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SPIRITUALISM.

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SPIRITUAL THEOLOGY.—THE TRINITY.

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Delivered at the Free Gospel of Spiritualism Services, Doughty Hall, Bedford Row, London, on Sunday evening, February 7th, 1875.

Lessons: John xvi.; 1 Cor. xii. and xiv. 33.

There are three stages in the reception of truth by humanity: the authoritative, the rational, and the intuitive. Truth is spiritual light, so those stages are respectively as night, day-dawn, and noonday; while as regards capacity of reception, they are as childhood, youth, and manhood.

On entering upon the earthly stage of being, the infant man is more, and for a longer period, helpless than the offspring of any other creature. By birthright lord of nature, he seems less provided for than the meanest of his subjects, since they bring at least their clothing with them, and need no elaborate machinery of School Boards, schools and universities, for the beginning and completion of their education. They seem to have passed over the authoritative and rational degrees of light, and entered by inheritance into the intuitive, which, in them, we call instinct. The education of the bee and the ant types of life is complete in a few days. The education of humanity has been going on, to take the very lowest computation, during six or seven thousand years, and man has only got part of his forehead out of the authoritative into the rational stage of spiritual knowledge, and, like the youth, neither boy nor man, but something more disagreeable than either, as if, in retaliation for the many statements he has been made to affirm without reason, denies, in the name of reason, all that he had formerly affirmed. All of us have heard of the "goddess of Reason;" some of us may have seen a book called the "Age of Reason," and a paper named *The Reasoner*; and we may have known people called "rationalists," and, generally speaking, the kind of rationality found in the men and in their writings is worthy of its feminine deity.

The authoritative stage of truth is a necessary foundation for the other and higher stages, and we may never wholly rise above it. Popular science is mostly a reception, on authority, of facts not verified by the receivers. The distances of the sun and planets from the earth, and their relative dimensions, with most other scientific facts, we, rightly enough, take on trust. By spending half a lifetime in the acquisition of any one department of science, we might be able to verify or correct old discoveries, and, perhaps, make new ones; but, unless one has a scientific inclination, it would not be worth while. It is better that others should labour, and we enter on their labours, than for us to neglect duties to which we are more especially called. With the science of theology the case is, or rather, perhaps, ought to be, different. The question of our Whence and Whither is too interesting, too closely connected with the present, to be settled for us by proxy. True, very many are so well content with the ease and innocence of childhood, that they prefer remaining in that stage as long as possible. They prefer being fed by the hand of "Mother Church," and to be led by "right reverend fathers," to the trouble and uncertainty of earning their spiritual daily bread by the sweat of their brow. Others,

again, settle all questions still more easily by the answer—"There has been no Whence, and there cannot be any Whither." Very sad, no doubt, from one point of view, but not so sad to those who know that a man's denial of pre- and still more of post-existence, as it has not hindered the one so it cannot prevent the other in any case. The unbeliever has life, however derived, and he shall have eternal life as the best refutation of his denial of its possibility.

The authoritative stage of truth is the foundation of the rational degree. The fact must be placed before us ere we can examine into its relation to and harmony with other facts. It is the statement of a proposition which has to be demonstrated. No one could learn geometry by merely reading and giving a verbal assent to Euclid's propositions; and still less could he learn who, to show his superior wisdom, should deny every one of them, for negation takes away the key of knowledge. When one has thoroughly mastered any science or art, new statements relating to the subject are seen in the light of what is known, and require little apparent reasoning in order to their reception or rejection. In the application of knowledge the result is the same. The grammatical construction of a language is acquired with considerable difficulty, and for a time the learner has to think about the application of rules in every sentence spoken or written. After considerable practice he can use the language almost intuitively, and so with any thoroughly-acquired art; but this is not intuition, for that is not attained by teaching or labour. It is, in its fulness, the result of the harmony of all the faculties of the soul with universal or divine harmony. It is seen, partially, under the name of genius, in master musicians, painters, and poets, and we name their works inspired. Now, those three stages in the progress of humanity do really exist, and if we consider the history of the development of religious truth in the world we shall find it is in the order indicated. The Jewish religion is almost, if not altogether, from beginning to end, in the authoritative stage. All its laws and elaborate ritual were not to be examined, and accepted or rejected, at the will of the people; they were to be received and acted on without question. The Father was revealed, but not the Son, who is the Logos, or Divine Reason. In the New Testament, or Christian stage, the Son is revealed, with a promise and very partial fulfilment of the higher influence of the Holy Spirit. Other revelations, such as the Mohammedan, are wholly in the authoritative degree, and never can rise higher. They are under the dispensation of the Father. The Son has not been manifested to them, and the reasoning faculties remain undeveloped beyond a certain stage. "But what," it may be asked, "about the philosophy of Greece and Rome?" Merely this, that it very strongly confirms the theory set forth. Amongst them it was the Logos, or humanity of Deity, that was worshipped; of the Father, or essential Deity, they knew nothing. The Jewish religion was Divine, but deficient in the human element.

The polytheism of the Greeks and Romans was human without the Divine unitary basis of the Jews. If the two could only have been united, but no worthy atoner or mediator had appeared. Of the two parties, one may easily see that the greatest difficulty would arise from Jewish rather than from Gentile prejudices. The Greeks were familiar with the idea of human deities, because every one of their gods had been human, and had become deified. Truly the Jewish prophets spoke of God as the Father of his people, but to the nation the

idea of Divine Fatherhood had no more definite reality than it has to pure theists of the present day, who admit only in some abstract and unreal sense the divine sonship of all men. Oh, certainly, "the Fatherhood of God and the Brotherhood of Man" are the sure articles of our creed; for God is the maker of us all. Maker! Then is a carpenter the father of ships, and chairs and tables are the sons and daughters of the cabinet-maker, and their individual works are all brethren. If this is your sense of Divine Fatherhood and Sonship—if this is all the relationship that subsists between God and man, better, far better, discard the terms "Universal Fatherhood and Brotherhood;" since, while they ought to mean more, they mean infinitely less than human fatherhood and brotherhood. For in that, at least, parent and children have one essential nature. Many of us, no doubt, remember a letter of Bishop Colenso, giving an account of the manner in which he had fairly weighed the phenomena of modern Spiritualism in the balances of his judgment, and had found them wanting. He once attended, he says, "certain supposed manifestations of spiritual influences, under very favourable circumstances. The result was that I came away more than ever satisfied that the whole was a delusion, quite as much so as the ecstatic delusions of the Frenchmen." Quite as much so, perhaps. "Then the proposed revelations, so far as I have seen, are in themselves so childish and absurd that our reason will require an amazing amount of evidence to overcome the difficulty of believing that the departed should visit us for such frivolous purposes as are indicated by their alleged communications." Now, on what was this deliberate and decisive judgment founded? At this one sitting, in London, the spirits of Moses, Aaron, and Joshua professed to be specially present for Dr. Colenso's edification, and Moses put this question to the Bishop: "Who was the first man?" to which the Doctor replied, that "that was one of the very questions he had come prepared to ask." Could Moses tell him? Yes, Moses could tell him that "it was God." Whether the Bishop asked any more questions, or what further communications, if any, were given he does not inform us. The answer given to the question he came prepared to ask is, he considers, quite sufficient to settle the question as to the "frivolity and absurdity of alleged spiritual communications." Now, what was frivolous and absurd? Not the question, surely, for that he came prepared to ask, "in connection with his critical labours." One cannot help wondering what answer would have been satisfactory to him. Suppose the "alleged spirit" had answered, "Adam?" he would have regarded the answer as no better than would have been given in a charity school. He needed no ghost to tell him that. Granting that the answer was absurd, the merest tyro in Spiritualism knows that neither the identity of the communicating intelligence nor the wisdom of the communications can be guaranteed. It is well that this is so, for if we came to regard the utterances, whether of man, spirit, or angel as infallible, farewell to all mental progress. Perhaps, if the spirit was Moses, he may not have had the advantage of reading "Colenso on the Pentateuch," and so had not got beyond his first assertion that God created man in his own image. Perhaps he believed, with the writer of Luke's Gospel, that Adam was the son of God, or with the heathen poet Aratus, and the Christian Jew Paul, that we are all the offspring of God; and so deficient in logical faculty as to conclude that the son must be of the same nature as the father, the offspring of the same genus as the parent, seeing it always is so in nature. But seriously, I cannot conceive of any better answer; and if a shadow of blame attaches to the communicating spirit, it is that he had not sufficient discrimination to see that he was casting a goodly pearl before a—bishop. If I am a man, and God is my father, in the degree and to the extent in which fatherhood is predicable of God, manhood also must be attributed to Him. Nothing can come from nothing. Is God in human form? Well, as Cicero remarks in one of his dialogues on the nature of the gods, it would be more correct to say that man is in the Divine form, only in our present embryonic stage we may have no real conception as to what constitutes the divine form.

It is only through community of nature that there can be sympathy and association. Where there is an essential difference, there can be no sympathy and no communion. If there be no humanity in the Divine, and no divinity in human nature, there can be no bond of communion, except through a mediator; that is, through one partaking of both natures, as when two men, ignorant of each other's language, require an interpreter. Such is the view which evangelical Christians take of the relation of Jesus of Nazareth to God and man. The Son of God by Divine generation, and the Son of Man by human birth, he has a dual nature, and is thus the medium, or mediator, between God and man. Such a view—though I do not see it in their light—seems to me more consistent with sound reason than the Mohammedan or Unitarian view of separation by the infinite gulf of being, of God from humanity, with no one to bridge the gulf, except a messenger—whether Mohammed or Christ—who, being of the same nature as ourselves, can be, in reality, no nearer God than we are; for between finitude and infinity there are no intermediate stages. For the same reason, finite men can never, by the length of one footstep, get nearer to the infinite God. But, it may be asked, do you not believe that God is infinite and man finite? I believe that man, in his merely

human-consciousness here, and in many states of it hereafter, is finite—that is, limited; for we have no other idea of infinitude than unlimitedness. Finitude is merely a mode, or state, of consciousness, it is no reality; it is merely infinity veiled through certain stages of being. It is customary to say that Deity cannot be of any form, because form implies limitation, which reminds one of the wonder of the children at their school-master's knowledge—

"And still they gazed, and still their wonder grew,
How one small head could carry all he knew."

The only limit to human capacity we are aware of here is death, and that we know is a delusive appearance. Man is thus infinite in duration at least. Nothing can come from the Infinite that is not of the same nature as Himself. Infinity exists potentially in every plant and tree that grows. From one tree a thousand seeds may be gathered, each of which may produce as many as the parent tree, and so on to infinity. Take a grain of sand and divide it, you being in a finite state, will certainly meet with a limit to your power of division; but you can always—through your re-son—supply each particle to be halved. And you can never imagine a particle of atom which cannot be further subdivided. However, as I remarked in a former lecture, a complete idea of Deity must comprehend all modes of existence.

I believe in the Father as God, and I believe, also, in the Son as God. Essential Deity can only be apprehended through manifestation; and essential humanity is only apprehended through manifestation. The outward form alone of my friend is not my friend, but it is a medium through which, in this world, I can hold communion with him. Not the only one, for he can write a letter or send a telegram; but in one mode or other it is only through outward manifestation that inward quality can be seen. Essential Deity, or the Father alone, is not God, if to be manifest is an attribute of the Divine Nature. If God is Father now, He must have been so from eternity, for there can be no such change in the nature of the Unchangeable as transition from solity of being to fatherhood. Human parentage, as compared with Divine parentage, is merely a faint type in time of an eternal reality, yet even in human parentage the son is a manifestation of what existed potentially in the parent. In Divine parentage the Son is the outward manifestation of the unseen Fatherhood. The perfect man must ever be the highest form of God. If we do not find a perfect man, his advent is greatly to be desired. If he is not, he should be "the desire of all nations." We know of the prophets, or messiahs of various countries and ages, and, for ourselves, we have chosen one who is regarded as the best even by those who do not believe in his divinity, simply because they regard man as essentially different in nature from his Father. This man, whom Christendom receives as its teacher, is said by his biographers to be partly of divine and partly of human parentage. This fact is a cause of offence to some, and forms a stock subject for infidel sneers. As evidence of its truth, there is the recorded statements, and the extraordinary life. Against it there is simply common experience of the order of nature. No more and no less evidence than sufficed David Hume to prove the impossibility of miracles, and suffices many to deny the possibility of alleged spiritual phenomena. To set aside the evidence from common experience, only requires a little uncommon experience, not too much or it becomes common. Whatever view we may adopt of the origin of species, we have always to come to another and higher generation than experience makes known to us. Dr. Colenso's "first man" must have had another progenitor than one like ourselves; so ordinary, is no evidence against extraordinary experience. For my own part I think it wisest to deny nothing simply because it is contrary to my experience; for even if one feels certain he is right, it is most illogical to deny on insufficient grounds. Better to say, "Though I cannot accept the statement, it may nevertheless be true, for it involves no contradiction." As a member of society I owe a certain amount of deference and respect to the opinions of others, more especially when those opinions are held as sacred. As, however, I limit myself in these lectures to urge only for acceptance what is plainly true as seen in the light of cultivated reason, I cannot so prove the statement of the Incarnation. I accept it as the best explanation of the surpassing moral character, spiritual insight, and power over nature of the man. It seems to me as if so many veils which cover the face of nature, and conceal the Father from us, were in this case wanting, through the special character of his generation. Be this as it may, one thing is most certain, that if the writers of the gospels which assert the speciality of Christ's generation wrote by inspiration, they could not well have stated the facts otherwise.

Inspiration, especially if from a high region, reveals the real and not the apparent truth. Certainly this truth, as originally revealed, may be so clothed in the mind of the writer that it will become merely the apparent. That depends in a great measure on the passivity of the writer to the spiritual dictate. It is the real truth that every man is more truly the son of God than he is the son of his earthly father. So a spiritual writer may well be content to state the higher truth, and reveal the higher law even where he does not understand it himself, and leave the comprehension of it to a time of greater enlightenment. But from whatever standpoint we regard the statement

of the incarnation of Christ, whether from a low or a high one, a difference in mode of earthly generation makes no essential difference in sonship. One man may be more manifestly, but cannot be more truly the son of God than another. Indeed, the most spiritual of the evangelists asserts plainly that the birth of every good man is not of human, but of Divine Parentage, "who were born," he says, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." All who believe in the Fatherhood of God also believe in the Divine love for all men; but God cannot love measurably. He cannot love one more than another, neither can he love evil or imperfection. He can only love what is of his own nature, that is the Divine sonship in man, however invisible or obscure that may seem to others. If there is nothing good in human nature, nothing good in any man, or in some men, we must believe in this contradiction that God loves evil. It is said, in explanation, that the Divine love to men is not on account of what they are, but of what they may become. Then the love must be future as well as its object. Every man, by the fact of his existence, is the son of God, and to be so consciously, the interior Divine life has to subdue all that is opposed to it in the exterior or merely human life. The natural or animal man must be brought into harmony with the spiritual man, the human with the Divine Nature. This is the atonement, or reconciliation between both. If such atonement has taken place in any single individual man, the fact is a sure pledge that it must be effected in every member of humanity, for humanity is one. If one man has attained to the fulness of the Divine nature, and is thus the manifest God, all men may and must thus attain. One whom we regard as having thus attained said, "I perfect myself that they may be perfected. That they all may be one, as Thou Father art in me, and I in Thee, that they may be one in us. Be ye perfect, even as your Father in Heaven is perfect." Paul prays that he and his fellow-disciples may grow up in unity to a "perfect man." Now what is the measure of a perfect man? Even this—"to the measure of the stature of the fulness of Christ;" and John says, "As He is, so are we in this world." I quote such passages for the sake of Evangelical Christians, who are the most likely to object to the view here urged, and who, in answer to the plain meaning of such passages say, that although we are exhorted to attain that height, yet as a matter of fact it is impossible we can. That is, we are urged to that which the teacher knows to be impossible. The objection answers itself. One man has revealed the possible for all men, both in this and in the future state, for He did not claim to be absolutely perfect during the earthly life. "I perfect myself. I do cures to-day and to-morrow, and the third day I shall be perfected." Even after his appearance beyond the earthly state he said, "I have not yet ascended to my Father; but go, tell my brethren that I ascend to my Father and to your Father, to my God and to your God."

