



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

SPIRITUALISM.

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SPIRITUALISM: THE AMPLIFICATION OF THE GOSPEL OF JESUS.

A CHRISTMAS DISCOURSE,

By the Rev. Guy Bryan, clergyman of the Church of England, delivered at the Free Gospel of Spiritualism Services, Doughty Hall, Bedford Row, London, Sunday evening, December 27, 1874.

The Gospel of Jesus being considerably in advance of the age in which it was introduced, very soon became corrupted from its primitive simplicity. The "good tidings" which it brought for "all men," that "God is the Saviour of all men," was supposed to be confined only to the followers of Jesus, and of these only those were supposed to be saved who believed in certain mysterious dogmas for the most exceedingly puzzling and perplexing to those who gave themselves the trouble to think at all about them. The doctrine of Jesus that God is "our Father" could not gain ground among a people who had always been accustomed to regard the Supreme Being as an arbitrary, capricious, and vindictive tyrant; and thus, for the idea, salvation from sin, which was the object of the Gospel of Jesus, was substituted the notion that Jesus was our Saviour from the wrath of God.

The clergy, in whom nearly all the learning of those times was concentrated, exerted such a despotic power over men's minds as to make them suppose that unless they believed all their incomprehensible dogmas they would "without doubt perish everlastingly." At length, after centuries of repression, the long pent-up powers of the spirit burst some of the mighty chains that had long held it bound. The discoveries of science, and the study of the laws of nature or the uniform methods of the Divine government, made a revolution in religious thought. Men began to see that there were other ways, and these more satisfactory than those the priests possessed, of obtaining a knowledge of the Supreme Ruler of the Universe. The religion of nature, of which the Gospel of Jesus was a republication, although it afforded a much more truthful and pleasing idea of the Author of Nature than that which was taught by the Churches, yet was unsatisfactory on the subject of the future life; for, although it led one to believe that, if there were a future life, it would be a more desirable one than what the Churches represented it to be, yet it afforded no positive proof that there is a future life. Hence the still clinging to the supernatural in the shape of a book. But the criticism of these modern times has made sad havoc with this last spiritual fetter, and men were drifting fast into atheism and materialism. It is evident a new revelation was needed to keep afloat the sinking ship. They say, "Man's extremity is God's opportunity," and in this great crisis of religious belief modern Spiritualism has come to our aid. It has demonstrated to a certainty that there is a life hereafter; and, moreover, it has given us a clearer idea of that life, and of the means of obtaining a good position in it, than has ever been imparted to us before. Modern Spiritualism is an amplification of the Gospel of Jesus to suit the wants of the age and the present advanced state of scientific knowledge.

The Gospel of Jesus "brought life and immortality to light" by the numerous occasions in which he showed himself alive to his disciples after his crucifixion. But whilst this happened only in a remote corner of the world, the phenomena of modern Spiritualism, which has the same object in view, have occurred in every country of Europe and America; and thousands of departed spirits have made themselves known in different ways to the friends left behind on earth. Indeed, one may say thousands of communications are

coming daily from the spirit-world; and the same signs which are said to have attended the first preachers of Christianity have accompanied, upon a much larger scale, the promulgation of the truths of Spiritualism.

I will proceed to show that Spiritualism is an amplification of the Gospel of Jesus in the good tidings it proclaims of the glorious destiny that awaits the whole human race, that of eternal progress. The Gospel of Jesus contains the germ of this new truth, or new Gospel, if we may term it so; for what was the object of the coming of Jesus as announced by the angel to the shepherds, and as taught by himself when on earth?—Salvation from sin. Now, in this we see the germ of the idea of eternal progress. For what is it which retards the progress of individuals or the race but sin, wrong-doing? not because it is offensive to the Deity, and provokes him to judgment and vengeance; for we cannot suppose that the Great Spirit of the Universe would or could be offended with anything we puny creatures could do. If He could be offended with our wrong-doings, then would He be in a chronic state or irritation, since there is always wrong-doing going on somewhere. But sin or moral evil hurts only ourselves, and as long as sinful habits are indulged in, keeps us in a low stage of progression, and prevents us rising out of it. The consciousness of degradation is the chief evil it does to the mind. Salvation from sin, then, or freedom from the tyranny of low and degrading habits is the first step in the path of progression. And when once progress is begun it must go on for ever; for what is there to stop it? We know that a body once set in motion will move on for ever in the direction the impulse was given it, unless acted upon by some other force to alter its direction or arrest its motion. But what is there to arrest the onward progress of the human spirit? Nothing whatever. For it is of the same essence as Deity itself, which knows no bounds or restrictions. The human spirit has too long been libelled as a fallen, degraded thing. But let it once realise its true nature, its divine origin and essence, the load of degradation that has been heaped upon it will fall from off its back, and it will at once begin to try its wings in its native element, making the animal nature to which it is joined in this life for the purpose of its education subordinate to the divine, the spirit itself, not then subservient to the animal nature, as is now more or less the case with most men.

I say that the doctrine that never-ending progress is the glorious destiny of every human being follows from the consideration that we are partakers of the divine nature which is itself illimitable and unrestricted. But lest this consideration may not be sufficiently satisfactory to those who have not been accustomed to take this view of man's nature or innermost being, I will show that it is a legitimate inference from the belief concerning the attributes of God which is entertained by Christians of every denomination, and which is clearly expressed in the first Article of Religion in our Established Church, namely, that God is a Being of infinite power, wisdom, and goodness; in fact, the personification of the highest perfection we can conceive of. A Being of this sort cannot but act up to his infinite perfections; therefore it must be that He has ordained for his intelligent creatures his own offspring, the highest possible destiny we can conceive that beings such as ourselves could be capable of. But anything short of eternal progress for all—all in whom there is a human spirit—comes short of our highest conceptions. Hence, if we suppose that God will fall short of effecting the never-ending progress of all his children, we must suppose also that He will fall short of the infinite perfections we ascribe to Him.

Thus, then, the doctrine of eternal progress is a necessary consequence of the views concerning the nature and attributes of God that are held by all orthodox Christians.

That they do not believe in eternal progress for all is a consequence of the extremely lax way in which they hold their theological tenets. They are content with giving a verbal assent to the formulas, the creeds and articles in which they are expressed, without thinking it at all necessary (perhaps considering it a hopeless task) to realise them for themselves, which could only be done by carrying them out to their legitimate consequences. And many, no doubt, are deterred from the attempt from the absurd idea that unbelief incurs the Divine displeasure. Therefore they think it is better not to investigate for themselves, for fear they should be landed in heresy, as, indeed, has been the fate of almost all those who have. However, heresy has little terrors now to what it used to have. It may be thought by some that man might have been created perfect from the first. This however must be a mere conjecture. For there is, evidently, no other means of knowing what God can do than what we know He has done. And we know that absolute perfection dwells not in any created thing. But we will suppose that all human beings were created perfect from the first. Then nothing but a dull uniformity would reign throughout the human race. There would not be that mutual feeling of dependence or the pleasures that are derived from imparting instruction to those in a lower scale of progress, or of learning continually something fresh from those who are a grade above us; and the feeling of utter satiety, both of pleasure and of knowledge, would at length become quite insupportable. Thus the state of supposed perfection would merge into one of imperfection.

The "good tidings" of the glorious Gospel of Eternal Progress for every member of the human family is that which Spiritualism proclaims; and not only for the human beings which are upon this earth, but to all those in human form inhabiting the countless millions of worlds that people space, for a family likeness runs through them all. And although we are cut off from association with the inhabitants of other worlds, it will not always be so. When our spirits are free from the clay which weighs them down, what is to hinder us from winging our flight to those worlds above which spangle the starry firmament? There abide children of the same heavenly Father as we are.

But the strongest reason of all that we have for believing in this new gospel is that progress is a law of nature, or of God, extending to the whole universe as far as we have opportunities of observing. It is easily seen that it is the rule of all vegetable and animal life. All individuals of these two kingdoms progress from an imperceptible germ to the matured plant or animal. It is the law of races, too, for each race progresses, improves up to a certain point, till it also arrives at maturity. There is every reason to believe, also, that the lower races have progressed—nay, that man himself, as far as his physical frame is concerned, sprang from a race a little below him, for there seems to be no break in the links of the chain of natural causes. There is no abrupt transition in nature; and embryologists tell us that the human foetus, prior to birth, undergoes all the transformations from the lowest species of animals to the highest, and thus that the individual man is an epitome of the race. And we know how we as individuals progress from babyhood to childhood, from childhood to youth, from youth to manhood, and from manhood to the mature wisdom of old age. We know also how that society has advanced from savagism or barbarism to its present high state of culture, though if our descendants a thousand years hence could have vivid pictures preserved for them of our present manners and customs, they would at once come to the conclusion that we were nothing but a set of barbarians. The way in which we treat our physically and morally diseased is quite sufficient to stamp that character upon us. The earth itself, geologists tell us, has been progressing from a fiery vapour to be the abode of saurians and megatheriums, and all that grotesque unwieldy class of creation, with its dense dark atmosphere loaded with carbonic acid, and nearly excluding the light of the sun, to its present lighter atmosphere and highly vitalised animal life. Thus I am inclined to think the law extends to even the minutest particle, even to every atom.

It may be objected to this doctrine that there may be never-ending progression as regards the aggregate, but not as regards individuals, for do we not see that individuals progress up to a certain point, then die, and apparently disappear from existence? Eternal progress may apply to this earth as a whole. There may be a never-ending progression of the races upon it, but the individuals themselves become extinct. To this we may reply that geology informs us that many species and races of animals have also become extinct. And there is no reason to suppose that this earth itself should be exempt from the law of dissolution which appears to be attached to all material objects.

Now, here Spiritualism comes to our help. It shows us that we do not see the eternal indestructible realities of things, but only the external shell, as it were; that as regards any object—a tree, for instance—we do not see the real tree, but the external casing only; that the real tree is an indestructible spiritual substance, a living reality, which was the former or moulder of the material substance to that shape which conveys the spiritual idea of the tree to our material senses. When the ideal form has attained that expression in growth and beauty which the substances from the earth and atmosphere are able to give it, it gradually loosens itself from the material shell, and at last quits it altogether to make a more perfect form. Thus it is that the interior realities of things are for ever progressing into grander and more beautiful shapes, while the material substances they have done with dissolve and

mix with the elements around, to be used again by some spirit-being in new combinations of matter. As A. J. Davis expresses it:

The phenomena, so simple and unambiguous, is at once a spirit! An IDEA is within the delicate forces which clothe the minute atoms of the germ. The growth of this tree is not zig-zag, hap-hazard, idiotic, and accidental. . . . How wisely obedient and spiritually graceful! Why does it not turn coquette, or capricious with the indwelling ethers of chaos, or alter the style of its life, or bring out fruit different from the germ idea? Because simply, as Plato affirmed, this form is subject to the intelligent force; the divine pre-existent IDEA is master of the ceremonies at every feast of material manifestation.

And as with a tree, so with a world. It appears to me that inhabited worlds have undergone a long period of preparation or progression before they became fit to support individual life; but each must have its world-soul, or it could not be kept together, still less progress. Then, when a world has arrived at that stage of its existence when individual life could be supported upon it, spirit immediately begins to individualise itself by first forming minerals, then the lowest kinds of vegetable and animal life, each individual spirit-being, when the material form that enshrines it is done, with taking upon itself higher and higher types of being, some of which have culminated in the human form. It is like an artist or sculptor beginning with inferior models and gradually advancing to the highest.

When the human form, the most perfect type of configuration, is reached, then the object of the indwelling spirit is accomplished and it has no further occasion to incarnate itself again, for after casting off the worn-out material garment, the physical body, it has an indestructible spiritual body corresponding with it in every part. This will be understood from the consideration that the law of progression applies to every particle of matter, that man's physical body is the most progressed material substance there is; that this progression is constantly going on under the influence of the vitalising process or spiritual power within; that under this process some of the progressed particles become at length so fine as to be not cognisable by the material senses, but by the power of the spirit within, and the operation of the law of association, by which like things have a tendency to come together, there is a spiritual body formed within the material body corresponding to it in every part. Death is the severing of the connection between the two. The physical body dissolves into its original elements to form part of other organisations. The spiritual body, composed of its refined, impalpable particles or atoms, serves as the medium of the spirit's connection with the spiritual world, as the physical body was with the material world, and, at the same time, is a real, palpable, solid, clearly-defined body to the spirit in its new stage of existence, quite as much so as the physical body was to the spirit in its earthly life.

I may observe that the spirit-world is formed from the operation of precisely the same laws or principles that have been and are in operation in the formation of this earth and its productions. Association, progression, evolution, or unfolding—this trinity of principles is constantly at work everywhere; their action is seen in the formation of the plant. When the seed or germ is placed in favourable circumstances the indwelling spirit-idea, by means of the principle of association, attracts to it like elements from the earth and air, which causes it to expand and burst the shell in which it is confined. By progression it causes it to advance upward to seek the light of day; and by evolution it unfolds the leaves and flowers.

Now, once realise the fact that there is a fining process constantly going on upon this earth, and we readily see how the spiritual worlds are formed under the influence of the same trinity of principles. Association causes the refined particles to ascend towards those regions of rarer matter. At a certain height they would be balanced by equal attractions, as clouds are suspended in the atmosphere, and the same principles that are at work here mould this finer matter into the same forms as on earth, only much finer and more perfect. Hence the next world presents the appearance of a more perfected earth.

The Gospel of Jesus brought life and immortality to light, and gave us glimpses of the world beyond. But it was reserved for modern Spiritualism, through communications from some of that world's advanced inhabitants, to show how that these things are in accordance with the soundest philosophy and the greatest scientific discoveries of modern times.

I will proceed to show that modern Spiritualism is an amplification of the theology of the Gospel of Jesus to accord with the present advanced age of the world's history.

The study of the works and laws of God, what we call "the laws of Nature," was scarcely at all followed in the times of Jesus, therefore Jesus contented himself chiefly with correcting men's mistaken conceptions concerning the nature and disposition of the Supreme Being. Instead of representing Him as a mighty and all-powerful Monarch, he loved to portray him as the Almighty and most merciful Father; instead of a Being to be feared, He was one to be loved. And there is nothing in all the theology of Jesus which at all conflicts with the enlarged ideas that modern discoveries have afforded us concerning the power, wisdom, and goodness of God. The wisdom of Jesus was shown in the elasticity of his theology, in its power of adapting itself to the ever-widening circle of human knowledge. This bears a striking contrast with the theological formulas of the churches which are framed on the narrow and contracted ideas of the universe that were prevalent in the year one. However, the Spiritualists cannot be charged with such a stagnation of religious thought. I will make a few ex-

tracts from the works of one of the most eminent of them, A. J. Davis. In a work called "The Penetration," which contains a chapter with the suggestive title "The Assembly's Shorter Catechism, Revised and Corrected," occur the following questions and answers:—

Q. How many persons are there in the Godhead?—A. There are in the Godhead and Godbody (that is to say, in the imperishable mansions of Father, God, and Mother Nature) all the persons that were ever developed on any star in the firmament or on the earth beneath, all men, all spirits, all angels, all archangels and seraphs, which people the immeasurable spheres of life and animation; for we live and move and have our being in the Divine existence, "whose body nature is, and God this soul." We believe in a Trinity in Unity, consisting of—1. The Father, the Great Spirit which is the soul and life of the universe. 2. The Son, Humanity, the aggregate of all human beings in the universe; the offspring of Father, God, and Mother Nature, of spirit and matter (mâter). 3. The Spirit, the aggregate of all the spirits that have proceeded originally from the Great Spirit, the Father, and, at what is called death, from the Son, Humanity. "And these Three are One," one whole.

Q. What are the decrees of God?—A. The decrees of God are the eternal laws of his vital system, written upon the constitution of man, and republished whenever a child is born.

Q. What are God's works of providence?—A. All things in the universe. Nothing is especially designed; everything comes forth in its natural order and discreet degree, according to laws which are without variableness.

