way therefore is to take the bull by the horns; the French people possess the excellent quality of admiring courage even in an enemy. But courage alone will not suffice for success. There are still two conditions. The first is not to affect a lofty contempt for a popular prejudice; the people do not like pedants. On the contrary, you must go back modestly to first principles, you must neglect no detail, you must lead your hearer to lay his finger on his error. The second condition is the most important. It is that your audience must feel that you are actuated by no other motive than the love of truth. If an assembly has any doubt of your honesty and sincerity you may as well retire, you are only losing time. People will never believe in a man if they do not respect him. If they listen to him it will be as they would to an actor, to amuse themselves with his buffoonery, and if need be to hiss. A true man cannot resign himself to act the part of a stage-player."—*The Temperance Worker*.

A CRITICISM ON THE "BOOK OF GOD."

To the Editor.—Sir, —I have just been reading, with great interest, the first volume of the "Book of God." Many of the learned author's conclusions seem to me indisputable; others highly probable; while as regards others, I must simply suspend my judgment till I have read the remainder of the work, or meet with further evidence elsewhere. I must regret that the author does not give more references and explanations on various points, some of which I shall presently consider. Although he frequently quotes Higgins, yet few readers are probably acquainted with the elaborate writings of the latter, upon which many of the statements in the "Book of God" rest. I am very glad to see that you propose to republish the "Anacalypsis;" and I hope also the "Celtic Druids," and Higgins's other earlier works, which are still less known.

I hope the author of the "Book of God" will take my questions in good part, and send you a reply to them, as they involve several points of considerable scientific importance. Any one acquainted with his former writings (which I have long known and admired) cannot fail to recognise the authorship of his present anonymous works.

First of all, the small antiquity he assigns to the human race (under 10,000 years) is a stumbling-block to me, believing, as I do, that the drift-instruments and other geological evidences point to a far greater antiquity. These, however, may perhaps, in his opinion, be remains of an inferior race, belonging to the last Kalpa? But may not all the Kalpæ be connected, and the new inhabitants of each spring from the last, both materially and (to some extent also) spiritually?

The Deluge of Atlantis.—Our author says that the Mexicans were separated from the rest of the world since that time. Now I believe that the Mexicans and other American nations had traditions of the deluge so closely connected with those of the Old World that they must have been derived from thence since the event itself. I am more inclined to believe that the Mexicans came originally from Eastern Asia. Is anything ascertainable of the geography of the ancient world before the deluge? I much doubt the existence of a sufficient quantity of land to bridge over the Atlantic within so recent a period. There is no scientific evidence of any recent geographical communication between the west coast of the Old World and the east coast of America; and all the intermediate groups of islands (the Azores, Canaries, &c.) present the appearance of having been widely separated from any continent for a very long period. I should be inclined, for scientific reasons, to believe that a much larger extent of country was submerged in the Indian Ocean, between India and Madagascar (or at least south of India), than in the Atlantic Ocean. This is partly confirmed by the half-submerged city of Mahabalipore, in India, supposed to have been destroyed in this flood. May not the traditionary direction of Atlantis itself be an error?

The end of the Kalpa.—All the ancient prophecies indicate that the destruction and renewal of the earth will be caused by heat. It is certain that its temperature has been (and is still) rising with comparative rapidity ever since the last glacial epoch; and it is possible that these prophecies may point to the culmination of the next tropical period. The Voluspa asserts that the next epoch will be peopled by a pair who have survived this destruction. This would seem to imply that the human race will not be entirely destroyed at the end of the Kalpa.

Spiritualism.—Our author speaks of "spirit-rapping, and other lying wonders." Surely he does not regard the lower phenomena as always unreliable and evil? The higher of course he himself admits.

Ouhnephat.—In a previous work, he alludes to this as a Sanscrit book. Ennemoser mentions it as Persian.

Arke.—Can the Persian Scemuryh, or *Anka* be connected with this word?

