



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

# SPIRITUALISM.

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## Spiritual Cosmology.

### PART II.—STATICS.

#### THE MOST ANCIENT ANGEL.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,  
SUNDAY EVENING, JAN. 24TH, 1875.

Lesson—Revelation i., from 4th verse.

#### INVOCATION.

Our Father! Thou Parent of every soul! Thou Infinite Spirit! Thou surpassing Light and Strength and Glory, to whom we ever turn for all of knowledge and of beneficence; who hast in the eternal order of the universe revealed Thyself in manifold ways, and hast shown us the laws whereby Thou dost govern the material and spiritual universe; O God, we uplift our thoughts to Thee! We hold converse with Thy ministering spirits. We are one with those that in soul speak to Thee, knowing Thy truth. We praise Thee for all the utterances of Thy ministering angels, Thy messengers that in time past have spoken to man; for the revelation of Thy truth that alone can uplift and perfect the spirit; and we turn to Thee still asking that Thy children may elevate their thoughts, unfold their minds, perfect and beautify the utterances of the spirit, until they, too, shall hold converse face to face with Thy light and behold the power and the ministering presence of Thy mighty messengers that even to-day, with brooding wing and flashing power, hover over the earth. O Thou that art the Soul of souls! reveal unto each spirit the most ancient of Thy ways, that all laws of truth and of knowledge and of wisdom may become apparent to the soul, and that the soul, understanding itself may revel in the light of Thy Divine presence. Thou that art even as the light that shineth in darkness; who fillest every atom with Thy presence, and every soul with Thy life; O God! we lay our offerings of praise upon Thy shrine, as incense of sweet flowers, and ask that Thou wilt receive them, and that in manifold ways they may return to bless Thy children, and to Thee shall be all praises now and evermore. Amen.

#### ADDRESS.

Our theme to-night is "The Most Ancient Angel." In the administration of spiritual power upon the earth the order of the Divine economy must undoubtedly be as perfect as the administration of physical laws; and when you understand that physical laws are in themselves secondary and spiritual laws are primal, that which governs the spiritual firmament becomes the most important study of man, since by connecting the links of inspiration between present and past ages the students of spiritual thought may arrive, not only at approximate, but at real truth concerning the methods of the dispensation of these powers. Undoubtedly, so far as modern history or theological investigation extends, the records of divine manifestation did not commence with the manifestation recorded to the Children of Israel, but in a much more ancient manner, and to the more ancient peoples of the earth. The first man, Adam, undoubtedly represented God's first impulse of spiritual life to man; but each nation and each dispensation of religion upon the earth has had its ministering power or angel to preside over it. It is a law of the celestial government that angels who are denominated messengers, and who derive their authority because of having passed through organised life, and having again been re-instated into the spiritual kingdom through triumph over matter, dispense spiritual gifts to planets

that compose the different systems, and to the worlds in the solar system; and these angels, as we stated, derived their authority and their gifts by a special adaptation, owing to their conquests over the material elements; and while those angels that have never taken a material form upon earth may be unknown to you, the ancients were doubtless aware of their ministrations, they being angels that had vanquished the material substances of other planets.

The most Ancient Angel (*αγγελος*) connected with the ministration of the spiritual dispensations of the earth was undoubtedly known to the ancients by the name of Orisses, or the Osiris of the Egyptians, and represented the spiritual life or power, over which the material expression was the sun or the light of day. This angel had the appearance of, and always manifested himself in the form of, the sun, and possessed power over all the elements of the earth and air. He had hosts of attendant angels, who, in their various capacities, ministered to the ancient peoples; and these angels were worshipped among the ancients as gods or demi-gods, according to their position or standing, each one possessing a special power or faculty to control matter, to direct the movements of certain orders of created life, and, in fact, to administer those powers that science declares are administered under the vague term of "natural law." Wherever there is physical life these ministering powers, having charge over that physical life, direct the atoms to their ultimate purposes, and thus the cycles of created existence have been formed. When God said, in the beginning, "Let us make man in our image," He undoubtedly referred to the threefold power within his own mind, and to the angelic beings that were to have charge of and minister to the various dispensations that were to come upon the earth. Whenever a world is born, this angel thus appointed takes charge of it just as any mind upon earth would take charge of the building of a city or the perfecting of any piece of mechanical or engineering labour. These angels, so endowed, possessed the creative attribute from Deity and from their own experience through material life, having knowledge of both kinds of existence, and being therefore enabled to take charge of the creative power of a planet or world. And as the earth is not the most ancient planet, so the angel Orisses, or Osiris, is not the most ancient of all angels or archangels in the celestial hierarchy, but is one of those angels that, having inhabited some of those planets of your solar system that are more ancient than your own, is capable of directing and guiding this planet to its ultimate purpose, which is the perfection of as great spiritual and material life as is possible when soul and matter come in contact; and for this purpose the angel Orisses was placed in charge of this earth at the time of its creation. He and his angels administered over the first dispensations of material and spiritual power, and you will trace in the history of the ancients that these angels or messengers under the guidance of Orisses manifested the properties of spirit through matter that in being perfected were made analogous through beasts and birds. In the ancient days, every action of physical and vital life was rendered an action of worship.

It was undoubtedly revealed by Orisses, under the form of Osiris and under the symbol of Isis, that the earth was a creative power, and by what principles of life, mind, and soul the physical universe is governed. It was undoubtedly revealed to these in ancient days that soul itself, existing in a pure and sublimated state, takes no consciousness of created matter, of time, or space, or any relative terms employed in your vocabulary; but while desirous of taking upon itself external form, it is first created an angel, and then by

gradual processes of evolution through spirit and spiritual orders of existence finally gains knowledge, and becomes the pure and controlling element of matter. As the angel Orisses, or Osiris, represented the highest and most ancient angel that then took charge of the earth, so all of his subordinate spirits must for ever remain enclosed within his sphere of life, he acting upon them as a superior and controlling power during the time that he ministers in any way to the inhabitants of earth. We may compare the angel Orisses, or Osiris, to a central light, as the ancients did the sun; we may compare his attendant angels or ministering spirits to the various planets, and by glancing around the room you will find a figure upon the wall that represents the centre, with attendant circles in the circumference, and that answers to the description of the form—if we may so speak—in which, spiritually, these angels visit the earth, surrounding the earth, or the original chaos, with the atmosphere of their spiritual thought; and then, when once they surround it, out of this chaos comes the first germinating power or life that is known as organised matter or substance; and we assure you that without this power and life, and without this most Ancient Angel, no thought or creative power could exist upon the earth to-day, since he, in direct communion with the Divine mind, held charge at the morning of creation in the various attributes and functions imparted to atomic life, and since from the primal creation up to the next dispensation this ancient power and spirit had absolute sway with those angels who traverse with him in the cycles of eternity and pour out their knowledge and benedictions upon the worlds. Hence it was that the ancients possessed greater physical splendour, greater knowledge of natural laws in many directions, greater powers in connection with physical life, greater powers in connection with subtle forms of mystical knowledge, more direct communication with the laws of light and heat, since Orisses, or Osiris, derived his attributes from the sun, and upon each beam of light or each ray that penetrated the atmosphere of which the earth was formed he poured the subtle influence of his breath. Hence it was that, in those days, among the most learned there was possessed subtle knowledge of moulding of clay and of images that even time has not been powerful enough to disintegrate; hence it was that atoms were made more cohesive by the laws of heat and alchemy that were then understood; hence it was that in many forms of mystical life those teachings were poured out upon the people, all the while the angel Orisses manifesting his presence to the chosen priests who were themselves initiated into the mysteries of vital and physical life, that vital and physical life having its origin and generating power in spirit as expressive of soul. It was through these revelations also that the Egyptians and other Eastern nations excelled in the splendours of their physical surroundings of gems and gold and incense and precious things, these being subservient to a spiritual and symbolic meaning, which has perished with the dynasty of Osiris, but which is contained in the calendar or celestial records as a portion of the strength and fervour employed in beautifying the earth. It is the mission of this angel to establish physical splendour as the first stepping-stone to the spiritual powers that afterwards were to follow. And by establishing physical splendour as illustrative of spiritual laws, and withdrawing afterwards his direct influence and agency, the Egyptians became idolators instead of pure worshippers, following the law and the symbol instead of the spirit of life. The sun was made the object of worship by the Ammonites, instead of the spiritual sun representing Orisses, and the earth itself was represented in the form of Isis, instead of representing the Holy Spirit or sacred power of the Divine Mind in creative capacity.

Hence all things degenerated from their original spiritual condition as Orisses, or Osiris, gradually withdrew his control and power from the earth; but so long as the earth shall exist, and until the time shall arrive when the greatest possible perfection of physical and spiritual life shall take place upon its surface, Orisses, or Osiris, will hold control over those angels and powers that aided him in the first dynasty or dispensation of spiritual power; and as, amongst the ancient Indians, Brahma represented the soul of all life and will, expressing itself in various successive utterances, so Brahma succeeded Orisses in the power of ministration upon the earth: as, one after another, the angels appointed to minister spiritually to the earth have, with their attendant spirits or angels, held control over and governed the spiritual and material destinies of man. We say spiritually and materially; for if you will consider what a nation may do to change the configuration of a country or a portion of the earth, and what all the nations of the earth have done to change the various currents that must, according to atmospheric law, affect the earth, you will find that the building of a pyramid, the erection of an obelisk, the building of a tower, the disintegrating of elements, and combining them together, is in itself creation, and that the atmosphere of the earth is by that process affected in degree as much as the various geologic cycles have been by their culminating powers and results; and if earthquakes, tempests, tornadoes, and various other forces of nature act blindly, then also must the building of a pyramid, or the erecting of a tower be in itself an act of blindness; for winds and waves, and the revolution of planets, are just as much the result of a directing hand as the building of a ship, or the uplifting of an edifice of worship. It was committed, therefore, to the hand of this most ancient angel that he should build the earth, and that his attendant angels, witnessing the process, should have power to minister, direct, control, govern, and guide the laws with which they were previously made acquainted. Building the earth under the direction of the Master-Mind was no more impossible to Orisses

than the building of an edifice is impossible under the direction of a master architect.

It was under the reign of Orisses that the most ancient order of Melchisedec was founded, which was the order of angels who were "without length of days," without beginning or ending, and who saw into the secret mysteries of creation. It was in the beginning of the reign and under the control of Orisses that the first thought of the ancient order of Freemasonry was founded, where the All-seeing Eye represented the light of day, the various implements of mechanical toil and worship represented the symbols of creative power, and where the arc of circle and the angle represented the contact of the Divine Mind with Nature in the production of life and of mechanical force. It was under the reign of the ancient angel Orisses that those most subtle laws and forces were revealed whereby the atom, which is globular, is pierced by the angle of point of vital life, and thus made to reveal itself as the symbolic expression of vital power upon earth. It was under the reign of Orisses that all those arts that now are scattered or lost were concentrated for the perfection and perpetuation of physical life, each type of physical life symbolising or representing some force in spirit or mind; and while the records are lost, and there are but a few remnants of the most mighty nation of that period, there still remains sufficient to confirm the connecting link between that remote past and the present, and to show that really all the nations of the earth—Egypt being but the latest expression of the reign of Orisses (other nations and other continents were then in existence, who expressed them with even greater splendour), as it is known by geologists that Asia is not the most ancient portion of the earth geologically. Atalantes, which were then under the dispensation of this mighty angel, tradition has often pointed out was submerged, and which is now known as the New World, must in reality have been peopled by a race whose splendour and power outvied in the reign of Orisses the pomp of the ancient Egyptians. There were kings and dynasties, priests and rulers, messengers in direct contact with, and who spake with the voice of these spiritual beings, who poured out upon the earth all that was possible of that dispensation, giving to it the mighty physical splendour which exists now perhaps to the fullest degree only in tradition and vague memorials.

But the spiritual power was not lost. It has been garnered up in the store-house of the spiritual atmosphere that surrounds your earth, and helps to form a portion of the cycle of spiritual strength which will finally culminate to its greatest possible degree. As this ancient angel had charge of a special dynasty, he also aided the advent of the second administration; he was the second angel sent from Deity, and represented another step in spiritual advancement. What Orisses was to the physical earth and to the knowledge of the laws of physical life, so was Brahma to the spiritual or transcendental (as it is termed) nature of man. As Orisses represented the physical life and the life of the sun, so Brahma administered the next stage of spirit, or the life and force that perpetually imbues matter when directed by spirit; and what Orisses represents in an angel having the greatest possible advancement, so every order of beings between him and the earth represents in a relative degree the powers of Orisses himself. That is why many nations in the East still cling to that form of worship—because the wave of that life has not entirely left certain portions of the remote Eastern continent, while each succeeding wave of spiritual life has borne its fruits and has approximately passed away, leaving upon the earth some remnant of its expression; so that finally when the last mighty angel shall come upon the earth, there shall be left some representation upon it of each separate spiritual dynasty. That is why the nations of the earth worship so variously to-day, and that is why they are still bowed in the far East before the shrine of Osiris. That is why there are those who believe in the All-seeing Eye of day in its religious instead of its pure Freemasonic sense; and that is why all those various inscriptions and records are to-day being gathered together—that Orisses may not be left without a testimonial, and that, when he passes on to another world about to be created, he shall not have been neglected and forgotten upon earth. Being appointed of Deity to do that work, it is needful that all the fragments of the life now scattered shall be gathered together; and whoever can testify concerning these things is appointed in these days to take up the pen or give forth the voice, that even the most ancient angel may not be forgotten, and that his name shall be handed down as a portion of the spiritual inheritance of the earth.

We have stated that every angel is appointed to minister to some particular world; and of course Orisses, so appointed, brings with him his own angels. This also brings a race of people upon the earth, and that race is especially imbued with the prevailing qualities and characteristics of the presiding angels. Hence the nations of the East uniformly possessed the temperament which is more analogous to the expression of the sun, represents more of fire and fervour and heat—more of the elements that are incorporated from direct contact with the sun's rays; and all who are followers of Orisses—if the student will trace them to-day—will be found to contain and possess those atoms of magnetic vital life that connect them directly with the sun's rays, and make them the children of the dispensation of Orisses. There are fragmentary portions of these peoples wandering over the earth. There are some persons born under other dispensations that are like germs borne abroad on the wings of the wind, taking root in foreign soil. You will find them perhaps in your crowded cities under another dispensation and name, who seem to be strangers, and walk in the midst of all your civilisation and forms of worship with unwilling feet. They would

naturally worship at the sun's shrine and follow with the light of day the form of Orisises, and find Deity expressed in that symbol. They would naturally, perhaps, bow in spirit before Deity as shining forth in the golden radiance of the morning. For these the temples and cold forms of worship you possess have no meaning; and they, after death, go back to the region and empire of Orisises, to which they belong.

This most ancient angel has not finished his work, for while the earth has been superseded by other angels in spiritual arrangements that prepared the way for new dispensations, he still has charge over the prevailing influences of the rays of light and the atomic structure of the earth until they shall have been perfected, and being perfected, they shall yield the fruition of the most perfect race to the earth itself.

We have stated that soul in its primal essence possesses no form; but Orisises having passed through planetary existence, possesses the winged soul or sphere, the typical form of the sun, and was represented to the ancients in the form of a human being. Spirit is that contact between soul and matter whereby the soul first projects itself into thought and vital consciousness and makes atoms subservient to its power; and the experience of this ancient angel is typically the experience of every living soul, and each soul possesses in embryo the qualifications of one of the angels of the celestial hierarchy. Those souls that have not been embodied in earthly form hold converse with Orisises and the subsequent angels of the spiritual dispensation until the whole becomes at last merged into this coming earth. This angel in the eye of day and of light has nothing to do with the later dispensations of spiritual power. The cycle of his reign spiritually has passed away; he has no active part or portion now in the spiritual government of the earth; but having performed his work, fulfilled his external mission, he vacates his place, as a retired planet does, for the next one that is to arise and govern the destinies of man.

