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A Brief Account of the Origin and History, And also the Income and Expenditure, of the Presbyterian Church of Otago:

As Contained in an Address

DELIVERED BY THE REV. DR. BURNS,

At the Congregational Soiree of the First Presbyterian Church, on Feb. 16, 1865.

Mills, Dick and Co., Printers, Stafford Street, Dunedin 1865.

The Presbyterian Church in Otago.

The following address was delivered by the Rev Dr. Burns, at the congregational soiree of the First Presbyterian Church, on Thursday, Feb. 16, 1865.

In rising to perform the duty which now devolves upon me, I have first of all to express the lively gratification I feel in meeting so large a body of my congregation on an occasion so well fitted to call forth the mingled feelings of congratulation, and thankfulness, and joy. It is not often that a Christian congregation finds an opportunity of meeting together for the purpose of interchanging their mutual gratulations over the all-important acquisition of a new and commodious and comfortable place of worship. And when such an occasion does arise, there are many various elements that combine to increase and enhance the general rejoicing. The foremost of these is a deep feeling of gratitude to God, that sufficient provision has at length been made for the accomodation of every individual worshipper in the congregation. The next feeling is one that arises from the first perception and experience of the very palpable contrast between the old state of things and the new—the discomfort and defectiveness of the old place and the thorough completeness and comfort of the new. This at least is more especially our own case. We were all sufficiently alive before to the utter want of convenience in the old church. But it is only since our brief experience of our present pleasant accommodation, that the old and battered condition of the old fabric rises up before our imaginations in all its dirt and deformity. But I must be cautious when I approach such a subject as that of the infirmities of the old church, for it will not do to speak disrespectfully of the dead. There is an old Latin adage, of well-established reputation, which says "De mortuis nil nisi bonum," that means—When you have occasion to speak of the dead, be sure to mention only their good points. Now, I can safely say that our defunct old friend had many good and some very great points of character; and it would savour somewhat of black ingratitude and wilful disrespect if on such an occasion as this I were to pass them by without notice.

The poor old church! Never was there an honester, a more faithful, or a more useful servant. I may say that it was a good servant of all work. It could cleverly turn its hand to anything. Its sacred, its proper work was on Sunday. But from Monday to Saturday it held itself ready for any service. It was a school-room, it was a public lecture room; it was long the humble servant of the Dunedin Land Investment Company; it lent itself to many a stormy political meeting; it was the willing servant of the Horticultural Society; with patriotic zeal it accommodated the Provincial Council; it gave an honourable reception to his Excellency the Governor-General; it lent itself to many a concert, to many a musical party. And then it was without pride, and it had no ambition; from the highest to the lowest, it was equally at the command of all. It was possessed at least of one great quality that should not be left untold; it utterly disdained a mercenary spirit, it never would work for wages, and it was this great quality that hastened its fall; adversity came—and so soon as its last trials began, they came thick and fast. The first trial was indeed hard to bear—our congregation turned its back on it for ever. A handsome new church arose under its very nose; and last of all it was itself let out for hire. For seventeen long years it had occupied, with the utmost credit to itself, the high and honourable position of the First Church of Otago. In one sad hour it fell from its high estate. The First Church of Otago was converted into a woolshed—it sank down to the level of a common hired drudge of the lowest grade. The poor thing never recovered the blow; it died of a broken heart,—it perished like a martyr at the stake,—it breathed its last in the midst of devouring fire. Peace be with the ashes of our poor old church! It faithfully served its day and generation, and when its work was done, like Caesar under the refulgent stroke of Brutus, it folded its mantle with dignity, and gently bowed itself beneath the disastrous blow of fate.

Let me now, however, pass from the words of lightness and of humor, and let me address myself to a topic of somewhat graver and more serious character; it is this—When it was proposed at this time to hold a social meeting of our congregation, my office-bearers requested me to take advantage of the opportunity of going once more into the history of the First Church of Otago, and explaining the position of the church properties; they assured me that many amongst my own congregation needed information in regard to it, and that they would be only too happy to receive it.

They told me also that the old cavils are still flung in their faces as they mingle amongst the people—that our missionary in his visits, our collectors of the Sustentation Fund in going their rounds—are tauntingly asked what becomes of all the secret wealth that accrued from the Trust Fund to the Minister and Deacons' Court of the First Church. In complying with this request, I have to express my regret and apology to the strangers who have honored us with their presence this evening, that I shall have to make a demand upon their patience by dwelling upon a topic that cannot be expected to have much interest for them.

In the first place, then, I shall set before you as brief an account as I can of the origin and history of the fund for religious and educational uses in connection with the Presbyterian Church of Otago. It is well known that the settlement of Otago, in common with that of Canterbury, was founded upon those special principles which gave it the designation, and in some respects the character, of a class settlement—principles which have always been recognised as essential and indispensable elements in any properly devised scheme of systematic colonisation. One of these principles consists in a suitable provision for the maintenance of religious ordinances and for the education of the young.

Notwithstanding the obvious importance of this principle, however, it was entirely overlooked on the part of the N.Z. Company in their first endeavors to carry out their great enterprise of the colonizing of the Islands of New Zealand. For example, Wellington was the first established of the Company's settlements in New Zealand, and in the original scheme of that settlement no provision whatever was made for either church or school, an omission that was so severely felt by the body of the settlers on their first arrival, and in regard to which such strong remonstrances were sent to the Home country at the time, that the Company at once resolved to guard against any similar oversight in the case of any of their subsequent settlements. Accordingly, in the next succeeding settlement of Nelson, an ample fund was provided for religious and educational purposes. But here, again, another mistake was committed, for the Company forgot to say how this fund was to be divided, or what particular religious body or bodies were to have the preference. Accordingly it so happened that when the first body of settlers had arrived at Nelson, and were proceeding to allocate the fund, the applicants were discovered to belong to so many different religious denominations, that when each separate church should have received its proportionate share, the fund would be found to be so frittered down, and separated into so many small sub-divisions, as to be of little or no value to any individual denomination. It was under such circumstances that the New Zealand Company found the principle of colonizing by class settlements forced upon their acceptance, and in consequence they resolved that their third settlement should, in the first starting at least, consist mainly of the united adherents of some one particular church, with a provision for religious and educational institutions suited to that individual denomination. It was in the course of looking out for some such religious body from among whose members they might select the first settlers for their new settlement, that the New Zealand Company's attention was attracted to the notable events of the disruption of the Church of Scotland and the formation of the Free Church—events that were just taking place at that particular time.

So much for the operative causes and the peculiar circumstances which led to the N.Z. Company—as the actual founders of the Otago settlement—to impart to it the special type and character of a class settlement in connection with the Free Church of Scotland, and provided with Religious and Educational Institutions in accordance with the wants and requirements of the Free Church.

It were a very superfluous task in me were. I at this day to attempt to prove the great advantages that have resulted from the adopting of this particular mode of colonizing in New Zealand. We need only point to the two settlements of Canterbury and Otago, and to the very superior class of emigrant laborers that have been attracted to them, and more especially to the high moral and religious character of our own working population as conclusive evidence of these advantages.

But the taunting reply that is made to all this is, "Nobody is finding fault with your favourite scheme of colonizing; it may be all very grand and patriotic for anything we know or care—but what we want to know is this, viz., what business have you as a Church with so much land both in town and country?" In reply, we beg leave to propound another question, viz., "What business had the New Zealand Company to determine that the settlement of Otago should be a class settlement? Give me a satisfactory answer to my question, and in so doing you will furnish me with a conclusive answer to yours."

But these disaffected parties express their meaning more plainly, and they ask why do these Collectors and Deacons of the First Church come dunning us for money when the rents of the trust estate, if they were honestly dealt with, would be found amply sufficient for all that is wanted? You have a very large landed property, what becomes of all the rents? Well, the explanation is as follows—The terms on which the N.Z. Company offered the wilderness lands of Otago for sale was at the rate of 40s. per acre, of which 40s. only one-quarter went into the pockets of the Company, the remaining three-fourths being expended on public purposes for the benefit of the settlement. For example, 15s. per acre was to be expended on emigration from the home country; 10s. per acre was to be laid out in surveys and other expenses in founding the colony, including roads and bridges; and 5s. an acre was to be expended on religious and educational uses. The proceeds of this 5s. an acre as they came

to hand, and after repaying the necessary advances made by the Company, were invested in land within the settlement and paid for by the Church Trustees. I may add that it was the N.Z. Company who originated this proposal of purchasing a church estate; the Company no doubt finding it more convenient to hand over the 5s. per acre in the shape of wilderness land in Otago rather than in the shape of hard cash. So much for the question as to how the idea of the Church's landed estate ever came to be thought of. The next question is as to the extent of this landed estate which the Church in this way came into the possession of.

The whole landed property acquired by the Church Trustees up to the retirement of the New Zealand Company, amounts to 22 town sections, of one-quarter acre each; 22 suburban sections, of 10, and 22 rural sections, of 50 acres each; in all, 1325½ acres. This is exclusive of minister's glebes and sites for churches and manses.

The next question is the amount of revenue derived from these lands, and the objects on which that revenue has been expended.

At my request the Factor of the Church estate has furnished me with an abstract from his books showing a complete summary of the receipts and disbursements connected with the estate for the period of 13 years ending 31st December, 1864, and commencing in 1852. The accounts from the period of the first founding of the colony to 1852, are not accessible to the Factor. So far as I know, a complete and accurate statement of accounts up to the time of the New Zealand Company's retirement could only be obtained from the Company's records in London. In so far, however, as regards the subject of the present enquiry, I am enabled to state that the total income of the Church resulting from the Church lauds from the founding of the settlement to 1852, amounted to £33 3s.

I shall now proceed to lay before you a brief summary of the receipts and disbursements connected with the church estate from 1852 to 1864 inclusive, that is for 13 years.

Net receipts after deducting incidental expenses connected with the trust:—

Memo.—A considerable amount of arrears was paid in 1864.

I may mention that a new trust deed is in course of preparation, by which a division will be made in the fund, two-thirds of the proceeds will be devoted to church purposes, and one-third to educational uses, the latter to be applied in aid of a fund for a college.

It thus appears from the Factor's accounts that, with the exception of the few first years of the colony, when there was no minister but myself, and no congregation but my own, and when both the colony and the church were manfully breasting up against the hardships and toils which every young settlement has to encounter before it can effectually strike its roots into the soil of its adopted country; with exception of this period—the mere infancy of the colony—the congregation of the First Church has not only never touched one farthing from the rents of the Church Estate, but, on the contrary, by means of private subscriptions amongst its wealthier members, and by collections at the church door, it has so largely supplemented the resources from the Trust Fund, that but for that supplement the earlier country congregations could never have erected their churches at all.

Nothing but the grossest ignorance of the whole matter, prompted by something greatly worse than ignorance, could have originated and promulgated so many absurd and scandalous insinuations. Be it known, therefore, that from first to last, the congregation of the First Church has acted the part of a fostering parent to all the other Presbyterian congregations in the colony. She has not only sent them money as God had enabled her, but she has sent them members and office-bearers in no small numbers out of her own body. There are not many Kirk Sessions or Deacons' Courts or congregations in the colony where there are not a pretty considerable sprinkling of old First Church elders and deacons, members and adherents to be found.

Whilst the foregoing statement comprehends a succinct account of the origin and history, and also of the income and expenditure of the landed estate belonging to the Presbyterian Church of Otago, it may at the same time be proper to append thereto a similar account of the three properties commonly known as—1st., "The Old Manse Site," at the head of Jetty Street; 2nd., "The College Site," on the site of the present Interim Church; and 3rd., "Bell Hill," originally called The Church Hill.

These three properties—immediately on the arrival of the first party of settlers, in March, 1848, and consequent upon express instructions to that effect, on the part of the New Zealand Company to Colonel Wakefield, their principal agent in New Zealand at that time—were selected and set apart by Capt. Cargill, the Company's agent in Otago (and subsequently approved of and sanctioned by Col. Wakefield) as the most suitable and appropriate sites for—1, a Manse; 2, a School and Schoolmaster's House; and 3, a Church, as the property in all time coming of the Congregation of the First Church of Otago.

Of these three properties, the first (No. 1) was instantly taken possession of, and a ready-made Manse brought out from London in the "John Wycliffe," was planted down upon it with so much despatch, that the Minister and his family, alone of that first pioneer party, enjoyed the rare luxury of stepping from the ship's side at once into their new Colonial abode, beneath their own roof-tree, and by their own fireside.

The occupancy of No. 1 was soon followed by the occupancy of No. 2, by the erection of a commodious and comfortable School-house—not large indeed, but more than adequate to the accommodation of our then small handful of a population. This same School-house (together with certain strange and fantastic looking additions and enlargements, which our growing necessities and requirements compelled us from time to time to make to it), continued from motives of economy to be, for well nigh seventeen years, our stated place of worship down to the beginning of 1865, when, unfortunately, it was destroyed by fire; but, most fortunately, not before we had been already for a few weeks put in possession of our new interim Church.

The occupancy of site No. 3 commenced in this wise. A few kind friends of ours in the home country subscribed for and sent us out a most excellent Church Bell. But when the Bell arrived, it was thought to be far too good for our old queer-looking fabric of a Church. Our office-bearers, accordingly—partly with a view to its being better heard, and partly by way of taking legal possession of the site of our future Church—proceeded forthwith to plant our Bell on the top of Church Hill. As an accommodation to the inhabitants of Dunedin, leave was granted to the authorities, on week-days, to make use of the Bell to regulate the working people's time. This use of the Bell on week-days, from the circumstance of its greater frequency, came gradually to be regarded as its proper and principal use, and the Hill itself to be spoken of as if its only use was to be the site of the Bell. Time passed on—and the appropriate name of the Church Hill came at last to be superseded by the depreciatory cognomen of the Bell Hill.

Our unfriends, in the meanwhile, began to take advantage of all this. Bold assertions began to be made to the effect that the right of property claimed by our congregation either in the Hill or in the Bell had no just or lawful foundation whatever. Even members of the Provincial Council in their place publicly maintained in that assembly that to their certain knowledge the Bell was the property of the Provincial Government, and had been originally bought with the public money. Unluckily for the credit of these trusty councillors, it so happened shortly afterwards that the Bell needed repair—and the tradesman, whilst he was up on the Belfry, copied out the inscription which had been originally stamped on the Bell at the foundry when it was cast. This inscription bore that the Bell was the gift of a few friends in Scotland to the Minister and Congregation of the First Church of Otago.

This of course settled the question as to the proper ownership of the Bell. Then, again, as to the ownership of the Hill, that question also was shortly after settled in an equally satisfactory manner by the issuing of a Crown Grant to the Church Hill "AS A SITE FOR THE FIRST OR PRINCIPAL CHURCH OF THE PRESBYTERIAN CHURCH OF OTAGO." The only other kind of occupancy of the Church Hill by the First Church was when the Minister and his family (5th August 1862) finally left the original old Manse in Jetty-street and took possession of the handsome new Manse erected on the top of the Church Hill: this occupancy, however, continued only till August 1863, when both the new Manse and the Bell were removed in order to make way for the operations of the Government in levelling the Church Hill.

So much then for the origin and history of these three properties, which, at the original settlement of the Colony, in 1848, were granted and made over to the Congregation of the First Church by the New Zealand Company.

These three properties were at the time, and for a number of years continued to be, the most suitable sites the town afforded for the several purposes for which they were wanted. But so soon as the sudden and rapid prosperity of the Province of Otago, but more especially of the town of Dunedin, arose, these properties acquired a mercantile value so great as rendered it inconsistent with the position of any one Congregation, that it should be the recipient of so large a revenue as they held out the prospect of. Accordingly, an Ordinance was passed by the Provincial Council, 5th July, 1861, and assented to by the Governor of New Zealand, to transfer the management and administration of these three properties from the Superintendent of Otago to the Presbyterian Church of Otago; and to authorise the leasing and mortgaging of said properties, and to direct the appropriation of the funds arising therefrom.

By the terms of this Ordinance, all rents, &c., &c., accruing from the old Manse site (No. 1), and from the Church Hill (No. 3), are to be applied to the following purposes, viz.:—first, towards the erection of a Church and Manse on the Church Hill; and thereafter to the erection and repair of any Church or Manse in connexion with the said Presbyterian Church of Otago; and all rents, &c., accruing from the College site (No. 2), shall be applied towards the erection and maintenance of a College or other Educational Institution in Dunedin.

Thus it appears that the sole benefit which the First Church will derive from these three valuable properties, with which that Church was originally endowed, is that the expense of erecting the Manse, and our own permanent Church, on Church Hill, shall be defrayed out of the first rents from the old Manse site. There is just one point more to be mentioned in this connection, and that is, that it was an express condition made by the Provincial Council, in consenting to pass the above mentioned Ordinance, that in erecting our new Church, on Church Hill, the building should be such in point of style and architecture as to be in unison with so commanding a site, and an ornament to the town of Dunedin.

Subjoined is a statement, furnished by the Factor, of the Receipts and Expenditure connected with the Old Manse Site, down to 31st December, 1864:—

Mills, Dick and Co., Printers. Stafford Street.

Sermon Preached in The First Church of Otago,
Dunedin,

On Sabbath Morning, Feb. 5, 1871,

With reference to the decease of the late

Rev. Thomas Burns, D.D.,

By the Rev. Stephen Smith

Minister of the Congregational Church, Port Chalmers

Dunedin: T. H. Snowdon, General Printer, Princes St.

Sermon.

(He will swallow up Death in Victory.—Isaiah xxv, 8.)

Death is universally the lot of fallen humanity. "It is appointed to all men once to die." Death is the wages of sin, and "all have sinned and come short of the glory of God." We must needs die—there is no discharge in that warfare. Our fathers—where are they?—and the prophets, do they live for ever? Sooner or later—prepared or unprepared—we must go the way whence we shall not return, and take up our dwelling in the narrow grave—the house appointed for all living. We must shut our eyes on all the scenes that now surround us. We must relinquish all the pursuits that now engage us. We must leave the blessed sun and the cheering light of heaven. We must bid a last and long farewell to all that is loved and valued on earth, and pass away into the land of dark forgetfulness, and the place that now knows us shall know us no more. But though there be no exemption from the stroke of death—no escape from the universal law of mortality—blessed be God, there is hope in Israel concerning us. Death is not the end of our being—the grave is not an eternal prison-house for our mortal bodies. Life and immortality are brought to light by the gospel, and to as many as believe the record that God hath given us of His Son. That God hath given to us eternal life, and this life is in His Son, there is a lively hope—a blessed assurance—an undoubted certainty of deliverance from all that is final in death—from all that is fitted to clothe it with terror.

I need not take up time in proving that it is the Lord Jesus Christ of whom the prophet is speaking in the text. The glorious things spoken of this personage, both in the text and in the context, cannot, with the least shadow of propriety, be applied to any other than the glorious Conqueror of Death and Hell. And we find the Apostle Paul declaring that, in the resurrection of the bodies of believers redeemed from the darkness and silence, from the corruption and dishonor of the grave, and fashioned like unto Christ's glorious body, this saying of the prophet has its fulfilment; while the Apostle, sharing prospectively in the glory of the triumph, exultingly exclaimed—"Thanks be to God who giveth us the victory through our Lord Jesus Christ. He will swallow up death in victory." In further addressing you, from these words, I propose to set before you the completeness of the Redeemer's triumph over death. I. In respect of Himself. 2. In respect of His ransomed people. The prophet's language is strong and beautifully expressive. He speaks as if his eye were fixed, not only on the death and resurrection of the Great Deliverer, but on the glorious consummation of the work of redeeming love and mercy, when the ransomed of the Lord in their glorified bodies shall stand with the Lamb that was slain on the Holy Hill of the heavenly Zion. The metaphor may be taken from the sea—the all-devouring sea, which swallows up and never restores everything that sinks into it; or, it may be taken from the consuming fire, that fearful and thorough destroyer. But whether it be taken from the flood or from the flame, it is fitted to give us a vivid idea of the truth designed to be conveyed by it, that the Redeemer's victory over death will be manifestly and undeniably complete; that death will not only be vanquished and driven from the field, but so thoroughly crushed that he will never again even appear in hostile attitude to Christ himself or to His ransomed people. And in further illustration of this glorious and soul-cheering truth, I remark—First, Christ conquered death by submitting to its stroke in His own person. It was the violated love of God that gave to death all its power over fallen man. The sting of death is sin, and the strength of sin is the law, and so death reigned over all the generations of men since the time of the fatal apostacy—since the fearful penalty was incurred. "In the day thou eatest thereof, thou shalt surely die." Two alone of all the sons of fallen Adam (Enoch and Elias) passed into the regions of bliss without entering through the dark valley of death; but they were exceptions, translated to heaven as earnest of victory over death, which, in the fulness of time, Christ would accomplish—pledges of that resurrection to eternal life, the blessed hope of which the Old Testament Saints were taught to cherish. Over all peoples and kindreds, to the remotest ends of the earth, death's domain had extended. That mighty conqueror—that irreconcilable foe of Adam's fallen race—was not wearied in the

least by the long-continued conflict. Victory was easy as it was sure over the guilty. His arm was not weakened—his strength was not impaired, and his thirst for destruction was not satiated by the countless numbers of the slain. His power was in no degree diminished to render miserable all who should fall under his dominion—yea, power is not exhausted in the temporal death of the unbelieving and the impenitent. Dying under the curse of the law, the separation of the soul and body, instead of delivering from death, brings them more completely and eternally under its dominion. Even in the resurrection, death has power even then, for theirs is the resurrection of damnation. Before the awful tribunal the unsatisfied claims of the law shall meet them, and, driven, from Divine presence, the curse of the law shall pursue them, down through never-ending ages. "The worm dieth not, and the fire is not quenched." Temporal death to them, is just the prelude to the second, death—even the death that is eternal. But in Him whom God has set forth as the propitiation for sin—in Him who gave His life as a ransom for the guilty, death had not to deal with a sinful mortal. In His Divine nature, as the only begotten of the Father, the law had no claims upon Him. He was above the law—He was the maker of the law. But, "for as much as the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil." The just One died for us, the unjust. He who knew no sin was made a sin-offering for us. He was made of a woman—he was made under the law; and in His death the strength of the law was spent—all the fury of the curse was exhausted. He finished transgression—He made an end of sin offering—He brought in everlasting righteousness; and God is well pleased for His righteousness sake. In the death of Christ, sin is expiated—Divine justice is satisfied—God's holy law is magnified. The stroke by which the Redeemer fell left no remaining strength in the enemy. In that encounter death's spear was shivered—his dart was broken—the last arrow in his quiver was spent. The cup full of mixture, to the very dregs, was drained, and the king of terrors lies prostrate—a crushed and disarmed foe, bereft of all power to injure God's ransomed people. But I remark, secondly, Christ conquered death in His resurrection and ascension.

In dying, the Redeemer conquered. It was in His death that the victory was gained; but that victory could not be proved and proclaimed till He rose from the dead and ascended up on high. "For this purpose was the Son of God manifested that he might destroy the works of the Devil." And it was on the cross that the works of the devil were destroyed.

"I sing the Saviour's wondrous death—
He conquered when He fell—
'Tis finished, said His dying breath,
And shook the gates of hell."

It was on the Cross that He spoiled principalities and powers, and made a show of them openly. The power of death was destroyed for ever in that Very moment, when the Great Mediator—the surety of God's chosen—cried with a loud voice, "It is finished," and then lowered his head and gave up the Ghost. But the glory and the triumph of the achieved victory could not be published and celebrated so long as the Saviour's lifeless body lay in the grave. These three days continuance within the dark domain of death might not be necessary to the perfection of His sacrifice, but in that arrangement we can see clearly enough the wisdom of God. It afforded irresistible evidence that His death was real—that in very deed He poured out His soul unto death—that he met and exhausted the curse of the law, not by a seeming, but a real and veritable endurance of its penalty. But When all the purposes to be served by His death and by His remaining under the power of it for a time had been fully accomplished—when the third, the appointed morn had dawned—the bonds of death were loosed—the tyrant's grasp was unfastened—the barriers of the tomb were burst asunder, and the Great Redeemer came forth, crowned with victory and covered with glory, the acknowledged Conqueror of Death and Hell. He ascended up on high, attended and heralded by the hosts of heaven, who had gazed in silent astonishment and awe on His assumption of human nature, when, in the fullness of time, He veiled His glory and descended to earth.

He led captivity captive, dragging at His chariot-wheels the principalities of darkness, and amid the hallilujahs of seraphim and cherubim, He sat down on the mediatorial throne, all power in heaven and in earth, being committed into His hand. The power of fallen man's relentless enemy was not only destroyed, but the utter destruction of his power was published, and to all the intelligent creatures of God. "Death is swallowed up in victory." "Who shall lay anything to the charge of God's elect? It is Christ that died—yea, rather who is risen again—who is even at the right hand of God—who also maketh intercession for us." If we look now to the sepulchre of Jesus, hallowed in the estimation of all the redeemed as the resting place of a lifeless human body that saw no corruption, we see only what the disciples saw—the linen that enwrapped His sacred body, and the napkin that bound his blessed head; and we can hear the language of those shining ones, the messengers from

heaven. "He is not here—He is risen, as He said. Come see the place where the Lord lay." And the evidence of the resurrection of the Church's great and living head, and of His ascension to the right hand of power has been abundantly manifest in every age—in His presence in the Church, according to His promise—in the enlightening and quickening influences of His Spirit whom He promised to send, and whom He did send in visible and mighty power on the day of Pentecost, and who has at no time ceased. His saving and sanctifying power in quickening dead souls—in melting hard and stony hearts—in leading perishing sinners out of darkness into God's marvellous light—in strengthening the faith and nourishing the graces of God's believing people—in the abundance of grace, mercy, and peace, which His people have drawn, and are daily drawing out of the fulness that is treasured up in Him, it is openly proclaimed and clearly demonstrated that He is not a dead, but a living Saviour—that the redeemed of the Lord can rest with unhesitating confidence on His own announcement to the beloved disciple, "I am He that liveth and was dead, and behold I am alive for evermore—Amen; and have the keys of hell and of death."

But let us notice the completeness of the Redeemer's victory over death. In respect of His believing people. And on this point I remark—First, He raises them above the fear of death. The Apostle Paul, in writing to the Hebrews, tells us that Christ assumed human nature, "that through death He might destroy him that had the power of death, and deliver them who, through fear of death, were all their life-time subject to bondage." I do not mean to say that all God's people are raised above fear in the prospect of the conflict with the last enemy. They do not all see in death as they might do,—a thoroughly vanquished foe—for ever disarmed of power to injure them. Through the weakness of their faith, or the strength of their corruptions, or the imperfections of their graces—through inadequate views of the perfection of the Saviour's mediatorial work and the provisions of the everlasting covenant—there are many who still continue subject to bondage—painful forebodings trouble and darken their Spirits as the valley of the shadow of death is seen in the distance; and, sometimes as they enter it, their hearts fail them—they recoil from the swellings of the dark river of death. But that is their infirmity—their fears are groundless—distressing to their own souls, and dishonoring to Him who has destroyed death. The faith of God's people is not always so weak and fearful. It has often surveyed the sure approach of the last enemy without one sign of fear—yea, a living and lively faith in Christ has enabled many a dying believer to welcome death as a messenger of peace—as a blessed deliverer. Was not Paul raised above the fear of death when, with that holy courage with which a lively faith inspired him, viewing the bonds and afflictions that in every city awaited him, he exclaimed, "None of these things move me; neither count I my life dear unto me." Death had not a single terror to a man who could say, "Having a desire to depart and to be with Christ." "Absent from the body present with the Lord." What ground of fear have they who are able to say, "We know that when the earthly house of this tabernacle is dissolved, we have a building of God—a house not made with hands, eternal in the heavens." Yea, friends, look back to a darker age, when life and immortality were but obscurely revealed, when the light of divine truth was shining but dimly, and hear the ancient patriarch triumphing over the fear of death and the dissolution of his mortal body, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God." And with perfect composure—with a hope full of immortality—a hope that was to him an anchor of the soul, sure and steadfast, did the sweet singer of Israel contemplate the mortal strife. "Yea, though I walk through the valley and shadow of death, I will fear no evil, for thou art with me." Thou wilt guide me by thy counsel while I am here, and afterwards receive me to glory. But I remark, secondly, though God's people may fear death, and though they must submit to its stroke, it cannot injure them. Saints, as well as sinners, must die. The mansions on high, which the Saviour has prepared, are certainly awaiting them; but they must pass through the gloomy portals of death in order to reach them. Their feet shall stand within the gates of the new Jerusalem, but the Holy City stands on the farther bank of the Jordan of death. In their case, too, death will sever the closely-linked pair, the body and the soul. The former it will strike into insensibility and turn into corruption, consign to the silence and gloom of the grave and give it up as a prey to the worms of the earth. But what is that after all, only letting it drop into repose after the pains and struggles of this weary life. It is only laying it down on that bed of rest on which, in peaceful slumber, it shall remain till the dawn of the blessed resurrection. And, as for the immortal spirit, death cannot reach it. To the renewed and sanctified soul there is no sting in death, and no strength in the law; and, therefore, to it death brings a glorious deliverance. It sets it free from the body of sin and death—from all that is carnal—from all that is corruptible. It puts an end for ever to all the temptations that assailed it—to all the doubts that have perplexed it—to all the cares and fears of this imperfect state. It bursts the fetters of its mortal captivity—it snaps asunder the last link that connected it with sin and all its painful results, and permits it to wing its happy flight to regions of immortality and endless day. It just draws aside the veil that conceals the risen Saviour and the unclouded vision from their views. Yes, believers, that event so terrible to the wicked, and to them justly terrible, is an event to be desired and hailed by you rather than feared. It ends your sorrows—it is the beginning of eternal joys—joys which it has not entered into your hearts to conceive. It is a messenger to call you out of the land of the foe and the stranger to His own

blessed and eternal home above, where there is fulness of joy and pleasures for evermore. But I remark, Thirdly, Christ's victory over death is seen to be complete in respect of His people in the resurrection of their bodies at the last day. The rescuing of the bodies of his ransomed people from the grasp of death was a most important part of the Redeemer's mediatorial work. In the days of His flesh he said, "This is the Father's will which hath sent me that of all which He hath given me I should lose nothing, but should raise it up again at the last day." The bodies of believers, though mouldering in the dust, are united to the risen Saviour. Their dust is redeemed, and it is precious in the sight of Him who redeemed it. "Precious in the sight of the Lord is the death of His saints." The grave cannot always retain that which is so intimately connected with the living Saviour. The resurrection of the Head secures the resurrection of all the members. Christ is risen from the dead and become the first fruits of all that sleep. Because He lives, they shall live also. That same power which raised Christ from the dead shall quicken the mortal bodies of the redeemed, and fashion them like unto His glorious body. Death's present dominion over the bodies of the saints is only temporary—it is but a seeming triumph, and it will issue in a real and eternal defeat. Christ's victory is the pledge and the security of theirs. He will fully make good what the prophet declared in His name centuries before He appeared in the flesh. "Thy dead men shall live; together with my dead body shall they arise. I will redeem them from death. I will ransom them from the power of the grave. O, death! I will be thy plague! O, grave! I will be thy destruction." Yes, dear friends, the time is coming when the voice of the Son of Man will pierce the deepest caves of earth and the deepest caverns of ocean, and the sleeping saints shall be awakened from the long dark slumber of ages—they shall burst the prison-house of the grave, and shake off the fetters imposed by death. "That which was sown in corruption, shall be raised in glory; that which was sown in weakness, shall be raised in power." The Redeemer has changed the shroud into a robe, and mellowed death into a sleep. You remember the circumstances in which He first identified death with sleep. It was in the chamber of Jairus. The maiden is lying still and pale upon the white death-bed—the women and the minstrels are expressing, in barbarous music, their forced or exaggerated sorrow—calm and majestic the Prince of Life enters, and says, as he leans over the beautiful and spirit-like corpse, "The maid is not dead, but sleepeth." And although that word was received with scorn, and the wild lamentation became wilder laughter, as he spake, it yet sounded the doom and dissolved the sleep of death. It proclaimed that the key of the grave was found. And though the minstrels laughed, death laughed not, as in gloomy submission—he returned at Christ's bidding, and without ransom, this fair young captive. And now, does not the low wind, as it passes over the grave-yard grass, seem to whisper, "They are not dead—they only sleep?" And does not the sunshine, as it falls more sweetly on the grave than on the garden, seem to smile down the tidings, "They are only sleeping?" And, as of old, there was a garden where there was a sepulchre, in which the body of Jesus was laid; so now, in every burial ground almost, is there not a garden where the flowers and budding branches and ever-renewing green seem silently to testify that, as Jesus rose and revived, those that sleep in Jesus shall the Lord bring with him? "So when this corruptible shall have put on in corruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." Then shall the completeness of the Saviour's victory be acknowledged both in heaven and hell. The sceptre has fallen from the hand of him that had the power of death—his rule is ended—his power is for ever gone, and the ransomed of the Lord have come to Zion with songs and everlasting joy upon their heads. They have obtained joy and gladness, and God himself has wiped away all tears from their eyes. Believers in Christ, what is there in death that you need to fear? To you He is a conquered foe. It is not the substance, but the shadow you have to encounter. Death is to you, not a curse, but a blessing. When you shut your eyes on this vain world, darkened by sin and polluted by vice, you will open them on scenes of immortal beauty and never fading bloom. You may have to mourn over the breaking asunder of close and tender earthly ties, but the ties of grace shall never be dissolved. You will meet again in the region of spotless purity and perfect peace, those who have fallen asleep in Jesus before you—those with whom you have taken sweet counsel on earth, and gone to the house of God in company—those with whom you have encompassed the Holy Table and sung the songs of Zion. And as for those whom you may leave behind you, He that keepeth Israel will watch over them. He will keep them as the apple of His eye. The good shepherd will guide and guard them—He will protect them and provide for them. Your Father and their Father will supply all their need out of His riches in glory by Christ Jesus. And when a few more years shall have passed away, or when a few more suns shall have risen and set, death shall do for them the same friendly office that it hath done for you—set them free from mortal cares and toils, and introduce them to the general assembly and Church of the first-born on high. You will welcome them into the heavenly mansions—your sanctified earthly friendships will be renewed where there will be no remains of sin and imperfection in yourselves or in them to embitter the streams of your perfect bliss; and as you look together from the high battlements of heaven on all the way by which a redeeming God has led you, will not your hearts burn within you and kindle into fresh and higher rapture your songs of praise? Instead of trembling with apprehension at the prospect of dissolution, or at the approach of death, are you ready rather to welcome it? When you know and are persuaded that to be absent from the body is to be present with the Lord, are you

not ready to say with the great Apostle, "I have a desire to depart and be with Christ, which is fur better? Or, with a beautiful Christian writer,

"My father's house,
There was I born and bred,
'Tis there I have been taught
And there I have been fed.

There have I seen thy power and glory shown,
And there e'en days of heaven on earth have known;
But one attraction can more draw my heart,
To be with Christ, 'tis better to depart."

Oh, when will the day break and the shadows flee away?—Amen—even so come Lord Jesus! The absolute certainty of death, and the proverbial uncertainty of the time at which it will overtake us, and the eternal consequences of weal or of woe which that event involves to every son of Adam, might well be expected to keep it ever before our minds, and lead us to daily and earnest preparation for its approach, to awaken in every heart the prayer of the Psalmist, "Lord, teach me so to count my days as to apply my heart unto wisdom." But such is man's insensibility to his own best and highest interests, that he puts the evil day far from him. Though he sees multitudes falling around him like leaves in autumn—though the devouring grave is ever and again opened in his sight—though he feels in his own frame the harbingers of approaching dissolution, still he says to every one of these salutary warnings, go thy way for this time. But sometimes, in the inscrutable providence of God, the bolt of death falls suddenly, striking down in a moment one at our very side. In such events, the Lord's voice is heard in solemn and impressive accents, "Be still, and know that I am God." "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Such an event this congregation has just witnessed. May God give grace to us all, to learn the lessons of heavenly wisdom which it is fitted and designed to teach us. The pulpit is not the place to pass high praise upon any man, and especially on him who disliked it himself. Yet I may say he became the minister of civilisation to this country. He was distinguished by an enlightened and benevolent activity in all that concerned the social progress of his adopted country. He has been a kind and devoted husband, an affectionate father, and universal testimony is borne to the admirable way in which he discharged all the relationships of life. He warmly approved of the truly Evangelical Ministers of the day, and, for himself, more highly appreciated those sermons which, according to the model of Paul, most simply and most fully set forth Jesus Christ and Him crucified. And in this I rejoice more than all, and give thanks to God on his behalf. May we not hope that he realised the crucified One as the conqueror of death—as mighty to save—that his departed spirit is realising at this moment all the truth and glory and blessedness of our text, "He will swallow up death in victory."

We mourn for the dead. Let us mingle our sympathies with the living bereaved. May the God of all comfort be indeed the husband of the widow—may He give her access to that river whoso screams make glad the city of the living God.

The author of this Sermon, while engaged both in preparation and delivery, had no idea of its being published; but, after much entreaty, consented to furnish it.

Through the Divine blessing, may its reading inspire more exalted and consolatory views of Him who "hath abolished death, and hath brought life and immortality to light through the Gospel."

Port Chalmers, February, 1871.

decorative feature

T. H. Snowdon, Printer, Princes-street, Dunedin?
Address from the Sustentation Fund Committee,
to the Members and Adherents of the
Presbyterian Church of Otago.
1872. Dunedin: Printed by John Mackay, Princes St.

Preface.

DEAR BRETHREN,—

The following address was delivered by the Rev. Dr. Black, of Inverness, at the last meeting of the General Assembly of the Free Church of Scotland, on the subject of the Sustentation Fund of that Church. The address is such an excellent one, that our Sustentation Fund Committee has decided on circulating it among our congregations, with the view of exciting a greater interest in the Sustentation Fund of our Church, and of placing before our congregations the great claims which it has on their sympathy and assistance. It is feared that the objects of the Fund are not so generally understood by our members and adherents as they ought to be, and it is hoped that this full and clear statement will have the effect of making these better known, and of exciting greater interest in support of this great Fund of our Church, on which the maintenance of the means of grace throughout our Province almost entirely depends.

By order of the Committee.

W. Thomson, *Convener*.

Dunedin,

October, 1872.

Address.

DR. BLACK, Inverness, said:—Moderator, Fathers, and Brethren—It is with no small amount of reluctance that I occupy my present position. I have, however, an advantage over most of those present in this, that I have two countries and two Churches that I can call my own. Ireland and the Irish Presbyterian Church, the land and Church of my birth and early years; and Scotland and the Free Church of Scotland, now the land and Church of my adoption. It is because of this that I am here. Our most excellent convener believed that some of the experience we have lately had in Ireland might be made available in imparting a fresh interest to this noble Free Church scheme of sustentation. With your own successes before you, it is not necessary that I should tell the story of the difficulties and triumphs of the Irish Presbyterian Church, in order to prove that a people can maintain the ordinances they love independently of extraneous help or State patronage. It may not, however, be uninteresting to mention a few points of similarity, and draw a few contrasts between the schemes of these two Churches. But, before doing so, I must say how deeply thankful to God we were, through all our struggles, for the noble example you set us. When timid ones said, "WE shall never succeed—our Church will go down," our answer was, "Look to Scotland." When a few ministers doubted and delayed, they were reminded of the Free Church and 1843, with its present equal dividend of £150 as the minimum stipend for every minister. Dr. Buchanan's name was then a household word among the Protestants of Ireland; the fund with which his name is connected the subject of many a protracted discussion. Few can estimate the moral influence that your fight and your conquest exercised both in the Episcopal and Presbyterian Churches of my native land.

It was in 1843 that what I would call the Church of Scotland became free, disendowed and disestablished by her own act. By this act she was thrown on her own resources. It was in 1869 the always free Presbyterian Church of Ireland, by Act of Parliament, lost her State endowments, and thus too was cast upon her people's bounty. Both Churches, placed thus under similar circumstances, guided, we believe, by that wisdom which cometh from above, resolved to pursue a similar course of action—namely, at once, and with all the energy at their command, to organise a Sustentation Fund. The motives in both cases were the same. It was felt that the very existence of the Churches depended, under God, upon the success of their individual schemes. The ministry, hitherto either wholly or in part supported by the State, must be maintained in its integrity and efficiency. For how shall the sheep be fed and folded if the shepherds are impoverished? Our people, though resolving to love, and live, and work together as brethren, were not prepared to plunge into Plymouth proclivities. The cry was rather "Send us more watchmen for the towers, more shepherds for the flock." When, on the 29th of September, 1869, the laymen of the Irish Presbyterian Church met in conference, they resolved to go even a step further than this. With one voice they said—"We will prove ourselves better paymasters than the State. Government paid by the score of pounds (three score and ten), but we will pay by the hundred. As regularly as before you will receive your £69 4s. 6d., and, at the end of our year, we will forward you your supplemental dividend besides."

Illiberal fault-finders said—"You will spoil the ministers by this; you will secularise them." The time is

past, however, for grumblings such as these to have any effect on thinking men. The day is gone when it would be thought that a shabby coat and a poverty-pinched face would add to the respectability of a minister. Once it seemed as if the people thought that the minister could not prepare good sermons unless the light of his study was subdued by dark shadows of difficulties and liabilities that he knew not how to meet. But happier times, thank God, have come. The eyes of Christian men have been opened to see the grandeur and the dignity of the office of the ministry. The teaching of the Spirit by Moses and by Paul is beginning to take effect. Christians are learning how reasonable it is, that as we sow to them spiritual things, we should also reap of their carnal things. Still, Moderator, I fear we have even yet too low a standard in both the Churches. It is resolved in both that the ministry must be educated—expensively, thoroughly. Is it fair, I ask, that a young man should be required to spend his money time, and energy for seven long years, to fit himself for an office in which he will be kept only a little above starvation point all his days? "But it was not for money," I am told, "that he entered the ministry." No, we know that too well; for often we have seen ministers existing on their L150 or L200 at most, while the men that they beat, from whom they carried off prizes at college, have their thousands a year in India or the colonies. And is the minister to suffer, I ask, for this noble dedication of himself to the Church's work? Should not the Church seek to show herself worthy of self-sacrifice by at least placing him out of the reach of embarrassment and need.

Then, again, the minister should be a leader of thought among his people. He should be as far as possible abreast of the times. He should be fit to take his place in any society of his neighborhood. But how is this to be done with stinted stipends? A man who has not seen a new book or a new coat for a year or two, can scarcely converse or sit with the refined and educated.

Perhaps one reason why there is so much difficulty in the matter of the support of the ministry is this—that men do not estimate aright the value received from the gospel ministry. We live in a bargaining age, and we are apt to set side by side what we are to give and what we are to get, and to weigh them in material balances. But how can we ever adjust the balances here? If we offered our people earthly things, they might weigh us out their value; but when we come with spiritual merchandise, and offer our people eternal things, who shall weigh us the silver and gold for these? Here is a minister who has been the means, in God's hands, of bringing that man to Christ; he has now got the new heart, the light spirit, the wedding garment, his title-deed to heaven. What so-called precious things of earth can recompense for these? I heard of a family circle the other day where there had been discord. Bad temper and selfishness separated the various members, and arrangements were made for a breaking up of the household; but, through the instrumentality of a minister, the grace of God found an entrance there, hearts were touched, and wills were broken. Now there is peace, where a little ago there was contention. There is no talk of the break-up now, for there is the union of love. Surely no coin of the realm can adequately represent this value received. Oh, if all of us could realise it more that we ministers are "ambassadors for Christ," the chosen channels of blessing to men, the light of the world, the salt of the earth, the instruments of God's own appointment for the ingathering of His elect, surely, Moderator, there would be no difficulty in maintaining and increasing our Sustentation Fund.

There was an idea, common to both Churches also—namely, that the Sustentation Fund would interfere with other good works. "Our mission efforts will be cramped; our Church extension will be crushed." But, Sir, experience has taught us that the very opposite is true. The mission funds were never in such a flourishing condition since the establishment of these schemes. In the Irish Presbyterian Church the other contributions have increased by at least L3000 a year. The Orphan Society, the Bible and Colportage Society, the Connaught Schools, have all increased their field of usefulness. The fact is, we are only learning the first principles of giving. Men have barely put to their lips or tasted the sweet cup of liberality. You have watched the child as for the first time it toddles across the floor to its mother's knee, and then looks back in merriment as much as to say, "I never thought I could have done it," and then the next time takes a longer course, and walks with firmer step. So with us; while we make merry and are glad as we look back, let us feel that we are only learning to walk, and let us brace ourselves for further effort, and under God for further self-reliance. But, again, we are told that we are going too far, that we will overtax the people; that they will be annoyed by such frequent calls; that by drawing the bow too tight it will surely snap. In answer, we say that we ministers cannot but speak of this grace, for we believe that liberality is a grace. Among other things, we are thankful for disendowment for this, that thus we have an opportunity of cultivating this one department of spiritual life. Giving is one way that God has of glorifying Himself; and is it not a rising into the likeness of his Father when the child of God learns to abound in this grace? Oh, there is a beauty, a radiance, a heavenliness, about this fruit of the Spirit that marks its possessor as a subject of the kingdom. Woe to the Church, then, that fails in the culture of this fruit. Show me a Church that has not been taught to give, and we will see that it is a dead, stunted, unlovely tree. Said Dr. Duff, some years ago, when moving the adoption of a similar report:—"Therefore, I am bound to urge upon the people to part with their substance for holy and worthy ends, to the utmost of their power; to give primarily, in the intention and purpose of their hearts, as an act of homage to God, and in receiving it back for the support of

their ministers they gain a direct benefit to their own souls, raising them up in a spirit of love, disinterestedness, holiness, and purity. It is, in fact, one of the grandest means connected with the process of carrying forward the sanctification of the soul." Let our people think, also, how much they owe to God. He is always giving. The bounties of his providence, how rich they are; and yet what are they to the riches of His grace? Shall we retrain our paltry pittances, when He spared not His own Son, but delivered Him up for us all? Shall we think we can ever give too much to Him who gives us—both for body and soul—each day our daily bread? We may fairly promise, Moderator, that we shall give up asking when our people cease receiving, and our people should only be weary giving when their God is weary bestowing. "For your own sakes, then," we say, to our congregations, "see that ye abound in this grace also."

In the organisation of such a scheme, of course, great care must be taken not only that all things should be done decently and in order, but also, if I might use the expression, that the fund might get fair play. In the arrangements of the Free Church scheme, two ideas seem to have been kept in view, and these also were prominently before the minds of my Irish brethren. The first of these was the popularising of the fund. The second was the receiving the subscriptions by frequent instalments. In both countries these principles have worked well. And might not this have been expected? When the fund was given to the people, and they were told, "It is yours, you are responsible for it," we appealed to what I might call an instinct of the man. We backed the loaded waggon of the Church's sustenance to him, and bade him put his shoulder to the wheel. Oh! it is a great thing when a man feels, "I have something to do with this; there is a share of the responsibility lying at my door." I heard the other day of a child that attended the services of a "Children's Church" in the north. One Sabbath day his mother was lying ill, unable to attend worship in the ordinary church. When the boy was ready for his own service, he asked his mother for a penny for the collection. She told him she could not get one for him that day, that he must go without it; but no, the boy refused. "Why," said the mother, "many a time I have to go to church without money." "Ah! but mither," was the reply, "you ken you get your church for nothing, but we have to pay for our churchie." Now, there was this principle of that child's nature. He felt his responsibility and rose to it. His mother, he thought, had nothing to do with the maintenance of her church. It was all done for her, and so she might go or stay, bring her money or leave it behind as she pleased. But he must go and bring his money with him, for "we pay for our churchie." And so with the men and women of our self-supporting churches. We ask them, to feel that this financial movement is theirs, that they are identified with it, that its prosperity and success depend on them. Most interesting illustrations have been given us of how the people are answering to this call. Even in some cases we are told of persons who had not attended the house of God for years, now attending regularly and giving of their means to God. When thus we lay the burden on the people, we surely take the safest plan. If we depended on our rich men only, why then, sir, we would have no security for our amount. Death might come in, and two or three of our largest subscribers might be carried off in the year; their places would be vacant, their spaces blank in the subscription list. Then, where should we find our equal dividend? But when our fund is amassing of littles, the vacant places can be easily supplied. As it has been said, "The king never dies," so we can say, "The people never die." If one falls, another springs forward and fills the gap, and so the work goes on.