In conclusion, I may add that I am always glad to see new systems of philosophy from any quarter. None at present seem complete, but the deficiencies of one are supplied by the others. Ultimately, I expect, they will be all seen to be only other phases of the great theory of evolution of our material scientists, and that the true reconciliation of science and Spiritualism is to be looked for in this direction.—Yours &c.
W. J. K.

MR. WILLIAMS leaves for Paris on Wednesday. He will be absent from London for two weeks. After his return his seances will be resumed as usual; notice of the fact will appear in the MEDIUM.

THE "Sympathy of Religions," by Colonel Higginson, price 2d., is a remarkable tract. We supply it in large parcels for distribution at the rate of 10s. per 100. Send 2½d. for a specimen.

PROVE YOUR DATA.—We often hear a great deal about "insufficient evidence," and it is the boast of would-be-thought great men that they accept nothing until it has been proved! But who is to draw the line as to where the *proving* should end? A case of this kind occurs just now in the question as to the gauge of railway best adapted to India, "But whether," says the *Circle*, "the 'battle of the gauges' in India is ever to come to an end we should hardly venture to predict. The Indian papers, however, are beginning to draw attention to the fact that if the Government fail to come to a decision upon the matter it is not for want of estimates bearing on the question. According to one of them, the history of the Indian battle of the gauges up to the present time reads like a chapter of Rabelais. The deliberations of Government were guided in the first instance by rough estimates. These were followed up by preliminary estimates. Further information being required, Government was supplied with detailed estimates. Its appetite for estimates having been now thoroughly roused, it demanded others in the following order:—Detailed estimates, complete estimates, revised estimates, supplementary estimates, final estimates, comparative estimates, abstract estimates, combined estimates. When these were finished the 'time had arrived,' in official parlance, for 'a very carefully-considered estimate;' and so there were produced forthwith, alternative estimates, broad-gauge estimates, narrow-gauge estimates, estimates for broad gauge with narrow-gauge rails, estimates for narrow gauge, taking a company's railway and calling it your own, three-railed railway estimates. The estimators then felt exhausted, and rested awhile, but now we learn that they were ordered to spend a merry Christmas, and happy new year, in making still more comparative estimates under new suppositions.

ODDS AND ENDS.

"Is Thy servant a dog that he should do this great thing?"—2 KINGS viii. 13.

"And yet I knew not—such the curse of sin!
Until the fall came, what was ripe within;
What demon I had nursed past euecking time,
To find that he could go alone in crime."
GERALD MASSEY'S *Tale of Eternity*, p. 33.

THERE IS NO RETROGRESSION.—It may be asked, "Is there no retrogression in the case of an individual committing a crime, or doing any wrong, even the most trifling?" We say "No." The commission of the crime, the doing the wrong, is nothing more than the manifestation of the inner man on the external plane (Matt. v. 28), and is, maybe, the first in a long series of experiences leading upward to reform. It may be the one thing necessary to bring the individual face to face with the demon of evil thoughts he has been for aye nursing in his bosom. The suffering resulting from such manifestation will ultimately lead him to see the necessity of turning his efforts towards self-reform. With some, such external manifestation is no doubt necessary, before they can realise their own undeveloped state. Others, on the contrary, are able to detect and correct their evil tendencies without it. A habit of self-communing, analysing ruthlessly one's innermost motives, is useful in this way. Let us sternly judge ourselves, in order that we may not be judged. The touchstone in each circumstance will be, "Have we felt as we would be felt towards, done as we would be done by?" To apply this touchstone effectually, it is above all things necessary to "put yourself in his (*i.e.* your neighbour's) place."
H. M.

Bath, March 20th, 1874.

No suffering is so acute as that which memory can inflict through the recollection of a badly-spent life but when this suffering has compelled us to give up wrong doing, and to lead a righteous life, the time has come when we should no longer allow memory to haunt us as a fearful spectre, but look it quietly in the face and learn the lessons it alone can teach; for I cannot believe memory was given us for the purpose of torturing us for ever, as suggested by those who call it the "never-dying worm." No, no. Memory is only one of the faculties bestowed upon us by a righteous and loving heavenly Father—and this granted, we may be quite sure it is part of the means to promote our ultimate happiness.
SENEX.