Those other angels have, in succession, ruled the planet, and we can show you by history as it is handed down to you, that the distinctive qualities of each separate angel to rule over the earth have been imparted to the race where that rule has first been expressed, and have been disseminated all over the earth until they have culminated in some express form of human religion or philosophy, which finally bore its fruit and passed away, or exists only as a portion of that spiritual record which makes the complete sphere of the existence of every planet. What Orisises and his angels performed in a great degree, each individual soul then existing upon the earth performed in a lesser degree. The millions of hands that built the pyramids changed the physical atmosphere of ancient Egypt. The millions of hands that helped to form the wonderful structures that have now passed away, the "City of Jove or the Sun," which in itself was a marvel of physical splendour, so changed the particular qualities of atmosphere and earth as to ultimately bring physical destruction, since whatever attracts too strongly the rays of light to any one portion of the earth must ultimately be the means of destroying that portion; and the arid wastes and wildernesses, and the deserts of the eastern and western worlds are the results of those nations that, idolising and worshipping the sun, drew the materials, as gold and precious stones that would concentrate the sun's rays, so directly to those points that every portion of vitality was finally consumed, showing the subtle connection between the spiritual and the material. That which in its natural and proper fulfilment produces life is also the agent of death and destruction; and those nations, eager for power, desirous of splendour, in the full tide of material strength and knowledge, and wishing to have all gold to adorn their walls that their God or angel might be pleased, forgot that the adornment of the spirit and the gold and precious stones of the mind were all that Orisises came to seek.

But it has ever been thus, that out of the fire and fervour of material conquest and vital life the spiritual force gradually gains strength; and if we find some traces of this ancient angel in the earth to-day in them who bow before splendour and worship at the shrine of gold, we must still bear in mind that perhaps through the fire that this very splendour will enkindle the rays of the celestial sun will consume all unworthiness and dross, and, as everything must leave its symbol and representative upon the earth, so we have stated the ancient powers of this angel must be understood and wrested from their false position of idolatry and mockery to the true dispensation that first gave the knowledge to the world of man's spiritual nature, for under his administration came the first thought to the primal nations of the worship of the Supreme Being, and these were symbolised in daily life until by gradual degeneration to matter the nations forgot the spirit, and worshipped the substance as they had been prone to do in every epoch since that time. We shall show by a succession of the dynasties that in these angels the fire of the Spirit has been rekindled only by renewed dispensations, and when one angel with his host, having finished their work, have failed to regenerate the spirit of man, then another angel is sent, and another, and another, until all the messengers that belong to the powers of Deity in succession fulfil their purpose and do their work.

By these laws you will know that there is not an atom of the earth, or any portion of its forces, or even the most ancient of its laws, but what are known and understood by the ancient angels. By these you will know that it is and was known how atoms were blended, by what laws they produced vital and organised life, in what succession the epochs are formed. When man took up his abode upon earth it was known by the most ancient angel by what subtle processes and forces these laws could

be governed and grasped by the spirit and made subservient and obedient to its power, and that angel, holding in charge the rays of the sun, was none other than the Jupiter of the Romans and Grecians, who, in another name, worshipped the same power. We shall show you afterwards that each of these dispensations have brought their fruition of life and vitality to the planet itself, that it has gained in power and in subtilty, and that every atom has been moulded and shaped by the governing hand of these angels, who even worked through the instrumentality of nations, of men, of individuals, of animals, of plants, and of minerals, to the intent of perfecting this spiritual power of the human race and to the expressing upon the earth the highest type of existence possible.

We have stated that that which makes an angel in the sense of the celestial hierarchy is that the soul has come in contact with planets or a planet, and has successfully vanquished the material elements of that planet to the extent of making it subservient to the spiritual power; and when an angel has so vanquished a planet, or an angel with his host has so vanquished a planet, then he becomes the ruling and presiding genius over a newly created planet; and those worlds are formed, not by an impetus that is given from external nature, which is devoid of life as it is devoid of mind, but by an impetus that is given from that spirit which is primal, and from the soul which is the essence of all creation. The ancients were not wrong in peopling the winds and waves and forest trees with subtle powers of the Spirit, since these also were, under the dominion of those agencies, appointed to fulfil their purpose. Behind every wind that blows, and every rustling leaf, and every fine-pointed tuft of grass, there is a thought that understands geology and alchemy and proportion of mathematics, and makes no mistakes in all the subtle powers of created processes. Say to me that those flowers bloom simply by natural laws that are without thought and mind! An angel hovers in the germ of each flower, and by known processes of thought each leaf is unfolded; and the angel Orisises, that with finger-points of sunlight paints the rose with red and the lily with white rays, knows what he is doing, and God has endowed him with that power. Say that the cubes of the crystal and the various points of stone have by accident, or as the result of heat, been molten and made to reflect the points of light! Nay, by the subtle shaft from Osiris's bended bow these molten fires were kindled. It was no fable that Prometheus drew fire from heaven and became as one of the gods, for with that power comes knowledge; and it is by absolute laws of mathematic life and geometrical proportion that every gem is fashioned in the heart of the earth and every earthquake opens its yawning mouth for the purpose of disintegrating and forming the higher cycles of existence. Nay, it is not by chance that the blade of grass springs up two-fold, or that the clover has three or five points in the expression of its leaves, or that through all the forest the dual life extends which blends Osiris with Isis, and makes the earth the habitation of that most ancient angel. It is not by accident; and they who judge simply by external methods are blindly, against the outer wall of external consciousness, groping in the dark; but they who lift up the veil that is drawn between you and the stern Nemesis of outward life, will find that behind these physical attributes are angels, dominions, powers, and governments, each holding in their appointed hands the destinies of worlds and of systems, and from some central sun, like that which governs your world, another and a more potent angel, whose voice is heard all through the starry spheres, sends forth his word of command like an electric thought, and all the angels of all the worlds stoop to listen, and are conscious of whatever law or edict is given forth.

So if ye to-night will turn your thoughts within, you shall hear how, in the beginning, God made known his word or views to Orisises, and how He spake to the vital atoms, and they took form. Then the government of the world commenced; and those souls that were waiting for outward shape and form then became spirits, and took upon themselves outward life and became living men, even as it is said: "God breathed into man the breath of life."

And this was the first angel! And this angel, with manifold beings, now presides near that world of soul that surrounds the sun and forms its spiritual life, even as your spirit-world surrounds your earth, and by contact with the rays of light, and by law which is in itself distinct and powerful, governs the winds and the tides, and has control over the deep, and directs the movements of angels that will in time redeem the wilderness and make the waste places to blossom as the rose, and cause all the barren trees to yield a fruition of life; while other angels that have succeeded—and which we shall name in the lectures that are to follow—have left their dispensing spiritual powers upon the earth.

The next discourse will be upon "The Succession of Spiritual Dynasties upon the Earth."

P O E M.

Out of that utter sea of soul,  
Where God abides for aye,  
With potent and supreme control,  
With wondrous victory,  
All thought, all power must ever come.  
Out of that silent soul supreme  
His angels, inly led,  
Walk forth, impelled by the deep stream  
Wherein all souls are fed.  
To thought and conscious life and work,  
To toil and endless need,  
Since by their labour each must find  
The sowing of life's seed.

Out of the subtle power of thought,  
Which with God's life doth dwell,  
Each spirit by its force wrought  
The story still must tell,  
That through the world of time and sense  
It finds at last its recompense.

For God doth hold supreme and still  
The government of all,  
And every spirit's potent will  
Respondeth to his call.  
Dominions, powers, angels, all  
Bend at that central will,  
Obey, and on that word attend,  
Creating, perfect, still.

Make ye a silence so supreme  
That it shall fill the soul  
With incense, like an endless dream  
Of God's divine control;  
And ye shall bow before that light,  
Wherein all souls are fed;  
And ye shall see it pure and white,  
The path where angels tread.

For in the innermost to-night  
Your souls may humbly bow,  
And, by your thought uplifted, stand  
To where the angels now  
Chant ever hymns of praise  
In deeds and works of loving thought;  
Until the earth its prayer doth raise,  
And ye with love are fraught.

O silence! like a potent balm,  
To heal the wounds of care;  
O power! that, like a sovereign calm,  
Extendeth everywhere,  
Uphear us in your arms of strength,  
Until our spirits may at length  
Reach even that supernal height  
Where angels dwell within His sight.

#### SPIRITUAL THEOLOGY.—GOD.

A DISCOURSE BY MR. J. W. FARQUHAR.

Delivered at the Free Gospel of Spiritualism Services, Doughty Hall, Bedford Row, London, on Sunday evening, January 24th, 1875.

Lessons: Exodus iii., 1—15; Acts xvii., 22—31.

The principal object of the proposed course of lectures is to show the reconciliation of Faith and Reason. True faith and right reason have never been at variance; but, as a Biblical writer says, "all men have not faith," and, as experience teaches, some men have not reason, so very frequently men of little faith come into conflict with men of less reason, and the result is confusion. As a consequence, the "faithful" avoid the "rationalists," lest they should lose their faith, while the latter abjure faith to save their reason. To the one class we cry, "O men of little faith, be able to render to every man a reason for the faith that is in you, and so you will add to your faith knowledge, and strengthen it thereby." To the other, "O men of much reason, be still more reasonable, for you also, to enjoy life worthily, must have faith in your travellers, your scientific investigators, and your newspaper reporters, even if each and all of them are, at times, deceivers and deceived." Greater blame, however, if we may call it blame, rests upon the religious in this matter than with the so-called unbelievers. When one can give no better reason for the faith which he thinks is his than "I believe because it is impossible," he is, however, unwittingly, a greater infidel than the avowed atheist, for he is disloyal to both Faith and Reason. Not much better is the more common saying, "I believe, though I do not understand, for there are many things which we cannot understand in which we all believe." Such a "reason" for the faith that is in a man is usually supplemented by the smart saying, to be found in tracts and religious periodicals—"A man who believes in nothing but what he can understand must have a very short creed." "No matter," we may reply, "the length of a man's creed is not of so much consequence as the soundness of its articles, and their good influence on the life of the believer. Some creeds might lose somewhat of their length to the advantage of their strength; but acquaint us with some of the articles of the creed of humanity, which it believes apart from understanding?" To which the usual reply is, "Do you understand how the grass grows, or how the embryo fowl is formed in the egg?" Something, we answer, of these processes are known and much unknown, but what I do not know forms no part of my belief, whatever it may do of yours. If ignorance of causes contributes to faith, a man's creed would be very extensive and very worthless. The fact of the growth of grass, and the development of life, are matters of knowledge rather than of faith. We may form theories respecting modes of growth and development, but the strength of such theories will depend on the reasons we are able to urge for their acceptance. Properly speaking, the term "faith" is not applicable to objects of sense. "Faith" according to an ancient definition, accepted by the "faithful," "is the substance of things hoped for, the evidence of things not seen;" but it is substance, and it is based on evidence. To feel assured that there is one conscious life, the source of all individual formation and growth, is faith, a faith having a substantial basis in reason, and supported by sound

evidence. It is the atheist who virtually says, "I believe, though I do not understand that all the manifestations of wisdom displayed in the visible universe have no intelligent basis." I have no wish, however, to say much against the atheist, for as Longfellow says of another personage:—

"He also is God's minister,  
And labours for some good,  
Not rightly understood."

He renders one important service in his protest against all partial and imperfect statements concerning the Divine nature. The worship of an inadequate conception of Deity is just as real idolatry as the bowing down before a graven image; although, for my own part, I would rather kneel with a sincere heathen before his uncouth idol than risk outraging his feelings, and what is worse, of quenching in him, for a time, that yearning after the invisible Father of whom that piece of wood or stone is the symbol; yet I can discern great evidence of design in iconoclasts, whether of material or of spiritual images. In either case the idol-maker may improve in his art, so as to make his next form of deity a little less hideous than the previous one. Many a theist can, without shame, admit his indebtedness to the atheist for leading him to a truer conception of God than he would otherwise have possessed. He is not a builder, having no mental faculty of construction. His mission is to destroy—truly a divine mission, though relatively inferior to that of the architect. "You profess to believe in a Being whom you call God," he says; "well, I do not deny the possibility of such an existence, all I can say is, I have not as yet seen any evidence, or heard any argument sufficient to convince me of the fact. Perhaps you may be more successful than others. What do you mean by the term—God?" If we adopt such definitions as Matthew Arnold has given—"A stream of tendency by which all things fulfil the law of our being;"—"A power not ourselves which makes for righteousness"—the atheist may ask whence this stream flows, and what is the nature of that eternal power, apart from humanity, which makes for righteousness. After all, it is hardly worth while to controvert such definitions of Deity, since they differ little from his own negations. They can have no real influence on humanity, which, as a whole, would rather worship a graven image than a metaphysical notion. No doubt there is a stream of tendency by which all things fulfil the law of their being—there is a river which makes glad the city of God, but we are not, and ought not to be, satisfied until we attain to the source of that stream. There is a power which makes for righteousness, but who can conceive of a righteous impersonal power.

On the other hand, if we define deity according to the generally received doctrine of the Church, which, after deducting all misconceptions and rudimentary ideas about God, have yet a very practical and well-grounded faith in Him as a personal everlasting father, we must be careful not to affirm more than we understand, or are prepared to support. We cannot fully comprehend Him, but what we can apprehend of Him must be in accordance with our highest reason. Better simply say, "I believe in God the Father Almighty, because I cannot help believing in Him," than to affirm of Him some qualities or attributes which your opponent may easily prove to be inconsistent with each other and with common sense.

I shall endeavour in this lecture, and in those which follow, to appeal, in the first place, to no higher authority for the truth of the doctrines treated than matured and cultivated reason. When a truth is firmly established on that basis, it is surely not weakened if in writings regarded by many as sacred we find substantially the same doctrine.

It is wonderful how great a distance on the road to the belief of Deity we may urge even the atheist to accompany us if we deal with him judiciously. Let us try.

The idea of an invisible being of greater power than ourselves is in the world. To this idea the atheist owes his negational existence. A universal idea is as much a reality in the field of human nature as are trees and flowers in the fields and gardens of the earth. A man may deny the fact of a universal vegetable life, but there are the flowers, and the grass and the trees. Some one it may be said, planted the idea of a God in the childhood of humanity, just as parents now implant the idea in the minds of their children. Well, the gardener sows seeds and plants trees, but he did not make the seeds and the trees, neither did he make that adaptedness of them to the earth by which the one takes kindly to the other. It is just as much beyond the power of any man, or generation of men, to originate a universal idea such as the idea of God as it would be to create a fruit-tree.

Another instance of a universal idea is that of the existence of a future life, and of the appearance of the departed after their decease. The belief in ghosts, as it is called, used to be triumphantly urged as an instance of a universal or very widely-spread belief in a fallacy, a disease of the intellect which the march of civilisation had stamped out. True, only the tramp of a higher degree of civilisation resuscitates the ghosts and the belief in a stronger degree.