Surely no one of the least spiritual discernment supposes that by ascension here is meant rising into the higher regions of the atmosphere; it means rising in spiritual degree. His earthly life revealed, as I said, the possible of humanity even here; yet in view of his own words I must qualify this statement. "The works that I do ye shall do also, and greater works than these shall ye do, because I go to the Father." His earthly life only partially revealed the possible "greater works than these shall ye do," because, for one reason, the hindrances which he met with are being removed. He could not do many mighty works because of the unbelief of the people. Material nature, as it is called, offered less resistance to his power than unbelieving human nature. The Son of Man, as he becomes conscious of Divine Sonship, becomes also conscious of his sovereignty over all things. The winds and waves, disease and death, and all natural forces are under his control, because the atonement has been made between the inward and outward spiritual forces, between God and man.

The evidence from miracles, as it is called, used to be, and is still, put forward as one of the greatest of the evidences for the truth of the Christian religion. They are the seal, it is said, accrediting the messenger as sent from God. There is a mixture of truth and of fallacy in this statement. Suppose a man comes to us and says, "I am a teacher sent from God." We are glad to hear it, for we cannot have too many divine teachers. We do not ask for any credentials; we ask for the message—for the truth he is sent to teach. Suppose he tells us something which seems to us absurd or contradictory, it may not be really so, it may be merely that it is not in harmony with our degree of knowledge and insight. Be that as it may, we do not see the truth of his message. He says, "I will prove it true by doing some wonderful work." We should be quite justified in replying, "We shall be glad to see the work, for that may be a revelation in itself; but unless it directly bears upon, or explains the statement you at first made, it cannot possibly prove that, or prove that you have any special Divine message for us. I have heard that a missionary to the Indians, when they would not hear his version of the Gospel, endeavoured to prove his Divine mission by means of a powerful magnet by which he attracted pieces of iron. I do not remember what success he had; as much as he deserved, I suppose. A secondary influence of so-called miracles may be to attract people to see, and then to listen, but they have no necessary connection with truth, which to be rightly received must be seen in its own light. Yet such

works as healing the sick, giving sight to the blind, and stilling a storm, are evidences of man's having so far attained his rightful authority over nature; they are evidences of the growth of divinity in man. Given the perfect man, and there is no miracle, nothing really wonderful in anything that he does; it is merely the outcome of his life. It was not so much the power as the way in which the power was exercised that indicated the divinity of the Messiah.

I have thus far endeavoured to show that if we believe in the Divine existence as comprehending universal nature, we must believe in the twofold aspect of that existence. There is and ever has been the Divine Father, the inmost or essential life of all existence, whether visible or invisible. There is also, and must ever have been, the manifestation of that existence which in its highest form is the Son of God. It is only through such manifestations that God can be apprehended, as it is only through human manifestations that man can be apprehended. The highest form of Deity that is revealed, or can be imagined by us is perfected humanity—or Divine Humanity. God being the inmost spirit of universal humanity, God and man are one, as soul and body are one. Absolutely, consciously one, when humanity is perfect in its outer as in its inner degrees, when the Divine blood flows freely through all its spiritual arteries and veins, cleansing as it circulates the whole man from all sin. The blood is the life, and it is the new blood, or, in other words, the new life, not sprinkled, not imputed, but appropriated, that makes the atonement.

Besides this twofold aspect of Deity, it is alleged and believed that there is a trinity, or threefoldness, in the Divine Nature. That doctrine is, as yet, very much in the region of authority with its receivers. They are not wrong in so securing it, because it is, as they believe, plainly stated in their standard of authority—the New Testament. They do not profess to understand or to explain the doctrine. They accept it because it is written. It is a doctrine of revelation. Whether it existed in some form or other, in Egypt, India, or other countries, prior to the Christian era; it was not likely to have been invented. It matters not, however, how it originated, it exists; and our object is to see whether we can find, in actual fact, anything of the reality that underlies the belief. It is, I think, wholly a doctrine of the New Testament Scriptures; at all events, it is from those, and from the gospels chiefly, that it is deduced. To find its original meaning, then, we must refer to the gospels. Of course, I refer more especially to what is called, somewhat erroneously I think, the "Third Person in the Trinity"—the Holy Spirit—spoken of, also, by Christ as the Paraclete, or Comforter. The word translated spirit is *pneuma*, which is also used for breath or wind; it is, however, the same word—*pneuma*—which is used for the "third person" in the human trinity—body, soul, and spirit—*Soma*, *Psyche*, and *Pneuma*. So the same book that teaches God is triune, teaches also that every individual man is a trinity in unity. I presume we have all got beyond the childish arithmetical objection of how three can be one. A single ray of even material light, viewed scientifically, might suffice to confute the objector. Viewing the doctrine of the Holy Spirit in the light of Christ's teaching, we find that the descent of the Spirit depended on Christ's ascension. "If I go not away the Comforter will not come to you, but if I go I will send Him." Now, remembering what we said about spiritual ascension, that it meant spiritual perfection, or ascension to higher grades of being, his words mean,—until I am perfected I cannot come so near to you as I would. This is repeated in another form to Mary, after his resurrection, "Touch me not, for I have not yet ascended to the Father." This does not mean, Do not approach me, for I am now so exalted that I cannot any more hold intercourse with mortals; but, in effect, I am not exalted enough to be able to come so near to you, to commune so intimately spirit with spirit, as I desire, until I ascend to the Father. Then I shall be nearer to you than I now am. Another designation of the Holy Spirit is "the Spirit of Truth," who should teach all things and bring all things to the remembrance of those prepared to receive it. In every case the Spirit is, in one way or other, identified with the speaker. When he spoke of the Comforter, he said, "I will not leave you comfortless, I will come to you." "The Holy Spirit was not yet, because Jesus was not yet glorified." After his resurrection he breathed on his disciples, and said, "Receive ye the Holy Spirit." According, as we before remarked, to the psychology of the New Testament, man is a trinity in unity, consisting of body, soul, and spirit, of which the spirit is the inmost and highest, the very holy of holies, the dwelling place of essential divinity. At death, one veil which conceals reality under appearances is removed, and, according to the state of progress of the departed, he sees things more clearly. He is still threefold, he has still a body; it is merely the grosser part of the body that has been removed, giving the psyche, or soul, more scope of vision and force of action; but the grossness of the psyche itself has to be purified or removed, for it—and not the body—is the seat of evil, or imperfection. The body is merely its handmaid, and does its bidding as far as possible. The grossness of the body is put off at what is termed death, and the individual, according as his life has been evil or good, is freer to act out, in his new state, the promptings of his soul; but the purification or perfection of that soul is accomplished only in the spiritual world. Even in the case of Christ, according to his own words, "I have not yet ascended to the Father," it was so. When this purification of

the middle nature—the psyche—between spirit and body, is accomplished, then the whole man is perfected; the pneuma now sees and operates freely through the whole man, and has become a holy, complete, or pure pneuma—a Holy Spirit. Every beam from the material sun is threefold; there is the heat ray, the light ray, and the actinic, or force ray; and these three are one. As nature is merely Deity manifested, the light ray may be compared to the Logos, or Divine Reason, and the actinic, or force ray, which, though invisible, is the most powerful, may be compared to the silent and powerful influence of the Holy Spirit, which is the influence of the spirits of just men made perfect on and through humanity. The disciples were to be baptised into the name of the Father, of the Son, and of the Holy Spirit. Translate this into the language of spiritual experience, and we may read that the inmost Divine influence of the Father and of the Son is through the spirits of perfected humanity. Believing, as we do, in a future life, and in the inter-communion of those who have entered on that stage of existence with those in this life, we necessarily believe in such a threefoldness of the Divine Nature. There is the Father, or inmost Divine Spirit, manifest in the Son, or visible humanity; and there is the unitary action of both on men everywhere through the spirits of just men made perfect. In this light we may see the force of the apostolic benediction—"May the love of the Father, the fellowship of the Son, and the communion of the Holy Spirit be with us all." I can imagine a good "orthodox" brother objecting, "Is not this merely Spiritualism?" Well, it is and is not. It is Spiritualism in its highest phase, of which the lower are prophecies and preparations. It seems to me very evident that in the early Christian Church there was very much of what the Apostles and teachers regarded as from the Holy Spirit (and which, in degree, was so), not much higher, if any, than some of our modern spirit-manifestations. The prophecies, and speaking with tongues of the Irvingites, or Catholic Apostolic Church, seem to me to be the same in origin and results with what took place in the early Christian Church as described by Paul in the 14th Chapter of his first letter to the Corinthians. The gifts were there, and acknowledged to be Divine, but the possessors had to be restricted or regulated in the use of them. The prophecies were not such as to be deemed worthy of preservation, for we have no record of their substance. The unknown tongues were comparatively valuable in the estimation of the Apostle, who had the gift as much as others, in the proportion of ten thousand words to five words spoken from the understanding. Again, although he declares that it was the One Spirit operating diversely through different individuals, he says, "The spirits of the prophets are subject to the prophets." Although Paul did not deny that the Holy Spirit spoke through Agabus, he did not change his intention of going up to Jerusalem, because the inspired message seemed to oppose his decision. Yet, truly, when the Holy Spirit in fulness does speak in any man, the man obeys without murmur or question. For what is the voice of the Spirit in its perfect degree? It is just this: the Divine influence realised not merely in the eye as in spiritual sight, in the ear as in spiritual hearing, in the organs of speech as in inspirational discourse, or in the hand as in inspired writing, all of which are prophecies and preparations, but in the whole being, in every member of the spirit, soul, and body, and in every part of every member, so that the whole man, speaking and acting in most perfect freedom and individual consciousness, is not merely an inspired speaker, or an inspired writer, but an inspired man, being, as he was born to become, a temple of the Holy Ghost—the Universal Spirit working in and through his spirit. Being thus, will he seek that other men should receive his dictates as infallibility? No, for that would show that he was, by many degrees, short of a perfect man. Every man in that day, or in that state, will sit under his own vine and fig-tree. The invisible, it may be unconscious, dictates of the spirit of truth is for the individual man first, and for others according to their proximity to or distance from his individual state. "The Holy Spirit," says one, "speaks through me, and commands you to do this or that." Very well, brother, I shall certainly do it when the same Spirit bids me, but not before. Then I shall see the reasonableness or utility of the command, which at present I do not. As love to the heart, as water to the thirsty, as dew to the parched plant, so the Divine Spirit operates on and in all men, in degrees and modes suitable to each; works as effectually as silently, until man is one with the nature of God, and God is All in all.

Finally, to sum up as briefly as possible what has been advanced regarding the nature of Deity, we say essential Deity can only be apprehended through manifestation, which is the "word of God." The word of God as it appears to the natural mind, or to the soul looking through the dark windows of the senses, is the visible universe, which is seen not as it is, but as we are. The divine word as it appears to the rational mind, or to the soul itself, is based on spiritual communications given "at sundry times and in divers manners," to all nations according to the progress and genius of each age and country. Passing through various grades of spiritual intelligence, it finally takes on the form of thought suited to each stage of advancement, and in man's upward progress it is successively unveiled until man finds himself, where inmost he ever has been, in the very presence-chamber of the Most High, not as a servant but as the son, heir of all things. The highest embodiment of Divine thought, or the fullest expression of the Word of God, is the

perfect man, who is God manifested. The Holy Spirit, as existing in Deity, can be known only as the Father is known, through manifestation, which, in its fullest degree, is the unitary divine influence through ascended or perfectly glorified human spirits in absolute union with the Father. The "fellowship of the Father" and "the communion of the Holy Spirit" are two expressions of the one great reality—everlasting Life.

THE PRESS ON DR. MONCK'S SEANCES.

In a recent number of the MEDIUM we gave an extract from some letters then appearing in the *Devonport Independent* embodying the independent and straightforward testimony of the editor of that paper concerning Dr. Monck's seances at Plymouth, &c., some of which he had attended. Though the seances alluded to occurred so far back as the latter end of last September, yet the editor, under the *nom de plume* of "Local Gossip," still finds sufficient of an interesting character to record with regard to his experiences with Dr. Monck, and week after week he continues to insert a letter of nearly two columns in length in the *Devonport Independent* under the heading "Among the Spiritualists." Dr. Monck has done a useful work in challenging the provincial editors to sit with him in the light on condition that they pledge themselves in their reports "to confine themselves to facts." In all cases these "knights of the pen" have not invariably regarded their promise as binding, but although occasionally they have condescended to distort the facts, or omit some altogether, to lend an edge to their contemptible innuendoes, yet they have never been able to impeach the honour of the medium. Dr. Monck has repeatedly courted the ordeal with the fearless candour of a man, who, knowing he has imperishable truth on his side, has no dread of results. "Local Gossip," however, while evidently a shrewd, keen observer of more than common mental power, has proved himself in these letters to be an honest seeker after truth, whose one object is to deal fairly with the medium as well as with the public. "Local Gossip" speaks with the utmost confidence of Dr. Monck, and even goes out of his way to assure his readers that to whatever occult force the phenomena may yet be traced, he is positive that the ordinary theories of trickery and delusion are in this instance altogether untenable. We have only space to spare for the following brief cuttings from these letters, which as a fair sample will enable our readers to *ex pede Herculem*—

"Local Gossip" complains that his articles have drawn on him the wrath of the anti-Spiritualists in the shape of hosts of letters in which he is declared to be "nearly related to the old gentleman in black," dubbed "a miserable go-between," &c. He, however, stands hat in hand bowing to his angry correspondents, and says, "Be calm and fair and forbearing; a peevish, touchy, nervous kind of fear argues a want of genuine faith in the principles we hold; and a ruthless, damning bigotry argues a want of capacity in mind and heart alike for sound judgment. We may be sure of one thing, that truth is under too safe guidance and in too powerful keeping to suffer by the investigation." Here is his description of the entranced medium: "Almost immediately on rising, the medium rubbed his hands gleefully, and wished the circle a 'very good evening,' in a voice and way that not a little startled me. The character presented was so different from that of Dr. Monck, who had just been talking to us, that I really felt as if we were in the company of another being altogether. There seemed to be no resemblance whatever to Dr. Monck in this 'Samuel Wheeler.' The change wrought in the appearance and manner of the medium was most extraordinary, and I admit frankly and sincerely that it impressed me deeply and seriously. The form, the gait, the whole disposition of the body, so to speak, were a metamorphosis into the appearance of a much older, and, in some respects, entirely opposite man to Dr. Monck.

"The shoulders were rounded, the back a little bent, the head seemed to sink into the shoulders for want of a neck, the mouth was set awry, and for eyes there were two hideously glaring white spaces! Yet these singularities had by no means the appearance of forced and unnatural distortions. In yet plainer language, I mean that they did not seem to be like the mere make-up of a character. Even more remarkable and striking than these outward changes was that produced in regard to the voice. In nearly direct opposition to the voice of Dr. Monck, it was of a very peculiar kind, and at the same time just what one would expect it should be in order to be in keeping with other points of the character—the whole of these peculiarities bracing the character up to a personal completeness as different from the manner, appearance, and demeanour of Dr. Monck as two persons could be. I was informed by those who had frequently been visited by 'Samuel Wheeler,' and who, therefore, presumed to speak with authority on the point, that on such occasions, when the medium is under the control of this attendant spirit, he assumes a remarkable likeness to the real 'Samuel Wheeler,' as he figured in this mundane life of ours. But I can say of my own knowledge, and present you this statement as a fact, that the change of personal appearance in the medium was very remarkable." After alluding to the theory of deception, by which many pretend to explain away the spiritual trance, he adds:—"For my own part, I shall merely repeat, in disposing of this incident, what I have said before, that if Dr. Monck simply acted the part of this character, he did it well, and with an ability that would perchance win him a fortune if he applied his talents to the art of acting on the stage."