I have heard it said that for every disease there is a cure to be found somewhere in the world. So, I believe that for every trouble or trial which can come upon a man, there is a truth to be found, which, if taken to his heart, would act as a specific.
SENEX.

March 31st, 1874.

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A SEANCE WITH MR. HERNE.

Dear Mr. Burns.—Since I wrote you the letter of last week, we have been favoured with still more remarkable phenomena, through the mediumship of Mr. Herne, and shall be glad if you will find it a place in the *MEDIUM*, as it is the sequel to my last, and "Katey," "John King," and "Peter" requested, by direct writing, to which they appended their signatures, that "we should have put in the *MEDIUM*," proving that your paper is an acknowledged "medium" by the spirits. You will observe in my last that my wife was presented with a live pigeon. At a subsequent seance, I was likewise the fortunate recipient of another, with direct writing announcing it to be intended for a mate for the one given before. Like the first, it appeared to drop, with much fluttering of its wings, from the ceiling, close by my side, I being on the other side of the table, nearly opposite to Mr. Herne, and in a few minutes a shower of peas came rattling down on the table, two distinct rattles being heard at the same time, one near the ceiling, the other on the table. A light being struck, writing was found under the peas—"Peas for the pigeons." At the same seance, a beautiful light was seen by all, and continued for some time to float about the room, in fantastic curves, to the time of the singing; it was, indeed, a beautiful sight. A guitar and bell were repeatedly carried round the room at each seance, touching the heads of sitters, and played while near the ceiling, the bell actually hitting the ceiling to convince us. Warm and beautifully soft hands were continually felt by all, and once "Katey" took a pencil from behind my ear, to write with, of course under test conditions, all hands being held. Four spirits were heard talking in the direct voice, and one repeatedly signed his name to communications as "Edwin," a departed friend of mine, who sometimes controls me. In addition to the above, we had all the usual phenomena attending circles, without a moment's cessation from beginning to end. At another seance, a monthly-rose bush was brought in full bloom, in a flower-pot, the whole measuring twenty-five inches in height. This was heard distinctly rustling near the ceiling, before it fell, with a heavy thud, on the table, in front of my wife. She naturally put her hand up to feel what it was, and found it supported by a long stick, as flowers are. A rustling of leaves was afterwards heard, and it sounded as if "Peter" were tearing it to pieces; but on lighting the gas, the plant was found quite perfect, but the stick gone, although the hole was in the soil, showing where it had been. Search was afterwards made for it, but it could not be found. This, also, was kindly presented to Mrs. Young (with "Katey's" consent) by the family. We have the whole of the flowers, plant, and birds now in our possession, and shall feel a pleasure in showing them to any one wishing to see them. I must not omit to add that I had intended leaving for home before this occurred; but by direct writing, to which "Katey," "John," "Peter," and "Edwin" appended their names, with the drawing of two locomotive engines, and a request "not to go home till Thursday," which, had we not listened to their injunctions, should have been deprived of the pleasure we afterwards so much enjoyed. The seance concluded with a lot of direct writing, such as, "The God of Love is here to-night; pray to Him," &c. Although I have sat at scores of seances, I never experienced such a continuance of powerful manifestations before.—I am, yours faithfully,

J. F. Young.
6, Stepany Street, Llanelly, March 8th, 1874.

SPIRITUALISM IN DUBLIN.

An ordinary meeting of the Royal College of Science Debating Society, was held in the Examination Hall of the College on Saturday last, the 1st ult., when a paper was read by Mr. A. Humboldt Sexton, F.C.S., on Spirit Photography.

The author sketched shortly its general principles of photography, and gave an account of the conditions which appeared to be necessary for the production of spirit photographs, and showed that the presence of light was not essential. He then gave an account of a seance (in the house of a friend) at which he was present, when several very successful spirit photographs were taken (in one of which a spirit form was recognised) under conditions which rendered deception impossible, and concluded by stating that no theory other than the spiritual one could account for this, or any other spiritual phenomena. The paper was illustrated by a collection of spirit photographs.