The other idea is one of almost equal importance—that is, payment by frequent instalments. It makes it easy and possible for every man to give. It startles a man to find that he can give so much with so little effort. It makes him ashamed of himself because of his want of self-denial. Ask a man for £1 6s; and he will stare you in the face and say, "I cannot afford it; you ask an impossibility." Ask the same man for 6d. a week, and he will blush and say, "Well, I cannot refuse that—I give that to my newsboy every week; I must give you more than that, for I spend far more on my whisky and my pipe." I go to the poorest man on my list and ask him for 4s. 4d., and he answers, with too much truth, "I cannot, for it is many a day since I had half of it that I could really call my own." But ask him for a penny a week, and his heart will leap with joy. "O yes," he says, "I can do that! Will a penny a week make me a subscriber to the Sustentation Fund? Will my name be in the list? Will I be one of the supporters of the Church?" "Yes, my man, your name will be there along with your master's." I well remember a servant girl coming to me when we were starting the fund. Modestly she told me that she wished to have her name down for a certain sum. Knowing that her wages were but small, I said—"But are you sure that you could afford so much?" The tears started to her eyes as she said—"Oh, sir, I want to have a share in it; I am sure I can save that much; and when I bring it once a month I shall never feel it." No man can give better evidence on this point than Mr. J. P. Corry, who appeared before you yesterday. Speaking in the Irish Assembly of 1870, he says:—"I have become a great advocate for the collecting of the Sustentation Fund money weekly, or, at farthest, monthly. People don't look at small amounts as they do at large ones. I confess to you that, though it does not make much matter to me whether I write a cheque for a year's subscription to the Sustentation fund, or pay it monthly, I feel that it is a more just thing to hand in £8 6s. 8d. per month than £100 at once annually; and I intend to adopt the plan, and urge all I can influence to make monthly payments."

The Moderator of the Irish Presbyterian Church mentioned yesterday one point of difference in the method

of ingathering of the two Churches. Perhaps I look through the coloured glasses of my old love, when I confess that I believe the Irish method is superior. Perhaps I may go further, and say that I believe it is God's own plan, and therefore, must be best. "Bring an offering," says the Word. Not wait till it is called for, but be your own collector. If there had been a system of collectors in Jerusalem in the olden time, the poor widow would never perhaps have met the eye of Christ, and that blessed story would never have been told throughout all the world. You say that Jesus sanctions marriage by his presence, after the marriage of Cana in Galilee. You say he sanctions social intercourse by sitting at the rich man's table, and so I say he sanctioned the bringing the offering to the house of God, the worshipping of Jehovah in His own temple with our means, by standing that day over against the treasury. It is no mere sentiment this. The plan has been tried in Ireland, and has been eminently successful. There is no trouble, no confusion, no expense about it. The subscriber is supplied with an envelope, on which he may place his name or prearranged number, as he pleases. On the last Sabbath of the month, the minister reminds his people that, on the next Sabbath, their monthly instalment will be due. At each door a box is fixed for this special fund, and into this treasury, on the first Sabbath of the month, the contribution is cast. Some, of their abundance, cast in much; but some, it may be of poverty, cast in all that they have. Facts are worth hosts of assertions, and so I give last year's results. The congregational subscriptions for the past year amount to L23, 235 19s. 1d.; the private subscriptions, L 100 13s.; the donations, L152 13s. 11d.; the donations for investment, L250. The total expense of envelopes supplied, proportion of office expenses, deputation expenses, printing, &c., &c., amounts to L375 5s. 8d., and after payment of all claims to ministers of weak congregations, successors to country ministers, transfer of over L14,000 to pay annuities, and the supplemental dividend of L16 (against L10 last year), we carry forward a balance of L11,383 19s. 6d. to meet our quarterly payment due on 30th June next.

There is one thing, however, on which we all agree, and that is, that the life and growth of our Sustentation Funds depend on the life and growth of spirituality in our congregations. Says Dr. Buchanan, in his "Finance of the Free Church"—"The true secret of abiding success for any system of church finance, however wisely planned, will be found chiefly and ultimately to depend on the church's own practical efficiency in sustaining and cultivating the moral and spiritual life of its members;" and you too, Sir, taught us the same lesson in your opening address. We must plead and we must labour, then, that the inner life of our churches may be developed. If we had but a fresh baptism of the Holy Ghost, how soon would the Lord's treasury be filled to the brim. Overflowing grace would produce overflowing liberality. Men would give not grudgingly, but of a cheerful spirit. Oh, then, let us ministers preach "Christ and Him crucified." Let us seek to draw our people in closer and closer to that great heart that beats so full of love to them, and let us pray without ceasing that the dry bones may live, that a sleeping church may wake, that the bride may busy herself putting on her adornments for the bridal feast. Then all that she has, as well as all that she is, will be the Lord's, and the day of complaining and selfish withholding shall have passed away. Meanwhile, Sir, let us make our people feel that in giving to God they shall never lose. Scattering for Him is always an increasing; giving brings a giving again; as was said at the close of last year's .Report of the Irish Fund:—

*"Is thy cruise of comfort wasting? rise and share it with another,
And through all the years of famine it shall serve thee and thy brother:
Love divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast for two.*

*"For the heart grows rich in giving; all its wealth is living grain;
Seeds, which mildew in the garner, scattered, fill with gold the plain.
Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.'*

Lessons from a Shoemakers Stool frontispiece Alexander Strahan, Publisher 148 Strand, London 1865

Price Sixpence.

frontispiece

Lessons from a Shoemaker's Stool By John Kerr

H. M. Inspector of Schools

anchor Alexander Strahan, Publisher 148 Strand, London 1865

Reprinted from "Good Words."

Lessons from a Shoemaker's Stool.

IN the course of my wanderings I had the good luck not long ago to fall in with a very remarkable and interesting old man, James Beattie, of Gordonstone, a village of about a dozen of houses, in the parish of Auchterless, in the north-east corner of Aberdeenshire. He is a shoemaker, but has conjoined with his trade the teaching of all the children in his neighbourhood. It is remarkable how largely the shoemaking profession bulks in the public eye in this respect. John Pounds, the Ports-mouth cobbler, was the founder of Ragged Schools in England; and George Murray of Peterhead, also a shoemaker, formed the nucleus from which the Union Industrial Schools of that town have sprung. Many others might be mentioned. Probably scientific investigation may hereafter explain this affinity between leather and philanthropy.

Mr Beattie is now eighty-two years of age. For sixty of these he has been carrying on his labour of love, and ne means to do so as long as he can point an awl or a moral, adorn a tale or a piece of calf-skin. He has sought no reward but that of a good conscience. None are better worthy of a recognition in *Good Words* than the systematic unobtrusive doer of good deeds, and probably few will grudge James Beattie the honour.

While in his neighbourhood a friend of mine gave me such an account of him as made me resolve to see him if possible. By making a start an hour earlier than was necessary for my regular duty, I had no difficulty in making out my visit to him. His workshop being pointed out to me—a humble one-storied house with a thatch roof, and situated in quite a rural district—I went up to the door and knocked.

I hope the three hundred and odd school-managers, with whom I am acquainted in the north of Scotland, will excuse me for saying here, that this ceremony—the knocking—ought always to be gone through on entering a school. It is not perhaps too much to say that, so far as I have observed, it is almost invariably neglected. The door is opened, and an unceremonious entrance is made, by which not only is the teacher made to feel—I know he feels it—that he is not the most important person there, which is not good; *but the pupils are made to see it*, which is very bad. I am aware that this is sometimes due to the fact that the teacher and managers are on the most familiar terms. It is not always so; and even when it is, I venture to think that the courtesy of a knock should be observed. I have never once, when I was alone, or when it depended on me, entered a school without knocking. This, however, by the way.

I had got the length of knocking at James Beattie's door, which was almost immediately opened by a stout-built man under the middle size, with a thoroughly Scotch face, square, well-marked features, eyes small and deeply sunk, but full of intelligence and kindness. The eyes, without having anything about them peculiarly striking, had a great deal of that quiet power for which I cannot find a better epithet than sympathetic. They are eyes that beget trust and confidence, that tempt you somehow to talk, that assure you that their owner will say nothing silly or for show; in short, good, sensible, kindly eyes. His age and leathern apron left me in no doubt as to who he was. I said, however, "You are Mr Beattie, I suppose?"

"Yes," he replied, "my name's James Beattie. Wull ye no come in oot o' the snaw? It's a stormy day."

"Perhaps," I said, "when you know who I am, you won't let me in."

"Weel, at present I dinna ken ony reason for keepin' ye oot."

I then told him who I was; that I was on my way to Auchterless Female School, (about two miles off,) that his friend Mr C——had been speaking to me about him, and that, as I was almost passing his door, I could not resist calling upon him, and having a friendly chat with one who had been so long connected with education. I added that I did not wish to see his school unless he liked, and that if he had any objections he was to say so.

"Objections!" he replied. "I never hae ony objections to see onybody that has to do wi' education. It has aye been a hobby o' mine, and I daursay a body may hae a waur hobby. You that's seein' sae mony schules will be able to tell me something I dinna ken. Come in, sir."

In his manner there was no fussiness, but a most pleasing solidity, heartiness, and self-possession. He did not feel that he was being made a lion of, and he evidently did not care whether he was or no. I went in, and, as a preliminary to good fellowship, asked him for a pinch of snuff, in which I saw he indulged. The house, which does double duty as a shoemaker's stall and school-room, is not of a very promising aspect. The furniture consists of a number of rude forms and a desk along the wall. So much for the school-room. In the other end are four shoemakers' stools occupied by their owners, lasts, straps, lap-stones, hammers, old shoes, and the other accompaniments of a shoemaker's shop. Two or three farm servants, whose work had been stopped by the snow-storm, had come in, either to pass an idle hour in talk or in the way of business.

There were only ten pupils present, a number being prevented by the snow and long roads. When I went in some of them were conning over their lessons in a voice midway between speech and silence, and one or two were talking, having taken advantage of the "maister's" going to the door to speak to me, and the noise called forth from Mr Beattie the order, "Tak' your bookies, and sit peaceable and dacent, though there's few o' ye this

snawy day. Think it a', dinna speak oot; your neebours hear ye, and dinna mind their ain lessons."

This is, I think, very good: "Although there's few o' ye this snawy day," your responsibility is individual, not collective. Many or few, the object for which you are here is the same—viz., to learn your lessons and behave properly. The snow-storm has kept many away, but it furnishes no excuse for noise or idleness. The old man's "though there's few o' ye" thus involved a great principle that lies at the root of all true teaching.

The order was obeyed to the letter. James pointed out a seat for me on one of the forms, took up his position on his stool, and he and I began to talk. I am tempted to give it, to the best of my recollection, in his simple Doric, which would lose much by translation.

"You will not be very well pleased," I remarked, by way of drawing him out, "about this fine new school which has just been opened at Badenscoth. It will take away a great many of your scholars."

"Oh, man!" he replied, "ye dinna ken me, or ye wudna say that. I hae just said a hunder times, when I heard o' the new schule, that I was thankfu' to Providence. Afore there was ony talk o' the new schule, I hae stood mony a time wi' my back to the fire lookin' at the bairnies when they were learnin' their lessons, and whiles takin' a bit glint up at my face,—for I think some o' them like me,—and I've said, 'Oh, wha'll mind thae puir creaturs when I'm awa'?' Ye ken," he continued, "I canna expect muckle langer time here noo. Ay, even if I werena an auld dune man, as I am, I wud hae been thankfu' for the new schule. I hae maybe dune as weel's I could, but a' my teachin', though it's better than nae-thing, is no to be compared wi' what they 'll get at a richt schule."

"It is quite true," I said, "that you labour under great disadvantages, having both to teach and attend to your work at the same time."

"Weel, it's no sae muckle that, as my ain want o' education."

"You have had a long education," I replied.

"That's just what a freen o' mine said to me ance, and I mind I said to him, 'That's the truest word ever ye spak. I've been learnin' a' my days, and I'm as fond to learn as ever.'"

"But how do you manage to teach and work at the same time?"

"Ye see," he replied, "when I'm teachin' the A B C, I canna work, for I maun point to the letters; but when they get the length o' readin', I ken fine by the sense, without the book, if they're readin' richt, and they canna mak' a mistak' but I ken't."

Well said by James Beattie! He has discovered, by common sense and experience, the only true test of good reading, "by the sense, without the book."

"In spite of your own want of education, however," I said, "I understand that you have old pupils in almost every quarter of the globe who are doing well, and have made their way in the world through what you were able to give them. I have heard, too, that some of them are clergymen."

"Ay, that's true enough," he replied; "and some o' them hae come back after being years awa', and sat doon among the auld shoon there whar they used to sit. And I've got letters frae some o' them, after ganging a far way, that were just sae fu' o' kindness and gude feelin', and brocht back the auld times sae keenly, that I micht maybe glance ower them, but I couldna read them oot. Ah, sir! a teacher and an auld scholar, if they 're baith richt at the heart, are buckled close thegither, though the sea's atween them. At onyrate, that's my experience."

"See, sir," he continued, holding out a point of deer's horn, "there's a' I hae o' a remembrance o' ane that's in Canada, a prosperous man noo, wi' a great farm o' his ain. When he was at the schule here, he saw me makin' holes wider wi' a bit pointed stick, and he thocht this bit horn wud do't better,—and he wasna far wrang,—and he gied it to me. Weel, he cam' back years and years after, and I didna ken him at first. He had grown up frae being a bairn, no muckle bigger than my knee, to be a buirdly chield. I sune made oot who he was; and as I was workin' and talkin' to him, I had occasion to use this bit horn. 'Gude hae me,' says he, 'hae ye that yet?' 'Ay,' said I, 'and I 'll keep it as lang as I hae a hole to bore.'"

Returning to the subject of teaching, I said, "How do you manage after they have got the alphabet, and what books do you use?"

"Weel, I begin them wi' wee penny bookies; but it's no lang till they can mak' something o' the Testament; and when they can do that, I choose easy bits oot o' baith the Auld and New Testaments that teach us our duty to God and man. I dinna say that it's maybe the best lesson-book; but it's a book they a' hae, and ane they should a' read, whether they hae ither books or no. They hae 'collections' too, and I get them pamphlets and story-books; and when I see them gettin' tired o' their lessons, and beginning to tak' a look about the house, I bid them put by their 'collections,' and tak' their pamphlets and story-books. Ye ken, bairns maun like their books."

Well said again! "Bairns maun like their books,"—a necessity far from universally recognised, either by teachers or the makers of school-books. Many a healthy plant has been killed by being transplanted into an ungenial soil, and kept there; and many a promising school career has been marred or cut short by books that "bairns couldna like."

"You teach writing, arithmetic, and geography, too, I suppose, Mr Beattie?" "I try to teach writin' and geography; but ye'll believe that my writin's naething to brag o', when I tell ye that I learnt it a' mysel'; ay, and when I began to mak' figures, I had to tak' doon the Testament, and look at the 10th verse, to see whether the o' or the I cam first in IO. I can learn them to write a letter that can be read, and, ye ken, country folk's no very particular about its being like copperplate. Spellin's the main thing. It doesna mak' (matter) if a bairn can write like a clerk, if he canna spell. I can learn them geography far enough to understan' what they read in the newspapers; and if they need mair o't than I can gie them, and hae a mind for't, they can learn it for themsel's. I dinna teach countin'. Ony man in my humble way can do a' that on his tongue. At onyrate, I've aye been able. Besides, I couldna teach them countin'. Ye see, I maun live by my wark, and I'm thankfu' to say I've aye been able to do that; but I couldna do't if I was to teach them countin'. It wud mak' sic an awfu' break in my time. When my ain grandchildren hae got a' I can gie them, I just send them to ither schules."

"What catechism do you teach?" I asked.

"Ony ane they like to bring," he replied. "I'm an Episcopalian mysel'; but I hae lived lang enough to ken, and, indeed, I wasna very auld afore I thocht I saw that a body's religious profession was likely to be the same as his faither's afore him; and so I just gie everybody the same liberty I tak' to mysel'. I hae Established Kirk, and Free Kirk, and Episcopal bairns, and they're a' alike to me. D'ye no think I'm richt?"

"Quite right, I have no doubt. The three bodies you mention have far more points of agreement than of difference, and there is enough of common ground to enable you to do your duty by them without offending the mind of the most sensitive parent. I wish your opinions were more common than they are."

During the conversation, the old man worked while he talked. He had evidently acquired the habit of doing two things at once.

"I should like very much," I said, "to see some of your teaching. Will you let me hear how your pupils get on?"

"I'll do that wi' pleasure, sir," he replied; "but ye maun excuse oor auld-fashioned tongue."

He took off his spectacles, and laid aside his work, I presume out of deference to a stranger; and was about to call up some of his scholars, when I requested him not to mind me, and said that I should prefer to see him go on in his ordinary way.

"Weel, weel, sir, ony way ye like; but I thocht it was barely decent to gang on cobblin' awa' when ye were examinin' the bairns."

He accordingly resumed his spectacles and his work, adjusted his woollen nightcap or cowl, striped with red, white, and black,—an article of common wear by day among people of his age and occupation,—and, looking round, said, "Come here, Bell, and read to this gentleman."

This remark was addressed to a little girl about eight years of age. Bell came up when called.

"She has a dreadfu' memory, sir! I weel believe it wud tak' her an hour and a half to say a' she has by heart."

Bell read fluently and intelligently, spelt correctly, and afterwards repeated a whole chapter of Job with scarcely a stumble, and so as to convince me that she really had a "dreadfu' memory." Her answers to several questions proposed by myself were wonderfully mature. I have seldom seen a child whose solidity of intellect and thoughtfulness struck me more than that of Bell M'Kenzie.

"Come here noo, Jamie," he said, addressing a very little boy, "and if ye read weel, or at ony rate *as weel's ye can do*, to this gentleman, ye'll get a sweetie; but if ye dinna, ye'll get naething."

What a world of kindness and consideration there is in these five little words, "as weel's ye can do," even as they appear on paper! It was a *strict*, but not a *hard* bargain. I daresay the modification, "as weel's ye can do," was suggested by Jamie's very tender age: he was just three. Less than "weel" would earn the sweetie; but it must be *as weel's he can do*. The test was, as it should always be in such cases, a relative one. In order, however, to apprehend the full effect of the modifying words, it is necessary to hear the tone of the old man's voice, to see the gentle pat on Jamie's back with which they were accompanied, and the childlike confidence with which the little urchin of three years came up to the old man of nearly eighty-three, and, resting his arm on the apron-covered knee, began to spell out his lesson, having first assured himself, by an inquiring look into the "maister's" face, that the stranger meant him no harm. The awl was used as a pointer, and Jamie did at first pretty well,—for his age, I thought, wonderfully well, but to the old shoemaker's mind, "no sae weel's he could do," and he had to give place to another boy. He did so, but the tears came into his little eyes, and remained there till he was taken on a second trial, and reinstated in favour. He earned and got his sweetie; that was a good thing. He had pleased the "maister," and was no longer in disgrace; that was evidently a far better thing.

The Bible class was then called up.

"That creatur' there, Jean," he said, putting his hand on a little girl's head, and looking kindly in her face, "is a gude scholar, though she's but sma'."

Jean, reassured by the remark, and prepared for the ordeal, gave a smile, and commenced reading the 26th chapter of Numbers. It was difficult, and even Jean halted now and then as a proper name of more than ordinary

difficulty came in her way.

"I doot it's a hard bit that, Jean," he said; "is't a' names?"

"Na, nae't a'," she replied, with an emphasis on the a', which left it to be inferred that a good part of it was names.

"Weel, do the best ye can; spell them oot when ye canna read them. Come here, Jessie," he said, addressing the biggest girl present, probably eleven years of age, "and see if they spell them richt." Turning to me, he said, "I'm no sae fond o' chapters fu' o' names as o' them that teach us our duty to God and ane anither; but it does them nae harm to be brocht face to face wi' a difficulty noo and then. It wad tak' the speerit oot o' the best horse that ever was foaled to mak' it draw aye up-hill. But a chapter like that maks them try themsel's in puttin' letters thegither, and naming big words. I daursay ye 'll agree wi' me, that to battle wi' a difficulty and beat it is a gude thing for us a', if it doesna come ower often."

"I quite agree with you," I replied.

"Weel, when it's a namey chapter like that, I get my assistant,"—(with a humorous twinkle of his eye,)—"that bit lassie's my assistant—to look ower't, and see if they spell't richt. I couldna be sure o' the spellin' o' the names without the book."

After the Bible lesson, and as a supplement to it, Jessie, the assistant, was ordered to ask the Shorter Catechism. She ranged pretty nearly over it all, and received, on the whole, surprisingly correct answers. Meantime the old man went steadily on with his shoe, all eye for his work, all ear for blunders. Once he heard one girl whispering assistance to another, which he promptly and almost severely checked by—"Dinna tell her; there's nae waur plan than that. If she needs help, I 'll tell her mysel', or bid you tell her."

A boy who stumbled indifferently through an answer was punished with "Ay, ye 're no very clear upon that, lad. Try't again. I doot ye haena stressed your e'en wi' that ane last nicht." He tried it again, but with not much better success. "Oh, tak' care! ye 're no thinkin'. If ye dinna think o' the meanin', hoo can ye be richt? Ye might as weel learn Gaelic."

After several other correct answers, I had a very good example of the quickness of perception which long experience gives. A little girl having broken down, opened the catechism which she held in her hand, and craftily began reading instead of repeating the answer. The shoemaker's ear at once caught it up. He detected from the accuracy of the answer, and at the same time from the hesitating tone in which it was given, the effort of reading, and said, in a voice of considerable severity, "What! are ye keekin'? Hae ye your catechiss in your han'? Hoo often hae I telt ye o' the dishonesty o' that? Ye 're cheatin', or at ony rate ye 're tryin' to cheat me. Do I deserve that frae ye? Did I ever cheat you? But ye 're doing far waur than cheatin' me. Oh, whatever ye do, be honest. Come to the schule wi' your lessons weel by heart if you can; but if you've been lazy, dinna mak' your faut waur by being dishonest."

It will be seen from this sketch of his teaching that Mr Beattie is a man of no ordinary type. I have succeeded very imperfectly in conveying an adequate notion of his kindness and sympathy with everything good. I was surprised to find in a man moving in a very narrow circle such advanced and well-matured theories of education. His idea of the extent to which difficulties should be presented in the work of instruction,—his plan of selecting passages instead of taking whatever comes to hand,—his objection to whispering assistance, "Dinna tell her; if she needs help, I 'll tell her mysel', or bid you tell her,"—his severe but dignified reproof of dishonesty, "Ye 're cheatin' me, but ye 're doing far waur than that. Oh, whatever ye do, be honest!" &c.,—his encouragement to thoughtfulness and intelligence, "If ye dinna think o' the meanin', hoo can ye be richt?" seemed to me most admirable, well worthy the attention of all who are engaged in similar pursuits, and certainly very remarkable as being the views of a man who has mixed little with the world, and gained almost nothing from the theories of others.

It was evident from the behaviour of the children that they all fear, respect, and love him.

I sat and talked with him on various subjects for a short time longer, and then rose to bid him goodbye.

"But, sir," he remarked, "this is a cauld day, and, if ye 're no a teetotaller, ye 'll maybe no object to gang up to my house wi' me and 'taste something? "

I replied that I was not a teetotaller, and should be very glad to go with him. We went accordingly, "tasted something," and had a long talk.

He has, for a country shoemaker, a remarkably good library. The books generally are solid, some of them rare, and he seems to have made a good use of them. His opinion of novels is perhaps worth quoting:—

"I never read a novel a' my days. I've heard bits o' Scott read that I likit very weel, but I never read ony o' them mysel'. The bits I heard telt me some things that were worth kennin', and were amusin' into the bargain; but I understan' that's no the case wi' the maist o' novels. When a body begins to read them, he canna stop, and when he has dune, he kens nae mair than when he began. Noo it taks me a' my time to read what's really worth kennin'."

I asked him what had first made him think of teaching.

"Mony a time," he replied, "hae I asked that at mysel'; and it's nae wonner, for I never was at the schule but eleven weeks in my life, and that was when I was a loon (laddie) about eleven years auld. I had far mair need to learn than to teach, though I'm no sure but to teach a thing is the best way to learn 't. Amaist a' that I ken, and it's no muckle to Censure, I got it by learning ithers. But ye 've asked what made me begin teachin'? Weel, sir, it was this: When I was a young lad, there were seven grown-up folk roun' aboot here that couldna read a word. Some o' them were married and had families, and there was nae schule nearer than twa mile, and in the winter especially the young things couldna gang sae far. Ane o' the fathers said to me ae day: 'Ye ken, Jamie, I canna read mysel', but, oh man, I ken the want o't, and I canna thole that Willie shouldna learn. Jamie, ye maun tak' and teach him.' 'Oh man, I said, 'hoo can I teach him? I ken naething mysel'.' 'Ye maun try,' he said. Well, I took him, and after him anither and anither cam, and it wasna lang till I had aboot twenty. In a year or twa I had between sixty and seventy, and sae I hae keepit on for near sixty years. I soon grew used wi't, and custom, ye ken, is a kind o' second nature."

"But how did you find room," I asked, "for sixty in that little place?"

"Weel, sir, there was room for mair than ye wud think. Wherever there was a place that a creatur could sit, I got a stoolie made, and every corner was filled. Some were at my back, some were in the corner o' the window, and some were sittin' among the auld shoon at my feet. But for a' that there wasna room for sixty; and so a woman that lived across the road had a spare corner in her house, and when the bairns got their lessons, they gaed ower and sat wi' her, and made room for the ithers. Ye see, the faithers and mithers were aye in gude neebourhood wi' me. They were pleased and I was pleased, and when folk work into ane anither's han's, they put up wi' things that they wudna thole at ither times."

"You must have had great difficulty," I remarked, "in keeping so many of them in order. What kind of punishment did you use?"

"Oh, sir, just the strap. Ye might hae seen it lyin' among the old shoes."

"And did you need to use it often?"

"Ou ay, mony a time, when they were obstinate. But I maun say, it was when the schule was sae close packit that I had to use't maist. When they were sittin' just as close as I could pack them, some tricky nackits o' things wud put their feet below the seats, and kick them that were sittin' afore them. Order, ye ken, maun be keepit up, and I couldna pass by sic behaviour. I've seldom needit to chasteese them for their lessons," he continued; "the maist o' them are keen to learn, and gie me little trouble."

"Have you any idea," I asked, "of the number of pupils you have passed through your hands during these sixty years?"

"Weel, I keepit nae catalogue o' names, but some o' them that tak' an interest in the bairns made oot that they canna be less than fourteen or fifteen hunder. I weel believe they 're richt."

"And you have never charged any fees, I understand?"

"Fees! Hoo could I charge fees? I never sought, and I never wanted a sixpence. But I maun say this, that the neebours hae been very kind, for they offered to work my bit croft for me, and it wudna hae been dacent to refuse their kindness. And they gied me a beautiful silver snuff-box in 1835. That's it," he said, taking it out of his pocket; "wull ye no tak' anither pinch?"

I did, and then said that I was glad to learn from his friend Mr C—that, a year or so ago, he had been presented with his portrait and a handsome purse of money.

"Deed it's quite true, and I was fairly affronted when they gied me my portrait and £86, and laudit me in a' the papers. Some o't cam frae Canada and ither foreign pairts; but I ken't naething about the siller till they gied it to me, for they cam ower me, and got me to tell them, without thinking o't, where some o' my auld scholars were livin'. I said to mysel' when I got it, that I was thankfu' for't, for I wud be able noo to buy the puir things books wi't."

"You supply them with books then?" I inquired.

"Weel, them that's no able to buy them," he said, with a peculiar smile.

I have not succeeded in analysing this smile to my own satisfaction, but, among other things, it expressed commiseration for the poverty of those who were not able to buy books, and a deprecating reproof of himself for having been unwittingly betrayed into an apparent vaunting of his own good deeds.

"You must have great pleasure," I said, "in looking back to the last sixty years, and counting up how many of your old scholars have done you credit."

"Oh, I hae that!" he replied. "I've dune what I could, and there's nae better work than learnin' young things to read, and ken their duty to God and man. If it was to begin again, I dinna think I could do mair, or at onyrate mair earnestly, for education than I hae dune; but I could maybe do't better noo. But it's a dreadfu' heartbreak when ony o' them turns oot ill, after a' my puir wark to instil gude into them."

I led him by degrees to take a retrospect of the last half century. He told me, in his simple, unaffected Doric, the history of some of his pupils, keeping himself in the background, except where his coming forward

was necessary either to complete the story, or put in a stronger light the good qualities of some of his old scholars. He paused now and then, sometimes with his hands on his knees, and his head slightly lowered, sometimes with his head a little to one side, and his eye looking back into the far-off years, and I saw, by his quiet, reflective look, that he was scanning the fruits of his labours, his expression varying from gaiety to gloom, as the career of a successful or "ne'er-do-weel" pupil passed in review before him.

I complimented him on his haleness for his years.

"Yes," he replied, "I should be thankfu', and I try to be't; but, I'm feared, no sae thankfu' as I should be. Except hearing and memory, I hae my faculties as weel's when I was ten year auld. Eh! what a mercy! hoo many are laid helpless on their back long afore they 're my age, and hoo few are aboon the ground that are sae auld!"

Here the old man's voice faltered, and tears of genuine gratitude filled his eyes.

"Of a' them that began life wi' me, I just ken ane that's no ta'en awa'. There were twelve brithers and sisters o' us, and I'm the only ane that's left. My faither dee'd when I was sixteen. My aulder brithers were a' oot at service; and as I was the only ane that was brocht up to my faither's trade, my mither and the younger anes had to depend maistly on me; and I thocht I was a broken reed to depend on, for I hadna mair than half-learned my trade when my faither dee'd. I mind the first pair o' shoon I made; when I hung them up on the pin, I said to mysel', 'Weel, the leather was worth mair afore I put a steek (stich) in't.' Ye ken they werena sae particular then as they are noo. If the shoe didna hurt the foot, and could be worn at a', they werena very nice about the set o't. Mony a time I thocht I wud hae lost heart, but regard for my mither keepit me frae despairin'. Whiles I was for ownin' beat, and askin' the rest to help us; but my mither said, 'Na, Jamie, my man, we'll just work awa' as weel's we can, and no let the rest ken.' Weel, I wrought hard at my trade, and when I should hae been sleepin', I wrought at my books, and I made progress in baith. Ah, sir," said the old man, with a pathos I cannot reproduce, "nae-body that hasna had to fecht for the best o' mither's can understan' my feelings when I saw at last that I was able to keep her and mysel' in meat and claes respectably. I've had mony a pleasure in my lang life, but this was worth them a' put thegither. Ay," he said, and his voice became deeper and richer, "it's grand to win a battle when ye've been fechtin' for the through-bearin' and comfort o' an auld widow mither that ye like wi' a' your heart! For, oh, I likit my mither, and she deserved a' my likin'."

Here he broke down, his eyes filled, and, as if surprised at his own emotion, he brushed away the tears almost indignantly with his sleeve, saying, "I'm an auld man, and maybe I should think shame o' this, but I canna help being proud o' my mither."

"I think I can understand both your perseverance and your pride," I replied; "you must have had a hard struggle."

"Ay, I cam through the hards; but if I was to be laid aside noo, it wud be nae loss to my family, for they 're comfortable, and could keep me weel enough; and I'm sure they wud do't."

"You were well armed for the battle," I replied, "and it was half won before you began it; for you evidently commenced life with thoroughly good principles and strong filial affection."

"Yes, I've reason to be thankfu' for a gude upbringing'. Mony a callant is ruined by bad example at home. I canna say that for mysel'. Whatever ill I hae done in my life canna be laid at my faither or mither's door. No, no; they were a dacent, honest, God-fearin' couple, and everybody respected them."

"Their example seems not to have been lost upon you; for you, too, have the respect of every one who knows you."

"Weel, I dinna ken," he replied; "everybody has enemies, and I may hae mine, but I dinna ken them—I really dinna ken them."

"Have you always lived in this village?" I asked.

"Yes; and, what's curious, I've lived under four kings, four bishops, four ministers, and four proprietors. And for mair than sixty years I've gane to the chapel at least ance a-week, and that's a walk o' eight mile there and back. That's some travelling for ye. I never was an hour ill since I was fourteen year auld."

He still looks wonderfully hale; but he says that for some time past he has felt the weight of years coming upon him.

"Sometimes," he said, "I grow dizzy. I dinna ken what it is to be the waur o' drink, but I think it maun be something like what I've felt—just sae dizzy that if I was to cross the floor and tramp on a bool (marble) I wud fa'."

Judging, however, from his haleness, one would think him not much above seventy, and even strong for that, and with probably years of good work in him yet. He expresses himself clearly, methodically, and without an atom of pedantry, though in the broadest Scotch. He is, as I have said, an Episcopalian, and says, "When it is a saint's day, and the bairns are telt no to come to the schule, for I maun gang to the chapel, if I have occasion to gang doon to the shop a wee in the morning afore chapel-time to finish some bit job, I catch mysel' lookin' roun' for the bairns, though there are nane o' them there. Na," he continued, "I couldna do without my bairns noo at

a': I canna maybe do them muckle gude, but I can do them nae harm; and as lang as I can try to do them gude, I 'll no gie't up."

Thus ended my first morning with James Beattie, in February 1864, and I felt as if I had been breathing an atmosphere as fresh, bracing, and free from taint, as that which plays on mid-ocean, or on the top of Ben Nevis.

I saw him a second time in January last, and, though it was again a snowy day, I found twenty pupils present. The shoemaking and school work go on as before. The awl and the hammer are as busy as ever, and his care of his bairns unabated. I had scarcely sat down before I asked for "Bell," whose "dreadfu' memory" had surprised me the previous year. I saw, from the grieved expression that passed over his countenance, that something was wrong.

"Eh, man, Bell's deed. She dee'd o' scarlatina on the last day o' September, after eighteen hours' illness. There never was a frem'd body's

A person not a relation.

death that gied me sae muckle trouble as puir Bell's."

Evidently much affected by the loss of his favourite pupil, he went on to say, "She was insensible within an hour after she was ta'en ill, and continued that way till a short time afore she was ta'en awa', when she began to say a prayer—it was the langest ane I had learned her—and she said it frae beginning to end without a mistak'. Her mither, puir body, thocht she had gotten the turn, and was growing better, but whenever the prayer was dune, she grew insensible again, and dee'd about an hour after. Wasna that most extraordinary? It behoved to be the Speerit o' God workin' in that bairn afore He took her to Himsel'. Ay, it 'll be lang afore I forget Bell. I think I likit her amaist as if she had been my ain. Mony a time I said she was ower clever to live lang, but her death was a sair grief to me nane the less o' that. I'll never hae the like o' her again. I've a sister o' hers here. Annie M'Kenzie," he said, addressing a little girl, "stan' up, and let this gentleman see ye." Turning again to me, he said, "She has a wonderfu' memory too, but no sae gude as Bell's. She's just about six year auld. She has a prayer where she prays for her faither and mither, and brithers and sister. Puir Bell was the only sister she had, and I said to her ae day that she shouldna say 'sister' ony mair in her prayer; and, wud ye believe't, sir? the tears cam rinnin' doon the creatur's cheeks in a moment. I couldna help keepin' her company. Ye wudna expect that frae ane o' her age. She has a brither, too, about three year auld, that will come to something. He has a forehead stickin' oot just as if your han' was laid on't."

Jamie had made good progress during the year, and earned another sweetie easily. He has been promoted to the dignity of pointing for himself, and no longer requires the awl.

Mr Beattie seems as vigorous as when I saw him a year ago. The only indication of greater feebleness is, that he has taken regularly to the use of a staff. He walks, however, nimbly and well; but he says the dizziness comes over him now and then, and he feels more at ease when he has a staff in his hand.

He asked me if I could not come and see him next day. I said I was sorry I could not. "I am awfu' vexed at that," he said; "this is the last day o' my eighty-first year. The morn's my eighty-second birthday, and I thocht I micht maybe never see anither, and I made up my mind to gie the bairns a treat. They're a' comin', and they get a holiday. I'm awfu' vexed ye canna come."

"I wish very much I could," I replied.

"A' the neebours," he said, "are takin' an interest in't, and the Colonel's lady has sent me a cake to divide among the bairns—that's a sma' thing compared wi' a' her gude deeds, for she's a by-ordnar fine woman. Ye maun come up to my house, and get a bit o' the cake."

I objected that it was scarcely fair to break it before to-morrow.

"Oo ay, ye maun taste it. She 'll no object to you gettin' a bit o't afore the bairns."

I yielded of course, and spent another pleasant hour with him, during which I had my first impression confirmed as to his single-hearted benevolence and altogether fine character. I shook hands with him, and as I was leaving said that I had some intention of sending a short sketch of his labours to *Good Words*. I asked if he had any objection to his name being mentioned.

"Weel, sir," he said, "I'm real gratefu' for your kindness in coming twice to see me, and takin' notice o' me the way ye've done. It's far mair than I deserve. I dinna think the readers o' *Good Words* will care muckle about the like o' me, and I've never been fond o' makin' a show; but if ye think an article wi' my name in't wud encourage ithers in my humble way to do a' they can for the upbringing' o' puir creaturs that hae nae ither way o' gettin' education, I 'll no forbid ye to do just as ye like."

"Well, then, I 'll do it. Good-bye!"

"Wull ye gie me anither shake o' your han' afore ye go? I may never see ye again."

"Most willingly," I replied.

He took my hand in one of his, and, laying his other on my shoulder, said, "I'm no a man o' mony words, but I wud like ye to believe that I'm gratefu', real gratefu', for your kindness,—as gratefu' as an auld man that kens weel what kindness is can be; and I wud like ye to promise, if ye're hereabouts next year, and me spared

till that time, that ye'll no gang by my door. Wull ye promise this?"

I gave the promise, and was rewarded by two or three kindly claps on the back, a hearty squeeze of the hand, and "God bless ye, and keep ye!"

The moral of James Beattie's life requires no pointing. A life that has been a discipline of goodness, and to which benevolence has become a necessity,—"I canna do without my bairns noo at a', and as lang's I can try to do them gude, I'll no gie't up,"—has a simple eloquence that needs no aid, and admits of no embellishment from well-balanced phrases.

May the life which has already far exceeded the allotted span be continued for years to come, to a man who has been diligent in business, fervent in spirit, serving the Lord!

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Why we should not be poisoned because we are sick!

Or, *The Fatal Absurdity of Drug Medication Exposed and Confuted*

By the Confessions of its Most Eminent Practitioners.

Edited by One of its Victims.

"Things (*i.e.*, the state of physic) have come to such a pass that they must either mend or end."—Sir JOHN FORBES, M.D.

"The past success of quacks in England has been altogether owing to the *real quackery* of the regular physicians."—ADAM SMITH.

"Our chiefest hopes of medical reform at present exist in the *outer educated* public. It is a sad but humiliating confession."—Dr C. KIDD.

Third Thousand.

London: J. Burns, 1 Wellington Road, Camberwell, S. 1868.

To R. T. Trall, Esq. M.D.

The Able, Fearless, and Zealous Exponent of the Natural or True Remedial System,

This Attempt to Promulgate Truth and Expose Error is Inscribed

BY HIS OBEDIENT SERVANT,

The Editor.

Drug-Medication Exposed and Confuted.

THE following able letter from the pen of Dr Trail, the well-known American author of numerous works on the Hygeio-therapeutic or natural system of treating disease, and president of the Hygeio-therapeutic College of New York (a College empowered by the U.S. Government to confer Medical Degrees), appeared in the columns of the *London Medical Mirror*, on the 1st August, 1867. It will doubtless be read with the interest it demands by the thoughtful and intelligent reader—its object being to point out the mischievous fallacy of drug medication, by which the world has been victimised for the last 3000 years, substituting in its stead a rational and natural system, pre-eminently successful in its results, simple as it is scientific, and healthful as it is natural.

No favour can of course be expected for such a system from the bigotted majority of drug practitioners, or the vested interests of the apothecary and drug vender, no more than the Temperance cause could expect assistance from the distiller or licensed publican, whose occupation it seeks to undermine for the general benefit of society. It can therefore only appeal to the common sense, intelligence and self-interest of mankind, by the force of whose voice alone, reform must be forced on an unwilling profession. As no one could *a priori* suppose that the administration of a *poison* could be a *healthful* operation, or anything else than injurious in its effects, it would be sufficient for the opponent of such a system simply to *deny* its therapeutic use, and call upon his adversary to *prove* it. This being the case, how doubly incumbent is it, on the drug practitioner, to come forward and defend his practice, when it has been logically and powerfully assailed by a regularly educated physician; and yet although five months have now elapsed since the publication of Dr Trail's letter, not a single practitioner has attempted to reply to the arguments advanced in it, although the editor of the *Medical Mirror* promised that a competent champion should be forthcoming to answer them. Surely if they did not feel the unanswerable nature of Dr Trail's arguments, so serious an attack on their citadel would not have so long remained unanswered: whenever they fancy that they have a case in their favour they are only too ready to attack their opponents.

Dr Trail's letter is as follows:—

Hygeio-Therapy Versus Drugipathy.

(To the Editor of the Medical Mirror.) The Modus Operandi of Medicine.

SIR,—Thankful for your courtesy and liberality in admitting my first article, I send you another. You require facts. Very good, you shall have them. And as no one has signified a willingness to controvert the propositions I have advanced, I will proceed to prove them.

First in order is the *modus operandi* of medicines. A writer in your April number (Richard Griffith, Ch.M.,T.C.D.) has touched the key-note of all medical discussion, of all medical reform, and, as I think, of a great medical revolution, in the pithy statement that, "the healing art can make no real progress until the absurd practice of administering poisonous and debilitating agents to weak and sickly persons is abandoned." I propose to show why persons should not be poisoned because they are sick—why such a "healing art" is absurd in science, and worse than useless in practice. And this will involve a refutation of the doctrine in which the practice is predicated.

All intelligent medical men will agree that drug medicines are poisons; and all persons will agree that poisons are *causes* of disease. Why should the causes of disease be administered to cure those who are already diseased? Can two wrongs make a right? The moralist might as rationally prescribe lying as a remedy for stealing. "Cease to do evil," is the beginning of wisdom with the true physician, as well as with the moral reformer.

All drug medical schools teach that certain drugs have the power or capacity, inherent in themselves, to act upon certain organs or structures of the vital organism; and that some of them (termed blood-food, cod-liver oil, preparations of iron, &c.) supply certain elements to the system which its tissues need and can use. Neither position is correct. Medicines do not act on the living system at all; nor can the living system appropriate or use, for the replenishment or development of its tissues, any drug or mineral substance, or anything except food, water, and air.

And now for a few facts to illustrate:—Tobacco-dust (snuff), occasions sneezing; ipecac occasions vomiting; jalap, purging; squills, expectoration; calomel, cholorrhœa; antimony, sweating; digitalis, diuresis; arsenic, inflammation; alcohol, stimulation; ether, exhilaration; chloroform, narcosis, &c. Because of these effects, tobacco is termed a sternutatory; ipecac, an emetic; jalap, a cathartic; squills, an expectorant; calomel, a chologogue; antimony, a diaphoretic; digitalis, a diuretic; arsenic, a tonic; alcohol, a stimulant; ether, a nervine; chloroform, an anæsthetic, &c.

Now, all drug medical schools teach, and the people generally believe, that medicines act on certain organs or structures preferentially, because they have a "special affinity" for those organs and structures. Thus, calomel is said to have a special affinity for the liver, alcohol for the brain, castor oil for the bowels, antimony for the skin, astringents for the membranes, tonics and stimulants for the blood-vessels, emetics for the stomach, &c.

These, Sir, are facts. And there are certain other facts which seem to complicate and confuse them, and, indeed, to upset the whole absurd, yet time-honoured, "dogma of the dark ages," that medicines act on the living system. Every medical man of experience knows that the effects of medicines depend very greatly on the dose or quantity, and also on age, sex, temperament, habit, idiosyncrasy, diathesis, &c. For example, a very small dose of alcohol, opium, or tobacco, occasions a moderate disturbance of the whole system—the nervine effect; a larger dose occasions a greater general disturbance—the stimulant effect; and very large doses occasion prostration and insensibility—the narcotic effect. Small doses of emetic tartar occasion sweating, and larger doses, vomiting. Small doses of calomel occasion salivation; larger doses, purging. Small doses of rhubarb occasion constipation; larger doses, diarrhoea. Small doses of corrosive sublimate, hydriodate of potassa, chloride of gold, &c., are said to be alterative; larger doses occasion inflammation; and still larger, emesis. Antimony, ipecac, protochloride of mercury, lobelia, and many other drugs, in certain doses, often repeated, occasion, *at the same time*, expectorant, choleraic, emetic cathartic, diaphoretic, and diuretic effects.

Here are facts enough for one article, since no one of them has ever, been explained by the medical profession. And now for the rationale. If these drugs really act on certain organs or structures in virtue of inherent affinities for those organs or structures,—it follows—and by irresistible logic—that the larger the dose the greater, invariably, is the given effect. But such is not the fact. A small dose often occasions a certain effect in one part of the system; a larger dose occasions a different effect in a different part of the system; a still larger dose, a still different effect somewhere else.

How are these facts to be explained? They never have been explained, and never can be, on the theory that remedial agents act on the living system. All attempts at explanation on this theory have only made confusion worse confounded, and now the medical profession is obliged to confess that the *modus operandi* of medicines is a profound mystery.

But, on the theory which is taught in the New York Hygeio-Therapeutic College, the whole mystery is

solved in a moment, and the principle involved becomes a self-evident truth. It explains, also, to an absolute demonstration, why the effects of medicines are so dependent on, and so constantly modified by, the ever-varying vital conditions of the patient.

The living system acts on the medicine.

See Note A.

It acts upon them to resist them as poisonous, and to expel them from the organic domain. Instead of there being affinity between poisons and living structures, there is constant and eternal antagonism, and nothing else. Again, drugs are dead, inert, inorganic substances, and possess no inherent or other power to act on living matter. The living system is inherently active in relation to other things as a condition of existence. In the relations of living and dead matter, the living system is active, and the dead matter passive. This is but the simple statement of a law of nature. But the medical profession, in teaching and practising the contrary, has just reversed the order of nature, and has given us a false science and a most disastrous practice.

Tobacco dust (snuff) is expelled from the nose by a process termed sneezing. Now, sneezing is not the act of the snuff, but of the nose. Ipecac is ejected from the stomach by the process called vomiting. Is vomiting the act of the ipecac or of the stomach? The living system always resists and expels poisons and impurities in the best manner it can under the circumstances. Thus, if a small quantity of emetic tartar, or ipecac, be swallowed, the system can best get rid of it through the skin by diaphoresis. If a very large quantity is taken, it is resisted more powerfully in the first passages, and vomiting occurs. If a small quantity of opium, or alcohol, is swallowed, it is expelled most conveniently (with the least wear and tear of the organism) through the general circulation, and the process is called stimulation. But the drug does not act on the circulating vessels, nor does it impart power, or anything else, to the system. It is simply *carried through the system*. The vital structures carry it through the circulation to the various emunctory organs, where it is eliminated from the body.