After relating an interesting conversation carried on between the spirit and the circle, and which occupied about two hours, he proceeds: "According to 'Samuel,' spirits came and went with great rapidity. Some were mentally recognised by the circle as those of dead relatives and friends. Amidst the coming and going of the spirits said to have been related to Mr. —, including those of his grandmother, his mother, aunt, and wives, were the spirits of two children he had lost. They were said by the medium to be happy, and to have a desire to be led over to their father. 'Samuel' led them over and placed their hands in those of their parent; and the old gentleman, though he neither saw nor felt anything, believed the spirits of his dead children were near him, and he talked to them as if the children were alive and at his side. He was undoubtedly much affected. In a few moments 'Samuel' said the form of a third child had risen between those of the other two, but that he could see it was the spirit of a much younger and smaller child. 'It is pointing towards you,' said the medium to Mr. —; 'it

wants to come to you.' 'Who can it be?' said our friend, 'it is not my child; because I lost only two.' 'But it must be,' said "Samuel," 'it hears what you have said, and is displeased. Now the others are pointing towards you, and motioning that the child does belong to you.'

It was then stated that many years ago a child had been prematurely born, and Mr. — said such an event actually had occurred, though it had escaped his memory, and the child had died immediately on its birth. Private matters were mentioned to Mr. — in regard to affairs which were transacted at a distance years ago by individuals who had since died. "Samuel" presumed to see the spirits of several other dead friends of other gentlemen present. In many instances the spirits were recognised by the description given of them. A peculiarity was, that in more than one case, "Samuel" alleged that he had a difficulty in communicating with the spirits—some of them appeared to be able to converse freely with him, whilst others could either do so only partially or not at all.

"Local Gossip" next proceeds to describe various spirit-lights, which in colour and general appearance were very peculiar. "I had never seen any light of the same kind before. "Samuel" said it was the form of Mrs. —'s hand, stating that the spirit wished to shake hands with her husband. For a moment it (the luminous hand) rested on Mr. —'s hands, and then dissolved. The second was the larger, and was said to be the form of a child—one of the dead children of Mr. —, and the third that of the face of one of his deceased wives. The three persons sitting at the table positively declared that they recognised the particular forms given to the lights, Mr. — being emphatic as to the identification of his wife's face.

"Dr. Monck was under the control of the spirit 'Samuel' for upwards of an hour and a half. The whole of this time 'Samuel' was incessantly talking, and at a very rapid rate, too. Moreover, the distinguishing peculiarities of 'Samuel' were sustained with remarkable firmness. As the character was begun, so it continued to the end without any perceptible variation. There was no accidental slip in manner, voice, or demeanour, which one might have seized upon as an evidence of deception, or mere make-up; no little bit of forgetfulness through which one could see the individuality of the medium peep forth. Nor, mind you, was there that in the representation which would give you, in any way, the impression of its being a forced, unnatural, incongruous personation. On the contrary, there was a naturalness, a general consistency, and a self-complacent confidence about it that not a little puzzled me. I not unreasonably thought that if the 'manifestation' was but the trick of a trickster, I should discover the evidence of it in the way suggested. I watched keenly and closely for such an indication, but it came not. Truth and fairness, therefore, compel me to say that neither in word, sign, nor act, did I discover the slightest evidence betraying the mere assumption of the character by Dr. Monck. Further, upon this next point I laid, and still lay, some stress. I do so because I regard it, to a certain extent, as a test. The reader will see at a glance that the personation of such a character as this, and for such a length of time, must inflict a very severe strain upon the body and throat of the medium, if he be conscious. I accordingly watched very anxiously for his recovery from the supposed trance. By degrees he moved his arms, &c., and in this way gradually recovered. I admit that when he did speak I was much astonished. There was not the least difficulty in his doing so. In power, ease, and clearness his voice was perfectly unaffected; it could not have been more free and natural. I asked him whether his throat was dry and sore? 'No,' he said, 'there is nothing the matter with my throat,' and it was easy to see that he was speaking the truth. When he rose, also, there was a like absence of any evidence that the body had been subjected to a long and tedious, because unnatural, strain; and I assure you the sudden change of 'Samuel' in the dark to Dr. Monck in the light was as striking as anything of the sort that your imagination, however fertile it may be, can suggest. As Dr. Monck was recovering I looked into his eyes, and found them still turned up under the lids.

"The next seance was held in Devonport. There were present twelve persons, several of whom were sceptics, one being a very able and expert scientific man, well known in Devonport. It was well known that he possessed and had displayed strong powers of mesmerism and electro-biology, and that he was an adept at conjuring. The Spiritualists rather welcomed him than otherwise. They courted inquiry in the fullest and freest way; they sought it, and were clearly willing to give every possible facility to that end. The next proceeding was to sit quietly and wait for manifestations. Dr. Monck explained that he could not control the spirits; they rather controlled him. All he had to do was to wait until the spirits chose to avail themselves of the means offered them, through him, to communicate. Generally it was necessary to wait a while for the mysterious forces through which the spirits manifest, to evolve, accumulate, and harmonise to a sufficient extent for the purpose. Those forces are evolved principally from the medium, and more or less from each of those present. In circles, the members of which have often sat together, this force assimilates the more readily by a parity of reasoning. When strangers are present this process is much slower in operation. All this Dr. Monck explained. After a hymn had been sung, a gentleman present read to the company an account of a recent seance, held with Dr. Monck in an outlying town. The reader was a very intelligent man, holding a good position in society. He testified to the truth of all he stated; and among other manifestations seen was the full-size spiritual figure of a woman travelling, in a horizontal position, through the air outside the windows of the house! Three persons saw the phenomenon at the same time. At the expiration of an hour the left hand of one of the ladies present began to oscillate rapidly. In less time than it takes me to tell it, the peculiar movement increased in velocity to such an extent that the hand really could not be perceived. Presently her other hand commenced to move in a similar way, and then both worked in opposite directions on the table with marvellous rapidity. It was elicited that this lady had been similarly affected at previous seances.* Directly it ceased the manifestations began. In rapid succession knocks now came, seemingly all over the table. They were more or less loud,

* It is quite a common thing at Dr. Monck's seances to be thus controlled. He scarcely ever gives a seance without latent mediumship in one or more of the circles being developed in a similar manner.—Ed. M.]

Sometimes they were so loud that they might have been well heard outside the closed door. Now they would come with a double or treble rap; anon with a regular 'rat-tat.' I may repeat here, that while those knocks occur, not the slightest movement on the part of the medium can be discerned; he sits with his hands resting on the table, and his body leaning forward like the rest of the circle; chats with them if desired, or remains silent, as the case may be, and seems to be waiting and listening as others are. It was this fact—for fact it is—that first attracted the attention of the scientific gentleman: I saw him watching the medium as closely and intently as a man could do. He sat directly opposite Dr. Monck, and thus had a good chance of detecting any trickery or by-play. In a few moments he asked whether the Doctor could make the knocks under his hands? Dr. Monck explained that he could not make the spirits do anything. He could only ask, but could not guarantee that the thing asked for would be done. He consented to ask, and did so. Immediately the raps came under the outstretched hands of the gentleman. He then shifted his hands to another part of the table, and to another, and yet another, and each time the knocks came, directly under his hands; instantly so—there was not the slightest delay. The moment the question was completed the knocks came in several instances they were heard even before the question was completed. Know, too, that this gentleman placed his hands at points on the table furthest from the medium, and undoubtedly beyond reach of his legs, the table being an unusually long one. He once placed his hands on a corner of the table parallel with the medium, and the same result followed. Yet not once did the medium shift his position, nor was his body or limbs seen to move. The knocks were certainly not the result of any mechanical arrangement. There could be no doubt that the 'scientific gentleman' was puzzled. He repeated to me that he could not understand the phenomenon. I asked him, 'Are not these knocks very strange? Can you understand them?' He said, 'I cannot. It is a very strange and surprising phenomenon.' Of course he discarded all ideas about springs and the like, which some persons will declare are used. But for such there is the excuse that they have never heard or witnessed the singular performance. The 'scientific gentleman' at length stated that he could produce knocks by electricity, but, in reply to Dr. Monck, admitted that he should require a day for preparation in the room, and should have to fix and arrange his scientific apparatus.' Dr. Monck replied, 'Quite so; but you see I have come here without anything of the kind. You see, jumping off his chair, 'that I have no scientific apparatus. What I mean is for you to produce the knocks without preparation, as the spirits have done to-night.' [The 'scientific gentleman's' reply was, 'I must have my apparatus. I could not produce knocks without it.'

THE SCOTTISH ENTERTAINMENT AT MARYLEBONE.

On Wednesday evening, February 3rd, Mr. Burns gave a lecture and readings from Burns's poems, at 6, Blandford Street, on behalf of the Marylebone Association of Inquirers into Spiritualism. Before eight o'clock all seats were occupied, and an adjoining carpenter's shop had to be invaded to provide seats for temporary seats. Ultimately the rooms became thoroughly crammed, and many had to turn away unable to gain admittance.

Mr. Hunt introduced the lecturer, who said he would not intrude many remarks of his own, but let his audience hear as many of the glorious utterances of the immortal poet as time would permit. He divided the readings into classes. 1st, Those exposing superstition, hypocrisy, and quackery; 2nd, The poet's love of truth and humanity; 3rd, Poems describing the process of inspiration; 4th, Teachings of true religion and pure morality; and 5th, The poet's intuitions of a future life and of human destiny. The lecturer then briefly alluded to the humble origin of Burns, and gave a short explanation of the band of patriotic spirits who have for many centuries guided the destinies of Caledonia. These overshadowing guides, fired with a noble patriotism Wallace and Bruce, and latterly Burns on a more intellectual plane, but with the same liberty-loving purpose. This spirit-band was being continually augmented, and now aided by the ancient patriot-kings the poet and others of modern date combined to inspire true sons of Scotia with wisdom and enthusiasm in the grand cause of human emancipation. This, the lecturer said, was not a theory with him. He had read of it in A. J. Davis's "Spirit Mysteries Explained," but as a practical Spiritualist had long realised this stupendous fact in his own experience. In illustration of the connecting link between ancient and modern times, the Messrs. Griffiths and Mr. Hooker sang "Scots wha hae." The lecturer read "Tam o' Shanter," and parts of "Address to the Deil," and "Death and Dr. Hornbook." The songs of Burns were then introduced, Mr. Griffiths singing "Afton Water" with great taste. Mr. Burns now read portions of the poet's epistles, illustrative of his independent principles, and Mr. Hooker gave "A Man's a Man for a' that." The poetic mood was next introduced, with readings from "The Vision" and other extracts, and moral lessons were derived from "Epistle to a Young Friend," and "The Cotter's Saturday Night," the song, "The Banks o' Doon," being sung by the vocal party. It was then urged that Burns was neither a materialist nor an atheist, but, though without the evidences, was a believer in immortality, a true worshipper of the Divine Spirit, and a promoter of true religion and morality. "To Mary in Heaven" was read, and "Man was made to mourn," that two mediumistic poems might be introduced. A few days before the lecture, Mr. Malcom Taylor, of Messrs. Bastian and Taylor, mediums, handed a poem to Mr. Burns, which he said he had written off-hand after a night of much mental activity and restlessness of body; accompanying it was also handed in a poem written by Mr. Taylor on the Banks o' Doon, which he visited during his tour in Scotland last summer.

BURNS TO BURNS.

Frien' James, and dear namesake o' mine,
Drawn by that guid Scotch hairt o' thine,
By thochts o' hame an' auld lang syne,
Or love, still better,
I write to ye in rhymin' line
A frien'ly letter.

Ye ken I'm what the world o's dead,
My flesh the worms has served to feed,
An' fertilised fu' mony a weed
An' blossom bonnie;
Yet still a cantie life I lead,
As glad as ony,

Here in the native land o' spirit,
Whar folks their true deserts inherit,
An' find the bliss and peace they merit,
Nae mair nor less;
My soul has love and work to cheer it
Wi' happiness.

Altho' some preachers fain dae tell
I'm roasin' in that horrid hell
They ding in folks lugs, like a bell,
But dinna believe it,
I found the hame I made mysel',
An' aft can leave it.

Ay, aften frae my hame up higher,
I watch the chiefs that strike the lyre,
An' for the bays of fame aspire,
On rounds o' sang;
Their minds wi' noble thochts t' inspire,
An' help along.

So, seein' by my auld love-stream
A youth entranced in fancy's dream,
Whase active brain wi' thochts did teem,
That, taking tent,
I baith with my ideas and theme
Assistance lent

An' gied a sequel to the sang,
That wincin' under sorrow's stang,
I wrote to suit Grief's moody thrang,
A dirge named duly,
That "Man was made to mourn," a wrang,
Fause idea, truly.

An' so, to set sic thochts at rest,
To send ye them I him impressed,
That gin they stan' the critic's test,
That hurd and terse is,
Ye'll print, in way ye think the best,
The simple verses.

An' noo, sin' I hae had my say,
An' held my crack in frienly way,
I'll end my sorawl—but ere I dae,
My pen I'll dab,
An' sign mysel', for aince an' aye,
Yer spirit frien' "Rab."

Here follows the Poem written by "My Auld Love Stream." The reader should compare it with "Man was made to Mourn," in Burns's works.*

MAN SHOULD NEVER MOURN.

When warm July's melodious breeze
Set bird and soul in tune,
One morning as I loiter'd on
The flowery braes o' Doon,
I met a maid, whose youthful trip,
Seemed happy, light as air;
Her face was beaming full of smiles,
And golden was her hair.

"Hail fellow, but why rovest thou?"
Commenced the pretty dame;
Does love of Nature thee impel
Far from the haunts of fame?
Or, maybe, pushed with joys and hopes,
Thou hast from troubles ran
To loiter here, and with me sing
The happiness of man.

The birds that hover in yon grove
Their tuneful spirits blend;
The silvery stream that wimples on
Around yon rocky bend,
I heard their music from afar
While coming through the corn,
And every echo seemed to say
That man should never mourn.

O youth, yet in thy happy age,
How foolish are thy ways!
Miskeeping life's glad holy-week,
The golden summer days!
Allowing care to take the lead,
And keep you still forlorn,
When twofold signs prove Nature's rule,
That man should never mourn.

Let not despondency's grey cloud,
Or mirk despair's long night,
The azure sky of hope shut out,
Nor dim faith's glimmering light;
Though bound upon harsh sorrow's rack,
Laugh all its trials to scorn,
While youth and health—oh, well-matched twain—
Say man should never mourn.

A few may find it seeming hard
To stem fate's adverse tide,
By pointed thorns on trouble's edge,
Pricked sorely from each side;

But nobly bending back and oar,
And spurred by every thorn,
With effort gaining way they find
How useless 'tis to mourn.

Many sad rich the blessings man
Inherits with his life;
Made eared as he prizes them,
The brother, friend, and wife;
For woman, holiest boon of heaven,
Was made earth to adorn;
God's incomparable gift to man,
That he need not to mourn.

See there a tired home-driving swain,
Upon the rugged road,
Has broken down, the axle snapped,
With heaviness of load;
But keeping heart he mends the part
That was with weight o'erborne,
And then plods on to reach his home
Before he stops to mourn.

So when thou meet'st misfortune sad,
Grieve not, nor on Him call,
Who hears young ravens when they cry,
And sees the sparrows fall;
For though He tempers soft the wind
To the young sheep new shorn,
He still helps those who help themselves,
And sit not down to mourn.

Yet do not let my words, my lad,
Inspire too high thy heart;
This one-side song of human life
Is but the pleasant part,
For there are trials both sore and hard,
That man to bear was born;
But take the bitter with the sweet,
And never sit and mourn.

O Life! the spirit's fondest love,
The truest and the dear,
All hail thy pleasant charms and joys,
Even when death is near.
For then the soul sinks not to sleep,
Till woke by Gabriel's horn;
But, ah, new life at once is found
By those whom dead we mourn.