Mr. Munroe (Secretary of the Society) said he thought those portraits in which the spirit-form is opaque might be easily imitated (he would not say how), but he did not know how those in which the figure was transparent were done, but he would try and find out and bring the methods before the society.

Mr. Coyle (President) thought if the spirits could be photographed it must be material, and if material they must be visible, since all matter was visible; he meant all matter that reflected light. If light was not essential why could not other salts beside those of silver be used for the sensitive plate?

Mr. J. Robinson (photographer, Grafton Street) asked permission to say a few words, which was at once accorded. He said he had long been inquiring into the subject, and had seen a great number of spirit photographs, but had never met any person who had seen them taken, but from what he had heard now he was quite satisfied as to their genuineness. He did not think the photographs could be imitated, at least not without the connivance of the sitter. Several other gentlemen having spoken, Mr. Sexton briefly replied, and the meeting adjourned.

SPIRITUALISM IN GLASGOW.

To the Editor.—Dear Sir,—Under the above heading Mr. James Brown has given a most unfavourable view of our progress in Glasgow in the *MEDIUM* of March 20th. If, Mr. Editor, you will permit me, I will detail some of the facts as briefly as possible. The Spiritual Institution, which has cost Mr. Brown and "Tiecumshie" so much grief, is as lively as its best friends could wish (notwithstanding its recent decrease), and the members hold circles every night in the week except Saturday, when we meet to practise music from seven till half-past eight, then dance till ten. The Glasgow Association of Spiritualists have been in the habit of meeting once or twice a week for the last seven or eight years for the purpose of talking Spiritualism, whereas the big outside public wanted to see Spiritualism. The Association could not see their way to satisfy this demand until two American gentlemen, Sim and

Clark, visited our city and showed us how to get up large dark circles and admit all who came. The first of these came off one Wednesday evening—no one had been prepared to entertain the company any other way—Mr. Nisbet in the chair. These circles went on for some weeks very successfully, until all of a sudden the Association proper discovered that those meetings were unconstitutional. They met and passed a resolution that no such meeting should be allowed in the Association's rooms. The meetings were still continued, but elsewhere, until the time came when the Association closed for four months. I got permission to hold the meetings in the rooms while they were closed for the session. Meantime, the rooms on the same landing became untenable. I leased them for the purpose of holding circles and making converts, which added largely to the membership of the Association. Mr. Brown complains that those who composed the circles met on the same evenings and at the same hour. This never took place, the managers took care that this should not be. The real truth is that apathy has for the second time this season taken possession of the Association, and last night is the second Sunday night we have had no lecture or paper of any sort.

I feel, Mr. Editor, I have taken more of your valuable space than I intended, but before concluding, I would like to say a few words in reference to a paragraph in the *MEDIUM* of April 10th, by Mr. James Adams. It requires very little penetration to discover the enmity that runs through the whole production, and also the self-sufficiency of the writer. No man can write or speak so grammatical as "Gore Jeems," that "Jeems" does not know all the facts of the case, and therefore is unable to speak about them truthfully; that the men of independence (referred to by "Jeems") did not leave the Institute; that the Institute was dissolved to get shot of those clever people; that the new and true Association is to be composed of those great minds, with "Jeems" at the top. What a wonderful Association it will be!—Very truly yours,

JAMES BOWMAN.

P.S.—I forgot to take notice of the queries, at the end of the epistle by "Jeems," that the soirée referred to is the only one I was not out of pocket by, that the managers have 13s. 9d. in the bank, that with very few exceptions the company was composed of those who attend the circles during the week.—J. B.

To the Editor.—Dear Sir,—Seeing you have generously opened your columns for the discussion of Spiritualism in Glasgow, will you kindly allow one who has interested himself somewhat in the subject, to say a few words in support of the admirable letter of Mr. Adams. I have no acquaintance with Mr. Adams, and write simply in the interest of genuine Spiritualism.