If a very large quantity of opium, or alcohol, is swallowed, it is resisted so powerfully in the first passages, that vomiting, or narcosis, occurs; not that the drug acts on the stomach or brain, but the actions of the living system are so intensely determined to the first passages, that the functions of the brain are necessarily suspended.

This rationale of the effects of medicine affords a conclusive reason why poisons should not be administered to sick persons, nor to well persons. Poisons make the well sick, the sick sicker. Every drug, every dose, provokes vital resistance, and causes waste of vital power. So far as drugs cure a primary disease, it is only by occasioning a drug disease.

But disease should not be cured. Disease is itself the remedial effort—the effort at purification and reparation. It is vital action in self-defence. For 3000 years, physicians have been dosing and drugging sick folks with all the poisons of earth, air, and sea—all the foul things of the vegetable, animal, and mineral kingdoms, in the attempt to do what never should be done—cure disease. They have, through all these long ages, been warring upon the vitality of their patients. No; I repeat, disease should not be cured. Curing disease is practically killing the patient. It is the patient, not the disease, that physicians should aim to cure. And to cure a patient means, to restore him to the normal condition, not to poison away his vitality. The True Healing Art, as it is in Hygeio-Therapy, consists in removing the causes of disease, not in suppressing the remedial effort. And when I assert that I have taught and practised the Hygeio-Therapeutic system in the city of New York for more than twenty years, and have not, during that time, prescribed a drop or particle of drug-medicine of any kind, either in allopathic or infinitesimal doses, and have, during that time, treated many hundreds of cases of acute diseases, including typhoid fever, ship fever, yellow fever, small-pox, measles, scarlatina, pneumonia, diphtheria, dysentery, cholera, inflammation, &c., *without losing a single case*, you will, perhaps (if you can believe my testimony), suspect that there may be something in the new system worth inquiring into. And if you pursue the investigation far enough, you may possibly come to the conclusion that some hundreds of medical men have arrived at within a few years—viz., that the popular system of medicine has neither philosophy nor common sense to recommend it, and that the best good of the human family requires it to be discarded at once and for ever,—I am, &c., R. T. TRALL, M.D.

Dr Trail's charge against the drug system is therefore this, that it is founded on a total misapprehension of the true nature of disease; that instead of recognising in the latter a friendly recuperative and purifying process on the part of the animal economy (an action quite as natural as that of health only occurring under abnormal conditions), it looks upon this action as hostile and unfriendly, as one to be opposed, thwarted, and put an end to, instead of encouraged, assisted, and judiciously directed. Hence, all their treatment, based on a false foundation, is directed to make war upon the powers of life, suppressing and silencing them by the exhibition of deadly poisons, from which destructive process a fatal and disastrous practice does, and must necessarily result. In illustration of this proposition, let us take a simple case of skin eruption. Here the Hygienic physician, recognising a natural effort of the body to expel some irritating or poisonous substance through that great scavenger of the system—the skin, aids and assists that effort, by increasing the eliminating power of that

organ, by means of the hot air bath, wet pack, or other Hydropathic appliances; succeeding in this, the poison is expelled from the system, and the eruption *disappears concurrently with the withdrawal* of its cause. Let us now contrast with the foregoing the practice of the drug physician, of which it is the very antipodes. Looking on the eruption in question as an entity, an enemy at war with the system, hostile and inimical in its operations, he at once proceeds to suppress it, and succeeds in doing so by *concentrating* the irritation *internally* (*whence* nature was trying to *expel* it), by the administration of arsenic, mercury, iodine, or other poisons. The skin then assumes for a time its wonted appearance, and the patient being thus considered cured, is immediately congratulated on his recovery. But what is his real condition? The friendly effort of the system to remove an *internal* and *dangerous* irritation, to an *external* and *safe* position, has been defeated, and the system has been drenched with poisons, in addition to that originally oppressing it, whilst *not a single step* has been made to *remove* the first *offending cause*. When, after the lapse of some little time, the system has perhaps again collected strength, another effort to throw the internal irritation on the surface is made, to be again repelled by another course of arsenic, mercury, iodine, and astringent lotions, with similar results to those already mentioned, and so on to the end of the chapter. Under the one mode of treatment, a radical cure becomes effected by the expulsion of the offending cause, without injury or detriment to the health, but on the contrary *pari passu* with its marked improvement; under the other, the disease is never cured, unless in *spite* of the treatment,

* See Sir John's Forbes's opinion on this page.

and the health becomes seriously injured, as a necessary consequence of the frequent administration of poisons. One system seeks to *remove all* sources of *poison* from the body, whilst the other as sedulously *pours fresh poisons* into it. Can any one, except a drug practitioner, for a moment doubt which mode of treatment is the most rational and natural, and consequently likely to be, as in practice it has ever proved to be, the most successful?

Let us now place before the reader the following opinions of the most eminent drug practitioners, regarding their own system, premising that the severest and most condemnatory language that its greatest opponent could employ against it, will be found to be more than equalled by the recorded confession of its most eminent disciples. It is difficult to understand how men could conscientiously continue to practice an art which they so fearlessly and unsparingly denounced:—

Sir John Forbes, late Court Physician to the Queen, and the distinguished editor of the *British and Foreign Medical Review*, thus records his opinion of drug medication, the result of the *experience* of a professional life: "Firstly—That in a large proportion of the cases treated by allopathic physicians the disease is cured by nature, and not by them. Secondly—That in a lesser, but still not a small proportion, the disease is cured by nature in *spite* of them; in other words, their interference opposing instead of assisting the cure. And thirdly—That, consequently, in a considerable proportion of diseases, it would fare as well or *better* with patients, if all remedies, especially drugs, were abandoned;" and he emphatically adds, "Things (*i.e.*, the state of physic) have come to such a pass that they must either mend or *end*."

For this honest expression of opinion, Sir John was deprived of his position as editor of the above Review.

The venerable Professor Alexander H. Stevens, M.D., of the New York College of Physicians and Surgeons, in a recent lecture to his medical class, says: "The older physicians grow, the more sceptical they become of the virtues of medicine, and the more they are disposed to trust to the powers of nature." Again: "Notwithstanding all of our boasted improvements, patients suffer as much as they did forty years ago." And again: "The reason medicine has advanced so slowly, is because physicians have studied the writings of their predecessors, instead of nature."

The venerable Professor Jos. M. Smith, M.D., of the same school, testifies: "All medicines which enter the circulation, *poison the blood* in the same manner as do the poisons that produce disease." Again: "Drugs do not cure disease; disease is always cured by the *vis medicatrix naturæ*." And again: "Digitalis has *hurried thousands to the grave*." And yet again: "Prussic acid was once extensively used in the treatment of consumption, both in Europe and America; but its reputation is now lost. Thousands of patients were treated with it, but *not a case was benefited*. On the contrary, *hundreds were hurried to the grave*."

Says Professor C. A. Gilman, M.D., of the same school: "Many of the chronic diseases of adults are caused by the *maltreatment* of infantile diseases." Again: "Blisters nearly always *produce death* when applied to children." Again: "I give mercury to children when I wish to *depress* the powers of life." And again: "The application of opium to the true skin of an infant is very likely to *produce death*." And yet again: "A single drop of laudanum will often *destroy the life* of an infant." And once more: "Four grains of calomel will often *kill an adult*." And, finally: "A mild mercurial course, and mildly *cutting a man's throat*, are synonymous terms."

Says Professor Alonzo Clark, M.D., of the same school: "From thirty to sixty grains of calomel have been given very young children for croup." Again: "Apoplectic patients, who are *not bled*, have double the chance to recover that those have who are bled." And again: "Physicians have learned that *more harm than good* has been

done by the use of drugs in the treatment of measles, scarlatina, and other self-limited diseases." And yet again: "My experience is, that croup *can't well be cured*; at least, the success of treatment is very doubtful. A different mode of treatment is introduced yearly, to be succeeded by another the next year." Once more: "Ten thousand times ten thousand methods have been tried, *in vain*, to cure diabetes." Still another: "In their zeal to do good, physicians have done much harm. They have *hurried many to the grave* who would have recovered if left to nature." And, finally: "All of our curative agents are poisons; and, as a consequence, *every dose diminishes the patient's vitality*."

Says Professor W. Parker, M.D., of the same school: "I have *no confidence* in gonorrhoeal specifics." Again: "Nearly all cases of urethral stricture are *caused* by strong injections." And again: "The usual treatment of syphilis, by mercury, causes atheromatous deposits in the coats of the arteries, *predisposing to apoplexy*." And yet again: "It must be confessed that the administration of remedies is conducted more in an *empirical* than in a rational manner." Once more: "The pains of which patients with secondary and tertiary syphilis complain are not referable to the syphilitic poison, but to the *mercury* with which they have been drugged." And, finally: "Of all sciences, medicine is the most uncertain."

Says Professor Horace Green, M.D., of the same school: "The confidence you have in medicine will be dissipated by experience in treating diseases." Again: "Cod-liver oil has *no curative power* in tuberculosis."

Says Professor H. G. Cox, M.D., of the same school: "There is much truth in the statement of Dr Hughes Bennett, that blood-letting is *always injurious* and *never necessary*, and I am inclined to think it entirely correct." Again: "Bleeding in pneumonia *doubles the mortality*." And yet again: "The *fewer remedies* you employ *in any disease*, the *better for your patient*." And once more: "Mercury is a sheet-anchor in fevers; but it is an anchor that *moors your patient to the grave*."

Says Professor B. F. Barker, M.D., of the same school: "The drugs which are administered for the cure of scarlet fever and measles, *kill far more than those diseases do*. I have recently given *no medicine* in their treatment, and have had excellent success." Again: "I have known several ladies become *habitual drunkards*, the primary cause being a taste for stimulants, which was acquired in consequence of alcoholic drink being administered to them as medicine." And again: "I am inclined to think that mercury, given as an aplastic agent, does *far more harm than good*." And yet again: "I incline to the belief that bleeding is *injurious* and *unnecessary*." Once more: "There is, I am sorry to say, as much empiricism *in the medical profession* as out of it." And, finally: "Instead of investigating for themselves, medical authors have *copied the errors* of their predecessors, and have thus retarded the progress of medical science, and perpetuated error."

Says Professor J. W. Carson, M.D., of the same school: "It is easy to destroy the life of an infant. This you will find when you enter practice. You will find that a slight scratch of the pen, which dictates a little too much of a remedy, *will snuff out the infant's life*: and when you next visit your patient, you will find that the child which you left cheerful a few hours previously, is *stiff and cold*. Beware, then, how you use your remedies!" Again: "We do not know whether our patients recover because we give medicine, or because nature cures them. Perhaps *bread-pills* would cure as many as medicine."

Says Professor E. S. Carr, M.D., of the New York University Medical School: "All drugs are more or less adulterated; and as not more than one physician in a hundred has sufficient knowledge in chemistry to detect impurities, the physician seldom knows just how much of a remedy he is prescribing." Again: "Mercury, when administered in any form, is taken into the circulation, and carried to every tissue of the body. The effects of mercury are not for a day, but *for all time*. It often lodges in the bones, occasionally causing pain *years after it is administered*. I have often detected metallic mercury in the bones of patients who had been treated with this *subtile poisonous agent*."

Says Professor S. St John, M.D., of the same school: "All medicines are *poisonous*."

Says Professor Martin Paine, M.D., of the same school: "Our remedial agents are themselves *morbific*." Again: "Our medicines act upon the system in the same manner as do the *remote causes of disease*." And again: "Drug medicines do but cure one disease by producing another."

"The science of medicine is *founded* on conjecture, and *improved* by murder."—*Sir Astley Cooper*.

"There is scarcely a more dishonest trade imaginable than medicine in its present state. The monarch who would entirely interdict the practice of medicine would deserve to be placed by the side of the most illustrious characters who have ever conferred benefits on mankind."—*Dr Forth*.

"The whole art of physic might be written on a single sheet of paper. When I commenced practice, I had twenty remedies for every disease; but before I got through, I found twenty diseases for which I had no remedy."—*Dr Radcliffe*.

"The great success of quacks in England has been altogether owing to the *real quackery* of the regular physicians."—*Adam Smith*.

"Our chiefest hopes (of medical reform) at present exist in the *outer educated* public. It is a sad but humiliating confession."—*Dr C. Kidd*.

"The medical practice of our day is, at the best, a most *uncertain* and unsatisfactory system; it has *neither philosophy nor common sense* to commend it to confidence."—*Professor Evans, Fellow of the Royal College, London.*

"Gentlemen, ninety-nine out of every hundred medical facts are *medical lies*; and medical doctrines are, for the most part, *stark, staring nonsense*."—*Professor Gregory, of Edinburgh, Scotland.*

"I am incessantly led to make an apology for the instability of the theories and practice of physic. Those physicians generally become the most eminent who have most thoroughly emancipated themselves from the tyranny of the schools of medicine. Dissections daily convince us of our *ignorance of disease*, and cause us to blush at our prescriptions. What *mischiefs* have we not done under the belief of *false facts* and *false theories*! We have assisted in *multiplying diseases*; we have done more: we have *increased their fatality*."—*Benjamin Bush, M.D., Formerly Professor in the first Medical College in Philadelphia.*

"It cannot be denied that the present system of medicine is a *burning shame* to its professors, if, indeed, a series of vague and uncertain incongruities deserves to be called by that name. How rarely do our medicines do good! How often do they make our patients *really worse*! I fearlessly assert that in most cases the sufferer would be *safer without a physician* than with one. I have seen enough of the *mal-practice* of my professional brethren to warrant the strong language I employ."—*Dr Ramage, Fellow of the Royal College, London.*

"Assuredly the uncertain and most unsatisfactory art that we call medical science, is *no science at all*, but a jumble of inconsistent opinions; of conclusions hastily and often incorrectly drawn; of facts misunderstood or perverted; of comparisons without analogy, of hypotheses without reason, and theories not only useless, but *dangerous*."—*Dublin Medical Journal.*

"Thousands are annually *slaughtered* in the quiet sick-room. Governments should at once either banish medical men, and proscribe their *blundering art*, or they should adopt some better means to protect the lives of the people than at present prevail, when they look far less after the practice of this *dangerous profession*, and the *murders* committed in it, than after the lowest trades."—*Dr Frank, an eminent European author and practitioner.*

"Let us no longer wonder at the lamentable want of success which marks our practice, when there is scarcely a sound physiological principle among us. I hesitate not to declare, no matter how sorely I shall wound our vanity, that *so gross is our ignorance* of the real nature of the physiological disorder called disease, that it would, perhaps, be better to do nothing, and resign the complaint into the hands of nature, than to act as we are frequently compelled to do, without knowing the why and the wherefore of our conduct, at the obvious risk of *hastening the end of the patient*." In addressing his medical class, he says: "Gentlemen,—Medicine is a great humbug. I know it is called science. Science, indeed! it is nothing like science. Doctors are merely empirics when they are not charlatans. We are as ignorant as men can be. "Who knows anything in the world about medicine? Gentlemen, you have done me the honour to come here to attend my lectures, and I must tell you frankly now, in the beginning, that I know nothing in the world about medicine, and I don't know anybody who does know anything about it. . . . I repeat it, nobody knows anything about medicine. . . . we are collecting facts in the right spirit, and I dare say, in a century or so, the accumulation of facts may enable our successors to form a medical science. But I repeat it to you, there is no such thing as a medical science. Who can tell me how to cure the headache, or the gout, or disease of the heart? Nobody. Oh, you tell me doctors cure people. I grant you people are cured, but how are they cured? Gentlemen, nature does a great deal; imagination a great deal; doctors—devilish little when they don't do any harm. Let me tell you, gentlemen, what I did when I was physician at the Hotel Dieu. Some three or four thousand patients passed through my hands every year. I divided the patients into two classes: with one I followed the dispensary and gave the usual medicines, without having the least idea why or wherefore; to the others I gave bread-pills' and coloured water, without, of course, letting them know anything about it; and occasionally, gentlemen, I would create a third division, to whom I gave nothing whatever. These last would fret a good deal—they would feel that they were neglected—sick people always feel they are neglected, unless they are well drugged "les imbeciles," and they would irritate themselves until they got really sick, but nature invariably came to the rescue, and *all* the persons in the *third* class got *well*. There was but little mortality amongst those who received the bread-pills and coloured water, but the *mortality* was *greatest* amongst those who were carefully *drugged* according to the *dispensary*."—*M. Magendie, the celebrated French Physiologist and Pathologist.*

"I may observe that, of the whole number of fatal cases in infancy, a great proportion occur from the inappropriate or undue application of *exhausting remedies*."—*Dr Marshall Hall, the distinguished English Physiologist.*

"More infantile subjects are perhaps destroyed by the pestle and mortar than in the ancient Bethlehem fell victims in one day to the Herodian massacre."—*Dr Reid.*

"We have seen somewhere a quotation from Van Swieten, in which that philosophic physician expresses the result of his wide-spread review of medical practice in the aphorism, 'All that *art* can do is to *weaken* life;'

and truly that seems a fair description of the agents which have been handed down to us in the *materia medica*."—*Editorial observations in Medical Mirror, January, 1867.*

"Our actual information or knowledge of disease does not increase in proportion to our experimental practice. Every dose of medicine given is a *blind experiment upon the vitality* of the patient."—*Dr Bostock, author of the "History of Medicine."*

"I wish not to detract from the exalted profession to which I have the honour to belong, and which includes many of my warmest and most valued friends; yet it cannot answer to my conscience to withhold the acknowledgment of my firm belief, that the medical profession (with its prevailing mode of practice) is productive of *vastly more evil than good*; and were it absolutely abolished, mankind would be *infinitely the gainer*."—*Francis Cogswell, M.D., of Boston.*

"The science of medicine is a *barbarous jargon*, and the effects of our medicines on the human system in the highest degree *uncertain*, except, indeed, that they have *destroyed more lives* than war, pestilence, and famine combined."—*John Mason Good, M.D., F.R.S., author of "Book of Nature," "A System of Nosology," "Study of Medicine," etc.*

"On no question perhaps have scientific men differed more than on the theory of the action of medicines. Either facts, essentially opposed and incompatible, have been adduced by the disagreeing parties; or, which is nearly as common, the same fact has received two distinct and opposite interpretations."—*Dr Headland's prize essay on the action of medicines on the system.*"

Abernethy observes sarcastically: "There has been a great increase of medical men of late years; but, upon my life, diseases have increased in proportion."

"I declare, as my conscientious conviction, founded on long experience and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, apothecary, druggist, nor drug on the face of the earth, there would be *less sickness* and *less mortality* than now prevail."—*James Johnson, M.D., F.R.S., editor of the Medico-Chirurgical Review.*

The celebrated Dr Baillie, who enjoyed perhaps the largest and most fashionable practice that ever fell to the lot of any physician in the world, declared, after forty years' experience, "that he had no faith in physic," and on his death-bed frequently exclaimed, "I wish I could be sure that I have not killed more than I have cured."

"I have heard a most eminent physician say, 'that the best practice was that which did nothing; the next best, that which did little.'"—*Hoffman.*

"I visited the different schools of medicine, and the students of each hinted, if they did not assert, that the other sect killed their patients."—*Dr Billing.*

"The file of every apothecary would furnish a volume of instances where the ingredients of the prescription were fighting away in the dark."—*Dr Paris, President of the College of Physicians.*

Such being the deliberate assertions, declarations, and confessions of those who advocate, teach, and practice the drug system, let us see next what they say of the system which we advocate, and which they oppose:—

Says Professor Parker: "As we place more confidence in nature, and less in preparations of the apothecary, *mortality diminishes*." Again: "Hygiene is of *far more value* in the treatment of disease than drugs." And again: "I wish the *materia medica* was in Guinea, and that you would study *materia alimentaria*." And yet again: "You are taught learnedly about *materia medica*, and but little about diet." Once more: "We will have *less mortality* when people eat to live." And, finally: "I have cured granulations of the eyes, in chronic conjunctivitis, by hygienic treatment, after all kinds of drug applications had failed."

Says Professor Carson: "Water is the *best diaphoretic* we have." Again: "My preceptor used to give coloured water to his patients; and it was noticed that those who took the water *recovered more rapidly* than those of another physician, who bled his patients."

Says Professor Clark: "Pure cold air is the *best tonic* the patient can take." Again: "Many different plans have been tried for the cure of consumption, but the result of all has been unsatisfactory. We are not acquainted with any agents that will cure consumption. *We must rely on hygiene*." And again: "*Cream is far better* for tubercular patients than cod-liver oil, or any other kind of oil." And yet again: "In scarlet fever you have nothing to *rely on* but the *vis medicatrix natura*." Once more; "A hundred different and unsuccessful plans have been tried for the cure of cholera. I think I shall leave my patients, hereafter, nearly entirely to nature; as I have seen patients abandoned to die and left to nature, recover, while patients who were treated died." And, finally: "A sponge-bath will often *do more to quiet* restless, feverish patients than an anodyne."

Says Professor Barker: "The more *simple* the treatment in infantile diseases, the *better the result*."

Says Professor Peaslee: "Water constitutes about eight-tenths of the weight of the human body, and is its *most indispensable* constituent." Again: "Water is the only necessary—the only natural drink." Says Professor Gilman: "Every season has its fashionable remedy for consumption; but hygienic treatment is of *far more value* than all drugs combined." Again: "Cold affusion is the *best antidote* for narcotic poisoning. If the medical

profession were to learn and appreciate this fact [Why don't they learn it?—R. T. T.], the number of deaths from narcotism would be diminished one-half. And again: "The continued application of cold water has more power to *prevent inflammation* than any other remedy." And yet again: "The application of water to the external surface of the abdomen, is of *great importance and value* in the treatment of dysentery. I have also *cured* adults by this means alone." Once more: "Water is equal in efficacy, as a diuretic, *to all other* diuretics combined. Water is *the* thing that produces diuresis; all other means are subordinate." And, finally: "Water is the *best febrifuge* we have."

Says Professor Smith: "The vapour of warm water is the *most efficacious expectorant* we have." Again: "Abstinence from food is one of the *most powerful antiphlogistic* means."

"The principles of the water-cure treatment are founded in nature and truth. We have in our power a new and most efficacious agent for the alleviation and cure of disease in various forms, and, in proper hands, as safe as it is effectual. I should be no friend to humanity, nor to medical science, if I did not give my testimony in its recommendation.—*Sir Charles Scudamore, M.D., F.R.S.*

"It (hydropathy) more than doubles our power of doing good. Of course it will meet with much opposition, but none, come from what quarter it may, can possibly prevent its progress, and its taking firm root. It is like truth, not to be subverted."—*Herbert Mayo, Esq., Senior Surgeon of the Middlesex Hospital.*

"Its paramount virtue is that of preserving many a constitution from pulmonary consumption."—*Dr James Johnson, Editor of the Medical Quarterly.*

"The water-cure is founded on a rock; and the wind and waves of persecution will in vain assail it."—*Dr Balbirnie.*

"The water-cure is a *stomachic*, since it invariably increases the appetite. An important hydropathic principle is, that almost all its *measures are applied to the surface*. One of the most *formidable difficulties* with which the ordinary physician has to contend is, that nearly all his remedies reach the point to which they are directed *through one channel*. Their only means of relieving certain diseases *is by inundating the stomach and bowels with foreign* and to them *frequently pernicious* substances."

"It is singular enough that almost all arguments used *against cold* bathing are the strongest theoretical arguments *in its favour*. Dr Baynard, a most sarcastic writer, gives us the following anecdote:—'Hero a demi-brained doctor, of more *note* than *nous*, asked, in the amazed agony of his half-understanding, how 'twas possible that an *external application* should affect the bowels, and cure pain within?' 'Why, doctor,' quoth an old woman standing by, 'by the same reason that being wet shod or catching cold from without should give you the gripes and pain within.' "

"If a rude exposure of the surface to cold and wet is capable of producing internal disease, there is no *doubt that a close relation exists between these agents and the morbid* conditions of internal parts."—*Sir John Forbes, M.D.* (already quoted.)

"If men knew how to use water so as to elicit all the remedial results which it is capable of producing, it would be worth all other remedies put together."—*Dr Macartney's Lectures at Trinity College; Dublin, 1826.*

The *British and Foreign Quarterly Journal*, the leading advocate of drug medication, thus writes: "This mode of treating disease (hydropathy) is unquestionably far from inert, and most opposed to the cure of diseases, by the undisturbed processes of nature *It in fact perhaps affords the very best evidence we possess of the curative power of art, and is unquestionably when rationally regulated a most effective mode of treatment in many diseases*. Still it puts in a striking light, if not exactly the curative powers of nature, at least the possibility—nay, facility—with which all the ordinary instruments of medical cure, drugs, may be dispensed with. If so many and such various diseases get well entirely without drugs, under one special mode of treatment, is it not more than probable that a treatment consisting almost exclusively of drugs may be often of non-effect—sometimes of injurious effect?"

A most striking and practical illustration of the difference between the Allopathic and Hygienic systems of medication is given in the following

Lecture on the Turkish Bath.

By Dr Bennett.

ON Monday evening a lecture on the Turkish Bath was delivered in the neat sessions' court-house of Bruff by Dr Bennett, the respected resident physician of that town, before a numerous and fashionable assembly. The lecture was delivered with the view of effecting; two objects, one of which, in truth, next to religion, ought to be regarded as the primary one of this life, namely, the restoration of health to one's self and to his poorer neighbour, and to enable an institution which is a blessing to the latter to sustain itself. The court house was tastefully lighted up, and all the arrangements were excellent. At eight o'clock, on the motion of R. Franks, Esq., R.M., seconded by the Rev. Grantley Shelton, and carried *una voce*, the chair was taken by

The Very Rev. Archdeacon Cregan, P.P., Bruff, who, addressing the meeting, said that in performing the duty of chairman he had been saved a great deal of trouble, for he need not be looking about for set phrases in order to enable him to introduce to the meeting Dr Bennett, whom they all knew long and well, and to whose kindness of heart every one who knew him would bear witness; and whose sole object in coming before an audience on that evening was not only to speak to them upon a subject which he himself had studied, and the beneficial effects of which he had personally experienced, but also to forward the cause of benevolence and Christian charity. Dr Bennett would, in the course of his lecture, give the experiences of his own large practice as a physician, and his well known medical skill. He would speak of the successful application of the Turkish Bath in his own case, and would recommend its use as the most "painless"—nay, the most "pleasant" restorer of health, and as one of the greatest means which a beneficent Providence has put into the hands of man to enable him to enjoy health, and to live to "a hale old age."

Dr Bennett then came forward and said—Mr Archdeacon, Ladies, and Gentlemen,—I have been somewhat overcome by the flattering manner in which my name has been introduced, and by the kind reception it has received from the meeting. It is most gratifying to my feelings to see so many kind friends rallying round me on the present occasion. It is gratifying to me to find myself on this evening surrounded by men who have written largely on the subject of my lecture, and whose actions confer honour on themselves and humanity. It is, I repeat, a high honour for any man, no matter how exalted his position in society may be, to find himself associated with such men as those to whom I allude. I come now to the subject of my discourse, and it is one of the most important, in my estimation, that ever engrossed the attention of the public mind, because it is simple in its character, and perfectly satisfactory in its results. It is, in fact, to show you all how the life of man can be spared for many years without undermining his constitution by drugging him from "top to toe" with mercury and other nauseous stuffs, which he could tell them, as a physician of forty years' practice, was a consideration of no small importance. What then, is that application by which this universally desired result can be achieved? Simply the "Turkish Bath." The learned lecturer here entered into the history of the bath. He stated that it was known at an early period in Greece—"in that land where Sappho sang"—and which had been so beautifully written of by Byron. The Romans then took it up, and so anxious were these renowned people for baths that 4000 of them existed at one time in ancient Rome, and were used not only for their curative properties, but for their cleansing and purifying qualities. So fond of the bath were the Roman people that when Augustus Cæsar wished to curry favour with them, he gave them 40,000 baths a-day. When the Roman Empire was destroyed, the Turks took up the use of the bath, and so attached were they also to it that its constant use has become an important item in their religious system. But the Grecian, Roman, and Turkish Baths were imperfect, and it remained for an Irishman—Dr Barter—to improve the Bath and render it perfect. And should not the meeting be proud at having such a man amongst them—a man who, by his skill, had discovered the means by which many a dying man might be restored to life. He (Dr Bennett) did not look on the Turkish Bath as a panacea for every evil to which mankind was heir. But he would be an ungrateful man if he did not publish to the world its almost magic powers as a restorer to health. How did he discover these powers? By experiencing its effects upon himself, coupled with long conversations with Dr Barter, and the minute personal investigation of numerous cases at St Ann's, when he became convinced that the Turkish Bath, although it could not prevent death—for all created things must die—was an effectual remedy for those evils which in many cases shorten life, and that by its use health and life could be prolonged. He saw a patient there whose lungs were crepitating from top to bottom. He found another who was suffering under heart disease. He saw gentlemen there labouring under bronchitis and hæmoptysis, and by the use of the bath they were restored to health, and life, and he (Dr Bennett) had seen those very people who could hardly crawl when they took up their residence at St Ann's, walking about, in a few weeks, as lively as chickens. He saw men there who had come to it all the way from Australia and California, and he saw them cured. He saw the poor there attended and supported. The learned doctor here explained to the meeting the nature of the charitable institution founded by Dr Barter for the poor. The poor had baths, were attended even by Dr Barter himself, and were mainly supported by that good and excellent man, and he hoped the meeting would aid that estimable charity. The learned lecturer then proceeded to describe his own personal experience of the benefits derived from the use of the Turkish Bath. For instance, he knew it to be an infallible remedy for rheumatism, and as for the gout—ah! if he did not know what the gout was he knew nothing. He was attacked with retrocedent gout, which affected his vital organs, and he was under the solemn conviction that he was all but a gone man. He then detailed how he went to Kilkee, to Queens, town, to Cork, and to Dublin, to seek the aid of his medical brethren. One prescribed this, and another that, but he only progressed from bad to worse. (A voice: "No wonder, when they did nothing but pour poison into you.") He returned home, and for seven months suffered agonies that he could not describe. He could not look at food: so ill was he, that the report that he was dead was spread abroad, and seven *interested* friends were busy canvassing for his appointment as physician to the Bruff dispensary! His clergyman, whose unavoidable absence that night he much regretted, and to whom indirectly he owed his life, calling on him in his daily

ministrations said to him—"Have you ever tried the Turkish Bath? If not, you should go up at once to Dr Barter's." He then said to Mrs Bennett, "I'll go up to St Ann's." "If you do," said she, "I'll go with you." "Why so?" he said. "Because," she replied, "a medical friend has assured me that so sure as you enter Dr Barter's bath, you will die in it" (the old jargon and nonsense), "and I will go with you lest anything untoward should occur." "Well," he replied, "if it is God's wish that I should die in the bath, I'll die with a clean skin at all events, and up to St Ann's I'll go." Well, up to St Ann's he did go, and there he was addressing them with a clean skin, free from disease and suffering, and with, thank God, a renewed constitution. The lecturer then gave a detailed description of the treatment he received at St Ann's—how, when he went there, he sank exhausted on the sofa, and would have given a five-pound note, were it the last he was possessed of in the world, to have found his bed ready to receive him. Having been carefully examined by Dr Barter, he ordered him, in fear and trembling, to take the Turkish Bath twice the following day; and on telling him what the physician had told Mrs Bennett, he replied, "He has only shown his ignorance of the bath. Do as I tell you, go into it to-morrow morning." Having been carried to his first bath, he walked home after the third, as lively as a cricket. For three months previous to his arrival at St Ann's he had not known what sleep was, tossing about all night in pain and agony, but after his second bath, sleep returned to him in refreshing slumbers. In a few days he got rid of his pains, his appetite returned, and he became restored to health in an almost miraculous manner, having regained, with the daily use of the Bath during the fortnight he was at St Ann's, almost two stone in weight, out of the seven stone five lbs. which he had previously lost in nine months.

He then spoke of the powers of the bath to cure the drunkard from that dreadful propensity for alcohol which was burning his body, and damning his immortal soul by shutting it out from heaven, into which, as the Redeemer said, "no drunkard shall ever enter." The lecturer then read extracts from some ancient medical works to show that the most able physicians that ever lived, from the days of Hippocrates of Cos down to the present time, recommended air, water, and diet. "If you want to keep your body sound," said the physician of Cos, "you must purge it through the skin. I am going to my long home," he observed to a friend, "but I leave three things behind me for the preservation of human life." "What are they?" asked the friend. "Air, water, and diet." The opposition which the bath had to contend against they might imagine from the fact, that when he recently asked a medical friend in Cork, why he did not recommend it to his patients, his reply was, that he dare not do so, as, if he did, he would be read, "bell, book, and candle," out of meeting, and other physicians would refuse to consult with him. Having devoted himself as diligently as most men to the study of physiology and pathology, he gave it as his deliberate opinion, that *every other means of cure* was altogether *subordinate* to that mighty agent, the Turkish Bath. Had he had the same knowledge of its powers some thirty years ago that he had now, he felt satisfied that he might have saved by means of it many valuable lives, which for want of it had gone prematurely to their graves. He often reflected on that melancholy fact with sadness and remorse. The lecturer then concluded his very eloquent discourse by passing a high eulogium on Dr Barter, who should, he said be handed down to posterity as a benefactor of the human race. He had to contend against the sneers of his professional brethren, and against the counsel of false friends, but like Columbus, who discovered a new world, and like Harvey, who discovered the circulation of the blood, he persevered, and Providence blessed his efforts by enabling him to discover an effectual mode of eradicating disease and prolonging life. The lecturer was listened to throughout with that attention which demonstrated that the auditory felt a deep interest, not only in the speaker, but in the importance of the subject on which he spoke, and on its conclusion he resumed his seat amidst great applause.

Dr Barter proposed a vote of thanks to the learned lecturer, and, in doing so, spoke at much length upon the antiquity of the bath—its early use amongst the polished nations of old; its use now amongst the Turks; of the improvements which he had made in its construction, by which the inconvenience of the old bath was removed. He then spoke in a medical manner of its physical

properties, and their effects upon the human frame, particularly on the drunkard, who would become after the use of the bath, a sober member of society.

Dr Griffith said that Dr Bennett had come forward like an honest and fearless physician to tell his audience that night, for their own good, the benefit he had derived from the simple and rational treatment at St Ann's, when he had been brought to the brink of the grave by the poisonous drugging of the eminent allopathic practitioners, the heads of the profession whom he had consulted in Dublin and elsewhere. Of the *contradictory* opinions and treatment he had been subjected to, they had had a graphic account from him, but one Point all his prescribers had *agreed* on, and that was to drench his unfortunate system with the most deadly poisons they could select by way of curing him! whereas, the treatment at St Ann's was directed to *eliminate all poisons out* of him, instead of *pouring any into* him, and which system was most rational and successful, they had that evening an opportunity of seeing and judging for themselves. It would have been well for the benefit of mankind if the many medical men, or any of them, who from time to time had recovered their health at St Ann's, had honestly come forward like Dr Bennett, and given their experiences publicly to the world, which, he

regretted to say, they had not done; but this fact might be stated, that every army and navy surgeon who had been a patient there—men who, from their position, were independent of the opinions and trades-union influences of their professional brethren, who had no object to serve but the advancement of truth—had one and all reported, in the highest terms, to their several departments respecting the beneficial influence of that unrivalled therapeutic agent, the Turkish Bath, and, as a consequence, grants had already been sanctioned by Parliament for the erection of baths at the Royal Military Hospital of Netley, near Southampton, and at the camp at Aldershott. To this he might add another fact, that the latest writers on the practice of medicine, viz., Drs Aitken, Hughes Bennett, and Hawkes Tanner, in England, and Austin Flint in America, recommend the Turkish Bath as *the remedy par excellence* in diabetes, Bright's disease, the various affections of the kidneys, and many other diseases; and this too, so quietly and silently that one would suppose that they were merely recording the practice of their lives,—an ancient and well-established one—instead of one the birth of yesterday,

That is, as regards its introduction into allopathic practice. The antiquity of its use as a therapeutic agent may be gathered from the fact, recorded by M. Corbel L'Agneau in his interesting work, "Trait complet des Bains," viz., that the only limit to its use by Hippocrates was the want of the bath in a sufficient number of his patients' houses.

the introducer of which they never refer to, and

reward for his exertions on behalf of humanity by refusing, with some few exceptions, to consult with. He (Dr G.) could himself sympathise with Dr Bennett's feelings on this occasion, having been himself placed in a similar position about ten years ago, when he arrived at St Ann's little better than a ghost, under the orthodox poisoning of the heads of the profession in Dublin. They told him that he must die at St Ann's, as he had no reaction or vitality to withstand the treatment there. He told them, in reply, that he was dying fast in their hands—that he could not be much worse, and that as he had known several cases of recovery there, he would go and take his chance. The result was that at the end of six weeks he had gained 15 lbs in weight, and felt stronger and better than ever he had recollected to have been in the whole course of his life. Now, what had he to thank for the loss of vitality with which they had reproached him? Nothing but the irrational and poisonous treatment of the allopathic school, whose death-knell had been long since sounded. For this result he did not blame them, as they did their best, according to the light that was in them; but he did blame them for their bigotry and determined opposition to all radical improvement in their art, that bigotry which led them at first to persecute the immortal Harvey, Ambrose Pare, Sir Charles Bell, and Jenner, next to adopt their discoveries, and afterwards when they were dead, and they could no longer injure them, to load their memories with never-ceasing commendation and praise. In taking exception to their treatment of him, he was acting as their best friend, as one who sought to place the healing art on a rational and imperishable basis, which could not be overturned, and would entitle it to the gratitude and confidence of the general community, instead of leaving it open to the obnoxious and satirical observation of the ancient proverb—"That there was no hope for a man until he was given over by his physician, as then being left to Nature, there was some chance of his recovery." He would ask his audience, the next time their physician prescribed for them a pill or draught, to ask him why he poisoned them because they had the misfortune to be sick Did they, or anybody in their senses, imagine that a substance that was poisonous or injurious to a person in health could be anything but worse than injurious to a person when sick, when, of course, they were less able to resist a morbid and debilitating influence? And when their physician told them "to dig their graves (for that was the hackneyed phrase) before they took a Turkish Bath,"

This silly trash, which every honest physician should be ashamed to utter, is asserted of a Bath daily partaken of by millions of the people in the East, the free opening of which to his subjects was the greatest boon a Koman Emperor could confer upon them, and the clanger of taking which, in cases of aneurism and heart disease, is much less than that of taking ordinary walking exercise, and about equal to that of warming oneself before a comfortable fire.

let them ask him what he knew about it—whether he had ever taken

one himself, or had any experience of its effects on others? They would find that utter ignorance of the bath and its effects always accompanied the advice referred to; let them, therefore, value it accordingly. At that late hour of the night he would not trespass further on their patience, but would content himself with seconding, with much pleasure, the vote of thanks to Dr Bennett for his instructive and interesting lecture, which he hoped they would all profit by.

Dr Bennett returned thanks, and the Rev. Mr Shelton having taken the second chair, a vote of thanks was passed to the Archdeacon for his dignified conduct in the chair, and the meeting separated.—*Cork Herald*, August 22, 1867.

The following letters, addressed by Dr Griffith to the Editor of the *Medical Mirror*, speak for themselves. They both assume the poisonous nature of alcohol, previously proved in Dr Griffith's letter in August (1867)

number of the *Medical Mirror*, which space prevents us from reproducing here.

TO THE EDITOR OF THE "MEDICAL MIRROR."

SIR,—As nothing has tended more to bring the practice of medicine into contempt than the diametrically opposite prescriptions of its various disciples, it is most important for its progress that such discrepancies should be pointed out, and either harmonised together, or the true practice adopted, and the false disowned. With this view I would, with your permission, contrast with high authority what I consider the false and pernicious teaching of Dr Inman, in an article some months ago in your journal, where he strongly recommends the administration of alcoholic poison to young children, aye, even to infants only weaned. To say nothing of the absurdity and outrage on common sense, involved in the recommendation of a *poison* by way of *benefiting* a human being, young or old, I will content myself with quoting the following protests against Dr Inman's practice, which I, for one, humbly but loudly denounce as monstrous, deadly, and irrational.

Sir Anthony Carlisle, F.R.S., no mean authority, declares:—

"Of all errors in the employment of fermented liquors, that of giving them *to children* seems to be fraught with the worst consequences. The next in the order of mischief is their employment *by nurses*, and which I suspect to be a common occasion of dropsy of the brain in young infants."

Dr E. Smith, in his "Practical Dietary," says, at page 162:—

"Alcohols are largely used by many persons, in the belief that they support the system and maintain the supply of milk for the infant; but I am convinced that this is a *serious* error, and *is not an unfrequent cause of fits and emaciation in the child.*"

Dr Williams says:—

"Alcoholic liquors act as *stimulants* when taken into the stomach. At first they provoke appetite, and enable the organ to dispose of a greater quantity of food; but soon the digestive power *fails in consequence of the exhaustion that necessarily follows an undue excitement*, and inappetency, nausea, or even vomiting, ensue."

"When will the guardians of the public health cease to betray their trust by administering *poisonous* and *unnatural* stimuli, by way of curing their patients? When we find *alcohol, calomel, and opium* amongst the health restoring agents administered to children, who can wonder at the frightful mortality amongst them revealed to us by statistics? Surely Dr Reid wrote soberly and truly when he said that "More infantile subjects are perhaps daily destroyed by the pestle and mortar, than in the ancient Bethlehem fell victims in one day to the Herodian massacre." Nor did Sir Astley Cooper falsely declare that "The science of medicine *is founded on conjecture, and improved by murder.*"

I am, Sir, your obedient servant,
RICHARD GRIFFITH, Jun., Ch.M., T.C.D.

St Ann's Hill, Cork,

Nov. 11, 1867.

#The above shows what extreme opinions are held by members of the profession, and how completely the prejudice of some teetotalers overcomes their judgment. Some sinophobists seem to rival sinomaniacs in the presence of alcohol. What can be more absurd than objecting to alcohol, because, in its concentrated form, and in large quantity, it acts as a poison? Why, so does opium, belladonna, arsenic, quinine, sugar of lead, sulphuric acid, carbonate of potash, and tincture of iron; and yet what doctor would shrink from using any of these things in appropriate quantities? How many prescriptions can Mr Griffith write, in which there is not one ingredient which would act as a poison in a large quantity and a concentrated form? Scarcely one, unless he be a globulist pure and simple. Dr Inman, in none of his works, recommends alcohol as a poison: he recommends it in some diluted form, and in appropriate doses, as food and medicine; and if he finds that its effects are injurious, he withholds it as he would opium, where that is prejudicial. We are surprised that any one should be captivated by the fallacy that a small quantity of anything must be poisonous, because a large quantity produces formidable symptoms. To explode it, let us recommend Mr. Griffith to give up the use of salt in everything he takes; for unquestionably the chloride of sodium, in large doses, is poisonous, and in medium doses, produces vomiting. It is a matter of regret to see any doctor thinking more of the weight of authority than of the logic of facts. We regret

still more to find that when quotations are used, they are not understood by him who makes them. None of the passages alluded to by Mr Griffith affect the position taken by Dr Inman. It is also a matter of regret to see a young man, as we presume that Mr Griffith is, beginning his medical career with the public declaration that he will persistently refuse to try a remedy, no matter what may be the position or experience of those who recommend it. What a pass medicine would come to, if vegetarians were to banish meat diet; teetotalers—wine, beer, and spirit; and some fanatics were to cut off opium and chloroform from the wards of our hospitals! In

conclusion, we recommend Dr Griffith to "prove all things, and hold fast that which is good."—*Editor of Medical Mirror.*

The Hygienic Treatment of Disease *Versus* Drug-Poisoning.

TO THE EDITOR OF THE "MEDICAL MIRROR."

"We have seen somewhere a quotation from Van Swieten, in which that philosophic physician expresses the result of his wide-spread review of medical practice in the aphorism, 'All that art can do is to weaken life;' and truly that seems a fair description of the agents which have been handed down to us in the *Materia Medica.*"—Editorial observations in *MEDICAL MIRROR*, January, 1867.

Sir,—As I have ever experienced the most marked courtesy at your hands, for which I cannot sufficiently thank you, I hope that, should any expression likely to give offence inadvertently drop from me in replying to your strictures on my letter in your December number, it may not be attributed to any want of respect to you on my part. At the tenor of your observations I am not the least surprised, as they are just what I should have expected from one who was a firm believer in the drug system, from want of experience to the contrary. But, Sir, permit me to observe, however unpalatable the accusation may be, that both you and other drug practitioners in general are the very men who "have not proved all things, and held fast that which is good."

Your so-called experience is entirely one-sided, consisting in the experience of drugs alone; but you have never brought experience to bear on the other side of the question, by trying the result of discarding their use altogether. Now, claiming as I do to rank in the latter category, I can emphatically declare that so great and beneficial are the results attendant on the latter system, as compared with that of drugging, that they can only be placed, in my mind, as well as in that of all those who have made the experiment, in the relative positions of light and darkness. What, may I ask, has given rise to, and since maintained, the palatial hydropathic establishments at Ben Rhydding, Ilkeley-Wells, Malvern, &c., in England, and the countless ones in Germany, America, and elsewhere, but the disastrous and unsatisfactory results of drug medication

or poisoning? For I must insist on calling substances by their proper names. Yes, Sir, until some physiologist worthy of the name can prove that alcohol, opium, or strychnine, even in infinitesimal doses, and diluted to any extent that Dr Inman can desire, are *food* in any sense or form, I must continue to call them what they are, ever have been, and ever will be; viz., poisonous substances, the qualities of which no amount of dilution or trituration can transform. When the substances I have named are proved to be food, there will be no objection to their administration, and there will then be some point in the strictures made by you on my letter, the applicability of which I at present fail to discover. As I have alluded to the *one-sided* experience of drug practitioners, permit me to quote the following apposite remarks of Dr Carpenter on the subject, a man who cannot be suspected of any hostility towards them. His words are these:—

"The whole medical art is based upon *experience*, and the value of any remedy *can only be fairly tested by the omission* of it in some of the cases in which it has been reputed to be *most successful*. Nothing can be stronger than the reputation which alcoholic stimulants have acquired, as affording efficient aid in the maintenance of the bodily strength under circumstances calculated to exhaust it; and yet the most unimpeachable testimony has shown the fallacy of this opinion, and put *universal experience quite* in the wrong. So it has sometimes, nay, often, happened that medical men have assured staunch teetotalers that they would die unless they admitted alcohol into their system as a medicine; but *the patients, being obstinate, did neither, thus* falsifying the prediction in a very unexpected measure, and proving that the experience of doctors is not more infallible than that of the public."

Whether, therefore, recovery under drug treatment takes place in *consequence* of such treatment, or in *spite* of it, as stated by the late Sir John Forbes, M.D., can alone be determined by treating similar cases *without* drugs as well as *with* them, the former of which courses I accuse drug-physicians of not pursuing, and, consequently, their experience to be imperfect and *valueless*.

As I cannot suppose that any person can be so prejudiced or infatuated as to think the administration of drugs, *on their own account*, beneficial, whatever they may think of the *necessity* of using them, it would only be necessary, in showing the superiority of that system which entirely ignored their use over that which employed them, to prove that diseases recovered equally well under the former as the latter. But what are the facts, vouchsafed and declared by those who have experienced *both* systems, and held fast to that which was best, let the following testimony declare. And first let me quote the experience of the great Magendie, the celebrated French physician and physiologist. Lecturing his medical class, he says:—

"Let me tell you, gentlemen, what I did when I was head physician at the Hotel Dieu. Some 3000 or 4000 patients passed through my hands every year. I divided the patients into two classes:—With one I followed the dispensary, and gave the usual medicines, without having the least idea why or wherefore. To the others I gave bread-pills and coloured water, without, of course, letting them know anything about it; and occasionally,

gentlemen, I would create a third division, to whom I gave *nothing* whatever. These last would fret a great deal—they would feel that they were neglected—sick people always feel that they are neglected unless they are well drugged—'LES IMBECILES'—and they would irritate themselves until they got really sick; but *Nature invariably came to the rescue, and all the persons in the third class got well.* There was but little mortality amongst those who received the bread-pills and coloured water, but the mortality was *greatest among those* who were carefully *drugged* according to the dispensary.