Q. Did our first parents ever fall from innocence?—A. They could not, because they never stood erect. They began physically and mentally in the lowest part of the valley of human existence; hence, as there was no "deeper depth," a fall was impossible; yet they have stumbled often in ascending the hill of progressive development.

Q. How can you prove this assertion?—A. By the blessed and ever infallible Scriptures.

Q. What Scriptures do you refer to?—A. The Scriptures which the true eternal God has written. The whole universe consists of sentient beings, each of whom is an express word of the Supreme Being. Nature is a book whose every sentence proves the ascension of man from a small point of life; the first unfoldings of Nature are inferior to her every subsequent unfolding.

Q. What is sin?—A. Sin is a name for excess; a mark missed by man in his development; a ditch, into which, when with ignorance or passion blind, we stumble for a season.

Q. What does every sin deserve?—A. Every sin deserves immediate and total destruction.

Q. What does the victim or sinner deserve?—A. The sinner deserves the love and blessing of God ineffably more than the self-sustaining and well-developed; for the wise and happy need not a physician, but those only who are sick and unfortunate.

I would here meet the objection felt by many pious persons, that "sin is an evil committed against an infinitely holy, righteous, and spotless God," and therefore deserves a punishment greater than the sinner can bear. To this I reply, that God being infinite, and the sinner finite, it is impossible that the sinner can do any evil, or even the slightest injury, to God. The sin is an evil only to the sinner and his fellow-creatures. Certainly, a Being of such spotless purity as the Supreme cannot look upon sin with indifference. But his divine love is continually at work to make an end of evil in his creatures, by purifying their hearts through the influence of his holy spirits. As the human spirit pervades every part of man's body, and is continually exerting its healing influence on the diseased parts, so the Great Spirit is imminent even in the morally-diseased, to restore them to spiritual health. That God is Himself perfectly pure, we cannot doubt; but that he hates impurity in his creatures is less obvious; else, why did he place, or allow to be placed, many of them in the midst of impurity? Surely not for the sake of punishing them for the failure of their feeble struggles against it! What else, but for their education and training? that they might each acquire an individuality and force of character by their arduous contest with "the world, the flesh, and the devil," or evil influences. He knows that, in their innermost, they are pure as He is. But, so far from getting angry with them for being frequently worsted in the encounter, as a father pities his children, so the Lord regards them with tender compassion, strengthens them to renew the struggle, and, at last, brings them through it victorious, some in a longer, some in a shorter time, according to the magnitude of the difficulties they have to master. God has a connection with impurity, but it is to purify it. He dwells in everything, even in hell; for hell could not exist without Him. But He is immanent in hell to convert it into heaven. His holiness is manifest, not in perpetuating hell torments, but in so acting on men's minds as, without compulsion, bringing order out of disorder, so that they seem to do it themselves.

But the spirits' definition of spirit will greatly assist us to understand the theology of the Spiritualists. They define spirit to be love. Now, whether we accept this definition or not, here, at all events, is something which we can all understand. There is no mystery about it. We all know what love is. We all know the feeling of love—love for something or other—although we cannot explain the feeling. Well, spirit is love; God, the Great Spirit of the universe, in whom we live and move and have our being, is boundless love, and man is love incarnated. Hence, man, spirit, God, are all of the same essential nature. And we recognise the truth of those loving words of the loving disciple of Jesus, "Beloved, let us love one another, for he that loveth is born of God, and knoweth God, for God is love." This simple truth of the gospel of Jesus, it seems, was too much in advance of its age to gain firm ground among men. It was well nigh blotted out by the dark human passions and infirmities which a book that they

supposed to be dictated by his Holy Spirit, ascribed to Him. No wonder, then, that men had such low and degrading views of their own nature; and that, so far from being led to develop and unfold the principle of love within them, all their ingenuity was taken up in devising schemes by which they could appease the wrath of an angry God. Thus, as "perfect love casteth out fear, because fear hath torment," so imperfect fear, with its accompanying torment cast out, or rather buried in the depths of man's heart, the love that was the very life and soul of him. For spirit, or love, is the very principle of life. Abstract love from any living thing, and it must die. There is no powerful attraction or bond of union to keep it together.

How is it, then, that so many men whose essential nature is love do so many unlovely things and exhibit qualities the reverse of what is amiable? I believe that ignorance—ignorance somewhere or another—is the entire cause of all the wrong-doing and its attendant wretchedness that there is in the world. Knowledge only comes by experience, and experience is but the result of a series of experiments, and experiments necessarily imply failures. We must bear in mind also that the spiritual nature, or that which prompts us to extend our love to others, is grafted upon the animal nature, or that which concentrates the love principle upon the individual's self—a very necessary condition in the first stages of being, the instinct of self-preservation being absolutely essential for the preservation of the individual. But now that but a small portion of our time is requisite to supply our animal wants, the spirit has more leisure to devote itself to alleviating the wants of others. Many would naturally devote themselves to this labour of love, but confirmed habits of selfishness render it very difficult. However, the knowledge which Spiritualism brings, that by so doing we are acting in accordance with our real nature, encourages us to make the effort, and in doing so we find a present reward in the happiness and peace of mind which the mere fact of living in accordance with our higher nature brings to us.

There is within us a principle which prompts us to take delight in the happiness of those around us. This is "the spirit," the divine love within us, in contradistinction to the selfish or animal love, which cares only for the animal self. And Spiritualism, considered as a religion, consists in living up to our spiritual or divine nature. It consists in removing all possible hindrances to the free action of the divine love within us; and by divine love I mean love of the same quality—of course there is love of every conceivable degree—which actuates the Great Spirit of the Universe. This love must be thoroughly unselfish, for the Infinite Spirit has no need of any care for Self, for He is the only absolute and independent Being in the universe (all other being flows from Him), and is supremely happy in his most perfect and pure love-nature, and needs not any thing or creature to add to his happiness. In giving being to and preserving in existence innumerable myriads of sentient and intelligent creatures He is but acting according to the spontaneous dictates of his love-nature. It is impossible that any of his creatures or offspring should give Him the least displeasure, for they are the children of his love; much less is it possible that they should make Him angry, or furious, or jealous, for these passions are only necessary in a low stage of human development for the purpose of guarding against injury. But the Supreme Being of all requires no such protection of that sort, for no thing or creature in the universe can injure Him in the slightest conceivable degree. Each one must do his pleasure and work out his sovereign will, the behests of Divine love, whether they fancy they are doing his will or not; for even our sins all help to our progression, though they make it so that "with much tribulation we shall enter the Kingdom of God," that serene and happy state of existence in which we are quite free to live according to the spirit. We are quite aware that when we are subject to the feelings of wrath, hatred, revenge, they leave us not higher, but lower, in our own eyes; and from their painful nature, they are absolutely inconsistent with that state of perfect happiness and dignified repose we picture to ourselves as the condition of the Divine Mind. But a little consideration will show us also that these passions are inconsistent with the attribute of Omniscience, that of knowing everything that we ascribe to God. We know very well that anger arises in our minds from the causes which occasion it being unforeseen and unexpected. It is the suddenness of the injury or insult which provokes our resentment. If we could have foreseen long beforehand what was coming, we should have taken measures to prevent it, or, if inevitable, calmly make up our minds to endure it.

Now, if we suppose, as I believe all do who think God capable of these undignified emotions, that God foreknows every event that will take place long beforehand, even from a bygone eternity, it is absurd to fancy that, when the thing He dislikes takes place, He should break forth in a sudden fit of passion and wreak His vengeance on the delinquent when He saw it coming for ages before, and might with the greatest ease have exerted his omnipotence to prevent it.

I have dwelt longer on this subject than, perhaps, some of you will think necessary, from a strong conviction that almost all the errors and superstitions that have corrupted the pure Gospel of Jesus have arisen from the conceptions of God by a people in a low stage of spiritual development being retained as the inspired word of God respecting Himself. The first coming of Jesus was to correct these unworthy notions of God, but the world was not ripe for his teachings. A second advent has been always looked for from the time of his ascension to his Father. I believe this present time to be his second coming, though not exactly in the way that

the Second Adventists expect. They look for a personal appearance and a personal reign. I rather take it to be the coming of his spirit into the hearts of men, so that the Divine Gospel, which he failed to establish at his first coming, shall now take deep and permanent root over the whole earth. I am very much inclined to believe that this remarkable movement of modern Spiritualism is under the direction and superintendence of that Jesus who first appeared on earth as a lowly babe in a manger about this time 1874 years ago.

I cannot but think that he speaks to us through those spirits whom he has appointed to carry on the work of teaching his doctrines to men; for, do we not see that the same doctrines are taught now by the spirits that he himself taught at his first coming—peace and goodwill to men, that God is "Our Father," that we should love our fellow-creatures as ourselves, and that we should even love our enemies, do good to them that hate, and pray for them that despitefully use us and persecute us?

I think, too, there is one remarkable feature in Jesus's ministry when on earth—that he never condemned the morally diseased. This showed a knowledge of human nature which the world was not then ripe for, but which the advanced spirits are now proclaiming to the world—that sin is a moral disease which the sinner could not help any more than a man can help bodily disorder. Now this is one of the truths that Jesus, who condemned no sinner when on earth, proclaims by those spirits whom he has appointed to re-publish his good tidings to men; that we are the creatures of circumstances, and not free to act in accordance with the promptings of our spiritual nature, and that criminals are more emphatically the creatures of circumstances than others, for a little reflection will convince us that every step in a man's career is the result of previous circumstances, over which, at the time of his taking that step, he had no control.

As a proof of freedom of will it may be urged that a man is free to yield or not yield to the influences around him. You may say, "I do as I please." True; but this is not the question. Because you do what is pleasing to you, it by no means follows that your will is altogether uninfluenced. Your choice of action will depend upon your judgment, and your judgment on your past experiences. Thus your choice of the influences you will follow, or of the course of action you will pursue will be the result of the past. It will be determined wholly by circumstances over which you have now no control.

Then again, Spiritualism comes to remove the prevalent ignorance concerning the treatment of bodily diseases. I do not mean merely popular ignorance of the subject, but also the gross ignorance of those who make the cure of diseases their profession. Although there has certainly been a great improvement of late in medical treatment, yet there can be no doubt but what great mischief is still done by poisoning the system with drugs or practice that the good physician, Jesus, never had resort to. And still worse, by the practice of vaccination, introducing poisonous diseased matter (of a child or animal) directly into the blood, thus laying the foundation for a host of unsuspected disorders. And under his Gospel the medical and spiritual offices were united. The ministers he ordained were ordered to "heal the sick" as well as "preach the Gospel," and this out of free love for and goodwill to men. But now the offices are separated, and both are made means of obtaining a worldly living.

It is not at all unlikely that Jesus is now trying to set people right on these matters by the spirits that he has appointed to speak through Mrs. Tappan. And, certainly, anyone who hears or reads the lectures delivered through that lady on Sunday evenings must see, I think, that they go at once to the root of the matter.

And let it not be forgotten that all our efforts to heal the physical and moral diseases of our fellow creatures will be unavailing even when the highest mental culture is given to the diagnosis of the diseased conditions and of the complications that take place in disease if the spirit of the healing art is wanting. I mean that refined magnetism of love and sympathy which the good physician Jesus possessed in so eminent a degree. Spiritualism is but a republication of these spiritual principles of the Gospel of Jesus as exemplified in his life, just as the Gospel and teachings of Jesus were a republication of the religion of nature.

The teachings of Jesus were not theological or dogmatic; they had reference to morals. His was the inculcation of a pure morality, based upon the spiritual or divine nature of man—that of love—love to God and love to man. This proves morality, the religion of nature, was the basis upon which his religion rested. And so it is the basis upon which Spiritualism rests; morality, which inculcated that golden rule, "Do unto others as you would they should do unto you," says an American writer—

"A sentiment, the originating of which Christianity claimed for Jesus, but which same idea the student would find in the utterances of Confucius, at a date 500 years before Christ. Spiritualism rests on morality, the highest and best civiliser the world had ever known, which was working its way everywhere, without making any pretence to religion; and the new dispensation of demonstration which Spiritualism vouchsafed to the world instead of blind faith, was, by the power of that basic morality, bringing to all the concerns of human life strength for weakness, joy for sorrow, knowledge for ignorance, and final peace for all."

Thus heaven may be begun on earth. And this pure morality which Jesus taught, and the spirits working under him now inculcate, is the best preparation for the next life. For all the spirits of the departed who communicate on this subject, tell us that a man's position hereafter is not the least affected by his religious

beliefs or opinions, but is determined by his moral condition or stage of spiritual development. As the spirit-teachings put it—

"Which, say you, is the most powerful inducement to holiness and sincerity of life: to tell a man that he, he and none else, must suffer for each sin, and that the cup of suffering must be drained to the bitter dregs; that he must howl for pain, even as he has afflicted others; that he must be purified by no magical metamorphosis, but by slow and painful process of purification, till each ingrained stain be eaten out; that each sin must be atoned for, not by an external vicarious Saviour, but by himself; and that no rest, no happiness is possible for him till this is done, and he grows a holier, purer man? or to tell him that, do what he will, though he risks much, still heaven is open to the greatest sinner, and that a cry, an act of faith on his death-bed, can make him instantly pure and good, and present him, after a distant judgment, some time, somehow, in a heaven wherein naught enters that can defile, and where his eternal occupation will be that which he now deems the most monotonous and the most insipid?"

And there is not the least ground for believing that Spiritualism pure and simple encourages licentiousness. For all licentious excesses are diametrically opposed to the genius of Spiritualism, which is to live, not after the flesh, but after the spirit; after the divine love, which is wholly unselfish in its character, like the source from whence it is derived; and the more spiritual we become, the less taste do we have for sensual enjoyments. Of course we are compelled at present to take thought for ourselves—for our health and comfort; but Spiritualism teaches us that this should be with a view to doing good to others, in which case it becomes a duty. However, "he that loveth his life shall lose it"—he that is too anxious about the things of this life defeats his own object. Let us bear in mind, under any trying circumstance, that we are essentially spirit, of the same immortal, indestructible essence as the Infinite Father of our spirits; and that, come what will, nothing but wrong-doing can really hurt us.

EXPERIMENTAL SEANCES WITH DR. MONOK.

Sir,—Since the time the Rev. Dr. Monok found he could no longer preach the Christianity which will stand upon the evidence given long centuries ago, and refuses all help or supplement from farther human experience, and went out to make society acquainted with the very significant truth of Spiritualism, I have had no opportunity of testing the advancement he has made towards the higher kinds of medium-power. I have long thought that those whose lot or duty it may be to labour amongst the new soil of first inquiry, to sit as a medium surrounded by all forms of character and every element of mind, and these changing in degree and quality at every seance, can hardly be expected to rise into higher powers of development.

I find by two remarkable experimental seances I have had with Dr. Monok this last week, that while my thought has been confirmed in his case, yet I find this to be true, that the quantity of difficult work he has been doing in every part of the country has given great intensity to his manifestations; and not only that, but much improved him in many other ways for the work he has before him. He went out without experience, in fact his previous life as a preacher brought him in contact, in a very limited degree, with human nature wholly; he therefore found so much to learn, now he seems to have mastered the details of his duty, and with his great power for physical manifestation, and a very considerable power of descriptive oratory for use on the platform, and likewise a physical system well adapted for converting food quickly into force, all these properties, as it appears to me, fit him especially for the work now wanted to be done, namely, to bring experimental Spiritualism as much as possible from darkness into at least comparative light. I could, but I will not, say more upon the last point, but at once describe the two seances with Dr. Monok.