Vegetation is all but universal on the earth, for there are considerable tracts of desert in which no form of it can be discerned; but the belief in a God, or gods, for the principle is the same, is more widely diffused in human nature than vegetation is on the earth's surface. It is doubtful whether any tribe, however barbarous, exists in whom the germ at least of the idea is non-existent. We are aware that there are atheists just as there are deaf and dumb and blind men amongst us, but the faculties of hearing, of

speech, and of sight are not the less real on that account. The universal existence of belief in Deity, so far as our world is concerned, is as undeniable as the fact of human existence. It needs no proof, it is a necessary element of human nature. I do not say that the belief in the Divine existence as naturally arises in the human mind as the craving after food and drink, which is common to man with the lower animals. Intelligence, even in its lowest form, belongs to that which differences man from the brutes, and intelligence is not instinctive. Children who have been lost and nourished by animals in woods have had no ideas higher than the gratification of mere animal instinct. Man is pre-eminently a social being, and has to be nursed mentally as well as physically. Whether by dream, by open vision, or by oral communication, the idea of God must have come to man and not from him. But whatever may have been its origin, it has taken such deep root in the mind of humanity, that we need have no fear of its decay. It is the response to the supreme need of the soul of man. In low types of human existence the conception of God is like the first appearance of organic life—a simple cell—and apparently void of any influence on the life of its possessor. The next perceptible advance is to polytheism, or the belief in many invisible and antagonistic powers. As we said before, the idea of God does not and cannot originate in man, it comes to him from the spiritual world, whether by dream, open vision, or both together; hence the belief in a future life always accompanies faith, however imperfect, in a Divine existence. To all who know anything of the laws of inter-communication between the spiritual and the natural world it will be evident that the immediate spiritual teachers of a tribe or nation are very little higher in intellectual capacity and knowledge than their brethren on earth. Truth descends from the highest to the lowest through all intermediate degrees, clothing itself in the fallacies or appearances of each degree, and in its ascension gradually puts off all those veils, until it stands with its disciples in unveiled purity before the throne of God. The unitary idea of God is broken in the polytheistic stage of human progress through man's want of unity in himself, and consequent misconception of the want of unity in nature. The moral and mental faculties are not sufficiently matured to enable him to take a comprehensive grasp of natural phenomena. The seeming antagonism affects the half-awakened mind more than the real unity. As polytheism decays the belief in Deity becomes not weaker, but stronger and more effective, on the moral and intellectual life of man. Polytheism is like a mighty army with many captains but with no commander-in-chief to unite the forces. Monotheism is the same army with all its commanders under the control of an invincible leader, and goes forth conquering and to conquer. The best systems of social government and the most advanced scientific knowledge are always to be found with the highest conceptions of Deity; and we feel assured that the future will bring better government, fuller scientific revelations, and truer ideas of the Divine nature than we obtain at present, but neither of them comes apart from the others. I am aware that there are other and more elaborate arguments for the truth of the Divine existence than the fact of the universality and growth of the idea in the human mind. But I have, I think, chosen the simplest, if not the most forcible argument that can be given. Belief in the Divine existence is in the world, and the world cannot get free from it, if it would. When we leave this stage of existence and enter on another, we shall, if we may credit all professed tidings from that unseen world, find it there. Ascending still higher and higher, all professed tidings through angelic messengers declare that faith in God is universal through all heavens. If we descend into the lower realms of spiritual life we shall still find it, though it may be in a somewhat cloudy and imperfect state. Whither can we go from His Spirit or flee from His presence? Happily, no whither.

The so-called atheist is not, as the name implies, without God. He is in a civilised country, and consequently surrounded by influences resulting from belief in the Divine existence. His intellectual education, the very strength of the reason which enables him to question the divine existence, is the result of the faith that surrounds him. It is a curious fact, which I cannot help noting, that the leader of intellectual atheism in this country derives his chief arguments, and all the strength of his position from one of the strongest believers in Deity that ever lived. "Spinoza," says Mr. Bradlaugh, "is my master." "Christ," says the Christian, "is my Master." Curiously enough, the Christian and the atheist chooses each his master from the despised race of the Jews. But the Christian is so far the more consistent that he acknowledges his obligation to follow his master to the end, while the other goes a very little way, and then turns back, while he still calls the one who goes forward "master." However, the fact remains that the atheist frankly acknowledges as his master not only one who demonstrates the truth of theism as it had never been demonstrated before, and who believed in God as surely as he believed in his own existence, but who believed in Jesus of Nazareth as the Word of God, or highest manifestation of Deity, and also in the Jewish and Christian Scriptures as a revelation from God. "God," says Spinoza, "revealed Himself immediately by the mind of Christ to the Apostles, as he had formerly mediatedly made himself known to Moses by articulate sounds. The voice of Christ, therefore, even as the voice which Moses is said to have heard, may be called the voice of God. And in this sense also may we say that the wisdom of God—in other words, the wisdom that is more than human—put on humanity in Christ, and that Christ consequently is the way of life to man. If, therefore, Moses, as is believed, spoke face to face with God, as man speaks face to face with man by

means of corporeal organs, Christ, it must be maintained, communed with God immediately in the way of mind with mind. Christ is not a prophet in the same precise sense as are the other prophets. They only attained to a knowledge of divine things by intermediate means, whilst Christ knew them without utterance and without imagery. Christ may be said to be the wisdom of God enshrined in humanity. To those to whom it was given to know the mysteries of heaven Christ undoubtedly taught eternal truths, not prescribing them as rules or commandments. Love and righteousness, as I have said with John, are the sole, as they are the certain signs of true Catholic faith, the very fruit of the Holy Spirit; where they are, there indeed is Christ also; and where they are not, there too is Christ wanting, for the spirit of Christ is that alone which leads us to righteousness and brotherly love." In one of his letters he wrote:—"I demonstrate—as every one who knows what demonstration means will conclude—that the Scriptures, even as they are, are the true revealed will of God. I believe, but do not mathematically know, that all that was revealed of God to the prophets is truth."

I give these quotations from Mr. Bradlaugh's master merely to show that the atheist is constrained to go to a Christian teacher for the very weapons with which he smites Christianity itself. I admire his candour in acknowledging the name of his master, even though it gives theists and Christians such a wrong impression of that teacher, as to deter them from looking at his writings under the impression that he is an atheist, or at best a pantheist. An atheist he certainly was not in any sense, but the very reverse; neither was he a pantheist in the ordinary sense of that term.

To return to the subject before us, the fundamental idea of the divine unitary existence is, I think, most fully expressed in the beginning of the book of Exodus. In one of the chapters read, "Moses said unto God, behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, what is his name? what shall I say unto them? And God said, I AM THAT I AM; and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you." This name "I AM" expresses the essential idea of the Divine existence; in the next verse the relation of this existence to humanity is partially expressed. "And God said, moreover, unto Moses, thus shalt thou say to the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my name for ever, and this is my memorial to all generations." I said the relation of Deity to humanity is here only partially expressed; the fuller expression of that relationship, viz., the Universal Divine Fatherhood, was not then revealed. The name "I AM" implies absolute existence. God is that which is—He is all that is. No atheist can deny the fact of necessary existence, or that there is, always has been, and always will be, that which is. He may call this necessary existence Nature, and we may call it God; we shall not quarrel with him merely about a name. He, as well as the theist, believes in the eternity, and in the infinity or unlimitedness of necessary existence; he can't help so believing, unless he has altogether lost his reason. We may safely go further—his faith is still more extensive; he believes in conscious personality and intelligence as attributes of necessary existence. For self-consciousness and intelligence either exist or they do not; if they exist they must be attributes of the one necessary existence. Whether there could possibly be a universe without personal self-consciousness, or, in other words, without life, is a very idle question, since such a condition of things cannot be imagined. We know as an indisputable fact that conscious personal intelligence is, and therefore must be an attribute of necessary existence or of absolute being. If it will be more satisfactory to the sceptic, we shall call this absolute existence "Nature," and nothing is changed but the name; for since the attributes of eternity, infinity, and conscious personality have an existence, they are not out of or apart from universal nature but in it. For Nature say God, and the attributes are the same; the name only has been changed. Theists, however, use the term Nature to express their conception of the universe as it appears to the senses—material nature, as it is called; but there is such a thing as human nature, and there may be a Divine nature. If we substitute the term Universal Nature for Deity, we may safely affirm that universal nature is infinite and eternal, and has personal consciousness in its higher manifestations. If this does not express what the theist means by Deity, it comes very near to it. If intelligence is not an attribute of necessary existence, it is an attribute of the only existence we know, and there cannot be two universal existences, since that implies a contradiction in terms. If we may not at our present stage of inquiry affirm that the All is a being of conscious personal existence, we are free to say that conscious personality and intelligence exist in man, who is a mode or manifestation of Universal Being.

Thus far, I believe, we have been able to take the so-called atheist with us; all that is wanted to make him a theist is the admission of universal intelligence or wisdom is one personality—that is, the belief in omniscience as an attribute of necessary existence. The attributes of infinity and eternity must be admitted, because universal being has no limit; it never began to be, and can never cease to exist, and it must be omnipresent, or it could not be universal being. The secularist's notion of intelligence, as a part of the universe, is that it exists as fragmentary in individual men, and may have eternally thus existed in an unbroken chain of individual humanities. I do not in the meantime care to controvert this notion; but one thing is certain—active life is greater than death or inertia, a limited personal consciousness is higher in the

scale of being than an infinity of non-conscious existence, if non-conscious existence is not a contradiction in terms. Any individual man is a more perfect being than the whole universe of unorganised or inferiorly-organised substance, and what men seek for in a god is the best existent being. As there are grades of human intelligence, from mere animal instinct up to the wisdom of the philosopher, there must be someone in the world—or, if the planets are inhabited, someone in the universe—more wise and more powerful than others; and wherever such a being exists, he is the greatest in the universe, greater than all unorganised matter, and greater than all inferior organisations or developments, including humanity. Say he is subject to death, and there is no conscious immortality; it would still be true that while he lives he is the greatest being in the universe, while, if immortality is predicable of humanity—as I presume all present do not merely believe, but know that it is—there must necessarily be a being, if only human, who, as the wisest and most sympathetic in the universe, is consequently the greatest and best in the universe. And the best being in the universe we name God. An intelligent being is higher in the scale of existence than all non-intelligent being. Man is an intelligent being, therefore man is greater than the whole universe considered as non-intelligent, or a part may be greater than the whole, which is absurd; thus we logically conclude that the totality of existence, from whom, through whom, and in whom are all things, is an intelligent being.

I now sum up briefly the leading points of our argument. 1st. There is a universal idea of an intelligent unseen power, which becomes stronger and clearer as humanity advances in culture and civilisation. 2nd. Such a unity obtains throughout all the visible universe of sensible things, and through all the operations of the human mind as to induce the belief that universal being is one existence, and not many. 3rd. That personal self-consciousness is an attribute, or mode, or quality, whatever we may choose to call it of the one existence. Indeed, it is really impossible to conceive of unconscious existence, for such an idea represents nonentity. 4th. Taking into account another universal belief of humanity, a faith, which, in spite of all sensual appearances—and they are neither few nor weak—against it, has never lost its grasp of the human mind, and is now stronger than ever, viz., the belief in immortality and continuous progress in another state of existence, it follows that some one must be wiser and more powerful than all others, and what we mean by God is the wisest and best Being in the universe. It is true that there are some who, although convinced of continuous existence by the phenomena of Spiritualism, have not reached the belief in the existence of One Eternal Being, the Origin of all things visible and invisible. If such a faith and negation were to extend and prevail, the result would be a return to classical polytheism; for if men live for ever, there must of necessity be individuals wiser and more powerful than others, and the most powerful will be virtually gods or rulers over their associates. Such was the theology of the Greeks and Romans, and probably of the Egyptians. Saturn, Jupiter, Mars, Mercury, Venus, and all other classical deities, had been men and women on earth, and subject to like passions as their brethren, and after their departure and apotheosis in the minds of their worshippers, were regarded as subject to the same passions, with greater, though limited power for their gratification. Jupiter, though not the father of the gods, became supreme; but, after all, heaven and earth were under the government of limited deity. Every one of those gods acted according to caprice, rather than justice; yet even under such polytheism more progress of a certain kind was made among the people than among the Monotheistic Jews, or among the Mohammedan Unitarians. The classical gods were very unspiritual, and not very moral, but their physical development was supposed to be perfect, so their worshippers attained a completeness in the sculpture of the human form which has never been surpassed. It is easier, certainly, to make a perfect statue of the physical form than to mould the character of the inner man, even with a perfect model before us, but they had no perfect spiritual model in any of their gods. Notwithstanding the fact that a belief in many gods leads to the worship of one as greater than the others, yet there is such an immense distance between polytheism and true monotheism, that it is more than doubtful whether man by his reason can reach from the one to the other. So far as history teaches, the answer must be that he cannot. The change from Chaldean polytheism to monotheism in the person of Abraham and his descendants was effected through repeated spiritual revelations and apparent miracles. The polytheism of the Arabs was changed to monotheism by spiritual revelations through Mohammed. Both in the case of the Jews and the Mohammedans there seems some element or elements wanting to perfect their religion. It is unprogressive beyond a certain point. This defect and its cause will have to be considered more fully afterwards. Meantime let us consider the form of theism which obtains in Christian countries and the objections which are made against it.

According to the statement of the Westminster Catechism, which contains the most concise definition of God of which I am aware, "God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." With a slight change in the first member of the sentence, merely the omission of the article "a," which would make it read, "God is spirit," which is the exact words of Christ in the New Testament, this summary of divine attributes would, I think, be accepted generally by the Christian world as true and comprehensive. We can hardly think of One personal Being, the origin of all visible existence, otherwise than as absolutely perfect, which is

what is implied in the attributes of infinity and eternity. Yet if we have to maintain the existence of a Being of such attributes against a skilful opponent, we shall find more and greater difficulty than we perhaps anticipate, if there are any other articles of our creed in real or seeming opposition to that profession of faith in the divine nature. The doctrine of the eternal duration of future punishment, for instance, cannot possibly be reconciled with the attributes of infinite power and infinite goodness. We must either limit those attributes, which would be to deny infinity, or modify the doctrine. The vain endeavour to maintain both is a most fruitful cause of rebellion against so-called orthodox Christianity. Renounce such a doctrine as having no place in reason or revelation, and what remains of the objection is not difficult to answer. Such remnant may be thus stated: "You say God is infinitely holy, infinitely good, and infinitely powerful. Whence, then, the existence of evil of any kind or degree? Infinite holiness and goodness would, and infinite power could, have prevented the entrance of evil into the world, and its continuous existence in it." This objection seems strong, but it requires only an appeal to ordinary experience to overcome it. Granting that evil has a real, and not merely an apparent existence (and this I only grant for the sake of argument), whether in the form of sin or of mental and physical suffering, it is nothing, or, if such a thing can be, less than nothing comparatively. The objection derives all its force from unbelief in the eternal existence of humanity. It has, or ought to have, no strength at all to anyone who believes in immortality. You had, say, ten or twenty years ago a severe headache or a very bad dream. Do you ever for a moment, now that you have only a faint remembrance of the trouble, think of it as an argument against the justice and goodness of God, or because your next door neighbour was at the time well in health, and had unbroken sleep, do you call divine justice partial? But what are ten, twenty, or a hundred years of suffering or freedom from suffering compared with eternal life? Nothing—less than nothing. The novelist is a creator, and stands in the place of providence to the characters of his story. If an atheist were not so deficient in the ideal faculties as to make poetic language almost an unknown tongue to him, we might expect from him a novel in which all the characters should be of equal rank, fortune, and degree of goodness, without a cloud from the first to the last page to mar their serenity. In the absence of such a story we take most interest in the sorrows and ultimate happiness, short-lived as it is, of those who have sustained, and who have got safely through many trials, and whose felicity so far from being lessened by former trials and sorrows is thereby greatly enhanced. When—

"Care and trial seen at last  
Through Memory's sunset air,  
Like mountain ranges overpast,  
In purple distance fair,  
When all the jarring notes of life  
Are blending in a psalm,  
And all the angles of its strife  
Slow rounding into calm—"

Who will remember, except as an overflowing drop in his cup of blessing, any temporary sorrow or suffering formerly experienced? In relation to the universe and to universal well-being, sin and suffering have no real, but only a shadowy or apparent, existence; for only what is in God and comes from God can be real and eternal. A more forcible objection to our definition of duty relates to the existence of the visible universe. The same learned theologian who gave the answer to the question, "What is God?" propounded another question, "What is the work of creation?" and have thus answered: "The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good." The belief in a creation during six literal days of twenty-four hours has been virtually abandoned, and needs no further notice. A creation out of nothing is not so generally believed in the religious world as it has been. It never was believed in by the ancients, and it has no real or even apparent basis in the Old or New Testament Scriptures, nor, so far as I am aware, in any revelation. It is part of the metaphysical theology of the early fathers; but the fact of a creation of the visible universe in time is still maintained. Now here is the difficulty. God, you say, is infinite and unchangeable in his being, wisdom, and power. He cannot, therefore, be wiser at one period of time than at another; in fact time cannot be predicated of Omniscience. He cannot, by the very nature of his being, have any experience of past or future, only of the present; but a universe created by a fiat of Omnipotence implies a past at least. No matter how many thousands or millions of years this visible universe has existed, if there was a time, however remote, when it was not, when nothing existed but the Divine Being, then a new thought must have arisen in the mind of the Unchangeable; and whether from nonentity or from his own substance creation began, and the material universe, distinct from God, was added to infinity, which is a contradiction, for the infinite can neither be increased or diminished. Ancient philosophers endeavoured to solve the difficulty by a species of dualism. They supposed that matter existed eternally in a state of chaos, which the Divine Spirit brought to a cosmos or perfect order. This was only adding a new difficulty; for if God is eternal, and matter is eternal, there are two eternals, one living and the other dead.