Followed by the singing of "Auld Lang Syne" by the whole assembly, the reading of these poems fitly closed an entertainment which rivetted to their places, for two-and-a-half hours, an audience most undeniably packed and suffocated by the close atmosphere. We have not space to report the many remarks which interspersed the readings. It is the general opinion that these renderings of Burns's poems constitute an entertainment which might fill a much larger hall, and it is probable that the effort may be repeated before long. Mr. Cowper moved a vote of thanks to Mr. Burns for the deeply instructive and entertaining evening which he had afforded them. This was seconded by Mr. Winterbottom, and carried with accord. Mr. Burns thanked the musical party for their assistance, and apologised for others who were unavoidably absent. He also begged the audience to excuse his performance, as it was the first time he had given an entertainment of the kind. A handsome collection was taken up at the close, to help the funds of the association.

SEANCE WITH MESSRS. BASTIAN AND TAYLOR.

To the Editor.—Dear Sir,—On Saturday evening last I attended a seance with these powerful mediums, and wish to place on record a note or two of the phenomena that occurred. There were many manifestations exceedingly interesting, but similar to those that have often been described in your columns, and probably some other correspondent may furnish you with the detail. I confine myself to one materialisation, concerning which I am able to give a direct and personal testimony. After several spirit-faces had appeared at the aperture in the cabinet, there came the head and face of a gentleman who bowed towards me and whom I immediately recognised. I had not known much of him in life, though we were connected by marriage; besides he died in 1851 or 1852, and he is the last spirit I should have anticipated. I did not own to the recognition until the whole company had seen him clearly, and described him with photographic accuracy as a handsome man with fine beard and moustache, a large forehead, and a complexion of extraordinary paleness. The company asked whom he came to visit, and when the seat I occupied was indicated, the affirmative knocks settled the question. I said, "Is it you, 'George'?" to which he replied with a gracious bow, "Yes." I asked if he had any message. He answered in unmistakable words, "Life immortal." But there underlies this narrative a fact that is particularly impressive, not to myself only, but to all who love to cultivate the true communion of saints. During his last illness I was able by certain domestic arrangements to contribute to his comfort in a manner and in a spirit which he did not anticipate, and he died saying of me, "God bless him; God will bless him." Now these were the first materialisations it was ever my good fortune to witness, and as far as I know the first time that "George" has ever so materialised himself, though he has on several occasions appeared to my wife, but she is clairvoyant. It seems to me, therefore, that the grateful emotions with which he died have not yet abated, though twenty years and more have past. Methought I heard him say on Saturday night, "God does bless you, and I come to tell you so." If such delicate recollections and such gracious sentiments survive so long an experience of the brighter glory of heaven, then our friends are knit to us by a closer and stronger sympathy than we suppose, and heaven comes down nearer to earth than we have dared to believe.—I am, dear Sir, yours, &c.,
E. M.

* Readers of the MEDIUM who desire to possess a copy of Burns's works, will find an illustrated edition at the Spiritual Institution, price 6d.; post free, 8d.

Our correspondent is the Editor of an important London weekly, and thorough reliance may be placed on the above statement.—Ed. M.

A REVEREND AND "PRIMITIVE" LECTURER ON SPIRITUALISM.

To the Editor.—Dear Sir,—On Wednesday evening last a lecture was delivered in the Primitive Methodist Chapel by the Rev. J. H. G. Button, of Hastings, on "Ghosts." Mr. Clinker (proprietor of *Western Gazette*) was elected chairman, and, in introducing the lecturer, said he was not prepared to endorse all the lecturer might say, still he was open to conviction, and considered Spiritualism a matter requiring investigation.

The reverend gentleman began his discourse, and for nearly one hour and a half spoke of a truth of which he knew nothing from experience and but very little from theory, and that little was in many instances quite the reverse of facts, and such a mass of contradiction I never heard at one lecture. At first he spoke of the ghost stories, trying to prove them in every instance delusions. Then he admitted that God could, and in many instances did, allow spirits to visit the earth for some purposes, but if we would not accept the Bible God would not allow spirits to teach us; in fact, the spirits confessed that they lied like mortals, and he never yet heard of a man being converted by the teaching of spirits, or being the means of his leading a better moral life. He believed there was a vast amount of humbug and deception. Physical manifestations were caused by muscular action, the intelligence was obtained by mind acting on mind, and the supposed spirits were optical delusions; and to prove to his hearers that the whole was a fraud, he would tell them how the matter first came before the public. Some years ago, at Hydesville in America, there resided a family by the name of Fox, at whose house the rappings were first heard. The supposed spirit said his name was Ryan, that he had been murdered and buried in the cellar. Search was made, and, of course no sign of a skeleton turned up. Then the raps were heard at other houses, and fresh mediums came forward. Then some of them began to give way, and a woman confessed she had been instructed by Margaret Fox how to produce the sounds, and in many instances it was done by the "toes" and "knee-joints," and again by hammers carefully secreted in the tables; and if his kind friends wished to allay a ghost, they had only to have a fair share of courage, common sense, fortitude, and patience.

Such, Sir, was the grandiloquent nonsense the lecturer came nearly two hundred miles to instruct his hearers in.

The Rev. Mr. Broadway said he was of a different opinion to the lecturer, being satisfied of the genuineness of the phenomena, yet he doubted the source from whence they came. If Spiritualism is from God, and is to supplant all our present ideas of religion, of course we, as people of sense, must accept it, but in the meantime he would urge his hearers to hold fast to the Bible, and believe nothing which contradicted it.

Some very good spirit-photographs were exhibited in the chapel after the lecture, and caused much excitement, and, thanks to you, Sir, a plentiful distribution of your valuable paper took place, and instead of Spiritualism being extinguished by the lecture, it has been fanned into a flame, and I, for one, wish it God-speed.—Yours very truly,

INVESTIGATOR.

[Our reverend brother's ideas on Spiritualism and its origin are entirely false, except that the Fox family were concerned in it. The above specimen of "instruction" is, however, in excellent keeping with the other "truths" taught by the reverend class. We do admire consistency, and "utterly unreliable" is a terse and true verdict on the cloth.—Ed. M.]

A MOTHER'S APPEAL.

To the Editor.—Dear Sir,—Pray give me space for a few lines in your paper to thank "A. A. W." for his hint to anti-vaccinators. As a married mother, and, as such, one of a large class who have no legal rights, and are therefore justified in using stratagem in defence of their children against legalised wrong, I shall act upon his suggestion as soon as my child is vaccinated. Englishmen have a habit of vaunting their freedom and boasting of their self-government by a parliament elected by the people. What, in the name of common-sense, then, on the part of those who have parliamentary votes, does all this grumbling mean against compulsory vaccination, and what are your "50,000" readers about? Surely half of them have enough influence to be felt against the upholders of this most grievous imposition. If a very small proportion of those who idly talk about it were to work, our next parliament might be pledged to spend the money now annually wasted in enforcing so bad a prevention to an exaggerated evil in carrying out the beneficent designs of Ruskin and others like him, stamping out the beginning of disease by reforming and cleansing its haunts in the hearts of our great cities, and making it possible for our poor to live decent and moral lives. Until this is done by those who have votes, I, and others like me, who have none, will be fully justified in using any device against the transmission of scrofula, erysipelas, epilepsy, and intemperance into the blood of our pure and helpless infants.—I am, Sir, yours,

A LOVER OF TRUTH.

London, February 8, 1875.

THE RING TEST WITH MR. HERNE.

To the Editor.—Dear Sir,—On Monday, January 18, I sat with Mr. Herne at the Spiritual Institution in company with a dozen gentlemen; but after sitting for an hour and a half we had not received any manifestation of spirit-power whatever. This sitting was to me a good answer to those who say these things are tricks, for if so why did not Mr. Herne gratify those who were saying "I wish we could get something, if only a few raps"? If the manifestations that occur sometimes are due to trickery Mr. Herne could easily have produced them on this occasion, for we allowed him to sit unheld part of the time. The failure was attributed to the fact that all the sitters were gentlemen.

On Monday, January 25, I again sat with Mr. Herne, on his right, he holding my hand tightly the whole time of the sitting. When the gas was put out "Peter" soon made us aware of his presence by speaking in the direct voice through the tube and playing the guitar, which he laid across my arms and strummed, and carried it round, above our heads, then behind us. When it rested on my arms I looked for the fingers that were playing it when I felt a hand placed on my forehead and the fingers pushed up through my hair. "Peter" said through the tube

(which he put close to my face) "Well, Mr. Wallis, old fellow, what are you thinking about?" "I was trying to see your hand," I said. "Well, you feel it now," said he, and patted my head. I noticed that the end of the tube, where the mouth was, turned upwards towards the centre of the table, and I felt the breath on my face as the words were spoken, but I could not detect any smell, whereas Mr. Herne's breath smelt of what I should think was "gingerette," and he was sitting beside me, holding my hand. We heard footsteps going upstairs outside, and "Peter" immediately called out "Hullo, Lottie," and a lady said "Well, 'Peter,' is that you." When "Peter" was asked how he knew who it was he said "Brick walls are nothing to me." I found afterwards it was Miss Lottie Fowler.

Many other things were done at this sitting, but I must pass on to my next one, which was on Thursday, February 4, when I again had the pleasure of sitting next to Mr. Herne. The circle consisted of eight persons, and we all joined hands before the light was put out. "Peter" soon spoke to us, and hit Mr. Wooderson with his tube, saying, "I'll pay you out, Harry Wooderson, for what you said about me!" He took the guitar and touched the ceiling with it, strumming it at the same time. The ceiling is very high, but this was not so good a test to me as what followed. Hearing an iron ring (which had been laid on the table before the light was put out) being knocked, I said to "Peter," "Can you put the ring on my arm?" He said, "Oh, Mr. Wallis, how can you ask? It is impossible." "Well, 'Peter,'?" I said, "If it is impossible, I will not ask again." Mr. Herne was controlled by "Daisy" directly after, and she requested us to sing. We did so, singing "When the hours of day are numbered." When we began the second verse, Mr. Herne (or, I suppose I should say "Daisy," as she still held control of him) lifted my hand slightly off the table, and held it so tight as to be painful, I felt the ring sliding under our hands on the table; then it was lifted up one side, and fell upon my arm, evidently having passed through Mr. Herne's wrist, or Mr. Herne's wrist passed through the iron; either one or the other must have been the case, or else the ring was dematerialised for the time being. "Peter" was kind enough to tell the company in his joking way (when I thanked him for putting it on) that I was mad. When asked why, he said I must be to think that an iron ring could be put on my arm without being broken. But what else can I think when my hand was held in a grasp like iron itself, and yet it was placed there, as all could see when the gas was lit.

I was quite cool, and am positive the ring did not pass between our hands, and I heard it being moved about on the table before, so that it could not have been on Mr. Herne's arm previously. While it was being put on I was shaking very much, and felt a deal of power going from me, but I was quite willing to lose it to get so good a test. Both "Katie" and "John King" spoke to us—"John" only a few words, but "Katie" for a long time.—I am, yours fraternally, in the cause of truth and progress,

E. W. WALLIS.

MISS CHANDOS'S LECTURES.

The third lecture on the science of "Curative Mesmerism" was given by Miss Chandos, on Monday evening, at No. 6, Blandford Street, Baker Street. The subjects treated upon were "Cross-Magnetism," and "Magnetism as Practised in Other Countries." Cross-magnetism has not been specially treated of by any other to our knowledge. Miss Chandos went very minutely and carefully into the subject, and detailed the many dangers arising from allowing more than one magnetiser to control any subject at the same time, until the patient has been thoroughly demagnetised of the first influence. This she illustrated very forcibly by relating cases which came under her own experience and that of others, where disagreeable, if not disastrous, consequences followed, requiring from a few days to many years before the injurious effects became obliterated. She then went in detail into the laws which govern magnetism, and gave a clear definition of how to avoid such dangers, and also the course to be pursued when such cases occur through inadvertence, whereby the subject may be perfectly demagnetised of those hitherto troublesome and seemingly unaccountable influences.

The practice of magnetism in other countries she explained very fully, touching incidentally on Van Helmont, who was the first to apply the term "magnetism" to the force or influence now known as mesmerism. Mesmer's practice was largely gone into, showing the crude state the science was in, and consequently the gross errors perpetrated by this great master or reviver of the art, through the deficient technical knowledge then possessed of cross-magnetism, and which give him and his followers no end of trouble by their allowing patients to join hands round the *baquet* or tub, whereby the individual influences of the patients, and often of the operators, became mingled or crossed, thus requiring subsequent isolation in the *salle de crisis* to divest the patients of those untoward or conflicting influences, till the Marquise de Puységur, one of Mesmer's followers, suspecting there was something wrong, without knowing what, operated singly on his patients, and found infinitely better and more permanently-curative results. To him we would say may be given the credit of having been the first to give the stepping-stone from Mesmer's crude practice to the present perfection of the science of mesmerism as illustrated by Miss Chandos's researches and lectures.

The practice in the various countries—China, Arabia, India, Greece, &c.—was fully described, even to the Syracusan "Gravoli," who to this day resort annually to Sicily for the purpose of curing disease by the human saliva, and was mentioned by Pliny and others as existing in their day.

At the close of the lecture, which was listened to with most marked attention by the audience, one gentleman submitted himself to be operated upon by Miss Chandos, with the object of testing his clairvoyant powers, but she observed he was passing into a different state of control than the present course of lectures embodied (he being a medium), so he was demagnetized, and restored to his normal condition. Another gentleman, himself a good healing mesmerist, and just recovering from a painful illness, and very weak, submitted himself to be operated upon, and he at once testified to the healing influence imparted by Miss Chandos.

These lectures increase in interest weekly, and those who do not hear them miss a decided treat.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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

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

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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, FEBRUARY 12, 1875.

MR. FARQUHAR'S CONCLUDING LECTURE AT DOUGHTY HALL.

On Sunday evening Mr. Farquhar will close his course on Spiritual Theology, his subject being—"The Last Judgment." The original views and logical utterances of this gentleman have been a delight to all who have heard him, and none should miss this last opportunity. It is noticed by studious readers of the MEDIUM that a wonderful harmony of purpose underlies its various contents. These few weeks Mrs. Tappan, and Mr. Farquhar in particular, have been approaching the depths of Theology by different routes.

Doughty Hall is at 14, Bedford Row, Holborn. Time, 7 o'clock.

DR. SEXTON AT GOSWELL HALL.

It was announced on Sunday evening last that on Sunday next Dr. Sexton would deliver a discourse at Goswell Hall, 86, Goswell Road. Time, 7 o'clock. Admission free.

DR. MONCK'S SEANCES.

Dr. Monck's next light seance at the Spiritual Institution will be held at 8 o'clock on Wednesday evening, February 17th. The number is already nearly made up. Tickets, 5s. each, may be had at 15, Southampton Row. These seances are growing in interest, and are eminently calculated to silence cavillers and convince inquirers. All Spiritualists should come and see for themselves, and introduce sceptical friends. Dr. Monck is fully engaged up to February 17th. He has two or three disengaged afternoons and evenings in February, and will accept engagements for private seances at the houses of investigators, at the Institution, or at his rooms. Letters to be addressed:—Dr. Monck, 2, Vernon Place, Bloomsbury Square, W.C. Dr. Monck may be seen most mornings, at eleven o'clock, at 15, Southampton Row.

Mrs. TAPPAN delivered a lecture at Brighton on Friday last, the subject being "Parentage." We shall refer to it again.

A NEW Spiritual Institution will be opened next week at 19, Church Street, Upper Street, Islington. On Sunday evening Mr. Burns will deliver the inaugural discourse, and on Monday a tea-meeting and *soirée* will be held. For particulars see advertisement.

HALIFAX.—Mrs. Scattergood, inspirational orator, will give two lectures in the Hall of Freedom, Back Lord Street, Lister Lane, on Sunday, February 21, at half-past two and six o'clock. On Sunday next Mr. John Blackburn will speak twice.