This statement will doubtless astound those physicians of one-sided experience, who, having no experience of their opponent's system, yet undertake to ridicule and denounce it; whereas, had they the same experience as those they ridicule, they would probably concur in their opinions.

Allow me now to give you the published experience of Drs Trail and Jackson, of America, and Dr Barter, of St Ann's Hill, Cork, all of them formerly for many years drug-practitioners, but who, having seen the error of their ways, became converted to a better system. Dr Trall says:—

"I was regularly educated in the drug system, and practised it for ten years; since which I have practised 'Water-Cure' for more than fifteen years, in establishments, in private families in city and country, and in correspondence by letter, without giving a particle of medicine in any case whatever. And the sum-total of my experience, since I adopted the better way, may be thus briefly stated:—1. I have not destroyed any lives. 2. I have not seriously damaged any human constitution. 3. I have never failed to cure an acute disease, when I had the case from the start, and no medicine of any kind was given. 4. I have treated hundreds of cases of fevers, including all kinds which prevail in this city and vicinity—bilious, typhus, remittent, intermittent, 'congestive,' pernicious,' ship, scarlet, &c., without losing a case. 5. I have treated a large number of cases of measles, small-pox, and erysipelas, and have not lost a case. 6. I have treated many cases of influenza, and scores of cases of pneumonia, in old and young, strong, and feeble, and have never lost a case. 7. During the last winter, when the deaths in this city of scarlet-fever and pneumonia alone exceeded one hundred per week for months, none of the physicians of our establishment lost a single case, although we treated many. 8. I have never lost a case of diarrhoea, dysentery, nor cholera infantum, although I have treated hundreds. 9. I have treated many cases of convulsions in children without losing a patient. 10. I have treated all forms of gout, every variety of acute, inflammatory, and chronic rheumatism, without failing to cure in every case. 11. I have cured *some* cases of confirmed consumption. 12. I have cured radically nine-tenths of the cases of dyspepsia, liver complaints, nervous debility, spinal irritation, spermatorrhoea, and similar diseases which have come under my treatment. 13. I have cured every case of uterine ulceration, obstruction, and displacement which I have treated. 14. I have never failed to cure promptly gonorrhoea, syphilis, chancres, gleet, nor any form of venereal disease. 15. All who have consulted me by letter, so far as I know, have been benefited; and the majority for whom I have prescribed, by letter, a plan of self-treatment, have recovered. 16, and lastly. No drug-doctor on earth, no matter of what school, can truthfully make a similar statement in relation to any three of these particulars."—*Water-Cure for the Million*, p. 70.

Dr Jackson, referring to the hygienic treatment of that *most* fatal of all fatal diseases under drug treatment—viz., diphtheria, says that out of *hundreds* of cases treated by him, *he never lost a case*, and he had many terrible ones to deal with, which may be judged from the statement that in one case not less than six quarts of muco-purulent matter was expectorated in the course of forty-eight hours, the patient losing in consequence nine pounds in weight, of which case he observes:—

"The man's tissues must have been as foul as corruption itself."

Dr Barter's evidence,

Dr Barter was for fifteen years a drug practitioner in large practice, and has been for twenty-six years practising hydropathy.

as published in the *Cork Constitution* of 7th June, 1856, is as follows:—

"That if he had as little success under the water system as he previously had under the drug system, he felt convinced he would have been oftentimes prosecuted for manslaughter."

And he adds—

"I venture to affirm that if I were to descend to use the water-cure as a secret remedy, it is more than probable that I should be followed rather as a God than a man."

And now, finally, permit me to give you my own personal experience on the subject. Having suffered very severely for many months from mercurial rheumatism, following an attack of inflammation of the femoral vein (*Phlegmasia dolens*), for which I had been well salivated, I was brought almost to death's door by the treatment administered to me by the late eminent Sir Philip Crampton, Bart., and another physician of high repute, who, being still alive, I forbear to name. Having heard of the benefits of hydropathy from some friends, I determined to have recourse to it, dying, as I was, under the poisoning daily administered to me (colchicum being amongst the poisons prescribed). On telling my physicians of my intention, they, as usual, did all they could to dissuade me from it, saying that I had not vigour or reaction enough to bear it,—such want of vigour being principally

due, I submit, to their poisonous treatment. To this I replied that I was dying hourly in their hands, that worse I could scarcely be, and go and try hydropathy I would. The result was that at the end of three weeks I had gained twelve pounds in weight, every pain and ache left me, my appetite, before almost entirely gone, had completely returned, and at the end of six weeks I returned home fifteen pounds heavier than when I left, and with such a flush of health and strength as I scarcely ever remember to have felt before, which made my friends pause to recognise me as the wretched ghost they had last beheld me. Such is my simple and unvarnished tale, which, in the interests of truth and humanity, I now record and respectfully ask you to publish. Although I had intended answering other observations of yours, my conscience forbids my pressing further on your space at present, than to mention that since the period above referred to, now ten years ago, an atom of medicine in any shape or form has never passed my lips, nor those of any of my children, nor have I for the last six years ever prescribed—and God forbid that I ever should prescribe—a single atom of it to the many hundreds of patients who have passed through my hands, melancholy instances for the most part of the horrors of drug medication.

I am, Sir, with much respect,
Yours faithfully,

RICHARD GRIFFITH, jun., Ch. M.

St Ann's Hill, Cork,

December, 1867.

P S.—I forgot to add that, true to my principles, I have not, for some years, wittingly partaken of salt, for the very reason that you mention—viz., its being a poison, and, therefore, unassimilable by the animal system like all other *inorganic* substances. Not being food, why should any one desirous of perfect health partake of it? Some physiologists ascribe cancer to its use, I suppose from the highly saline nature of the "cancer juices." It is a significant fact that no physician has yet attempted to answer Dr Trail's letter in your August number, which takes the very legs from under the drug system, and the large circulation in England at present of that letter is powerfully opening the eyes of the lay public, coupled with the fact of its not being yet answered. "What can any system offer in support of its truth more than the stern logic of facts, based on *true* experience, together with its being consonant with reason, science, and common sense, all which conditions I submit the hygienic or hydropathic system has fulfilled, which is far from being the case with the art of drugging?"

—R.G.

The incontrovertible facts and comprehensive philosophy of Dr Griffith in the above letters most fitly close our testimony against poisoning people because they are sick. The argument might be profitably continued to a great length, but space demands that we forbear. Any mind of common capacity will by this time see on which side of the question his real interests are involved. It seems to us that the crowning disgrace of the medical profession consists in their ignorance of the processes of nature, as exemplified in the most patent laws of physiology, hence the incongruity of their classifying substances as food in certain instances and as poison in others. *Poisons* may be defined as substances *incapable of assimilation* by the system, and, therefore, non-nutritial. Food, on the other hand, *nourishes* and *supports* vitality. All substances which are not food, are *foreign* matters in the system, causing *injurious* and *debilitating* effects, owing to the efforts made by the organism to get rid of their *unnatural* presence. Such substances are therefore opposed to, and inconsistent with, any rational therapeutic system; the aim of which should be to *strengthen vitality, not to debilitate* it.

Appendix.

Note A.

So long as the great fact is kept in view, viz.—that the *action attendant* on the introduction of poisons into the system, is the *vital* action of the *living* system, making its best efforts to eliminate the enemy in the shortest and most effective manner, it matters not by what language this idea is conveyed. The great fact Dr Trail labours to enforce is this, that vomiting, purging, perspiration, &c., when induced by the presence of some irritating or poisonous matter in the system, are the *acts* of the *vital economy* itself, and not of the *drug*, which induces them; that they are acts of warfare against an enemy, carried on by the system in self-defence, and accordingly debilitating and exhausting to it. To argue whether the inducing cause *acts*, and the vital power re-acts on such cause, or that the *vital power alone acts*, is a metaphysical quarrel about words in no way affecting the essence of the question, provided right views of the process are entertained. If, for instance, whilst

sitting in our study, some soot should fall down the chimney on the floor—or if an apothecary's boy (not appreciating at their worth our humble efforts to improve his master's trade) should maliciously throw a stone through the window, and that we immediately proceeded to remove said soot and stone—surely such acts of ours would be *vital action* on our part *on the soot and stone*, and not the *action* of the soot or stone *on us*, as people when speaking of drugs, suppose. In these instances Dr Trail would truly say that the soot and stone were *inactive and inert*, and therefore without action of their own; but his opponents considering that unless they *acted on us*, they could not *provoke action on our part*, would therefore argue that they accordingly did *act on us*, and that we re-acted against them; a metaphysical distinction, immaterial as we conceive to the really important point before us. We should not have wasted words on this subject were it not that some writers have criticised Dr Trail's statement as absurd, and rejected it in toto, simply on account of the language employed in this sentence—viz., his denying that drugs have any action of their own—a fact strictly true in the sense implied by him—viz., *vital action*; that action by which alone all symptoms are occasioned and become evident to our senses.

In the foregoing instances the soot and stone exactly represent, as regards our innate feelings of neatness and cleanliness, the relations of drug poisons to the animal economy. As the soot and stone are inconsistent with the *normal* constitution of our study, so drug poisons are bodies foreign to and incompatible with the *health* or *normal* condition of mankind, and are accordingly ejected as such when met with by the vital powers of the system; which vital power is the *vis medicatrix natural*, provided by nature for the preservation of her creatures.

Glasgow: Printed By H. Nisbet.

Postscript.

SINCE the foregoing pages were printed, evidence as to the uncertainty of Drug Medication has accumulated from important sources. Sir Thomas Watson, Bart., M.D., the Nestor of English physicians, has given utterance to the following remarkable words at the opening meeting of the Clinical Society of London, as reported in the *Lancet* of January 18, 1868. Speaking of the present state of therapeutics, and comparing that branch with other departments of medical inquiry, he says:—"Certainly the greatest gap in the science of medicine is to be found in its final and supreme stage—the stage of therapeutics. We want to learn distinctly what is the action of drugs, and of other outward influences, upon the bodily organs and functions—for every one now-a-days, I suppose, acknowledges that it is only by controlling or directing the natural forces of the body that we can reasonably hope to govern or guide its diseased action. To me it has been a life-long wonder how vaguely, how ignorantly, how rashly, drugs are often prescribed. We try this, and, not succeeding, we try that, and, baffled again, we try something else; and it is fortunate if we do no harm in these our tryings. Now, this random and haphazard practice, whenever and by whomsoever adopted, is both dangerous in itself, and discreditable to medicine as a science. Our profession is continually floating on a sea of doubts about questions of the gravest importance. Of this the evidence is plentiful and constant. Let me substantiate what I am now saying by one or two glaring instances. The old, and, as might have been hoped, obsolete controversy between the Cullenian and the Brunonian schools has been revived in all its former extravagance within our own time. Many of us can recollect the period when blood-letting was reckoned the *Summum Remedium* against, at least, all forms of inflammatory disorder—which were to be starved out also by the strict enforcement of what was called the Antiphlogistic Regimen. Now, there are, I believe, many who yet hold that to deprive a patient of an ounce of his blood is to sap his strength, and to aggravate his danger, and that for all ailments brandy is the grand and easy panacea. One generation extols mercury as the sole and unfailing remedy for syphilis; the next attributes all the worst evils that follow in the train of that hateful disorder to the very mineral which had been administered for its cure. Even now, at this present time, a hot contention, of most weighty import, fills the air around us upon the question whether, when cholera is present in the community, we should treat the diarrhoea, presumed to be the prelude or the commencement of cholera, by opium or astringents to check the discharge from the bowels, or by castor oil to promote them. I say this uncertainty, this unseemly variation and instability of opinions, is a standing reproach to the calling we profess. It has shaken the faith of many men, of men both able and thoughtful, and driven them to ask themselves whether any kind of medication, other than the *vis medicatrix naturæ*, is of any real efficacy or value. It is most desirable, when it can be done without harm or known hazard to the sick, to learn respecting all distinct and recognised forms of disease what would be their course, what their tendencies, what their results, if left to themselves and subjected to no kind of remedial treatment whatever. Truly, there are diseases in which it seems to be our main business to stand by and look on—to see that nature has fair-play—that the patient has the requisite advantage of rest, and warmth, and pure air, and appropriate food, and no more: to watch his recovery, not to attempt his cure. ... Of therapeutics as a trustworthy science, it is certain that we have as yet only the expectation."

Thus we see Sir Thomas Watson, one of the most prominent leaders of the orthodox medical profession, is following close upon the heels of the Hygienic system, which has for its *materia medica* heat, water, air, rest, exercise, food, and those natural agencies which are the *sine qua non* of health. As to the "action of drugs," that has been exploded in the preceding pages, and in other works on this subject; also, the points in dispute referred to above, the settlement is very simple—patients should neither be bled nor brandied for inflammation, nor mercurialised for syphilis, nor should the diarrhoea of cholera

See Dr Barter's pamphlet on "The Treatment of Cholera on Rational Principles." Second Edition, 6d. London: J. Burns.

be checked by astringents on the one hand, nor promoted by purgatives on the other. Nature should be aided, not interfered with. These diseased conditions are quite easily controlled by those who have studied the action of nature instead of the "action of drugs," as is amply proved by the practice and matured experience of physicians of the Hygienic School.

AN AUTOBIOGRAPHY of the veteran Temperance Reformer, Joseph Livesey, Esq., of Preston, appears monthly in the *Staunch Teetotaler*, of which periodical he is editor. The narrative of Mr Livesey's struggles and triumphs is one of the most eventful of "self-made men's" lives, and contains a very interesting account of the movement in connection with which he has achieved a world-wide reputation. Monthly, price 1d. Sold by W. Tweedie, 337 Strand, London, W.C.

Awake! Arise! AN ADDRESS TO CHRISTIANS

From

A Sacred Harp.

By R N. Adams.

I heard the voice of Harpers harping with their harps."—Rev. xiv, 2.

Dunedin: William Baird, George Street.

Awake! Arise!

"Awake up, my glory; awake, psaltery and harp: I myself will awake early."—Psa. lvii, 8.

"Awake! Awake! put on strength O arm of the Lord."—Isa. li, 9.

"Awake! Awake! put on thy strength O Zion: put on thy beautiful garments O Jerusalem."—Isa. lii, 1.

"Arise! and be doing, and the Lord be with thee."—1 Chr. xxii, 16.

"Arise! Shine! for thy light is come, and the glory of the Lord is risen upon thee."—Isa. lx, 1.

One morning, e'er the sun had cast his rays
Upon the earth, which waken nature to
Its life and brilliancy: I strayed around:
While musing calm on things unseen—The sweet,
Yet thrilling accents, of a sacred Harp
Burst on my ear.—Spellbound, entranced, I stood,
Enraptured with the sacred melody,
Rolling in tones sublimely rich and sweet.
Then, with unconscious step, I moved toward
The spot, from whence the heavenly music came;
At every step, more clear, and more distinct,
The rich, angelic tones became; and rapt
Me more in ecstasy of joy: of joy
As if already I had reached the gate
Of Heaven. This is the song the Harper sang:

"Come brethren, Awake! Arise! and put
The Gospel armour on. Why slumber thus,
While He, who died to save your souls from death,
And raise them to a life, so pure and high,
Is ever striving for your common good;

Nor ever ceases to improve your happiness?
Awake! throw off this dormant mien, Arise!
And own the Lord your God, is God—that He
Is worthy of your risen life—the best
Obedience of your consecrated *all*.

Oh! why inactive loiter? When the cause
By Him committed to your care,—that ye
Should propagate, and tend with vigilance
Its vital growth, until it spread from land
To land, imparting life to every soul—
Lies languishing beneath your careless sight—
Attacked by fierce and scoffing enemies;
Who labor hard to quench its radiant light,
And banish from the mind of man, its soul-
Reviving, life-imparting influence.

Why is your love so cold? Are ye not bound
To one another by the ties of love—
Of Love Divine—not merely nature's love;
But love received direct from Him who bought
You with His precious blood? that by this love
Ye might be known from those who are not His?
Ah! why do party names create a strife
Amid the family of God? Is not your faith
The same?—the rule of life, by which ye act,
The Bible—God's own holy, precious book?

O then, together, join your force, as that
Of one great legion, resolute and strong,
Determined for the victory, through him
Who loved you, and *for you died* upon
The Cross. Let party names no longer mar
Your peace: For who is Calvin? Arminius?
Who Luther? Knox? but men ye follow in
Details? But they are not your head. In Christ
Ye live. *He* is your head, your heart, your name;
He is the head of all—unite in Him!

Unite! unite! cries God above, and man
Beneath. Unite, ye soldiers of the Lamb!
Unite, ye ransomed from the curse of sin!
And spread the news by which ye ransomed were:
Nor spread that news alone; but spread that flame
Which ought to burn in every ransomed heart,
And luminate the sphere in which it dwells.
Thus publish round the truth, that ye are born

Of God, and lighted by that heavenly flame,
Which floods can never quench, but burneth still.

He gave you not the light to flicker in
Retirement, or be hid behind a veil:
Ah! no, for men use not a candle so;
They set it high, that all around may see;
And that the particles, which flow from it
And fill the room, with cheering beams of light,
Should be reflected back, from face to face,
That each bright vital spark may be returned
From eye to eye. So is the light of God
Within you placed, to be reflected thus.

Brethren, behold! how firm your foes unite;
With bold, unwearing arm they wage the war,
Against the Lord and His anointed One!
Would ye but take a leaf from out their book,
How active, dilligent, sincere ye'd be
In all pertaining to the service of
The One ye love. How ye would contemplate,
And live, and act. How studious ye'd be
To prove your master's cause is faithful, true,
And just, the life-preserver of the soul!

Why, should the servants of the evil one
Be heard to say of you "They are at war
Amongst themselves—divided;—each against
His neighbour aims his heavy blows; and all
Unite in wageing one great civil war"?
Why should ye waste your precious moments thus?
Why should ye have to stand, and, blushingly,
Before your enemies confess, that it
Is even so? Why should ye blunt in civil strife,
The power and greatness of your two-edged sword?
Why should the sword which God hath given, to foil
Your adversary's fierce attacks, be used
To pierce your *brother's* side, and scatter broad.
The foul effects of discord, through the homes
And hearts of those who live beneath the sweet,
And peaceful banner Love. Oh whither now
Has charity a home? O! has she flown?
Has she forsaken you? or, did ye drive
Her from her resting place, that she is gone,
And ye are left without this lovely grace?

Why do ye hear the enemy exult

And cry—' Their end has come; their day is past'
And by your slumbers, ye almost repeat
Their words, and own them true? should this be so?
Is this a time to sleep in comforting
Repose? while all around is energy
And life—your adversary slumbers not—
Your Captain slumbers not—life's span grows short—
Your Captain calls! 'To arms ! my saints, to arms!
Come forth, and put the enemy to flight!'

Does not the interest of each ransomed soul
Centre in Christ? 'Twas by His precious blood
That ye were made the sons of God; 'twas it,
Redeemed you from the curse of sin and death;
By it, ye have inherited new life—
Eternal life—a life which cannot fail;
Though worlds decay, and disappear, ye live:
Though time shall change into eternity,
It changeth not—ye live by faith in Him,
He is your life—your life u hid in Him!
Thus, ye are one, the life ye share is one,
Ye each received it from the same great source;
Ye all received it from His flowing wounds.
Ye all were once immersed in guilt and sin;
All, travelling in distructions fatal path:
Ye all enjoyed earth pleasures for a time,
Ye served the prince of darkness well, awhile;
Were all enlisted, as his servants are,
And followed his temptations greedily;
And all, for what? for vanity, for naught
Of good, for evil, misery, and woe!
In blessings, pains, and griefs, ye all are one:
Temptations, pleasures, joys, and prospects, one;
All pleasures here, all hopes of joy to come,
Proceed from Christ, and all unite in Him.

If then, ye own Jehovah, King and Lord;
Shall ye not serve Him faithfully? Since He
Hath loved you, and brought you happiness;
Hath made you members of His family:
Redeemed you from the low estate in which
Ye lay, all feeble, helpless, hopeless, lost;
And made you kings, and priests; His holy ones.
Oh! can ye loiter still, and faithless prove,
While o'er you beams that Sun of righteousness,
Each ray conveying boundless stores of love?
O come, and gaze awhile upon this store,
So inexhaustable, so open, free;
'Tis great, behold, it rises far above
The starry sky! it diveth deeper than
The sea. No mind can follow it in height,

Or depth! Where shall its breadth be limited?
The fond imagination cannot tell;
That love divine, exceeds the universe
In breadth! all thoughts of greatness disappear,
Before the love, which dwells in Jesus' breast!
Behold Him on His throne, in majesty!
Ador'd, and worshipp'd by the Hosts of Heaven—
Cherub, Seraph, Angel, and Archangel
Bow, and to Him, their highest homage pay.
And there, He shares the Father's glory too-
Rich, in the treasures of eternal joy—
Yet, for your sakes, He left it all, and came
On wings of love—O yes, 'twas love that bore
Him to this earth—to ransom dying man,
By dying on the agonizing cross!
Yea, though He was so rich beyond all thought—
Rich, in the centre of the Father's love;
Rich, in the worship of the Heavenly Host!
When there, before His feet, adoring came,
The highest beings of celestial birth;
There, Seraph, Cherubim, and Angel bowed,
And paid eternal honour to His name,
And sang His praise, on harps of sacred tone!
Him, rich in holiness, in purity,
And joy; Omnipotent, immutable,
Obeyed, and served, by all, in Heaven and earth!
He did not love His riches more than you:
But for your sakes rejected them: He cast
Them all aside, that He might gain
A treasure, which He prized above the high
And Heavenly Glory, He possessed:
And, throwing off His Kingly Majesty,
Became a man, poor, humble, and unknown
To dignities of earth; that He might save
A rebel, lost, and ruined race: that He might save
The man, who was His acting enemy!
For such, He left the sweet communion of
His Heavenly home—the fellowship, He there
Enjoyed, of Father, Son, and Holy Ghost,
The love, joy, happiness, the purity
Of those who dwelt above, around His throne.
For such, He left His Glory—far beyond
The reach of mortal thought—Divinely great:
For such, with bosom swelling high, inflamed
With richest, deepest, boundless, fervent, love:
He took to Him a body, subject to
All weaknesses, and frailties of mankind,
That He might suffer, on this pigmy ball

Though poverty, and misery, and grief,
And trial, all, before Him stood in full
Array, He staggered, hesitated not!
His inmost soul o'erflowed with love intense;

He thought not of His pain, His agony,
And bloody sweat. Nor pain, nor suffering,
Nor thought of death itself,—with all the dread,
And awful terrors of Golgotha's Cross—
Could quench that vital, deathless flame of love!

He came to conquer, and to triumph: yea,
To triumph *over death*—the terror of
Mankind. Nor was it for Himself, that He,
The conqueror, appeared; Nor for Himself
Did He engage in war with death; but, to
The end, that He, might conquer him for man!
On this, His heart was fixed: 'twas this, that brought
Him from His home; for this, He lived—for this,
He died—for this, He rose again, triumphant from
The grave, and captive, led captivity!

Pause, O my Brethren, and once again,
Review what great things, Christ hath done for you
When ye were lost, and ruined, doomed, and dead,
He found, restored you, justified, gave life:
When ye were bound by heavy debts and bills,
Unpaid; Yea, bankrupts, undischarged; He saw
Your case, and in compassion most sincere—
Compassion, none but He could ever show—
Paid all your debts, and purchased your discharge,
Your full acquittal at the bar of God!
He set you free, from death—He conquered him—
He gave you titles to His heritage;
He raised you from the lowest depths of guilt;
He washed you in His blood, and made you clean;
For death, He gave you immortality;
From sinking, miry clay He lifted you;
And, by His mighty power established you
Upon a solid rock; and made secure
And strait, the path laid out for you to tread.
Your conscience purged from ever present guilt;
Unstop'd your closed ears: removed the mist—
The blindness—from your eyes, that ye might see
The mysteries of grace—that grace which now
Ye see in Christ revealed; which still, to those
Who know not Him, remains a mystery
Untold; but ye who know its power, can see
It all distinct and clear, by God revealed!

Oh! wondrous grace, reaching e'en to the sons—
The lowest sons—of Adam's ruined race,
None, none, are lower than He condescends
To raise; the very wretch who hates himself,

Because degraded lower than the brute
By vice, debauch, and vilest wickedness,
Is not beyond the reach of Jesus' grace.
He loves the vilest one, but hates his sin;
His love e'en flowed to them who murdered Him;
Hark to His prayer, ' Forgive them, Father, for
They know not what they do, lay not this sin
On them.' E'en Saul;—the unfeeling, cruel Saul,—
The fierce, and bitter persecutor of
The Church of God, had grace bestowed, which turned
Him from his evil way, to God in Christ;
From darkness gross, obscure, to light of God.

Oh! these are riches: pity, grace, and love,
Compassion, meekness, holiness—abound
And flow, in rivers fathomless, immense;
Amazing in their vast extent. For while
We contemplate the mystery, we lose
Ourselves in adoration, praise, and joy;
Entranced, transported, with the sacred view.
And all is yours, ye own it all in Christ,
Ye share His riches, ye are one with Him;
Yon home above is yours; yon mansion fair;
The glory, joy, the peace, felicity;
Yon crown, yon palm, that harp of gold;
Yon robe of whiteness, purer than the snow;
Yon smile, which beams from God the Father's face
Is yours: those words of welcome too from Christ
Are yours; yea, you—(with deepest reverence)—
May also claim the mighty God your own;
He is your Father, therefore He is yours.

And do ye then possess these treasures vast,
And cherish still the vanities of earth?
Do vain amusements ravish still your hearts?
Does filthy lucre still enslave your minds?
Can love of carnal things bedim your eyes,
And draw them from the great realities
Of spiritual life, to transient, passing things?
Awake to life! cast off that heavy weight
Which binds you to the present time; arise,
To know and cherish things divine!

Are ye the children of the Mighty King,
No longer slaves to satan and to sin?
Then leave, forsake the servile things of time;
And rise to things eternal; things of God.
Be holy here, as ye shall be above;
For holy ye must be, if ye would serve

Your Lord aright, or live in tranquil peace.
But is temptation strong, and flesh still weak?
Behold the throne of grace, the source of strength;
Be frequent there—'tis there alone the power
Ye need will be supplied; and there 'tis free,
More to be had than ye require, is there:
But still, in spirit, what ye want, forget
Not for to ask: when ye are weary, faint,
And weak; when sore temptation would obstruct
Your path, your Father then will hear, and send
The aid for which you cry. And there alone
It can be had; 'tis there He will dispense
The rich abundance of His boundless store.
Go there in faith, believe His word, rely
Upon His promises, in Christ: doubt not,
Nor fear, He never cast one off before;
Nor will He now, reject your earnest suit;
But He will give more willingly, than you
Will ask. 'Prayer makes the Christian's armour bright
Prayer strengthens for the fight, it draws you close
To Him, in whose communion ye delight;
It teaches your darknesses, and leads
You to the rock of your defence,—declares
The way of holiness—makes plain your path,
And gives transporting glimpses of that home
Which ye e'er long shall occupy, and call
Your own; It brightens every grace—each view
Of future things, which lie in store for you.

Now cast your eyes around—behold how sin
Still binds so many millions of your race.
They know not of a Saviour's love, and some.
Whose ears have harkened to the Gospel sound,
Still revel in the soul-destroying lust.
Are ye ambassadors of God? are ye
Commissioned from on high, to tell
The tidings of great joy to dying men—
The news of ransom found, of pardon bought,
And offered freely to the perishing?
Then, can you rest at ease, while all
Around, ye see the sad effects of sin?
Are ye the watchmen on Mount Zion's walls?
Then blow a certain sound, for if ye sound
Uncertainly, how shall they know, or how
Prepare to battle for the right? shall ye
Be guiltless, if they perish 'neath
The curse of God? blow loud your trump, blow true,
Speak bold and firm, the message we've received.
Up rear your standard. Christ, and Christ alone
Be all your theme; let nothing else, usurp
His place—let nothing rob Him of His due—
Unfurl your glorious banner to their view;
Display in triumph, all its loveliness:

Yea, glory in it—'tis your pledge of love—
The pledge of God's unfailing care, concern,
And interest, in the state of all below.
By it, He pledges to defend all those
Who put their trust in His redeeming power,
To guide them through the maze of present life,
To immortality, to Heaven, and Home !
Then, quit yourselves as Gospel soldiers; be
Arrayed with all the weapons God hath given,
That ye may conquer satan's hosts: be clad
With breastplate, shield, and helmet, girt with truth
Around, and for the firmness of your step,
Let Gospel principles defend your feet:
With skill, apply the sword which He hath given;
With much acquaintance, use the word of God.
Thus own, and serve your Lord, in faith and truth:
Success shall then attend the cause of Christ,
And ye shall prosper in your pilgrim way,
And triumph over all your foes! "

The Harper ceased: but sweetly rolled the sounds
Of melody, re-vibrating through hill,
And dale; and every rock, and tree, and shrub,
Re-echoed to the swelling, sacred, notes;
Till all had ceased, and nature all again
Was calm, and still; and I was left alone
To muse, in still reflection, o'er what I
Had heard, related by an unseen power.

Printed by F. Humffray, George street.
Ninth Annual Report
Of the Committee of Management
Of the Benevolent Institution,
Dunedin;
With Rules of the Same, and a
List of Donations and Subscriptions
For the Year 1871.
"In Prosperity Remember the Poor."
Dunedin: Printed at the "Daily Times" Office, Princes Street.

1872.

Patron.

- His Honor the Superintendent.

President.

- A. C. Strode, ESQ.

Vice-Presidents.

- R. B. Martin, ESQ
- James Wilkie, ESQ.

Trustees.

- A. C. Strode, ESQ.; St. John Branigan, ESQ; R. B. Martin, ESQ.
- R. B. Martin, ESQ.

Committee of Management.

- J. Fulton, ESQ., W. Taieri. H.
- Houghton, ESQ., Dunedin
- H. Howorth, ESQ., Dunedin.
- R. A. Lawson, ESQ., Dunedin.
- Jas. Mollison, ESQ., Dunedin.
- W.D. Murison, ESQ., Dunedin.
- Jas. Paterson, ESQ., Dunedin.
- Geo. R. West, ESQ., Dunedin.

Medical Officer.

- T. M. Hocken, M.D.

Honorary Dentist.

- Alfred Boot, ESQ.

Secretary.

- J. S. Hickson.

The Committee meet at Farley's Buildings, Princes-street, every Thursday, at 4 p.m., to receive applications for relief.

Annual General Meeting of Subscribers

To the Otago Benevolent Institution.

Monday, February 5, 1872.

THE Annual Meeting of subscribers to the above Institution was held in Farley's Buildings, on Monday, 5th February, 1872, Mr. A. C. Strode in the chair.

After a few introductory remarks by the Chairman, the Secretary of the Institution (Mr. J. A. Webb) read the Report of the Committee, Medical Report, and Financial Statement

The Rev D. M. Stuart said he had great pleasure in rising to move adoption of the report. Those who were in the habit of visiting the poor knew something of the labours which the Committee and the Secretary managed to perform during the course of the year. If they considered the number of families relieved, and the work, in one way and another, which was performed, they must be convinced that the community was greatly indebted to the gentlemen who formed the Committee. For his own part, he could not think of them voluntarily and freely doing all this work—meeting weekly, besides having to pay occasional visits—without thank ing God, and thanking them. He thought it was creditable to the community that they could command always a number of gentlemen willing to undertake such work. Those who had to deal with the poor knew that it was not

always easy to relieve them wisely, or to satisfy them; and for his part he thought they should cherish kindly feelings towards those gentlemen for their manifold labours. As a 'minister of the Gospel, and having to do with the poor, he might say that they saved him many troubles and pains; because instead of having to knock about from house to house to beg for one and another, he confessed he fell back on the Institution, and if he could make out a case, he was sure of getting He thought they should record their thanks to the [unclear: Committe] for their very efficient services, and also to their [unclear: Secretary] for he thought they were somewhat fortunate in [unclear: hating] Mr Webb, who went about his work quietly, and as far (Mr. Stuart) could ascertain, the work was done in an efficient manner. He thought the health of the Institution during the past year said a great deal in favour of Dr Hocken, whom he also knew to be very attentive to the outdoor patients. He had great pleasure in moving that "The Report be adopted adopted, and the thanks of the meeting conveyed to the Committee, their Treasurer, Medical Adviser, and Secretary, for the admirable manner in which they have carried out their work during the past year."

Mr. G. R. West seconded the motion, which was carried unanimously.

The Balance Sheet for the year showed the receipts—made up from Government Grants, Subscriptions, Collections, Rents, &c., including a cash balance of £873 19s. 9d., from 1870—to be £3870 18s. 5d. The disbursements amounted to £3463 15s., leaving a balance to 1872 of £407 3s. 5d.

The Secretary stated that he had calculated the average cost per week of each individual in the Institution, and found that it amounted to 6s. 10d. That included everything except the interest upon the money for the building.

The election of Office-bearers for the ensuing year then took place, with the following result—President, Mr. A. C. Strode; Vice-presidents, Messrs. R. B. Martin and James Wilkie; Treasurer, Mr. R. B. Martin; Committee—Messrs. Jammes Fulton, H. Houghton, H. Howorth, R. A. Lawson, W.D. Murison, James Mollison, James Paterson, and G. R. West.

Mr. Hindle said he thought there should be a little saving made in connection with the Institution. A Master and Matron were to be appointed; but he thought the duties [unclear: fulfilled] by the Secretary, with the assistance of [unclear: who] could do the drudgery, and a considerable [unclear: might] be thus made.

[unclear: Mr]. Howorth said he was quite certain that no saving [unclear: would] be effected by the alteration proposed. The Secretary had enough do—he had to look after the money and collect the necessary funds—and they would find that if all the offices were filled by one person, neither of them would be done efficiently

Mr. Strode said that in his opinion this was a mere executive matter—(hear, hear)—a matter for the Committee to consider. It was his desire, and the desire of the Committee, to conduct the Institution in as economical a manner as it was possible, without spending a single farthing unless where required. If such an arrangement as that suggested could be made, of course the Committee would see to get the duties performed as economically as possible; but he did not see his way to that just at present. A person having the conduct of the Institution, if he did his duty, had his hands full; and the Secretary's duties were of quite a different nature: but that of course was an executive matter which should be discussed at a Committee meeting.

A. vote of thanks to the President terminated the proceedings.

Ninth Annual Report of the Committee of Management of the Otago Benevolent Institution

February, 1872

1. THE Committee of Management have to report that during the past year they have been called upon to relieve a very large amount of distress, more especially during the winter months. The disbursements for Outdoor Relief have exceeded the sum expended for this purpose in 1870, by nearly £200, and that of 1869 by more than £400. This circumstance partly arose from the dearth of employment, existing during the autumn and winter, and the sickness at that time so prevalent among the poorer classes. In the country districts also there have been many extreme cases of distress, which have necessitated the intervention of the Institution.

2. Many of the cases at present on the Books are likely to be permanent, and in some the size and absolute indigence of the family have compelled the Committee to administer assistance to a more than ordinarily large amount. At the close of the year there were on the Relief List 244 persona, entailing a disbursement of £17 per week. Of this amount £4 2s. 6d is distributed in the country districts.

3. The Committee would again draw attention to the fact, that in a majority of cases the distress originates

in the desertion of their wives and families by the husbands, and they trust their successors in office will continue to impress upon the Government the necessity for the introduction of such measures as will enable the Police to deal more effectually with such offenders.

4. The average number of Inmates in the Institution during the past year has remained about equal to that of 1870. The buildings placed at the service of the Committee by the Provincial Government were removed to the Institution, and from the materials a large and spacious building has been erected for the accommodation of the adult male inmates, who are thus separated from the rest of the Establishment. The cost of each inmate per week during the past year was six shillings and tenpence farthing.

5. In September last the Committee found it necessary to dispense with the services of Mr. Turner, and subsequently with those of Mrs. Turner. The re-appointments of Master and Matron have not yet been permanently made.

6. The Committee have much pleasure in [*unclear: testifying*] to the diligence of the Governess, Miss M. A. Coxhead, and also to the readiness she has evinced to promote the welfare of the Institution, during the period in which it has been without a Matron. The educational advancement of the children also establishes her proficiency as a Teacher.

7. The Committee have also to record their satisfaction with the assiduous attention given by Mr. Macfie to his duties as Religious Instructor, and have reason to believe that much good has resulted from his labours.

8. During the year three children were placed out at service, and in each instance the Committee have received satisfactory accounts of their conduct and progress.

9. It will be observed by reference to the Balance Sheet, that financially, the Institution has retrograded during the past year. It will be necessary for the incoming Committee to endeavour to induce the Government to make a more liberal provision for the relief of the destitute, as otherwise it will be absolutely impossible for them to carry on effectually the business of the Charity. The Committee were led to believe that the endowment of Land for Public Charities would, ere this, have been available; and regret to have to report that the Colonial Parliament has not yet consented to the vote. They trust, however, that their successors in office will use every endeavour to obtain this very necessary provision for charitable aid.

10. Pursuant to the instructions of the Subscribers, made at the last Annual Meeting, the Committee applied to the various Medical Practitioners in Dunedin, with the view to obtain honorary medical attendance. They were, however, unsuccessful, and under the amended Rule, Dr. Hocken was appolated to the office of Medical Attendant, receiving an honorarium of £50 per annum; and the Committee desire to place on record their appreciation of the manner in which the duties of that arduous office have been fulfilled.

11. Attached to the Report will be found the Medical Report, Balance Sheet, and Tabular Records of the operations of the Institution.

12. The Committee now resign their trust; they are however eligible for re-election.

A. Chetham Strode, *President*.

Annual Report of the Medical Officer of the Otago Benevolent Institution.

For The Year 1871.

GENTLEMEN,

I am glad to be able to report that during the past year the health of the inmates of the Institution has been, on the whole, good. Five deaths have occurred during the year; the first from consumption, in the case of Ellen Griffiths, a girl of thirteen years of age, who had suffered from that affection for two or three years previously; the second from effusion on the brain and convulsions, in the case of Henry Bateman; the third from inflammation of the lungs, in Robert White, aged 8 years; the last two from violent diarrhoea in very young infants.

The epidemics of influenza and scarlet fever, which have been so prevalent in the town, have fortunately not extended to the Institution; indeed every sanitary precaution has been taken to prevent as far as possible the occurrence of disease. All the children are vaccinated. Great credit is due to the Matron and to the others having charge of the children for the constant attention they pay to the important matters of cleanliness and ventilation. Lastly, a great deal of medical relief has been afforded to the outdoor recipients of the Charity.

T. M. Hocken.
February 1st, 1872.

Statement of Receipts and Disbursements of the Otago Benevolent Institution,

For Year ending December 31st, 1871.

RECEIPTS. STATEMENT OF RECEIPTS AND DISBURSEMENTS OF THE OTAGO BENEVOLENT INSTITUTION, For Year ending December 1871. RECEIPTS. . £ s. d. £ s. d. To Cash Balance from 1870 873 19 9, Government Grants 1838 0 0, Subscriptions, Collections, etc. 1058 0 8, from other sources,—say Rents, account Inmates, sale of Produce and Stock, etc., etc. 100 18 0 3870 18 5 £3870 18 5 DISBURSEMENTS. £ s. d. £ s. d. By Cash paid Outdoor Relief - - 1369 0 3, Milk, Groceries, Meat, etc. 571 5 4, Furnishing and Repairs - 11 14 2, Advertising and Printing - 31 2 3, Religious Instructor - 50 0 0, Salaries and Labour - 631 3 7, Office Rent and Stationery - 18 15 0, Fencing, Ditching, and Re- -, pairs to Building - 300 12 9, Clothing and Repairs to same - 296 13 2, Fuel - - - 102 7 7, Medicine, Cartage, Stock, - Seeds, Rates, Insurance, Postage and Stamp Duties, etc., etc. - 81 0 11 - - - 3463 15 0 Balance to 1872 407 3 5 £3870 18 5 Dunedin, January, 1872, Audited, and found correct, Hy. F. Hardy, Auditor,

Table I.—SHEWING *the total number of Persons Relieved Outdoor, and Discharged during 1871, and the number on the Books, Dec. 31st, Dec. 31st, 1871.*

ADULTS. Male. Female. CHILDREN. TOTAL church of England. Presbyterian. Roman Catholic. Wesleyan. Other Denom. TOTAL. Cor. Total, 1870. Cor Total, 1869. Cor Total, 1868. Cor Total, 1867. Relieved, 1871 Discharged 52 272 730 1054 289 465 200 46 54 1054 903 610 402 325 38 215 557 810 219 340 158 42 51 810 650 469 250 194 On the Books Dec. 31, 1871 14 57 173 244 70 '125 42 4 3 244 253 141 152 131

Table II.—SHEWING *the length of time each Family has received Relief and the number of Casual Cases during 1871.*

6 Years. 5 Years. 4Years. 3 Years. 2 Years. 18 Months. 12 Months. 11 Months. 10 Months. 9 Months. 8 Months. 7 Months. 6 Months. 5 Months. 4 Months. 3 Months. 2 Months. 1 Months. Supplied with Blankets, Bedding, Supplied with Clothing, etc. Supplied with firing. TOTAL FAMILIES 1 2 7 4 16 15 10 1 2 3 5 10 8 2 13 11 22 70 19 16 58 295

Table III.—SHEWING the respective Ages of the Inmates of the Institute at Caver sham, December 31 1871.

ADULTS. CHILDREN'S AGES. Male. Female. CHILDREN. AGES OF THE ADULTS. 1 Year. 2 years. 3 years. 4 Years. 5 Years. 6 Years. 7 Years. 8 Years. 9 Years. 10 Years. 11 Years. 12 Years. 13years. TOTAL 113 *65 59, 67, 23, 83, 54, 67, 35, 66, 70, 64, 60, 28, 33, 54. 2 2 4 4 8 7 10 8 6 9 2 2 1 79 * 39 Boys and 26 Girls, Employed in office.

Table IV.—SHEWING *the number of Persons Discharged from the Institute at Caversham during 1871.*

CAUSE. ADULTS. CHILDREN. Male Female. Boys Girls. TOTAL. Church of England. Presbyterian. Roman Catholic.; Wesleyan. Other Denominations. TOTAL. Placed at Service 2 1 3 3 3 Adopted .. 1 3 4 4 4 Taken out by Friends 1 8 7 16 2 8 3 3 16 Discharged 5 5 10 4 3 3 10 Deceased 3 2 5 4 1 5 Total Discharged during 1871 5 6 14 13 38 17 12 6 3 38

Table V.—SHEWING *the number of Persons Admitted to, and Discharged from the Institute during the Year, and the number of Inmates, December 31st, 1871.*

ADULTS. Male Female. CHILDREN. TOTAL. Church of England. Presbyterian. Roman Catholic. | Wesleyan. Other Denominations. TOTAL. Corresponding Total, 1870. Corresponding Total, 1869. Cor. Total, 1868. Cor. Total, 1867. Total Inmates, Dec. 31, 1870. 13 3 68 84 37 36 10 1 84 69 68 54 44 Admitted during 1871 3 6 24 33 14 6 3 3 5 33 57 50 30 46 TOTAL 16 9 92 117 51 42 15 3 6 117 126 118 84 90 Discharged (see Table 4.) 5 6 27 38 17 12 6 3 0 38 42 49 16 36 Total Inmates, Dec. 31, 1871. 11 3 65 79 34 30 9 0 6 79 84 69 68 54

Rules of the Benevolent Institution, Dunedin.

Objects:

TO BELIEVE THE AGED, INFIRM, DISABLED, AND DESTITUTE OF ALL CREEDS AND DENOMINATIONS, AFFORD THEM MEDICAL RELIEF, AND TO MINISTER TO THEM THE COMFORTS OF RELIGION.

Rules and Regulations.

Qualifications and Privileges of Governors and Subscribers.

Qualification of Life Governors.

1. Every donor of £20 or upwards shall be a Life Governor, and every person who may have raised, or shall raise, by one or more collections in one year, the sum of twenty pounds (£20), or upwards, from persons not claiming membership on account of their contributions towards such sum; and every Executor first named in any Will, proving the same, and paying to the Institution a bequest of fifty pounds (£50) or upwards, shall have all the rights and privileges of a Life Governor.

Qualifications of Members.

2. Every Subscriber of one guinea, or up-wards, shall be an Annual Member, and shall have the privilege of recommending cases of distress for relief, and of voting at the election of Office-bearers, provided that he

shall not be entitled to vote until three months after the payment of his first Annual Subscription. The Annual Subscription shall be due and payable on the 1st day of January in each year

3. There shall be in the month of January in Annual General Meeting in the month of January.

every year, a General Meeting of the Life Governors and Members of the Institution, to be held at such place as the General Committee shall appoint (of which meeting fourteen days' previous notice shall be given in two or more of the Dunedin newspapers), to receive the Report and Accounts of the Committee of management; to elect the Committee and other Office-bearers; and to transact the general business of the Institution.

4. The Office-bearers of the Institution shall Office-bearers to be elected annually.

consist of a President, Vice-President, Honorary Treasurer, and a General Committee of any number not exceeding eight members (exclusive of *ex officio* Members), to be elected at the Annual General Meeting, by and from among the Life Governors and Members.

5. The President, Vice-President, Treasurer, Ex officio members committee. .

Honorary Medical Officers, and the resident committee, principal Minister of each congregation contributing a collection to the funds of the Institution (being qualified as Governors) shall be *ex officio* Members of Committee; but no *ex officio* Members, except Honorary Office-bearers, shall vote on the removal or appointment of any paid servant of the Institution.

6. The General Committee shall meet once in Committee meetings when to be held. .

the week, and at such other times as they may appoint, to receive the report of the various officers, and discuss the general business of the Institution; three to form a quorum. A Committee Meeting shall be held the first Monday in every February and August, to enter into contracts for the supply of provisions and other necessaries; five to form a quorum.

7. The President, Vice-President, or Treasurer Who to preside at Committee meetings.

shall preside at all meetings of Committee; and in their absence, the majority present shall appoint their own Chairman, who shall have an additional or casting vote.

Committee to frame Bye-laws and Regulations

8. The Committee shall frame such Bye-laws Regulations as they may deem necessary, the same not being at variance with the general laws of the Institution.

Special General Meeting of Subscribers, how to be convened.

9. The Committee of Management may convene a special general meeting of Subscribers at any time, upon giving notice at least fourteen days previously, in two or more of the Dunedin newspapers, which notice shall be repeated three times. Any thirty Life Governors or Subscribers may request the Committee to call a special meeting at any time; and should they, after receiving such requisition so signed, refuse or neglect to call such meeting within fourteen days, it shall be in the power of the said requisitionists to convene such a meeting, upon giving notice as directed above.

Bye-laws to be repealed only at Special Meetings.

10. No Bye-law or Regulation shall be altered or repealed except at a special meeting of Committee; such meeting to consist of not less than five members.

How appointments are to be made by the Committee.

11. That in electing to any appointment by the Committee, when there are more applicants than are required, the voting shall take place by voting cards; and in all cases the salary shall be determined before proceeding to election.

Honorary Medical officers and their qualifications.

12. There shall be two or more Medical Officers, not to exceed four, whose appointments shall be honorary; and no one shall be eligible for the office of Medical Officer who is not certificated by the Medical Board of Otago. It shall, however, be lawful for the Committee, in the event of Honorary Medical Attendance being unavailable, to appoint such paid Medical Officers as may be necessary.