For many months past public investigation here, pure and simple, has been a sham. A clique has possessed itself of the rooms in the Trongate, putting to the door, I may say, all honest, earnest inquiries. The self-conceit of one man, and the silly bumptiousness of another, very soon scares an intelligent visitor, so that I make bold to say his first visit proves his last. And then there are the "mediums" who never, I assure you, develop beyond the barest inanities. I feel certain that there has not been a solitary revelation worth recording in the multitude of seances held under the auspices of the "wonderful healing medium." Had there been so, your columns would have benefited thereby. Why is it that we find in the *MEDIUM* week after week flourishing accounts of the progress of Spiritualism in various parts of the country, but never a word of comfort from Glasgow? Let he who trims the lights to proper height for spirit manifestations reply. A word or two and I am done. A new and true society is in course of formation, it would appear. May it prosper! A word of warning, however, may not be out of place. I would ask the promoters of the new society to be careful in their selection of lady mediums. It is no secret that the moving spirit with many of them here is the prospect of a dance every Saturday night and a ninepenny soirée now and then. Such meetings are much more attractive than seances; indeed, I very much fear the seances are too often but a peg on which to hang the lively meetings of a lot of light-headed lassies, whom it pleases Mr. Bowman to think are being developed—physically, perhaps they may be; spiritually, I very much doubt. The mental calibre of the males who keep company with these girls are mostly of the R. McEwan type—a type who delight in dark seances, singing, tea-drinking, and dancing till half-past three o'clock in the morning. Such characters are certain to damage the cause of Spiritualism in our midst, and until they are relegated to their proper sphere—the singing saloon and dancing club—there can be no harmony within the walls of the Trongate Institution. I have spoken the simple truth, and knowing your impartiality and love of fair play, I ask you to give this letter a space in your valuable paper, in the hope that the thorough ventilation of the subject will dispel the distrust at present existing in spiritual circles in this the second city of the empire.—I am, yours respectfully,

TRUTHSEEKER.

To the Editor.—Dear Sir,—As your former correspondent, of whom "James Adams" in your last issue says he "neither knows nor cares to know," I would thank you to favour me with space to point out one or two things of more importance which he thinks he "does know," and on which he is totally ignorant. He says that he "never knew" that Mr. McDonald, our "conductor," was a medium of any sort. Every one but "James Adams," who attended the circles, knows that Mr. McDonald with the "divining rod" or "stick" could not be equalled in getting messages on all subjects from the spirit-world. Mr. Adams also says, "He is no healing medium, never was such." In reply to this, I have to state that Mr. McDonald has long been known to be, as I said before, a "wonderful healing medium;" more than this, I beg to inform Mr. Adams that Mr. McDonald has at the present time a class of pupils, whom he is training in healing mediumship, who meet every Tuesday evening, and who are already making good progress under his tuition and training. If "James Adams" thinks to magnify his own literary ability here by ridiculing Mr. McDonald because his education was neglected, he is mistaken, as Mr. McDonald knows himself that he is defective in this respect, and never makes any pretensions either to speak or write grammatically, but, nevertheless, he is doing more for Spiritualism than the "chief grumbler" James Adams and all the other grumblers put together.

Apologising for again trespassing on your valuable space, which I only do in defence of a much-abused and maligned man, I am, yours truly,
R. W. McEwan.

205, St. Vincent Street, Glasgow, 14th April, 1874.

[We think we have now allowed all parties to be heard, and must close the discussion.—ED. M.]

MR. MORSE'S APPOINTMENTS.