SUNDAY MORNING SEANCES at Westmoreland Hall, 45, Westmoreland Place, City Road.—On Sunday next, February 14th, it is expected that a gentleman will deliver in the trance a lecture on "Illustrations of the Spirit-World," by the spirit of David Brewster. Commence at 11. Free. Mr. Eglinton begs to acknowledge the receipt of 10s. towards the furnishing of the hall.

A NEW MUSICAL INVENTION.—Some time ago we spoke of a gentleman of great inventive genius who had presented himself at the phrenological seances, where he had his character minutely described by the examiner. He had at that time invented a new concertina, which he has since improved. The gentleman, Mr. L. A. Seward, of California, has just brought out models of a new method of teaching music. It consists of an ordinary black-board, on which the musical staff is painted in five white lines. The notes are made of wood, and on the under side have a projection which fits into fissures in the black-board running parallel with the lines and spaces. When a piece of music is written on this board, the characters are simply taken up and attached to the board in their proper arrangement, so that a child can be readily taught to use them. To transpose the music to another key, the characters are merely lifted up or down as the case may require. Then the signature is changed, and the exercise of singing in the new key can be at once proceeded with. By this process the whole mystery of different keys is quickly apprehended, and the apparatus is equally valuable for illustrating the principles of harmony. Mr. Seward has shown us his inventions, as also other Spiritualists. They have also been introduced to the leading professors, and have received unqualified approval. Miss Emily Kibb writes to suggest that Mr. Seward be engaged to teach a choir of Spiritualists. These inventions are invaluable to the teacher, and must ultimately become a great property, and of much educational advantage to the community.

MRS. TAPPAN'S ORATIONS AT CAVENDISH ROOMS.

To the Editor.—Dear Sir,—I have just been informed that if the readers of the MEDIUM would only subscribe one shilling each towards defraying the expenses of the Tappan lectures they could be given gratis to the public. Is this fact sufficiently known? One of the chief lessons learnt from Spiritualism, I think, is that our business here on earth is to gain knowledge ourselves and enlighten others, to the intent that happiness and harmony may prevail among the human race, which cannot be so long as ignorance and superstition reign paramount. What an easy way of doing a small part of one's duty it would be to thus assist in opening the doors to these lectures, for a free entrance to them would attract persons who could not fail to hear something which would set their thoughts in the right direction, and create in them a desire to hear something worth knowing about the future state, which having been only depicted in the churches as a ghastly absurdity, they have hitherto either regarded as non-existent or as a subject not intended for present consideration. As an intelligent comprehension of this important matter is now possible to all, those who have it are certainly called upon to let others participate in this source of encouragement to the patient endurance of present ills and rational conception of the future awaiting them.

J. H. GLEDSTANES.

Paris, February 5, 1875.

A LETTER FROM CHESTER-LE-STREET.

To the Editor.—Dear Sir,—I beg to enclose my mite towards the promulgation of these glorious truths which are flooding Christendom through the organism of Mrs. Tappan week after week. If any sensible person will but compare the average common-place utterances retailed from the pulpits and platforms of orthodoxy every week with these wondrous orations, why, the contrast to them will simply be incredible; and the sooner "gentlemen of the cloth" turn their attention to the intensely-spiritualised lessons which the disembodied are vouchsafing from their spirit-homes, the sooner will many of them cease to preach grievous errors. I am rejoiced that these beautiful teachings are not locked up in men-manufactured systems. They are not based on the "Thirty-Nine Articles" or the "Assembly's Catechisms," but are rather wholesome nutriment which feeds and cherishes all sincere seekers after the gems of truth.

I am glad to inform readers of the MEDIUM that we have opened a circle at Chester-le-Street, which is admirably seconded by our spirit-friends. We have three mediums in course of development, and judging from the rapidity with which this is being accomplished, we shall have the highest phenomena (as has been promised) in a very short time. We have had many wonderful tests of spirit-power and communion, but I will only relate one, which unmistakably proves that the law of sympathy remains unbroken even by death. A dear friend who passed away some twelve months ago has been controlling one of our mediums. He asked us, by the alphabet, to sing a hymn from the Wesleyan Hymn-book (he having been a local preacher of that denomination); we were further informed that he would supply the number of the required hymn by raps. We were requested to turn to the 320th, which commences, "Be it my only wisdom here," &c. We sang it heartily, accompanied by rapid movements of the table; but the most remarkable part of the affair is that our friend invariably was used to give this hymn out in his religious exercises; it was an every-day favourite with him. Apologising for the length of this letter, I am, yours faithfully,

W. H. ROBINSON.

Chester-le-Street.

MRS. TAPPAN'S ORATIONS.

The Secretary begs to acknowledge further contributions as follows:—

Already in hand	£10 7 0
Truthseeker	0 2 6
Poor Subscriber	0 1 0
A Friend	0 1 0
Reader of the MEDIUM	0 1 0
Mrs. W.	0 5 0
T. B.	0 2 6
A. B.	0 1 0
W. R.	0 1 0

£11 2 0

The Secretary hopes that many further donations from country Spiritualists will be forwarded in the course of the ensuing week.—Address, Mr. Webster Glynes, 4, Gray's Inn Square, London, W.C.

DR. MONCK'S NORTHERN TOUR.

We are requested by Dr. Monck to state that he has received numerous applications from towns on his proposed Northern route for lectures and private seances, which he has been unable to answer through pressure of business. He will reply to friends first opportunity. He hopes to commence the tour the early part of March. As he will make up his list in a few days, applications should be forwarded without delay. Feeble societies will do well to invite Dr. Monck for lectures, as he proposes to deal most liberally with them, in some instances, where necessary, lecturing without expecting his usual fee. Where lectures are impracticable seances should be arranged, and investigators informed that Dr. Monck is prepared to sit with them at their private residences.

MR. COGMAN wishes to acknowledge the receipt of 5s. from Mr. Goss.

HALIFAX.—A public meeting will be held every month, at 31, Clement Street, Pellon Lane, Halifax, commencing February 21. E. Wood, trance-medium.

MRS. BULLOCK'S NEW HALL.—Amount already acknowledged, £5 18s. 6d.; Mr. C., 5s.; Mr. B., 1s.; A Wellwisher, 2s. 6d.; A Friend, 2s.; A Weekly Subscriber, 6d.; J. C., per Mr. Burns, 5s.

DR. SIMMS'S LECTURES AT SOUTH PLACE CHAPEL, FINSBURY.—From an announcement printed elsewhere it will be seen that another series is being given, illustrated by magnificent dissolving views of scenery observed by the learned doctor in his extensive travels.

THE TESTIMONIAL TO MR. WALLACE.

This movement proceeds with steady aim towards a successful issue. On Monday evening the promoters met again at 15, Southampton Row, when letters were read and offers of help reported. We give this week the official call for co-operation, and we hope many of our readers will promptly respond, allowing their names to be used on the list of promoters. To save trouble, subscriptions may be sent in at the same time. A long list of promoters has already been collected, but it will not be published till others are added. There will not be a meeting on Monday evening, but communications may be sent in to the secretaries, J. Burns and J. W. Haxby, 15, Southampton Row, London. W.C.

The following letters have been received, which we give place to this week:

"To the Editor.—Dear Sir,—I am very pleased to find Mr. Wallace is going to receive assistance (in which I intend taking a part) in addition to the soirée. I venture to make a suggestion, viz., that as the proceeds of the soirée can only last for a time, that some friend will find Mr. Wallace a permanent situation. I believe he is open to engagements. There is no medium I am acquainted with that I esteem more than Mr. Wallace, and I wish him every success.—I am, yours for the cause,
"J. F. YOUNG."

"Llanelly, Feb. 8, 1875.

"Dear Mr. Burns,—Will you kindly insert the following in your next issue? That I have been asked to help in the cause of Mr. Wallace, and shall be most happy to receive any subscriptions from my friends and your numerous readers that they may feel disposed to send. I have known Mr. Wallace for many years to have been a very hard worker in the cause, and quite deserving of all the help we can give him.

"Any subscription sent to me will be duly acknowledged in the Medium."
"M. A. EVERITT."

"Lilian Villa, Holders Hill, Hendon, N.W.

List enclosed by Mrs. Everitt:—

	£	s.	d.
Mr. W. Adshhead	1	1	0
Mr. Martin Smith	1	1	0
Mr. Regan	0	5	9
Mr. Smedley	0	2	6

Mr. Wallace acknowledges the reception of £1 from Mrs. Everitt and friends for present emergencies. A number of other subscriptions have been received, which will be published when the list of promoters is more complete. As many names as possible for next week's issue is very desirable. Our space will not permit of the circular being given this week as we had intended.

MR. MORSE IN AMERICA.

Our transatlantic correspondence seems to indicate that an exchange of speakers is as useful to Boston as to London. We put American speakers to a use which they fail to command at home, and Mr. Morse, it would appear, is doing for the Sunday meetings in Boston what is somewhat difficult of accomplishment by the local orators. Long may this useful interchange continue and prove advantageous for the cause and its servants in both hemispheres. The following paragraph from the *Boston Herald* refers to an incident which occurred at Mr. Cooper's lecture:—"At Rochester Hall last evening the speaker, Mr. Morse, paused in his remarks while two young men made a rather noisy exit from the hall, and when the door had closed upon them he brought down the house by remarking, in a very grave manner, that he made a rule never to interrupt people when they were going out.

We learn that Mr. Herne was carried by spirit-power on Sunday evening from the Hackney Road to Mrs. Main's. We have not gathered such full particulars as will authenticate this as an indisputable fact.

We understand that Mr. James Coates, inspirational medium, of Liverpool, is about to deliver several addresses on Spiritualism in his native town, Belfast, towards the end of this month.

We hear that the friends of Mr. Allwood in the east end of London are about to entertain him at a soirée. This is a good way of promoting social harmony, advancing truth, and showing respect for an earnest worker.

STOCKTON.—Mr. John Scott, Belfast, author of "Politics for the People," &c., has generously sent us a large parcel of books, for which we wish to return him our grateful thanks.—HERMAN FREUND, Secretary Stockton Spiritual Association.

MESSRS. Reddalls and Russell have been to Nottingham giving seances to the secularists and having successful phenomena. Messrs. Peck and Sadler are expected to visit Nottingham in March. The secularist mediums are causing quite a commotion amongst their materialistic brethren.

CARDIFF.—We are informed that the friends have abandoned the idea of procuring a hall at present, and they beg to acknowledge their thanks for the kindness which has been extended to them in this matter. Messrs. Peck and Sadler are having their seances at 1A, Nelson Terrace, Cardiff.

THE Newcastle papers continue to be enriched with valuable papers on Spiritualism from the pen of Mr. Barkas. He has given a good reply to the popular nonsense on the Holmes and "Katie King" affair at Philadelphia. The *Northern Daily Express* of Saturday contains a paper read by Mr. Barkas at the first of a series of monthly meetings being held by the Newcastle Spiritualists. We hope to refer to this able contribution next week.

MRS. SCATTERGOOD, of Bradford, gave two addresses in the trance state in the Lyceum, Sowerby Bridge, on Sunday last, the 7th inst. The audience having the subject of choosing the subject in the afternoon, she spoke with much energy, and portrayed with eloquence, in her usual style, the "Beauties of Spirit-life," showing that language is impossible to set before the senses of human nature the grandeur that is in store for all the people who inhabit earth's plane. The evening address was very instructive, and was listened to with great attention.—HENRY LORD.

Spiritual Cosmology.

PART II.—STATIOS.

LUCIFER, THE ANGEL OF DARKNESS.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,

SUNDAY EVENING, FEB. 7TH, 1875.

Lesson: Rev., 9th chap., 1st to 12th verse.

INVOCATION.

Infinite Spirit! Thou God of light and of darkness, of time and of space, of matter and of spirit, who hast presided for ever over the destinies of nations and of worlds; Thou primal Cause! to whom we ever turn with uplifted hearts filled with thanksgiving and praise, and who hast given to every human soul the understanding of Thy spirit that we may know Thy ways and understand Thy purposes, unfolding age by age as Thy spirit hath ordained the creations of matter and of spirit, O God, we praise Thee! Not more beautifully upon the starry vault of night lay the planets and worlds their offering; not more perfectly upon the earth does the flower and each shrub and tree express fulness of praise for life; not more perfectly do worlds respond to Thy law, and atoms fulfil the purposes of Thy creation, than the souls of men fashioned in Thine image, endowed with Thy breath, created by Thy power of intelligence, shaping and governing the earth according to the knowledge which Thou hast given them. O God! for this Divine comprehension that raiseth man above atoms and created things, above worlds and stars, and maketh the human spirit more than all the firmament of space, do we praise Thee. For the soul can compass the atom, can comprehend the earth, can aspire to the heavens, can know Thy Divine ordinances, and help to govern Thy spiritual kingdom. Our Father! we praise Thee. Upon the altar of Thine infinite love we each lay the offerings of our spirits. Whether they be of perfection or imperfection, whether they be of joy or of sorrow, whether they be of life or of death, whether they be of time or eternity, Thou, our Father, knowest, and we praise Thee without ceasing, and give to Thee the gifts of our spirit, and ask that we may be uplifted, sustained, and strengthened for ever in the presence of Thy Holy Spirit. Amen.

ADDRESS.

Our theme to-night is "Lucifer, the Angel of Darkness."

"High on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East, with richest hand,
Showers on her kings barbaric pearl and gold,
Satan exalted sat, by merit raised
To that bad eminence; and from despair
Thus high uplifted, beyond hope aspires
Beyond thus high, insatiate to pursue
Vain war with heaven."

You are all familiar with this grand picture by Milton of the characteristics of the fallen angel. In still remoter periods to that of the "Son of the morning," Satan has assumed a grandeur and subtlety which, without knowledge of ancient history and the purposes of the Divine Mind, it would be difficult to analyse. Certainly not one half of the angelic host, nor all the powers of various spiritual manifestations, have ever held so subtle a sway over the human imagination as the power of this singular being—serpent, angel, Lucifer, Satan—whatever he may be named. Perhaps all scholars who are present will be aware of our meaning when we state that contemporaneous history or mythology, or whatever you please to call it, gives to every nation a similar character to that of the Satan, the Lucifer, or the Serpent which the Python of Apollo assumed. There is a tradition in the early history of the East that the first wife of Adam was not Eve, but Liliath, the pure and the beautiful representative of Isis, the primal mother, the Egyptian goddess, the divine Diana afterwards worshipped by the Ephesians, the true meaning of Eva or Eve being the serpent, which represents the power of darkness that came upon the earth when Adam, fallen from his spiritual estate and splendour, really encouraged the power of matter over spirit. By strange mistranslation of Biblical history the serpent is made to tempt the woman instead of material passion being the serpent in reality who tempted the man Adam. Whatever may be the signification of this story, we give it for what it is worth, and as a portion of the singular history which connects this Python with the Divine cosmical plan of the infinite Creator.

We first hear of this traditionary being, not in the form of Lucifer, the Son of the morning, but under the various subtle names that are employed to signify the serpent, and it can mean none other than the fact that after the first spiritual dispensation upon the earth there was represented to man in the form of a serpent or dragon a principle of life, or state of existence, and that instead of following the spiritual worship, the nations, at last, abandoned those to the worship of the serpent or the destroyer. The third element in the Brahminical deity was Siva, the destroyer, undoubtedly corresponding to Apollyon, the Destroyer of the Hebrews, and the Apollo of the Greeks; and the ancient Hebrews, borrowing this symbol of instruction, Rameses, the leader and inspired worshipper of Jehovah, was desirous of tearing the people away from the worship of the Serpent symbol which had then prevailed a long time in the Eastern nations. In Hindostan this work was wrought by Zoroaster, and among the Egyptians it was afterwards wrought by the destruction of the nation; but unquestionably Rameses, or Moses, familiar with this tendency of worship that already crept in amongst the Egyptians, was desirous

that his people should not follow the worship of the serpent that degenerated into the symbolism of external and material power instead of the divine wisdom which at first it represented or symbolised.