Appointment of Honorary Medical Officers and filling up of vacancies.

13. The Honorary Medical Officers shall be chosen by the Committee, and shall be amenable? to the rules made by them. If any vacancy occurs by death, removal, or retirement, such vacancy shall be filled up at special meeting of Committee, to be convened for that purpose.

14. That the Honorary Medical Officers shall How Medical Officers shall report.

report on the state of the inmates at the weekly meeting of Committee.

15. That no application be received unless

Conditions of admission to Institution.

signed by a Subscriber; and no person shall be admitted until the expiration of one week from the date applying, to allow time for enquiry, except in special cases.

16. Tenders for all supplies shall be invited

Tenders to be called for supplies.

for a period of not less than six months, the amount of such tenders to be duly recorded in the Minute-book.

No member of Committee to supply any article for the use of the Institution, for which he may receive pecuniary or other compensation.

17. The House Visiting Committee, consisting

House Visting Commitee, how to be appointed.

of three members, shall be appointed by and from the General Committee, at the monthly meetings in February, May, August, and November in each year, to act in rotation. Members retiring to be eligible for re-appointment.

18. It shall be their duty to visit the Inst-

Duties of Visting Committee.

itution at least once a week to make a general inspection, and to record the result in the Minute-book, to be kept in the Institution; such book to be produced at the weekly meetings of the Committee.

19. The Superintendent, or other officer ap-

Management of Institution.

pointed by the Committee, shall have the management of the Institution, subject to the Regulations and orders of the Committee.

20. The inmates of the Institution will be

Religious instruction.

allowed religious instruction from the ministers instruction of the denomination to which they belong, at such times as the Committee shall appoint.

Life Governors.

- Rev. Dr Burns
- F. Bushell, Esq.
- H. Cable, Esq.
- Robt Campbell, junr., Esq.
- Rev. R. Connebee
- Chas. Coote, Esq.
- H. Dench, Esq.
- H.R.H. Duke of Edinburgh
- Rev. E. G. Edwards
- B. L. Farjeon, Esq
- W. E. Farrer, Esq.
- H. S. Fish, junr., Esq
- Robt. Forsyth, Esq.
- F. Fulton, Esq.
- M. S. Gleeson, Esq.
- E. Halley, M D.
- J. G. Henry, Esq.
- Marcus Hume, Esq.
- A. Inglis, Esq.
- T. Inglis, Esq.
- John Jones, Esq.
- Samuel H. Little, Esq.
- W. Lyster, Esq.
- J. P. Maitland, Esq.
- T. A. Mansford, Esq.
- R. B. Martin, Esq.
- Wm. Meluish, Esq.

- Rev. D. Moreau.
- Honble. John M'Lean.
- John M. M'Lean, Esq.
- M. Murphy, Esq.
- Rev. J. L. Parsons.
- A. Rennie, Esq.
- Jas. Robin, Esq.
- Alex. Stewart, M.D.
- A. C. Strode, Esq.
- Rev. D. M. Stuart
- Rev. G. Sutherland.
- H. Talbot, Esq.
- Wm. Telford, Esq.
- C. Thomson, Esq.
- Captain Thomson
- R. Thomson, Esq.
- Julius Vogel, Esq.
- Job Wain, Jun., Esq.
- George West, Esq.

Otago Benevolent Institution.

List of Subscriptions, Donations, and Collections,

(Including Donations in kind, at value.)

Tenth Annual Report of the Committee of Management
Of the Benevolent Institution, Dunedin,
With Rules of the Same, and a List of Donations and Subscriptions
For The Year 1872.

"In Prosperity Remember the Poor."

Dunedin: Printed at the "Evening Star" Office, Princes Street.

1873

Patron:

- His Honor the Superintendent.

President:

- A. C. Strode, ESQ.

Vice-Presidents:

- R. B. Martin, ESQ.
- James Wilkie, ESQ.

Trustees:

- A. C. Strobe, ESQ.
- R. B. Martin, ESQ.

Treasurer:

- R. B. Martin, ESQ.

Committee of Management:

- J. Fulton, ESQ., W. Taieri.
- A. Rennie, ESQ., Dunedin.
- R. Oliver, ESQ., Dunedin.
- R. A. Lawson, ESQ., Dunedin.
- J. Mollison, ESQ., Dunedin
- G.P. Farquhar, ESQ., Dunedin
- Jas. Paterson, ESQ, Dunedin
- J. Galbraith, ESQ., Dunedin

Medical Officer

- T. M. Hocken, M.D.

Honorary Dentist:

- Alfred Boot, ESQ.

Secretary:

- J. S. Hickson.

The Committee meet at Farley's Buildings. Princes street, every Thursday, at 4 p.m., to receive applications for relief.

Annual General Meeting Of Subscribers

To the Otago Benevolent Institution

Tuesday, February 6, 1873.

THE, Annual Meeting of the Members of the above Institution, was hold on Thursday, 6th February, 1873, in Farley's Buildings, Mr R. B. Martin in the chair. There were also present, the Hon. James Paterson, the Rev. E. G. Edwards, the Rev. Dr. Stuart, Mr Hocken, and Messrs Wilkie, H. F. Hardy, J. Mollison, and A. Rennie. The Chairman read a letter from the President, Mr A. C. Strobe, stating his inability, through pressure of business, to attend.

The Chairman, before calling upon the Secretary to read the report, said that since his term of office in connection with the Institution, he did not recollect a year during which the Committee had laboured under circumstances so embarrassing as they experienced last winter. He regretted to say that owing to the want of funds the Committee could not satisfy the claims of many needy persons, and the Committee gradually drifted into so bad a position that they felt they would be compelled either to close the doors of the Institution and

cease to give relief, or take steps to meet only the most urgent cases. They decided, in fact, under the extreme circumstances of the case, to render assistance only to the absolutely destitute. Lacking sufficient information, the Committee perhaps, had sometimes erred, but even supposing that to be the case, the children had always benefited. The difficulties which the retiring Committee had encountered would also have to be faced by the incoming one. Great efforts must be made to increase the funds of the Institution, otherwise a poor-law assessment would have to be established. That, of course, was a most deplorable thing to contemplate. Having lived in a country where it existed, he sincerely hoped it would never exist here; however, the matter rested with the clergy and laity to endeavour to render increased assistance to the Institution; and, without reflecting upon any particular church, he would say that many of them had not responded to the invitations to assist the Institution as he had expected they would have done. He therefore thought that it was only right that the churches which had contributed for some years should be mentioned in the report. The funds had been distributed without regard to creed; the Committee had never made it a question as to what church the applicants for relief belonged: and therefore he thought the Institution had very strong claims upon all the churches. There had not yet been time to ascertain what the country people would contribute; but it was hoped that after the present month, when shearing operations were completed, the Committee would be able to report having received liberal aid from country gentlemen. Most of the distress was located in Dunedin, owing to wretches of husbands deserting their wives and families, and leaving them unprovided for; but not half of those people were Dunedin people.

The Secretary of the Institution (Mr J. S. Hickson) then read the Report of the Committee, Medical Report, and Financial Statement.

The Rev. Dr Stuart said he did not take the despondent view of matters that the Committee seemed to do, for their experience during the past year was also the experience of Committees from time immemorial, viz., great claims upon the funds of the Institution, and little coming in to meet them. But it had always happened that funds were ultimately forthcoming, and therefore he hoped the Committee would continue in office. In the future they would no doubt have similar experiences, meet with similar difficulties, and achieve similar victories. He wished they could adopt some plan whereby the co-operation and assistance, not only of the people of Dunedin, but of those throughout the Province, would be obtained. Those who knew anything about the working of the Poor Law system in Great Britain would not wish to see it in vogue in Otago; because if a Benevolent Institution was expensive, a poor law system would be ten times more so. It vexed him to find that some sons were so mean-spirited as to allow their aged parents to apply for and receive aid from the Benevolent Institution. Of course, the Committee could not refuse to assist poor miserable creatures, but he would really like to find the settlers of Otago frowning upon those sons and daughters who, being able to support their aged parents, allowed them to receive aid from an Institution of this kind. He (Dr Stuart) referred to a similar case which occurred in his native village. So irritated were the people there, that the aged mother of one of the villagers should be left dependent upon the public funds, that they conducted themselves towards him in a way that was calculated to make any man, who was a man, feel particularly uncomfortable. He really would like to see such a spirit fostered in Otago, and believed the Committee would render a great service to the community if they endeavored to stir up such a spirit of social independence as would cause people to feel ashamed of leaving their aged parents to be the recipients of public charity and support. The public were very much indebted to those gentlemen who had conducted the affairs appertaining to the Otago Benevolent Institution during the last and previous years. He was glad to hear that the Committee testified to the efficiency and success with which the officers of the Institution had discharged their duties. So far as he (Dr Stuart) could see, the officers displayed a kindly, but firm manner. He regretted to hear that only a few of the churches in the Province had rendered assistance, seeing that the Institution benefited, not only Dunedin, but the whole of Otago. He urged that strenuous efforts should be made to induce outsiders to contribute, and suggested that the Committee should spot those able to subscribe, and request them to do so. He moved the adoption of the report.

The Rev. Mr Edwards seconded the motion.

Mr A. Bonnie, on rising to support the motion, said he regretted to see an attendance so small. No doubt, if it were a meeting for the choice of a member or members for the Town Council, or for some similar purpose, numerous persons would be found seeking the honour; but it really did seem that people did not think it worth while countenancing and taking part in the proceedings of an Institution of that kind. Some suggestion had been made to the Committee by the Rev. Dr Stuart; but he (Mr Rennie) did not see that the Committee could do more than they had already done. In one sense they had worked for the sake of the poor, and in another, for the sake of the public, because if the Committee had not done so, the Government would have been obliged to take steps to meet the difficulty. Although they did not wish to see an assessment introduced in order to meet the wants of the poor, he was not sure if it would not ultimately come to that. It really appeared that at the present time it was the best of the two evils. For what was the fact? Reports were made every year of the want of funds, and of the poor being neglected in consequence. It was very painful to the Committee to have appeals made to

them to relieve cases of distress, when they were unable to relieve them.—(Hear, hear.) If more assistance were not given during the present year, he would certainly urge the Government to cause a rate to be inflicted as soon as possible, so that the assistance given might be equalised throughout the Province. It was evident that they must not allow the poor to suffer.

The Chairman said he wished to make a few remarks in reply to what the Rev. Dr. Stuart had said regarding the "spotting" of those persons able to assist. The Committee had always done so, and he thought it was an opportune time to express the gratitude of the Committee to those—districts, he meant, not individuals—that had liberally subscribed. He would mention Lawrence, for instance. The people there were not urged to subscribe, but they had subscribed liberally and willingly. He might state further that on the 24th October a circular, of which the following is a copy, was sent to clergymen:—

"SIR,—The funds of the Institution being at present almost exhausted, and the calls made upon them being more than ordinarily heavy (the out-door relief alone during the winter months averaging from £25 to £26 per week), the Committee feel confident that in the cause of charity the various Churches throughout the Province will render help, by making special collections in aid of the above charitable Institution. I have therefore the honour, by direction of the Committee, to request that you will be so good as to accord your support in the above manner at as early a date as you may deem proper. This appeal is reluctantly made, owing mainly to the subsidy given by the Government having been reduced from £2 to £1 to £1 subscribed. Should the result of this appeal not be favourable, the Committee fear that they will be compelled to withhold out-door relief entirely.—I have, &c., JOHN S. HICKSON, Secretary." He might also say that the Committee had been driven to the extremity of asking for accommodation at the Bank, to enable them to meet their liabilities, leaving the question of relief out of consideration.

The Rev. Dr. Stuart: Does the Government contribute £2 towards the making of roads?

The Chairman: No, £1.

The Rev. Dr. Stuart: Oh, I was afraid they dealt more liberally with roads than with humanity.

The Chairman: The following circular was also sent, at the same time, to the laity:—

"SIR,—I have the honour, by direction of the Committee of the Otago Benevolent Institution, to solicit your co-operation and influence to obtain some assistance from your employées and neighboring friends. All donations thus raised will be subsidised by one pound to one by the Provincial Government. The funds of the Institution being at present almost exhausted, and the calls made upon them being more than ordinarily heavy (the out-door relief alone during the winter months averaging from £25 to £26 per week), this appeal is reluctantly made, and is mainly owing to the Government withdrawing the subsidy of £2 to £1. The Committee fear that they will be compelled to withhold outdoor relief, unless they receive support from the public.—I have, &c., JOHN S. HICKSON, Secretary."

The Committee's report, and report of the Medical Officer, and balance sheet were adopted.

The re-election of the following office-bearers took place:—President, Mr A. C. Strode; Vice-Presidents, Mr Wilkie and Mr R. B. Martin; Treasurer, Mr R. B. Martin; Members of Committee, Messrs J. Mollison, James Fulton, J. Paterson, and R. A. Lawson. The following new members of Committee were also elected:—Messrs A. Bonnie, R. Oliver, G. P. Farquhar, and James Galbraith.

A vote of thanks having been unanimously passed to Mr Hardy for auditing the accounts, and to the Chairman for presiding, the meeting separated.

Tenth Annual Report of the Committee of Management

Of the Otago Benevolent Institution

February, 1873.

1. The Committee of Management have to report that during the past year they have been called upon to relieve a very large amount of distress, especially during the winter months, which were more than usually severe. The disbursements for Outdoor Relief, however, were £160 less than the sum so expended in 1871, owing to a general reduction having been made in many of the cases on the 30th September, from an absolute want of funds. The principal causes of distress arose from a dearth of employment during the winter months, and the desertion of wives by their husbands. In the country districts also there were many cases of distress relieved by the Institution. In the month of October, the Committee finding that the funds at their disposal

would not meet the heavy demands made upon them, caused a special appeal to be made to the Clergy and Laity for help, and they regret to state that, with few exceptions, they met with no response, only eight of the churches throughout the united Provinces of Otago and Southland having as yet contributed, viz., Knox Church, First Church, St. Paul's, All Saints', North Dunedin Presbyterian Church, St. Luke's, Oamaru; Presbyterian Church, Tapanui; Presbyterian Church, East Taieri; the first four of which are in the habit of making annual collections in aid of the Charity,

2. A great many of the cases at present on the books are likely to be permanent, and in some, the size and real indigence of the families, have obliged the Committee to administer aid to a more than ordinarily large amount. At the close of the year there were on the Relief List 250 persons, entailing a weekly expenditure of £13 14s; of this amount £2 11s is distributed in the country districts.

3. The Committee would again draw attention to the fact that in a majority of cases the distress originates in the desertion of their wives and families by the husbands, and they trust their successors in office will continue to impress upon the Government the necessity for the introduction of such measures as will enable the police to deal more effectually with such offenders. (*Vide* Report for 1871.)

4. The average number of inmates in the Institution during the past year has remained about equal to that of 1871. viz., 77. The cost of each inmate per week during the year was six shillings and eightpence three-farthings,

5. The appointment of Mr J. S. Hickson as Secretary, in the room of Mr J. A. Webb, resigned, has been made since the last annual meeting, and the vacancies of Master and Matron have been filled, the former by Mr Jno. Morrison, the latter by the re-appointment of Mrs Turner.

6. The Committee have much pleasure in testifying to the diligence of the Governess, Miss M. A. Coxhead, whose proficiency as a teacher is established by the apparent advancement of the children under her charge.

7. The Committee have also to record their satisfaction with the assiduous attention of Mr Macfie to his duties as Religious Instructor, and have reason to believe that much good has resulted from his labors.

8. During the year five children were placed out at service, and one adopted. The total number now at service and adopted, to 31st December, 1872, is:—At service, 9 boys and 11 girls; adopted, 4 boys and 6 girls. In each instance the Committee have received satisfactory accounts of their conduct and progress. Three children were forwarded to their grandfather in America, where they have been kindly received and provided for.

9. By reference to the Balance Sheet, it will be observed that financially the Institution has retrograded during the past year. It will be necessary for the incoming Committee to endeavour to induce the Government to make a more liberal provision for the relief of the destitute, as otherwise it will be impossible for them to carry on effectually the business of the Charity. The Committee regret to report that the Colonial Parliament has not yet consented to the vote for the endowment of Public Charities, They trust, however, that their successors in office will use every endeavour to obtain this necessary provision for charitable aid from this source.

10. The Committee desire to place on record their satisfaction and appreciation of the manner in which Mr Hocken has performed the arduous duties of Medical Attendant, not only at the Institution at Caversham, but amongst the numerous Outdoor cases throughout the City and Suburbs. The zeal and judgment displayed by Mr Hickson, the Secretary, in the performance of his duties call forth from the Committee the highest praise, and they feel that the Institution has benefited from his appointment to the office he holds.

11. Attached to the Report will be found the Medical Report, Balance Sheet, and Tabular Records of the operations of the Institution.

12. The Committee now resign their trust—they are, how ever, eligible for re-election.

A. Chetham Strode
PRESIDENT.

Annual Report of the Medical Officer Of the Otago Benevolent Institution

For The Year 1872.

I have much satisfaction in being able to report that during the past year the health of the inmates of the Benevolent Institution has been, on the whole, good.

Amongst so large a number of very young children and of old people, it is a source of congratulation to say

that no death has occurred in the twelvemonths now completed. There can be no doubt but that this excellent state of tilings is mainly attributable to the scrupulous observance of cleanliness and ventilation, and in this respect, as well as in their attention to the sick, the Master and Matron are deserving of all praise. There have, however, been several cases of illness—some of them severe—many of the old men suffer from some form or other of senile ailments. All the children, and many of the adults have been thoroughly vaccinated in four places, and this whether there had been previous vaccination or not. The epidemic of whooping-cough that has been so prevalent in town, has so far, not visited the Institution. I fear, however, that our good fortune in this respect has ended, as one case has made its appearance.

Many of the outdoor recipients of the Charity have been invalids, and whenever necessary, have received medical assistance.

(Signed) T, M. Hocken.

February 6th, 1872.

[unclear: Tatement] of Receipts and Disbursements of the Otago Benevolent Institution,

For Year ending 31st December, 1872.

RECEIPTS. £ s. d. £ s. d. To Cash Balance from 1871 407 3 5 "Government Grants 1714 19 9" Subscriptions, Collections, &c 966 0 9 "From other sources—say Rents account, Inmates, sale of Produce, Stock, &c 125 11 9 3213 15 8 £3213 15 8 DISBURSEMENTS. £ s. d. £ s. d. By Cash paid Outdoor Relief 1209 5 2" "Milk, Groceries, Meat, &c, 515 6 10" "Furnishing and Repairs 19 17 1" "Advertising and Printing 27 16 0" "Religious Instructor 52 0 0" "Salaries and Labor ... 621 11 9" "Office Rent and Stationery 69 16 0" "Fencing, Building, and Repairs ... 35 4 7" "Clothing and Repairs to same 178 9 6" "Fuel ... 94 2 6" "Medicines, Cartage, Stock, Seeds, Rates, Insurance, Postage and Stamp Duties, &c., &c. ... 160 11 6 2984 0 11 Balance to 1873 229 14 9 £23213 15 8 Dunedin, January, 1873. Audited and found correct, Hy. F. Hardy, Auditor.

Table I—SHOWING *the Total Number of Persons Relieved Outdoor, and Discharged during 1872, and the Number on the Books, Dec. 31 st 1872.*

ADULTS DENOMINATION Male. Female. children. total. Church of England. Presbyterian. Roman Catholic. Wesleyan. Other Denom. total. Cor. Total, 1871. Cor. Total, 1870. Cor. Total, 1869. Relieved, 1872 Discharged 73 185 551 809 247 364 132 6 60 809 1054 903 610 55 125 222 559 178 244 81 4 52 559 810 650 469 On the Books Dec. 31, 1872 18 60 172 250 69 120 51 2 8 250 244 253 141

Table II.—SHOWING *the Length or Time each Family has received Relief and the Number of Casual Cases during 1872.*

6 Years. 5 Years. 4 Years. 3 Years. 2 Years. 18 Months. 12 Months. 11 Months. 10 Months. 9 Months. 8 Months. 7 Months. 6 Months. 5 Months. 4 Months. 3 Months. 2 Months. 1 Month. Supplied with Clothing, Bedding, &c. Assisted to other Colonies. total families. 2 2 5 3 16 21 5 2 5 6 4 7 5 6 5 10 7 30 56 4 201

Table III.—SHOWING *the respective Ages of the Inmates of the Institute at Caversham, Dec. 31 st 1872.*

ADULTS. CHILDREN'S AGES. Male. Female. children. AGES OF THE ADULTS. 1 Year. 2 Years. 3 Years. 4 Years. 5 Years. 6 Years. 7 Years. 8 Years. 9 Years. 10 Years. 11 Years. 12 Years. 13 Years. total. 14 2 *61 60, 69, 85, 56, 69, 3 2 2 3 4 9 6 9 7 5 7 0 4 77 37, 68, 72, 62, 39, 78, 41, 49, 115, 25, 66. * 36 Boys and 25 Girls. 1 Boy of 13 employed in office.

Table IV.—SHOWING *the Number of Persons Discharged from the Institute at Caversham during 1872.*

cause. adults. children. TOTAL. Church of England. Presbyterian. Roman Catholic Wesleyan Independent. Others. TOTAL. Male. Female. Boys. Girls. Placed at Service 3 3 6 1 5 6 Adopted 2 2 2 2 Taken out by Friends 6 6 12 5 7 12 Left Voluntarily 1 1 2 2 2 Sent to Lunatic Asylum ... Sent to Hospital ... Sent to Friends in other Places 1 3 4 1 3 4 Placed on Staff ... Discharged 4 1 5 1 3 1 5 Deceased ... Total Discharged 5 2 11 13 31 15 11 2 3 31

Table V.—SHOWING *the Number of Persons Admitted to, and Discharged from the Institute during the year, and the Number of Inmates, Dec. 31 st 1872.*

adults. CHILDREN. total. Church of England. Presbyterian. Roman Catholic. Wesleyan. Others TOTAL.. Cor. Total, 1871. Cor. Total 1870 Cor. Total 1869 Male. Female. Total Inmates, Dec. 31, 1871. 11 3 65 79 34 30 9 6 79 84 69 68 Admitted during 1872 . 8 1 20 29 10 15 4 29 33 57 50 Total 19 4 85 108 44 45 13 6 108 117 126 118 Discharged (see Table 4.) 5 2 24 31 15 11 2 3 31 38 42 49 Total Inmates, Dec. 31, 1872. 14 2 61 77 29 34 11 3 77 79 84 69

Rules of the Benevolent Institution. Dunedin.

Objects;

to relieve the aged, infirm, disabled, and destitute of all creeds and denominations, afford them medical relief, and to minister to them the comforts of religion.

Rules and Regulations

Qualifications & Privileges of Governors & Subscribers

1. Every donor of £20 or upwards shall be a

Qualification of Life Governors.

Life Governor, and every person who may have raised, or shall raise, by one or more collections in one year, the sum of twenty pounds (£20), or upwards, from persons not claiming membership, on account of their contributions towards such sum; and every Executor first named in any Will, proving the same, and paying to the Institution a bequest of fifty pounds (£50) or upwards, shall have all the rights and privileges of a Life Governor.

2. Every Subscriber of one guinea, or upwards,
Qualifications of Members.

shall be an Annual Member, and shall have the privilege of recommending cases of distress for relief, and of voting at the election of Officebearers, provided that he shall not be entitled to vote until three months after the payment of his first Annual Subscription. The Annual Subscription shall be due and payable on the 1st day of January in each year.

3. There shall be in the month of January in
Annual General Meeting in the month of January.

every year, a General Meeting of the Life Governors and Members of the Institution, to be held at such place as the General Committee shall appoint (of which meeting fourteen days' previous notice shall be given in two or more of the Dunedin newspapers), to receive the Report and Accounts of the Committee of Management: to elect the Committee and other Office-bearers; and to transact the general business of the Institution.

4. The Office-bearers of the Institution shall
Office-bearers to be elected annually.

consist of a President, Vice-President, Honorary Treasurer, and a General Committee of any number not exceeding eight members (exclusive of *ex officio* Members), to be elected at the Annual General Meeting, by and from among the Life Governors and Members.

Ex officio members of Committee.

5. The President, Vice-President, Treasurer Honorary Medical Officers, and the resident principal Minister of each congregation contributing a collection to the funds of the Institution (being qualified as Governors) shall be *ex officio* Members of Committee; but no *ex officio* Members, except Honorary Office-bearers, shall vote on the removal or appointment of any paid servant of the Institution.

Committee meetings, when to be held.

6. The General Committee shall meet, once in the week, and at such other times as they may appoint, to receive the report of the various officers, and discuss the general business of the Institution three to form a quorum. A Committee Meeting shall be held the first Monday in every February and August, to enter into contracts for the supply of provisions and other necessaries; five to form a quorum.

Who to preside at Committee meetings.

7. The President, Vice-President, or Treasurer shall preside at all meetings of Committee; and in their absence, the majority present shall appoint their own Chairman, who shall have an additional or casting vote.

Committee to frame Bye-laws and Regulations

8. The Committee shall frame such Bye-laws and Regulations as they may deem necessary, the same not being at variance with the general laws of the Institution.

Special General Meeting of Subscribers, how to be convened.

9. The Committee of Management may convene a special general meeting of Subscribers at any time, upon giving notice at least fourteen days previously, in two or more of the Dunedin newspapers, which notice shall be repeated three times. Any thirty Life Governors or Subscribers may request the Committee to call a special meeting at any time; and should they, after receiving such requisition so signed, refuse or neglect to call such meeting within fourteen days, it shall be in the power of the said requisitionists to convene such a meeting, upon giving notice as directed above.

Bye-laws to be repealed only at Special Meetings.

10. No Bye-law or Regulation shall be altered or repealed except at a special meeting of Committee; such meeting to consist of not less than five members.

How appointments are to be made by the Committee.

11. That in electing to any appointment by the Committee, when there are more applicants than are required, the voting shall take place by voting cards: and in all cases the salary shall be determined before proceeding to election.

12. There shall be two or more Medical Officers,
Honorary Medical Officers and their qualifications.

not to exceed four, whose appointments shall be honorary; and no one shall be eligible for the office of Medical Officer who is not certificated by the Medical Board of Otago. It shall, however, be lawful for the

Committee, in the event of Honorary Medical Attendance being unavailable, to appoint such paid Medical Officers as may be necessary.

13. The Honorary Medical Officers shall be Appointment of Honorary Medical Officers and filling up of vacancies.

chosen by the Committee, and shall be amenable to the rules made by them. If any vacancy occurs by death, removal, or retirement, such vacancy shall be filled up at special meeting of Committee, to be convened for that purpose.

14. That the Honorary Medical Officers shall How Medical Officers shall report.
report on the state of the inmates at the weekly meeting of Committee.

15. That no application be received unless Conditions of Admission to Institution.
signed by a Subscriber; and no person shall be admitted until the expiration of one week from the date applying, to allow time for enquiry, except in special cases.

16. Tenders for all supplies shall be invited for Tenders to be called for supplies.
a period of not less than six months, the amount of such tenders to be duly recorded in the Minute-book. No member of Committee to supply any article for the use of the Institution, for which he may receive pecuniary or other compensation.

17. The House Visiting Committee, consisting of House Visiting Committee, how to be appointed.
three members, shall be appointed by and from the General Committee, at the monthly meetings in February, May, August, and November in each year, to act in rotation. Members retiring to be eligible for re-appointment.

18. It shall be their duty to visit the Institution Duties of Visiting Committee.
at least once a week to make a general inspection, and to record the result in the Minute-book, to be kept in the Institution; such book to be produced at the weekly meetings of the Committee.

19. The Superintendent, or other officer ap- Management of Institution.
pointed by the Committee, shall have the management of the Institution, subject to the Regulations and orders of the Committee.

20. The inmates of the Institution will be allowed Religious instruction.
religious instruction from the ministers of the denomination to which they belong, at such times as the Committee shall appoint.

Life Governors.

- Sir F. D. Bell.
- F. Bushell. Esq.
- H. Cable, Esq.
- Robt. Campbell, junr., Esq.
- Rev. R. Connebee.
- Chas. Coote, Esq.
- H. Deneh. Esq.
- H.R.H. Duke of Edinburgh
- Rev. E. G. Edwards.
- B. L. Farjeon, Esq.
- W. E. Farrer, Esq.
- H. S. Fish, junr., Esq.
- Robt. Forsyth, Esq.
- F. Fulton, Esq.
- M. S. Gleeson. Esq.
- E. Hal ley, M.D.
- J. G. Henry, Esq.
- Hon. Matthew Holmes.

- Marcus Hume, Esq.
- A. Inglis, Esq.
- T. Inglis, Esq.
- Sydney James, Esq.
- Wm. Kennedy, Esq.
- Samuel H. Little, Esq.
- W. Lyster, Esq.
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- Rev. D. Moreau.
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- John M. M'Lean, Esq.
- M. Murphy, Esq.
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- Rev. J. L. Parsons.
- A. Ronnie, Esq.
- Jas. Robin, Esq.
- Alex. Stewart. M.D.
- A. C. Stode, Esq.
- Rev. D. M. Stuart.
- Rev. G. Sutherland.
- H. Talbot. Esq.
- Wm. Telford Esq.
- C. Thomson. Esq.
- Captain Thomson.
- R. Thomson, Esq.
- Julius Vogel, Esq.
- Job Wain, junr., Esq.
- George West, Esq.

Otago Benevolent Institution.

List of Subscriptions, Donations, and Collections,

(Including Donations in kind, at value.)

The "Thunderer" of Otago. A Poor Poet's Reply to A Great Critic. By Thomas Bracken, Author of the Caledonian Society's "Prize Poem."

Price Sixpence.

The Thunderer of Otago

Oh mighty Critic of the mighty "Times,"
 Great self-created Supreme Judge of Rhymes,
 Spare, spare thy lash, a little while be calm—
 While my poor Muse performs a low salaam.
 Ay Muse of mine be humble and be meek—
 The "Times" is great, and thou, alas, art weak;

The "Times" is powerful—avoid the rage
Of its farseeing potent Critic Sage.
I've felt his Bullock-hide—(nay do not laugh—
Can't *Bullock*-hide be taken from a *Calf*?)
Let's draw it mild, my Muse, and use soft phrases,
When next we tune our 'Harp' perhaps he'll praise us.
Here goes again. Oh wise Provincial Daniel
I cower before thee like a very spaniel;
Thou art a great authority no doubt,
In Poetry, for "Wordsworth" you can spout,—
You must be in 'Lake Literature,' well read,
I trust Sir that you likewise are well fed.
I don't mean to offend you, but you know
A Journal of "The Times" stamp pays so low
That men like you, who use the "pruning knife"
Upon its *staff*, just earn the *staff* of life,
Or little more; but then, 'tween you and me,
There's chances from such minstrels as "K. B"
I blame you not if disappointment lurks
Within your breast. An extra pint of *Burke's*
Goes rather high this sultry weather, then
A hungry Critic has a frightful pen.
My theme is much too simple, 'Exiles' lays
Are subjects far below thy soaring gaze;
Such stuff may *go down* with the vulgar Crowd,
Thy mind *goes up* o'ershadowed by a *Cloud*.
My "easy handled metre" seems to tease you—
I've tried another measure now to please you,
I've jogged along, Sir, in the "*well-known rut*"
Ah, Mister Critic, that's a dreadful cut.
Exiles are 'Nuisances,' wheree'r you ramble
One meets your gaze, viae Byron and Campbell,
And countless "herds of versifiers" more
Have *togged* him out, in short, he is a bore.
His 'Reveries' and 'Laments' in foreign climes,
Are far too "commonplace" to *suit* the "Times;"
"The most creative intellect" it seems
Can't write originally, on such old themes.
Now Sir, with all due deference, I submit
That you must have been laboring in a fit
Of Mental Madness, when you wrote such stuff.
(To clear your mind, I'd recommend a 'puff'
Of *cloudy* vapor.) Each flower that decks the plains
Has been immortalised in countless strains,—
Yet who shall say "we've had enough of these;
Wild flowers are 'Stale,' they can no longer please,
They're withered by each 'versifier's' sigh—
Their fragrance has departed, let them die?"
Then there's another subject, "Fatherland,"
That's torn to pieces by the rhyming band;
The love of country, *a la* Moore and Scott,
Is voted by Great Critics to be 'rot,'
We're sick of all those patriotic lays
They're not the poetry of "Now a days."
The Poet's duty used to be to sing

Of noble deeds, but now it's no such thing;
The Poet's task was wont to be to start
The holiest feelings in the human heart—
The love of Home, and all we prize most dear—
For grief, a sigh—for misery, a tear,
For heroes, praise, but now that's "*commonplace*,"
For snarling sland'rous Critics, vile disgrace.
But now, in this advanced enlightened age,
'Æsthetic' Poetry is all the rage,
The Critic of "The Times" with contempt turns
From "tinkling commonplaces" such as Burns
And Hogg and Goldsmith gave the world.
Great Wordsworth's *misty* banner is unfurled;
The works of Bowles and Southey reign supreme,
Of Poesy their writings are the cream.
Yet there are men who seriously say—
The former Bards shall live in Fame's bright day
When Wordsworth and his foggy-minded crowd
Are hid behind *K. B.'s "lone Mournful Cloud."*
In my production, Sir, you cannot find
A line that brings up "freshness" to your mind,—
I well believe you, it's beyond my power
To *freshen* up a mind that seems so *sour*.
Perhaps my theme has kindled, (you know best)
Unpleasant recollections, in your breast,—
There are some folks, you know, who hate to hear
Aught relative to "Exiles." It is queer
But yet it's true, that there are men like these
Who cannot bear the phrase, "*Across the Seas*;"
It oft reminds them of the woes they've met,
And incidents, which they would fain forget.
To such as these, I'm blowed—I mean—I'm blest if
An 'Exile' is "particularly suggestive
Of Poetry." It's 'merit' is not "striking,"
A *cloudy* night is much more to their liking.
Or something more original, a "rippling billow"
Beneath the shadow of a "weeping willow."
Oh "Melancholy Prince of Denmark" thy fair love
Ophelia was drowned, poor crazy dove,
Oh mighty woe, that her mind should be *bothered*
Again at the Antipodes, she smothered.
Alas! her body's gone to feed the vermin,
The "Daily's" Critic preached her funeral sermon,
Forgive me, Sir, if I have hurt your honor
(This *Muse* of mine's at fault, the blame be on her)
In even hinting that you might have crost
The 'rippling billows,' at your country's cost,
The thing's impossible! I only meant
It's been the fate of many a better gent.
Your hatred to all 'Exiles' must proceed
From, some far different cause than that. Indeed
I think I have it now. The "Sun" has shed
A ray of light into my obtuse head,
A lady is mixed up in the affair;
Had I but known that, I would never dare

To strike my Lyre, when her Soft *noted* Lute
Sued sweetly for the 'Caledonian' "hoot,"
(Now "hoot's" a vulgar word, I trust you'll pardon me,
My 'Bush' experiences have helped to harden me),
I never shall forgive myself for this,
I'll cry for mercy. Pardon me, dear Miss
Or Misses, as the case may be, for gaining
The Prize, when thou thy tenderest chords were straining,
For thy fair form it would have bought a dress,
(I've been *dressed* by the 'Quixote' of the Press.)
Oh, Muse of mine, pray let us show contrition
For "palming" off a "schoolboy's composition,"
As English Poetry, on the wise Scribe
Who's word is law, who scorns to take a bribe,—
The self-dubbed guide, in literary matters,
Who deals out justice, and who never flatters.
Otago and Dunedin should be very
Proud of this literary luminary'
But for this 'Pilot' of the 'Daily's' pages
We'd soon drift back into the barb'rous ages.
Some fools may think, that in our schoolboy years
True poetry, in purest form appears—
That then, our freshest thoughts arise and shine
In closer union with all things divine.
Before the heart has caught the worldly blight
All Nature's works seem beautiful and bright;
The hopes and aspirations of our youth,
When to our minds all bears the stamp of truth,
Are offsprings of the purest 'poesy';
Such trash the "Times" condemns as heresy,
It's learn'd *Reviewer* treats with ridicule
All things that are connected with a 'School.'
He breaks the 'ruler' o'er the master's pate,
The 'desk's' an object of his special hate;
Already he has slain '*The Colonist*,'
Before he's 'born.' Give him his favorite *Mist*
That hides the noble mountains from our view,—
(I wonder is he fond of "Mountain dew?"
I think he likes it, by his style so *Mistical*,
So vain, so arrogant, so egotistical.)
His "Pegasus" mounts to the skies, *sans* crupp
I'm sure he's a disciple of great "Tapper,"
He's Special Correspondent of the 'Nine,'
And therefore, those 'admirers' of mine
Should sue for mercy to this Man of Terror
For their 'grave,' *mischievous*, '*egregious*' error;
What though they're educated gentlemen. It's plain
They can't appreciate a '*Cloud*' of rain;
Perhaps they think (the unpoetic set)
That in Dunedin they have too much wet.
A *Cloud* at evening is a glorious sight,
But when it breaks up on a winter's night
And falls in heavy torrents to the ground
In Princes-street, why one is nearly drowned.
It drives romantic notions from a fellow

Especially if he has no umbrella,
That must be why the Judges did not grant
The 'Prize' to K. B. of the "Vap'rous Chant,"
How strange is human nature! All deceit!
If suffering comes on us alone we meet
Its frown with terror, but if others share
Our misery, the burden we can bear!
And thus it is that I now thank the '*Fates*'
For giving me just twenty-seven mates,
All 'Rhymsters' like myself, without ability,
The 'Oracle' has said it—show humility!
Bow to its mandate, from 'Fame's' path retire,
And break each *Lyre*, or brand the "Times" a '*liar*;
But Brethren, while you're thinking what to do
We'll strike a song up, I will give the 'Cue,'
Let's praise the "Times" although it did ignore us,
Now clear your throats, and join me in the chorus;
By way of a 'Finale' to my Rhymes
I'll take my Harp and sing to thee Oh "Times."

Song—The Thund'rer of Otago.

Tune—"Whistle o'er the lave o't."

The "Sun" shoots forth his morning rays
The '*Cloud*' is melted by his gaze,
I'll tune my Harpstrings now to praise
The Thund'rer of Otago.

I am one of the rhyming throng
I'll tune my Harp both loud and long
To praise the subject of my song
The Thund'rer of Otago.

Its prototype of high renown,
The 'Thunderer' of London town,
Before its splendor must bow down—
The 'Thund'rer' of Otago.
I am one, &c.

In Science, Literature, and Art,
It takes you know a leading part;
Its Politics change with the mart,
The Thund'rer of Otago!
I am one, &c.

It's Circulation is so great,
On good authority I state—
Five hundred 'Daily' sheets relate
The doings in Otago.
I am one, &c.

Its parts component are a 'hash'
Of 'Bunkum,' 'Stuff,' and 'Balderdash,'
Well seasoned o'er with senseless trash,
The Thunderer of Otago.
I am one, &c
The Gent who sways its slashing pen,
Looks down on common-minded men,
His *Cloudy Atmospheric* ken
Is broader than Otago.
I am one, &c.

Great 'Words—worth' knowing, calm his soul,
He worships *Bowles*, when o'er his 'bowl,'
Were 'Pope' alive he'd tax his 'poll'
If he came to Otago.
I am one, &c.

A Critic Criticised.

From the New Zealand Sun.

The town is rather amused with the conduct of the editor of our contemporary, in respect to the Caledonian Society's prize poems, lie and four other gentlemen were appointed a short while back judges of the poems for which prizes were offered. The judges gave in their decision when it appeared that, whilst the other four were unanimous, my lord of the *Daily Times*, dissented. At the meeting, at which this was announced, our reporter applied for a copy of the prize poem. The rival editor considered all the poems should be left to the tender treatment of the *Daily Times* but the meeting thought otherwise It was put to the vote, and the decision arrived at that the *Sun* should have a copy. We duly published it. Days elapsed, when at last the *Times* came out with an astounding article on the subject. The prize poem was worthless, commonplace, sickly, the majority of the judges incapable, the one minority, the expert editor himself, was the only one who knew anything about poetry. We can only faintly do justice to the egotism displayed. The remarks about poetry were couched in the terms, which many people affect who make Wordsworth their model, but which are wholly alien to the noble truthfulness of thought and feeling which characterised that great poet. However, we need not waste time in describing the spurious Wordsworth school, for it is well known.

The names of the five judges were as follows:—The Rev. D. M. Stuart; Mr Pope, Acting Head Master to the High School; Mr Hislop, Secretary to the Education Board; Mr Bathgate, Manager of the *Daily Times* company; and Mr Barton, editor of the *Daily Times*. The last named gentleman was the one minority, but in the *Daily Times* he in plain terms, gives it to be understood that his four fellow judges were incapable. There is no modest diffidence displayed, no qualified statement that so and so is his opinion, and that he believes he is correct. He places himself on a pedestal of infallibility—"Among the thirty poems sent in, there are only two which can be said to display any poetic power whatever, and of these two one has not even been honorably mentioned by the four judges. We think it our duty to the public, to the Caledonian Society, and to the writers of these poems, to publish them with the successful one. A perusal of the three will leave no doubt in the mind of *any competent critic* as to the woeful mistake which has been committed in this matter." The italics are our own, the opinion they express of his fellow judges should not be overlooked. It is not for us to palliate the insult

they offer to men of recognised educational acquirements.

But a judge who holds such an exaggerated notion of his powers should at least be impartial. There is evidence to the contrary in the sundry strictures. The judge tries to make out that the prize poem, the Exile's Reverie, is an altogether inferior production to the second piece, which is a Reverie upon sunset. He commences his slashing criticism of the former with the following remarks—"The very subject is common-place, Exile's Laments, Exile's Returns, and Exile's Reveries "have been written with so much tedious sameness by a herd" of versifiers ever since emigration began that readers of poetry, "have grown sick of the word, and unanimously vote Exile a" nuisance. It would test the most creative intellect of the day" to write originally on such a theme, or to support a single "fragment of reflection with even the appearance of novelty" about it. * * * And later on, had no composition "been sent in of greater merit than that of the Exile's Reverie," the judges would have been justified in declining to make any "award at all. But in making their award, they not only" selected a piece of the most ordinary character, but they "absolutely overlooked the only pieces which were worth con-" sideration. Such a result can only be taken to mean that the "Judges concerned are not competent to offer an opinion on "literary matters. That impression is confirmed by their "Report. They recommend that, in order to enable the Judges "to 'compare' the competition poems on a future occasion, a "subject should be selected for the competitors; and they re-" commend 'The Colonist' as a subject lor the purpose. This "is perfectly absurd. It carries an odious smell of the school-" master's desk about it. The Judges ought to know that the" mere selection of a subject is in itself an index to the writer's "capacity; and they ought also to know that it is not the "business of critics to 'compare' but to analyse. The special "subject which has taken their fancy is a ludicrous illustration "of their taste in poetry. They want heroic verse on a stock "subject, in the fashion prevalent in schools. 'The Colonist' "is only another name for 'The Exile;' the subject is much "the same. It is not one which any poet would choose for "himself, for it is not particularly suggestive of poetry."

Putting on one side the insolence of the allusion to the Rev. Mr Stuart, formerly principal of a school, Mr Pope, and Mr Hislop, contained in the sentence "it carries an odious smell of "the schoolmaster's desk about it," can anything be more unfair than to fasten the stigma of being commonplace, on the subject of an Exile's Reverie, and to omit a like reflection in reference to the other subject. No theme has been more dealt with by versifiers than Sunset. Reveries on Sunset have been written by the thousand. We make no complaint of it on that score, for, in fact, to the true poet it matters little whether a subject is new or old. Nothing but malevolence could have led the critic to such comments; he could not have been unaware that sunsets and clouds and melancholy moonings have been much more versified than exiles It is hard to believe also that he was sincere in supposing that the latter subject "is "not one which any poet would choose for himself." He must have heard of, if he has not read, that exquisite poem concerning an exile—Enoch Arden.

The attempt to bring Wordsworth in was ingenious—pity the ingenuity was not exerted in a better cause. There is no poet whose whole opinions, thoughts, and feelings more belie the notion that he would see anything to complain of in a commonplace subject.

Wordsworth was indeed universal in his notions of the subjects with which poets might properly deal. Neither was it part of his creed that an artificial taste is necessary to the appreciation of poetry. This is the creed our judge wants to maintain, it is a favorite one of the pedantic school. It is to this all the sneers are directed about competent critics, standard of taste, &c. It is a creed which wrongs mankind, for it denies to the majority of men the power of enjoying poetry, it encourages the poetry of priggishness, it would crush out, if it dared, Burns, or even Shakspeare.

We venture with becoming modesty to express our opinion on the side of the four judges. The subject of either an exile or a colonist is a noble one for a true poet to treat. Comparatively little has been done in it; thousands of poems teeming with original ideas might be founded on it. The conquest not by arms but by religion, by art, by science, by indefatigable energy, by toil, by endurance, and by suffering, of the new world by the denizens of the old, comes within the range of the subjects named. In itself, the migration of civilized man, with all the surroundings of transplanted knowledge and civilization, is a poem.

We venture further to endorse the opinion of the four judges as to the merits of the "Exile's Reverie." It is neither common place in itself nor its ideas. Nor is the metre "the most familiar" and the most easily handled." The language is forcible and well chosen, and the imagery correct.

This is more than can be said for the second poem, which our judge is so anxious to uphold. It is unequally written, the metre incorrect in places, the language sometimes involved, and the leading image false. Imagery, especially when it is borrowed from nature, should be rigidly correct. The man who said he "smelled a rat, he saw it floating in the air," was laughed at, and so also the poet opens himself to ridicule who supposes that the clouds shine on the sun. Such an idea is no doubt original, but not so nature's usual operation, the sun shining his farewell to the clouds, and lighting them up with his departing rays We venture to think that the few lines about gold tinged clouds which Walter Scott wrote before he was twelve years of age were true to nature, and incomparably better, for the sentiment is healthy. It is the hysterical school girl who loves melancholy musings;

crude poets minister to the want, and as in *Sunset*, ape Miss Landon, and "weep for the living, not for the dead" The thing is very stale. Its morbid tone is *Sunset's* worst fault, otherwise it is not without merit. The imagery of the sun summoning back the dispersed clouds, though not original, is well expressed, and in some respects the poem is respectably strung together. The writer is capable of better things, if he or she would condescend to be natural. The fault of young poets, strained affectation is conspicuous.

In respect to the originality of the poem, we incline to believe its ideas, besides the unluckily light dispensing clouds, and the seeping for the living &c., original to a certain extent, but clothed in language not altogether original. In no disrespect to Mr Infallible, we say there is abundant evidence to those accustomed to literary analysis, to prove that he knows something of the author and his intentions. We do not come to the conclusion of the judge's knowledge solely from the violent prejudice he exhibits and the unfair attack he makes upon the other poem. In parts of the article there are evidences of his being familiar with what the author of the poem is familiar. For example, there is no particular reason for intruding the few lines from *Tintern Abbey*, but the writer evidently knows the lines well and likes to air his knowledge. The author of the poem has also unquestionably read and knows the lines to *Tintern Abbey* well. Again our judge in a strange manner goes out of his way to quote Wordsworth's lines to a *Rainbow*. He quotes them *apropos* of nothing. They are much inferior to Campbell's poem on the same subject. If a rainbow required to be referred to poetically, it would have been better to have selected Campbell's lines. But the judge was evidently well acquainted with Wordsworth's lines, and with some difficulty managed to squeeze them in. There is about those lines evidence that the writer of the poem "*Sunset*" is well acquainted with them. In them "be" is made to rhyme with "piety" and in *Sunset* "me" is made to rhyme with "imagery."