BIRMINGHAM.—Sunday, April 19th, Athenæum Rooms, Temple Row. Morning at eleven o'clock; evening at seven o'clock.
LIVERPOOL.—Friday, April 24th, specially retained for soirée and conversazione of the Liverpool Psychological Society.
Sunday, April 26th, Islington Assembly Rooms. Afternoon at three; evening at seven.
HECKMONDWIKE.—Sunday, May 3rd, Co-operative Hall. Afternoon at 2.30; evening at 6.30.
LEEDS.—Re-engaged. May 6th.
MANCHESTER.—Sunday, May 10th.
OLDHAM.—Sunday, May 17th.
BARROW, BURY, NEWCASTLE, LIVERPOOL, } During June.
DARLINGTON, BISHOP AUCKLAND, GLASGOW, and SALTBURN, during July and August.
Mr. Morse's address during next week is, Warwick Cottage, Old Ford Road, Bow, London, E.

MR. MORSE AT NEWCASTLE-ON-TYNE.

No report of these proceedings having appeared in the MEDIUM, the writer hopes to repair the omission by a slight sketch of the impression produced on the mind of an earnest inquirer into modern Spiritualism. The remarkable psychological phenomena which are taking place through the mediumship of Mr. Morse were repeated here a fortnight ago, with complete success. Throughout a series of five lectures the audience enjoyed an intellectual feast of the highest order. A variety of "delicacies" in philosophy, science, and religion were provided for the guests. Some of them, doubtless, might be considered a little "out of season" by the strictly conservative and orthodox. Like all great reformers, "Tien" is in advance of the age, and has a tendency to make the owners of inherited prejudices and stilted dogmas feel a little uncomfortable. But to the writer, who has sometime wandered outside the conventional pale, his utterances seemed to embody the loftiest philosophy, the most irrefutable logic, the most rational theology, the purest precepts for the life that is, and the sublimest prospects for the life to come. The mighty outlines and glorious destiny of the human race were revealed to the enlightened gaze, and, side by side with this beautiful natural world, stood forth as the manifestation of a Divine idea—

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

We were asked to contemplate in the future state, not a dead level of glorified saints—infallible beings and perfected intelligences—but a world of thought, aspiration, and action—the spiritual counterpart of our own. Not another birth and another existence, in which all the past shall be blotted out; but a continuation of this life under improved and refined conditions. God, the first and final cause—immortality, the positive effect—progress, the indispensable condition, the one immutable law by which all are governed, and which each receives in the exact proportion that he is fitted to receive it—"over there" as well as here. It is impossible to listen attentively to these lectures without feeling the conviction that they are the utterances of a highly-gifted and equally highly-cultivated mind, of a long meditative life devoted to studying the works and purposes of God. They supply the great demand of the age, viz., an intelligent conception of the future state; thereby dispensing with the necessity of a great deal of unreasoning faith in this first stage of life and the performance of a miracle at its close. Compared with "Tien's" sublime teachings, how small appears the incomprehensible salvation and damnation of the churches! how absurd the ravings of an effete priesthood! But the churches are no longer the pioneers of progress; the great army of human thought has marched past them. Philosophy, science, and even commerce are in the vanguard, and the priests for the most part are found limping in the rear, attached to the ambulance waggons or the commissariat department. To those who have never doubted, who have found their consolation in the creeds of their forefathers, never asking if their faith is intelligible, some of the statements may appear wild and vague; but to such as have dared to think for themselves, who by a too-earnest desire to follow truth whithersoever she may lead, and have reasoned themselves, step by step, to the very brink of an abyss, from which the boldest spirit shrinks back appalled, to such as these the words of Mr. Morse's guide come with the vividness and force of a revelation; a glorious sunbeam gilds their path, hitherto so dark and dreary, and a "bow of promise" illumines the unknown beyond. New point is added to these lines from Pope:—

"All Nature is but art unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good,
And spite of pride, and erring reason's spite,
One truth is clear,—whatever is, is right."

ZERO.

EXPOSURE OF CONJURERS.