But behind all this it is unquestionably proved that in the divine economy there is some power that represents the subtle principle of temptation which is permitted to be given to human beings; that this temptation occurs in, and is directly connected with, the symbols that originally represented matter; that the serpent itself in winding in its coils corresponds to matter that enfolds and enchains the spirit; that the symbol of the serpent also represented the subtle power which matter has over the spirit in causing it gradually to depart from its original and spiritual elements of purity to the external and material standpoint which robs the spirit of its essential power over the material elements. As day is divided by night, and as the period of the typical seasons represent the winter as well as the summer, and as it is known that according to the ancient astrological symbols the great dragon or the great serpent swallowed up the sun at about the time of the beginning of the winter Solstice, and that according to the precession of equinoxes the sun, who was also Apollo (Phœbus), and was also the God of the ancient Egyptians (Osiris), entered the constellation of the Dragon at about the beginning of the rainy or wintry season, you can readily understand the association in the minds of the ancient astrologers of this symbol with the darkening earth and the flooding of the various valleys by inundations and the melting of the snows, and that whatever presided over these wintry seasons must have been considered as antagonistic to man, and therefore an object of worship.

Hence, as we state, among those nations of the East who, from the Bi-une deity, came to worship God under the threefold form, the form of the destroyer became the most popular, since destruction, mutation, and change constituted things that were more directly in the comprehension of the people than any powers of creative or preservative intelligences. Thus Siva became far more the object of devotion among the Brahminical worshippers than either of the two divinities, Brahma or Vishnu. Hence the serpent symbol, in Hindostan, became the emblem of fire or of the Holy Spirit, and afterwards degenerated into the loathsome worship of the serpent itself. Hence all the miracles performed by the sorcerers, endowed with wonderful gifts of charming serpents, and handling them with impunity, were brought about by the spells which the learned men of the East learned to exercise over those singular and subtle creations of life; and hence this symbol was adopted as the real expression of that power which was antagonistic to life, to divinity, to spirit, and, under various forms and images, has either been worshipped with fear, admiration, or horror, even down to the present day. As Osiris, the Sun-God, represented the light of the earth, so this power represents the darkness or that principle which, being opposed to the light, is, nevertheless, as essential in the creative dispensation of the earth as light itself. It was said that a star fell from heaven. You will remember that it was supposed that one of the Pleiades was lost, and that the ancients, searching for this lost star, concluded—as they beheld the morning star—that he had been appointed to keep watch and guard over the dawn of the day by the Eastern horizon; hence, Lucifer, the son of the morning, is not in reality Apollyon nor the fabled Satan, nor yet the Devil of the Hebrews, or a more recent religious profession. Lucifer himself is exonerated from all participation in the work of his Satanic majesty, but represented a symbol of a heavenly power that might be administered properly and judiciously for the benefit of man and the further expression of the power of the Spirit upon earth.

If we doubt this plan, then we must also doubt the wisdom of the creation which gives light and darkness, summer and winter, earthquake as well as calm, and tempests as well as the bright sunshine and the sea of placid crystal. We trace, now, an angel appointed, even with the very first Orisses, to take charge over that portion of the earth and of humanity—not all of humanity, indeed, but that portion then upon the earth—for the purpose of developing the power of the spirit over temptation.

If this record is doubted, then we must doubt the record of every portion of human history. If this thought in the dispensation of the Divine dynasties is not allowed to enter and take its appropriate place, then we must consider that the plan of creation is a failure, and that this subtle principle or destroying power has crept in in defiance of the Divine power. But if taken as a portion of Infinite Wisdom and as a portion of the plan of the Creative Power, you can trace then every connecting point in history, and can trace wherein the Python of Apollo really did mean the serpent or serpent worship of the East, and when it was slain there was introduced into Grecian and Roman worship a higher degree of intellectual and artistic splendour, you can then understand that the tradition in the Roman Catholic Church—as it is also stated in the creed of the English Church—that Jesus “descended into hell,” means that Jesus really descended into hell and fought with the enemy of mankind and slew him, corresponding to the idea of the Python of Apollo. You can also understand that this corresponds to the ancient astrological symbols or the exact cycles of the sun's revolution, when Apollo represents the sun, or Osiris, who really entered the constellation of the Dragon and afterwards vanquished him at the dawn of spring, pouring forth his light and warmth and radiance upon the earth.

With each spiritual dynasty that the angelic powers appointed to pour out upon the earth there is permitted a corresponding antagonistic spiritual power; for if there were no temptation, man

might remain in his angelic state, since there would be nothing in his vanquishing of material substances.

Temptation consists in the subtle power and force which matter has over spirit, and which encircles and enfolds and is permitted to absorb the spirit, partially for the purpose of testing its ultimate power and strength; and he who reads these records aright will understand that the true meaning of the serpent in the Garden of Eden means that temptation and power which matter and material success have over mankind, and which at some time or other take a prominent and strong place in the imagination of every human being that is brought into the world, which, if vanquished, makes the human being allied to Deity, but, if yielded to, makes for a time, the human being allied to the power of darkness—indeed, makes man one with the serpent or with matter itself, which is represented by the serpent; makes man “of the earth, earthy,” material, degraded, low, losing that divine and conscious godliness which a triumph over the senses always brings. If Lillith, the pure spirit which was wedded to Adam, could not keep him from the power of the serpent, what shall we say of all those nations of the earth that, one after another, have received the divine dispensations of the divine angels appointed, and yet have not successfully contended against the power of the serpent in any age? What shall we say of Egypt, which with her material splendour and power, and by her gradually yielding to the charm of the serpent, gradually sank away from the earth and was destroyed? What shall we say of the far East, those wonderful nations, endowed with the primal thought of the Divine Mind, that, by serpent worship and by the allurements of material representations and the lowest forms of external idolatry, crept away at last, even into the very depths of materialism and were enchained in the folds of the very serpent that would destroy them? What shall we say to those later nations? Even the Hebrews themselves, while preferring to worship the one God, Jehovah, were obliged to have the symbol of the brazen serpent placed before them lest they should follow in the worship of the Egyptian serpent! And what shall we say of later enlightenment and civilisation, and the various symbols adopted by them of the serpent—the Devil of Luther, the Satan of Milton, the Mephistopheles of Goethe? There are no more subtle renderings of this power of material temptation in any language than that which was rendered by the Divine and God-like poet whose words we have quoted. The effect of this whole scheme and its wonderful results upon the imagination of the young was that they were led away from the real meaning of the power of the tempter to some singular and impossible creation that, after all, must be solved to the comprehension of man.

The devil of Luther represents in the bold, bare, and barren outline of the Protestant faith that which is represented in the subtle and wonderful poetry of the East, but devoid, not only of his original meaning, but also of his original powers, majesty, and strength. The Satan of Milton is the blossoming out of the thought of the earlier centuries, which, in the nineteenth century, are gradually receding into a primal and remote knowledge of this superior being; but what Milton taught to this age Goethe taught in a subtler and diviner sense, for he not only discovered the true personality of this being, but his true mission also. There is no more subtle analysis of the power, the administration, and function of temptation to the human spirit than that which is expressed in the second portion of Goethe's “Faust,” and who reads it with an enlightened mind will understand that this personality who tempts, to whom is given the power to tempt the individual and typical man, is none other than this subtle element of the human senses, the force of matter over which the spirit must ultimately gain the victory.

We know now the meaning of this wonderful word that has filled the world with terror, and caused many to go mad. We know now the meaning, and have traced to its uttermost foundation this problem which has been the puzzle of ages—this problem which has baffled the subtlest and keenest of intellects to understand—this problem which has exceeded even the volitions of the most powerful minds to fathom or to grasp—this problem whereby the Divine Mind has made it possible and necessary that this temptation shall exist for the purpose of showing to man his own God-like nature.

Jesus, himself led into the wilderness and tempted of Satan, represents typically the conquest which every human spirit may attain when they know who and what the Satan is that is tempting them. The victory that the Messiah gained over this singular and almost incomprehensible being illustrates the same power and force that every mighty man may gain with God-like attributes over every one of the senses that seek to drag him down.

We believe that among the mighty angels appointed to fulfil the work of the Infinite upon earth, this one angel whom the prophet saw in the vision is really he; that he corresponds to the Miltonic creation, having not the fearful configuration which Luther beheld, but such wonderful powers as Hercules might have had; that he really was, and is, an expression of the fullest and most absolute material strength and force that he represents and holds sway over; that he has angels to administer this subtle power and force; that man may, in his turn, gain the victory; and that the Python vanquished by Apollo may be repeated in every human spirit, for whose vanquishes and slays this serpent has outwrought the object of material existence.

It is said, in the singular quotation from the Apocalypse that has been read this evening, that this angel sent locusts upon the earth, having certain power to sting those who had not the seal of God upon their foreheads. Now this seems, at first, as incomprehen-

sible, but when you perceive that those who had the seal of God upon their foreheads are those that had, as is stated in another chapter, come up through "great tribulation" and already conquered these temptations, it will not seem strange nor incomprehensible; and when you understand that all human beings must be tempted in this way by these scorpions, which are human desires and external appetites, until they are vanquished, then it becomes a matter of fact that he who holds this key—that is, the key to materialism, which we may name the bottomless pit of the nineteenth century—hath himself loosened the very fires that shall consume materialism; for it is given, and is related, that the same serpent shall be destroyed; and everyone familiar with the construction of humanity knows that there is no surer way of destroying materialism than that its fires shall be shown to burn upon the sacred altars of human life.

And this is the angel whose power is now abroad in the world, who hath unsealed the fountains of materialism, who hath let loose the smoke and fire and flame of passion, and worldliness and pride upon the earth, who hath shown men this serpent in its true guise, and revealed it in a light that cannot be mistaken, that it may also destroy itself. This is the true meaning of the wonderful wave of strife and contention that has swept over the earth since the Divine Christian dispensation. This is the true meaning of those subtle forms of materialism and sophism, which, under various names and guises, Goethe himself sought to analyse when he pictured this wonderful Mephistopheles; for surely, more than any other nation, that from which Goethe sprang had tasted the drops distilled by this angel of materialism in the subtle metaphysics of thought draining it to its very dregs, and leaving at last ashes.

Surely none but a nation and a period that had given to materialism its highest height of folly could ever have witnessed such an impersonation of this singular being as France witnessed in the dynasty that nearly destroyed her. And surely if the fires of material ambition and pain were ever allowed to burn upon the earth, they have been allowed to burn in the last thousand years, that people and the nations, and all who knew of the thought and power of the Divine Mind, might perceive what materialism in its greatest expression would lead to if allowed. This has been the anti-Christ that within the pale of the Church has drawn men away from the spiritual worship, giving to Rome the Gorgon-headed Serpent, the very power of the serpent itself, that she might twine her arms insidiously around the nations to destroy them, giving to materialism and infidelity its present high position in the mind of man that it, too, might show man the blank and barren waste into which it would plunge him. This is the Prometheus that stole the fire from heaven with which to kindle this torch upon the earth; and this is the sweeping fire that, through all forms of social, political, and religious life, is tearing asunder that which materialism has erected, and is calling upon humanity to render an account to the spirit for the treasures that were entrusted to their keeping.

We give to this angel the name that the prophet himself has given in the vision, since that represents his mission. He is the destroyer, as he is also the angel of transmutation and change. The beneficent offices cannot fail to be felt and understood when they apply properly to the sphere in which they were intended to act. All changes that are denominated death, all powers of destruction that are denominated evil as material elements, all forces that act upon the earth for the purposes of afterward recreating, are given to the administration of this angel; and those nations, or people, or individuals that yield blindly to the external worship or to the external senses, become the victims of that administration, because the spirit becomes less in power than the body which encases them.

And to that angel is given the dominion over all powers that bear upon their pinions the destroying and devastating influences of existence. Unto that angel and to his hosts are given such subtle powers as shall make each individual of every dynasty aware of their own strength or weakness; and you may trace distinguishing instances in history where Apollyon has had mighty angels to do his work of destruction, as an example to the nations of the earth. The Cæsars and the Napoleons of history would be none other than the servants of the Apollyon to whom you have bowed as heroes, forgetting that Plato in his grove and Socrates in his dungeon are under the dispensation of mighty angels of the spirit, that eventually outlive the destroying powers of materialism. It might seem to be a misfortune to be chosen as one of the instruments of destruction upon earth; but the stern Nemesis of spiritual life appoints to each his own place—and it is not a matter that you can choose—but at some period of existence you are all doubtless the servants of Apollyon. If you will refer to your own individual lives you may know at what particular time the temptation and the destroyer has come to you, and in what subtle form of folly, of pride, of worldly ambition, of falsehood, of individual foible or vice. You may know at what particular time the voice that tempted Adam has also tempted you from the paradise of the original thought which was in your heart, when the mother that gave you birth was bending above you with her pure eyes, and when life was filled with poetry and divinest imagery. You may know when the destruction has come and robbed the earth of its lilies, and taken away the flowers of the first garden of Eden in your heart; and you may trace by what subtle processes of suffering and sorrow this same power of destruction has at last wrought renovation in your hearts, and made you conquer the serpent that was the "most subtle of all the beasts of the field."

And what it is in individuals even so it is in angels, and in men in the nations of the earth. As it was given to the ancients to

typify the highest thought of purity in the Divine government that gave life to Him who was to save the world, so each spirit passes through the stages that at last shall make them place the serpent under their feet and look only to the spiritual for life and light and strength.

This is the destroying angel that is abroad, and his hosts are those that, wedded to earthliness and crime and vice, have not yet escaped from the folds of his long and trailing body, but, like slimy beings of darkness, float in the muddy pools of external life, alluring those that are not aware of the glory of the spirit. This is the destroying angel that, with greater power than whirlwinds or tempests, sweeps nations down to destruction, when, by materialism, they have too far wandered away from the power of the spirit. This is the mighty angel that, standing side by side with the power of light, gives to truth to-day its higher and loftier aspect by very contrast. This is the insidious spirit that, under the form of subtle sophism, takes man away from the splendid hypothesis of his spiritual nature to the blind worship of the senses. This is the serpent that enfolds its coils around the splendid intellects of the day, and makes them writhe beneath the sting that tells them that the immortal part of man shall perish.

Nay, but it shall not. It was given to Apollyon and his angels to hold sway for a time upon the earth. It was given that he should tempt the first nations; that he should destroy Egypt with the plagues that came as the consequence of her materialism; that he should destroy the various other nations of the East each in turn, as they, by their own acts of materialism and pride, brought this destruction upon themselves; and it has been given to him with sword and flame and many powers of destruction to wage war, as the avenger of many evil deeds. But it is also given that his reign shall not last for ever, for, when humanity shall have, by temptation, and by sore tribulation, and by conquest, learned the nature of matter and the power which the spirit has over matter, the reign of Apollyon will cease, and there will then be the true spirit of that life of the reigning angel that shall bring light and joy and peace to the sons of men.

Meanwhile you are not to tell your children of this being that lurks unseen beside them, but are to tell them that it is within them and round about them, its folds being the folds of corporeal matter, its fangs being the stings of unbridled and unqualified passion. You are to tell them that human pride, and vain ambition, and external splendour, and whatever there is that robs the spirit of its higher state and its control over the substances of the earth are the angels of Apollyon, and are given to him to change the flowers that they may die and give forth again their perfume; are given to him to govern the winds and tides that they may purify the atmosphere; are given to him, that lightning and flame and thunder may go forth, swallowing up all the vapours that are poisonous; but that the power of the spirit is given to another, who shall, with his divine whiteness and purity, cleave in twain the chains that Apollyon has fastened around humanity, and who shall, by the subtle laws of spiritual life, reveal man unto himself. This is the meaning of the struggle of Apollo with the Python. This is the meaning of Jesus descending into Hades and fighting with the serpent and slaying him. This is the meaning of martyrs and saints rising, through fire and flame and persecution, from the thralldom of the senses, in order that they might bear upon their foreheads the shining mark of the redeemed. This is the meaning of those who in the humble walks of daily life bear the mark upon their brows of meekness and patience and forbearance and long-suffering, vanquishing the ills that they meet each day with the mild beneficence of the spirit. And this is the meaning of that power that cometh even subtly and in the night to show each of you where you stand and to reveal this spirit that, with God-like attributes, is yet appointed for your good to tempt you that you may finally vanquish the evil and become disenthralled.