Then as to this "dead matter" everywhere around, above, and beneath us. You urge that life and intelligence exist, and therefore the origin of them must be living and intelligent, but did it never occur to your mind that the argument has a double edge?

If you find it impossible to conceive of life and intelligence proceeding from unconscious matter, I find it equally difficult to realise the fact of death and unconsciousness proceeding from life. How are such objections to be met? Shall we abandon our faith in the existence of one perfect being, the All-Father, because we are not able to reconcile some of his attributes, as we conceive them, with our conception of the manifestation of his perfections in nature? Certainly not; happily, most of us could not if we would. We are quite certain of our existence, though we might not be able to give such a definition of its origin and nature as to be satisfactory to ourselves, still less to one disposed to question the fact. For we do not fully comprehend all things relating to our own existence, and still less to what relates to the Divine existence; but our ignorance of either does not in the least make what we do know and can affirm less certain. The best way of meeting a difficulty, which we cannot then and there, or even ever afterwards, solve, is to admit our ignorance, and not to commit intellectual suicide by giving up what is certain because of some uncertainty in our mode of apprehension. We may not be able to climb this high hill, named Difficulty, but the ground on which we stand is as firm as it ever was, and when we find strength enough to make an attempt at climbing, we may get only a little way towards the top; but however short the distance, the exertion is beneficial, and our prospect is enlarged. In a future lecture I shall endeavour to meet these and other objections to the Divine existence.

SPIRITUALISM IN AMERICA.

MR. MORSE'S PROGRESS—HENRY WARD BEECHER—WONDERFUL SEANCE WITH DR. SLADE.

I have been now in America about six weeks. During this time I have seen plenty of Spiritualists, but little of Spiritualism. A month of the time I was at Philadelphia, where I heard eight discourses by our friend Morse, all of which were characterised by his logical and eloquent style, and were a rich mine of spiritual truth and wisdom. He had good audiences, and was well received, and I feel sure his tour in this country will be a marked and decided success. As a proof of the satisfaction he has given, he has been engaged to return to Philadelphia for the month of June. I accompanied Mr. Morse to a small country place called Vincent Town, in the neighbourhood of Philadelphia. In this locality I was informed Mr. D. D. Home was brought up, and there are many persons there now who remember him as a boy. The maintenance of the cause rests, in Vincent Town, with one or two individuals. They have bought a small building, originally a Methodist Church. Here about sixty persons assembled to hear the lecture, but I am afraid it was above the comprehension of a good many present, though I could discern an endeavour on the part of the controlling spirit to adapt it to their capacities. They, however, listened very attentively, and will doubtless profit by it. At the conclusion I exhibited some of the London spirit-photographs, which excited considerable interest and surprise.

On Sunday last Mr. Morse lectured at Greenfield, and next Sunday commences a month's engagement in Boston, where he will have a more critical audience than hitherto, for here, as you know, reside the élite of American literatists. It is the "hub of the universe," but I have no fear but that he will pass the ordeal successfully. "Tien" will be equal to the occasion, and will adapt himself to his audience.

On Sunday last I was at New York. I attended a spiritual service in that city. The speaker was Mrs. Nellie Brigham, a very good trance-speaker, but not equal to Mrs. Tappan, either in ability or style. She spoke very fluently, her language was good and expressive, but there appeared to be a want of connectedness, and the style and tone were very American. She would not be a success in England. However, she was listened to very attentively by a highly respectable and intelligent audience. The lecture took place in a beautiful little theatre capable of seating about 800 persons. A uniform charge of 10 cents is made. Other meetings are held in the city. Here we met J. M. Peebles, and with John Collier, spent a very pleasant evening at the house of a very worthy lady. Mr. Peebles requested me to give his fraternal greetings to his English friends, and particularly to brother Burns. Mr. Collier has a three months' engagement at Springfield, which is the arsenal of America.

I took the opportunity of crossing over to Brooklyn—about a five minutes' journey by ferry-boat—my purpose being to hear Henry Ward Beecher. Plymouth Church I found to be a large brick building nearly square in shape, with a broad gallery all round. At the back is a large organ, and beneath this, about four feet from the floor, is a platform, on which is a small stand. This is the rostrum of the world-renowned preacher. I estimate the number present at over 2,000. The place was densely packed, and many had to leave, being unable to get in. The sermon was on the "Indwelling of the Spirit of God." It was an able discourse, and held the audience in the deepest attention; but I could discover nothing in it, either in the style or matter, to make a man stand out among the thousands of others as "the great preacher" of America. It was the day previous to the impending trial; perhaps, therefore, it was not up to the mark. Mr. Beecher appeared to be perfectly at ease, and there was no indication of mental embarrassment. He is a grand specimen of humanity, and one could not help feeling sorrowful at the unfortunate position in which he is placed. The various spiritualistic societies throughout the country are all split up on this social (freelove) question. At Philadelphia a secession has just taken place, originating in the exclusion of *Woodhull and Chaplin's Weekly* from sale at the public lectures. Thousands of Spiritualists all over the country prefer going to the various churches to identifying themselves with the societies in the present state of things. It will be seen, therefore, that Spiritualism is in an unsatisfactory state here as in England, though upon different grounds. Let us hope before long the clouds may be dispersed in both hemispheres, and that out of evil will ultimately come good.

In New York resides Dr. Slade, an excellent and reliable physical medium. I paid him a visit, and found him an agreeable, gentlemanly,

and genial man—one that you readily feel at home with. He invited me to take a seat with him at a small square table, to see if any manifestations could be elicited. We had not to wait a minute before evidence of spirit-power was given. As Dr. Slade contemplates visiting London at no distant date, I will give a description of the seance, so that your readers may know what they will soon have an opportunity of seeing.

The table used was about a yard square; the top was supported by a slight square frame, which did not extend to the full width of the top by about nine inches. We first placed our hands on the table, and soon were heard sounds as if struck underneath by a flat. Dr. Slade then took a slate, and, having cleaned it and asked me to write in one corner so as to identify it, held it with one hand underneath the table. In a very short time a sound as of writing was heard, and on examining it, there were a few words visible. Dr. Slade asked me, if I possessed any medium power, and while I was answering him placed the slate again underneath the table. On looking at it, there was found written, "You have power, and can be developed." I now felt myself touched, and my coat was pulled at my breast, which was at length unbuttoned. The slate was put down again, and the words were at once written, "The light is now breaking, and the souls of men shall be filled with joy from the Summerland." The slate was held again beneath the table, and was immediately seen poking up at the further end of the table, and was then brought back. A piece of paper was seen to come up from the table in the same manner; this was found to be a pamphlet taken from my pocket. The slate was now placed on the table with a fragment of pencil underneath it. It was placed at the further corner from where we sat. It moved backwards and forwards, and then sounds of writing were heard. On examining it these words were found written, "Agitation makes the truth more bright, so have no fears." This referred to some remarks that had been made about the "Katie King" business at Philadelphia. Dr. Slade next placed the slate on my head and there was written, "Come to-night and you shall see me, E. Cooper." This was the name of my wife. I then took the slate myself and held it with a fragment of pencil underneath the table in close contact with the under surface, and these words were written, "Yes, my dear, I am present." An accordion was next produced which was opened to prove that it was an ordinary instrument. Dr. Slade held it by the bellows end with one hand, keeping the other on the table. It at once proceeded to play a lively tune with considerable vigour and precision. After this a plaintive air, "Gentle Annie," was played most exquisitely; in fact, I could not have supposed such beautiful music could have been produced from an instrument of the kind. The instrument was next held out in full view, and the bellows was seen working up and down by an invisible agency. I next held the accordion myself and it was vigorously pulled, but there was not much of a tune produced. The most wonderful thing that happened remains to be told. My hand, which was underneath the table, Dr. Slade's being on the top, was gently patted and squeezed by a hand rather cold to the feeling. This hand at length came up in front of my breast and was only a few inches from my face. The fingers were short and plump, and of a pinkish hue. Dr. Slade's are the reverse in every respect. This terminated one of the most satisfactory and conclusive sittings I ever witnessed. It took place in the daylight throughout, and no one but our two selves were present. Phenomena elicited under such circumstances cannot be gainsayed, and must necessarily carry conviction to such minds as are capable of being convinced. I certainly never witnessed anything so completely conclusive as this seance with Dr. Slade, and look forward with interest to his visiting my native shores.

I cannot conclude these few notes without alluding to my visit when at Philadelphia to an excellent trance-medium, Miss Kate Robinson. Through her organisation three spirits addressed me in characteristic language. One was my grandmother, another J. H. Powell, and the other J. B. Ferguson. Poor Powell surprised me by saying he still felt the pain in his side, and J. B. Ferguson said that materialisation would be placed during this year on such a footing that the world must perforce accept the facts. In a few days I will speak of our Boston doings.

Boston, January 8.

ROBERT COOPER.

MISS CHANDOS'S LECTURES.

Dear Sir,—Perhaps it will interest many friends to know that Miss Chandos gave her first of a series of most instructive discursive lectures at the Marylebone Rooms, No. 6, Blandford-street, Baker-street, on the science of electro-biology in all its branches, on Monday, the 25th inst., to a most appreciative audience. She enlarged upon the general uses to which the science can be put for the highest and best interests of mankind in the healing of mental and physical diseases to the intent of totally eradicating criminal tendencies. She went most lucidly into a mass of facts connected with the laws by which mind governs mind and matter, and very clearly defined the differences existing between the branches known as animal magnetism, psychology, and mesmerism. The lecture was so full of matter and happy illustrations pertaining to this subject that it would be impossible to do it justice without giving a full report. Miss Chandos gave a very clear idea in the absence of actual subjects, with full instructions how to biogise patients with the best possible effects, a good deal of which process is entirely her own, and no one could possibly hear her without feeling convinced, not only of her absolute earnestness, but also that she is thoroughly master of the science of which she treats. Miss Chandos expressed a desire that some subjects should be brought next Monday evening for her pupils to operate upon themselves, as this method totally precludes the idea of collusion or scepticism. Her next lecture will treat of the physiology of mesmerism for the purpose of placing in the hands of her auditors the power of practising, and a comprehension of the philosophy of curing diseases.—I am, dear Sir,

AN ATTENTIVE AUDITOR.

MANY of our readers will, no doubt, be glad to know that Mr. Farquhar has had published two other discourses, delivered at Sunday meetings in London. "The philosophy of Revelation" is issued in the form of a tract, price 2d. "Luther as a Medium" appeared in the *MEDIUM*, and may be had, price 1d. These discourses are well worthy of attention.

### 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.  
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Four copies and upwards, in one wrapper, post free, 1d. each per week, per 6s. 6d. per year.

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

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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 29, 1875.

### THE ORTHODOX OBJECTIONS TO SPIRITUALISM.

The discourse published in last number of the MEDIUM on "Orthodox Objections" has struck a key-note, to which many responses have been received. A Northumberland miner regards it as an "honest expression of orthodox figments." A Belper correspondent says, "I am very well pleased with your discourse in this week's MEDIUM," and in addition reports the steady progress of Spiritualism in the district. "A Stumbling Thinker" desires a conference on the "admirable exposition of the value of Scripture," and thinks it might be regarded as the basis for the erection of a system of religious teaching for the young. He thinks the rooms at the Spiritual Institution should be turned into a "New Jerusalem Chamber," that a "meeting of Emancipationists" may discuss the subject, and add to what has been already done. Mr. A. Gardner, Newcastle, says:—

Your discourse in the MEDIUM this week is not only a notable one, but the best, in my opinion, that has ever appeared in any spiritual paper in this country. You should publish it in tract form, and circulate widely; and it might serve as a model discourse for both trance and normal speakers. The chief work of Spiritualism, in this country, is to destroy the Christian religion, and place in its stead a better system.

Mr. Gardner thinks there is no historical proof to sustain the supposition that Jesus travelled or was learned. It may be remarked that some critics are of opinion that Jesus was crucified at the age of fifty-two, and not thirty-three as is generally supposed. The Persian spirit, who communicates through Mr. Duguid, Glasgow, says he was the companion of Jesus during his travels in India; and a direct spirit-drawing was published in *Human Nature*, showing Jesus restoring a man to life who was thrown into the Ganges. That Jesus was learned in the intellectual or academical sense is not probable, nor do his reported utterances indicate the fact. The advantages which he would derive from travel would be more of the nature of development and experience than of external knowledge. Mr. Gardner hints at a point which Mr. Burns thought of incorporating into his discourse, but had to omit it with much other matter—viz., that the "Father," who controlled Jesus, was not necessarily the absolute Godhead, but a spirit guide or wise teacher, recognised by Jesus under the term "Father." This idea is further elaborated in Mr. Farquhar's discourse, reported this week, in which two views of the God idea are exhibited: the absolute and the relative. This arrangement is really a reproduction of the old Persian theophany or doctrine of Eons, which is unintelligibly embalmed in our modern Trinity.

The discourse reported last week is merely a faulty skeleton of a grand system of inquiry, which it is the work of Spiritualism to promote. The limit of an hour's speaking would not permit of elaboration, but the following letter will supply deficiencies:—

Dear Sir,—I have read, with great pleasure, your excellent answer to the "Orthodox Objections to Spiritualism," including a most legitimate defence of the Bible, as containing throughout a history of Spiritualism, which it is quite certain, when read by a Spiritualist, becomes to him a truly inspired volume. But I have always been inclined to treat an argument with Bibliolators on more literal grounds; that is, by asking if they mean by the Bible, the original manuscript of the Hebrew Scriptures? If so, where is it? or, do they mean the English translation of it from the latest manuscript obtainable, made under the sapient instructions of King James, and his fifteen directions to his translators, as to how they were to do it. It may well be called "King James's Bible." It is clear that this has become unsatisfactory to the advanced intelligence of the age, or there would not be a company of learned men now occupied with the revision of it. If this revision is thorough, it will without doubt be a most important work accomplished; but I cannot otherwise than experience some latent fear that the ecclesiastic spirit, which destroyed the result of poor Bellamy's labour during a long life, may still in some measure prevail, to prevent "the unsettling the minds of the people." Let us, however, hope that the revisionists will do their work as thoroughly as, in the nature of things, they can possibly do it.