To the Editor.—Sir,—I should not have troubled you with this communication if Mr. Collier had not introduced my name into his eulogy of Dr. Monck's *exposé* of the conjurers. Naturally, I cannot but feel hurt at Dr. Monck's conduct in this matter, but still I should have kept the grievance to myself, and not have rushed into print on the subject, had not Mr. Collier—I think very unnecessarily—made a comparison between my published lecture and that delivered by Dr. Monck. He says:—

"This *exposé* of Dr. Monck's is entirely different to that of Dr. Sex-

ton's, and does not in any way interfere with the necessity for that gentleman's well-known lecture on 'Spirit Mediums and Conjurers.' Dr. Sexton deals with the conjurer's cabinet and box tricks; Dr. Monck, on the other hand, confines himself to an *exposé* of the conjurer's dark seance à la Döbler, merely giving a verbal explanation of such 'manifestations' as Maskelyne and Lynn perform."

Now, every person who has heard my lecture on "Spirit Mediums and Conjurers," or read my small publication on the subject, knows perfectly well that I do not confine my *exposé* to the "cabinet and box-tricks," but include in it the whole of the tricks of the conjurers that are supposed to simulate spiritual phenomena, particularly the dark seance of the man calling himself Döbler, and the blood-writing of Dr. Lynn.

I need hardly say that, assisted by my friend, Mr. Ogan, I was the only person in the spiritual movement who discovered the real secrets of the conjuring tricks under consideration. This I did with much trouble, great expense, and only after devoting a very considerable amount of time to the subject; and for having done so I have been made the victim of the vilest abuse, and the most malicious falsehoods regarding my private character, that any poor mortal ever had to endure. A dozen or more of small amateur conjurers have started in regular business on the strength of what they learned from me at my public lectures and exposures; and Dr. Monck is indebted to the same source for his information. In my own house he was shown, again and again, all the tricks that he now does in public, and very much trouble was taken by myself, my son George, and Mr. Ogan, to explain them thoroughly to him. Let him say what he would ever have known of Dr. Lynn's blood-writing—which he now makes an attempt at showing in his lectures—if he had not learned it in the manner described.

Now I do not complain that Dr. Monck or anyone else should expose the impudent pretensions of these conjurers, but it is rather hard after I have expended so much time and money in the matter, and brought upon myself the slanders of the whole fraternity of jugglers, that I should be completely supplanted in my public work by another man who is indebted to me for all he knows on the subject.

The conjurers have now come out with new tricks. Who is to discover the secret of these? Let Dr. Monck or Mr. Collier make the attempt, and if they succeed I shall be inclined to think that after all they might have discovered the others without being taught.

I write this with no ill-feeling to Dr. Monck, but simply to put myself right with your readers who may have perused Mr. Collier's letter. Dr. Monck is one of the most marvellous mediums that have appeared in modern times; he should be content with that, and leave to others, fields which they have made peculiarly their own. Still, if he is desirous of devoting his time in future to exposing conjuring tricks he is quite welcome to have the entire field to himself. I will retire with the greatest possible pleasure, only he must discover future tricks for himself. There is now a fine opportunity at the Egyptian Hall for the display of his powers in that respect.

GEORGE SEXTON.

CASE OF ALLEGED SECOND SIGHT.—A singular case is reported from the neighbourhood of Marlborough. A labourer named Duck, employed by Mr. Dixon, of Mildenhall Warren Farm, was in charge of a horse and watercart on the farm, when the animal took fright and knocked him down. The wheel went over his chest, and the injuries he received were such that his death occurred shortly afterwards. However, the singular part of the story remains to be told. Duck resided at Rainsbury, and immediately after the accident Mr. Dixon despatched a woman to acquaint his wife with the fact. On arriving at her home the messenger found her out gathering wood, but shortly after, a girl, who was her companion, arrived, and, without being told what had occurred, volunteered the statement that 'Ria (Mrs. Duck) was unable to do much that morning, that she had been very much frightened, having seen her husband in the wood. Shortly afterwards Mrs. Duck returned without any wood, and being informed by a neighbour that a woman from Mildenhall Woodlands wished to see her, ejaculated immediately, "My David's dead, then." Inquiry has since been made by Mr. Dixon of the woman, and she positively asserts that she saw her husband in the wood, and said, "Hallo, David, what wind blows you here, then?" and that he made no reply. Mr. Dixon inquired what time this occurred, and she replied "About ten o'clock"—the time at which the fatal accident took place.—*Birmingham Daily Mail*, April 7.