P O E M.

The flower that bloomed in Eden,
O beautiful snowy flower!
Wherefore have your petals fallen?
Wherefore perished your golden dower?
"Eva! Eva!" "Serpent! Serpent!"
Liliath is our primal mother;
We will have her and none other.

O beautiful flower of Eden,
Growing beside the brooklet,
What name shall we give to you?
What token of recognition?
How are your petals fallen
Since in childhood we wandered
By the stream and the meadow?
Oh, how is your golden life squandered!
"Eva! Eva!" "Serpent! Serpent!"
Liliath is our primal mother;
We will have her and none other.

O beautiful flower of Eden,
Blooming by every fireside,
Snowy and white like heaven,
Radiant like God's bride!
Wherefore have your petals fallen?
Why the discord and the pain?
Oh, let the golden pollen
Be gathered together again!
"Eva! Eva!" "Serpent! Serpent!"
Liliath is our primal mother;
We will have her and none other.

O beautiful flower of Eden,
Born in the waters' bosom,
Translated up to heaven,
And bearing its snowy blossom
Be thy blessings upon us;
Be thy sun our delight;
We will gather the lilies always,
And hold them safe in thy sight.
"Eva! Eva!" "Serpent! Serpent!"
Lilith is our primal mother;
We will have her and none other.

Subject for the next lecture: "Sub-divisions of Spiritual Dynasties—The Names of the Lesser Angels among Men."

SPIRITUALISM AND CAPITAL PUNISHMENT.

To the Editor.—Dear Sir,—I feel sure that many of your readers will be as pleased as I am myself that capital punishment has been protested against through your valuable journal. I have often noticed and heard it remarked how quick murders and suicides follow after each other, and since I have given some attention to Spiritualism my thoughts about capital punishment have been of the same character as those of your correspondent, Ferdinand Friehold. An instance of the kind has just happened in the town of Stafford. The hanging of the Hoar Cross murderer in the above-named town is fresh in the memory of many. Soon again, no doubt, the law will be put in force against a poor despicable wretch who has murdered his uncle in a brutal, cold-blooded manner, in a state of mind which cannot be said to be human or natural and sound—forsooth, is anything of the kind done by a person whose mind is truly normal? If not, should we not as a nation, seeking the welfare of all mankind, try to heal all our diseased, and fill up all breaches?

I speak of these matters with many people, and find that an enlightened principle is springing up in the minds of many, which principle would grow very fast were it not for the orthodox teachings which people receive at their churches and chapels as a rule. I often have a dialogue with gentlemen of the cloth, and both in respect to the subject in hand and to spirit-communication I find them generally the bitterest opponents. I was this last week talking with one of these bright lights in the district in which I live upon the above subject, and although he professes to teach and follow the meek and loving Jesus, he seemed in very truth to prefer the law of capital punishment as executed by Christian England, so called. From his own book I fixed this reverend gentleman as fast as though he had been in the stocks; but, oh, how bitter he looked! Is there any help to come from such teachers as these? Would not he who denounced the religious teachers of his day as blind leaders of the blind also class our present professed spiritual leaders in the same category? I am often asked, as many more are also asked, "What is the use of Spiritualism?" Surely, when we find a nation endeavouring to teach a Christian religion to all nations, whilst its laws are executing its subjects barbarously, in sin and ignorance, is not the answer too plain in itself to attempt an explanation? With your previous correspondent I would say, "Onward and forward, Spiritualists of Great Britain, to the help of the Lord against spiritual wickedness and ignorance in high places." I believe that Spiritualists are the vanguard of the great army of progress, who shall conquer in truth and righteousness. I think that we shall be doing God's work faithfully if we give full scope to the impressions upon our minds in this matter. People often fear to speak their thoughts which are not according to the law of the land and the orthodox teachings of the Churches.—Yours truly,
REFORMER.

CHATTERTON'S MEDIUM.—ANOTHER POEM.

To the Editor.—Dear Sir,—Will you kindly allow me to thank, through your columns, those Spiritualists who have sent me letters in praise of "Chatterton's" two poems. I have received communications from Edinburgh, Birmingham, Peterborough, Newcastle, Brighton, Hull, several smaller towns, and various parts of the metropolis. One gentleman writes from Peterborough, "Having myself wide and refined literary feelings, and as the author of innumerable poems, I may be perhaps allowed to testify to the extreme beauty and pathos of your inspired 'Chatterton' poem."

An Edinburgh correspondent says, "I have been delighted with the two poems that 'Chatterton' has communicated through you. I think no equal poetry has yet been given through the spirits. These communications from famous departed ones are greatly to be desired, as they tend to elevate the tone of the whole movement. I liked much to see how heartily you repaid Mr. M. Collins for his attack. His own foolish performances have been so severely handled by competent critics that he naturally likes to vent his spleen on any performance more meritorious than the nonsense he writes that may come in his way. However, he is but the small-beer chronicler of the *Pictorial World*, and his malice need not disturb you."

Another correspondent, writing from Birmingham, says, "I feel compelled to send these few lines to say how much 'Chatterton's' poems please me. The excellence of both pieces is so great that you may well afford to laugh at Mortimer Collins's criticism. I shall look eagerly for their successors in the *MEDIUM*, and trust they will be equally good. Your mediumship, my dear Sir, will be of great service to the cause of Spiritualism."

From another Edinburgh letter I take this extract respecting "Chatterton's" first poem:—"I read with great interest your communication purporting to be from 'Chatterton.' Spirits tell what is altogether untrue often, and their communications have to be received with caution, but really the verses you sent to the *MEDIUM* have real ability."

I could make further extracts, but will not seek to trespass longer on your space. The short poem accompanying this was communicated to me in a somewhat remarkable manner. My advertisement in your columns had brought me an offer of employment from Yorkshire, which, after some reflection, I decided to accept. On Friday night I was writing a letter to say this, and had just penned something to the following effect:—"I will therefore make preparations to leave hereon," when the trances came on, and I found myself inscribing on the paper

"No, no, you must not go from London just yet." This, I found, was an expression of "Chatterton's" wishes. It may be well to state that I have a peculiar mode of directly communicating with him while in the trance which has, more than anything else, convinced me of the genuineness of these manifestations. I retain all my faculties, though another will seems to control my actions, and if I mentally put a question, immediately receive a reply in a manner I almost despair of making clear. It seems as though the answer were spoken, yet I do not hear the words; they enter my mind as though borne there by an electric flash. Generally I am impelled to write down these replies at the moment of receiving them, and I have numbers in my possession at the present time. On the occasion of this last trance I learnt from "Chatterton" that he wished me to remain in London till the end of this month at least, and, if possible, altogether. He then wrote down, through me, the enclosed strange "prophecy." If it be in reality Swedenborg's, it may be fulfilled before the century ends, though I consider it somewhat obscure. I do not think, however, that "Chatterton" himself makes any pretension to the prophetic gift, and therefore it is probable that Swedenborg did really deliver it. I may state that I have a former communication from "Chatterton" still in my possession, but as it is of some length, and as I wish, besides, to question my spirit-visitor respecting various things in this composition, I refrain from troubling you with it yet, and am yours very faithfully.
Jno. L. VERRON.

20, Rolls Road, Old Kent Road, S.E., January 18, 1876.

[We have seen the originals from which these extracts are taken. Mr. Veitch has received a number of other letters in the same style. He is now at Grammar School, Dalton.—Ed. M.]

A PROPHECY.

This century hath mighty days in store;
An empire, ere its close, must shattered be;
Even to these isles shall reach the cannon's roar,
And by that speech shall millions be made free—
They best shall fare who most love Liberty.
Again her advent portents must proclaim,
The world shall tremble with the mighty birth,
Beneath her hands shall fall the chains of earth,
And dark lands look upon her sacred flame;
Not now to France the gleam shall first appear,
No brutish mobs shall murder do at will,
No guillotine a land with mourning fill.
A brighter and a holier dawn is near,
Strong hands and staunch shall Freedom's ensign rear;
Despots shall fall, and serfs to glory rise;
The earth shall smoke with war's red sacrifice.
What time her kings the call to battle hear,
Your sons shall take the field and dare this fight,
Your grandsons walk in Liberty's full light.

This prophecy is not mine. I have but versified it as it fell from the lips of Swedenborg.

"THOS. CHATTERTON."

MARSDEN.—The first meetings on Spiritualism held in this town will take place at the Mechanics' Institution, on Sunday, February 14, when Mr. E. Wood will deliver two trance addresses at 2.30 and 6 o'clock. Admission 6d., 4d., and 2d. All Spiritualists in the district are cordially invited to attend and support the cause at these opening meetings. Tea provided at the Hall at 6d. each.

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—Miss D'ARCY.

ORDER OF SERVICE.

Sunday Evening, February 14, at 7 o'clock. Doors open at 6.30.

HYMN No. 9 in the "SPIRITUAL LYRE."

DIJON.

Cheerful.

7.7.7.

GERMAN EVENING HYMN.



God is love, his mercy bright'ns All the path in which we rove;



Bliss He wakes and woe He light'ns; God is wis-dom, God is love.

2 Chance and change are busy ever; 3 Even the hour that darkest seemeth
Man decays, and ages move; Will his changeless goodness prove;
But his mercy waneeth never; From the mist his brightness stream-
God is wisdom, God is love. God is wisdom, God is love. [eth;

4 He with earthly cares entwined
Hope and comfort from above;
Everywhere his glory shineth;
God is wisdom, God is love.

HYMN No. 147 in the "SPIRITUAL LYRE."

ALMA. 8784. ITALIAN MIMODY.

When the ev'-ning star is stealing slowly from the azure sky,
 And each lowly lit-tle flower softly shuts its dew-y eye;

2 When each little bird is sleeping,
 Sweetly in its downy nest,
 And no sound the silence breaking,
 E'er intrudes to mar its rest;

3 When the dew is softly falling
 On each leaf and folded flower,
 And there seems a holy quiet
 In the stilly twilight hour:

4 Then it is that friends departed
 Leave their happy homes above,
 Then it is they come to cheer us,
 Whispering kindly words of love.

HYMN No. 150 in the "SPIRITUAL LYRE."

BISHOP THORPE. 11.11.11.11.

The Lord is my Shep-herd; no want shall I know; I feed in green
 pas-tures, safe fold-ed I rest; He lead-eth my soul where the
 still wa-ters flow, Re-stores me when wand'-ring, re-deems when op-press'd.

2 Through the valley and shadow of death though I stray,
 Since Thou art my Guardian, no evil I fear;
 Thy rod shall defend me, thy staff be my stay;
 No harm can befall with my Comforter near.

3 In the midst of affliction, my table is spread;
 With blessings unmeasured my cup runneth o'er;
 With oil and perfume Thou anointest my head,
 Oh, what shall I ask of thy providence more?

4 Let goodness and mercy my bountiful God,
 Still follow my steps till I meet Thee above,
 I seek, by the path which my forefathers trod
 Through the land of their sojourn, thy kingdom of love.

HYMN No. 84 in the "SPIRITUAL LYRE."

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

Part in peace! is day be-fore us? Praise his name for life and light;
 Are the sha-dows length'-ning o'er us? Bless his care who guards the night.

2 Part in peace! with deep thank-
 giving,
 Rendering as we homeward tread,
 Gracious service to the living,
 Tranquil mem'ry to the dead.

3 Part in peace! Such are the praises
 God, our Maker, loveth best;
 Such the worship that upraises
 Human hearts to heavenly rest.

READING.—The MEDIUM is sold by Mr. G. R. Smith, Bookseller, 8, King's Road.

MRS. FAY'S LECTURES.—We have received from Mrs. Fay copies of her announcements from the daily papers, which appear in our advertising columns. We have not been as yet to witness the phenomena, but we can refer our readers to what has been reported so fully in these columns while Mrs. Fay was in London during her former visit.

ELM TERRACE SCHOOL ROOM, ELTHAM.—An inspirational address will be delivered by Mrs. Cora L. V. Tappan (under the influence of her spirit-guides), on Tuesday evening, February 16, 1875. The subject, as well as that of a poem at the close, will be left to the decision of the audience. The chair will be taken at eight o'clock precisely. Doors open at half-past seven. Tickets (6d. and 1s.; reserved seats, 2s.) may be had of Mr. Lacey, printer, Eltham.

"OBSCURE INVESTIGATOR."—Your cryptographic communication is evidently a hoax. So many consonants are unpronounceable. Try the spirits rather than let them try you too far.

SOWERBY BRIDGE.—On Sunday next, the 14th inst., Mr. Wm. Williams, of Bradford, will give two orations in the Lyceum. Afternoon, half-past two, subject—"What will this Babbler say?"; evening, half-past six—"I am not ashamed of the Gospel of Christ"; the former being a defence and the latter an exposition of the principles of modern Spiritualism. Collections at the close of each service.

THE Freemason's Chronicle quotes part of Mrs. Tappan's oration upon "The Most Ancient Angel," and, though regarding Spiritualism as "forbidden ground," evidently thinks much more favourably of it than expression indicates. The notice, after quoting Mrs. Tappan, concludes:—"What think our readers of this for transcendentalism? We should pronounce it, in conception Goethe-like, and in description Schilleresque."

DR. GODWIN has had a tussle with a spirit (so he writes to the Boston Globe) which broke his watch-chain in many places. Mrs. Hardy was the medium. He surmises that the clapping of hands in a dark scene is done by the medium on one cheek, leaving the other hand at liberty to perform with. Unlike other spirits, those of Mrs. Hardy could neither see, hear, nor read mind in the dark. The affair looks suspicious for Mrs. Hardy.

CAPE TOWN, SOUTH AFRICA.—The Manager of the Progressive Library and Spiritual Institution has created quite a sensation throughout the entire colony by his publication of a defence and explanation of Spiritualism, which we noticed some time ago. The papers have reviewed it extensively, and notices of it have appeared in periodicals some hundreds of miles from Cape Town. The Manager is an influential citizen, and a member of the council, so that the movement now instituted may be expected to progress with a steady energy.

"G."—To regard Jesus as Christian is to confound his life-work with "creeds, churches, bishops, and parsons." There cannot be Christian truth or Jesus truth either; all truth is universal. Like you, we find that the truths of Spiritualism are in beautiful harmony with the truths taught by Jesus. This shows that Jesus was a Spiritualist. But Spiritualism is opposed by the Christian, and his theology is contradicted by it; hence Jesus was not a Christian, but his teachings, being in harmony with Spiritualism, are opposed by Christianity in the opposition of that church to Spiritualism. The religion or truth which is in Christianity is universal, hence not distinctively Christian. The superstition peculiar to Christianity is false. We as Spiritualists cling to universal truth, and discard an ambiguous term which appears to confuse "G."

THE COOKSTOWN GHOST.—Some time ago we published an article from the Belfast papers, describing unpleasant disturbances which were taking place in the house of Mr. James Allen, Cookstown. These unwelcome phenomena have, according to the report of a correspondent, now subsided, and some of the local philosophers attribute them to trickery on the part of a young man. Mr. Allen's experience can scarcely be made to accord with this explanation. His words are, "I may state that the report is true in most instances, with the exception that it was not reported as bad as it really is. Garments will be cut when no person is near where they are." If the reader will turn to the MEDIUM, No. 246, he will see, from the description there given, and authenticated above by Mr. Allen, that no explanation of trickery will cover it. This instance does not stand alone, and it is to be regretted that the case was not investigated with mediums adapted for the purpose in the interests of psychological science.