On last Sabbath afternoon I called upon Dr. Monok, and after some talk, an experiment was proposed by me, in the description of which I will be brief. In order that the experiment might be for me at least conclusive, I put Dr. Monok into a corner of the room, clothed in nothing but his shirt and drawers, both of which I examined. Then I handed him trousers and shoes, which I had also examined, and which he put on, and "nothing more," still in his corner, with his shirt-sleeves rolled up to the shoulder. The table was brought towards him. I got a box, made of thick cardboard, 1ft. 3in. long, 1ft. wide, and 4in. deep. In one side there was a hole just large enough to allow a hand to enter, and right opposite another hole only sufficient to admit a common cedar pencil, say five-sixteenths of an inch. This box I placed on the table upside down, with the hole for the hand next to Dr. Monok, the pencil hole opposite. I laid a pencil eight inches *outside* the box on the table. I made Dr. Monok keep his other hand away in the distance, while he put the remaining hand, which I examined so carefully, into the box, the arm being bare to the shoulder. I next laid the table-cloth over the whole, and *firmly held the box in contact with the table*. Dr. Monok said, "Tell them what to write." I said, "Write the first line of Browning's beautiful hymn 'In the Cross of Christ I Glory.'" In about two minutes we saw the cloth being moved, while the pencil was taken in, and we heard the movement of the pencil against the top of the box while writing. The box was then removed by me; the pencil was found outside as before, and on the paper was written,

"In the **X** of Christ I Glory,
Towering o'er the wrecks of Time."

Now observe, I secretly marked the paper, besides tearing a piece off the corner, and the whole arrangement was complete *before I said what was to be written*, and lastly, I held the box in firm contact with the table during the whole time. All this was done in daylight.

The next seance was on the Tuesday evening, at a friend's house in the Triangle. Dr. Monok came at 6.45, and was at once shown into a room about 12 ft. by 14 ft. In the centre stood a dining table, rather old; it was drawn out, and in the centre there was a pine deal insertion, the rest being mahogany; the runners upon which the insertion rested were movable backwards and forwards on the principle of large slates. This table then was drawn out, in order to leave an opening by the side

of the insertion of about three inches. The whole was then covered by a couple of ordinary tablecloths. Dr. Monok then, after being searched by me, took his seat at the side of the table; I sat at his right hand, my wife at his left. Around the table altogether there were thirteen people, all except one or two were previous experimenters. The company were critical, but harmonious and agreeable.

In two minutes loud rapping took place, intelligent answers were given with great precision by the raps; the work under the table then assumed the appearance of a couple of men at work. We found they were knocking back the slates of the table to let the insertion fall, which they succeeded in doing at one end, and after hammering as if to break the table to pieces, in order to get back the other slate, when they could not do so, they then lifted the insertion out of its place on to the top of the other part of the table, and afterwards replaced it again.

Next followed a series of interesting manifestations through the opening of the table; apparent hands would press the cloth up in the opening, and several were touched when putting their hands on it. I had my hand taken hold of and pressed firmly against the edge of the board. At this time another influence began to rap in the floor at a distance from the company. It was said to be my brother, and some said they heard footsteps as he left the room. During this many were touched on the hands and limbs. Before I state the remainder, allow me to say in the simplest way that all possibility of deception was in the above case completely eliminated. At one time the noise was so great that the people next door would be surprised.

Now was repeated the experiment with the box, but with this difference: the box was one produced by the people of the house, Dr. Monok not having seen it before, and instead of a hole to push the hand through, in this case a notch was made for the wrist, and the paper with the Doctor's hand were laid on the table, and after careful examination were covered by the box and table-cloth, and the box was held to the table by myself and another gentleman; the writing, removal, and restoration of the pencil took place as before.

Next followed the experiment with the accordion, which I likewise tested on the Sunday afternoon at Dr. Monok's own room. The instrument I took to pieces. I found nothing uncommon about it. Dr. Monok had thrown over him a large shawl, which had not been done many minutes when he was entranced. The instrument was put in his hand; after a short time he held it in full view by the butt end, it rose and fell, sounding fully as it did so. I then took it and tied it firmly. After handing it round for inspection, it was given to him, when it shortly sounded long notes, answering to the keys as I fingered them; and that was done with the accordion in many positions—before him, behind him, and even up between his shoulders. The instrument was again examined. Thus far all was done in the light. Now we darkened the room entirely, and in a corner of the room, with nothing near that Dr. Monok could touch, I stooped down, put my hands under his feet, and he was twice drawn upward about 2ft. 6 in. Then I stood up, when he was put on my shoulders. Some spirit-lights followed, after which the master worker in all this signified his medium was exhausted, and thus concluded a wonderful evening. What can I say about it? Was it all illusion or delusion, or did such things take place as witnessed by those thirteen individuals? I leave the simple statement for the judgment of your readers, with this remark, that Dr. Monok is to be found by dropping a note to me or Mr. Tommy, Unity Street, Bristol, or to the Spiritual Institution, London. Test the matter for yourselves.

JOHN BEATTIE.

Chifton, January 1st, 1875.

[The box experiment was repeated again at Dr. Monok's public seance at the Spiritual Institution on Wednesday evening. The box used was a draper's fancy pasteboard box, about eighteen inches long and about four inches deep. Dr. Monok's hand was inserted to the wrist at a semi-circular hole out in the end; when the box was placed on the table, on its top, he could neither push his hand further in nor pull it out. A small hole was made in the opposite end of the box, and beyond that the pencil was placed. A sheet of paper was put under the box, upon the end of which Dr. Monok rested his fingers, those present observing that he did not move his wrist in any way. The box and pencil were then covered with the table cloth, and the whole held down. Under these conditions the pencil was carried through the small hole, and a test message written to a gentleman present. No mortal present could take any part in moving the pencil or performing the writing.—Ed. M.]

TESTIMONY FROM A CLERGYMAN'S WIFE.

To the Editor.—Dear Sir,—I wish to say a few words about an impromptu seance held at my house in the beginning of this week by Dr. Monok, he and I being the only sitters. I received by writing no fewer than twenty test-communications from my mother and father, both in the spirit-world, the former first giving her own name in full, and then inquiring after and sending messages to nearly all my brothers and sisters now living. My sister was inquired after by a name with which she signs her letters to her most intimate friends; and she was enjoined not to "fall" any more, she having had a severe fall about three months ago, which confined her to her room for a fortnight. My father's first Christian and surname were then written, and afterwards in the course of the day his second Christian name, a most peculiar one, which identifies his family, was given. The names of my little girl and boy were also given, my father writing a prescription for the former, who suffers from an internal complaint, signing himself "The Sahib," a name by which he was sometimes called by his family. The age of my little boy to a day was also given. Showers of raps were heard all over the room during dinner, and in the midst of ordinary conversation throughout the day.

I will just state that I am the wife of a clergyman, but, my husband not being a Spiritualist yet, I do not feel at liberty to append my name.—Believe me, most sincerely yours,

A LOVER OF TRUTH.

London, January 8th, 1875.

[This letter is quite reliable; and others of a similar character might be written, stating occurrences at seances given by Dr. Monok, which have been attended by clergymen. These meetings have made a considerable stir in clerical circles; but, though sitters may publish their experiences in any way they choose, neither Dr. Monok nor ourselves feel warranted in breaking faith with investigators by even hinting at particulars.—Ed. M.]

BASTIAN AND TAYLOR IN HOLLAND.

To the Editor.—Sir,—Allow me to state in a few lines that Messrs. Bastian and Taylor have been very warmly defended by Mr. Riko (the Hague) against the imputation of trickery brought against them in a seance at Arnheim. The accusation was, that when, at once by means of electricity from outside of the room, light was made, some five of the party had found Mr. Bastian holding the guitar above the head of one of the sitters. These five, out of a number of fourteen sitters, were those who beforehand had been initiated in the signs which were to be given for the light, and Mr. Riko says that they influenced the other four who signed the article to do so, remarking that these four gentlemen are only new investigators. Mr. Riko goes on to say that, Mr. Bastian having given so many proofs of honesty in Holland, he and other Spiritualists in Holland are convinced that the hand which has been seen must have been a spirit-hand, and that the accusation of fraud is only due to inexperience in these matters, and a hostile feeling to Spiritualism. It appears also that Messrs. Bastian and Taylor have made the offer of another sitting, under the same conditions, with the same sitters, but which has been declined. I hope that Mr. Cattie may be wrong and Mr. Riko right, for the reason that, those mediums having attracted a great deal of interest in Holland, the influence of these articles in the papers (if believed to be true) would have the most disastrous effect on the cause of Spiritualism, which you know to be a sacred one to me.

J. N. TIDDEMAN MARTEZE.

Brighton, January 10th, 1875.

[The suggestions afforded by our correspondent in explanation of the supposed trick are important, and had we thought it necessary to open the matter in these columns we should have presented the same argument. It is well known that in a dark seance, when objects are being carried about, that the controlling spirits are partly materialised to enable them to manipulate physical objects. Clairvoyants give testimony on this point at every sitting of the kind, and even ordinary sitters can be satisfied of this matter by the spirits touching them with their materialised hands. Well, a light is suddenly introduced into such a seance, and figures, of course, are for a moment seen holding the instruments; but these figures are much nearer to the medium than they ought to be, or in fact they become incorporated with him, and hence the unscientific observer or novice at once blazes it abroad that the medium was enacting the manifestations. Not so. The spirit-figure being in great part derived from the medium's body, must return to it again, and it is this process of assimilation that causes the observer to suppose that it is the medium himself. The whole is over in an instant, and an idea of trickery having prepossessed the mind of the sitter, he is convinced that he sees the medium hold the instrument, and the shortness of the time does not enable him to verify his observation. For excellent remarks on these points see Hazard's "Mediums and Mediumship," price 2d. We have full confidence in Bastian and Taylor, and do not believe the report of trickery.—Ed. M.]

MR. HERNE'S SEANCES AT THE SPIRITUAL INSTITUTION.

Occasionally there is a combination of phenomena at these seances. On Monday evening, in addition to Mr. Herne, there were also present Dr. Monok, Mr. Docton (Merthyr), and Mr. Veitch, "Chatterton's" medium. The power was remarkably strong and rather unmanageable, so that "John King," "Peter," "Katie," and other spirits spoke with more force than clearness. Mr. Herne was entranced by various spirits, and described some spirits. Dr. Monok was also entranced, and his spirit-guide "Samuel" spoke in the audible voice. Brilliant spirit-lights appeared towards the close of the sitting. Mr. Docton and Mr. Veitch were much agitated by the influence. The former gentleman received considerable satisfaction. A voice was heard near to him, but the articulation was not so perfect as to enable him to understand what the spirit desired to communicate. Mr. Docton recognised a phrase in Welsh, and the word "Library," which led him to recognise the spirit, and the expressions of delight on both sides were very great. After the gas was lighted, Mr. Docton was entranced, and delivered a fervent prayer, which continued into an allusion to Dr. Monok, who the spirit said would go on with his work and continue it when he entered the spirit-world.

The spirit expressed himself very distinctly on theological matters, stating that every man would have to depend on his own acts, and not have the consequences of his misdeeds rolled on to the shoulders of another. In answer to questions from Mr. Burns, the spirit said that Mr. Docton would form a new circle of three or four and commence a series of private sittings under spirit-direction for his further development. While these remarks were being made, Mr. Veitch was observed to be under a powerful influence. His hand made signs of writing, and pencil and paper were placed before him, when he with difficulty wrote:—

"Man scarce tastes joy until he yields his breath,
The truest happiness in life is death.—THOS. CHATTERTON."

Mr. Veitch is conscious while he writes, but cannot control his actions. He said the idea of writing entered his mind when Mr. Docton's control alluded to the spirit-world in reference to Dr. Monok. This medium is a young man of nineteen, a native of Edinburgh, and would be glad to meet with suitable employment. He promises to be a good medium.

ANOTHER NOVEL FUNERAL CEREMONY.—On Thursday the funeral of a daughter of Mr. James Smith, of Eden Street, took place at the Kings-ton cemetery, in the presence of a large number of persons. The interment was on the unconsecrated side of the ground, and the proceedings differed very much from the usual Church or Nonconformist service. The body was not taken into either of the chapels, but was at once carried to the grave. The coffin, which was covered with wreaths of flowers, rested for a short time above ground, while Mr. Hilton, a temperance lecturer and Spiritualist, delivered an address, in which he briefly referred to the character of deceased, and the belief of Spiritualists. The coffin was then lowered into the grave. Mr. Hilton offered a short prayer, and the ceremony was over.—Surrey Comet, Jan. 2.

MR. COGMAN'S SOIREE.

THE AMICABLE HALL, 304, HACKNEY ROAD, E.

The soiree held at the above hall on Tuesday evening last was a decided success. Tea was on table punctually at half-past six, when about 150 people were present to partake of the excellent fare set before them. Having satisfied the wants of the "inner man," preparations were made for the entertainment which was to follow. Mr. Allen, who took the chair, explained in a nice little speech the purpose of the soiree. It was for a twofold purpose, first, for the benefit of Mr. Cogman, whom all of them held in such high esteem, and secondly as a *reunion* of all the Spiritualists in the vicinity, or rather in the metropolis, who had the good of the cause at heart. The programme was long and varied, thus the entertainment, which commenced at 7.30 p.m. sharp, did not terminate till about eleven; there was not even the usual ten minutes' intermission. A suitable start was made by the company of singers who occupied the platform singing in parts a melody entitled, "Scatter Seeds of Kindness," the audience responding to an invitation from the chairman to join in the chorus. This was followed by a song by Mr. Allen, which was loudly applauded. Miss Newman then sang very sweetly "Oh! gently breathe, &c.," and was followed by Mr. Macdonnell, who favoured us with a truly spiritualistic song entitled "The Vision," the rendering of which deservedly brought forth the hearty applause of an appreciative audience. Mr. Allen and a lady sang a duet, "Very Suspicious," dramatically portraying the vexations of matrimonial life. "The Blind Boy," by Miss Keeves, was touching and plaintive. Mr. Cotter was called upon quite unexpectedly for a recitation of a very amusing kind, giving a graphic description of the experiences of "A Vaccinated Bobby." This was a piece of Mr. Cotter's own composing. A cutting satire upon priestcraft was the song "Paddy's Confession," which Mr. Macdonnell, with his characteristic dry humour, sang to perfection, accompanying himself on the piano. Miss Reeves sang a nice song very well in her normal state, but she and her pianist became entranced, and in this condition she sang an excellent aria in the Spanish language, while he gave a brilliant and effective accompaniment. "Dust," formed the theme of a clever blank-verse recitation by Mr. Cotter, who is evidently a poet of no ordinary kind. Miss Malby gave three songs during the evening in her finished style so well known to our readers. Mrs. Gilbert, Mr. Murrell, and others gave excellent songs. Master Bullock did well in a comic recitation. Mr. Cogman and Miss Keeves were both entranced and led on to the platform when they sang a duet of many verses, which for beauty of Elysian pastoral words and simplicity of sweet music we have rarely heard equalled. Mr. Blackburn very beautifully recited an anecdote entitled "The Eagle Rock," and again later in the evening a piece called "The Battle of Life." Mr. B. Cartwright, of Peckham, displayed considerable talent in the recital of "Heart's Charity," the subject of which conveyed a good moral on the ultimatum of true *versus* hypocritical benevolence, and received additional force by the easy and natural articulation and gesture of the reciter. Mr. Hocker proved himself a master of the English concertina, and was well applauded. Miss Keeves, whilst in the trance, excited much attention by her clear, earnest delivery of a poem on "Haunted Houses." The hall, which apparently holds easily 250 persons, was crowded. A great number of Spiritualists were present from all parts of London, and the utmost good feeling and harmony prevailed throughout the entire evening. The committee and performers then received the thanks of the visitors and friends through the chairman, and thus terminated one of the happiest evenings it has been our good fortune to spend amongst our co-workers and friends. We heartily congratulate Mr. Cogman on the great success of this demonstration of the respect and friendly feeling of our brethren, not only in the east of London but throughout the metropolis.

DARLINGTON.—QUARTERLY SOIREE.