SPIRIT REVEALING ON HUMAN MAGNETISM.—Each individual has his own peculiar magnetism. Everything which emanates from God is in some degree impregnated with this magnetism or God-principle. It is the connecting link with Deity, who formed and sustains the whole of animate and inanimate matter. Man can disseminate from his person what may make the happiness or misery of many. The force which pervades him and emanates from him on all occasions is a powerful instrument for good or the reverse in his hands. The magnetism which you throw off is a test of what you are; it is the essence or aroma of your spirits. There is every variety of shades of magnetism, from the highest spheres of light and love to the lowest depths of Hades. If you throw off from your persons impure and sinful thoughts and feelings, they poison the influence they come *en rapport* with, and a magnetism is generated bad in proportion to the state of your feelings. This magnetism or aura, pervading all, is light in proportion to their development in the love of good, and the lighter and brighter it is the more good is imparted to their surroundings. This aura is in the darkest and most depraved, but it is black and pernicious in proportion to the love of evil, and is noxious in its effects. Men must work each one for himself fearlessly for their deliverance from the love of evil, and they will ever be aided by ministering spirits, who have passed from the earth-sphere, and, having progressed to higher conditions, are ready to assist them in so great and good a work. When quitting the earth the dispositions of men form their magnetism—their "robes"—to commence covering them for immortality. Just as the man, while here, has developed himself in holiness, purity, and love, just in proportion as he has cultivated true knowledge and wisdom, just so much and no more does he attract to himself the beautiful element of magnetism of which those virtues are composed; and man there is near to the Divinity, when he is pure and bright in his spiritual habiliments. Cultivate, then, the love of the pure and good.—P. R.

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BOOK II.—The Splendour and Magnificence of Ancient Art and Science, 117—133. Knowledge Flowed from a Common Centre, 134—139. Religious Rites of all Nations proved from their Affinity to have all Emanated from one Primal Faith, 139—172. The Mythos of the Phoenix Explained, 172—180. Biblical Views of Mythology and the Trinity shown to be False, 180—183. Notes, 184.

BOOK III.—The Messianic and Cabiric Messengers of God, 197—209. The Nemesis of Heaven, and the Inevitable Punishment of the Evil, 209—212. Notes, 214.

BOOK IV.—The Common Apocalypse Rejected by most Eminent Theologians of all Ages, 215—232.—Is the most Ancient Work now Existing; and is in reality the Composition of Adam, the First Messenger of God, 233—244. Proofs of this drawn from the most Ancient Traditions of Egypt, Iran, Tabaca, Greece, Palestine, Babylonia, and Mexico, 244—260. Various Mystical References to Adam and his Revelations, with Rabbinical Traditions, 260—276. Proof that the Apocalypse Existed in Rome, Wales, &c., 276—292. Traditions of the First Messenger and his Apocalypse, found all over the World, 292—313. How the Original and Perfect Copies of the Apocalypse have Disappeared, 313—318. Notes, 321.

BOOK V.—The Authenticity of the Old Testament Doubted by the most Eminent Divines, 329—342.—Proved Conclusively to be Unreliable, 343—363. Utterly Lost for several Centuries, 364—382. Is Written in a Language Modern and Incorrect; the Work of numerous unknown Writers, 383—405. Proscribed and Destroyed throughout all ages, 405. A List of Lost Hebrew Scriptures, 409. Reasons why a new Copy should be Forged, 410—414. Mistranslations of Old Testament, 419—430. Doubts as to the New, 431—439. Repulsive Character of much of the Old Testament, 440—447. Notes, 448.

BOOK VI.—All Common Chronology Confused, and Baseless as a System, 481—489. The Grand and Majestic Nature of the True Apocalypse, 490—494. Invocation of the Supreme, 495. Summary, 497.

THE APOCALYPSE.—Greek Text, with a new Translation into English, 500. The Seven Thunders, 612. Notes to the Apocalypse, 633. Index, 639.

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