A great deal has been said about witches and witchcraft; Spiritualists often being taunted with being witches, and having texts thrown at them in proof of their being such; but it would be highly interesting to find the fifteen directions given by the great demonologist, King James, in

order to ascertain if any of them related to witchcraft; it is more than likely they do so, as he seems to have been rabid on the subject of witches. I am quite unable at present to go to the British Museum, but some reader of the MEDIUM, being also a reader there, would confer a great favour by elucidating this point.

With regard to the objector's question, "Why spirits come to us in so much larger numbers now than ever before?" it can only be necessary to reply by saying, We cannot know why, positively; but most probably it is, that the present age, having outgrown the teachings of Modern Christianity, they are sent to counteract the resulting materialism, by demonstrating that so-called death is really birth into a life immortal.

As to the teachings of true Spiritualism, we may safely leave them to prove their own derived quality.—"By their fruits ye shall know them."  
—Yours faithfully, TWENTY-ONE YEARS A SPIRITUALIST.

It is to be regretted that the translation of such a work as the Bible should be left in the hands of the preaching profession, who have necessarily forgone conclusions respecting it, or they would not be appointed to the task. The consequence is that they make a parson's tool of it, instead of rendering it as it stands, a legacy to all humanity. There is also wanted a more full acquaintance with the other Bibles of the world, which kind of information is well supplied in the "Anacalypsis," by Higgins, now being re-published.

It has been remarked by a clergyman that the strong criticism or rather censure, of a class, often drives away weak minds who cannot rise higher than the blind appreciation of such men. The necessity to allude to the most distinguished creatures of Bible teaching was thrust upon the lecturer by the objector. The regulation of lives under Bible religion was the fruits by which the value of the tree was to be decided. Facts must be stated, and it is an instructive task to investigate in how far the teachers of a wickedly false system are morally deteriorated thereby. Either honesty or intelligence, or both, are violated in all priestly and creedal religions, and the work of the lecturer in this department of the subject has been highly applauded. Every newspaper supplies the material wherewith to support the lecturer's position. Taking up the *Kensington News* of this week, a paper edited by a Rev. D.D. of the established Church, we find a leading article which commences thus:—

Two edifying cases have occurred during the past week, one sustaining a local interest, the other enshrining the moral that our spiritual pastors and masters sometimes forget what spirit they are of. First for the local *imbroglia*:—

Which the article proceeds to show is a police-court case arising out of a fracas between a Nonconformist minister and a local preacher at a cemetery at Hanwell.

In the second instance we have no less venerable a personage than an archdeacon introduced.

Archdeacon Matthias has been ejected from his residence at Newcastle-under-Lyne. The rector, the Rev. Mr. Veale, who had let his house to the archdeacon, on Saturday entered with six men, took possession, and barricaded the house. At first the archdeacon refused to leave, and was restricted to one room. He drew his food in a basket with a rope through the window. The mayor and leading men of the town met, but could decide on nothing. The archdeacon was hunted from room to room by the rector and his attendants. Having been assaulted by the bailiffs, he has taken out summonses against them. Mr. Veale was ordered to attend at the Town Hall. The bishop remains neutral, but the inhabitants are free in expressing their indignation at the conduct of the rector. Crowds gathered around the house, and the assistance of constables was called in requisition.

Who shall decide when doctors disagree? And who shall teach us peace when even archdeacons and rectors, to say nothing of Nonconformist ministers, no longer agree like birds in their little nests, but fall out and fight like bears and lions? They say Quakers are terrible when roused; and certainly, for a good stand-up fight, there is nothing to beat the Church Militant, when it is militant here on earth.

In the same paper is a letter of the Bishop of London, complaining of the "unbecoming" conduct of the clergy in publishing letters without the consent of the bishops who write them, and states that he has not suffered so much from this betrayal of brotherly confidence as some others. Thus we have an ugly catalogue of grievances against the cloth, showing that, upon the whole, Spiritualists may be compared favourably with any class, from the costermonger to the parson. Creedal doctrine has never been a guarantee of good conduct; it is "godliness," as the Apostle has it, an observance of true habits of mind and body, not "old wives' fables" that make a well-regulated life.

We regard the reception which this discourse and that of Rev. Guy Bryan have received as a cheering sign of the tendency of Spiritualism. Notwithstanding the efforts of a crotchety clique to make it a handmaid to their theological twaddle, Spiritualism throws aside all temporal and man-made considerations, and boldly stands up for the truth, as once delivered to the saints, and indeed to the spiritual men of all times. Christian Spiritualism is a kind of theological bird-lime to attract weak birds and haul them into the snare of the fowler. A generous and enthusiastic Spiritualist once fell amongst these "friends of the cause" (Heaven save Spiritualism from patronising friends!), and they finished him off as a full-blown Christian, after having been excommunicated for being a Spiritualist. This is the only victory which "Christian Spiritualism" has ever accomplished in our experience. The knowing Jesuit priests, who have socially-important Spiritualists amongst their dupes, say, "Oh, yes, by all means. You may study this Spiritualism as a scientific matter, you know—a new force." But it is something more. It is a religious reformation and theological revolution, and the worst thing which could befall the cause would be for it to become the *protégé* of priestly sects. While it is at

open war with the creeds and the denominations, humanity is sure to get some truth, but when the Church takes spiritual truth under its patronage, then farewell to its heavenly beauty.

**THE DOUGHTY HALL MEETINGS.**

A most attentive audience listened with spellbound interest to the discourse delivered by Mr. Farquhar on Sunday evening, who received a gratifying mark of the approval of his hearers at the close. Mr. Farquhar will most likely deliver the series of four discourses consecutively. The subject on Sunday evening next will be "The Word of God," to be followed by "The Trinity" and "The Last Judgment." We hope the friends in London will present a well-filled hall. The meetings are held at Doughty Hall, 14, Bedford Row, Holborn, approached from Brownlow Street. Service at seven o'clock. Admission free.

**LECTURES ON HEALTH AND CHARACTER.**

Dr. Simms, the author and practical physiognomist, is lecturing on the above subject with marked success in South Place Chapel and Institute, Finsbury, near Moorgate Street station. The present series continues with a lecture on "Practical Physiognomy," January 29; "Food and Cooking," February 2; "The Natural History of the Earth," February 3; "Love, Courtship, and Marriage," February 4. The last issue of the *Monetary and Mining Gazette* of this city said, "He is the most able and the most popular exponent of physiognomy among living men." We advise all to give him a hearing.

Mr. VERRILL, "Chatterton's" medium, has gone to the Grammar School, Dalton-in-Furness to act as assistant tutor to Mr. P. R. Harrison.

Mrs. FAY, we hear, has commenced to give seances in London, but has not yet been able to find a suitable location for public announcement.

Mr. HERNE's developing circle at the Spiritual Institution is making progress. The spirits do not waste the power by exhibitions to amuse the sitters, but are busy laying a foundation for the future. Important results may be expected soon.

Mr. W. T. COLES, lately arrived from America as a public lecturer, is anxious to lend his services for the spread of truth, in all its branches, to any society, public meeting, or in any other way in which he can become useful on the platform.

THE ENGLISH MEDIUMS IN AMERICA.—In a private letter to a friend in London, Mrs. Julia B. Dickinson writes:—"I had the pleasure of meeting in Philadelphia Mr. J. J. Morse, of London, Mr. Cooper, of Eastbourne, and Mr. Collier, of Birmingham. The English speakers take well over here and are well paid."

NEWCASTLE.—The committee of the Newcastle Society are making arrangements for lectures and papers to be delivered at their rooms on the first Monday in each month. The committee will be glad of the assistance of any gentleman interested in the cause of Spiritualism in promoting this object. Mr. T. P. Barkas will deliver the first lecture on Monday, February 1st, entitled "Popular Prejudice; its Aspect towards the Phenomena of Modern Spiritualism."

ENGLAND, AMERICA, AUSTRALIA.—Will any gentleman, or gentlemen, kindly assist in procuring some occupation (secretaryship, tutorship, clerkship, or other) for a brother Spiritualist and sufferer in the cause, formerly master of a church school, and possessed of good recommendations, who has for months been in vain seeking employment. Would not object to go abroad. Address, Alpha, 18, Atlingworth-street, Brighton.

DR. MONCK'S SEANCES.—A full attendance and great satisfaction at Dr. Monck's seances at the Spiritual Institution on Wednesday evening. Another select seance will be given on Wednesday next. Applications for tickets, 5s. each, to be made in advance. Dr. Monck has a few dates open for private seances at the residences of investigators, at the Spiritual Institution or at his own rooms. Apply in advance to secure a sitting. Dr. Monck has received letters from the north, and requests that friends who desire a visit write immediately, that the route may be laid out and travelling expenses saved. Address Dr. Monck, 2, Vernon Place, Bloomsbury Square, London, W.C.

LEICESTER.—Following Dr. Sexton's visit a society has been formed, having the following officers: Mr. Wonfor, president; Mr. Bent, treasurer; Mr. Burdett, secretary. In making a speech at the formation of the society, Mr. Wonfor said: "The small attendance was not owing to there being no Spiritualists in the town, because he knew, from his own experience, that it was an undoubted fact that there were hundreds in Leicester who had turned their attention to the subject of Spiritualism, and who had proved the truth of it, having witnessed the extraordinary phenomena in their various homes." We hope our Leicester friends will succeed to the utmost of their expectations. At present much enthusiasm prevails.

HOLLAND.—In addition to the series of handsome pamphlets which Mr. Riko has issued from time to time, he has just published a work extending to about forty pages, in defence of Messrs. Bastian and Taylor in respect to the so-called exposure at Arnheim, to which Mr. Martheze alluded in a recent letter in these columns. We heartily wish every Spiritualist were of the stamp of our Dutch brother, and instead of listening to every wind of scandal which may emanate from the ignorant or the malicious, would take pains to sift the facts and defend the servants of the spirits instead of spreading wicked untruths about them. Mr. Riko goes very fully into the matter. He describes the facts, then subjects the proceedings to severe analysis, reviews the conduct of the press, contrasts the conduct of the mediums, who offered another sitting, to that of their enemies, who contradict each other most deliciously, and behave altogether in a way which is not only ungentlemanly and unjust in the moral sense, but scarcely lawful. Mr. Riko visited Arnheim several times, and must have spent much time in seeing witnesses, in addition to which his literary work and printing expenses must have been considerable. He concludes with a historical review, which leaves a good impression of the whole subject. After all, it is probable that this exposure cry will have done more for Spiritualism than a report of an opposite kind. It has called wide attention to the subject, and Mr. Riko's opportune work comes in like good seed into newly-tilled ground.

**THE TESTIMONIAL TO THE OLDEST MEDIUM, AND A GRAND REUNION OF BRITISH SPIRITUALISTS, ON THE TWENTY-SIXTH ANNIVERSARY OF THE CAUSE.**

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

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

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

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

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

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

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

Spiritual Institution, 15, Southampton Row, London, W.C.  
January 25, 1875.

**A SCOTTISH ENTERTAINMENT AT MARYLEBONE.**

On Wednesday evening Mr. J. Burns, of the Spiritual Institution, will deliver a lecture at the Rooms of the Marylebone Association, 6, Blandford Street, Baker Street. Subject: "Spiritual and progressive thought in the writings of Robert Burns." This is a rich mine which has never been worked on behalf of Spiritualism, so that the subject has the charm of novelty. The evening will be for the most part occupied with choice readings from the works of the poet in the Scottish dialect, and as the lecturer is a native of the county in which Burns was born, the poems will be rendered in the accent and pronunciation in which the author would have read them. A talented musical party have kindly offered their services to perform an overture of Scottish music and sing a selection of Burns's most esteemed and characteristic songs. We hope there will be a crowded room to reward the Marylebone Association for all their efforts to promote the cause. The chair will be taken at eight o'clock. Admission free, but a collection will be made for the funds.

THE "British Journal Photographic Almanack, and Photographer's Daily Companion for 1875," edited by J. T. Taylor, 1s. London and Liverpool: Greenwood.—This bulky volume is a monument of industry, and testifies to the extensive knowledge of the editor and his contributors. It would seem that there is always something new under the sun in relation to photography, and the Annual under notice is the place to look for the most recent novelties in connection with photographic science and art.

## ANOTHER POWERFUL MEDIUM.

We have received several accounts of a recent seance at which Mr. Eglington was medium, who gives free sittings weekly at 45, Westmoreland Place, City Road, every Sunday morning at eleven. The following summary is from the pen of a sitter, who says far greater results have been obtained:—"Hot cinders taken from fire and fearlessly handled, chain of watch dropped from ceiling, on to table in the light, watch taken from sitter previous evening returned by spirits into owner's pocket beautifully engraved in several places, likewise watch-chain minutely engraved on the links. Dark seance:—Splendid display of lights in all directions; touching plentifully by spirit-hands; medium controlled, and in about ten seconds coat and waistcoat turned inside out; medium alternately changing places with next sitters, replaced in less time; changed places again, and under garments removed and placed on table, not a button undone; tambourine, sledge-bell, mouth-organs, English concertina, and piano-wires playing concerted pieces at one time; knocking and raps in all parts of the room; direct spirit-writing and poetry beautifully written from one of the circles' spirit-friends. The book in which it was written, as well as another book, brought from another residence a short distance off. This was suggested by a sitter, as there was no paper on table. No sooner were the words spoken than the book dropped on the table."

## BASTIAN AND TAYLOR'S MEDIUMSHIP.

To the Editor.—Dear Sir,—I had the pleasure of attending Messrs. Bastian and Taylor's special seance on Tuesday, January 19, for Mrs. Bullock and party. The seance was conducted under strict test conditions, and consisted of a dark and a light sitting. The door was locked, and we were invited to search the room. I did so, and it is needless to say, sat down perfectly satisfied Mr. Bastian and Mr. Taylor were alone. We were eighteen in number, including the mediums, nearly equally divided in sex. Each person took hold of his neighbour's right wrist, thus leaving the hand free to be touched or grasped by the spirits without breaking the circle. Mr. Bastian sat in the centre of the circle, and kept up an incessant clapping the whole time the gas was out. Mr. Taylor sat between Master Bullock and myself. Mr. Taylor held my wrist and Master Bullock held Mr. Taylor's. Had he moved we must have been aware of it immediately, but he never attempted to do so. When the gas was put out Messrs. Bastian and Taylor sang a very pretty hymn. Directly after, Mr. Taylor said he could see a spirit about to touch a sitter on his right, and a lady said "I have been touched." From this time for about three-quarters of an hour (with the exception of about ten minutes when the gas was turned up, and the door opened to air the rooms), the guitar played whilst resting on Mrs. Bullock's and Mr. Bastian's lap, and Mr. Taylor was busy describing the spirits attending the sitters, giving their names, ages, and in some cases messages. Many of the spirits so described were recognised as being departed friends and relations of the sitters. I believe every one in the room was touched by materialised hands. I myself was touched twice. The hand which patted mine felt soft and fleshy, not hard and bony. One lady had a little spirit-child sit in her lap, but it had to leave very quickly from loss of power. I could hear frequently the quick joyous tapping of the hands as one and another spirit was recognised by their friends. Mr. Taylor had his ring taken off, and it was carried backwards and forwards across the circle from one sitter's finger to another's. The direct voice of the spirit "George Fox" was frequently heard speaking through the tube, also "Johnny's" close to the floor. The musical-box was wound up by "Johnny," but as it played very slowly, Mr. Taylor said, "Why, 'Johnny,' you have mesmerised the musical-box and put it to sleep." "Johnny" replied "Linked sweetness long drawn out." The guitar was carried by the spirit "May" outside of the circle into one corner of the room, playing the whole time, and floated back again all round our heads. The musical-box was also carried round, and then placed on Mr. Cotterell's and Mrs. Bullock's jointed hands. A bell was put on the floor, when Mr. Cotterell said, "Will they ring that bell?" and directly we were in darkness it was rung, and then thrust into his hand. "Johnny" said "You have got a good circle, Mrs. Bullock." "Yes," she said, "I think we are all in harmony." She had laid three small pieces of paper under Mr. Bastian's chair, and Mr. Taylor had laid a sheet down, together with pencils. We heard these being written on, and then they were put into the bands of three persons. We found afterwards Mr. Taylor's sheet had on it "God is love, and we are his messengers.—George." On one of the small pieces that had been given to a lady was written "Love God," and on a piece given to Mr. Cotterell was the name of his departed wife, "Fanny." Mrs. Pritchard's bonnet, ring, and watch and chain were all taken from her and distributed among the sitters. "Johnny" then said to Mr. Taylor, "There is a pretty spirit here who is dressed in all the colours of the rainbow." This was a good test, as Mrs. Pritchard was controlled by a little Indian named "Rainbow." A beautiful accompaniment was played on the guitar when we sang "Shall we gather at the river?" "Johnny" requested the gentleman who sat facing Mr. Bastian to put his feet in Mr. Bastian's lap, which he did, and the guitar and musical-box were carried round above our heads the same as before, when "Johnny" humorously said, "You're sure he (Mr. Bastian) didn't get up and run around." We must bear in mind that Mr. Bastian was clapping his hands the whole time, so that we must have detected him had he moved. Mr. Taylor was held and held me the whole time, and we were all sitting so close together no one could have got inside the circle to do these things without being discovered, therefore trickery was out of the question, neither did the manifestations take place singly, but there must have been many hands at work, for several persons were being touched at the same time, and the musical instruments were playing too.