However it is not worth while following out this line of evidence further. Whilst acquaintance with the author may, to some extent, explain, if not excuse, the savage onslaught our judge makes upon the innocent prize poem, it rather makes worse than better his insolent treatment of his fellow judges.

Arbitration, as a Substitute for War.

Addressed Especially to Rulers.

(Reprinted, from the American original.)

London Peace Society, Office, 19, New Broad Street, London.

RICHARD BARRETT, Printer, 13, Mark Lane.

THE evils of war are more generally known and more deeply felt than in past ages. Its suspension or derangement of business; its havoc of life and property; its crippling of agriculture, manufactures and all the arts that minister to individual and national prosperity; the obstructions it opposes to commerce, to travel, and every kind of useful intercourse between nations; its baleful influence on morality and religion, on the cause of liberty and popular improvement, on the various enterprises now in progress for the welfare and redemption of our whole race, on the dearest interests of mankind for time and eternity; all are rapidly conspiring more and more to make every good man deplore the custom as a terrible scourge, and earnestly desire its speedy, universal abolition.

These views are no longer confined to the associated friends of peace; but the people themselves, wherever enlightened on the subject, and free to utter their sentiments, are calling for peace. It is fast becoming the popular demand of the age, the cry of millions sighing for relief. They begin to discover in war the source of their worst evils. It is the origin and support of the tyranny that rules them with a rod of iron; its enormous burdens are grinding them into the dust all over the old world; the war-debts of Europe alone, secured by mortgage upon their bones and sinews, exceed by far the No. 6.] entire amount of specie now on the globe; more than four-fifths of all their taxes go to pay the interest on these debts, and to maintain even in peace some three millions of standing warriors as moths on the community; and, when they remember how many centuries this monster has revelled in their blood, and how often it has plundered and burnt their cities, and laid waste, their villages, and trampled down their harvest, and desolated their peaceful homes, and butchered their sons upon the battle field, and subjected their wives and daughters to a fate still more deplorable, can we wonder that the people, always the chief sufferers from war, are at length demanding of their rulers to obviate its alleged necessity by the adoption of other means than the sword for the settlement of national disputes?

Nor is the demand unreasonable. Rulers could, if they would, adjust their own difficulties, and regulate the entire intercourse of nations, without war. There is no real need of this custom; and, were they so disposed, they could supersede it at once and for ever by substitutes far better than lead and steel. They compel the people to settle *their* quarrels without bloodshed; and we see not with what sort of consistency they can require or permit the wholesale butchery of their subjects in war for the adjustment of differences in which the combatants themselves have no personal concern. It is a cruel outrage upon the people, as well as a bitter mockery of common sense; and we deem it quite time that this foul stain was wiped from the escutcheon of Christendom for ever.

And it can be done with ease and safety. We propose for the purpose, a measure which relinquishes no

right, and sacrifices no interest, contravenes no important principle, and startles few, if any prejudices; a measure adapted to the present state of the world, and consistent alike with the precepts of Christianity and the dictates of sound policy; a measure level to the comprehension of all, and commending itself to their common sense; simple, feasible, and likely to prove successful. It is *ARBITRATION as a recognized, substitute for war*. Better to agree among themselves, if they can, without the intervention of a third party; but if they cannot, we wish nations in every case to settle their difficulties, as individuals in society do theirs, by some form of reference. This method has been occasionally employed; but we urge its adoption as an established, permanent principle. We would have nations incorporate in every treaty a clause binding the parties, as their last resort, to adjust whatever differences might arise between them, not by an appeal to arms, but by reference to umpires mutually chosen. The arrangements for this purpose might safely be left in every case to the contracting parties; but they should invariably bind themselves in good faith to abide by the decision of their referees, and claim, if dissatisfied, only the privilege of renewing or changing the reference.

Here is the outline of our plan. It speaks for itself, and may seem too clear to require either argument or illustration. Common sense decides, that no man should be allowed to judge in his own case; and this principle is quite as applicable to communities as to individuals. The former, equally liable to all the influences that bias the judgment and lead to wrong conclusions, should never be permitted, any more than individuals, to act as witness, jury or judge in their own case. The voice of common sense, in every age and clime, cries out against it, as manifestly wrong, and demands, that parties in dispute, whether individuals or communities, should in the last resort leave their differences to impartial judges. This is all we ask. Nations are only large communities; and we insist merely on their adopting this simple, equitable principle, for the settlement of their difficulties.

Nor is the principle new or untried. It is as old as human society; it has been acted upon from the earliest dawn of civilization; we often find the wisest and best men preferring it even to a regular course of law for the amicable adjustment of their own differences; and we simply ask, that nations should exercise an equal degree of sense, candour and justice, by referring their disputes in like manner to competent and impartial arbiters.

The same principle lies at the bottom of all our courts. In every trial there is a reference. No litigant is allowed to decide, or even to testify in his own case; but he must, whether willing or unwilling, submit to the judgment of his peers on the testimony of credible witnesses. Nor has he any direct voice in the selection of his arbiters; society chooses them for him; and before a judge and jury thus appointed he is compelled to go, and abide their decision. Such is the ordinary course of justice, the common, legal mode of reference; and are we unreasonable in wishing governments, in the settlement of their difficulties, to act on principles as equitable and elevated as those which they prescribe to their own subjects? Shall common sense, common honesty, the established rules of right and wrong, never be extended to the intercourse of nations?

We appeal to acknowledged authorities in the case. All writers on international law represent nations as subject to the same general rules of right as individuals; Chancellor Kent says, "they are properly regarded as moral persons and Vattel considers them as under the same obligations that are binding upon men in their intercourse one with another, and "the law of nations as no more than the law of nature applied to nations." No respectable writer since the time of Grotius has ventured to all this principle in question; but does it not obviously require governments to settle their disputes in essentially the same way that individuals do theirs? If the latter may not decide their own case, and wreak vengeance at will on the objects of their displeasure, why should the former be allowed to do so? Why should nations be indulged in principles of action that would in individuals outrage common sense, trample on all law, and subvert the very foundations of society?

Let us quote from the great masters of international law. Grotius says, "war should never be declared until all other means of redress have been faithfully tried;" and Vattel asserts that "the law of nature, which recommends peace, concord and charity, obliges nations to attempt the mildest methods of terminating their differences.—Nature gives us no right to have recourse to force, but where mild and pacific methods are ineffectual.—When sovereigns cannot agree about their pretensions, they sometimes trust the decision of their disputes to arbitrators. This method is very reasonable, and very conformable to the law of nature. Though the strict right may be mistaken by the arbitrator, it is still more to be feared, that it will be overwhelmed by the fate of arms."

On this point, Vattel adduces a series of striking examples, "The kings of Denmark formerly condescended by solemn treaty to refer to those of Sweden the differences that might arise between them and their Senate; and the kings of Sweden did the same with regard to those of Denmark. The princes and states of West Friesland, and the burgesses of Embden, in the same manner constituted the republic of the United Provinces the judge of their differences. The princes of Neufchatel established, in 1406, the canton of Berne, the judge and perpetual arbitrator of their disputes. The Swiss have had the precaution, in all their alliances among themselves, and even in those they have contracted with the neighbouring powers, to agree beforehand on the manner in which their disputes were to be submitted to arbitrators, in case they could not themselves adjust them in an amicable manner. This wise precaution has not a little contributed to maintain the Helvetic Republic in that flourishing

state which secures its liberty, and renders it respectable throughout Europe."

*Vattel, Book I, Ch. iv. Book II., Ch. xviii.

Such was the law of nations on this point centuries ago; but within the last twenty or thirty years, the principle has come into still higher repute, and more general use. Often has it been employed by the leading cabinets of Europe for the adjustment of their differences; and we ourselves have in several instances resorted to it with a degree of success calculated to encourage its general adoption. A question relative to the interpretation of our last treaty of peace with Great Britain, was referred to the Emperor of Russia, and decided to mutual satisfaction in our favour. The dispute concerning our north-eastern boundary, we submitted to the King of the Netherlands; and, though his award, being a compromise not authorized by the terms of reference, failed to satisfy either England or ourselves, yet it doubtless served to prevent a resort to arms, and to secure in the end a settlement very nearly resembling that award, and satisfactory to both parties. Our difficulties with Mexico had brought us to the brink of war; but the danger was instantly averted by a reference of the points in dispute to the King of Prussia. Thus is the practice of enlightened and powerful nations strongly tending to establish this principle as a most important part of international law. Already it is a favourite antidote or remedy for war, a substitute proved by actual experience to be far better than the sword; and all we now ask is, the incorporation of this principle in every treaty between nations as the last resort for the adjustment of their difficulties.

The voice of public opinion, that mistress of the civilized world, is also coming to demand this substitute for war. The people whose treasures and blood rulers have so recklessly wasted in their own quarrels, are already in favour of this plan, and may be expected ere long to become clamorous for its general adoption, in place of the cannon and the sword. They begin to learn that rulers *can* settle their disputes with out the butchery of their subjects, and will one day insist that they *shall*. That day is coming on apace; and, when it does come, no congress, no cabinet, no despot in Christendom will be able to withstand the united, inflexible demand of the whole people for the adjustment of national difficulties without the shedding of their blood.

We speak not at random; for the popular will has already expressed itself on this point in ways not to be misunderstood. There is not in Christendom any intelligent community, scarce a solitary press, or respectable writer, that would not favour the adoption of our principle as a substitute for war. The question has been fairly submitted to some of them. A friend of peace in Massachusetts, a few years ago, brought it before a large number of persons in several States, and readily obtained from men of every rank, profession and employment, from farmers and mechanics, from merchants, lawyers and physicians, from judges, governors, and Christian ministers of every name, some thousands of signatures in favour of having all national disputes settled by amicable reference. The principle commends itself at once to every man; and, if fully understood, not one in a thousand of the people but would instantly prefer it to the blind and brutal arbitrament of the sword.

To this voice of the people some of our legislators have already given a partial response. The late accomplished Legare, in his report from the Committee on Foreign Relations, says, "they heartily concur in recommending a reference to a third power of all such controversies as can safely be confided to any tribunal unknown to the constitution of our own country. Such a practice will be followed by other powers, and will soon grow up into the customary law of civilized nations." The legislature of Massachusetts had previously gone still further, and passed resolves, with perfect unanimity in the House, and with only one dissenting vote in the Senate, recommending not only the practice of arbitration as an occasional substitute for war, but a Congress and Court of Nations as a permanent system to carry the principle into effect.

Long ago did the fathers of our Republic cherish similar desires for *some* preventive of war. Jefferson says, "Nations, like individuals, stand towards each other only in the relations of natural right: and might they not like them, be *peaceably* punished for violence and wrong?—Wonderful has been the progress of human improvement in other respects; let us hope that the law of nature will in time influence the proceedings of nations as well as of individuals, and that we shall at length be sensible, that *war is an instrument entirely inefficient to-wards redressing wrong, and multiplies instead of indemnifying losses.*" Franklin, who used so often to repeat his favourite maxim, "*there never was a good war or a bad peace*" said, "we daily make great improvements in natural philosophy; there is one I wish to see in moral—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats. When will human reason be sufficiently improved to see the advantage of this? When will men be convinced, that even successful wars become at length misfortunes to the victorious themselves?"

The time for which Franklin and Jefferson thus longed, is well nigh come. Already are the people in this country, if not in others, sufficiently prepared for such a measure as we propose; and should rulers adopt it as a permanent substitute for war, we doubt not they would find themselves at once sustained and applauded by the popular voice. The general sentiment of Christendom would soon ratify the act as a glorious era in the history of the world; and countless millions yet unborn, would bless the wisdom, patriotism and philanthropy, which had thus stayed the stream of blood, and left nations at liberty to start anew upon a career of unexampled

prosperity and happiness.

In favour of our scheme, we might marshal a host of arguments and motives. Should it utterly fail, there is no possibility of its doing any harm; but should it succeed according to our hopes, how many evils would it prevent, how many blessings confer! What myriads of treasure, what oceans of blood, what numberless forms of crime and woe, would it save! How many wives would it rescue from widowhood, how many children from orphanage, how many families from ruin, how many provinces from plunder and devastation, how many cities from fire and sword, how many countries from all the nameless calamities of war! It would give the world a jubilee hitherto unknown. Free from the danger of war, its teeming myriads could gird themselves, with new zeal and hope, to every enterprise for their own or the general good. Millions of warriors, no longer drones fed from the public crib, might return to the arts of peace, and contribute their share to the common weal. Population would swarm anew; agriculture would spread its golden harvests over hill and vale; the various mechanic arts would ply afresh their thousand forms of improved machinery; commerce without fear would unfurl its canvass on every sea, and barter its commodities in every port; learning, and philanthropy, and religion would pass without obstruction from land to land, and ere long, cover the globe with their blessings. Every interest of man calls aloud for such a policy. The prosperity of our own country, the welfare of Christendom, the happiness of the world; patriotism, humanity, and religion; the great and glorious movements of the age; all, all demand it.

And what excuse can we plead for refusing a demand so reasonable? Is it impossible to bring nations into the measure? We have seen that the people are even now ready for it; and why should rulers object or hesitate? What interest or claim of theirs would it sacrifice or endanger? "Would it cripple their power, or interfere with any of their rightful prerogatives! No; it would rather confirm them all, and ere long endear itself both to rulers and subjects, as a most effectual safeguard of their respective rights and interests.

But is arbitration inconsistent with the dignity of government? If so, why and how? We deem it honourable for individuals to refer their disputes to competent, impartial umpires; and why should it be dishonourable for nations to do the same? When a dispute arises between two of our towns or counties, they appeal to the courts of the State, and when between two States to the supreme court of the United States, as their last resort, without a suspicion in either case, of its being disreputable for them thus to settle their difficulties; and, as some of our States contain more inhabitants than many a nation both in ancient and modern times, we see not what should make it inconsistent with the dignity of the latter to adjust their differences in the same way.

"But governments may be reluctant to *pledge* themselves *in advance* to this or any other mode of settling their disputes." The plea, however, is more plausible than sound; for it would, if carried out, forbid all agreement between nations. Every treaty binds them in advance; and, if we discard such pledges, we must abjure all treaties; but, if nations may consistently pledge themselves on one point, they may on another, and agree beforehand to the settlement of their disputes by reference, just as well as they now agree to a reciprocity of trade, or a mutual surrender of fugitives from justice. The principle is the same; nor is there any more dishonour or inconsistency in one case than in the other. Nay, a pledge in advance is the very thing we need, to prevent a rush to arms under the blind and reckless impulses of passion or prejudice. It is a dictate of common sense; and often do we find shrewd sensible men forestalling the evils of litigation by mutual promise to adjust their affairs in the last resort by arbitration. It might not be safe to wait for the hour of trial; for nations it is even less so than for individuals; and hence we deem it especially desirable for them, while both parties are calm and candid, to agree beforehand upon the mode of settling whatever difficulties may arise between them.

But it may be said, "we can take care of ourselves, and decide our own controversies." Be it so; but how will you do it? Is *your* will to be law? Is no voice but your own to be heard in the case? A dispute implies at least two parties; and can one decide it without consulting the other? Would you concede to your antagonist such a claim? If not, you must both unite in settling the dispute; and, if you cannot agree between yourselves, no method remains but some form of reference. Tell us not, you rely on your sword. Your antagonist may say the same; but will both or either be satisfied with the decision of such an arbiter? Can there be in the murderous enginery of war any logic likely to satisfy each party? *Nor does the sword ever settle such disputes*; for well has Vattel said, "it is an error, no less pernicious than absurd, to suppose that war is to *decide* controversies between nations." The sword decides nothing, it leaves the points in dispute just where it found them, and merely makes the parties willing, after enduring its countless evils for years, to settle the whole controversy by negotiation, reference, or some other pacific expedient.

Perhaps you plead the uncertainties of Arbitration. But are these to be compared with the evils inseparable from war? Is the latter more certain in its results than the former? Should you draw the sword, can you after all be sure of gaining your point? Well does an able writer say: "We can scarcely anticipate any future national difference which it would not be more safe and prudent to submit to arbitration than to the chance of war. However just may be our cause, however united our people, we cannot foresee the issue of the conflict, nor tell what new enemies we may be called to encounter, what sacrifices to bear, what concessions to make."

But do you doubt whether such pledges of mutual reference would be kept by nations? "It is readily admitted," says a worthy son of the immortal Jay, "that if the only guarantee for their faithful performance consisted in the virtue and integrity of statesmen and politicians, the confidence to be reposed in them would be but faint. Happily, however, we have a far stronger guarantee in national interest, and in public opinion. Every government that felt disposed to violate such a treaty, would be conscious that by doing so, it would be sacrificing substantial interests for precarious advantages, exchanging the blessings of continued peace for the hazards and calamities of war. It would, indeed, require some very powerful temptation to induce a people to forego the peace, security, and exemptions from military burdens, conferred by such a treaty. Public opinion, moreover, would unite with self-interest in preserving these treaties inviolate. A government who, for the purpose of avoiding war, had pledged its faith to abide by the award of umpires, would, by going to war in defiance of that award, and in palpable violation of its solemn engagements, shock the moral sense of mankind, and would probably disgust even its own subjects. At the present day, all governments are more or less controlled by public opinion; and the progress of education, and the power of the press, enable every individual to sit in judgment on the conduct of his rulers. Such a war would be odious, because it would be felt by all to be unjust and dishonourable. It would also be reprobated by the umpires whose decision would thus be contemned, and by every nation which had entered into a similar treaty. It ought also to be remembered, that each new treaty would tend to secure the observance of all the preceding ones, as each nation would feel that the value of its own treaty would greatly depend on the faithful performance of all the others; since if one were violated with impunity, the power of the others to preserve peace would necessarily be weakened. In short, such a war would most probably be prevented, or speedily terminated, by the interference of other powers interested in enforcing treaties for the preservation of peace.

"But surely it would be the height of folly to refuse entering into an advantageous treaty because it might possibly be violated. What profitable commercial treaty was ever rejected on this ground? Even admitting the case supposed, our local situation, our population and resources, relieve us from all danger of a sudden and hostile attack. No future enemy of the United States will ever indulge the idea of conquest; and the only serious consequences we could apprehend from unexpected hostilities, would be the interruption of our commerce, while the nation, strengthened in all its resources by her past exemption from war, could immediately place itself in the attitude of defence.

"Dismissing, then, all idle fears that these treaties honestly contracted, and obviously conducive to the highest interests of the parties, would not be observed, let us contemplate the rich and splendid blessings they would confer on our country. Protected from hostile violence by a moral defence, more powerful than all the armies and navies of Europe, we might indeed, beat our swords into ploughshares, and our spears into pruning-hooks. The millions now expended in our military establishments could be applied to objects directly ministering to human convenience and happiness. Our whole militia system, with its long train of vices, and its vexatious interruptions of labour, would be swept away. The arts of peace would alone be cultivated, and would yield comforts and enjoyments in a profusion and perfection of which mankind have witnessed no parallel. In the expressive language of Scripture, our citizens would each "sit under his own vine and under his own fig-tree with none to make him afraid," and our peaceful and happy republic would be an example to all lands.

"It is impossible that a scene so bright and lovely should not attract the admiration of the world. The extension of education in Europe, and the growing freedom of her institutions, are leading her population to think, and to express their thoughts. The governments of the eastern continent, whatever their form, are daily becoming more and more sensitive to popular opinion. The people, already restive under their burdens, would soon discover that those burdens would be reduced, if not wholly removed, by the adoption of such an American policy, and they would inquire why they were denied the blessings of peace. Before long some minor state would commence the experiment, and the example be followed by others. In time, these treaties would be merged in more extensive alliances, and a greater number of empires would be selected; *nor is it the vain hope of idle credulity, that at last a union might be formed of every Christian nation for guaranteeing the peace of Christendom, by establishing a tribunal for the adjustment of national differences, and by preventing all forcible resistance to its decrees. That such a court, formed by a congress of nations in obedience to the general wish, would, next to Christianity, be the richest gift ever bestowed by heaven upon a suffering world, will scarcely be questioned by any who have impartially and candidly investigated the subject.*"

Frontispiece

The Horse:

Its Treatment in Australia

With Illustrations.

BY GEORGE HAMILTON. Adelaide: Printed By J. T. Shawyer, 71, King William Street. 1864.

Preface.

In presenting this little pamphlet to the public the Author is actuated by a sincere desire to place before his readers the trials and sufferings the horse has to undergo as he enters on, and during, his useful career; and it is with the hope that some good may spring from the writer's efforts, that he has brought his pencil as well as his pen to bear on the subject.

Trusting that the public will always encourage every endeavour that is made to benefit that noble animal the horse, the writer offers no apology for introducing this little work to the notice of all those who feel any interest in the subject.

To his friend Colonel Biggs, the author here tenders his grateful thanks, for the clever and artistic way in which the gallant Colonel has converted rough sketches into exquisitely finished pictures.

The horse: its Treatment

It is a wise dispensation that gives to the Australian horse a good constitution, and the pleasant habit of buck-jumping; if it were not for these blessings, I fear the Australian horse would drag through a sorry existence: but the strong constitution enables him to bear a great deal of ill treatment, and the talent for buck-jumping gives him now and then a taste of the sweet flavour of revenge.

The Australian climate is,—But I must refrain from describing a climate about which so many writers differ: and as I do not wish to enter into any controversy on the subject, I will merely state that Australia has a climate, and that this climate is peculiarly favourable for rearing horse stock. In this country the horse is liable to very few diseases, and if it were not for that prevalent epidemic the horse-breaker, the poor animal would enjoy a very comfortable existence.

In Europe we hear of horses breaking down, and of their constitutions breaking up; now the term "breaking in," as acknowledged in Australia, frequently embraces the two former, and when a horse is "broken in" you may, in many instances, safely conclude that he is broken up and broken down.

The Australian horse breaker, generally speaking, is not blessed with the godlike attribute of patience, and the "long-suffering" which almost always accompanies that virtue is transferred to the horse, while the virtue itself is ignored. It may be as well at the outset of these remarks, to say at once that there are some horse breakers in Australia who are patient, merciful, humane, and amiable, leading steady lives themselves, and pursuing their occupation in a highly respectable and praiseworthy manner, and having said so much, I must beg these gentlemen to understand that when I allude to the horsebreaker in general terms I do not include them in my remarks; but while there are some few persons who follow the occupation of horsebreaking in a humane and merciful manner, there are crowds of individuals who enter on it unfitted by temper, education, or habits, to have the control over any animal whose skin is thinner than that of a hippopotamus, or whose temper is milder than that of a wild boar. These persons consider themselves eminently qualified to break in a horse if they can sit on his back while he buck-jumps; they have no idea of appealing to the animal's feelings except through the whip and spur, and after having made a horse thoroughly frightened of them, bullied all courage and high spirit out of him, and whipped and spurred him into sullen stubbornness, they send him into the market as thoroughly "broken in."

Now any man who is a friend to that noble animal the horse, must be the enemy of that inferior creature the breaker, and it is high time that the interests of both should be duly acknowledged by the public. In the name of humanity let us prevent that class of swaggering, dirty, disreputable looking men, whose habitat is a public house, and whose occupation is drinking and smoking, from torturing our horses. Let me ask any one of my readers, if—when he has witnessed some brutal treatment by the breaker of the poor brute he bestrode—he has not felt that the gift of a firm seat has been given to the wrong man, and that a broken head would be but a fit reward for the cruel exertions of such a monster. Who has not seen with sorrow, the wreck of some noble horse, in Australia, and found the poor animal's history written in the blemishes of his body? the galled withers, the lost eye, the broken knees, are frightful illustrations to sad narratives of cruel tyranny and painful suffering; and yet how often is it the case, that the high spirit of this noble creature carries the maimed body and injured limbs through great trial and extreme privations, in the service of a master who repays this faithful toil by sending him when broken down to the nearest auctioneer, to be sold for what he will fetch. I know of no place in this world where sad histories are so eloquently told as in the auctioneer's cattle yard; there the lame, the maimed, and the blind are brought forth with all the evidences of man's brutal treatment advertised on their limbs and bodies in the most indelible ink that strong hands and hard hearts can print upon them. How pitiful is the sight

when some fine framed animal is brought forth for sale, with all the spirit of its noble nature beaming in its beautiful eyes, with all the freshness of life running through its veins, and yet crippled in its limbs by the hard usage of those it has served with too much zeal and fidelity. I am not much given to the "melting mood" myself, but such sights always give me a choking sensation in the throat, and a dimness of vision which would certainly betray me into making a fool of myself if the sensation was not speedily relieved by a counteracting desire to pitch some "lord of creation" off his perch on the top rail of the stockyard, for jesting at the crippled appearance of the superior animal in the enclosure. But the history of the horse's wrongs would fill a volume, and therefore it would be but fruitless labor to endeavour to condense it in these few following remarks, which are written more as an explanation to the sketches representing the treatment of the horse in Australia, than as a treatise on the horse and his master.

The treatment of the horse in Australia is illustrated in eleven sketches in which are represented some—not by any means *all*—of the trials a horse has to go through, from the time he is taken from his native woods until he is reduced to the drudgery of a hackney car. The first sketch, No. 1 of course shews the horse in his wild state, before the iron has entered either his mouth or his "soul;" he has been running at large, and his youthful days have been full of happiness; but now, poor fellow, he gazes on two horsemen who are approaching him for a purpose that he little dreams of. In the next sketch, No. 2, the two horsemen are driving him at full gallop to the stockyard, where he arrives, like the grapes at the vintage, with shouting and rejoicings, and also with a salute of stockwhips. Unfortunately for him the simile of the grapes does not cease here, for he has to undergo a smart process of bruising, squeezing, and treading under foot before he is allowed to pass out of his confinement. When in the stockyard, the ceremony of introducing the horse to his rider is commenced, and I cannot say that the rules of politeness govern this proceeding. The rider, or rather the breaker, holding in his hand a long stick over the end of which is the noose of a long rope, advances cautiously towards the poor frightened animal, at first with gentle soothing words, but as the horse, like some inveterate old bachelor, perseveringly objects to the noose, and gallops here and there about the stockyard, the gentle words are changed for harsh, guttural sounds, that assume the shape of curses both "loud and deep." This balance, or setting to your partner in quadrille phrase, sometimes lasts long enough to tire out the patience of the performers, before the next figure of "turning your partner round" is accomplished; but at last the fatal noose is slipped over the horse's head, and drawn tightly round the miserable wretch's windpipe, and he is fairly, or unfairly, in the man's power. Astonished, frantic, maddened, and frightened, the poor animal endeavours to escape; but the rope, like poverty, or rheumatism, or the gout, or what working men call "marriage lines," is not a thing to slip out of, or to be got rid of; and so after many vain attempts to be free he gradually subsides into sullen submission, not however before he has had some tolerably bad falls by rearing over as represented in sketch No. 3. Once down, subdued, and conquered, he undergoes tortures that must be imagined, not described; his flowing tail is cut off, why, heaven only knows! in this country where flies are more abundant than pleasant companions, and quite as disagreeable though not so venomous as scandal mongers; the tail of the horse is especially required to sweep away these nuisances, but from "man's caprice" the horse must be left like the unhappy victim of some scandal loving clique, at the mercy (such as it is) of all the backbiters that buzz away their idle lives feasting upon the victims that man has first of all rendered defenceless. After the tail has been cut off, the brand of hot iron is applied to the skin, as represented in sketch No. 4. By this time the animal, like Mark Tapley, has had so many "surprises" that he has exhausted his stock of astonishment and "shut up shop," and he now lies quietly submitting to whatever man may please to do with him. After he is branded, his legs are loosened, and he is directed to "get up;" this direction is generally accompanied with a kick on the stomach, and flavoured with an oath or two, roared out at the top of the civilized man's voice to the savage untutored dumb animal on the ground. The horse having risen and shaken himself, looks round in an amazed and muddle brained way at his tormentors; wags the bleeding stump of his tail, and walks like Falstaff's soldiers, "wide in the legs," away to a corner of the stockyard, there to feel how the last few hours have completely changed his present condition, and his future prospects for the worse; maimed, bleeding, bruised, and sore, he is left to pass anything but a jolly night in the yard so full of painful reminiscences. If sleep visits his eyelids it comes without any of those allurements which King Henry says surround the beds of monarchs. The next day he is turned out on the run, or into a paddock, a sadder if not a wiser horse, in due time he is taken up again to be broken in. Having already experienced the effects of man's society, it is not to be wondered at if he shows an inclination to decline any closer intimacy, and makes as many shifts and dodges to get away from his breaker, as you my dear reader would do to avoid that bore Prosy, who will, if he can, catch you by the button; but the bore's fingers, and the breaker's noose are unluckily not to be avoided, the victims must be caught, and being caught they must endure the infliction prepared for them. The horse seeing the breaker approach him with a cavesson in his hand, which the poor ignorant brute imagines to be some instrument of torture, fancies that he is going to have another tail cut off, and more branding and ill usage to undergo, and very naturally recommences the balance movement until the rope is again round his neck. After the usual exertions to free himself, made under a smart shower of

"ossey" oaths, he is brought to a standstill, and the cavesson is put on; he is then led out and "louted" or "lunged" (for I cannot find the word in the dictionary), that is to say, he is driven round in a circle, one man holding a long line attached to one of the rings of the cavesson, another driving the animal by means of a whip, every now and then applied to his flanks. This is the A, B, C of the breaking lesson; and perhaps the horse agrees with the idle boy in thinking it hardly worth while going through so much to learn so little.

Sketch No. 5 represents this movement. After the louting is over, the roller and side reins are put on, and the iron bit is put into the horse's mouth for the first time; in due course the saddle is put on, and advances are made towards the next step of mounting on his back; as this movement is sometimes fraught with considerable danger to the breaker, precautions are taken to avert any serious catastrophe. A small bar of wood or iron wrapped round with a piece of carpeting, or blanket, or rug, is strapped across the pommel of the saddle, the horse is then louted and soothed; the hand of the breaker is held forth in friendship; the "soothing" system is adopted, the endearing terms of "poor fellow," "good horse," "whoa, pretty pet," and other phrases of an affectionate "ossey" kind are lavished on the animal, whose display of temper is now of some consequence to his rider. But there are some horses whose obdurate natures are not to be softened even by these seductive terms, although they are accompanied with pattings and caresses; these hardened animals still continue to retain in their memories recollections of the knife, the brand, and the rope, and when the opportunity arrives for paying off the debt, they do not neglect it, but with a zeal and honesty that would be a caution and example to some insolvent debtors, they eagerly meet these "liabilities," with sometimes a small trifle over, in the way of a broken neck, or split skull for the rider. Sketch No. 6 represents the exertions the *honest* horse is making to repay the obligations he is under to his breaker, and from all appearances accounts will soon be settled, for the seat of the man can hardly be termed very firm, and another buckjump will most probably complete the last instalment in the liquidation of the debt and interest. In sketch No. 7 is seen the man remounted, and armed with a "waddie," which is the colonial word for a bludgeon; he is using it as a drummer does his drumstick, and beating a prolonged tattoo on his horse's sides; his companion, like the bugler of the band, is accompanying the movement with many flourishes of his instrument; and between them they are performing a duet, which, if the horse had any knowledge of music, he would imagine to be taken from the opera of "Fra Diavolo." This process is termed "thoroughly breaking in," and as it is followed by the horsebreakers whom I have represented in an earlier page of these remarks as persons who should be regarded with a wholesome hatred, it is not to be considered a matter of surprise that the "*walers*" (as the people in India call the Australian horses.) rather astonish the natives of that country by a display of the qualities they have acquired by this method of training. The horse being now thoroughly broken in, is probably sold to a gentleman who may possibly have an Irish groom, who while holding the horse for the master to mount, might address him thus:—

"Yer honor, I'd be thinking this 'harse' can 'jomp.'"

"What makes you think that, Dennis," says his master.

"Be dad, I just tuk him over a fence yesterday."

"But you should not do that," replies the gentleman.

"Oh be gorra, yer honor, it didn't do him a thrifle of hurt, he was over fresh, an I thought I'd take a little of the devil out of him, sure he'd go beautiful for the 'hurdles.' "

And so the horse is trained and entered for the "hurdles," and the fulfilment of Dennis's prophecy is represented in sketch No. 8. In the words of that sporting phraseology with which the English language has been so much enriched and adorned, the horse and jock in this sketch have "come to grief," experienced a cropper," and are both "grassed," and Dennis in all probability, loses several nobblers and pots of two ales by the accident. His master however, is more seriously affected by the event, as he has the mortification to find that the "harse" did not "jomp" as was expected, and that he is "dead lame" after his fall; that the expense of training has been thrown away; that he has backed the wrong horse in the race; and that his betting book is not filled with such light and pleasant literature as it might have contained, had events been more favourable to his horse and his backers. The lameness has now to be looked to; at first it is supposed to be in the shoulder, then in the leg, and afterwards in the hoof. The leg is blistered and fired, the hoof is pared down until there is hardly enough horny substance left to protect the sensitive flesh within; but all these remedies have the effect of only torturing the animal, without removing the disorder, and it is finally decided that the lameness is in the shoulder and incurable. The poor fellow is then sold to a stockholder for a stockhorse, and the tender mercy of man to his dumb faithful slave is represented in sketch No. 9, in which it will be seen that a good gallop over a rocky country is the treatment the master considers suitable to an incurably lame animal. This treatment has the effect however, of speedily laming the horse in such a manner that there no longer remains any doubt as to what limb is affected; the blistering and firing then go on again, and the gallops are resumed with the usual results of fresh lameness until the poor miserable creature is (in sporting terms), so groggy on his legs that he is unsafe to ride, but as he has still some "work in him" he must not be left or turned adrift until that "work" is all taken out of him, and as he is no longer "safe to ride," he may be made to go in "harness." This involves the necessity of

sending him back to the breaker, to renew an intimacy which has left such an indelible impression on his memory; but now the terrors of the stockyard, and the cruelty of man are so familiar to him, that he submits patiently to the process of harnessing, and with stoical indifference allows the collar to be passed, in a somewhat rough manner, over his head, and placed on his neck; he also without any display of emotion, permits the blinkers to blind his eyes; in fact, he seems to have yielded himself up to his destiny entirely, like Dick Swiveller. The harness on, he is generally put into a break by the side of an old, steady horse, and then the first trial of his stoicism is put to the test, for when he endeavours in obedience to the voice and whip of the driver, to move forward, he feels himself dragged back by the collar, and then pushed forward by the breeching, and as the old horse moves steadily onward, our novice hears a rumbling noise behind him, which follows wherever he goes, like the harsh voice of a bad conscience, or the vituperative accusations of a jealous woman; he rears, kicks, and plunges, but the harness is strong, and the pole tough, every now and then he feels the thong of the whip on his flank, or ribs, or head; hoodwinked, and tied to some roaring, rumbling monster, that seems to have the power of flogging him, the poor devil makes fruitless efforts to get free, and it is not until after he has become exhausted by his struggles, and somewhat reconciled to the music of the axletree and wheels, that he subsides into a quiet trot, and being an honest horse he feels that man is thrusting on him obligations that must in due time be paid off. In sketch No. 10 he is seen readjusting the accounts. Probably the gentleman who is seen holding, like a responsible minister, such a "precarious position" on the water-cart, has purchased the hero of our remarks at an auctioneer's sale. Perhaps on the faith of the auctioneer's assurance, that the horse is "quiet in harness," possibly without any such statement, he has in colonial phraseology "chanced it," and put the animal into harness under the idea, that with such fired, wind-galled, curbed, and spavined limbs, no animal could run away with, or do any injury to that vehicle of bygone days, the water-cart; but, whether misguided by the auctioneer, or led away by his own false hopes, he is now learning for himself how far either are to be trusted. The paths to knowledge are various; but I know of none that are not thorny, unpleasant, and painful—from the time we enter on them with the birch rod behind us, until we quit them full of distrust and disappointment—and I fear the owner of the water-cart will find the path to knowledge, on which he is now being whirled along, is one of an unpleasant and painful class.

The history of the horse, as illustrated in the sketches we have alluded to, is now drawing to a close, and I wish we could dispose of our hero in a comfortable or sentimental way, but alas for him! he cannot be reconciled to his friends, and retire to the bosom of his family, to die at last respected and beloved by all; nor can he throw himself out of a window, or off a bridge, or poison himself, or indeed pass from life in any interesting and sentimental manner; he has no way of escaping from the ills of life. The chalice, the dagger, the rope, and the stream, are open doors and safe passages to the next world for men and women, but the poor horse must bear all his trials, and perhaps die on a dunghill after all. In the 11th and last sketch, our hero is seen in a "hackney car." Constant work and hard fare have sadly reduced him in body and spirit; he droops his head in a meditative manner, possibly thoughts occupy his mind (if he has one) that are not at all complimentary to the aristocrats of nature, who have shewn humanity in its dirtiest state to him; the reins now hang down, like a slattern's stockings, about his heels; the "poetry of motion" has lost its charms for him; he looks as if he had been overworked the previous day or night, perhaps the races have attracted crowds to the course, and the amusements of his masters have been purchased at the sad price of the horse's sufferings; or the theatre has been opened for the purpose of raising money to relieve destitution of distant countrymen, and benevolent persons have little heeded when riding behind the poor jaded horse, how large is "his subscription" to the fund in the suffering he has to undergo while taking them to the place where they collect their charitable offerings; or it may be that drunken men and thoughtless women have been enjoying "a lark," by driving about the streets, reckless of everything, disregarding every rule that should govern mortals with minds, or beings with the crudest ideas of decency. Hard work, hard fare, neglect, and ill usage, are poor pensions for a life of faithful toil. The chevron-like marks of the firing iron on the poor horse's legs are the long service and good conduct badges on his coat, as well and truly earned as such marks of distinction are ever earned by the best and bravest soldier who fights for his country.

Hints on Shoeing

"If you please, Sir, the axle of the cart is broken."

"Then send it to the blacksmith."

"And Highflyer requires new shoes."

"Then send him to the blacksmith."

And so the axletree and the horse go to the forge, in many instances to be operated on in a most *impartial* manner. Now a very large proportion of persons who keep horses, never give a second thought about the shoeing of the animals they ride, or drive, and yet of all things it is the most important to the welfare of the horse, and the safety of the rider. A blacksmith who can weld an axle, is not always the man who can be trusted to shoe a horse; common sense, if not the nobler and better feeling of mercy, should warn us against the shoer who does not know anything of the interior construction of the hoof he is about to nail an iron shoe on.

Without going into a learned or tedious description of the hoof, it will suffice to say that there is a bone, called the navicular bone, under which passes a tendon, forming together the navicular joint. This joint is most sensitive, and to preserve it from injury, nature has placed beneath and around it a soft cushion of fleshy substance, which from bad shoeing, becomes at length to a certain extent horny and hard, and of course permanent lameness follows.

The process the blacksmith generally pursues when shoeing a horse is:—firstly to pare and rasp the hoof, until the horny sole gives under pressure of the thumb; he then "opens the heel," that is to say, he cuts away the frog, a most wanton proceeding, and very often removes the sides of the "*bars*," merely to give a neat appearance to the foot, which most blacksmiths imagine should be round; in cutting the frog he pares off the convex sides, which give the frog the shape of a heart, as represented in valentines, and makes them concave, instead of allowing them to remain as nature formed them, convex; the shoe is then fitted to the hoof, or as often occurs, the hoof is then fitted to the shoe by being cut and rasped down to the burnt horn that the hot shoe has charred; nails are then driven, generally opposite to each other, completely confining the foot, and preventing the expansion of the hoof, which expansion is as necessary to the preservation of this limb as a free passage of blood is necessary for the healthy condition of any portion of the body. Nature has made a horny substance to protect the horse's feet, and man has made a drawing knife to cut this protection away. Nature places the frog in the hoof to keep the interior portions of the foot in their proper places and in a healthy condition, and man does his best to thwart nature, with whom he seems constantly at war, by scooping out the hoof, and leaving the smallest possible protection to the sensitive flesh within.

The use of the "drawing knife" should always be made with the greatest care and judgment, and only those portions of the sole removed that are likely, from their flint like substance, to interfere with the protection, action, and support of the coffin bone; but while one horse requires the drawing knife to be used to clear the sole of his foot, another may not have any surplus horn that can be dispensed with, and therefore great care should be taken in this operation. But while there is a difference to be observed in the structure of the soles of the feet of individual horses, and judgment is required in treating these differences, there is only one way of treating the "frog," and that is to "*leave it alone*." Every piece of horny substance cut off from it exposes the delicate texture beneath to the air, and to contact with the ground, either of which is most detrimental to it. It was but a short time ago that I had to examine a horse, sent to the Police Barracks for sale; on looking at the poor creature's hoofs, which bore an extraordinary appearance, I found the frog reduced (by the practice of cutting away the sides) to a thin groove in the hoof, so cracked and withered, that not a particle of its delicate texture remained; its heart shape had entirely disappeared, and as a certain consequence the heel had contracted so much as to interfere considerably with the action of the crippled animal. What the poor brute had suffered, or was then suffering, from the effects of the ignorance of his shoer, no one can tell; but those who know something of the delicate structure of the hoof, can imagine the dreadful pain the poor uncomplaining creature had to endure.

If blacksmiths who undertake to shoe horses, and who have neither the means or the inclination to study the structure of the hoof, would only observe the following rules, we should have fewer horses with crippled feet than we now unfortunately possess.

Firstly, let the drawing knife be used with care and caution, the thick part of the toes of the forefeet may sometimes require it, but the heels seldom. It may be as well to remark here, that the toe of the fore hoof is thicker than the heel; the hindfoot on the contrary, is thicker in the heel and quarter than at the toe.

Secondly, avoid as you would strong drink, the practice of opening out the heels; this practice ensures a contracted hoof.

Thirdly, leave the frog untouched by the knife, nature will do everything requisite for the preservation of this part of the hoof unassisted by art.

Fourthly, let the nails of the shoe be so placed that they may not be directly opposite to each other, as this method confines the foot in an iron vice, and destroying its elasticity, prevents the expansion of the horny part of the hoof.

Fifthly, make the shoe strong and moderately thick, a thin shoe will bend and cause a strain on the nails' which by dragging on the hoof will give pain, or if it breaks it will bruise with the broken edges, the hoof.

Above all things, bear in mind the fact, that the hoof of a horse is of a most delicate and complicated structure, very sensitive, filled with bloodvessels and nerves, arranged in such a way by nature that any injudicious interference most certainly leads to sad consequences, attended with severe pain to the horse, while it procures no benefit to the master. In my opinion, one of the principal objects of the shoer should be to preserve in a healthy and natural state that part of the inner hoof called the "fatty frog," or "elastic cushion," as on this rests the navicular joint, the most sensitive part of the hoof; where inflammation almost always commences, and where *injury is irreparable*. To do this, the outer frog and all the after part of the hoof must be preserved in the state in which nature has formed them; no paring or pruning with the drawing knife, to produce the effect of making the shoer's work look "neat," should for one moment be entertained or permitted.

A Hint on Stabling

"O! you naughty boy! go into the corner and stand there with your face to the wall." I am afraid that this command has been given to me more than once when I was "naughty" many years ago. Perhaps my gentle readers were always good boys, and consequently never stood in corners with their faces to the wall, in which case they cannot, from personal experience, know how particularly disagreeable such a position is, and how intolerable it becomes if the naughty boy is not soon forgiven; for my own part I always preferred Mrs. MacStinger's treatment, and in fact I generally procured it by disobeying the cruel order, and turning round and facing my natural enemy the governess. If such treatment is unpleasant to a boy; if the face to the wall is a position almost intolerable for one hour, what must it be for weeks, months, and years to the horse, who is tied to the wall in a confined stall, seeing nothing before him but whitewash; standing on an inclined plane with the whole weight of his body bearing on the back sinews of his legs, is it wonderful to find him, when out of the stable, ready to shy at everything that approaches him. Accustomed to such very blank prospects at home, he drops into the idea that all his hopes in life are confined within the narrow bounds of the whitewashed bricks and painted boards of his stall, and like the toad out of the rock, he is not ready to enter on a more extended sphere of action without some preparation. Always assailed in the stable from behind, he is hardly in a position to meet anything, be it either danger or pleasure, face to face. Standing too, as he does in his inclined stall day after day, and night after night, he finds this "uphill work" rather more painful than romantic, and less interesting than tedious. I wish some owners of horses, and keepers of stables (livery and others), would walk out any day into a paddock, and see in what way the horses that are resting after feeding are standing, and I will venture to assert that they do not find one single horse standing with his head uphill, and that the majority are standing with their heads downhill; unless indeed a smart breeze is driving before it a drifting rain, when they will all turn their tails to the shower. Why then should we pitch our stalls so as to make our horses stand in the very position they so naturally dislike. Lameness is the greatest affliction that can befall our horses, and yet we, by careless shoeing and negligent stabling invite it in all its forms. The prevention is simple enough; put horses into loose boxes, and get them shod by educated farriers; and if we do this, the time will arrive when a swollen tendon, and a contracted hoof, will be as rare as a rich gift to a poor relation.

Appendix.

Shoeing Horses.

In a colony like this, where persons belonging to almost every grade of society become owners of horses, it is essentially necessary that some system of shoeing should be followed which would prevent those diseases appearing in the hoof which so often shorten the period of a horse's useful services, and sometimes bring his life to a premature and painful termination.

When the possessor of a horse or horses finds it necessary to change his farrier, he may possibly discover that the method of shoeing has also been changed, by which change he may be made either a sufferer or a gainer, and not knowing anything about the practice himself he may in vain look at his horse's feet for an explanation.

The practice of "side-nailing," which is becoming very general, has been recommended by Miles and Turner, two great authorities on the treatment of the hoof and on shoeing. This practice, among other advantages, has the recommendation of not interfering with the expansion of the hoof when the foot is in motion, and this has been found of paramount importance.

A very slight explanation of the structure of the hoof will show the reader the evil results that have ever followed the practice of confining the foot of a horse by nailing on a shoe in such a manner that expansion is impossible. There are three bones in the hoof; these rest partially or wholly on a soft elastic matter, called the "fatty frog." This matter is supported and kept in its place by the frogstay, which again rests on the outer frog. When a horse raises his foot, a flexor tendon, acting under the bones alluded to, slightly raises them from the cushion on which they rest, and when the foot returns to the ground the bones fall back on the cushion, which receives the weight of the animal on its yielding bed. This bed being elastic, of course presses against the walls of the hoof, and these being horny expand. The expansion and contraction may be very Blight; but they take place for a purpose which need not be further alluded to at present than by stating that it is necessary for the free circulation of the blood in the hoof. Now, any system that interferes with the free action of the hoof must produce lameness, therefore the "side-nailing system" has been adopted, as it is supposed that this method leaves the inner quarter of the hoof perfectly free. In "side-nailing" three nails are driven in the outer side of the hoof (that is of the fore-foot), and two nails on the inner side near the toe. The shoe is made long enough to support the extremity of the heel, but no longer. It must also fit close to the hoof all round, and none of it must be allowed to extend beyond the outer wall. In preparing the hoof for the shoe care must be taken that the pressure is even on all parts of the shoe; the frog must not be touched with the drawing knife, and the sole only relieved of those hard and flinty portions which would have been scaled off by contact with the ground, had the horse remained unshod; the nails should not be driven high up in the hoof; both Turner and Miles assert that this practice does not keep the shoe on more firmly than if they were clinched nearer to it; and the rasp must not be used outside the hoof for any purpose whatsoever—The use of it in such a way has a destructive tendency only. The reason why three nails are driven on the outer wall and only two on the inner near the toe is this—the hoof is thicker and more exuberant on the outer quarter and the toe than it is anywhere else. (I am alluding to the fore-foot.) The inner quarter is considered the wearing part of the foot; it is supposed to be constantly undergoing change by a more rapid process than that which affects the outer quarter, and, being weaker, the pressure of the nails against it, and the destruction of its expansive quality, leads to the formation of corns,—the falling in of the heel and quarter, the conversion of the fatty frog into a hard substance,—and, finally, to the establishment of that fatal result of all bad shoeing—the navicular disease.