The invitation which appeared in a recent number of the MEDIUM to attend our quarterly soiree was on Tuesday evening last most completely responded to. A rapid glance at the friends who arrived was sufficient to convince the most critical that as far as numbers and quality of mind were concerned there was little left to the seeker after genuine social intercourse to desire other than that which was presented in the array of bright and intelligent faces which everywhere in the cheerful room met the beholder.

The large room was tastefully decorated for the occasion with graceful festoons of evergreen completely surrounding it; here and there interspersed were miniature trees of various kinds of evergreen and pendants of ivy, the whole ornamented with various-coloured flowers, many of them so exquisitely made and tastefully arranged as to convey the idea of being real productions of nature; in the centre of the room hung a beautiful bow, in which was inserted a large branch of mistletoe, and leave was given at the opening to make use of it freely after the time-honoured custom; this being done added considerably to the mirth of the evening.

About seventy partook of a generous tea provided by Mrs. G. R. Hinde, Mrs. Jackson kindly contributing. Mrs. Fellows and Miss Wood rendering valuable aid in perfecting arrangements. At tea the Spiritualists showed their dietary reform tendencies by preferring and asking for the tasty home-made brown bread and butter in lieu of the many dainties amply provided, which fell in for a share of patronage after the former had been exhausted. When the tables had been cleared away and seats arranged many new arrivals helped to swell the company.

G. R. Hinde was elected to the chair, and in his opening speech bade them all a hearty good welcome, and congratulated them on the growing interest and high appreciation which were manifestly felt in these quarterly gatherings, no other effort or advertisement being required than a brief announcement in the MEDIUM to call together such an appreciative gathering of the lovers of freedom and social enjoyment. (It is a notable fact that while but a dozen can be got together to talk philosophy, a large meeting can always be relied on for this social and theatrical entertainment.) The chairman importuned them to throw aside all feeling of irksome reserve, if any remained, and each contribute a gushing flow to the general harmony, which evidently had already commenced to burn in their hearts.

Mr. Ainsworth, of Bury, gave an earnest and impressive testimony to the truthfulness of Spiritualism from his own experiences, and explained the manner and right spirit in which to investigate thereby to gain the most benefit.

Mr. Kipling, of Barnard Castle, with most refreshing ardour held forth, wittily making remarks that called forth the merriest peals of laughter in those unrestrained and unrestrainable outbursts which, like the proverbial visits of angels, are alas! too few and far between. He (Mr. Kipling) expressed the surprise and gratification it afforded him to find in this locality, so near his own, such a glorious gathering of the friends of progress, and expressed the assurance that, though this was the first time he had been present with us he would take good care it should not be the last.

Mr. Jackson, a powerful mesmerist, from America, was called upon, and other friends invited to volunteer a few remarks briefly, when the chairman, calling attention to the lapse of time, introduced the musical programme.

The choir, which has been practising for about six months under the able leadership of Mr. O. T. Longley, musical composer, has obtained a marked degree of proficiency in consequence, and rendered with excellent effect the following glees:—"Blue Bells of Scotland," "Auld Lang Syne," "Hail Smiling Morn," "Where art thou, beam of Light?," "Now is the Month of Maying," and "The Village Choristers," the most perfect effect being given in "Hail, Smiling Morn," which called forth prolonged applause. Various solos and duets at intervals were introduced. The "Sol Fa" duet was sung by Mr. and Mrs. G. R. Hinde. Mrs. Longley excelled in "Sweet Spirit, hear my Prayer," being under influence the whole time. The delicately attuned voice of Mr. T. P. Hinde rendered sweetly "Christabel." The accompanying piece, "The Dream," was sung by the writer. Messrs. Longley and Fellows sang bravely the "Larboard Watch" duet. Miss Wray, with much pathos, sang the "Gipsy's Warning." Misses Wood and Fair-lamb (mediums) sweetly sang the "Gipsy Countess" duet; but unquestionably the two comic songs, "Happy as a King" and "My Respectable Tile" (bat), volunteered by Mr. Oleminson, a non-Spiritualist present, called forth the most merriment and obtained the longest encores.

The musical programme being brought to a close, seats were cleared from the centre of the hall, and the pianist, supported by an excellent violinist, struck up for the candidates of the light fantastic toe, not a few of whom were present. This healthy and stirring recreation was indulged in for an hour and a half, when tea and coffee refreshments were served up. During this interval, when all the friends were seated around the room discussing their coffee, &c., an amusing incident occurred. A courageous young lady placed herself, unobserved, plump under the mistletoe, and by preconcerted arrangement another lead up Father D. Richmond, of Shaker renown, whose advanced notions on celibacy and other alleged reforms are pretty well known. Like a lamb he innocently yielded to the gentle guidance, and on arrival at the post of love was violently assailed by his fair captives in the usual, or rather unusual fashion, much to his own astonishment and the amusement of the spectators. I need scarcely add he received the infliction with a very good grace.

Dancing and games were resumed, and kept up until three o'clock the following morning, and so refreshing and complete was the enjoyment, that some seemed loath to quit the scene of social pleasure. There was an entire absence of aught to offend the most scrupulous (excepting the Grundy fraternity). An air of refinement, blended with naturalness, pervaded the entire company, and if seventy pairs of merry dancing eyes can tell a tale of true enjoyment, we had it throughout the evening. Many expressed a desire that this *reunion* should be held oftener; but seeing that this work of love entails in the getting up of the provisional department considerable labour on the two friends of the cause, Mrs. T. P. and G. R. Hinde alternately, who are quite willing to undertake it once in three months, we deem it advisable to maintain the original plan, and hold the next quarterly soiree on the first Tuesday in April.—Yours for truth,
G. R. HINDE.

A SOIREE TO THE OLDEST MEDIUM.

Mr. Editor.—Sir,—I do not often intrude upon your columns, and if my name does appear there sometimes, it is not with my consent. This time, however, I crave to be heard, and I hope the cause of my addressing my fellow-Spiritualists will be regarded by all as ample excuse for my appearing in print. The matter upon which I now write has been upon my mind for several years, but I have never before been impressed to move in it till now. My proposal is briefly this: That a complimentary soiree be got up for the benefit of Mr. and Mrs. Wallace, who have been mediums in London and elsewhere for more than twenty years. They are the oldest mediums amongst us, and the patriarchs, as it were, of that interesting and useful order of mankind. I have no doubt that the Spiritualists of London of all shades of opinion will come forward in this matter, and not only those, but Spiritualists in every part of the Empire. I am anxious to see action commenced in this matter at once, and shall be glad to meet with a few who would be willing to form a preliminary committee.

I have no doubt such a meeting might be arranged at the Spiritual Institution without expense to the object in view. I shall be glad to hear from any who sympathise with the proposal now made public.—I am, very truly yours,
W. TOWNS.

1, Albert Terrace, Barnsbury Road, N., Jan. 12, 1876.

[A place of meeting may be obtained at the Spiritual Institution any evening and any number of times for the excellent object suggested by Mr. Towns. Why not have a meeting on Monday evening at eight o'clock, and then there will be time to report proceedings in next week's papers?—Ed. M.]

SOVERBY BRIDGE.—Mrs. T. Leach will speak, afternoon and evening, at the Lyceum, Hollins Lane, Soverby Bridge, on Sunday, January 24th, 1876, for the benefit of the Lyceum. Afternoon at half-past two, evening at half-past six. Afternoon address—"Is Spiritualism antagonistic to the spirit theory of the past; does it stand in opposition to universal truth and human progress?" Evening address—"What relationship does modern Spiritualism bear to that of former ages; or the manifestations of spirit-intercourse in Holy Writ—what claim have we that it is a spirit?" Questions will be answered at the close of each address bearing on the subjects stated. Collection as usual in aid of the Lyceum.

THE GRAMMAR SCHOOL,

DALTON-IN-FURNESS, LANCASHIRE.

HEAD-MASTER: PERCY ROSS HARRISON, B.A.,

Late Open Mathematical Scholar of Pembroke College, Oxford; First Class in Moderations, 1870; Third Class in Mathematics, 1872; Queen's Gold Medallist for Mathematics at Victoria College, Jersey; Member of the Phonetic Society of Great Britain, and Certificated Teacher of Phonetic Shorthand; late Mathematical Master at Trinity College, Stratford-on-Avon; and sometime Second Master at Ennis College, Ireland.

Thorough and efficient teaching in all the following branches is guaranteed:—The English, French, German, Latin, and Greek Languages; Arithmetic, Book-keeping, Algebra, Pure and Analytical Geometry, Trigonometry, Mensuration, The Calculus, Statics, Dynamics, and Hydro-Mechanics; Chemistry, with illustrative experiments; Logic; Physical and Political Geography; Ancient and Modern History; Vocal and Instrumental Music; Musical Composition, including Harmony, Counterpoint, and Fugue; Outline, Landscape, Map, and Geometrical Drawing; Phonography and Phonetic Shorthand, with practice in Reporting; Drill.

The extent to which the study of MATHEMATICAL SCIENCE is pursued at this school renders it well suited for all boys who have a natural aptitude for this branch of study; and also admirably adapts it to prepare pupils for the Civil Service, or for any vocation in which a sound knowledge of Mathematics is required.

Parents who desire MUSIC to form a part of their sons' education cannot fail to appreciate the facilities here afforded. Part-singing is regularly practised by the whole school; and those pupils whose parents desire it, also receive private instruction on the Pianoforte and in the Theory of Music, without any extra charge.

The beautiful art of Shorthand is taught throughout the upper forms of the school. A knowledge of Phonography is now becoming so generally diffused throughout the kingdom, that a liberal education can hardly be considered complete without it. To those boys, to whom it is likely to prove of use, special instruction is given in Reporting, which is acknowledged to be one of the most profitable of intellectual vocations.

The LECTURES ON CHEMISTRY are a source of great interest to the pupils; and are frequently varied by practical illustrations of the properties and combinations of the different bodies; for which purpose a complete set of chemicals and chemical apparatus has been provided.

Mr. Harrison has spent several years on the Continent, and is therefore able to impart to his scholars an accurate pronunciation of the FRENCH and GERMAN Languages.

Great care is taken to perfect the pupils in WRITING, SPELLING, ARITHMETIC, BOOK-KEEPING, ENGLISH GRAMMAR, ANALYSIS, and LITERATURE.

Pupils may either go through the regular school course, or devote their time to special branches of study, at the option of their parents.

It is intended shortly to fit up a Gymnasium, and to add Calisthenics to the subjects already taught.

A REPORT is sent to the parents monthly, showing the progress and conduct of each pupil during the month; and at the end of each half-year a General Examination is held, from which Prizes for proficiency in the different branches are awarded.

The pupils reside in Mr. Harrison's house, and are under his personal supervision; there is also a well-qualified resident Tutor.

To parents who desire to place their sons at a school in a healthy country town, where they will be treated with kindness and liberality—where every attention will be paid to their health, comfort, and moral training—where the education imparted is of the highest order, and the range of instruction sufficiently extensive and elastic to meet varied requirements—where the terms are strictly inclusive, and as low as is compatible with a thoroughly liberal education and generous treatment—this school is confidently recommended as offering unrivalled advantages.

Terms, without extras of any kind, Forty Guineas per Annum, charged from the date of entrance.

Dalton stands in a very healthy locality, and is only three miles from the sea. It is also situate in a picturesque neighbourhood, being a mile and a half from the magnificent ruins of Furness Abbey, and within a few miles of the Lakes.

Mr. Harrison has received many testimonials from the friends of his scholars, and will be happy to supply references to parents of both past and present pupils.

The School will RE-OPEN on the 20th instant, when a few vacancies will be filled up. Early application is requested.

HANDLING HOT COALS.

Whatever may have been the spiritual influence on Mr. Morse enabling him to handle burning coals for a time without injury, it is clear that there are creatures that can bear an intensity of heat which would destroy others, and the same in respect to cold, and it has always seemed a wonder to me that certain plants and trees flower in the winter; for instance, the Christmas rose and the Glastonbury thorn. But what can be the nature or reason of this special difference in the sap and life in these instances, that the slightest cold will destroy one plant whilst another seems to revel in the snow and frost, and blossoms in mid-winter?

Now, in the scientific view of the facts of Spiritualism analogy will be the chief instrument of enlightenment, and we approach the greater wonder by a lesser of a similar character—that is, the fact being the same though the cause may be different. In point of fact, we don't know why one substance is inflammable and another not, or why three very innocent substances brought together form an explosive powder that may be quite frightful in its effects. But of course in Spiritualism we must make sure of our facts before we can handle them scientifically, which will be the labour of the specially-gifted, as in respect to all other sciences: the labourers are many, the builders few. Inspiration is very well, but, after all, the work must be done by the uninspired as in all other matters; but, come whence or how the knowledge may, there must be verification, just as with the Bible, supposed to be inspiration, but the statements are now brought to the test of science and found wanting.

HENRY G. ATKINSON.

MR. GREEN'S MEDIUMSHIP.—Mr. Editor,—I wish to draw the attention of your readers to the mediumship of Mr. and Mrs. E. H. Green. Their powers as clairvoyants and test mediums being truly wonderful. I spent several days with them at Christmas, and had many opportunities of judging of the genuineness of their profession as medical and clairvoyant physicians.—Yours truly,

ANNIE DE MORGAN.

P.S.—Have the Manchester friends succeeded in establishing a library? [They have some books from the Progressive Library. If friends would lend them for the use of books, they would soon provide some.—Ed. M.]

AN INVISIBLE SPIRIT AND ITS SHADOW PHOTOGRAPHED.

To the Editor.—Dear Sir,—It is well known to photographers who take portraits by the aid of the magnesium light, that the shadow of the sitter is seen on the background; but on inspecting a spirit-photograph taken by Mr. Parkes, I was rather surprised to see that the spirit-form had cast a shadow similar to that of the sitter, although not so dense; this is the finest test I have seen of the genuineness of the spirit-picture, for it bears proof that both figures were formed on the negative at the same time; for if it requires the aid of such a strong light to bring out the image of the sitter, it must require the same to show the spirit-form, should any deception be attempted by a similar process, it could not be effected without its being seen; there were four witnesses, beside the sitter and operator, present when this picture was taken. This power, exercised by the spirits, of taking on and putting off at their pleasure a material body, upsets old orthodoxy, for it will not tally with the popular notion of the resurrection of the body. The sensitised plate records the presence of the spirit when unseen by the human eye, thus proving the notion of its being confined either in heaven or hell to be a myth; consequently spirit-photography has put the extinguisher for ever upon these sulphurous flames that have issued from the bottomless pit for the last eighteen hundred years.

Ten years ago, when the materialised spirit-forms first appeared in England, at the Middlesborough circle, thirty-six in succession presented themselves to the company, many of them being recognised as relatives and friends of the persons present. Mr. Parkes now frequently finds a group of four or five spirits crowded on to his negatives. These things show how anxious they are to come and commune with us, if we give them the opportunity.

A copy of this picture may be seen at 15, Southampton Row.

W. WALLACE, 105, Carlton Road.

OSSETT.—Mr. Armitage, of Batley Carr, will deliver two inspirational addresses on Sunday, January 17, at the Spiritual Institution, Ossett Green, on Sunday, January 24. Mr. John Blackburn, of Halifax, will speak twice in the trance at the same place.

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, per 6s. 6d. per year.

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 15, 1875.

MODERN PHARISEEISM.