The light sitting was short, as so much power was exhausted in the dark. A black cloth was hung half-way down the doorway leading into the back room, with a square aperture about a foot wide in the centre. In front of this Mr. Cotterell (who had been chosen by "Johnny" at the mental request of Mrs. Bullock) took his seat with Mr. Bastian. A thick cloth was pinned round them, under their chins, to the posts of the doorway. Mr. Cotterell states that Mr. Bastian held his hands the whole time. The rest sat in a double row facing them. Soon the speaking-tube (which had been placed on a chair, together with

the guitar, in the back room) was thrown through the opening, and then a materialised spirit-hand was distinctly seen. Mr. Taylor offered his ring, and the hand came again, and took it from him. Mrs. Bullock then had it placed in her hand. This was repeated with two other ladies. Then another hand appeared. Mr. Cotterell said he thought it was a hand he ought to know, when he was tapped three times. "Is it 'Fanny?'" said he; "if it is, will she touch my forehead?" and, after several attempts, we saw her do so. Then we saw the curtain pushed forward as the spirit-arm was placed round his neck. Mr. Cotterell noticed that the hand had a silk mitten on, and that reminded him that his wife wore such a one when on earth. Loud raps were heard, and on Mr. Taylor calling the alphabet, we were told the power was gone, and "Good night" was spelt out.

So ended this beautiful and most satisfactory seance. It was my first sitting with these mediums, but I hope not the last. They certainly deserve the support of all Spiritualists in their efforts to enlighten the world and convince sceptics.

Apologising for taking so much of your space, and wishing the mediums God-speed, I am, Sir, yours in the cause of truth and humanity,

E. W. WALLIS.

We, the undersigned, certify the above to be a true account of the seance,

JOSEPH COTTERELL,  
MR. AND MRS. PRICHARD,  
FIVE LADIES,  
FIVE GENTLEMEN,  
EDWARD BULLOCK,  
MRS. BULLOCK.

## SPIRITUALISTIC PHENOMENA.

On Saturday evening last a spiritual seance was held at the house of Dr. Vail in Pueblo, Mrs. Vail being the medium. A local correspondent who was present, together with five unbelievers, says the circle was formed, Mrs. Vail being in the cabinet. For the balance we quote his own words. He says, "Face after face was imperfectly formed at the aperture. At length what seemed to be the form of an old lady from the waist up appeared outside the cabinet. Some trouble in the circle caused her to melt away. We sat there for three-quarters of an hour, when startling poundings were heard inside the cabinet. The usual rustling was heard, and a face appeared and came out of the cabinet, and formed into a full female form in a long, loose, flowing robe, gathered at the waist with a white scarf. She glided towards the circle and spoke in a loud whisper, perfectly audible to all:—"I am Ellen Taylor. I was thirty-five (there was a difference of opinion as to her age). I died in (Camden) Canton, or some such name. Quick! light, light!" We turned the lamp on to its highest capacity, and the form glided to the cabinet, lifted the curtain, held it up with her right hand, and with her left pointed to the medium and said, "See, see!" There in full view was Mrs. Vail, in a profound trance, and the spirit-form as palpable as any flesh and blood. For a minute this thrilling tableau remained. The circle becoming excited, the face grew indistinct, dropped the curtain, and the circle closed. Now, Mr. Editor, let no one charge fraud. If you or anyone wishes to interview the medium and inspect the premises in daylight, just call on Dr. Vail and you can be gratified. Ten intelligent respectable people saw what I have described, and as I described. We expect greater manifestations than ever."—*Weekly Central City Register*, Colorado, December 23, 1874.

## THE COMPREHENSIVE CHURCH OF ENGLAND.

On the two previous Sundays, at Cambridge Hall, the lectures were on the Sixteen Guide Maxims for Mankind. We quote them in their succession, as follows:—

1. Indigo—Protectors. Disarm by reason after having conquered by kindness.
2. Olive Green—Manufacture. "Singing sweetens patience." As preventing the work being hurried.
3. Yellow—Pioneering. "Watch to win." That is, be prepared to take advantage of the circumstances that nature places in your way.
4. Green—Domesticity. "Home centres all," in that all external actions should have reference to home.
5. Red—Law. "Freedom through Equity," in that the measure of the community should be considered in the permission of the individual.
6. Orange—Work. "Farmers—sleep after sowing." As growing when you are reposing.
7. Russet—Alliapancy. "Hurry hinders haste," or you jumble the sequents or startle the intention.
8. Blue—Education. "Live to diffuse." The pleasure of existence is in disseminating information.
9. Purple—Trade. "Get by giving," or good weight secures custom.
10. Black—Building. "Proof makes faith," or test the materials before confiding to their endurance.
11. Emerald Green—Mining. "Work to prove"—work out the direction of a fault in the mine, instead of working to waste. It is somewhat similar to the motto of Comprehension, "Prove backwards as you go forward."
12. Pink—Literature. "Each for all," or that the object of publication is for the benefit of all.
13. Cream—Health. "All for each," or that all should consider the requirements of each.
14. Citrine—Transference. "Conscience guides friendship," or that inclination and not interest should regulate the selection.
15. Ultramarine—Science. "Promise with prudence," or do not anticipate success on the rashness of a guess.
16. Whitish—Fine Arts. "Merit qualifies applause," or the praise of the ignorant is valueless to him who knows his deficiencies.

## THE LANGUAGE OF NATURE.

On Friday evening, at 73, Newman Street, Oxford Street, Mr. Wilson continued his explanation of the Language of Nature. To the report of the lecture in the *Maprum* the week before last, was appended a table of the colours, forms, and numbers, with their meanings. These meanings were to be understood as the attempt at groupage meanings; that is, they were supposed to be the central words to which our language

would, in its severalities, ally itself. As for example, take red in its meaning, personality. Here are a few—personification, sentence, life, presence, importance, self-consideration, vitalisation, responsibility, mastery, interdependence (as the combined personality), existence, influence, &c. We now propose to ally the meanings in the scale with examples from nature; and in taking these examples it must be understood that they always represent the several meanings. So, as a robin redbreast is the symbol of personality, whenever you see a robin throughout the whole of the illustrations of the Book of Comprehension it will always mean the word "personality." The following completed scale is, therefore, as a Rosetta stone for the interpretation of the language of nature, if you have kindly interested yourselves in this delightful study.

Colour.	Form.	Number.
Purity A lily Whitish	Ascension Convulvulus Spiral	Harmony 4 X 4 Sixteen
Profundity Upper sky Ultramarine	Perspective Point of sight Square on Square	Prolongation Telescope Fifteen
Joyfulness Sunshine Citrine	Kindness Tulip Petal Shape	Happiness The sea Fourteen
Acquirement Cream Cream	Physical Improvement Macaroni Sroll Shape	Carefulness Mother and baby Thirteen
Sensitiveness A blush Pink	Electricity Lightning Zigzag	Delectation A cracker bon-bon Twelve
Resuscitation Thatch moss Emerald Green	Supposition Horizon Layers	Emergence Rainbow Eleven
Darkness Shutter Black	Shadow Curtain Cross Hatch	Immersion Cured eye Ten
Conscientiousness Heather Purple	Rectitude Workman's cap Archway Shape	Ascendancy Shepherd's crook Nine
Amiability Forget-me-not Blue	Attachment Framework Oblong	Recognition Hour glass Eight
Abundance Apples Russet	Fulness Egg Egg Shape	Aggregation Cornucopia Seven
Exertion Beeswax Orange	Occupation Spade Scoop Shape	Necessitation Whirlpool Six
Personality Robin redbreast Red	Circumferation Water rings Circle	Life Base Star fish Five
Cheerfulness Grass Green	Lodgment Ivy leaf Hut Shape	Quarteration Cross sticks Four
Isolation A straw Yellow	Division Wedge Triangle	Triadation A third Three
Richness Olives Olive Green	Exposition Rosebud Bud or Loop Shape	Dualation Banbury cake Two
Anything A clod Indigo	Formation A tile Alpha and Omega	Unitation You, I, or it. One

For a detailed explanation of these colours, forms, and numbers, they are completed in the first and second parts of the "Comprehensionist"; but the words have in some instances been resubstituted, as of a more centralising character; but the idea in the words has not been altered; and as I have now had the scale in perpetual consideration for more than twenty-five years, it is fit for publication, and, I trust, deserving of confidence. The parts, price sixpence each, can be obtained at the Progressive Library, 15, Southampton Row, Holborn.

THE SOIREE TO MR. WALLACE.

To the Editor.—Dear Sir,—Looking over the pages of the MEDIUM I was delighted to see the proposition to get up a testimonial soiree to Mr. and Mrs. Wallace, who were the first mediums that dared to appear publicly before a London audience, it being a very different thing twenty years ago from what it is at present to acknowledge being a Spiritualist. If the pioneers had acted otherwise than they did, how is it possible that the multitude who now enjoy the truth of the subject could have known so much about it.

I have been a medium myself over twenty years, but even now I could not make an attempt to obtain manifestations in public. I verily believe many hundreds of persons know the truth of Spiritualism who have not the moral courage to avow it. They point to others who have suffered by so doing, therefore this evidently shows the necessity for united energy to sustain those who have acted so firmly.

Many years have passed since I first sat in a circle with Mr. and Mrs. Wallace. At that time Mr. Wallace was in a prosperous business, and for the first ten years of his mediumship spent much money and time in the investigation of Spiritualism and imparting that knowledge to others, both himself and Mrs. Wallace having travelled many hundred miles to and from various circles, and keeping their house open one night a week to all visitors, free of expense.

I visited them a few days since, and found that sickness and sorrow had pressed heavily upon them for the last year. Mrs. Wallace now recovering from a severe illness. Although the snows of sixty winters begin to bleach the locks of our old veteran in the cause, he says there is "work in him yet."

If I had the tongue of an angel I would entreat every Spiritualist in the Empire to cast in a mite towards reinstating those worthy individuals in a position as good as Spiritualism found them. A trifle from each would accomplish it, and thus remove them from want and the fear of it.—Yours sincerely,  
THOS. ROWLEY.

Malden Road.

GOSWELL HALL MEETINGS.

On Sunday evening Mr. W. T. Coles, inspirational medium, from Chicago, gave a very able and brilliant discourse on the "Holy Bible." Mr. Haxby presided. After the singing of a hymn, the 25th chapter of St. Matthew was read and Mr. Coles introduced to the audience by a few chosen words.

Mr. Coles rose, and, with closed eyes, uttered a prayer to "our Father and our Mother God, the eternal Source or Cause of life in all its varied forms, we approach the Divine presence for the purpose of invoking the aid of the most exalted minds who inhabit the spirit-spheres. May our thoughts be so worded and presented to this people in such simplicity and order that all may comprehend more of the divine attributes than when they entered this place to-night! May the hungry, starving souls be fed with spiritual food that shall strengthen and build them up as true and noble agents of the divine purpose!" &c. Mr. Coles, still under influence, but with his eyes open, commenced the address, and taking from the table the Holy Bible, made it the subject of his discourse, and went on to state that in the holy book were contained the thoughts and ideas of men who had lived and written thousands of years ago, when the British Empire was not, and when civilisation was not, and that the thoughts were impressed upon various tablets, and have been preserved and handed down from generation to generation to the present time, the thoughts of spiritual life being still there, &c. Mr. Coles continued to speak in a very able and eloquent manner for upwards of an hour, pouring out spiritual food to a hungry audience, who throughout the lecture were deeply impressed and interested, at times feeling the impressions striking right home to their thoughts, at other times being led on by the higher and more elevated language to a higher and more spiritual knowledge. The discourse was rich in ideas to leave impressions upon the minds of those present, and delivered with much force and spirit.

Mr. Haxby thanked Mr. Coles for the very able lecture, and trusted that he would soon speak again on this platform. A few questions were asked, and ably replied to by the lecturer.

Next Sunday Mr. W. Wallace, the missionary medium, and on the following Sunday Mr. James Burns, of the Spiritual Institution, will lecture in the above Hall. Admission, free. Service at seven o'clock.

DEATH OF MR. GUPPY.

A post-card from Miss Houghton informed us on Monday of the passing away at Cork, on the 18th instant, of Mr. Samuel Guppy, and the event has since been rumoured by various parties. Mr. Guppy has been for many years most intimately associated with the spiritual movement. During his investigations he wrote a ponderous volume entitled "Mary Jane," attributing the phenomena to some chemical law. After this he married Miss Nicholls, who was then as now one of the most powerful mediums in the movement. The transportation of this lady by spirit-power from her home in Highbury to Mr. Williams's seance has rendered the name of Guppy famous throughout the civilised world. Once convinced of the true nature of the spiritual phenomena, Mr. Guppy applied himself to the work of promoting a knowledge of Spiritualism by every means in his power. In this work Mrs. Guppy proved a valuable ally. No trouble or expense was spared in throwing the house open, sometimes several times a week, that distinguished investigators might have the opportunity of witnessing the remarkable phenomena through Mrs. Guppy's mediumship. Many of these seances have been reported in this paper, so that the particulars need not be here gone into. Mr. Guppy treated his guests in the most hospitable manner, and his liberality finds but few parallels in this cause. We hear that the deceased gentleman was eighty-four years of age, a striking fact in connection with the great activity and mental vigour which he displayed till the last. Of his clear-headedness and diligence at an advanced age our columns furnish abundant testimony. Mrs. Guppy is left with two children, the youngest being about two years old.

Since the foregoing paragraph was in type, the spirit of the departed gentleman has been heard from repeatedly. He was reported present at Mr. Herne's developing seance, at the Spiritual Institution, on Tuesday evening. On Wednesday evening he appeared in the materialised form at the seance of Messrs. Bastian and Taylor. Mr. Herne was present and knew him at once, but he was recognised by strangers from his likeness to the first spirit-photograph taken by Mr. Hudson, in which Mr. Guppy sat with a wreath on his head. A similar wreath appeared on the materialisation on Wednesday evening. We shall give additional particulars of this interesting manifestation next week.