It is not at all uncommon to hear persons complain of their horses' feet and legs having been knocked to pieces by the hard roads, when, in fact, the hard roads have had nothing whatever to do with them, the whole mischief having been done at the farrier's forge. In stating this I am far from blaming the farriers. They have pursued various systems, all of which they believe to be good; and I am certain that there is not a class of persons more willing or anxious to do their duty to their employers and the public than our farriers are; but it is not always possible for these persons to procure the expensive works that issue from the press treating on the subject of shoeing, and even if they could obtain an insight into these publications, they have not sufficient time to devote to the study of them. There are few trades more laborious than that of a blacksmith and farrier; their fires are burning late and early, the sound of their hammers is ringing in the ear sometimes before sunrise and often long after dark, and it is not to be expected that these industrious persons can snatch a few hours from rest and leisure to pursue a course of study; but if the owners of horses who have leisure time would look into some books treating on shoeing, and impart the knowledge they derive in a practical way to the shoers of their horses, they would be conferring a benefit on society, and they would also secure safety for themselves and comfort for their horses. With but very little instruction any owner of a horse would be able, when the animal came from the forge, to see whether he was properly shod or not. On lifting the hoof he could see if the shoe pressed equally on all parts of the wall, if the inner quarter was free from nails and not in any way confined, if the frog was untouched, if the heels were not extending beyond the shoe, and if the sole had been carefully divested of hard scales and left in a state to yield sufficiently to the pressure of the end of the coffin-bone, so as to relieve the concussion when the whole weight of the animal descended on that point.

I am perfectly aware that in quoting Turner and Miles I am selecting from a great number of writers on the hoof of the horse only two authors, and that other writers do not entirely agree with them; but as their system seems to me the best, and is, in my opinion, supported by able reasoning, I have put it before the public in the hope that some good may come out of it.

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Eureka, An Exposition

Of the Prophecies

In harmony with "The things of the Kingdom of the Deity,"

From the Fall of the French Empire, to the

Battle of Armageddon,

Shewing the Great War that will soon commence between England and all the Continental Power, headed by Russia in Egypt and Palestine, shewing Queen Victoria to be the last occupant of the

English Throne.

By John Graham,

Author of "The Fall of the French Empire."

Dunedin: T. H. Snowdon, General Printer, Princes-St. A.D., 1870.—A.M., 1960.

Price One Shilling

To My Children.

JAMES GRAHAM,—This work which I have wrote I dedicate to you and your two sisters, to act as a lamp to your paths in the midst of the darkness by which you are surrounded, and I have no doubt but you will think it strange to see your father separated from your mother, and yet publishing such books; but I can assure you, my children, that it is no fault of mine, your mother has left me without a cause. But all literary men seems to be in the same box. John Milton's wife left him, also Wesley, Dickens, Josephus, Byron, etc., and a host more I could mention. Therefore your father is placed in a very honorable position by being allowed to rank in such respectable company. Under the circumstances, your father does the best he can, as he lives all alone like "Widow Machree," and analyzes everything like his late cousin, Sir Thomas Graham, master of the mint, London, and weighs them like his late uncle, Dr. Graham, of Killearn, and moralizes on them like the late Graham of Fintry, and follows the tactics of his late grandfather, Colonel M'Ara : first forms his plans of attack, and when he gets everything ready, charge the enemy, and, like the Highlandman at the Battle of Waterloo, when the Frenchman asked quarter, he answered "that he would only tak him in twa."

I still remain,

Your affectionate Father.

John Graham.

Caversham, December 24th. 1870.

Preface.

To the Reader,—

Perhaps some explanation is necessary on the part of a layman stepping forward to meddle, with subjects which are supposed to pertain exclusively to the clerical province. The explanation is a very simple one. No one can seriously believe that the people around him are under the power of religious delusion without feeling some degree of impulse to set them right if he can, and without, to some extent, lying under an obligation to do so. He does not require the license of the Presbytery or Ecclesiastical Court to do this. Ordination is unnecessary to qualify him to preach the Gospel of Christ, or to exercise any spiritual function whatever. Authority in the matter comes with enlightenment. As soon as he understands and believes the gospel, he is bound to lend himself as an instrument for its diffusion. The command is direct from the mouth of the Lord Jesus himself—"Let him that heareth say come." (Rev. xxii, 17.) And the example of the early Christians leave no mistake as to the duty: "At that time there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Therefore, they that were scattered abroad *went everywhere preaching the word*. (Acts viii., 1 4.) It is only long-established human tradition that gives countenance to "holy orders," licence," or any other recognized ecclesiastical usage as essential to legitimate evangelization. The power of tradition in this matter, seems, at the present moment, to be growing weaker. Their number is now legion, who, by mouth and pen, assert the common sense and apostolic view that the truth of God is designed to make propagandists of all of whom it makes property, and that white neck-cloth-ism is a branch of the apostacy.

The subject of this work is taken entirely from the Old and New Testament. "The Bible, therefore, is the great standard by which, in such a matter, everything is to be determined; and it is therefore important that I should give the reader some reasons for my faith in such a Book in this advanced age of the apostacy which Paul predicted. He says, "The time would come that men could not endure sound doctrine; but that they would heap to themselves teachers having itching ears—that would be ever learning and never able to come to a knowledge of the truth, and that would preach a doctrine of *Devils* and give heed to seducing spirits;" and

would also say, "Where are the signs of His coming."

The Bible then, I consider, is a book with which we have all been familiar from the day on which we began to be conscious—a book to which we have always been accustomed to attach a superhuman importance. On that point I will consider that that regard is justified—that it is proper and logical to believe that the Bible is a book of Divine authorship. On looking into it, I find it consists in reality of a number of books written at different times by different authors. It opens with five, familiarly known as the five books of "Moses." They occupy a position of first importance. They constitute a basis of all that follow. Commencing with an account of the peopling of the earth, they chiefly treat of the origin and experience of the Jews, of whom Moses says, "The Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the face of the earth." (Deut. xiv., 2.) They also contain the laws, very elaborately stated, which God vouchsafed by the hand of Moses for the constitution and guidance of that nation. It has now become fashionable, under the sanction of a "Colenzo," to question their authenticity, while admitting the possible genuineness of the remaining portions of the Sacred Record. Without attempting to discuss the question, I may remark that it is impossible to accept Christ while rejecting Moses. Christ endorsed the writings of Moses. He said, "They have Moses and the prophets—let them hear them—if they believe not Moses and the prophets, neither will they believe though one rose from the dead." (Luke xvi., 29, 31.) It is also recorded that "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." (Luke xxiv., 27.) Further, He said, "Had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writing, how shall ye believe my words?" (John v., 47.) If Christ was divine, His sanction of the Pentateuch settles the question raised by Colenzo. If the Pentateuch is a fiction, Christ was an imposter. There is no middle ground. They stand or fall together; and the words suitable to those who reject the Five Books and yet profess to be Christian, are to be found in the question quoted above, addressed by Jesus to the Jews, "If ye believe not the writings of Moses, how shall ye believe the words of Christ?"

The next twelve Books present the history of the Jews during a period of several centuries, involving the development of the mind of God to the extent to which that was involved in the messages prophetically addressed to the people in the several stages of their history. This gives them more than historical value. The Book of Job is an exception. It does not pertain to Israel nationally. It is a record of Divine dealings toward a son of God at a time when the nation had no existence. Psalms, Proverbs, Ecclesiastes, The Song of Solomon, are the inspired writings of two of Israel's most illustrious Kings—writings in which natural genius is supplemented with preternatural spirit impulse. In the Books of the Prophets, from Isaiah to Malachi, we are presented with the most important department of Old Testament—Holy Writ. In these seventeen Books—respectfully bearing the names of the writers—we find recorded a multitudinous variety of messages transmitted from Deity to the "Prophets" for the correction and enlightenment of Israel. These messages are valuable beyond all conception; they contain information concerning God otherwise inaccessible, and endless instruction as to acceptable character and conduct otherwise unobtainable; but perhaps that which gives them their transcendent value is their disclosures of God's purposes in the future, in which we naturally have the highest interest, but of which naturally we are in the greatest and most helpless ignorance. I ask the reader if there can be anything more grand than that the most High God who rules the nations, and who has said that the wicked are His sword whereby he causes one nation to chastise another, as He is doing in the present war that is now raging between France and Prussia, to acquaint His servants through the Prophets by "*Figure?*" What will be the result of these wars, and what would be the signs of Christ's coming and the ushering in of that peaceful age that is so much needed and looked for by His servants? What was the use of Christ telling the Christians to watch the signs if there had been none given? How could I have told the public of Otago that the Napoleon Dynasty must fall, if such truths were not revealed in the word of God? Surely my readers will not say that I am a "*Prophet*;" or how could the Prophet "*Nahum*" picture out the railways four thousand years ago? These are the words he uses: "The carriages shall tustle against one another in the broadways (or railway stations). They would seem like *torches*—they would run like the *lightnings*." Or of the French: "Thy men shall be as women or how could John, in the xviii. of Revelations, picture out the commercial articles that France trades in, or how could they say that Jesus Christ would ride into Jerusalem on an ass; for history tells us that he did. Such men who believe not these truths, are to be pitied.

Coming to the New Testament, we are furnished in the first four Books with a history which is pregnant with results of eternal moment to the human family. The great Messiah appointed of God to deliver our suffering race from all the calamities in which it is involved, appears; and here we have his history and sayings recorded for our study and profit. Part of that history is, that He entrusted His apostles with a mission to the world at large. In the "Acts of the Apostles"—a history of peculiar importance—we have made plain to us, in a practical way, what Christ intended them to do as affecting themselves. In the same Book, we have illustrated to us in the proceedings of the primitive Christians, the real import of the commandment of Christ and the real scope and nature of Christian duty. The remainder of the New Testament is made up of a series of epistles

addressed by the inspired apostles to various Christian communities. These letters contain practical instructions in regard to the character which Christians ought to cultivate, and copious elucidation of the higher aspects of their religion. Without them, we should not have been able to comprehend the Christian system in its entirety. Their absence would have been a great blank, and we, in this remote age, should so far have been unable to lay hold of eternal life—these times, *when there are so many false Christs*. Such is an outline of the "Bible." Composed of many books, it is yet one complete consistent volume, written by men in every situation of life—from the King to the shepherd—and scattered over many centuries. In its composition, it is characterized by a unity of spirit and uniformity of teaching which distinguish it from any other similarly miscellaneous production, and, among books, make it a marvel. It is a truly wonderful book, in whatever light we view it—the product of many centuries—the offspring of many minds, without parallel among the countless volumes that crowd our library shelves. There is no other instance of forty authors, living in different ages, combining without possible concert or collision, to produce a book which, in all its parts, is pervaded by one spirit, one doctrine, one design, and by one air of sublime authority, which is its peculiar characteristic. The book is a literary miracle. It is impossible to account for its existence upon ordinary principles. If we suppose it to be a merely human production, we have to account on ordinary principles for the unanimity of forty writers, living at different times, over a period of two thousand years; and to explain the superhuman grandeur of their style, loftiness of their principles, and purity of their doctrines. We have also to deal with the significant fact, that nearly all the writers sealed their testimony with their own blood—submitted to all kinds of disadvantages during life (very different from Mr Baxter or the clergy), had trial of cruel mockings and scourgings—yea, moreover, of bonds of imprisonment, were stoned, were sawn asunder, were tempted, were slain with the sword,—wandered about in sheep-skins and goat-skins—in deserts, in mountains, in dens and caves of the earth—being destitute, afflicted, tormented"—(Heb. xi, 36,38)—and all' on account of their professed communications from heaven, which they themselves knew were either true or false (there was no presenting them with a purse of sovereigns or a buggy, us is done these times of so-called Christian light). In fact., to suppose the Bible to be human, is to raise insurmountable difficulties, and to do violence to every probability of the case. The honesty and ability of the writers must be admitted; and yet, on the rationalistic theory, we are forced into the position of believing that, with all their integrity, they acted the knave, or that, with all their native wisdom and genius, they played the fool. The only truly rational theory of the book is that supplied by itself: "Holy men of God spake as they were moved by the Holy Guest. (Peter ii., 17, 21.) In this we find an explanation of the whole matter. The presence of one Supreme guiding mind, inspiring and controlling the utterances of the authors, completely accounts for their agreement of teaching throughout, and for the exalted nature of their doctrines, on any other supposition, the Book is a riddle which must ever puzzle and bewilder every mind that earnestly faces all the facts of the case.

Yet there are to be found many who are foolish enough to hold the book in contempt as a priestly imposture. Such are objects of pity. They are misled by teachers who becloud the judgment with sophistry, which, though having only the semblance of reason, is so subtle and plausible as to deceive the unwary and the uninformed, and to induce them to reject the only book which can possibly be a revelation from Deity, and throw away their only chance of future perfection and immortality; for surely, if there be a book that contains the revealed will of God, that book is the Jewish Bible, and if there be a possibility of deliverance from the evils of this life—the corruptibility of our physical organizations—the weakness of our moral natures—the essential badness of a great portion of the race—the disjointedness and misconstruction of the social fabric—the bad government of the world, that possibility is certainly made known to us in this book, and brought within our reach by it. And not only so, but the unbeliever sacrifices an immense present advantage. He deprives himself of the Bible's consoling declarations of God's love for feeble humanity—of its glorious promises, so calculated to cheer the mind in distress—of its inspiring sunlit pictures of eternal felicity—of the moral heroism which they impart—of all the abiding support which they give—of all the beautiful and soul-elevating teaching which they contain—of all the noble affection they engender—of all their solace in time of trouble their strength in the hour of temptation—of all the nobleness and interest which they throw around a fluttering mortal life; and what does he get in exchange? Licence to feel himself his own master for a few mortal years, and then to pink comfortless and despairing into the jaws of a remorseless grave! What an awful exchange! If the Bible were a lie, it were better to receive its cheering fiction than to drag through the gloom of a vain existence. Better have a happy life than a miserable one; better a purposeful than an aimless one; better a hopeful, expectant, joyful, elevated, noble life, than an anticipating life of monotonous commonplace and routine. So much better is it to believe the Bible than to take refuge in the dismal comforts of atheism. The effect of the Bible is to make the man who studies it better, happier and I wiser. It is in vain for the leaders of secularism to assert the contrary. All facts are against, them. To say that it is unmoral in its tendencies, to utter the asseveration of a madman. To declare that it makes men unhappy, is to speak against the truth—the tormented experience of the orthodox hallucinated to the contrary. Notwithstanding, to affirm that it makes men wicked, is to be guilty of execrable

folly. To parade the history of unrighteous government and tyrannical priestcraft, in support of such a proposition, is to betray the shallowness of a logical idiot. But many are deluded by such indiscriminating arguments, and have the misfortune, in many instances, to become conscientiously impressed with the idea that the Bible is a hollow pretension—the production of a selfish and designing priestcraft. Such are to be pitied, as in the majority of instances they are hopelessly confirmed in their conceited delusion. How many of that sort will you not meet in this province.

The modern tendency to disbelieve the Bible must be traceable to some cause. Where shall we look for that cause? The moral inconsistency of professing Christians has, no doubt, done something to shake the faith of many; but is there not a more fruitful source of unbelief to be found in the doctrinal tenets of popular religion? At the risk of great offence, I make bold to say this is the case: That these doctrines themselves are so essentially irrational and inhuman as to be repugnant to every well-constituted mind. If the Bible inculcated the doctrines which are preached from the pulpits every Sunday, not one of us in the cool exercise of judgment, could accept it as a true book. This, I have no doubt, will be considered by our clergy blasphemous; but I bespeak a moment's patience. What I mean seriously to affirm is, that in the religions of the present day, there has been a great departure from the simplicity of the truth as originally made known by the prophets and apostles, and that they now present such an incongenous mixture of truth and error as to perplex and baffle the devout and intelligent mind.

The book is now before the public, and it is my earnest wish that it may be the means of enlightening many of the good and honest-hearted in the *great* truths contained in the Bible—truths revealed in the writings of Moses and the prophets and apostles. But I expect nothing but the world will progress in ignorance, superstition, hypocrisy and spiritual wickedness—in the high and low places of old worn out *Antichristendom*—until Christ shall come and bind the Devil and Satan, which is the so-called Church and State of the present age.

Caversham,

December 1, 1870.

MY SON JAMES,—

You remember well, three years ago, when we all lived together, that your Mother and I could not agree upon religious matters, and which has been the cause of our separation, as your mother chose to leave moon that account, thinking, of course, that she was acting according to the Scriptures. Poor deluded woman! What a pity she had not been better acquainted with the Apostle Paul—as she considered me an unbeliever, and his advice in such a case is, if a believing wife has an unbelieving husband, he says that she is not to leave him. Such is the teaching of the Spirit, my boy, whatever your mother may tell you to the contrary; and if you turn up Corinthians—, you will see fit for yourself. You know my boy, that the great matter that we used to dispute about was the personal reign of Christ and the near fulfilment of the Prophecies, and the great wars that was likely to break out on the Continent resulting in the supremacy of Russia in that quarter of the globe. Of course, your Mother could not hear such an interpretation of the Scriptures. Seeing that she had been taught different from the day that she was a child, and being highly developed in the organs of veneration and in habitiveness, it seemed almost like death itself to believe that her parents and her ancestors could be taught wrong; and besides, she had a belief which is very popular these times of ignorance—viz., she believed that she was born of the Holy Spirit and that she was taught by the same Spirit—a belief which is held by about five hundred different Sects—from the Roman Catholic Religion, down to what is designated the Christian Disciples, which seems to me to be a doctrine very much akin to the doctrine of infallibility. All these different Sects pray that they may be taught by that one infallible Spirit, and if their prayers are answered, which they believe they are, how comes it that the Spirit of God, which is infallible, teaches such a variety of doctrines, and how does that same spirit teach your Mother different from the Apostle Paul; and all these different Sects say that there are good Christians among them. But of late years, we have had another added to the number—viz., Spiritualism—another development of the Spirit, by which it only communicates through tables, hats, and other materials; and the strange part of it is, my boy, that the tables follow me. Another strange part of the business is, ask any of these people if they are Christians, they will answer you that they hope they are. Ask them if they are heirs and joint-heirs with Christ in the promises made to Abraham, some will say yes, while others will say no; and if you ask them that answer you in the affirmative, what these promises are, they cannot tell you anything about them. But if you ask these same parties if they have got the property that was left them by their father,

they will answer you yes immediately. Even ask their ministers, and you will find them no better. But, my boy, there is one thing which they seem all to agree about—viz., they believe there are three persons in the God-head—the Father, the Son, and the Holy Spirit. They believe that the Son is as old as the Father, and the Holy Spirit, is as old as both. Now, my son, you will be in great difficulty to know how all these different Sects can be right when you come across such Scripture truths as these following :—There is only one God and one mediation between God and man—the man Christ Jesus and you will also wonder how they can make out that Christ was God, when Moses says that God would raise up a man like unto Him. Now, my boy, if God would raise up a man like unto Him, how could it be himself; or can you believe that Pilate nailed up God upon the cross; or do you think Christ would pray to God himself, according to the popular dogmas. True, Christ said himself, "Those that has seen me, has seen the Father." How so? Let Paul explain he says that Christ was God manifested in flesh, and that he was the express image of his Father's person, so that it is quite reconcilable with the Scriptures to say that those who had seen him had seen the Father. Another thing which they all agree upon is, that we are all born with immortal souls, and that when we die, these souls go either to heaven or hell, and remain there until the judgment, when all their bodies are resuscitated, the souls are brought from heaven and hell, put into the bodies, and judged the second *time*, as if God could make a mistake the *first*. However, the Roman Catholics take a more reasonable view of the matter. They believe they go into Purgatory, awaiting the judgment. But, my boy, you will have little difficulty in seeing the absurdity such a belief involves. Not only that, but the Scripture teaches that we are to seek for life and immortality through patient continuance in well doing. Why seek for it if we get it at our birth? And the Scripture also teaches that God only hath immortality. There is another matter which might be of some importance to you, which I have not touched upon yet—viz., some four years ago, that wonderful book, Baxter's Napoleon, the Monarch of the World, came out and startled the whole of so-called Christendom. Some believed in the book, while others condemned it without shewing any Scripture reason. But, my boy, your father, if you can remember, took a different course—taking the book and comparing it with the word of God, and after finding out its fallacies, delivered a course of lecture in the Foresters' Hall (Royal George Hotel), and gave it as his opinion, that so far as Napoleon Dynasty was concerned, it must fall to the ground, and Continental Europe be ruled by the "King of the North," or Emperor of Russia; and, when the present war broke out, he delivered another lecture in the same place, and still adhered to his former opinion. The following is the gist of his lecture, giving a description of the colossal image that Nebuchadnezzar saw in his dream:—

The organization which this vast Empire will assume, my boy, when fully developed, is represented in the seventh chapter of Daniel, by a colossus in human form, which, as an apparition, flitted before the mind of Nebuchadnezzar in a dream. Daniel says, that the scene of which it was the subject, was representative of what should be in the *Latter Days*. This being admitted, it follows that what is recorded in that chapter, is yet in the future. The scene exhibits a colossus standing on its feet in unrivalled brightness of glory and terrible to behold. Standing thus for a time, not indicated, another object appears—even a *stone* representative of a Power not in mortal hands. The stone power smites the colossus on the feet, and it falls, after which the stone proceeds to reduce the broken fragments to dust, which, by the violence of the process, is carried away so completely that not a vestige of the colossus remain; and, the place left void by the disappearance of the stone, becomes the territory of the stone power, which, by the operation, becomes a Mountain Dominion and fills the whole Image Earth.

This scene has never been exhibited before the eyes of the world, because the constituents of the colossus have never yet been put together so as to form the image of the scene. These constituents are represented by the different metallic parts, as the Chaldeo-Assyrian golden head, the Medo Persic Assyrian silver arm and breast, the Macedo Assyrian belly of brass, the Greco-Assyrian and Greco-Egyptian northern and southern thighs of brass, the Latino-Assyrian iron and clay feet and toes. Now, while the head, breast and arms, belly, thighs, legs and to us have all existed, the feet have not yet been formed, so that it has been hitherto impossible for the colossal image to stand erect as Nebuchadnezzar saw it in his dream. It is therefore the mission of the Autocrat to form the feet and set up the image before the world in all its excellent brightness and terribles of form; that all men subject to the Kingdom of Babylon may worship the work of its creators power.

When it stands upon the Plain of Dura, my boy, the imperial fabric will rest upon the Russo-Greek and Latin feet and toes—two Emperors and ten Kings on the Roman earth, whatever may do beyond. The form of the image necessitates the reduction of the present number of European Emperors from four to two; and you know, my boy, at present there are four—viz., Turkey, Russia, Austria, and the French. There are but two legs, therefore there can be only two imperial divisions of the do opinions in its latter-day or time-of-the end manifestation. From mature consideration, I am certain that Russia will be the golden-head, and also one of the Emperors or legs of the image. With regard to the second leg, I am not so certain. I had a strong opinion that Austria was the other; but it is possible that the the German Empire may be formed and declared an Empire, and if that is the case, it will suit the prophecy of Daniel. But, my boy, so far as Russia is concerned, I feel so

certain that I will stake my religion upon it, and, if I am wrong, I will admit that your mother is right. But, as to the present Napoleon Empire, it is simply meteoric. Providence has raised it up as the Frog Power Dominion to work out by its policy an antagonistic Russo-Austrian Policy, leading to the manifestation of the image preparatory to the overthrow of the Kingdom of Babylon by the Stone-Power or Kingdom of God. Had the French Empire not been resuscitated, events would have flowed in a different channel, and the gathering of the nations to the Armageddon conflict humanly speaking evaded. State documents prove that, the policy of Louis Napoleon has been the excusing cause of the Eastern Question, and it will be the cause of still further complications; but, my boy, you see that beyond a certain limit he cannot go. He has a mission to perform, and when it is accomplished, his work is done. He will not be allowed to settle himself upon the throne of a French empire. The age of conquest, he says, is gone never more to return, and this was most complacently re-echoed by the admirers of Louis Napoleon in England. But, my boy, how little do the puppets, through whom Providence works out his purposes, understand the times and tendencies to which they belong—they propose, but the disposition of all things is of God. There is to be no more fighting for conquest or aggrandizement or selfish advantage between France and England, says Lord Palmerston; but for the liberties of oppressed nations, and to establish the freedom and independence of Europe; and, continues he, I am confident it will be crowned with success. There may indeed be no more fighting between France and England, as belligerent principles; but their leaders are all wrong in supposing that "the age of conquest is past for ever," and that they will succeed in establishing the freedom and independence of Europe. There never has been such an age of conquest as that which will soon open upon the world. And as to the establishment of European freedom and independence, the war to be initiated is the setting in of an overwhelming inundation that will submerge them under one of the most terrible and scorching despotism that ever wrung the heart of nations. England's ally, in whom she now glories, and by whose aid she proposes to do such great things for Europe, will eventually prove but a broken reed. The French Empire must fall, and Napoleon perhaps give place to a nominee of his *good friend* the Autocrat, for before the end comes, the French Monarchy may be expected to reappear, and then, unless Britain can form some alliance beyond the limits of the Kingdom of Babylon, she will have to fight the battle of freedom and independence alone, and at the price of her own existence if she fail. France is "Gomerian," my boy, and as such must come into confederacy with the great Cossack Ruler of the Gogian Image, and then, though not as a principal, she will send her conquered and crest-fallen hosts to do battle for the Autocrat against Britain on the mountains of Israel's land.

Therefore, my son, it is impossible that Nebuchadnezzar's image can represent, any other Imperial confederacy of Nations than that under the King of the North in the time of the end. The names given in Ezekiel's list of God's army, are representative of the countries known to have existed under the dynastic rule of the gold, the silver, the brass, and the iron. Part of Assyria proper, already belongs to the King of the North, and pertains to the gold; Persia is to be with him as the silver element; Grecism is typified by the brass, and his Gomerians by the iron; while his Magogians, Rosh, Muscovites and Siberians with the Central Asiatic Tartars of Togarmah's house are the clay, which he combines with the iron to form the feet as the connecting medium between the legs and toes. Besides, my boy, no two such Empires as that of the Image of the Northern Gog could co-exist in the latter days—there would be neither population nor space for them in the Kingdom of Babylon—as there you will see at a glance that the time and place of their existence are the same. They must therefore be one and the same confederate powers, the image being symbolical or representative of the Gogian dominion of the King of the North or Autocrat of Russia. You will then see that the future magnitude of "Gog's Dominion," or the King of the North," or the "Autocrat of Russia," will be the greatest that has ever been upon the face of the earth, and during the time that he is forming the image, Daniel describes as being "such a time of trouble—such as never has been since there was a nation to that same time;" and, my boy, you live in a terrible age, for one of the Prophets describes it in the following language :—"The slain of the Lord shall be many, from the one end of the earth to the other end of the earth. He says they shall not be lamented, neither shall they be buried; but they shall be as dung upon the ground." But, my boy, Daniel does not particularize the extent of the dominion of the "King of the North" in the eleventh chapter, though, indeed, he symbolizes it in his second. But what he has omitted the eleventh of Ezekiel, has sufficiently supplied in his prophecy of "Gog." By the names of the people he mentions in Gog's title, and the description of his army, you may easily learn what nations this Autocrat gathereth, and heapeth to himself as *thick clay* in the day of his high exaltation. Daniel says of him in general terms :—"He shall enter into the countries and shall overwhelm and pass over, and many countries shall be at his steps." That is from weakness' as the word implies the worn-out state of the nations facilitating his progress. Ezekiel tells us that these countries are those of Magog, Gomer, Persia, Ethiopia, Lybia and Togarmah, with their hosts, in addition to Rosh, Meshekh and Thuval." He says that the "King of the North," or "Gog," is to be for a *mishmar*—a guard, sentinel, shepherd, or supervisor over all these, it is not to be supposed, my boy that he will be the sole Emperor or crowned head. The position marked out for him is that of a King of Kings, and a Lord of Lords, as was his predecessor Nebuchadnezzar the post Nimrod an founder of

the Kingdom of Rabylon. It is probable that the house of Hapsburgh will continue imperial—nay, I would say, my boy, more than probable. The Autocrat's supervi-iorship of the Kingdom of Babylon is not at all incompatible with the Western Imperiality of Austria. Alexander, in Constantinople, and Francis Joseph, in Vienna, with the priority assigned to the former, would only be a resuseiation of an old form of the Catholic Kingdom of the Fourth Beast, as when Areadius and Honorius amicably divided, or rather agreed, to sustain (he majesty of the two-legged iron and brass dominion upon their united shoulders. According to this arrangement, there will then exist a dragon—a beast with two horns like the horns of a lamb, and the ten horns, exercising all the powers now exercised by the thrones, principalities, and powers, in the countries named by Ezekiel, and represented by the Diadmed Ten Homed symbol. The Autocrat, then, as chief Emperor, will become in the progress of events "Lord of the Ascendant," even the "Agog" of the east and west. Shinning from his lofty throne, as Lucifer, son of the morning over the nations weakened by the gratification of his insatiable ambition. If he has not yet said it, the time is coming when he will *think an evil thought*; and say in his heart as it is revealed of him—"I will ascend into Heaven; I will exalt my throne above the stars of God; I will sit also upon the Mount of the Congregation (Zion) in the sides of the North; I will ascend above the heights of the clouds; *I will be like the Most High.*!" He who made man (my boy), and knows thoroughly the vanity and presumption of the human heart, has spoken thus of Bel-shadzer, the type of the last occupant as the throne of the Kingdom of Babylon. A man of such a soul as this is not upright, and therefore unfit to rule the world for God, for he that ruleth over men must be just ruling in the fear of God. His dominions duration must therefore of necessity be brief; but, while it lasts, he will prove himself to be "a proud man who enlargeth his desire as the grave and as death, and cannot be satisfied; but gathereth unto himself all nations, and heapeth unto him all peoples—lading himself with 'thick clay.' "

By turning my Boy to a Map of Europe and Asia, you may trace out the territory of the Kingdom of Babylon as it is detined to exist in its last form under the 'King of the North "in his Gogian manifestation. The names of countries furnished by Ezekiel will had you to a just conception of its general extent; besides "all the Russias," it will take in Norway, Sweden, Denmark, Holland, Belgium, France, Spain, Portngal, Italy, Switzerland, Germany, Prussia, Austria, Turkey, Persia, Tartary, Greece, and Roman Africa and Egypt. This will be a dominion of great magnitude, extending from the North Sea to the Wall of China and Affghanstan, and from the Ice Sea to the Deserts of Africa and Arabia.

Having shown you the future magnitude of the Emperor of Russia's do ninions, you will be very anxious, my boy, to know what Great Britain is doing in the meantime. It seems to me to be very evident that when Russia comes against Turkey in Europe, that England takes possession of Turkey in Asia. As the prophet says, "But these shall escape out of his hand—Edom and Moab, and the chief territory of the sons of Ammdon and these territories are not included in the Gogian empire, they are situated in the south and south-east of the Holy Land, and will fall under the dominion of another power, hostile to the "King of the North." I think it is probable that the power holding these countries will, for a time, possess Egypt, but in the course of the war loose it; "for the land of Egypt shall not escape the 'King of the North.' "which implies its independance of him to a certain time. The power that is to be antagonistic to the "King of the North" is very evidently England, as it is designated "The Old Lion, and the Young Lions, and the Merchants of Tarshish" and in another place it is said—" he to the land shadowing with wings lor Colonies) that sends her ambassadors by sea"—proving that power to be an Island State.

The next matter which I will endeavour to explain to you, my Boy, is the position of the Russian and British forces at the *Advent*.—"The time of trouble" spoken of by Daniel. The terrible epoch precedes the *good time* celebrated traditionally in the ballads of the Gentiles. The termination of the "King of the North's" career is one of the greatest events of the crises. Having been stirred up to fury by the defiance hurled against him by the Anglo Tarshish power, and in consequence invaded the Holy Land, he will take up his position "between the sea to the mountain, the glory of the holy that is between the Mediterranean and the Sea of Galilee, and from whence to the Holy City, which he will invest with his forces. Thus he will be like a cloud preparing to sever the land marked our, being a distance of 70 miles from Jerusalem, to the rear of his position, and about 35 miles from sea to sea. Within this area is included Jezreel and the Plain of the ancient city Megiddo, celebrated in Jewish history for the great lamentation caused in Judah and Jerusalem because of the overthrow of their forces, and death of Josiah there at the band of the Egyptians. As there was a notable national mowning it is cited by Zechariah, as an illustration of a future national lamentation, at the time when "All nations shall come against Jerusalem," especially as they will over-spread the field of Josiah's disaster. The whole area that will be occupied by the "King of the North" is represented in the "Revelations" by this celebrated section of it, styled *Armageddon*, or the *Mountain or Heap of the Valley of Judgment*. On this area, my Boy, David says—"The King of the North shall plant the tents of the camp." He will then be at the head of the armies of all the nations of the Gogian confederacy gathered against Jerusalem to battle—as Zechariah and other prophets have oretold: "Well garrisoned and defended as the Holy City no doubt will be by the Anglo-Tarehish power and the Jews,

the City will nevertheless be taken, but not destroyed, though great calamities will be inflicted upon the inhabitants." Jerusalem being taken, there is reason to believe that the war will be continued on the other side of the Jordan, in that part of Ammon which does not escape out of the land of the King of the North; this will extend the seat of the war to Eastern Idumea or Edom, in the region of Bozrah; while South Edom, Moab, and the major part of Ammon escape its ravages. This will be the position of the two armies—Gog extending from Egypt to Mount Carmel, across the Jordan, to Bozrah eastward; while the Anglo-Tarshish forces cut off from the Mediterranean, and their western fleet will face the army in the northern part of Ammon, their communication with the ocean being maintained by the *Red Sea*.

This being the final position of the hostile armies, my Boy, you will see the force of Isaiah's inquiry of the bloodstained traveller. "Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his" apparel, advancing in the greatness of his strength?" The army contending for God's land is, therefore His enemy. In holding South Edom, the capital of which was Seir, Moab, and the major part of Ammon, etc., to Kushistan, Anglo-Tarshish will occupy a part of the territory covenanted to Abraham and Christ; while Gog, at the same time, holds the rest. To say nothing of "their wickedness," "which is great," he is, because of this invasion and coveted appropriation of the land, the enemy of Yahweh and his King. As it is written, "Edom shall be a possession, Seir also shall be a possession for his enemies." Edom then may be styled the front of the Gogian armies; and therefore when Yahweh goes forth to fight them, "as when he fought in the day of battle" in old time, he strikes the first blow at Bozrah, and a terrible blow it will be, as may be conceived from the answer to another question by the same prophet, saying, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-press." "I have trodden," says the advancing Hero, "the winepress alone; and of the people there were none with me, for I will tread them in my anger, and trample them in my fury, and their blood shall be sprinkled upon my garments; and I will stain all my raiment, for the Day of Vengeance is in my heart, and the year of my redeemed is come. And I looked and there was none to help, and I wondered that there were none to uphold; therefore, mine own arm brought salvation to me; and my fury, it upheld me, and I will tread down the people in thine anger, and make them drink in my fury, and I will bring down their strength to the earth."

From this we learn that, when Isaiah sees him coming towards Jerusalem, a blow had been struck, and that others remained to be inflicted, and that the Jews and their British protectors had afforded no effective cooperation in the overthrow. But who was this conquering *Hero* from a far country whose appearance is attended with such sudden destruction? He answers the question by saying—"I that speak in righteousness mighty to save," or, as it is apocalyptically expressed, "The Faithful and True One, who in righteousness doth judge and make war; clothed in a vesture dipped in blood, whose name is called the "Word of God." David styles him "Michael, the Great Commander, who standeth for Judah; also, "The Commander of Commanders," which is equivalent to "King of Kings and Lord of Lords." Hosea calls him "Jeskeel;" Ezekiel terms him "Adonai Yahweh;" Isaiah, "The name of Yahweh coming from far burning with anger and Paul, "The Lord Jesus revealed from Heaven taking vengeance, consuming and destroying with the brightness of his coming."

The means by which, in the absence of all co-operation, his own almighty arm brings salvation are terrific. The following testimonies will exhibit them :—"Yahweh shall cause the glory of his voice to be heard; and shall shew the lightning down of his arm with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest and hailstone; for through the violence of Yahweh shall the Assyrian be beaten down which smote with a rod. For Tophet is ordained of old—yea, for the King it is prepared. He hath made it deep and large; the pile thereof is fire, and much wood; the breath of Yahweh, like a stream of brimstone, doth kindle it. When Yahweh shall stretch out his hand, both he that helpeth shall fall, and he that is helped shall fall down, and they shall fall altogether; for this hath Yahweh spoken unto me. Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the multitude. So shall Yahweh Tz'vaoth come down to fight for Mount *Zion*, and for the hill thereof. As birds flying, so will Yahweh Tz'vaoth defend Jerusalem; defending also he will deliver it; and passing over he will preserve it. On that day every man shall cast away his idols of silver and of gold. Then shall the Assyrian fall with the sword * * * * * And his princes shall be afraid of the *Ensign*, saith Yahweh whose fire is in Zion and his furnace in Jerusalem.

And again "Come near, ye nations to hear; and and hearken, ye people; let the earth hear, and all that is therein: the world, and all things that came forth of it. For the indignation of Yahweh upon all nations, and his fury upon all their armies: he utterly destroys them, he hath delivered them to the slaughter, their slain also shall be cast out, and their stench shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their armies shall fall down, as the leaf falleth off from the tree, and as a falling from the fig tree. For my sword shall be bathed in heaven; behold it shall come down upon Edom, and upon the people of my curse, to

judgement. The sword of Yahweh is filled with blood it is made fat with fatness, and with the blood of lambs, and goats, with the fat of the kidneys of rams, for Yahweh hath a sacrifice in Bozrah, and a great slaughter in the land of Edom, and the *unicorns* (one of the symbols of Britain) shall come down with them, and the bullocks with the bulls, and *their* land shall be soaked with blood, and their fat made fat with fatness, for it is the day of Yahweh's vengeance—the year of recompence for the controversy of Zion."

Furthermore, my boy, he says, "I will call for a sword against Gog throughout all my mountains, saith Adonai Yahweh—every man's sword shall be against his brother, and I will plead against him with pestilence and with blood : and I will rain upon him and upon his bands, and upon the many people that are with him, and overflowing rain and great hailstones, fire and brimstone, speak into every feathered fowl, and to every beast of the field, saying, assemble yourselves, and come gather yourselves in every side to my sacrifice that I do slaughter for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall eat fat till ye be drunken of my sacrifice which I have slaughtered for you. Thus shall ye be filled at my table—with horses and charioteers, with mighty men, and with all men of war, saith the Lord G d. And I will set my glory among the nations, and all the nations shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am Yahweh, their Eloim from that day and forward, and the nations shall know that the house of Israel went into captivity for their iniquity, because they trespassed against me; therefore I hid my face from them, and gave them into the hands of their enemies; so fell they all by the sword. In the valley of Jehoshaphat will I sit to judge all the nations round about; and I will execute vengeance in anger and fury upon them, such as they have not heard." "In that day," saith Yahweh, "I will smite every horse with consternation, and his rider with madness. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their orbits, and their tongues shall consume away in their mouths, and a great tumult from Jehovah shall be among them; and they shall lay hold every one on the hands of his neighbor, and his hand shall rise up against the hand of his neighbor. Thus will the image be smitten, the little Horn of the Goat broken without help, and the King of the North come to his end with none to help him—a catastrophe which the struggle now raging in the Continent will be sure to end—there may be a gap between, but I don't think it.

Now my Boy, you can see from the quotations that I have made that such wars as these mentioned has never happened since the world began. Therefore, they must be in the future; and I am sure that you will be astonished at your mother trying to make you disbelieve in the reign of Christ, upon earth when you read the following passages :—Jeremiah says, "Therefore, behold the days come, saith the Lord, that it shall no more be said the Lord liveth who bought up the children of Israel out of the land of Egypt; but the Lord liveth who brought up the children of Israel from the land of the North, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fore-father." Ezekiel said—"The Governments would be overturned until He came, whose right it was to reign and I would give it him." Isaiah says—"The Lord of Hosts shall reign in Mount Zion, and in Jerusalem and before his ancients gloriously." [*unclear: Micah*] says—"That the law shall go forth from Zion, and the Word of the Lord for Jerusalem; and he shall judge among many people, and rebuke strong nations afar off. And they shall beat their [*unclear: swords*] into ploughshares and their spears into pruning-hooks, neither shall they learn war any more."

Such is the truth as revealed in the Holy Writ; and I daresay you will be astonished now that all so-called Christendom are so ignorant of these truths, let Daniel answer; he says—"The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." Paul says, "That Christ will come upon the world like a thief in the night." But he says to the Christian—"But ye are not the children of the darkness, but the children of the light, that that day need not come upon you unawares." John, in Revelation, says—"Here is wisdom, let him that hath understanding count the number of the beast."

Now, my Boy, you have intellect to see that the clergy of all orders are not the justified of Daniel, the children of light of Paul, neither are they the men of understanding of St John in Revelation. What are they, then? you will ask. My answer is, they are of the world, for the world loves them, and presents them with purses of sovereigns and buggies. Did you ever read of the Apostles getting anything of that sort, my Boy? And look at their bazaars of Mahuzzim, is the prophet cads them, what they call places to preach the Gospel, and in which they hold their bazaars, which I consider a perfect swindle.

It is a remarkable feature, my Boy, in the prophecy of Daniel, that the [*unclear: bazaars*] for priestly and [*unclear: clerical*] wares are distinguished from houses or shops of fair and honourable trade by being styled *Bazaars of Mahuzzim*. When jewellers, bakers, hardwaremen, etc., open stores, they emblazon their signs with their own names, but when the clergy open houses for the exercise of their profession, they impose upon the ignorant public the idea that they belong to the Apostles and their brethren! They say that these ancient worthies are still alive, and in heaven, and greatly interested in human affairs—especially in church buildings, and things transacted there. Hence they put down their statutes in inches, and on parapets, and make them

presents of the churches, as is clear from the names they bear—as St. Sophia, at Constantinople; St. Peters, at Rome; our Ladys at Paris; St Paul's, at London; St. Andrew's, at Dunedin; and so forth. The imposition, however, consists in this—that while they give these buildness to the "departed spirits," they called by these names, they will not permit the gospel the Apostles preached, and the institutions they ordained to be announced within their walls; but perversely persist in excluding it, and in making it of none effect their vain traditions. The whole system is a cheat, and a very profitable one for the present to those who live by it. It is ecclesiastical craft, caused to prosper by the civil power; and it will prosper until Israel's commander shall bring it to an end, and cause the truth by his energy to prevail at last. But it is very evident my boy that there is a screw loose somewhere as the Guardian Saints seem quite incompetent to protect Rome, and "our lady at Paris" can do nothing to protect that city against Prussian cannon, and your mother will find that her guardian saints will be quite unable to stand against the affidavits that I have filed in the Supreme Court in the case now pending regarding your custody, as I have got all my cannon in position, regular 150 pounders, viz., affidavits of character from the Superintendent downward—so that when I open fire my boy, the seige will be a short one, and you and your two sisters may soon expect to be putting gooseberries in your own garden at Caversham. And I am sure if any person has gone through tribulation to enter the kingdom it is your father, and it has turned out as Christ said while on earth that a man's foes should be those of his own house. Verily it has been too true. There is another incident in history my son I must tell you about, viz., The whole of Spain nearly burst with laughter When about two years of age, the Queen read the papal letter announcing to the whole world that Pius IX sent the golden rose to Isabella in recompense for the virtues and the purity of her life. Is England going to be a Republic? my boy, is in everybody's mouth, and of course you ask me if I can trace any thing from the Scriptures to warrant that idea, my answer is "No." But I am of opinion that Queen Victoria will be the last occupant of the throne of England, and I will show you how I come to such conclusions. You know, my boy, that everything done in the Old Dispensation is typical of something in the New, as in the case of David's stone striking the image Goliath, and the stone Christ is to strike the image. Again, Solomon's peaceable reign was a type of the reign of Christ, and the Queen of Sheba therefore was typical of something in the reign of "the greater than Solomon." The question now is, my boy, who is the Queen of Sheba of our day, I answer Queen Victoria undoubtedly, as she holds that country, being part of India to the south-east of Judea by the Straits of Babelmandeb—and she is quite young enough to abdicate her throne, and to lay her crown and treasures at the feet of the "greater than Solomon," who will dispose of her and her affairs according to his will. The Scripture says that "the Queen of Sheba, will off him gifts," and that the Gentiles will come to see him from the ends of the earth, and say surely our fathers have inherited lies, vanities, wherein there is no profit. Even your mother might make a trip from New Zealand, as she has sufficient zeal and honesty of purpose to do so. And I am sure, my boy, you can see that if Queen Victoria was put off the throne either by death political or natural, there could be no Queen of Sheba as laid down in the prophecies, as there would be plenty of sons to fill the English throne for the next thousand years. And if you have any doubt about these truths, I can give you a further proof of my confidence, as I challenge any layman or clergyman from Dunedin to John O'Greats, and my boy, if they are afraid to accept my challenge, it is another proof that they are like the customer with the bad shilling—afraid to throw it down upon the counter—fearing that by its sound, the shop keeper would detect it was a counterfeit.

"What matters—a heart which though faulty was feeling
Be driven to excesses that once could appall,
That the sinner should suffer is only fair dealing,
As the saint keeps her charity back for the ball."

—BYRON.

Mr Graham invites his friends to take
tea pot
with him on Christmas Day
T. H. Snowdon, Printer Princes-street, Dunedin.

Appendix.

The second legs of the image I am not so certain about; but there is one thing of which I am certain, that whatever Emperor forms the second division, will hold the greater part of Austria, or will, perhaps, be the German Empire.

It has been quite the custom for Messrs Baxter and Co. to make Britain one of the toes; but such is not the

case. I do not say that Britain is a true Christian nation; but the nations of the earth are something like our "Legislators"—they are not all alike—for there are some of them worse than others, and Britain is one of the best, as she has been the great supporter of "The Two Witnessing Prophets," viz., freedom of thought, Political and Ecclesiastical. Britain is the land that is, and has been for ages, a city of refuge to the persecuted of all orders of society. Britains are true in saying in their ballads—

"Tis a glorious Banner, deny it who can

The home of a true-born Englishman."

Therefore she is the power that will not be conquered by any other nation; but will lay down the crown at the foot of Jesus.

The next work that I publish will be the Slaying of the Two Witnessing Prophets in the Reign of Louis XIV., in France, to their resurrection in the Reign of Louis XVI. up to the present time, and I am sure that my readers will not be sorry for France after they read the horrible history from the massacre of St. Bartholomew down to the present time.

British Museum. A Guide to the Printed Books

Exhibited to the Public in the

Grenville Library and King's Library.

Printed by Order of the Trustees. 1858. London: Woodfall and Kinder, Angel Court, Skinner Street.

A Guide, ETC.

THE Department of Printed Books is extremely rich in objects of interest and curiosity. As, however, the space available for their display is limited, it has been considered advisable to make such a selection as, under the circumstances, may be most instructive and interesting. Of the very first efforts of the inventors of the Art of Printing no specimens are known that can be clearly identified as such, but books of sufficiently early date exist to enable us to show its rise and early progress, and this is all that the present exhibition can pretend to trace.

Block-Books, although the immediate precursors of printing, must not be regarded as the form in which the art first developed itself, but rather as the perfection of another art, which had prevailed for many years previously—that of engraving on wood—and perhaps of one particular form of it, that of card-making.