In a recent number of *Signs of our Times*, an organ of the revival movement with which Messrs. Moody and Sankey are connected, appears another "Confession of a Spiritualist." It purports to be the report of a speech given in London by T. L. Harris, which appeared in the *London Advertiser*, and afterwards copied into the *New York Tribune*, from which the extract under notice is made. The "confession" is to the effect that Harris regarded Spiritualists as pantheists, pagans, and that 999 out of every thousand are gross sensualists. This is an accusation which needs no refutation, for every man who is acquainted with a Spiritualist can answer it from his own experience. We think Spiritualists will bear comparison with their fellow-citizens generally for morality, intelligence, and other attributes of humanity. The accusation of sensuality, and the disgusting details accompanying it, and which we decline to transfer to our columns, is a personal slander upon every Spiritualist, and as great a crime as if Spiritualists had been named personally. The man who would be guilty of such language is not only a blackguard but a coward, who conceals himself from the consequences of his conduct by a general statement. Looking at the matter in a higher light, the perpetrator of such an accusation exhibits himself as a self-righteous hypocrite, who would have the world understand that he is a saint while his fellows are gross sinners. We venture to say that the term "sensualist" is one which is applicable to every human being. The plain definition of it is one who exercises the senses and takes pleasure therein. Take away man's senses, his physical consciousness in all its forms, and where would his individuality be? Our perceptions of the external world and our experiences therein are all sensuous, and our higher mental exercises are based upon our sensations, and are a refined analogue thereof. This sensuous nature is the sphere of happiness and the highest enjoyment, for even the bliss of the ecstatic is correlated to sensations. The goodness of God would not be known were it not for this power of man through the senses to participate in His manifold blessings. The exercise of the senses is pleasurable in all healthy individuals, and to characterise one class of mankind as being specially sensual and others as the contrary is absurd.

But it may be urged that the specific term "sensual" is not exactly identical in application with "sensuous," for the latter refers to the normal exercises of the senses, while the former describes the extravagant or perverted action of the senses, and a habitual delight in that morbid state. We grant the distinction, and ask, What man or woman can be found in human society who is not "sensual," even tried by that standard? Is there any person who can be found that will come forward and say his sensations and delights are just exactly what absolute purity would prescribe? No; and if such a saint should avow himself, it would be safest to shun him as the embodiment of vice and hypocrisy to boot. This assumption of particular purity and holiness is itself the most degenerate form of selfishness which mankind presents, and is far more degrading in its nature than animal sensuality; for it is a disease located in a higher element of the organism. The ordinary sensualist—and all mankind belong to that class—may be honest, and manfully battle with his organic tendencies, but the self-righteous hypocrite is a rogue, in addition to his simple vices, and his pretensions are a cloak to cover his real condition, and make him appear in the eyes of others what he well knows to be a false picture.

As Spiritualists let us avoid clothing ourselves in the "filthy rags" of self-righteousness. We all have our appetites and lusts, many of them strong and perverted by hereditary descent and early habits. Such is the will of the Creator in the grand scheme of human development, and he who casts a stone thereat not only libels humanity but blasphemes God. The inspired in all ages have raised their parable against this unparalleled wickedness. The inharmonies of love, of hunger, of thirst, or of any other relationship can only be rounded out by experience and culture. If God our Father has given us an eternal existence in which to experiment, blunder, sin, and improve, why should any worm, the

creature of His hand, and frail as his fellows, dare to cast his foul anathema at the glorious spectacle of human redemption. It is enough for us all to know that there is the divine spark of purity within each breast which acts as a monitor to point out the evil and define the error which constantly assails earth's pilgrim. Even the most degraded are aware of their lowness. This divine light of conscience let us as Spiritualists fan with all our might, and not, after the manner of priests, crush with malignant slander that one germ of divinity which is destined in the eternities to bloom in the heavens and manifest the fragrance of dutiful love to God its father.

Heaven grant that our position be not that of the Pharisee who prayed amidst the crowd, and thanked God that he was not as other men; rather let us imitate the conduct of the humble publican, who stood afar off, and called on God to have mercy on him a sinner. Which of those typical characters was commended by the pure and the spiritual one? T. L. Harris, Moody and Sankey, *Signs of the Times*, and all the "unco guid," we ask, whether your attacks upon Spiritualists and your saintly airs are intended as a mockery of the Teacher who told the parable of the Pharisee and the Publican?

THE MATERIALISATION OF "KATIE" AND "PETER."

A particular seance has been held weekly for some time at the Spiritual Institution, which is, strictly speaking, a "spirit-circle." It is under the direction of spirits in every respect. These decide as to who shall attend, and the order of the proceedings. The object of the meetings is to afford spirits opportunity for experiments in new manifestations, with the view of rendering these phenomena of more value to the public as evidence. Mr. Herne is the medium. The sitters are nearly twenty in number. The first part of the evening is spent in the back room in darkness. Mr. Herne sits in the middle, and the circle is arranged all round the room, the sitters holding hands. The medium is entranced most of the time by "Daisy," who chats to those present. Occasionally "Peter" and other spirits speak in the direct voice; but these agents are busy extracting "power" from the sitters for the experiments which follow. The dark portion over, the company open the folding-doors and pass into the front room. Mr. Herne remains in the back room. One side of the folding doors is shut, and a curtain is drawn across the other. The sitters then arrange themselves in the segment of a circle, and the light is turned down rather low. On the last occasion the proceedings from this point were very interesting. The spirit "Peter" soon commenced to talk, and the voice of the spirit "Katie" the elder was also heard. In a short time the curtain was raised, and "Peter" showed himself; then he came out into the front room bodily. He appeared to be about five feet nine inches in height, had a bushy, black beard, a turban on his head, and wore a long white robe down to his ankles.

After having retired and reappeared for a few times he became quite frolicsome, and walked about with evident enjoyment, all the time amusing the company with his sprightly prattle. He raised his foot, which was plainly seen, more particularly by those who sat near; he advanced and touched the hands of some of the sitters. His chief effort was to show himself and the medium at the same time. He complained that the damp state of the atmosphere prevented the successful fruition of his purpose; but a word of encouragement from the circle had a marvellous effect on his perseverance, and he tried with renewed vigour. Then "Katie" came past the curtain and showed herself, skipping about like a lamblin. She proceeded to instruct "Peter" in the art of moving Mr. Herne to the door; and after some petulance on "Peter's" part, he was forced to admit that woman had beat him; but he said he always worked best with the loving sex, and made a graceful compliment to "Katie's" scientific superiority. At last Mr. Herne was brought in his chair so as to be seen past the edge of the door. Some of the sitters saw "Peter's" face also in addition to his robe, but he regretted much that he could not show himself fully. It was understood that "Katie" could have succeeded in the experiment, but she desired to accomplish "Peter" therein.

On one of "Peter's" appearances before the curtain, he gambolled about and kicked one of the sitters playfully with his naked foot. The blow was so heavy as to be heard by several sitters, and the gentleman who received the kick said it was such as an ordinary individual would have inflicted under the circumstances. This unwonted manifestation was the occasion of considerable raillery from the sitters. It was said that "Peter" was the first spirit who committed "assault and battery," and he was asked if he was prepared to go before a magistrate. "Yes," the spirit sharply replied, "And be tried by Serjeant Cox." This gave rise to a laugh, when "Peter" immediately continued, "Ah, but there is nothing in the law-books against psychic force." But "Peter" could be serious as well as jocular. On one of his appearances exclamations of "Thank you, Peter," came from various sitters. The reply of the spirit, in a reverential voice, was "Don't thank me; thank God when you say your prayers to-night," after a pause concluding in an artless manner, "You know man wants these proofs of immortality."

The seance gave great satisfaction, and though the intercourse between spirit and mortal was free and cheerful, even jocular at times, there was nothing but good feeling and good taste apparent. On the previous evening, in a miscellaneous public seance, "Peter" exhibited characteristics of a slightly different kind. It is interesting to note the effect which the circle has on the conduct of the spirits.

INSTITUTION WEEK.

£ s. d.		£ s. d.	
Amount of Subscriptions		Mr. C. Kenyon ...	0 2 0
already acknowledged	121 15 4	Mr. Thomas Ecoles ...	0 2 0
Mr. E. Foster, 50, Friar-		Mr. Henry Bleasdale...	0 2 6
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			£123 9 10

It is proposed to close the list after Friday next, therefore friends who may have further subscriptions will at once kindly send the same to the Honorary Secretary, Mr. S. W. Thomson, 8, Brunswick Crescent, Cold Harbour Lane, Camberwell, London. P.O. Orders may be made payable at Cold Harbour Lane, and cheques crossed Union Bank of London.

MRS. TAPPAN'S ORATIONS.

On Sunday Mrs. Tappan will enter upon her second course at Cavendish Rooms, and we take the opportunity of calling the particular attention of the friends of Spiritualism to the excellent work which the committee and subscribers are performing in sustaining these meetings. London Spiritualists would do well to take out subscription cards, and those at a distance might with propriety forward a donation to sustain the funds. Thousands of readers weekly participate in advantages, through our columns, which primarily incur a considerable outlay upon a few individuals who carry on these meetings, not for their personal gratification alone, but for the benefit of the cause at large. Every reader of the MEDIUM who can afford it is really indebted to Mrs. Tappan's committee for much of their weekly enjoyment, and ought to co-operate with them. Subscriptions may be forwarded to Webster Glynes, Esq., 4, Gray's Inn Square, London, W.C.

SPIRITUALISM DEFENDED AT DOUGHTY HALL.

On Sunday evening Mr. Burns will consider important objections which are frequently being urged against Spiritualism, but which have lately been repeated in an influential quarter. Investigators are invited to attend. Doughty Hall is at 14, Bedford Row, Brownlow Street, Holborn. Service at seven. Admission free; a collection on passing out.

On Sunday, January 24, Mr. J. W. Farquhar will deliver a discourse at the above hall.

THE SUNDAY MEETINGS AT DOUGHTY HALL.

One of the most enjoyable evenings we ever spent was at Doughty Hall on Sunday evening. There was a continuous thread of spiritual light passing through every utterance. Great harmony prevailed, and a happy, comfortable feeling was apparent. The subject upon which Mrs. Jackson spoke was not the one announced last week, but "The Inspiration of Men of Genius." The hymns and readings were in strict keeping with the subject, and Mrs. Jackson's essay was both profound in conception and beautiful in execution. Her voice was somewhat impaired by a severe cold, yet every word was distinctly heard.

Miss D'Aray is anxious to improve the singing and introduce new tunes, and to that end will attend at Doughty Hall at 6.30, so as to have a half-hour's practice before service commences. The singing practice will also be continued at the Spiritual Institution on Friday evenings.

We would have given a statement of subscriptions to the Spiritual Institution to the end of 1874 this week had we not been apprised by Mr. Thomson that he expected further contributions to Institution Week. We hope to give the statement in our next issue.

MISS LOTTIE FOWLER'S REMOVAL.—We have been requested to announce that Miss Fowler has removed her address from Princes Street, Hanover Square, to No. 2, Vernon Place, Bloomsbury Square, near to the Spiritual Institution. Miss Fowler hopes her patrons will kindly note this change of address, and that they will find the new apartments adapted to their comfort when they favour her with their sittings.

MR. WILLIAMS'S SEANCES.—The parlours at 61, Lamb's Conduit Street, still continue to be crowded with visitors, and the materialisation of "John King" is as beautiful as ever. On Saturday evening Mr. Williams had a particularly full attendance, and the manifestations were equally satisfactory. Mr. Williams has many invitations to visit the chief cities of the Continent, but his engagements in London are too important to permit him to leave town at present.

In reply to numerous inquirers respecting the phrenological seances and Miss Chandos's mesmeric classes, we have to state that as every evening is just now filled up at the Spiritual Institution they cannot be resumed there for the present. Miss Chandos is in search of rooms elsewhere, and hopes to be able to make some definite announcement next week. During her next course she intends, after giving the necessary instruction, to allow her pupils to perform the manipulations, under her direction, at the public seances, and thus give them valuable experience, which will very much facilitate their study.

DR. MONCK'S SEANCES.—In consequence of private arrangements Dr. Monck will not give a public seance at the Spiritual Institution on Wednesday next. On the week following, Wednesday, January 27th, Dr. Monck will give another select seance to a limited number. Tickets 5s. each, which must be applied for before the date named. Applications for private seances at Dr. Monck's rooms or the residences of investigators should be made as much in advance as possible, addressed to Dr. Monck, 2, Vernon Place, Bloomsbury Square, London, W.C. The seance at the Spiritual Institution on Wednesday last was highly satisfactory. A lady came down and showed a test-message written on a card direct by the spirits. Other sitters had similar results, besides the usual remarkable phenomena with the tied accordion, &c., &c.

Spiritual Cosmology.

PART I.—DYNAMICS.
THE REMEDY.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,
SUNDAY EVENING, JAN. 10TH, 1875.

Lesson for the Evening—Rev. xxi. to the eighth verse.

INVOCATION.

Our Father! Infinite Spirit of life and light! Thou that shinest even in the midst of darkness, lighting all lowly places with Thy divine beneficence and charity! Thou that hast caused the glow-worm to shine and the stars of heaven to give forth their light! Thou that hast found a work for the atom to do, and for the unnumbered worlds that fill all space! Thou that seest into the darkness of the earth, and knowest wherewith all substances are wrought together for the highest and noblest uses! Thou Infinite Spirit, probing the hearts of humanity with Thy divine flame of truth; searching out all unworthiness and dross; and by the warfare of the ages, pointing to the higher and holier life, we praise Thee! The earth and the air and all the universe are alive with the grandeur of the possibilities of Thy kingdom. The human soul, bursting the bond of time and sense, and fleeing unto the Spirit for guidance and safety, knoweth that the Spirit which so ordered and made laws for the government of the material kingdoms, for each in turn outworks the highest and loftiest good, and also makes laws for the kingdom of the spirit, that it, too, may gain the highest victories, and, with each revolution of thought and mind, gain the conquests of life and truth. We praise Thee, that this is the revelation of the spirit, that Thou hast given the soul to know its destiny and life, that it may fathom those things which are seemingly hidden, and find the light of Thy spirit and the glory of Thy truth. O, be our aspirations towards Thee, and be our utterances inspired by Thy truth! Be our thoughts uplifted by the wings of the angel that sweepeth even now above the earth with wondrous force and power, proclaiming the conquest over all that is unworthy and low. Father, God, Spirit! be Thy presence within our hearts like a charmed light within cathedral aisles, where music and all sweet sounds float upward to Thee from the thoughts of the spirit that are striving evermore to become as Thou art. Amen.

The Chairman read the following extract:—

A MOTHER OF CRIMINALS.

The *New York Times* of the 19th contains the following:—"In the meeting held yesterday of the State Charities Aid Association, Dr. Harris brought forward some of the most remarkable statistics which have ever been obtained in the science of criminal reform. While reading of the efforts of the Prison Association the attention of the Doctor was called to a county on the Upper Hudson, where there was a remarkable proportion of crime and poverty to the whole population. The county contained but one town and only small villages, with a population of some forty thousand; yet the number of paupers in its almshouse was four hundred and eighty, or about one in ten, not reckoning a considerable number assisted by out-door relief. This proportion is probably greater than that of London or Paris; but of this we cannot be certain, owing to the defective method everywhere adopted in the statistics of pauperism of enumerating names as persons. It is certain, however, that the proportion of paupers and criminals in the county was alarmingly great. The attention of the doctor was attracted to certain names which everywhere appeared in the criminal and poorhouse records of the county, and he was led to follow up the traces of certain families. These again seemed to be connected, and he was induced to search still further the genealogies of these families. The results will remain as permanent and most startling facts in the history of crime and its consequences. It should be understood by our readers that ordinarily it is extremely difficult to trace the descent of a criminal family. In cities such families become broken up, and their members are scattered everywhere. In villages, though their lines of descent may be followed, yet the retributive laws of Providence usually carry the effects of crime only to the third or fourth generation, and then the race comes to an end through physical and moral degeneration, the final members being commonly idiots, imbeciles, lunatics, and, in some countries, *crétins*. It happened, however, in this county, that the physical vigour of the particular family traced, preserved some of its members for their evil destiny, and enabled the investigator to trace them during six generations of wickedness and misery. Some seventy years ago a young girl, named 'Margaret,' was left adrift in one of these villages; it does not appear whether through the crime of her fortune of others. There was no almshouse in the place, but she was the subject of outdoor relief, probably receiving occasionally food and clothing from the officials, but never educated, and never kindly sheltered in a home. She became the mother of a long race of criminals and paupers, and her progeny has cursed the county ever since. The county records show 200 of her descendants who have been criminals. In one single generation of her unhappy line there were twenty children; of these, three died in infancy, and seventeen survived to maturity. Of the seventeen, nine served in the State prisons for high crimes an aggregate term of fifty years, while the others were frequent inmates of gaols and penitentiaries and almshouses. Of the 900 descendants through six generations, from this unhappy girl who was left on the village streets and abandoned in her childhood, a great number have been idiots, imbeciles, drunkards, lunatics, and paupers; but 200 of the more vigorous are on record as criminals. This neglected little child has thus cost the county authorities, in the effects she has transmitted, hundreds of thousands of dollars in the expense and care of criminals and paupers, besides the untold damage she has inflicted on property and public morals. When we think of the multitude of wretched beings she has left upon the earth; of the

suffering, degradation, ignorance, and crime that one child has thus transmitted; of the evil she has caused to thousands of innocent families, and the loss to the community, we can all feebly appreciate the importance to the public of the care and education of a single pauper child."