SOWERBY BRIDGE.—Mrs. T. Leach, of Bradford, gave two lectures on Sunday last to large audiences in the Lyceum. The lectures were highly appreciated. It is the first time she has appeared to speak as a lecturer, and her capabilities were far beyond our expectations. The lectures were for the benefit of the Lyceum, and about £2 was realised. Mr. and Mrs. Leach put us to no expense whatever. Several friends from Bradford were present on the occasion.—HENRY LORD, January 26, 1875.

IT IS SIMPLY A LIE.—A letter appears in a London paper, signed "John Nevil Maskelyne," in which occurs the following sentence:—"I may first mention, for the edification of those of your readers who are inclined to believe in this imposture, that there is not at the present time in London a professional medium whose tricks have not been detected and exposed frequently." Mr. Maskelyne should not extend his shop into the newspapers. "Illusions" are all very well at the Egyptian Hall, where the darkness is so dense, but when a conjurer appears in a non-professional character he ought either to drop his tricks or append this: "P.S.—Please observe that the truth is the exact opposite to my statements."

## A REVERIE.

How fair art thou, O Earth! Thy mountains lift  
 Their hoar-crowned heads to meet the azure clouds  
 That swiftly soar in waves of fleecy light  
 Towards the golden gates, where, prisoned close,  
 The glorious sun strives with undaunted power  
 To burst the frowning hands that would withhold  
 His cheering rays from thy expectant face.  
 Thy trees, so grandly eloquent of life,  
 Upraise their leafy branches heavenward,  
 As yearning to unfold the myst'ries there.  
 Thy flowers, the offsprings of perfected good,  
 Unveil their leaves at fair Aurora's touch;  
 Each bloom a fragrant censer in the breeze.  
 Thy rippling streams and joyous mountain falls,  
 The tuneful reservoirs of o'ercharged skies;  
 Thy rivers deep, whose matured waters flee  
 To swell the current of the wave-tost sea;  
 Thy rugged rocks, whose massive structure waits  
 The transformation Time's sure hand will bring,  
 Where keen-eyed eagles build their eyries strong,  
 Paving the way for nature's higher gifts.  
 But art thou always fair? Thy floating clouds  
 E'er fleecy as the silkworm's golden mesh?  
 Thy azure sky without a dark'ning shade  
 To dim the lustre of its summer hue?  
 Thy lofty mounts, so near the heavenly vault,  
 Ne'er feel a tremor from the soil below?  
 Do thy trees live for aye and see no change;  
 Thy flow'rets blossom and ne'er fade away?  
 Thy streams e'er calm, thy torrents always gay;  
 Thy rivers crystal, and thy sea shore-bound?  
 Do thy rocks ever brave the seething flood,  
 And bid defiance to its angry mood?  
 Alas! Alas! O Earth, my answer's writ  
 In black'ning clouds that spread across the skies,  
 Hiding its azure garb 'neath threat'ning frowns;  
 In fierce volcanoes seething in the heart  
 Of mountains rent in twain with sudden force;  
 In trees devoid of sap, bereft of leaves,  
 Broken and blasted by tempestuous storms;  
 In blossoms drooping 'neath the chilling blast,  
 Which bowed their beauteous heads e'en to the dust;  
 In peaceful brooks angered by adverse winds;  
 In joyous springs turned into torrents strong;  
 In rivers swollen to disastrous floods,  
 Thick with the mud and slime of earthy banks;  
 In briny billows, foaming 'neath the stream  
 Of divers waters poured upon its breast;  
 In rocks, slow undermined by surging waves  
 Till buried in the ocean's frowning crest.  
 Grave lessons dost thou teach, O wondrous Earth;  
 A symbol of man's inner life art thou;  
 Thy changeful scenes but mirror forth the states  
 That mar or make the beauties of thy face.  
 Shade of a world within thy natural plane,  
 Upholding and indwelling all thy spheres,  
 Thou'rt but reflections of the lights and shades  
 That make the total of man's future state.

London.

EMMA C. BICKELL.

## VACCINATION.

To the Editor.—Dear Sir,—I have just thought of a thing which will, at least, give the despotic vaccinators a great deal of trouble, and make the warfare more equal, even if it does not altogether defeat them, and I write to the MEDIUM as the surest means of making it known as widely as possible.

You know I have paid some attention to chemistry. In so doing I have made the following observations:—

1st. That oil of turpentine is a great destroyer of parasites, animal or vegetable. For instance, from an itch pustule take a live acarus, float him on a drop of water, and view him through a microscope, all alive and kicking. Touch the water with the smallest quantity of turpentine, and the acarus is instantly paralysed, and dies.

2nd. The houses of workmen who used turpentine daily in their businesses have been known to escape small-pox when it was raging all around them.

I could exemplify it much further, but I know your space is valuable. I have reason to believe that if the punctures made by the murderous vaccinating lancet were, as soon as possible after, rubbed with a preparation of turpentine, the germs of small-pox and all other poisonous germs would be at once destroyed. I should myself use oil of turpentine two parts, linseed oil ten parts; mix it well, and rub it well in, leaving a rag soaked with it on the part. I believe there would be no ill result, but if there should be any irritation, a poultice would remove that.

If this succeeds, as I verily believe it will, there could be no proof against the person doing it. Those who like vaccination could omit the turpentine, and so the Compulsory Vaccination Act would be reduced to a mere permissive act to vaccinate or not. The objector could go on indefinitely, destroying the virus every time the filthy lancet was introduced, till the child was past the age for performing it.

I have observed myself and heard from others of a most barbarous mode of performing vaccination amongst the poor by making four great cuts, and then raking in the horrible poison, to save themselves further trouble I suppose. It is very doubtful whether the Act of Parliament justifies this. If the parent of a child so operated on were to bring an action against the vaccinator for doing more than was necessary to insert this abominable virus—at all events, if, upon cross-examination, it were shown that he did not vaccinate the children of the rich in the same cruel manner, supposing no damages were given, yet it would show

up the odious system in its true light to the public, and be carrying the war into the enemy's camp.

Since turpentine and linseed oil are so easily procurable, there would be no difficulty in using this prophylactic. Anyhow it is worth the trial, and if it should be completely successful, Lord Walsingham will in vain use his powers of sneaking to get a bill passed just at the end of the session to compel the recalcitrant Banbury guardians to prosecute, as he did last year.—Yours faithfully,  
 A. A. W.  
 Jan. 1, 1875.

## ODDS AND ENDS.

ABSOLUTE AND RELATIVE KNOWLEDGE.—Absolute knowledge, *i.e.*, the knowledge of any single thing or fact in all its bearings, however trivial such a thing or fact may appear, is necessarily unattainable by any finite being however exalted. The term "trivial" is nothing but a relative one, for, in the absolute sense, every thing and every fact must be of equal importance, for each is interconnected with, dependent and influential, in an infinite number of ways, upon all the rest. The issues of even the lifting of one's little finger must be infinite and eternal. All are parts of one connected whole, essential to the working of the ever-continuous but never-to-be-completed plan of the Infinite One necessary to each other, just as links in a chain are. Each person can only look at things from the point of view his mental type, character, and surroundings allow of. Such considerations should make us all charitable and tolerant as regards differences of opinion. Creeds and dogmas are but opinions based on very insufficient facts, indeed mostly on assumptions taken as facts. Still as the Infinite Mind is always guiding, directing, and educating even the least developed created mind, there must always be a germ, a modicum of truth in all of them. For all and each there is a greater or less basis of actual fact, however misunderstood and distorted such fact may have become. The only difference between the very highest and the very lowest finite mind is in the purity of the mental light by which facts are viewed. Absolute light belongs only to the Infinite One. Truth, coming as it does from an infinite source, is infinite-sided. The lowest minds can only look at it from one point of view. The higher the mind, the larger the view, the more clearly is it seen that the ways in which any one fact may be looked at are numberless. Even truly scientific theories must be liable to extension and modification with ever expanding knowledge.  
 Bath, January, 1875. H. M.

## INSTITUTION WEEK.

To the Editor.—Dear Sir,—In your editorial of the 22nd inst. under the above heading, you state that, "Mr. Thomson has conveyed the information that all the subscriptions which he expected have been received, and that he desired the list to be closed."

Perhaps it may have escaped the memory of Mr. Thomson, to whom the best wishes of all the admirers of your manly and brave conduct is due, for having originated this generous and noble proposition, that I, on behalf of the Nottingham Psychological Society, a few weeks ago wrote him explaining that we were then engaged in meeting the deficiency incurred by the late visit of Dr. Sexton, and that the committee as early as possible intended to bring the claims of the "Institution Week" before the members. This has now been done and met with a cordial response, the enclosed P.O.O. for £1 being the amount that was collected on Sunday evening last. I have much pleasure, Sir, in asking you to accept the enclosed as a small token of our approval of your fearless and disinterested work in the grand and invaluable cause of Spiritualism. Although our mite will be outside "the list" I presume, it will, nevertheless, be acceptable and appreciated. We are not unmindful of our indebtedness to the "moving spirit" of the Spiritual Institution for help given in the past, and feel that we should have neglected an imperative duty had we not responded to so deserving an object. May you long be spared to lead on the army of truth to do battle with that of bigotry and superstition is the prayer of yours fraternally

JAMES ASHWORTH, Corresponding Secretary of the N.P.S.

12, Rowland Terrace, Heskey Street, Nottingham, January 26.

Various letters have caused us to delay our annual statement of subscriptions till next week. We have received for "Institution Week":—

From a Friend ... ..	£1 0 0
Per Mr. Thomson:	
Mr. Miller ... ..	0 3 0
Mr. Old ... ..	0 2 6
Mr. B. Williams ... ..	0 1 0
Captain James (omitted in former list) ...	0 10 0

"THE RING FINGER."—Please accept these few words, "for better, for worse," as you always wish to be precise even in small matters. The "median nerve," noticed on page 37 of the MEDIUM, should read "ulnar nerve," as described by Dr. J. B. Dods, in the "Library of Mesmerism," which is undoubtedly the best book on the subject. The median nerve, which supplies the thumb, the fore, and middle finger, sends also a branch to the outer half of the ring finger, whilst the ulnar nerve supplies the inner half of the palm, ring, and little finger. Dr. Dods was of opinion that the median nerve received, by sympathy, the impressions made on the ulnar nerve. Now, "my sensitives" prove to me it is not so; they will trace the sensations with one finger along the lower part of the arm to the projection of the ulna at the elbow, which is popularly termed "funny-bone."—M. RISE.

THE BIRMINGHAM SECULARISTS.—To the Editor.—Dear Sir,—Let me advise your readers not to be too elated with the reports that have been published in the MEDIUM. May it not be only a catch, so that they may laugh at the credulity of Spiritualists? With the aid of confederates, I do not see anything very wonderful. If the phenomena are produced by others than those in the circle or confederates, I shall be well pleased. We are not informed by the two writers whether they are secularists or Spiritualists. I cannot help thinking that it would have been more manly, supposing the phenomena to be genuine, had Mr. Reddalls endorsed the reports sent.—Yours, &c., ON THE LOOK-OUT. January 25.—[Mr. Gray, our last correspondent, is a most reliable man, and he endorses Mr. Mann. We second our correspondent's warning to be on the look-out.—Ed. M.]

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT  
DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—Miss D'Arcy.

ORDER OF SERVICE.

Sunday Evening, January 31, at 7 o'clock. Doors open at 6.30.

HYMN No. 140 in the "SPIRITUAL LYRE."

CHESTER. 8787. From "MODERN HARP," by permission.



Ho-ly Spi-rit, kind-ly bless us, As we meet in love to-night,



Let no earth-ly care op-press us, May our souls be ill'd with light.

2 Loving spirits hover o'er us, Angels bright in truth's array,  
Ope the path of life before us, Lead us on to cloudless day.

3 Let no jarring thought divide us, Sweetest harmony be ours;  
Wisdom's richest feast provide us, As we pass these happy hours.

HYMN No. 126 in the "SPIRITUAL LYRE."

MILCOMBE. L. M. G. WEBBE.



There is a pure, a peace-ful wave, That rolls a-round the home of love;

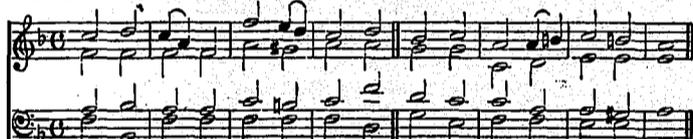


Whose wa-ters glad-den as they lave, The bright and heav'nly shores a-bove.

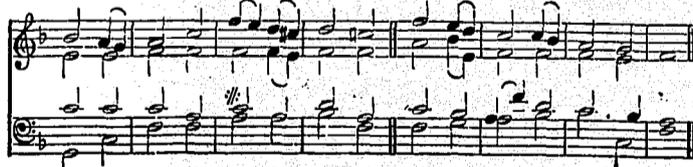
The pilgrim faint and near to sink, There, O my soul, do thou repose,  
Beneath the load of earthly woe, Fast by that ever-hallowed spring;  
Refreshed upon its verdant brink, Drink from its crystal wave which flows  
Rejoices in its gentle flow. To heal thy wounded, weary wing.

HYMN No. 12 in the "SPIRITUAL LYRE."

MOSCOW. 87.87.87.



Guide me, O thou great Je-ho-vah! Pil-grim thro' this bar-ren land;  
I am weak, but Thou art might-ty, Hold me with thy powerful hand;



Bread of hea-ven! Bread of hea-ven! Feed me till I want no more.

2 Open now the crystal fountain,  
Whence the healing streams do flow;  
Let the fiery cloudy pillar,  
Lead me all my journey through;  
Strong deliverer!  
Be Thou still my strength and shield.

HYMN No. 11 in the "SPIRITUAL LYRE." Tune—"Old Hundredth."

Immortal praise to God be given,  
By all in earth, and all in heaven;  
The First, the Last, who reigns alone,  
And fills an undivided throne.

Those of our readers who desire to study the development of theological notions would do well to provide themselves with "The Career of Religious Ideas," by Hudson Tuttle. This is, perhaps, the most comprehensive and compact view of the origin and nature of religious thoughts that has appeared in any language. It is published at 2s. 6d., post free, but may be had with *Human Nature* for May, 1873, at 1s. 6d., post free, 1s. 8d. Those who have that number of *Human Nature* may procure the "Religious Ideas" by remitting the certificate from that magazine and 1s. 8d. *Human Nature*, March, 1873, and "Religious Ideas" may be had both together for 2s. 2d., post free.

MRS. TAPPAN'S ORATIONS.

The secretary begs to acknowledge with much pleasure the receipt of the following subscriptions for the support of the meetings at Cavendish Rooms, in response to the appeal made last week, viz.:

Amount already acknowledged	£ 1 5 0
Mr. Hinde of Darlington	1 1 0
T. E. R.	1 1 0
P.	3 0 0
Mr. A. Hall, Manchester	0 1 0
A Constant Reader of the MEDIUM	0 1 0
Gratitude	0 1 0
The Widow's Mite	0 1 0
	£6 11 0

He hopes that further donations will be sent during the ensuing week.

Donations to be sent to Mr. Webster Glynes, 4, Gray's Inn Square, London.

A WOMAN'S MISSION.

This mission was started last year, and some work has been done. A door of hope is opened in one city, where fallen ones can get help and sympathy; and others are in prospect. Friends and funds are needed, and Spiritualists are asked for help. Subscriptions will be received by Mr. Burns, and particulars respecting the work, and its origin, can be obtained of Z. through him.

M. B., £1; J. C., £1 1s.; Mrs. Woodforde, £1 1s.; H. M., 5s.  
Address—Z., Spiritual Institution, 15, Southampton Row,  
London, January 22nd, 1875.

MRS. BULLOCK'S NEW HALL AT ISLINGTON.—Subscriptions received since last week. Amount acknowledged last week, 22s.