PORTSMOUTH.—A correspondent notifies: "Our four weeks' correspondence on Spiritualism in the Hampshire Telegraph closed last week with seven letters—four for and three against; but the Rev. Mr. Godfrey, incumbent of St. Bartholomew's, Southsea, managed to get a letter (his second) in Saturday's issue, making five weeks' ventilation of the subject. The editor had the previous week stated that the correspondence must then cease, so that it was hardly fair to admit another letter from the opposite camp. Still Mr. Godfrey's letter will do us good; he admits all, and is very strong against those who call it "humbog." He takes the "Snare of Satan" and Devil Theory, and will not admit the title "Christian Spiritualist;" he states, however, that he regularly every week reads the MEDIUM, and is posted up in the matter. I hope to get to know him shortly and invite him to attend the Everitts when they visit me, and I hope to see them in a week or two. Perhaps you may know that this cleric investigated the matter twenty-one years ago, and soon became convinced that it was true, and lectured against and published various tracts and little books admitting the facts and devising in theory. If you would ply his reverence with a little of the newest matter viewed from a Christian a standpoint as possible, possibly it might do him good."

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.

DR. J. SIMMS, the well-known Lecturer, will deliver the Second Series of Ten Illustrated LECTURES, in SOUTH PLACE CHAPEL and INSTITUTE, Finsbury (near Moorgate Street Station), as follows:—"A Tour in Spain and Portugal," Feb. 15, 1875; "What I saw in Morocco, Algeria, and Egypt," Feb. 16; "A Journey through Lapland and Russia," Feb. 17; "The Beauties of Italy," Feb. 18; "America, with her Mountains and Waterfalls," Feb. 19; "Interesting Scenes in Palestine," Feb. 22; "Physiognomy and its Uses," Feb. 23; "Animal Life and Character," Feb. 24; "Dress: its Uses and Abuses," Feb. 26; "Biography and Physiognomy of Eminent Men," March 2.—Admission to the Lectures, each, One Penny only. Reserved Seats, 6d. Tickets for Reserved Seats to the entire course, 3s. Doors open at 7. Each Lecture commences at 8 p.m. Ladies are invited. Children under 10 years of age not admitted. Illustrations of the beautiful and wonderful scenery of the countries exhibited by the aid of the oxyhydrogen light.

COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday afternoon, at 3.30, at Cambridge Hall, Mr. Wilson considered the question, "How far can Comprehensionism include Roman Catholicism?" In looking round the subject, he explained that the Catholic religion worships the centre, so is always looking inwards; the Comprehensionist, as worshipping the circumference as the region of the Beyond, is always looking outwards; consequently, the Catholic has to learn to face about; and in so doing he loses the influence of the central authority, and strengthens himself in assimilating additions from the Beyond with his pre-arranged acceptances. The subject will be continued next Sunday.

THE LANGUAGE OF NATURE.

Mr. Wilson, at 73, Newman Street, on Friday evening last, continued his explanation of the analysis of the second parallel, namely, olive green, bud or loop shape, and two. Applying the sixteen questions in succession, the following table was the result of the inquiry.

THE ANALYSIS OF OLIVE GREEN, BUD OR LOOP SHAPE, AND TWO.

16	Amalgamation	Fabrication	Essentiality
15	Sap	Short-bread	Tops and bottoms
14	Digestion	Congruity	Assimilation
13	Bowels	Orange section	Lips
12	Fertility	Polarity	Divarication
11	Olive Branch	Magnet	Compasses
10	Soothification	Obedience	Intergrement
9	Lubrication	Floation	Affinitation
8	Amphora	Wave line	Pod
7	Infusion	Development	Reception
6	Application	Laboritoriation	Expansion
5	Richness	Exposition	Dualation
4	Olives	Rosebud	Banbury cake
3	Green and purple	Hut and archway	4 & 9
2	Oil	Horse collar	Thumb and finger
1	Olive green	Bud or loop shape	Two

OBITUARY.—Passed away, on Friday last, of bronchitis, Mr. Steele, so well known in connection with the St. John's Association of Spiritualists, Corporation Row, Clerkenwell. In a quiet way, Mr. Steele was for years a society in himself, and whether in the domestic circle or public meeting, he was always at his post as a matter of duty. Through severe domestic affliction, this good brother for years devoted much of his time in performing valuable services for the cause of human enlightenment.

IMPORTANT NOTICE.—To Spiritualists and Inquirers residing in Brixton, Clapham, and neighbourhood: A Preliminary Meeting will be held at Mr. Fitzgerald's, No. 6, Loughborough Road, North Brixton, on Wednesday evening, the 17th instant, at 7 o'clock, to elect officers, &c., and generally to transact business necessary to the forming of a local Association similar to the Dalston. Friends who have promised to join, and others who would like to, are requested to attend, as important matters will have to be discussed.—ARTHUR E. RENDLE, *Sec. pro tem.*

A CHILD MEDIUM.—To the Editor.—Sir,—Through the medium of your widely-read pages permit me to relate a narrative in daily life which has actually occurred in a family related to Mr. Slater. A niece of his, suffering terribly, was admitted last Monday into the Hospital, where she expired a very few days after, leaving two young children—one three and a half years old, who is crippled, with his poor legs in irons. The child did not know of his mother's death, but simply knew she was away from home. The day after her release, while sitting in his little chair, he exclaimed, "Mother's just been here, and gone up through the ceiling." If this fact, grand in its simplicity, can reach the hearts of wearied mothers on earth as it has entered mine, it may help them to realise with a deeper earnestness those words of the Psalmist—"Out of the mouths of babes and sucklings hast thou ordained strength."—I remain, Sir, yours truly, ADELAIDE MAWBURN SLATER, 19, Leamington Road Villas, Westbourne Park, W., February 7, 1876.

THE BIRMINGHAM SECULARISTS' "PHENOMENA."—Mr. Perks writes to say that he has visited the sittings, and admires the fairness of Mr. Reddalls and Mr. Russell, the mediums. He also forwarded a copy of the Birmingham Morning News, from which the following is an extract:—"I have heard rather a funny thing in connection with the Spiritualistic propaganda in Birmingham. Two infidel lecturers, who have been vainly trying to put down Spiritualism by argument, have lately joined together to hold seances, and they have 'phenomena' which, to use a vulgar but expressive term, 'flabbergast' the Spiritualists. A table floats about without visible agency, instruments play, mysterious hands (the 'mediums' being bound) stroke the faces of the sitters, and fruit and flowers are thrown into the circle. The infidel 'mediums' submit to more stringent conditions as to light, inspection, &c., than Spiritualists are accustomed to. The getters-up of this farce do not reveal how it is done, and meanwhile the Spiritualists declare that the infidels are powerful mediums, *malgre eux*. Which side will convert the other I cannot venture to predict. I understand that the next move will probably be an official endorsement by a Spiritualist committee of the 'medium' theory, after which we shall see what we shall see." Our correspondent, "On the Look-out," writes again, in the course of which he remarks, "After so long ridiculing the phenomena, and holding the theory that they were more of a subjective than objective nature, it does not appear to me too great a favour to have expected Mr. Reddalls to have admitted this much (his testimony as to the genuineness of the phenomena), especially as secularists are such zealous searchers after truth and such heroes in proclaiming it."

PAINLESS DENTISTRY.

M. R. HOWARD GREY, Amlett's Crescent, 290, Essex Road, Islington, has had extensive experience in hospital and private practice. Indestructible Teeth, from 2s. 6d.; Sets, from 5s. 3s.; Stop-pings, from 2s. 6d.

WANTED, in the W. or W.C. District, by a Clergyman, a moderately-sized ROOM, for holding private Meetings and Seances. It need not be furnished; and the house of a Spiritualist will be preferred.—Send terms to Rev. L.L.D., 15, Southampton Row, W.C.

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

FRIDAY, FEB. 12, Musical Practice, at 8.
 SUNDAY, FEB. 13, Mr. Farquhar, at Doughty Hall, 14, Bedford Row, at 7.
 MONDAY, FEB. 14, Mrs. Olive at 8: Admission, 2s. 6d.
 Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.
 WEDNESDAY, FEB. 15, Mr. Herne at 8. Admission, 2s. 6d.
 Dr. Monok, at 8. Admission, 5s.
 THURSDAY, FEB. 16, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, FEB. 12, Seance at 6, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver, Trance, Test, or Pantomimic Medium. Admission, 6d.
 GREENWICH, 38, Blissett Street, at 8. Mr. Elley, medium.
 SATURDAY, FEB. 13, Mr. Williams. See advt.
 SUNDAY, FEB. 14, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.
 Dr. Sexton at Goswell Hall, at 7.
 Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.
 W. Eglington's Circle for Investigators, held at Westmoreland Hall, 45, Westmoreland Place, City Road. Commence at 11 a.m. Admission free.
 MONDAY, FEB. 15, 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, 38, Blissett Street, at 8. Mr. Elley, medium.
 TUESDAY, FEB. 16, Several mediums present, Rapping and Clairvoyant, at 6, Blandford Street, at 8. Admission 3d., to pay for the room.
 WEDNESDAY, FEB. 17, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
 THURSDAY, FEB. 18, 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.
 FRIDAY, FEB. 19, Mr. Herne's Seance for Spiritualists, at Herne's, Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 5s.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, FEB. 13, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
 SUNDAY, FEB. 14, KRIGHLEY, 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.
 BOWSBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 HOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
 BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
 BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6 o'clock, for members only.
 MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
 HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.
 NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
 OSBETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
 BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
 LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.
 DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.
 SOUTHSEA. At Mrs. Stripe's, 41, Middle Street, at 6.30.
 LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold Terrace, at 6 o'clock.
 GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.
 HECKMONDWIKE, services 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. 15, BIRMINGHAM. 58, Suffolk Street, at 8.
 CARDIFF. Messrs. Peak 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. 16, KRIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
 STOCKTON. Meeting at Mr. Freund's, 2, Silver Street, at 8.15.
 NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.
 WEDNESDAY, FEB. 17, 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. 18, BOWLING, Hall Lane, 7.30 p.m.
 BISHOP AUCKLAND, at Mr. Faucitt'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. 19, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.
 NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

EGBERTON STANLEY, Offices—OULMORE ROAD, RECRHAM, MUSICAL INSTRUMENT MANUFACTURER.

The "New Organ Harmonium," full compass, Walnut, from 5 guineas. Musical Boxes, four airs, 2 guineas; six airs, 3 guineas; eight airs, 5 guineas. Pianofortes, Polished Walnut, 25 guineas, worth 35 guineas. English Concertina, 48 keys, superior quality, from 3 guineas. Guitars, with Machine head, superior finish, from 2 guineas. EGBERTON STANLEY guarantees all above; either sent on receipt of remittance, Offices—Oulmore Road, Reckham, and at Crystal Palace, Sydenham.

MISS CHANDOS will give her fourth instructive DISCOURSE on ELECTRO-BIOLOGY on Monday evening, February 15th, at Eight o'clock, at 8, Blandford Street, Baker Street. Admission, 1s. For information concerning PRIVATE INSTRUCTION, write to Vale Cottage, Merrivale Street, Balham, Surrey.

ARNOLD HOUSE SCHOOL, BRIGHTON.

MR. BENJAMIN LOMAX, PRINCIPAL. — The best playground in Brighton. Pupils prepared for any special VOCATION. Every boy drilled and taught to Swim, to Sing, and to Draw. No extra charges.

PHOTOGRAPH OF THE SPIRIT "JOHN KING," IN THE MATERIALISED FORM,

Taken with the aid of Magnesium Light, by HUDSON, as described by COL. GRECK in the "MEDIUM" for December 11th, 1874. Price 1s. 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 & la Seances 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" PLANOCHETTE may now be had in Three Sizes from nearly all respectable Fancy Dealers, or from J. Stermont, 59, Constitution Hill, Birmingham, who is now the sole manufacturer. Full size, for four hands, 4s. 4d. post free; second size, 2s. 9d. post free; third size, 1s. 9d. post free. Each complete in box with pentagraph wheels, pencil, and full directions.

R. H. BRINLEY, PRACTICAL HOUSE DECORATOR, GILDER, &c. Good work guaranteed, at the lowest possible cost.—316, Portobello Road, Notting Hill, W.

MARYLEBONE ASSOCIATION of INQUIRERS into SPIRITUALISM.—The Third Annual EVENING CONCERT of this Society will take place at the QUEBEC HALL, Lower Seymour Street, Portman Square, on MONDAY, Feb. 22nd, 1876.

ARTISTES.

Miss Malvina Claxton, the Misses Maltby, Miss Anne, Miss Lizzie Clark, Miss D'Arcy; Mr. Robert Castelden, Mr. F. Tindall, Mr. J. Claxton, Messrs. W. and H. Griffiths, Mr. Arthur Russell, &c.—(See Programme.)

Doors open at 7.30. To commence at 8 o'clock. Reserved Stalls, 2s.; Hall, 1s.; Balcony, 6d. Admission by tickets, to be obtained at the Hall, or of the following gentlemen:—Mr. Cowper, 388, Edgware Road; Mr. Friehold, 9, North Street, Manchester Square; Mr. Griffiths, 26, Abbey Gardens, St. John's Wood; Mr. Maltby, 8, Hanover Place, Regent's Park; Mr. Whittingham, 27, Warren Street, Fitzroy Square; Mr. Maynard, 103, Lisson Grove; Mr. Draisey, 64, St. Ann's Road, Notting Hill; Mr. Hocker, 33, Henry Street, St. John's Wood; Mr. Cain, 12, Oak Villa, Kentish Town; Mr. Burns, Progressive Library, 15, Southampton Row.

CHAS. J. HUNT, Hon. Secretary.

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THE NEW HALL,

19, CHURCH STREET, UPPER STREET, ISLINGTON,

WILL be OPENED on SUNDAY, FEBRUARY 14th, 1876, by MR. JAMES BURNS, Of the Spiritual Institution, who will deliver an Inaugural DISCOURSE on the occasion. Service to commence at Seven o'clock; doors open at half-past Six. Admission Free.

On MONDAY, FEBRUARY 15th, a TEA and SOIREE will take place in the above Hall, to celebrate the opening. Tea on the table at 6.30 p.m. The chair will be taken at 7.30 by Mr. James Burns, when the following ladies and gentlemen have kindly promised their assistance to promote the harmony of the meeting:—Mrs. Starnes, Miss Maud Reaves, Miss Sexton, Miss Barber, Mrs. Barber, Miss Eggar; also Messrs Barber, Towns, Hawkins, Starnes, Eglington, Skeates, G. Fildes, and Wallace. Tickets for Tea and Soiree, 1s. each; the Soiree only, 6d.; to be obtained at the Spiritual Institution, and at the above Hall.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM, whose reputation is well known throughout Europe and America, can be CONSULTED on either Medical Questions or Business Affairs connected with the Living and Dead. Hours, 1 till 8. Terms, One Guinea.—Address, 2, Vernon Place, Bloomsbury Square, London, W.C. N.B.—Miss Fowler does not receive any visitors on Sundays.

MRS. OLIVE, TRANCE-MEDIUM, 49, Belmont Street, Chalk Farm Road, N.W.—Mrs. Olive's specialities are, Test Communications; Medical, Business, and other inquiries; also Healing by Spirit Mesmerism, and Remedies. Terms: 21s. for Private Seance. A Public Seance (admission 2s. 6d.) on Tuesday Evenings, at 7 p.m., at above address. Also a Public Seance at the Spiritual Institution, 15, Southampton Row, Holborn, on Mondays, at 3 p.m. Admission 2s. 6d.

SPECIFIC REMEDIES for NEURALGIA, SKIN DISEASES, COUGHS, DIARRHOEA, NERVOUS DEBILITY, &c. These medicines, and other applications, are of well-proved efficacy, having been prescribed for several years by Medical Spirits controlling Mrs. Olive, Trance Medium, and being in constant use with most satisfactory results. Particulars on application, by letter, to H. OLIVE, 49, Belmont Street, Chalk Farm Road, London, N.W.

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