ADDRESS.

The extract has been read at our request for the reason that it illustrates—as perhaps some of you may be aware who have been here on preceding evenings—portions of the discourses on those occasions. To-night will terminate the series of discourses commenced by Dr. Rush, and on next Sunday the next series will commence concerning more spiritual subjects. He desires this evening to present to you the remedy for the conditions found in the human life, as applied by him in his spiritual existence, from which he trusts those of you who are thinking and acting with respect to the higher advancement of humanity may draw a parallel and comparison, and endeavour to adapt some of those remedies to human life as it is.

In previous discourses it has been stated that there should be no paupers upon earth, no orphans, no outcasts. The extract read proves to you the baneful result of one orphan outcast child. What the results in society are by the augmentation of such cases the statistics of your gaols and penitentiaries testify. There is accompanying all moral disease—and all disease is moral—a corresponding physical and mental action, and for every atom that exists in a human organism there is a special impetus or purpose imparted to that atom when it is attracted by that organism; hence unfortunate children contain, as has been stated, the germs of crimes that afterward yield their fruition baleful and malignant upon human society. To find out the causes of this germination, to endeavour to show the possibilities of the avoidance of many of these evils, has been the object of the present series of lectures. They have been unavoidably sketchy and incomplete. An audience, except they are pupils or students, cannot listen to the full and minute details of technical science. For the further elaboration of this subject I shall look to the future and to the aid of this medium in the capacity of writing, promising to elaborate those subjects to the fuller extent when they appear in a collective form. To-night I present to you the possible panacea for these ills, promising you that if applied faithfully, continuously, arduously, with as much fidelity and constancy as the student applies his mind to the discovery of scientific problems, or as the schools of learning apply their thought and intelligence to the solution of the various material problems of life, that these moral and physical ills may also depart.

From the standpoint of pure spirit every crime and fault in the world is a disease for which there is a specific moral remedy. From the standpoint of pure spirit physical maladies are engendered by spiritual incapacity to control and direct the physical organism; and the perfected races of the earth will be those races that having control over atoms of matter shall so aggregate those atoms as to make the perfected organism. Then no seeds of crime and disease will be sown in humanity. But taking the world as it exists to-day, and the spirit of man as it is found in its various stages, what are now the remedies to be applied, and how shall the beginnings be made for a solution of these problems? All philanthropists, teachers, theologians, moralists, and men of science agree that somewhere there must be a solution of the various problems that affect human society. It is now a hundred years since upon your earth the present speaker sought to solve these same problems. From that time until the present the spirits of those who have passed from earth have been the subject of his care and ministrations. I read you a chapter from that experience as a portion of the lesson, showing the possibilities of the future.

Beginning with physical disease, I have found that it was usually the result of mental or spiritual incapacity to conquer the surroundings of material life; and on entering spirit-life I began at once the work of discovery for the secret sources of human misfortune and crime. I assure you there was abundance of material, for every hour there passes from earthly life scores of human beings just as you send them to spirit-life, unprepared, uneducated, not freed from the taint of moral crime or sin, from ignorance, or even from the effects of bodily infirmities. Into the spirit-world all these souls are thrust; and the wise beneficence of law that controls and governs the universe is not here an exception; for each one of these finds, according to law, himself or herself surrounded by an adequate atmosphere corresponding to his or her condition.

I soon discovered that spirits in earthly life create for themselves an aura or habitation corresponding to their condition, and that on entering spirit-life they only throw off the body as a worn-out or useless garment, retaining the effects of bodily infirmities at first and this darkened atmosphere or aura that surrounded them in the body.

I asked to be shown to those conditions of spirit-life that were considered incurable, and the worst when upon earth. I assure you that instead of finding them in aggregated communities deploring their condition, I generally found them isolated, each in an atmosphere of suffering or sorrow or infirmity of their own, and only assembling together by a volition or choice that they might compare with one another their misery; but I found each spirit reluctant on entering spirit-life to communicate with other spirits concerning their misfortunes; and in endeavouring to ascertain the cause of this I found that each sharer in misfortune became immediately aware of the imperfections, faults, and failings of the other, and that their pride—or whatever that quality is which keeps mankind from desiring their faults and failings to be known—shielded and protected them even in the world of spirits; but I have seen these people going out without the slightest

thought either of life or immortality; in an atmosphere as dense and vaporous spiritually as is your city in its densest external fog, without thought or aspiration, or hope beyond that innate flame that keeps alive the human spirit, without volition, will or purpose, but at the mercy of every fluctuating wind or vapour of thought that might be around them. I have seen them surrounding prisons, charnel-houses, monasteries, places of ancient crime or warfare, unable—because having no volition—to rise from that position. I have seen them aware in some degree of their imperfection. In the worst instances I have seen them not aware even that they have passed from earthly life, but still repeating, in kind of mechanical degree, the performances of mortal existence, whether they were of crime or anguish, or abject misery and woe.

The first thought is that the state is most hopeless, and that a great number of human spirits either upon earth or in the world of souls are in such condition that it might be impossible to reach them. Not so. There is in nature a reaction for every condition of darkness, and to apply that reaction, and find out that antidote, is the great secret and source of mental and moral success. My first effort, then, was to study the secret causes of each individual calamity; and I found, as a matter of course, that every individual affected considered his or her misfortunes the greatest, and his or her cause right, and all the rest of mankind wrong; and this thought extends even among criminals who are not so hardened as to imagine they may do with impunity the greatest wrong and escape punishment, but who imagine oftentimes that their act is right, and the whole of the rest of mankind arrayed against them. There is scarcely a murder or any frightful crime committed in a community but what the person so committing it does not imagine for the instant that he or she is aggrieved; and the great atmosphere of crime engendered in crowded cities is the result of the fact of the different states and conditions of society where a wall is built up between classes, and the criminal gradually begins to feel that he is right and the rest of mankind wrong; that all the world is at war against him, and that he, alone and unaided, must fight the battle of life and bear the consequences. Into this condition of individual soul the probing, piercing shaft of self-examination must first be sent; but not in the misnamed method called justice, not in the solitary confinement and punishment which is intended sometimes as an act of justice and sometimes as an act of revenge, not in the aggregation of criminals beneath one roof where the brand of shame marks them to all future time, but in that kind of solitude where the spirit is enabled to consider rightly its condition and its position. This solitude, which is essential to every spirit, is the first step towards the retraction or retracing of the step of crime; and when it cannot be brought about individually the spiritual laws are such that, although seen by higher spirits, those that are lower cannot, unless specially acted upon, perceive what higher spirits do. There is wisdom in this, since the humility of self-examination and self-consciousness might bring about results not desirable if aware that the innermost thoughts were penetrated. The first object is to make the criminal aware of the mind that is diseased—for I can term it none other—that the spirit is ill and needs a physician, to make the individual spirit at home and surrounded by objects that shall be sufficiently familiar without encouraging the latent thoughts of rebellion or of scorn. When a spirit, for instance, has come into the world of souls, whose life has been drained away upon earth through intemperance, it has been considered the best method of releasing the spiritual body and its atoms from the results of that intemperance by surrounding it with everything that will attract the thought away from the object of temptation.

Now, you are often puzzled in your crowded cities to determine in what way the individual affected with this special weakness shall pass and re-pass the places of temptation without falling. The truth is that the malady which craves that kind of excitement must be fed on harmless excitement, and there should be, with the isolation and removal from temptation, always a place provided where the mind will be occupied every instant of the time. Occupy the mind, feed it on something that amuses and instructs; do not let the instruction be too apparent, and soon the habit of excitement will expend itself in harmless directions. There are scores of spirits—and in this I do not exaggerate—who are to-night released from earth, who crave the artificial excitement they lately had in their recourse to the stimulus of intoxication and revelry. In the world of spirits there must be something to offer as an antidote for this. With the slightest desire for change, the spirit-world provides entertaining amusements, such as might be considered diversions in your life, where every such spirit, if he or she desire, may find recreation. They are gently led or impelled from the surroundings of their previous condition to these halls or places of entertainment, and there the excitement which they sought in other companionship becomes a healthful stimulus to mental endeavour.

If there could be provided upon earth such places where humanity, prone to desire entertainment, prone for diversissement and for singular forms of excitement, could be provided with that which could stimulate the mind and the nerves without injuring fatally the vitality of the human system, you would have the first step taken to curing this almost incurable malady. There are persons that enter the world of souls so diseased in their spiritual organism from the effects of external malady that they require constant watching, and to be borne to the place of rest required for those that are mentally infirm. Now, these on earth would be termed hospitals for lunacy—insane asylums. There is no such name known in our world. Every spirit thus afflicted is provided with an attendant, the one of all others in spirit-life that they

would most desire. That in itself sometimes cures the malady. If that do not at first produce results, the mind is gradually and carefully drawn away by thought in another direction by visiting others who are cheerful and happy and whose minds are freed from any affection of this kind, till at last they are strong enough to bear the counter irritant of witnessing suffering greater than their own. With this comes philanthropy, and the greatest healers to minds diseased, which I have known in the world of spirits are those which imagine themselves the greatest sufferers on earth; but there can be no suffering so great that you cannot find those who suffer in a still greater degree.

As the great panacea for mental and physical ailments on earth is rest, so the great panacea for mental infirmity in spirit-life is change of employment. That which gives rest to your bodies is repose and sleep; that which gives rest to your mind is diversion or change of occupation. Many persons become insane because they have not the opportunity of changing their employment. On entering the world of souls the wise and good physician who is occupied in ministering to those that are thus afflicted sees to it that the spirit shall not have a long period of time to be occupied in the direction that has produced the malady; and when the change is wrought it becomes only natural that the spirit shall in turn seek to assist those that are similarly unfortunate. Thus the whole world of spirits of various grades is converted into an hospital without the name or in the shape of a building that distinguishes it upon the earth, but which in the spiritual existence means that every human soul is an asylum for one or others that are afflicted; that you each contain within your minds the healing panacea for the affliction of some fellow-being, and that as you may administer to some one or more, so there should be no day or hour of your lives that is not occupied in this ministering. This is the first lesson taught in the world of spirits. The employment of earthly life having vanished, there must needs be occupation. The first question after having become conscious of spiritual life is, "To whom can I minister?"

There are criminals from the gallows taken out suddenly into the world of souls that require spiritual surgery before the spirit is aware of this change. I mean that the sudden shock and the unnatural method of changing lives causes paralysis in the spiritual structure, and that it requires building up. One of the attendants who minister thus to souls disenthralled takes charge of this spirit, not questioning about the crime or moral condition, since that too is a subject of healing, and the spirit is borne to a suitable place of rest, where the first and entire thought is to acquaint them with the fact of the new state of existence. If the spiritual nature is so morbid and stultified that this cannot be accomplished at once, it sometimes takes what you would term days or months; but there is an incessant endeavour on the part of the wise and beneficent spirit to impart this knowledge. So with spirits that fall in battle; the sudden death producing contusion upon the fibres and atoms until there must be an extraneous power or effort to aid them, or they might remain a long time dormant and unable to gather strength; but this depends entirely upon the spiritual state of the one that is thus forced into the world of souls. We have known them to leap suddenly from one state of existence to another with full consciousness of all their powers, and these are those minds that, having gained thoroughly the conquest over the material bodies, are ready and unafraid to meet death; but the majority of human beings are not in that condition.

It comes to be a fact, therefore, that all stages of spiritual existence are stages of ministration, and that the spirit on entering spirit-life is surrounded by exactly the conditions of restraint, of encouragement, of inducement to self-examination, that are necessary for its growth. But it must be borne in mind, however, that no palpable change can take place in the condition of any human spirit, either upon earth or in the world of souls, without an aspiration; that the aspiration is the beginning of advancement; that the volition, the conscious wish and will to do and be better or perfect, constitutes the first perceptible step towards improvement; but before that is attained, wise and beneficent spirits may attend years and watch above the spirit, striving to quicken the volition into conscious activity, just as a skilful nurse attends through hours of delirium ministering to the fevered patient, expectant that the change may come, and hailing the dawn of consciousness with delight. So in the spiritual delirium in which most souls live, the attendant and highly-gifted soul that waits upon them watches each thought and emotion, waiting for the first return of consciousness which shall lead them to know that the spirit desires to rise. That first consciousness is an aspiration or wish to depart from the condition in which the soul is found. Just in proportion to that desire, and that wish, and that will, is the possibility of the spiritual state.

Then the souls that come out from earthly life, maimed by sorrows, bowed down by misfortunes, the spiritual nature tortured and torn by the shafts of external malice or crime—these must be received as persons are received that have bodily ailments, only more tenderly; and each of these wounds must be probed, its cause must be ascertained, the morbid condition of the mind which engendered it must be tenderly removed and replaced with a healthful condition, and step by step the thought which clothed the mind and body while upon earth with pain and suffering must be renovated and renewed.

These possibilities exist in our world to this degree, that whatever is required or desired to surround the person with, the wise and beneficent spirit having in charge the circle of healers may recommend, since thought produces its own healing, and those who are suffering can be ministered unto by the power of this

great thought. You consider that many of these states of outward life cannot be reached. Apply the remedy as directly applied with us. Take the criminal—the murderer: if you choose—remove him from the conditions that produce the crime, and then surround him with just those states and circumstances that will call out his better, higher, and nobler nature; and he who has committed the crime once will not be likely to repeat it. The culprit whose mind is intense and perverted in one direction is either treated as an entire nonentity or carefully avoided by his kind as being eccentric and peculiar. Between those two extremes and in place of them there should be always some tender friend and careful companion who will, unconsciously to the diseased individuals, act upon them, direct their thoughts from the channel of their malady, and produce the healing balm of forgetfulness. But who cares to take the trouble to do this? Relatives sometimes do not, and who in all the wide world shall? But since all souls are related, if one brother is so afflicted and you have power to aid him, it is your business to do it—individually, no matter who else ought to do it, if you can, it is your business.

So with paupers and orphans. You must be aware that there are continually passing from earthly life children whose parents are upon earth. For these tender buds, that have upon earth, perhaps, no suitable habitation, there are armies of angel-guides and guardians who are not chosen at random, but who choose from the blossoming of their natures, to take charge of these little ones. No matter what they may have been upon earth—queens or princesses, or paupers—if they have the mother's heart and the mother's spirit they are competent to take charge of these; and by choice they become the parents by adoption of these little ones, and into suitable places—gardens of bright flowers, where sights and sounds will surround them suitable to their development and advancement—they are planted. Oftentimes the thought of the mother brings them back for instruction and guidance; oftentimes the sorrow for them keeps them away, or clouds their infant eyes and existence in spirit-life.