	£	s.	d.		£	s.	d.
Mr. L.	0	5	0	Mr. Kipps	0	1	0
Mr. Barber	0	5	0	Mr. Hawkins	0	2	6
Mrs. L.	0	10	0	Mr. J. G. Pilborough	0	2	6
Mr. Champenowne	0	2	0	Mr. W. E. Wallis	0	2	6
Mr. Gordon	0	5	0	Mr. Beale	0	2	6
The Misses Dickson	0	10	0				

January 26.

SUBSCRIPTIONS received on behalf of Mr. Ruby, the aged and destitute medium:—Mr. Gadbury, 1s.; Mrs. Birley, 2s. 6d.; Mr. A. Hall, 1s.

J. C., 41, John Street, Easton, Bristol, says: "A private circle for investigators is being formed, and that those who desire to join it should apply by letter, as above, enclosing a stamped and directed envelope."

LIVERPOOL.—Mr. Chapman's phrenological lecture on "Love, Courtship, and Marriage," passed off with success. It will be followed up with a lecture on the "Selfish Sentiments."

NOTICE.—Mrs. Bullock's Friday evening seances will be discontinued on Friday evening at No. 54, Gloucester Street, Queen Square, Holborn, W.C., after January 29, and will be resumed on February 5th at her new residence, No. 19, Church Street, Upper Street, Islington.

HALIFAX.—Four Sunday evenings' discussions have lately taken place in Haak's Temperance Hotel, the disputants being Mr. A. D. Wilson on behalf of Spiritualism, the opposition being taken by Mr. Thomas Hutchings, secularist. The disputants sustained their positions ably, and great satisfaction was evinced by all parties.

NORTHAMPTON.—The local *Herald* gives a long report of a meeting of Spiritualists held on Sunday afternoon at the Corn Exchange. The crowd crushed round the door and filled the corridor, so that the disturbance interfered with the commencement of the control. The medium was Mrs. Blunt, and she was controlled by several spirits. The first was "Burgess," a freechurch minister, who lived at Glasgow. The meetings are to be continued another month. Mrs. Blunt has given a series of trance addresses.

"THE MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM" will hold their annual concert on Monday, February 22nd, at the Seymour Hall, Seymour street, Portman Square. Further announcements will be made. The committee of the above association beg to acknowledge with thanks the receipt of a large parcel of books from Mr. John Scott, of Belfast, comprising the following volumes, &c.:—Seven volumes of "Political Justice;" ten volumes of "Free Inquiry and Positive Philosophy;" six volumes of "The Positive and Practical Philosophy of the Sunday Question;" nine volumes of the Philosophy of Education;" six volumes of "An Essay on Labour;" and upwards of 200 numbers of essays, &c., on various interesting subjects, viz., chemistry, physiology, spirit-teaching, &c., &c. Also a volume of "Judge Edmond's Tracts," given by Mr. Draisey.—CHARLES HUNT, Hon. Sec.

THE REV. ASHCROFT is on the war-path against Spiritualism, and with sagacity worthy of his other accomplishments, he selects those towns where no movement on behalf of Spiritualism exists. The *Leamington Chronicle* contains a column of his rubbish; and he has also been at Barnsley. The local *Chronicle* gives a long report. There was a good attendance. The report says:—"During the afternoon there were one or two significant indications of contemplated opposition, the most prominent one being the gratuitous circulation of back numbers of a spiritualistic 'organ,' bearing the title of the MEDIUM AND DAYBREAK. This was supplemented by a second distribution at the door of the hall, so that by the time the lecture commenced, the town in general, and the company assembled in the Temperance Hall in particular, had got pretty well spiritualised." The lecturer, though he permitted a vote of thanks, would not allow Mr. Parkins, a Spiritualist, to be heard. That gentleman proclaimed his intention of having Mrs. Butterfield to speak some Sunday soon. "Why on a Sunday?" it was asked. "Because," replied Mr. Parkins, "the Sunday was made to do good." The "spiritualising" of the inhabitants by the distribution of the MEDIUM turned the circumstance to good account. The affair has no doubt done more good than a lecture on Spiritualism would have done. If our friends will be so good as to inform us of such meetings, we will be glad to send on per rail a parcel of "spiritualising" matter.

## ANCIENT AND MODERN BELIEF IN SPIRITS.

One of the great advantages that modern Spiritualism has over the Christian doctrine is that it gives certainty in place of uncertainty and contradiction. Mr. W. Wallace says truly that it does not tally with the popular notion of the resurrection of the body, and no doubt there are statements to that effect—that is, of the grave giving up the dead, &c., and Christ rose in his body. But then again we are told of a transformation, and that we shall “shuffle off this mortal coil,” and rise in a spiritual body, and then it is a belief that the soul leaves the body at death, and we are left to imagine what becomes of it until the day of the resurrection. Some think that the soul is at once ushered into the presence of its God. With the Roman Catholics we have the intermediate place and state of purgatory. Christ descended into hell for three days, but for what purpose we are not informed, and it is curious that Shakespeare should make the Ghost in “Hamlet” a materialised spirit let fall out of purgatory in the night “to walk the earth,” making night hideous, and we fools of nature so horribly to shake our disposition; and yet presently this awe turns to humour, as when Hamlet replies to the Ghost, “Well said, old mole; canst work in the earth so fast.” And we find this same change from awe to familiarity with the modern Spiritualist. The common idea of a ghost has always been of a materialised spirit—at least, in appearance; and that it could take any form it liked, as we see by the words and warning of Horatio to Hamlet not to follow the Ghost, “lest it should take some horrible form,” &c., and, if a spirit has this power, it makes the matter of identity less certain; anyhow it is interesting to see how far old and popular beliefs concerning spirits and the modern agree. The double we have in the wraith, and if the double was more common, to prove an *alibi* would not be so sure a means of establishing a man's innocence.

THE SPIRIT OF INQUIRY.

KENNINGTON.—To the Editor.—Having returned from America, I am desirous of a further investigation of Spiritualism, and to that end would like to inquire through the Medium if there are any others in this neighbourhood who would join me. We have a trance-medium partially developed. My address is 97, Whitheart Street, Kennington Cross.—I am, yours, &c., G. PENNIE, January 27, 1875.

BARNSELY.—Mrs. Butterfield will give two addresses at the Mechanics' Hall, Wellington Street, on Sunday, February 7, at 2.30, on “Alcohol, Tobacco, and Opium; the Triune Demon.” At 6.30, “Spiritualism, what is it?” On Monday evening, February 8, at eight o'clock, Mrs. Butterfield will reply to Mr. Aahcroft's lecture. Spiritualists will oblige by attending and assisting in the singing.

DR. JOHNSON A SPIRITUALIST.—The *Dudley Herald* publishes at great length a correspondence on the dream, death, and appearance of a scapegrace, Lord Lytton, who about a hundred years ago ended a short life of debauchery by dreaming that he would shortly die; and die he did, perhaps the most sensible thing the historian has to record respecting him. The narrative is a dull one, but relieved by the opinion of Dr. Johnson elicited during a conversation on the dream. Dr. Johnson is reported to have remarked:—“It is the most extraordinary thing which has happened in my day. I heard it with my own ears from his uncle, Lord Westcote. I am so glad to hear any evidence of the spiritual world, that I am willing to believe it.” Dr. Adams made reply, “You have evidence enough—good evidence, which needs not such support.” Dr. Johnson rejoined, “I like to have more.” The great lexicographer's position is that of the Spiritualist—“Light, more light,” and when such noble minds make the demand, the inference follows that “more evidence” is a heartfelt want, and that the Divine Creator of the hungering soul will not fail to provide suitable food. We have it in modern Spiritualism.

NEW SHILDON, CO. DURHAM.—On the 19th instant a meeting was held at the house of Mr. John Sowerby, 85, Strand Street, when the New Shildon Association of Spiritualists was formed. President, Mr. Thomas Henderson; treasurer, Mr. John Sowerby; secretary, Mr. David Hall. It is intended to raise a fund by monthly subscription of sixpence and an entrance fee of one shilling for the purpose of engaging lecturers and mediums and the formation of a library. Two sances will be held weekly at Mr. Sowerby's house—on Sunday at six o'clock, and on Tuesday at seven o'clock. Notice must be given by strangers who desire to attend. Mr. D. Hall, 16, Strand Street, is agent for the Medium and the literature generally.

A SPIRITUAL JUDGE.—A Justice of the Peace in Chicago, who is at convert to Spiritualism, is, according to the *Chicago Tribune*, in the habit of having protracted conversations with Sir Edward Coke, Blackstone, and other authorities, and bringing their experience to bear on the cases before him. The other day, during the forenoon session of the court, a case came up for trial. The attorney for the defence quoted a decision which he found in one of the early Illinois reports. It was apparently decisive. The lawyer looked triumphantly at the judge. The latter said, “Wait a minute, I feel the influence.” Then the judge grabbed a lead pencil and a sheet of paper. His hand went convulsively, and at the end of five minutes he had scribbled over the entire page. When he had finished he said to the lawyer, “I have just received a message from Judge Lockwood, who was one of the judges of the Supreme Court at the time this decision was rendered. He authorises me to say that the majority of the members of the then court, who are now in the spirit-land, after mature consideration, decided to reverse their former judgment. Please inform the profession of that fact, that they may govern themselves accordingly.” The judge then continued: “Under the circumstances you will see that I can pay no attention to the decision you have quoted, and judgment must be rendered against you.” The lawyer, remonstrated; and the judge finally agreed to postpone the case for one week, in order to give Judge Lockwood and his colleagues an opportunity to examine the matter again, and see if they are determined to reverse their former opinion. In the meantime, the lawyers of Chicago are meditating whether it will not be necessary for them to burn all their reports if judges in the spirit-land are to be allowed to carry on the business of making decisions, and reversing those which they have made in this world.—*Pall Mall Gazette*.

GOSWELL HALL.—LECTURES (under Spirit-Influence) are delivered at Goswell Hall, 86, Goswell Road, E.C., every SUNDAY EVENING. Service at Seven o'clock. Admission Free.

WANTED, by a Young Widow, daily occupation at or from home, as READER, AMATEUR, COPYIST, or any respectable remunerative position, or a resident engagement at Brighton.—Address, J. H. S., 1, George Street, Grosvenor Square, W.

## MADAME CELINI'S NEW SONGS.

“Nature's Sympathy.” “A charming song for mezzo soprano—of great pathos; decidedly vocal.”—*Vide Queen*. Net 1s. 6d. post free.  
“Go to Sleep, Baby Darling.” Cradle Song. A chaste and beautiful melody. One of the happiest efforts of this composer. For soprano. Net 2s. post free for stamps. To be had direct from the composer, 20, Westbourne Park Road, W.

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

FRIDAY, JAN. 29, Musical Practice, at 8.  
SUNDAY, JAN. 31, Mr. Farquhar, at Doughty Hall, 14, Bedford Row, at 7.  
MONDAY, FEB. 1, Mrs. Olive at 3. Admission, 2s. 6d.  
Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.  
WEDNESDAY, FEB. 3, Mr. Herne at 3. Admission, 2s. 6d.  
Dr. Monck, at 8. Admission, 5s.  
THURSDAY, FEB. 4, Mr. Herne at 8. Admission, 2s. 6d.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, JAN. 29, 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 Fantomistic Medium. Admission, 6d.  
GREENWICH, 28, Blissett Street, at 8. Mr. Elley, medium.  
SATURDAY, JAN. 30, Mr. Williams. See advt.  
SUNDAY, JAN. 31, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.  
Mr. Coles at Goswell Hall, at 7.  
Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.  
Mrs. Treadwell, at 6, Blandford Street, W., at 7.  
W. Eglinton's Circle for Investigators, held at Westmoreland Hall, 45, Westmoreland Place, City Road. Commence at 11 a.m. Admission free.  
MONDAY, FEB. 1, Developing Circle, at Mr. Cogman's, 15, 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.  
GREENWICH, 28, Blissett Street, at 8. Mr. Elley, medium.  
TUESDAY, FEB. 2, Several mediums present, Rapping and Clairvoyant, at 6, Blandford Street, at 8. Admission 3d., to pay for the room.  
WEDNESDAY, FEB. 3, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.  
THURSDAY, FEB. 4, 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. 30, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.  
SUNDAY, JAN. 31, 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.  
DUBLIN Spiritualist Association, Free Assembly Room, above Mude Bros. Stores, Bidsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.  
SOUTHSEA. At Mrs. Stripe's, 41, Middle Street, at 6.30.  
LOUGHBORO. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.  
GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.  
HECKMONDWIKE, service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30.  
OSBETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Service at 2.30 and 6 p.m. John Kitson, medium.  
HALIFAX, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.  
OLDHAM, Temperance Hall, Horse-Edge Street, at 6.  
NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 6 p.m.  
MONDAY, FEB. 1, BIRMINGHAM. 58, Suffolk Street, at 8.  
CARDIFF. Messrs. Peck and Sadler's Seance at 1a, Nelson Terrace, at 8 o'clock, admission 1s.; also on Tuesday and Saturday evenings. On Thursday evening, 2s. 6d.  
TUESDAY, FEB. 2, 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.  
NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.  
WEDNESDAY, FEB. 3, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
OSBETT COMMON, at Mr. John Crane's, at 7.30.  
Mr. Perks's, 312, Bridge Street, at half-past seven, for development.  
LIVERPOOL. Farnworth Street Lecture-room, West Derby Road. Mrs. Ohlsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunkeld St.  
THURSDAY, FEB. 4, 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, FEB. 5, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.  
NOTTINGHAM, Churchgate Low Pavement, Seance at 9 p.m.

**EGERTON STANLEY, Offices—CULMORE ROAD, PECKHAM, MUSICAL INSTRUMENT MANUFACTURER.**

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**MISS CHANDOS** will give her second instructive **DISCOURSE** on **Electro-Biology** on Monday evening, February 1st, at Eight o'clock, at 6, Blandford Street, Baker Street. Admission, 1s. For information concerning **PRIVATE INSTRUCTION**, communicate to Vale Cottage, Merryvale Street, Balham, Surrey.

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This genuine phenomenon should be in the possession of every Spiritualist. Col. Greck's certificate is printed on the back of the card. Sold by F. A. HUDSON, 2, Kensington Park Road, Notting Hill, W.; and J. BURNS, 15, Southampton Row, W.C.

**F. PARKES, SPIRITUALIST PHOTOGRAPHER.—SITTINGS** à la Seance by appointment, Mondays, Wednesdays, and Fridays. Fee, One Guinea.—Address, 6, Gaynes Park Terrace, Grove Road, Bow. When the weather is unfavourable, or when the sitters desire it, photographs may be taken with the magnesium light.



**THE "STURMBERG" PLANCHETTE** may now be had in Three Sizes from nearly all respectable Fancy Dealers, or from J. Stormont, 59, Constitution Hill, Birmingham, who is now the sole manufacturer. Full size, for four hands,

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**MADAME TASCA** begs to announce that she gives **LESSONS** on the Pianoforte and in Harmony. Terms: Four Guineas for Twelve Lessons; or, Three Guineas at her own residence.—Address, Madame TAsca, Spiritual Institution, 15, Southampton Row, W.C.

**MISS D'ARCY** (Organist of the Sunday Services at Doughty Hall) begs to announce that she gives **LESSONS** on the Pianoforte, Organ, and Harmonium. Terms: One Guinea for Twelve Lessons.—Address, Miss D'Arcy, Spiritual Institution, 15, Southampton Row, W.C.

**ASTROLOGY.—PROFESSOR WILSON,** the celebrated Astrologer, may be **CONSULTED** on the Events of Life at 103, CALLEDONIAN ROAD, King's Cross.—Personal Consultations only from 2 to 9 p.m. Fee, 2s. 6d. Time of birth required.

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