Then again, for those for whom there is no refuge and hope on earth, be sure that there are all conditions provided, so that between the high and the low, the outcast and the favoured, there are not the high walls of circumstance and of society that here separate. I know of paupers who are diseased in spirit from the very centre to the circumference of their nature, that were not necessitated on earth to ask for charity and alms and perhaps rarely required the physician, but whose souls are sick and weary, and these come asking for a physician, for on awakening into spirit-life they find that the splendour has departed, that all external adornment does not serve them, but that in the world of souls they have maladies that needs must be cured, for their garments are shadowy like the night and their bodies seem invested with disease, the result of their impure thoughts; and these need the kindly physician that shall lead them to probe the sources of their malady, and find out what untoward thoughts have thus draped them in rags and in spiritual degradation.

And each spirit has such an attendant, even upon your earth, in those places where you consider that no angel may come and naught but demons abide. There are souls that wait with expectant love even as the mother that never ceases to pray, though her son be incarcerated in the prison cell, or even upon the gallows, even though she does not know whether or not her prayer follows him into the world of souls; but that prayer finally releases him, for it reaches his heart. Likeliest to this love is the love and wisdom of the great Spirit that has provided for suffering a suitable panacea, and for every misfortune and impurity a suitable remedy. I would ask of you to try upon earth this remedy that we have found so efficacious. I have never seen a soul so utterly abject and sick with sin that the thought of childhood's days and the tender love of mother or sister did not probe to the heart with quickening and centrefusing power. I would like you to try this remedy we have found so efficacious, and that instead of punishment and that which is misnamed justice, but is in reality revenge, there shall be upon earth this system of treatment for criminals; that they shall be treated, as those who are diseased, with proper and educated physicians to take charge of them, with their moral and spiritual nature so quickened that there shall not be one word of rebuke or condemnation, but only justice and love and the self-accusing conscience that punishes more than outward accusation. I would like it to be tried, that for once there shall be dispensed in some country or land of the earth a suitable system, whereby the moral and spiritual natures shall be allowed to assert themselves when the disease or wrong, or whatever it is that afflicts them, shall have departed.

I have been unable to make any distinction between disease and crime in this course of lectures, because I find that in the treatment of them those things which are considered as disease upon earth are the results of faults which are as grave as those things which are considered crimes, and that all are the results of a lack of knowledge upon the particular subjects and questions where the infirmity abides or the hereditary transmission or perversion of the physical and mental structure. I take it that knowledge is the universal panacea, since ignorance is the chief mother of crime. You or I are to ascertain how that knowledge can best be imparted, just as the beneficent or good upon earth impart knowledge to the blind by raising the letters from the surface that they may read with the ends of the fingers. Shall we not also find the infirmity of the morally blind, and, if they cannot see with our language and understand with our voice, adapt the moral voice to their understanding and quicken the thought even through some other faculty. If idiots and imbeciles can be taught to read and understand music,

may there not be some subtle chord of melody or affection that will strike the heart of yonder condemned man whose life has been a moral failure? Attune your instruments to his understanding, find out the faculty that is yet alive, quicken that, and the disease will depart.

The first thing that the criminal asks on entering spirit-life, if his mother, or wife, or child have preceded him, is, "Where are they?" Surely a soul cannot be utterly lost that has even the recollection of such love, and upon this one chord we find out the secret and subtle panacea that shall revolutionise the whole nature and electrify the stoical, hardened, condemned man into the glorified and disenthralled soul. If you do not believe it, try. The world is large and agony is everywhere; the great heart of humanity longs for a subtle key that shall unlock the prisonhouse, and let its miserable inmates go. Try this remedy: Build up, not asylums, into which you thrust people that you may not have any thought of them afterwards; not places where relatives may send those who become a burden to them, not hospitals where an aggregation of disease affords no respite from torture, but a system which shall make it the business of all who care to minister to every human being, and each individual has some gift or power or property that can minister to and assist another soul; and when this is brought into exercise it constitutes the beginning of the application of the cure that shall finally release the world. You sever justice from humanity, you make charity mechanical, you endow institutions with wealth and forget the sympathy; you have planted science in hospitals and asylums, but no spiritual force or power; you have the external splendours of civilisation, but surely there is something needed when on the one side there is the house of worship and within the sound of its bell the outcast that may not enter. What is there to prevent that House of God from being opened to every one of the inmates of yonder prison? and if there be the healing of the spirit, why may not the evil spirits depart that are thus imprisoned? Surely between these two extremes of human thought there must be an active and ever-living principle that shall ferret out the secret sources of a crime that causes this man to be deprived of the light of day, while another, whose heart may not be wholly free, even dares to worship in a consecrated place. Who shall stand free if there really come a spirit and a power with questioning voice? Who shall say that yonder criminal has not vanquished more than you who have not been tempted, by your very nature, to sin? Years of struggling, of doubt, of effort at conquest, are of more account in the world of spirit than that serene and smooth existence which, from lack of temptation, has not fallen. The Teacher said, "Lead us not into temptation," well knowing that there were few who should escape in some wise the wiles and glitter and glare of the tempter. Every soul has its duty; every heart has its voice; all are related to other souls; and if I stand in the midst of spirits and do not feel whatsoever afflicts and affects them, then I myself am the most unfortunate, since whosoever is so hardened and devoid of feeling that he does not know and may not enter into sympathy with the afflictions of others, is more in his condition to be deplored than the most unfortunate of mortals. But the spheres of life have been so organised that for ever those which are highest are reaching down to draw up the low; and if I have a thought to-day and fail to express it, my chance goes by, and I have thus much neglected my opportunity.

If there come someone sorrowing, and I fail to give the word of sympathy, that flower will not bloom again, that would have beautified the garden of my soul; if there be someone in misery, and I by subtle sympathy may find out the cause and give them back their happiness—if I fail to do this then I am unfortunate, and not they, for somewhere an angel will smile on them, and I shall always feel that I might have done them good and would not.

Ah! the secret healing of the nations is that from the tree of life which God has planted in the world and named it love and sympathy—ye may all pluck the golden fruits and give them to one another; but ye will not. And when the will shall come; when the voice shall go abroad in the world that really intends to do this; when mankind shall not say, "I do intend," without the spirit; when the heart of humanity shall be right, and there shall be actually a living evidence that the inhabitants of the world wish to benefit one another, then the hour has come in which it will be done.

Yonder asylums and places of refuge are given as bribes to the human conscience that will not allow it to wholly sleep while there is want and misery, and like the false principle in the Roman Catholic church that for such and such graces you shall have such and such indulgences, you seek to bribe heaven with endowments and charities that you may more leisurely enjoy your selfishness and folly. But this does not pass; it is not true coin. The gold of the spirit rings with a more beautiful glamour. It is that the sympathy shall be there, and that whatever you do you shall do it with the spirit as well as the hand, with the mind and understanding and thought; and then the more educated the understanding is, the more enlightened the thought, the better is it for the world. Each and every one of you should desire and aspire that you should have a willing heart to benefit your kind, not simply to sit still and in idleness, expecting the millenium to come upon earth while you wait for the golden promise; but with all your might, with every thought and wish and will set to work now that the millenium may come. See to it that you do your part that every hour and moment there shall be something done to aid this.

"Ah!" you ask, "What have spirits to employ their time?" I assure you from one day to another of the time in your earthly

calendar, while minutes roll and years go by, though it were a thousand centuries, there would be employment for every moment of time, since the world and the spaces are peopled with spirits, and these are all uplifting their hands crying for aid; and if I have aid and refuse to give it, then I am a spirit imprisoned. I do! The thought is not what can we do, but who shall do all the work that needs to be done? What hands are ready, what minds are trained? And then from higher heights than I dare name, those spirits that keep guard over the days and nights and years of time, and have no thought but of eternity, still beckon us on to higher uses and nobler ends, when man shall not crawl like a creeping worm in the dust, but shall, with free and full-fledged pinions of thought, having vanquished all material things and all thought of what was upon earth, go on and on to other cycles of existence, finding still work to do and souls that need the sympathy of the loving mind.

I have prepared a garden in the world of souls. It has been builded up with earnest endeavour and lofty aim. I make no boast of what it contains, for there were enough of faults to contend with in the earthly frame; but so have I garnered these treasures of knowledge that I see it stretching away and away laden with the fruition of the spirit, and I see here those that come asking for aid, each one in their appointed place; and I find that my world is so large and my garden is so immense, that whatsoever may be the malady, there is a place for the afflicted ones, and whatever suffering spirit comes asking for aid, I know the place by yonder rill, or beside the flowing stream, or near the fountain, or in some cool retreat, or perhaps in that silence which is best for them—where they may find shelter; and I find out the name that they may desire, of all that have ever passed from earth that shall attend them, and swift messengers of thought I send to find them for the one suffering. And in all this there is no confusion, nor shame, nor judgment, for mine is the occupation to heal and not to judge.

The time draws nigh when I must now close the address; but I will invite you sometime again to discourse with me those themes that shall uplift the world from the thraldom of its sufferings. Meanwhile I give way to other spirits that shall follow, that will lead you higher than I can go into the world of thought. But I would have you bear in mind that whatsoever uplifts, assists, aids, strengthens, elevates a brother or a sister spirit, also uplifts your own soul; and I find among those that are my teachers, whose voices are for ever attuned to higher harmonies than I dare to name, that there is no other work and no other theme that can give more joy, or delight, or happiness in heaven, than to minister to those that are beneath, striving ever for that which is above us.

P O E M.

RECOMPENSE.

There came from the earth a sad voice of sorrow,
Of wailing and weeping and agony sore;
And the voice said, "Oh never one joy can we borrow—
Never one happiness greet us. Before
The day dawn all our life it is slain,
We weep and we waken—there's nothing but pain."

And the great groaning mother, the earth, whose complaining
Keeps pace all alive with a murmur so low,
Bows her head while the angels hold back in refraining
To gaze on her where she thus lies so low.
Weep; thy tears fall down through the uttermost spaces,
The worlds hear them afar and they weep in return,
For the planets that light with their beautiful faces
Yon distance, behold where their spirits still yearn.
Weep, earth, for the time of thy day-star arrives,
That shall fill thee with joy and with rapturous surprise.

It will rise, for the darkness is mother of day,
And the winter but shelters the germs of the spring,
There cometh a brightness and beauty away;
And o'er every grave some fair flower will fling
Its sweetness and beauty to banish the pain
That ye feel for the loved that come never again.
Ah, weep, for the tears that ye shed shall to-morrow
Brighten all the dark sky where the sunlight hath fled,
And from sadness to-day will some far-off year borrow
To brighten the arch where the angels now tread.

It will come; it is here wheresoever the lowly
Receive but one thought of your love or the boon
Of your prayer, a presence so holy
And bright hath been there, though it vanish too soon.
Where'er in your hearts you have nourished the story,
Whereby the great wrongs of the earth are made known,
Behold all the way shall bloom out into glory,
If ye by your tears that dark pathway have strewn.

On and on, for angels that beckon you ever
Have found out the way to the realms far above;
It is by unceasing and constant endeavour,
By lighting earth's path with the beacon of love.

Mrs. Tappan then announced that next Sunday evening the address would be "On the Origin of Souls."

CAPE TOWN.—We have received the first numbers of the *Cape Spiritualist and Family Medium*, published at the Progressive Library and Spiritual Institution, Cape Town. It is an eight-page paper, larger than the *MEDIUM*, price 6d., and issued monthly. There are but few reports of local work noticeable. We hope our South-African friends will soon stir up circles, and have plenty of phenomena and other proceedings of their own to report.

THE HALL OF COMPREHENSION.

THE SELECTION OF THE COUNCIL.

The respondents to the invitation by the advertisement in the MEDIUM to attend the lecture on "The Language of Nature," were no doubt agreeably surprised to find a substantial tea, cake and jam sandwiches, as the subject for the evening's discussion on New Year's Day. The tea-party was the preliminary to the inauguration of a Hall of Comprehension. The authority of the hall was to be represented by sixteen members of the council, who each would represent a particular department of work (not labour—Comprehensionism does away with the idea of labour, as being a strain in servitude rather than the activity of willing exertion) as each particular division of work is represented by one of the sixteen colours enumerated with their meanings in the last week's MEDIUM. Each member of the council was presented with a ribbon of the colour used (the assumed symbols of the work to be pendant on the ribbon to be worn round the neck). Commencing with—

1. Indigo, the colour of the protectors, as the army, navy, and police, &c. As the principle of comprehension is "Conquer by Reason," little Miss Murray was selected as the councillor of non-combativeness.
 2. Olive green, the colour of Manufacture, the profession that produces articles in quantities. Mr. Molineux was selected, as engaged in the iron works, to represent the manufacture at the council.
 3. Yellow, the colour of Pioneering. As Mr. James Murray has pushed forward and cleared the way, to the best of his abilities, towards every object for the benefit of humanity, he was selected for the ribbon.
 4. Green, the colour of Domesticity. Mrs. Maynard, as a cheerful ady who would never meet trouble half-way, was chosen the representative.
 5. Red, the colour of Law. Mr. Miller, as not being much of a talker, but what he said being highly respected, was selected to represent the parliamentary legislation of humanity at work.
 6. Orange, the colour of Agriculture. As Mr. Dutch was well acquainted with agriculture, and of a willing disposition, the orange ribbon was assigned as his decoration.
 7. Russet, the colour of Atrapancy, or catching wild animals, or taking wild fruit. As there were no sportsmen or gamekeepers present, little Master Molineux, as having a natural inclination to go a-nutting, was the chosen member.
 8. Blue, the colour of Education. Mr. F. Wilson, who had been working out the development of Comprehension through the Language of Nature, was the wearer of the blue.
 9. Purple, the colour of wholesale and retail Trade. As Mr. Hancock had been at every Friday lecture for four years in punctual attendance, only missing one night, he represented conscientious punctuality, the first law of business; and so, having brought the ribbons, the purple was unanimously selected for him to represent.
 10. Black, the colour of Building Trade. Mr. Roseworn, who, being connected with that department of work, and as always pertinaciously contending for the corner stones of principle, was the appropriate wearer.
 11. Emerald Green, the colour of Mining. Mr. Maynard, as desirous of promoting development to a higher line of existence, typified the mine in the layers of improvement, so was asked to accept the representation of emergence.
 12. Pink, the colour of Literature. As Miss Künig's knowledge of universal literature and her remarks of intelligent assistance gathered through her volition in outer spection, the council were gratified by her acceptance of the pink.
 13. Cream, the colour of Medical Assistance. As the assembly had no medical man to choose, and indeed the best doctor being considered to be Self-consideration, Mr. Coles, as the oldest member present and looking the picture of venerable health, as proving he had little to do with medicine, the cream ribbon was his emblem of advice.
 14. Citrine, the colour of transference of goods, good wishes, kindnesses, &c. Mrs. Dutch, as the promoter of all kindly offices to her neighbours, was appropriately decorated with the citrine.
 15. Ultramarine, the colour of Science. Mr. Wiseman, as always working out improvements, accepted the office.
 16. Whitish, the colour of fine arts and Purity. The council selected Mrs. Maynard's baby to be decorated with the white ribbon.
- A resolution was then carried that the Red, Blue, and Yellow should draw up a code of laws, rules, ceremonies, symbols, and observances, and that the council should meet the first Friday in the month, the quarterly meeting being the council of authority, and then this practical assembly for the welfare of humanity broke up its meeting singing. The rim of Comprehension's nobly spreading out, and our souls are all alive.

GOSWELL HALL SOIREE.

Last Thursday, January 7, a soirée was held at Goswell Hall, 86, Goswell Road, E.C. (to aid the Sunday meetings). T. Slater, Esq., occupied the chair, and on opening the meeting made a very eloquent speech. He was very sorry he could not stay to the end of the meeting, as he had to go as quickly as possible to the West-End to attend a meeting of Mrs. Tappan's committee. Mrs. Bullock, under the control of one of her guides, wished the chairman a very happy new year and thanked him for his services. Mrs. Major (teacher of music) was now introduced by Mr. Haxby, and gave an overture on the piano. Mr. W. T. West recited, in good style, "Honesty" and "The Game of Life." The Scotch song "A Man's a Man for a That" was sung by Miss Rønger. Mr. F. Tindal (professor of music) then gave the "Clara Waltz" on the piano. Mr. Wallace (missionary medium) made a speech under spirit-control. Mr. Eglington gave a song. Mr. Towns was then called on, and on arriving on the platform was soon under spirit-influence, and for some time went on to describe the bands of spirits that were hovering over the platform. Mr. Haxby made a statement of the Sunday meetings which had been carried on since the 6th of April last. After an interval of a quarter of an hour for refreshments and conversation, Mrs. Major and Mr. G. Haxby gave a selection of music on the piano and violin. Mr. J. Burns, of the Spiritual Institution, being called upon for a short address, was received with applause, and spoke of his first acquaintance with Mr. and Mrs. Bullock, and how that he

occupied the platform for Mrs. Bullock at Kingston, &c.; and after phrenologising on Mrs. Bullock's head, resumed his seat. Mr. and Mrs. Demmon, under spirit-influence, sang a duet, at the same time Mr. Demmon playing on the organ, which was heartily received. Mr. W. Starnes, gave a recitation, "The Heart's Charity," by Eliza Cook. Miss Keoves recited "The Bridge of Sighs." Mr. Coles, inspirational medium from Chicago, gave an address. Mr. S. Owen recited a poem he had given him some years ago by "Shelley" "The Spiritual Marseillaise," which was afterwards sung to the tune of "The March of the Men of Harlech." One or two short speeches were made, and the meeting dispersed after singing "God Save the Queen," each one being highly satisfied with the entertainment. Mr. Haxby tenders his thanks to all those who assisted to the success of the soirée, and hopes that as the meetings continue, he may meet with the same sympathy and support to strengthen the progress of truth and harmony of spiritual knowledge which has dawned upon us.

A SEANCE AT THE SECULAR INSTITUTE, BIRMINGHAM.

To the Editor.—Dear Sir,—Last evening I went to the Birmingham Secularists' Institute, St. George's Hall, Upper Dean Street, and after the lecture was ended, Mr. Reddalls announced that a seance would be held, and that in consequence of your refusing to insert his communication as an advertisement, the charge would be 3d. instead of 6d. I attended at the seance, and the following is a truthful account, as far as I can remember.

There were present Mr. and Mrs. Reddalls, Mr. J. Russell, and eight others, including myself. Mr. and Mrs. Reddalls, J. Russell, myself, and four others sat at the table with hands and feet in close contact with each other, and the three others with hands joined and placed on the shoulders of three of the sitters at the table. Upon the table were placed two paper tubes, a small hand-bell, and a small tambourine. A gas pendant was, with full light, over the table, which was an ordinary round table, with pillar on three claws.

We hummed the tune of "Annie Lisle," and presently the table began to move, and shortly afterwards it kept up its movements without any contact at all from any of us. Afterwards, the doors being secured and the room searched by several of those present, the gas was then turned out, and Mr. Russell asked if we sat in our proper places, and the answer was given to each one by very distinct raps upon and under the table. One of those at the outside asked if he was standing up, and the answer was a loud knock on the seat behind him, which was true. We then took up the tune of "Home, Sweet Home." I then heard the sound of the bell; then it appeared to be suspended in the air over the table, moving about, and continuing its tintinabulations to the tune. Then the tubes and tambourine were moved about upon the table. The tambourine seemed floating about, and was struck and shaken, and kept up an accompaniment with the tune also. Then two hands, tangibly plump, and neither hot nor cold, stroked my face, whiskers, and beard very firmly, yet gently, several times, and I felt as though a substance like a body was between me and the centre of the table. Afterwards the tube struck me on the forehead and the hands several times; then I felt as though a stem, with leaves and buds, was being drawn across my face and hands. I spoke out at these times, and heard others say they had experienced similar things. The bell and tambourine then fell upon the table, and, in answer to a great number of very vigorous raps, the gas was lighted, and then upon the table we found four or five stems of ivy, &c., and I recognised a stem of ivy, with leaves and buds, which, I feel sure, produced the manifestation upon me. Some phosphorescent oil was then rubbed upon the tambourine, and the gas turned out. Singing was resumed, and a hand was seen to take up the tambourine to one side of the table as high as the heads of the sitters, and then it was thrown back again to the centre of the table, causing a cloud of light; it then suddenly sprang up as high as our heads, and descended upon Mr. Russell's knuckles, the phosphorescent oil causing them to smart. A number of raps came, and the gas was relighted, and so the seance ended.

The circle was conducted by Messrs. Reddalls and Russell with all fairness and honesty, and affording to each of us the fullest opportunity of investigating the phenomena.

I have stated the bare facts, as far as I remember them, and I leave it to your own judgment as to your publishing them.

Hoping that something good and of an elevating character may result from these seances, I remain, yours respectfully, H. MANN.

1, Lennox Street, Birmingham, Jan. 11, 1875.

P.S.—A strictly test seance is to be held this evening at Mr. Reddalls's house at half-past eight, and a seance next Sunday evening at half-past eight at the Hall.

[Our correspondent is a stranger to us, but we give his letter that it may be supplemented by other writers if necessary.—Ed. M.]

GOSWELL HALL MEETINGS.—On Sunday evening Mrs. Bullock, under the influence of her spirit-guides, delivered a very fine and intelligent lecture to an appreciative audience. Mr. Haxby conducted the service, and after reading the 43rd chapter of Isaiah said that, as subjects on former occasions had been left to the spirit-guides, and as they were so competent to select a subject that would harmonise with the feeling of the meeting, the subject would again be left open, and on introducing Mrs. Bullock, who was now under control, asked that those attending would remain quiet, and let their sympathy go towards the medium, Mrs. Bullock, who, after a fervent prayer, delivered an address on "The Coming Conflict Between Truth and Error." Some remarks were made at the close as to continuing the meetings, and it was approved of unanimously, and after the collection had been made, Mr. Haxby concluded with prayer.

SHAKERS AID FUND.—In addition to the sum of £100 reported in the daily papers, Mr. A. C. Swinton, Hill House, Anerley, and Mr. A. Glendinning, Frances Terrace, Victoria Park, have received £31 5s. 6d. Part of the latter sum was expended for food, &c., for the sufferers during the extremely cold weather. If the Shakers are reinstated in the farm, and some gentlemen appointed to act as trustees, two persons have indicated their willingness to subscribe liberally towards the purchase of stock.

CLAIRVOYANT WANTED.

To the Editor.—Dear Sir,—Kindly permit me, through your columns to state that, with a view to carrying out a series of psychological experiments, I shall be glad to hear of a boy between nine and fourteen years of age, who is, or might by development be made, a good clairvoyant. If I can meet with a suitable lad, I shall be glad to receive him into my house, where he will enjoy all the privileges of a comfortable home, combined with the highest educational advantages. I shall esteem it a favour if any of your readers who can recommend a boy for the purpose will communicate with me as under.—Yours sincerely,
P. R. HARRISON, B.A.

The Grammar School, Dalton-in-Furness, January 11th, 1875.

The *Spiritual Magazine* is now edited by Dr. Sexton, who is also proprietor. Mr. Thomas Shorter has been the editor hitherto.

The *South Durham and Cleveland Mercury* of January 2 contains a long article in defence of Spiritualism, by Mr. G. B. Hinde, Darlington. It is in reply to an attack by Mr. James Birks.

GEORGE RABY, the aged medium, on whose behalf Mr. Blaekburn made a successful appeal in our columns a few months ago, writes in great distress. His Christmas cheer was a bit of stale bread soaked in weak tea. If any of our readers have a trifle to bestow on the really needy, their charity will not be misplaced if applied to this case. Sums may be sent to our care.

SOUTH SHIELD'S CLASS FOR INVESTIGATING NATURAL PHENOMENA.—In connection with the above class a *soirée* was held on January 1st, 1875. After partaking of a substantial repast, the company present formed themselves into a circle and sat for manifestations. The result was an enjoyable seance. This class, though young and small in numerical strength, have four or five mediums under development, and can report progress.—A. ROBBERTSON, Sec.

PASSED on to the summer-land on January 6, Sarah Ann, aged nine months, the beloved daughter of Henry and Ann Lord, of the Sowerby Bridge, Lyceum. The translated little one was the youngest member of the Lyceum, and evinced an intelligence far beyond her infantile age. The spirit was too strong for the delicate casket, and now she is a member of the happy groups above. The memorial inscription sent to friends is printed in gold, the usual black being discarded.

BISHOP AUCKLAND ASSOCIATION OF SPIRITUALISTS.—The committee beg to announce that a general meeting will be held at Mr. S. S. Lingford's Baths, Clyde Terrace, on Sunday evening, the 24th instant. Chair to be taken at six o'clock. The committee cordially invite all Spiritualists in town and district who are interested and have a desire to spread the glorious cause, as business of great importance will be brought before the meeting.—Jos. GIBSON, Hon. Sec.

S. C. HALL, Esq., F.S.A. editor of the *Art Journal*, one of the authors (with Mrs. S. O. Hall) of "Ireland: its Scenery and Character," &c., has kindly consented to give his popular lecture on the "Fairy Legend of Ireland," with illustrative and characteristic anecdotes, on Monday, 18th January, 1875, at the Vestry Hall, High Street, Kensington, for the benefit of the Kensington Girls' Industrial School; and Henry Bird, Esq., has kindly promised, for this special occasion, to intersperse the entertainment with a selection of music on the pianoforte.—*Kensington News*.

HALIFAX.—Mrs. Butterfield, Inspirational Medium, will give two addresses in the Temperance Hall, Halifax, on Sunday, January 24th; in the afternoon at 2.30, and in the evening at 6.30.

A CONFERENCE AT OLDHAM.—Mr. Samuel H. Quarumby, on behalf of the committee, desires it to be stated that the Oldham Psychological Society intend holding a conference of Spiritualists in the Temperance Hall, Horsedge Street, on Good Friday. Surrounding friends are kindly desired to note the date, and make arrangements to be present. The officers for the current six months are:—Mr. John E. Smith, chairman; Mr. E. Schofield, treasurer; Mr. J. Bridge, Secretary.

LIBERTY HALL, CHURCH STREET, ISLINGTON.—Mr. and Mrs. Bullock desire to make known to their many friends that they have taken the lease of a hall suitable for the various meetings in connection with Spiritualism, which may be used every night in the week; supported by voluntary contributions. As the furnishing of the hall with new seats and platform, and other fittings, will be expensive, it is desirable to solicit the assistance of all friends. If this appeal is promptly responded to, Liberty Hall will be opened on the 1st February, 1875. For further particulars address Mr. Bullock, 54, Gloucester Street, Queen Square, W.C.

LEVITATION.—The article on this subject in Mr. Crookes's *Quarterly Journal of Science* for January is exciting wide attention. The *Daily News*, in a leader, laughs, doubts, and in doing so thinks itself wiser and more able to give judgment than dispassionate witnesses who have been so fortunate as to prove the fact of levitation by repeated experiments. This article has given rise to correspondence. J. H. said he dreamed or fancied that he floated in the air repeatedly, when he was between six and twelve years of age. If he had called witnesses to testify to the floating, then his case would have been of scientific importance, but Spiritualists do not waste their time over such unattested fancies. Another correspondent also dreams in a similar manner, and thinks the testimony of respectable witnesses to the phenomena of levitation worthy of inquiry. We recommend the *Daily News* to laugh at its correspondents, and leave Mr. Crookes's scientific treatment to be dealt with by minds of a more competent class.

THE COMPREHENSIVE CHURCH OF ENGLAND.—

Mr. F. WILSON
Will LECTURE at Cambridge Hall, Newman Street, on SUNDAY, January 17th, at 3.30; subject, "The Sixteen Comprehensive Maxims."

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A Series of LECTURES, on FRIDAY evening, at 8.30, at 73, Newman Street, Oxford Street.—Subject: "The Train."

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A Trustworthy and Active Spiritualist, aged 26, desires to meet with CHANGE OF EMPLOYMENT; the country preferred. Those who are in want of a reliable assistant in a mechanical or business capacity would do well to communicate. This notice is purposely written in an ambiguous style; that no one may be prevented from applying to whom the advertiser could render useful assistance.—Address, "Trusty and Handy," 15, Southampton Row, London, W.C.

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

FRIDAY, JAN. 15, Mr. Caldwell, at 8. Admission, 1s.
SUNDAY, JAN. 17, Mr. J. Burns, at Doughty Hall, 14, Bedford Row, at 7.
MONDAY, JAN. 18, Mrs. Olive at 3. Admission, 2s. 6d.
Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.
WEDNESDAY, JAN. 20, Mr. Herne at 3. Admission, 2s. 6d.
THURSDAY, JAN. 21, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, JAN. 15, Mrs. Bullock, 54, Gloucester St., Queen Sq., at 8. Admission, 1s.
Seance at 6, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver. Trance, Test, or Pantomimic Medium. Admission, 6d.
SATURDAY, JAN. 16, Mr. Williams. See advt.
SUNDAY, JAN. 17, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.
Mrs. Bullock at Goswell Hall, at 7.
Mr. Cogman's, 16, St. Peter's Road, Mile End Road, at 7.
Mrs. Treadwell, at 8, Blandford Street, W., at 7.
MONDAY, JAN. 18, Developing Circle, at Mr. Cogman's, 16, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.
Mr. Williams. See advt.
TUESDAY, JAN. 19, Mrs. Friehold, Rapping and Clairvoyant Medium, at 6, Blandford Street, at 8. Admission 3d., to pay for the room.
WEDNESDAY, JAN. 20, Lecture at Mr. Cogman's, 16, St. Peter's Road, Mile End, at 8 o'clock.
THURSDAY, JAN. 21, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary. Mr. Williams. See advt.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, JAN. 16, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.
SUNDAY, JAN. 17, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hookley, United Christian Spiritualists at 6 o'clock, for members only.
BACUP, Service at 2.30 and 6 o'clock p.m.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
OSBETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
BISHOP AUCKLAND, at Mr. Fauditt's, Waldron Street, at 6 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.
SOUTHSEA. At Mrs. Stripe's, 41, Middle Street, at 6.30.
LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold Terrace, at 6 o'clock.
GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.
HECKMONDWIKE, service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30.
OSBETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Service at 2.30 and 6 p.m. John Kitson, medium.
MORLEY, Hall of Progress, at 6.30. Mrs. Butterfield and others.
HALIFAX, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.
OLDHAM, Temperance Hall, Horse-Edge Street, at 6.
MONDAY, JAN. 18, BIRMINGHAM. 58, Suffolk Street, at 8.
CARDIFF. Messrs. Peck and Sadler's Seance at 126, Cowbridge Road, Canton, at 8 o'clock, admission 1s.; also on Tuesday and Saturday evenings. On Thursday evening, 2s. 6d.
TUESDAY, JAN. 19, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
STOCKTON. Meeting at Mr. Freund's, 2, Silver Street, at 8.15.
PETERBORO'. Mr. G. Chapman, trance medium, at Mr. Catling's, 54, Cromwell Road, at 8. Admission, One Shilling.
WEDNESDAY, JAN. 20, BOWLING, Spiritualists' Meeting Room, 8 p.m.
OSBETT COMMON, at Mr. John Crane's, at 7.30.
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
Mr. Perks's, 312, Bridge Street, at half-past seven, for development.
LIVERPOOL. Farnworth Street Lecture-room, West Derby Road. Mrs. Ohlsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunkeld St.
MORLEY, Hall of Progress, at 7 o'clock.
THURSDAY, JAN. 21, BOWLING, Hall Lane, 7.30 p.m.
BISHOP AUCKLAND, at Mr. Fauditt's, Waldron Street, at 8 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
BIRMINGHAM, A Developing Circle, for Spiritualists only, is held at Miss Baker, Ashbourne Place, St. Mark Street, at 8. A good Trance, healing, and Clairvoyant-medium.
FRIDAY, JAN. 22, LIVERPOOL. Weekly Conference and Trance-seance, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.
NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

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MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances (at 51, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

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