The Books which are displayed in the show cases for the purpose of tracing the progress of the art of printing occupy Cases III. to VII 1., and are classed according to countries. This arrangement was necessary, because, although Germany took the lead, printing rapidly spread itself into other countries, and was carried on contemporaneously and with surprising vigour. It also displayed a remarkable distinctness of national character. Nothing can be more massive and vigorous than the German type, but it possesses none of the artistic grace and elegance of the Italian, which again differs totally from the fanciful and pleasing French type, while the English, in the hands of Caxton, shows four different forms (only one of them tolerably good, and that an imitation of the Secretary Gothic of the French)—gets on but little better with Lettou and Machlinia—becomes hard, fixed, and ungraceful with Wynkyn de Worde, and only approaches elegance in the works of Pynson.

The subjects of the books printed within the first twenty or thirty years of the introduction of the art also display a national individuality as striking as that of the type. The prevailing subjects of those printed in Germany are Jurisprudence, Theology, and Philosophy; of those printed in Italy and France—Theology, Jurisprudence, Sciences, Greek and Roman Classics, History, Poetry, Romance; while in England, the subjects are nearly equally divided between Theology, works on Morals, Classical and Scriptural Legends, History, Poetry, Romance, and a little Jurisprudence. Among the productions of each of these countries Grammar and Language find a place, but not a prominent one until towards the close of the century.

Having shown the progress of the typographic art in the fifteenth century, the next case (No. IX.) displays specimens of sumptuous printing—*i.e.* works printed upon vellum and on large paper—and also of fine printing of more recent date. And here, in the specimens of modern fine printing, it will be seen how completely the distinctive character of the type of each country has disappeared with the progress of refinement, the beautiful type of Italy, called the Roman, driving the others out of the field, and leaving only so much difference as is recognisable by a practised eye.

The next step in the art, as displayed in Case X., is the *Illumination* of books. The Illumination, or pictorial embellishment of manuscripts, dates as far back as the fifth century, and when printing had become established was applied to printed books, but to those only of a more costly character, and particularly to those printed on vellum.

The *Illustration* of books by means of engravings on wood or copper is shown in Case XI. The simple uncoloured outline did, in fact, precede the coloured picture. But the first efforts of this nature on wood were

extremely rude, owing, it is said, to the jealous refusal of the practised engravers on wood to assist, by their skill, the art of printing, which they feared would injure their own. The first printers were therefore obliged to engrave their own illustrations, as they were to cast their own type. The first illustrations were on wood, and in this, as well as in printing, Germany took the lead, being again closely followed by Italy, which, on the other hand, had the honour of producing the first book with copper-plate illustrations—Antonio Bettini's *Monte Sancto di Dio*.

The illustrations from engravings on wood and copper are followed by two cases containing a miscellaneous collection of literary curiosities and autographs, and the last comprises specimens of bookbinding from the sixteenth century downwards. Of this art it may be observed that, like that of printing, its earliest specimens display a degree of excellence which cannot be surpassed at the present day, and which modern binders are proud to be able to imitate successfully.

The table eases in which the books above referred to are exhibited, are placed in the room occupied by the magnificent collection presented by the Right Hon. Thomas Grenville, and in the King's Library. The room on the right or east side of the Hall, and opposite to the Great Staircase, contains the Grenville Library. This collection consists of 20,240 volumes, and cost its late owner upwards of £54,000. The same high feeling which characterised all his actions led him to bequeath his library to the public as an act of justice. His words are, "A great part of my library has been purchased from the profits of a sinecure office given to me by the public, and I feel it to be a debt and a duty that I should acknowledge this obligation by giving that library so acquired to the British Museum for the use of the public." On a pedestal in the centre of the right side of the room stands the bust of Mr. Grenville, the gift of the Right Hon. Sir David Dundas, a Trustee of the British Museum. On the left side of the room are two table eases, wherein are laid out Block-Books, of which the following is a list:—

CASE I.—BLOCK-BOOKS.

- *Biblia Pauperum*, or Bible of the Poor, once a popular manual of devotion, and supposed to be the earliest of the "Block-books;" *i.e.* books printed from carved blocks of wood on one side of the leaf only, and executed in Holland, Flanders, and Germany during the first three quarters of the 15th century. The cuts are coloured by hand. Considered by Heineken to be the first edition. See his *Idée Générale*, &c., p. 292. Purchased in 1848.
- *Biblia Pauperum*.—Block-book; the second edition, according to Heineken, *Idée Générale*, p. 307. From the library of King George III.
- *Biblia Pauperum*.—Block-book. Bequeathed by the Right Hon. Thomas Grenville.
- *Biblia Pauperum*.—Block-book. A German edition, the last leaf of which bears the date [1475]. This edition is remarkable for having a signature in the centre of the fold between each two leaves. Purchased in 1842.
- The Apocalypse of St. John.—Block-book; the fifth edition, according to Heineken. From the library of King George III.
- The Apocalypse of St. John.—Block-book, with the cuts coloured. From the library of King George III.
- The Book of Canticles.—Block-book. Some copies of this edition have a Dutch inscription at the head of the first leaf. This copy has the inscription. See Ottley, *History of Engraving*, vol. i. p. 139. Purchased in 1838.
- The Book of Canticles.—Block-book, with the cuts coloured by hand, and without any inscription. See Heineken, *Idée Générale*, &c., p. 374. Bequeathed by the Rev. C. M. Cracherode.
- *Defensorium involatæ Virginitatis beatæ Mariæ Virginis*.—Block-book, with the cuts coloured, supposed to be unique. The date [1470] occurs on p. 1. Purchased in 1849.
- *Defensorium involatæ Virginitatis beatæ Mariæ Virginia*.—Block-book. Described by Jacobs and Ukert, *Beitrag zur ält. Litt.* p. 98, et seqq. Purchased in 1854.

CASE II.—BLOCK-BOOKS.

- *Ars Memorandi*; or, a Memoria Technica for learning by heart the four Gospels.—Block-book; the second edition, according to Heineken, *Idée Générale*, &c., p. 396. Purchased in 1854.
- *Speculum Humanæ Salvationis*.—Block-book. Grenv. Catal., Part 1, vol. ii. p. 678. Bequeathed by the Right Hon. Thomas Grenville.
- *Ars Moriendi*.—Block-book; the second edition, according to Heineken, *Idée Générale*, p. 406. Purchased in 1845.

- Ars Moriendi.—Block-book. Purchased in 1846.
- Turris Sapiencie.—A single page, printed from a block. Purchased in 1849.
- Temptationes Demonis.—A single page printed from a block, showing the seven deadly sins and the minor sins which spring from them, with the texts of Scripture applicable to each. Described in *North British Review* for Nov. 1846, p. 153. Purchased in 1842.
- Mirabilia Romæ.—in German. Block-book, unknown to Heineken, printed about 1480. Described in *Ædes Althorp*. ii. 188. Purchased in 1857.
- A German Almanack, by Magister Johann von Kunsperck, i.e. Johann Müller, called Regiomontanus.—Block-book, produced at the press of the celebrated Astronomer Regiomontanus, at Nuremberg, about 1474. Supposed to be the earliest printed almanack. Described in Panzer's *Annalen*, i. p. 76. Purchased in 1855.
- A German Almanack.—Block-book, printed at Mentz about 1490. Purchased in 1835.
- A German Almanack.—Block-book, printed at Leipzig, by Cunrad Kacheloven, about 1490. Purchased in 1853.
- Opera nova contemplative. Figure del Testamento Vecchio.—The last Block-book; printed at Venice about 1510, by Giovanni Andrea Vavassore. Purchased in 1848.
- Impression from a block, representing Christ, guarded by Soldiers, be ore Herod.—Supposed date not later than the middle of the 15th century. Found pasted inside the cover of a copy of the *Vitæ Patrum*, attributed to St. Jerome. Purchased in 1852.
- An impression from a block, representing the Virgin Mary and Infant Jesus between St. Joachim and St. Anne.—This and the following wood-print (the "Seven Ages") are pasted on the inside of what were the covers of N. de Lyra's *Moralia super Bibliam*. Purchased in 1846.
- Impression from a block, representing the Seven Ages of Man, with the Wheel of Fortune in the centre.—Date about 1460. Described in the *Archæologia*, vol. xxxv., 1853. Purchased in 1846.

On quitting the Grenville Room, the visitors pass through an apartment containing Manuscripts, and enter the King's Library. This room was built expressly to receive the noble collection of books formed by His Majesty King George III., and presented to the nation by His Majesty King George IV. The royal collection is remarkable not only for the judicious selection of the works and the discriminating choice of the editions, but for the bibliographical peculiarities and rarity of the copies. On each side of the room arc six table cases, numbered respectively III. to XIV. The books exhibited in the cases on the left side of the room illustrate the rise and early progress of the art of printing; those on the opposite side display certain peculiarities of printing, specimens of illustrations, of binding, or some feature of special interest. The contents of the several cases are as follow :—

CASE III.—SPECIMENS OF THE EARLIEST PRODUCTIONS OF THE PRINTING PRESS IN GERMANY.

- Bible, in Latin.—The earliest complete printed book known, commonly called the Mazarine Bible, because the copy which first attracted notice in modern times was discovered in the library of Cardinal Mazarin. Supposed to have issued from the press of Gutenberg and Fust, at Mentz, about 1455. From the library of King George III.
- A Bull of Indulgence, granted by authority of Pope Nicholas V. to those who should aid the King of Cyprus against the Turks.—Dated 1455, and probably printed at Mentz. On vellum. Described by Leon de La Borde, *Débuts de l'Imprimerie à Mayence et à Bamberg*, 1840. Purchased in 1845.
- Psalter, in Latin.—On vellum. Printed at Mentz, by Fust and Schoeffer, in 1457. The first printed Psalter; the first book printed with a date; and the first example of printing in colours, as shown in the initial letter. Bequeathed by the Bight Hon. Thomas Grenville.
- Psalter.—On vellum. The second edition of the Mentz Psalter, printed by Fust and Schoeffer, in 1459. The second book with a date. From the library of King George III.
- Bible, in Latin.—Printed at Mentz, by Fust and Schoeffer, in 1462. On vellum. The first Bible with a date, and the first work divided by the date into two volumes. From the library of King George III.
- Cicero. *Officiorum libri tres*.—On vellum. Printed at Mentz, by Fust and Schoeffer, 1465. The first edition of the first Latin classic printed, and one of the two books in which Greek type was first used. Bequeathed by the Right Hon. Thomas Grenville.

- *Regulæ grammatices, or Grammaticæ rudimenta.* This work comprises rules of Grammar, explained in Latin verse, with Concordances extracted from Priscianus.—Printed at Mentz, by Johann Fust, in 1468. From the library of King George III.
- *Clement V. Constitutiones.*—On vellum. Printed at Mentz, by Peter Schoeffer, in 1471. Purchased in 1845

CASE IV.—SPECIMENS OF THE EARLIEST PRODUCTIONS OF THE PRINTING PRESS IN GERMANY.

- Bible, in Latin.—Printed at Bamberg by Albrecht Pfister, about 1460. From the library of King George III.
- *Missale Ordinis S. Benedicti.*—On vellum. Commonly called the Bamberg Missal; printed there by Johann Sensenschmidt in 1481. From the library of King George
- St. John Chrysostom. In *Psalmum Miserere.*—Printed at Cologne, by Ulric Zell, in 1466. The earliest book known to have been printed by Ulric Zell with a date. From the library of King George III.
- St. Bonaventura. *Meditationes Vitæ Jesu Christi.*—Printed by Gunther Zainer, at Augsburg, in 1468. The first book printed at Augsburg. From the library of King George III.
- St. Gregory. *Homiliæ XL.*—Printed by Gunther Zainer, at Augsburg, in 1473. From the library of King George III.
- Steinhöwel. *German Chronicle.*—'Ein t#tsche Cronica.' Printed by Johann Zainer, at Ulm, in 1473. From the library of King George III.
- Franciscus de Retza. *Comestorium Vitiorum.*—Printed at Nuremberg, by Johann Sensenschmidt, in 1470. The first book printed at Nuremberg with a date. From the library of King George III.
- Bible, in German.—Printed at Nuremberg by Anthony Koburger in 1483. From the library of King George III.
- Bible, in Latin.—Printed at Basle, in Switzerland, by Bernhard Richel, about 1474. The initials are from wood engravings. From the old royal collection.

About four years after the foundation of the British Museum, *i.e.* in 1757, King George II. presented to it the old royal library of the Kings of England from the time of King Henry VII. The books described in this Guide as "From the old royal collection" formed part of that library.

CASE V.—SPECIMENS OF THE EARLIEST PRODUCTIONS OF THE PRINTING PRESS IN GERMANY AND THE LOW COUNTRIES.

- Schwartz. *Stella Meschiah.* In German and Hebrew.—Printed at Esslingen, in Suabia, by Conrad Feyner, in 1477. With woodcut of three Christians conversing with three Jews. Described in *Ædes Althorp.* ii. 261. From the library of King George III.
- *Mamotrectus, seu expositio vocabulorum quæ in Bibliis, &c., occurrunt.*—Printed at Beromünster (Ergoviæ), now Munster, in Lucerne, in 1470. The first book printed in Switzerland. From the library of King George III.
- *Leonardi Aretini Comedia: Gracchus et Poliscena.*—Printed in the Monastery of Schussenried ("In Monasterio Sortensi"), in the diocese of Constance, on the confines of Suabia and Switzerland, 1478. Bequeathed by the Rev. C. M. Cracherode.
- *Le Roman de Fierabras.*—Printed at Geneva, in Switzerland, by Maistre Loys Garbin, in 1483.—From the library of King George III.
- Pontanus de Roma. *Singularia in causis criminalibus.*—Printed in the Low Countries about 1470. Described in *Ædes Althorp.* ii. 237; and *Bibliog. Decameron,* i. 359. From the old royal collection.
- *La Controverſie de Noblesse.* A translation of a Latin work of Bonus Accursius, by J. Mielot.—Printed at Bruges, by Colard Mansion, about 1475. Purchased in 1850.
- St. Bonaventura. *Sermones de Tempore et de Sanctis.*—Printed at Zwoll, in Overysſel, Netherlands, in

- 1479. Archbishop Cranmer's copy. The first book printed at Zwoll. From the old royal collection.
- Reynaert die Vos.—Printed at Gouda, in South Holland, by Gerard Leeu, in 1479. The first edition of Reynard the Fox in any language. Bequeathed by the Right Hon. Thomas Grenville.
- Dyalogus creaturarü.—Printed at Gouda, by Gerard Leew, in 1480. With woodcuts. The first edition of this work. Bequeathed by the Right Hon. Thomas Grenville.
- Otto von Passau. De boec des Gulden Throens, of der xxiiii ouden.—Printed at Haarlem, in 1484. Purchased in 1846.
- Boethius. De Consolatione Philosophiæ. In Latin and Dutch.—Printed at Ghent by Arend de Keysere in 1485. From the library of King George III.
- Cronycles of the Reame of Englon.—Printed at Antwerp by Gerard Leew in 1493. Bequeathed by the Right Hon. Thomas Grenville
- Decretum Gratiani.—Printed at Strasburg by Heinrich Eggesteyn, in 1471. The first book printed at Strasburg with a date. This copy was given by Eggesteyn himself to the Monastery of St. Mary, near Strasburg. Described in Bernard, *Origine de l'Imprimerie*, ii. p. 99. From the library of King George III.

CASE VI.—SPECIMENS OF THE EARLIEST PRODUCTIONS OF THE PRINTING PRESS IN ITALY.

- Lactantius. Opera.—Printed in the Monastery of Subiaco, near Rome, by Sweynheim and Pannartz, in 1465. The first book printed in Italy with a date. Bequeathed by the Rev. C. M. Cracherode.
- Livy.—Printed at Rome, by Sweynheim and Pannartz, about 1469. The only copy known to exist on vellum. Printed for Pope Alexander VI., when Vice-Chancellor of the Roman See and Abbot of the Monastery of Subiaco, where the above-named printers took up their abode, and introduced the art of printing into Italy. In 1815, the present volume was sold for £903. Bequeathed by the Right Hon. Thomas Grenville.
- Cicero. Tusculanæ questiones.—Printed at Rome by Ulrich Han, in 1469. From the library of King George III.
- St. Augustine. De Salute.—Printed at Treviso by Girardus de Lisa, in 1471. The first book printed at Treviso. Bequeathed by the Right Hon. Thomas Grenville.
- Dante. Divina Comedia.—Printed at Foligno, by Joannes Numeister, in 1472. The first edition of this work. From the library of King George III.
- Virgilius. Opera.—Printed at Modena by Johannes Vurster de Campidona, in 1475. The first book printed at Modena. Bequeathed by the Right Hon. Thomas Grenville.
- Lascaris. Greek Grammar.—Printed at Milan by Dionysius Paravisini, in 1476. First edition of the first book printed in Greek characters. Bequeathed by the Rev. C. M. Cracherode.
- Æsop's Fables.—Printed at Milan, about 1480. The first edition of the first Greek classic printed. Bequeathed by the Rev. C. M. Cracherode.
- Liber Psalmorum.—Printed at Milan in 1481. The first printed portion of the Holy Scriptures in Greek, executed at the expense of Bonaccursius Pisanus. Bequeathed by the Rev. C. M. Cracherode.
- Cicero. Epistolæ familiares.—On vellum. The first of the two editions printed by Johannes de Spira, in 1469, and the first book printed at Venice. According to Van Praet, six copies, only, on vellum are known, and not more than ten or twelve on paper. From the library of King George III.
- Tacitus.—First edition. Printed at Venice by Johannes de Spira, about 1469. The earliest book in which catch- words are found. Bequeathed by the Right Hon. Thomas Grenville.
- Cicero. Epistolæ ad Atticum, Brutum et Quintum Fratrem.—Printed at Venice by Nicolas Jenson, in 1470. Bequeathed by the Right Hon. Thomas Grenville.
- Virgil.—Printed at Venice by Aldus, in April, 1501. The first book printed in Italic types, and the earliest attempt to produce cheap books by compressing the matter into a small space, and reducing the size of the page. Bequeathed by the Right Hon. Thomas Grenville.
- Petrarch. Opere volgari.—Printed at Fano by Hieronymo Soncino, 1503, in Italic type cut by Francesco da Bologna. In this very rare volume, the printer unjustly accuses Aldus of having claimed for himself the merit of the invention of the Italic character, which was due to Francesco da Bologna. Bequeathed by the Right Hon. Thomas Grenville.
- Ovid. Opera.—Printed at Bologna by Baldassare Azzoguidi, in 1471. The only perfect copy known. Bequeathed by the Right Hon. Thomas Grenville.
- Petrarch. Trionfi.—Printed at Lucca by Bartholomeus de Civitali, in 1477. The first book printed at

- Lucca. From the library of King George III.
- Pulci. Morgante Maggiore.—Printed at Florence in 1482. The first edition of the twenty-eight cantos published under the supervision of the author, the first twenty-five cantos having been surreptitiously printed by Luca Veneziano in 1481. Bequeathed by the Right Hon. Thomas Grenville.
- Greek Anthology.—On vellum. First edition. Printed in capitals by Laurentius de Alopa, at Florence, in 1494. Bequeathed by the Rev. C. M. Cracherode.

CASE VII.—SPECIMENS OF THE EARLIEST PRODUCTIONS OF THE PRINTING PRESS IN ITALY AND FRANCE.

- Valturius. De re militari.—Printed by John of Verona in 1472. The first book printed at Verona, and the first dated book with woodcuts executed in Italy. Described in *Bill. Spencer*. iv. 43, and *Supplement*, p. 31. Purchased in 1775.
- Fazio. Dita mundi.—Printed at Vicenza, by Leonardo de Basilea, in 1474. Bequeathed by the Right Hon. Thomas Grenville.
- Biblia Sacra.—Printed at Piacenza, by Joan. Petrus de Ferratis, in 1475. The first book printed at Piacenza. From the library of King George III.
- Biblia Latina.—Printed at Naples, by Matthæus Moravus, in 1476. From the library of King George III.
- Le Livre du Roy Modus et de la Royne Racio.—Printed at Chambéry, in Savoy, by Anthoine Neyret, 1486. One of the earliest works on hunting, &c.; the Book of St. Alban's on the same subject, exhibited among the English specimens, being of the same date. From the library of King George III.
- Portion of the First Hebrew Bible; with MS. Latin translation by Archbishop Cranmer.—Printed at Soncino, by Abraham Colorito, in 1488. From the old royal collection.
- Gasparinus Barzizius. Liber epistolarum.—Printed at the Sorbonne, in Paris, by Ulrich Gering, Michael Friburger, and Martin Crantz, in 1470. The first book printed in France. Purchased in 1848.
- L'Art et Science de Rhetorique.—Printed at Paris by Antoine Verard, in 1493. On vellum. Henry VII.'s copy. From the old royal collection.
- Traytte of god luyng and good deyng, *etc.* Translatyt in Parys the xiii day of May, of franch in Englysh oon thowsand v hondreth et iii zears.—Printed at Paris by Anthoine Verard, the 30th day of May, 1503. Presented by William Maskell, Esq.
- Lotharius. Tractatus quinque.—Printed at Lyons by Guillaume Regis in 1473. The first book printed at Lyons. Bequeathed by the Right Hon. Thomas Grenville.
- Les Quatre Filz Aymon.—Printed about 1480 at Lyons. From the old royal collection.
- A collection of sixty-four French farces in their original binding. (*Format d' Agenda.*) Printed, chiefly at Lyons, between 1540 and 1550. Unique. Purchased in 1845. Described in the *Bulletin du Bibliophile*, Mai, 1845, and also by M. Octave Delepierre, in a privately-printed account of this volume.
- Berenger de la Tour. L'Amie des Amies—an imitation of the episode of Zerbino and Isabella, by Ariosto.—Printed at Lyons in 1558, by Granjon, in cursive characters, termed *Garactères de Civilité*, invented by him. From the library of King George III.
- Lotharius. Spurcissimi Sathanæ litigacionis contra genus humanum liber.—Printed at Vienne, in Dauphiny, by Johannes Solidi, in 1478. The first book printed at Vienne. Bequeathed by the Right Hon. Thomas Grenville.
- St. Augustine. Cite de Dieu.—Printed at Abbeville, by Jehan Dupré and Pierre Gerard, in 1486. The first book printed at Abbeville. Purchased in 1850.
- Missale secundum usum Ecclesie Sarisburiensis.—Printed at Ronen by Martin Morin, in 1492. The first edition of the Salisbury Missal. Purchased in 1848.
- Missale secundum usum Ecclesie Sarisburiensis.—On Vellum. Printed at Rouen, by Martin Morin, in 1497. This copy belonged to Cardinal Pole. Purchased in 1852.

CASE VIII.—SPECIMENS OF THE EARLIEST PRODUCTIONS OF THE PRINTING PRESS IN ENGLAND.

- Meditacions sur les Sept Pseaulmes Penitentiaulx.—Les quatre derrenieres choses.—Printed (abroad?) by Caxton. Unique. Described in the *Archaologia*, 1846, xxxi. 412. from the old royal collection.
This and the two following works are placed in this case, because printed by Caxton, although not printed in England.
- Le Fevre. Le Recueil des Histoires de Troyes.—Printed by Caxton, about 1470. This book is considered to be the first work printed abroad by Caxton, and the first book printed in French. Purchased in 1844.
- Le Fevre. Recuyell of the Historyes of Troye.—Printed abroad by Caxton, in 1471. The first book printed in English. From the library of King George III.
- The Game and Playe of the Chesse—Printed by Caxton, in Westminster Abbey, in 1474. The first edition of this work, and the first book printed in England. Bequeathed by the Right Hon. Thomas Grenville.
- A Book of the Chesse moralysed.—Printed by Caxton in Westminster Abbey, about 1480. The second edition of the Game and Playe of the Chesse. The first book printed in England with woodcuts. From the library of King George III.
- Chaucer. The book of the Tales of Cauntyrburye.—Printed by Caxton in Westminster Abbey, about 1476. The first edition of this work. Only two perfect copies known, the other being in the library of Merton College, Oxford. From the library of King George III.
- The Ryal Book; or, a Book for a Kyng.—Printed by Caxton, in Westminster Abbey, in 1484. From the library of King George III.
- Æsop. The subtyl historyes and Fables of Esope.—Printed by Caxton, in Westminster Abbey, in 1484. With woodcuts. The first English version of these Fables. Purchased in 1844. The copy belonging to the Royal Library was retained by King George IV., when he presented that collection to the nation, and is now at Windsor.
- The Fifteen O's and other Prayers.—"Thiese prayers to fore wreton ben enrèted bi the cōmaüdementes of the moste hye & vertuous pryncesse our liege ladi Elizabeth by the grace of God Quene of Englonde & of Fraüce, & also of the right hye & most noble pryncesse Margarete Moder vnto our souerayn lorde the kyng, &c, [*unclear*: ff] By their most humble subget and seruauit William Caxton."—Printed in Westminster Abbey, about 1490. This is the only book known to have been printed by Caxton which is ornamented with borders. Unique. Purchased in 1851.
- Bartholomæus de Glauvilla. De proprietatibus rerum. Translated into English by John Trevisa.—Printed by Wynkyn de Worde, at Westminster, about 1495. The first book printed on paper of English manufacture, made at Hertford by John Tate; the first paper-mill having been set up there in the reign of Henry VII. Bequeathed by the Right Hon. Sir Joseph Banks.
- Watton. Speculum Xpistianum.—Printed by Wilhelmus de Machlinia, in the city of London, about 1480. From the library of King George III.
- Dives and Pauper.—The first book printed by Pynson, at Temple Bar, London, in 1493. From the library of King George III.
- Terence. Comœdiæ.—Printed by Pynson, at London, in 1497. The first Latin classic printed in England. From the library of King George III.
- St. Jerome. Expositio in Simbolum Apostolorum. Oxonie, 1468.—Upon the strength of this date, the honour of printing the first book in England has been by some denied to Caxton, and claimed for Oxford. The date, however, is a typographical error for 1478. From the library of King George III.
- Aristotle. Libri ethicorum traducti à L. Arretino. Oxoniis, 1479.—The second book printed at Oxford. Bequeathed by the Right Hon. Thomas Grenville.
- Exempla Sacræ Scripturæ.—Printed at St. Albans in 1481. From the library of King George III.
- The Book of St. Albans. "The Bokys Haukyng and Huntyng, and also of Cootarmuris."—Written by Dame Juliana Barnes or Berners, Prioress of Sopwell Nunnery, near St. Albans. Printed in St. Albans Abbey in 1486. (Described in *Bibl. Spencer*. iv. 373.) Said to be the finest copy known of this very rare book. Bequeathed by the Right Hon. Thomas Grenville.
- Lucian. Lepidissimum opusculum H. Bulloco interprete.—Printed at Cambridge, by Johu Siberch, in 1521. One of the first books printed at Cambridge. Bequeathed by the Right Hon. Thomas Grenville.

CASE IX.—SPECIMENS OF FINE AND SUMPTUOUS PRINTING.

- Breviary of the Camaldolese Monks.—On vellum. Printed at Florence by Antoninus Miscominus, in 1484. 4to. Purchased in 1852.

- Horns ad usum Sarum. On vellum.—Printed at Paris by Philippe Pigouchet, in 1501. Purchased in 1852.
- Petrarch. Sonetti e Canzoni.—Printed at Venice by Aldus in 1501. On vellum. The first Italian book printed in Italic type. This copy formerly belonged to Isabella d'Este, who married Gian-Francesco Gonzagn, Marquis of Mantua. Her arms are emblazoned on the lower margin of the first page of this volume. Bequeathed by the Rev. C. M. Cracherode.
- Horatius.—First Aldine edition, printed at Venice in 1501. On vellum. Bequeathed by the Right Hon. Thomas Grenville.
- Dante. Terze Rime.—Printed at Venice by Aldus in 1502. On vellum. Renouard quotes this edition of Dante as the first in which Aldus employed the device of the anchor. Bequeathed by the Right Hon. Thomas Grenville.
- Virgilius.—Printed at Venice by Aldus in 1514. On large paper. Although dated 1514, this is one of the copies of the edition printed about 1519. Bequeathed by the Rev. C. M. Cracherode.
- A book of prayers supposed to have been printed for the private use of the Emperor Maximilian I., by J. Schoensperger, at Augsburg, in 1514. On vellum. Unique in this state. Purchased in 1845.
- Tewrdannck.—An allegorical Poem, in German, written by Melchior Pfintzing, on occasion of the marriage of the Emperor Maximilian I. with Maria of Burgundy. On vellum. Printed by J. Schoensperger at Nuremberg in 1517. Many eminent printers have declared this magnificent volume to be a xylographic production. It was, however, printed from moveable metal types, and all the ornaments, initials, and flourishes were engraved either on wood or lead, and cleverly adjusted in the text. Described in Didot's *Essai stir la Typographie*, 1855, p. 659. Bequeathed by the Right Hon. Thomas Grenville.
- Ethiopic New Testament.—On vellum. Printed at Rome by Valerius Doricus, in 1548. This copy has the arms of Pope Paul III. on the Ethiopic frontispiece, and his name underneath in Ethiopic characters. Purchased in 1844.
- Virgilius.—Opera. Printed at Amsterdam by Elzevir, in 1676. On large paper. Bequeathed by the Right Hon. Thomas Grenville.
- Milton. Paradise Lost.—Printed at Birmingham by John Baskerville, in 1759. On large paper. From the Library of King George III.
- Sallust.—Translated into Spanish by the Infant Don Gabriel under the superintendence of his tutor Fr. Perez Bayer. Printed at Madrid by Joachin Ibarra, in Italic letters, in 1772. Bequeathed by the Rev. C. M. Cracherode.
- Anacreon.—On vellum. Printed at Parma by Bodoni, in capital letters, in 1791. Bequeathed by the Rev. C. M. Cracherode.
- Poems by Goldsmith and Parnell.—One of three copies printed on vellum by Bulmer, at London, in 1795. With woodcuts by Bewick. It is said that George III. ordered his bookseller to procure the blocks of the engravings that he might convince himself that they were wood and not copper. Described in Chatto *On Wood Engraving*, p. 607. From the library of King George III.
- Cornelius Nepos. Vitao—On vellum. Printed by Bodoni at Parma, in 1799. Purchased in 1838.
- Homer. Editio D.D. Buckingham et Grenville impensis excusa, curis Th. Grenville, Porson, Randolph, Cleaver, et Rogers.—Printed at Oxford in 1800, and commonly called the Grenville Homer. On large paper. From the library of King George III.
- Camoens. Os Lusiadas.—Printed at Paris by Firmin Didot, in 1817. On large paper. Presented by the editor, Dom Joze Maria de Souza Botelho.
- Homer. Odyssey, in Greek.—Printed at London by Charles Whittingham for W. Pickering, in 1831. Only twelve copies printed on vellum. Purchased in 1855.
- Kálidása. Sákoontalá; or, the lost Ring; an Indian Drama.—Printed at Hertford in 1855, by Stephen Austin, to whom a silver medal was awarded at the Paris Exhibition of 1855. The illuminated borders and decorations are taken from MSS. in the British Museum and East India House, and are printed from wooden blocks.
- Bourassé. La Touraine.—Printed at Tours by Mame, in 1855. This work gained the gold medal at the Paris Exhibition of 1855; it cost in its production upwards of 150,000*f.* (6000*l.*) Described in the *Journal des Débats* 2nd Sept., 1855, and *Rapports du Jury de l'Exposition Universale*, 1855, pp. 1249 and 1404. Purchased in 1856.

CASE X.—SPECIMENS OF ILLUMINATIONS AND SUMPTUOUS PRINTING.

- Cicero. *Officiorum libri tres*.—On vellum. Printed at Mentz by Fust and Schœffer, in 1466 The second edition of this work. Bequeathed by the Rev. C. M. Cracherode.
- Justinus's Abridgment of Trogus.—On vellum. First edition, printed at Venice by Jeuson, in 1470. This copy formerly belonged to a member of the Donato family, the arms of which are represented in the initial letter C. on the first page. From the library of King George III.
- Catullus, Tibullus, and Propertius. *Statii Sylvæ*.—On vellum. First edition. Printed at Venice by Vindelin de Spira, in 1472. Bequeathed by the Rev. C. M. Cracherode.
- Cicero. *Epistolæ familiares*.—On vellum. Printed at Venice by Jenson, in 1475. Bequeathed by the Rev. C. M. Cracherode.
- Euclid's Geometry, in Latin.—On vellum. Printed at Venice by Ratdolt, in 1482. The first edition, and one of the first books printed with diagrams Presentation copy to the Doge Giovanni Mocetiigo, to whom the edition is dedicated. From the library of King George III.
- Virgil.—On vellum. Printed at Venice by Aldus, in April, 1501. The first book printed in Italic types, and the earliest attempt to produce cheap books. It has belonged to the Gonzaga family, and has the autographs of the two Cardinals, Ippolito and Ercole, as well as that of Vincenzo Gonzaga, Duke of Mantua. Bequeathed by the Rev. C. M. Cracherode.
- Martialis. *Epigrammata*.—On vellum. Printed at Venice by Aldus, in 1501. From the library of King George III.
- Catullus, Tibullus, Propertius.—On vellum. Printed at Venice by Aldus, in 1502. Bequeathed by the Rev. C. M. Cracherode.
- Fichet. *Rhetoricorum libri*.—On vellum. Printed at Paris by Gering, Friburger, and Cranz, in 1471. One of the very early productions of the Paris press. A presentation copy to Pope Sixtus IV. Bequeathed by the Rev. C. M. Cracherode.
- Hours for the use of the Diocese of Paris.—On vellum. Printed at Paris by P. Pigouchet, about 1488. Purchased in 1848.
- Hours for the use of the Diocese of Rome.—On vellum. Printed at Paris by P. Pigouchet, in 1493. Purchased in 1847.
- Boccaccio. *Des nobles et cleres femmes*.—On vellum. Printed at Paris by Ant. Verard, in 1493. Henry VII.'s copy. From the old royal collection.
- *Les Chroniques de France*.—On vellum. Printed at Paris by Antoine Verard, in 1493. Purchased in 1848.
- Hours for the use of the Diocese of Rome.—On vellum. Printed at Paris by P. Pigouchet, in 1498. Purchased in 1842.
- *Heures à l'usage de Romme*.—On vellum. Printed at Paris by Ant. Chappiel, in 1504. (*Format d'Agenda*.) Unique in this shape. Presented by the Rev. J. Horner.
- *Missale ad Romane ecclesie usum*.—On vellum. Printed at Paris, in 1517. This copy belonged to Charles III., Duke of Savoy, whose arms and portrait on horseback, illuminated, appear at the beginning of the volume. Purchased in 1838.
- Galen. *Methodus Medendi*. T. *Linacro interprete*.—On vellum. Printed at Paris in 1519. A presentation copy from Linacre to Cardinal Wolsey. At the foot of the title-page a Cardinal's hat is painted, a blank space being left for Wolsey's arms. From the old royal collection.
- *Missale ecclesie Rothomagensis*.—On vellum. Printed at Rouen by Martin Morin, in 1499. Purchased in 1851.
- Aulus Gellius. *Noctes Atticæ*.—Printed at Florence by Giunta, in 1513. The presentation copy to Lorenzo de' Medici, to whom the book is dedicated, and the only copy known on vellum. Bequeathed by the Right Hon. Thomas Grenville.
- Plautus. *Comedies*.—On vellum. Printed at Florence by Giunta, in 1514. Probably the presentation copy to Lorenzo II. de' Medici, to whom the book is dedicated. From the library of King George III.

CASE XI.—SPECIMENS OF ILLUSTRATIONS ON WOOD AND COPPERPLATE.

- *Speculum Humanæ Salvationis*.—Printed at Augsburg by G. Zuiner about 1471. With coloured woodcuts. Purchased in 1846.
- Tyberinus. *Die geschicht und legend von dem seyligen Kind und Marterer genannt Symon von den Judeu z? Trientt gemarteret und getöttet*.—Printed at Augsburg by G. Zainer about 1475. An early specimen of woodcut illustration. Purchased in 1846.

- Bettiui. El monte Sancto di Dio.—Printed at Florence by Niccolò di Lorenzo, 1477. The first book illustrated with copper-plate engravings. Described in *Bibl. Spencer.* iv. 128. Bequeathed by the Right Hon. Thomas Grenville.
- Der Endchrist.—An undescribed edition, with coloured woodcuts, printed about 1480. Purchased in 1856.
- Breydenbach. Opus transmarinæ peregrinationis ad sepulchrum dominicum in Jherusalem. Pilgrimage to the Holy Land.—On vellum. Printed at Mentz, in 1486. One of the earliest books of travels printed, and the first illustrated with folding views. From the Library of King George III.
- Durer. Epitome in Divæ Partlienices Mariæ historiam ab Alberto Durero per figuras digestam; cum versibus Chelidonii.—Printed by Albert Durer at Nuremberg in 1511. From the library of King George III.
- Passional Christi und Antichrist. Wittenberg, 1521.—The illustrations by Lucas Cranach. Purchased in 1846.
- Holbein. Les Simulachres & historiees faces de la mort. Lyons, 1538.—The first edition of Holbein's Dance of Death.
- Holbein. Historiarum Veteris Testamenti Icones. Lugduni, 1539.—The second edition of Holbein's Bible cuts.
- Amman. ##### omnium artium. Frankofurti, 1568.—A series of woodcuts illustrative of professions and trades, designed by Jost Amman. Purchased in 1846.
- Map of Cambridge, engraved by Richard Lyne—in Caius, *Historia Cantabrigiensis Academiae.* Lond. 1574.—No other copy of this map known. A presentation copy of the book from John Parker, son of Matthew Parker, Archbishop of Canterbury, to James I. From the old royal collection.
- The procession at the Obsequies of Sir Philip Sydney, drawn and invented by T. L[ant], Gent., servant to the said honourable Knight, and engraven on copper by D T. de Bry, in the city of London, 1587.—Intended to form a long roll. The only perfect copy known. Bequeathed by Miss Banks.
- Amman. Charta Lusoria. Nuremberg, 1588.—Woodcuts of playing cards designed by Jost Amman, with illustrative verses, in Latin and German, composed by J. H. Schroter, the Imperial Poet Laureate. Purchased in 1846.
- Ariosto. Orlando Furioso. Translated by Sir John Harrington.—Printed at London in 1591. "The pictures cut in brasse are by the best workemen in that kinde in this land—for mine owne part I have not seene anie made in England better.—As for other books in this realme, yet all their figures are cut in wood and none in metall."—This is sometimes, but erroneously called the earliest English book with copper-plate engravings. Bequeathed by the Rev. C. M. Cracherode.
- Hollar. The true effigies of King Charles, Queene Mary, with the rest of the Royall Progenie. Plates by Hollar and Vaughan.—London, 1641. Bequeathed by the Right Hon. Thomas Grenville.

CASE XII.—BOOKS WITH AUTOGRAPHS.—BROADSIDES.

- The Autograph of Lord Bacon, on a copy of the works of Fulgentius. Cologne, 1526. Purchased in 1837.
- The Autograph of Michelagnolo Buonarotti, commonly called Michael Angelo, on a copy of the "Rime" of Vittoria Colonna, printed at Venice in 1558. Purchased in 1850.
- Calvin's Commentary on St. John's Gospel.—Printed in 1553. With a MS. note of presentation by the author. Purchased in 1849.
- The Autograph of William Cecil, Lord Burghley, on a copy of Geuffroy, *Briefve Description de la Court du Grant Ture.* Paris, 1516. Bequeathed by the Right Hou. Thomas Grenville.
- The Autograph of Charles I., when Prince of Wales, in a volume of Almanacks of the year 1624, belonging to James I. From the old royal collection.
- The Autograph of Robert Devereux, second Earl of Essex, on a copy of Celsus, *De sanitate tuenda.* Antwerp, 1539. From the old royal collection.
- Eck's *Enchiridion*, with his autograph notes, corrections, and additions. Purchased in 1850.
- The Autograph of Henry, Prince of Wales, eldest son of King James I., on a copy of Cicero, "*De Officiis.*" Cologne, 1581. From the old royal collection.
- The Autograph of Ben Jonson, on a presentation copy to John Florio of the first edition of his *Volpone*, printed in 1607. From the library of King George III.
- The Autograph of Queen Katherine Parr, last wife of King Henry VIII., on a copy of "*Les mots Francois selon l'ordre desdettres,*" printed at Paris in 1544. From the old royal collection.

- Lucan's *Pharsalia*, Venice, 1502, with MS. notes, by Aldus Manutius the younger. Purchased in 1845.
- The Autograph of Martin Luther, dated 1542, in the first volume of a copy of the German Bible, printed at Wittemberg in 1541. The same copy was afterwards in the possession of Melancthon, who in 1557 wrote a long note on the fly leaf of the second volume, also exhibited. Purchased in 1829.
- The Autograph of Philip Melancthon on the second volume of the German Bible, printed at Wittemberg in 1541.
- The Autograph of Milton, on a copy of Aratus' *Phænomena*, printed at Paris in 1559. Purchased in 1850.
- The Autograph of Sir Isaac Newton, on a summons to the Fellows of the Royal Society, for the election of the Council and Officers.
- Swift's Correspondence, 1724-31; with manuscript notes by Sir Walter Scott. Purchased in 1855.
- Autograph Corrections, by Sir Walter Scott, on a proof sheet of Paul's Letters to his Kinsfolk, printed at Edinburgh in 1816. Purchased in 1845.
- The Autograph of Shakspeare, on a copy of Montaigne's *Essays*, translated by Florio, printed in 1603. Purchased in 1838.
- Voltaire's *Essay on the Civil Wars*, written by him in English.—Printed in 1727. With a note of presentation by the author to Sir Hans Sloane. From the Sloane Collection.
- Waller's *Poems*, 1668, with his autograph dedication in verse, to "Hir Royal Highness," the Duchess of York. Purchased in 1848.
- The Ninety-five Theses or Propositions, against the Doctrine of Indulgences and other points, which Luther, on the 31st October, 1517, posted on the doors of the church of Wittemberg, and upon which he challenged all the world to dispute with him in the University. Purchased in 1846.
- Luther's Appeal to a General Council against the Proceedings commenced against him at Rome and elsewhere by order of the Pope.—Dated Nov. 28, 1518. Purchased in 1846.
- Order of the Council of State, appointing Cromwell Lord Protector.—Dated December 16, 1653.
- A Proclamation by King Charles II., ordering the suppression of the "*Defensio pro Populo Anglicano*," and of the "*Iconoclastes*," by Milton, who is therein stated to have fled from justice.—Dated Aug. 13, 1660.
- A Proclamation issued by the Lords Justices, dated September 15th, 1714, offering £100,000 for the apprehension of the Pretender, Prince James, should he attempt to land in England.
- A Proclamation of Prince Charles Edward, styling himself Prince of Wales, offering £30,000 for the apprehension of King George II., who is therein styled Elector of Hanover: dated August 22nd, 1745.

CASE XIII.—TYPOGRAPHICAL AND LITERARY CURIOSITIES.

- Columbus. *Epistola Christofori Colom: cui etas nostra multum debet: de Insulis Indie supra Gangem nuper inuentis*.—Printed at Rome by Eucharius Argenteus [Silber], in 1493. This celebrated letter of Columbus, written eight months after his discoveries, and translated into Latin by Aliander de Cosco, is the first printed document relative to America. Bequeathed by the Right Hon. Thomas Grenville.
- *La Lettera dell' isole che ha trovato nuovamente il re dispagna, per Giuliano Dati tradocta*. Florence, 1493.—The account by Columbus, of his discovery of the West Indies, translated into ottava rima. Unique. Acquired in 1847.
- Columbus. *Epistola de Insulis Indie*. Printed at Basle in 1494.—A rare edition, with woodcuts, of Columbus's celebrated Letter on the discovery of the West Indies. Bequeathed by the Right Hon. Thomas Grenville.
- Ramirez de Lucena. *Repeticion de Amores*. Probably printed at Salamanca, about 1495.—"The first practical work on Chess; that by Caxton being a moralization of the game. Purchased in 1855.
- Pelegrin. *De artificiali Perspective*. Toul, 1505. The first edition of the first work on Perspective. Purchased in 1835.
- Hylacomylus. *Cosmographiæ Rudimenta*. Printed at St. Die, in Lorraine, in September, 1507.—In this work it was first proposed that the name *America* should be given to the continent now so called. Purchased in 1843.
- Henry VIII., King of England. *Assertio septem Sacramentorum*. Printed by Pynson, at London, in 1521.—The first edition of the work for which Pope Leo X. conferred upon Henry the title of "Defender of the Faith." From the old royal collection.
- The New Testament.—Printed at Cologne, by P. Quentell, 1525. A fragment of the first edition of

Tyndale's Translation, which he was printing at Cologne, when he was interdicted and obliged to quit the city through the machinations of Cochläus. This is also the earliest specimen of a printed version of the Scriptures in English. The only remaining fragment of an edition of 3000 copies. Bequeathed by the Right Hon. Thomas Grenville,

- The Great Bible, April, 1540.—On vellum. This is called the second edition of Cranmer's Bible, but is the first revised by him, and having his preface. The arms of the Earl of Essex, which were inserted in the title-page of the first edition (1530), were cut out after his execution. Presentation copy to Henry VIII., as is shown by the following MS. inscription on the reverse of the fly-leaf:—"This Booke is presented unto your most excellent highnesse by youre loving, faithfull, and obedient Subject and daylye Oratour, Anthonye Marler, of London, Haberdassher." Described in Anderson, *Annals of the English Bible*, vol. ii. pp 131 and 142. From the old royal collection.
- Horse beatæ Virginis.—Printed in the first half of the sixteenth century. A specimen of minute size and type. Purchased in 1843.
- Pedro de Cordova. Doctrina Christiana. Mexico, 1544.—The earliest existing book printed in America. Bequeathed by the Right Hon. Thomas Grenville.
- The Book of Common Prayer. London, 1549.—First edition of the first Reformed Prayer Book of King Edward VI. Purchased in 1848.
- Dorta. Coloquios dos simples da India. Goa, 1563.—The first book printed in the East Indies. Bequeathed by the Right Hon. Thomas Grenville.
- Hand-bill, circulated and posted on the church-doors in Venice, containing an account of the extraordinary endowments of the "Admirable" Crichton; with his challenge to a public disputation to be held in the Church of St. John and St. Paul.—Printed at Venice, in 1580. Bequeathed by the Right Hon. Thomas Grenville.
- A Booke of Christian Prayers. London, 1590.—This is commonly called Queen Elizabeth's Prayer Book. The woodcuts are from designs by Albert Durer, Holbein, &c. Purchased in 1842.
- De missione Legatorum Japonensium ad Romanam curiam. Macao, 1590.—The first book printed by Europeans in China.
- Shakspeare. Venus and Adonis. London, 1594.—The very rare second edition of this poem. Bequeathed by the Right Hon. Thomas Grenville.
- Shakspeare. Romeo and Juliet. London, 1597.—First edition. Bequeathed by David Garrick.
- Shakspeare. Venus and Adonis. London, 1602.—Unique. Purchased in 1845.
- Cervantes. Don Quixote. Madrid, 1605.—The very rare first edition in Spanish. Bequeathed by the Right Hon. Thomas Grenville.
- Bogusz. [*unclear*: #####] metaphysica de Unitate.—Printed on satin, at Sedan, in 1605. A presentation copy to James I. The autograph of Prince Henry occurs in the volume. From the old royal collection.
- Shakspeare. Sonnets. London, 1609.—First edition. Purchased in 1845.
- Shakspeare. Merry Wives of Windsor.—London, 1619. Bequeathed by David Garrick.
- Mr. William Shakespeare's Comedies, Histories, and Tragedies.—Printed by Isaac Jaggard and Edward Blount, London, 1623. The first collected edition of Shakspeare's Plays. With dedication to William Earl of Pembroke and Philip Earl of Montgomery, signed by John Heminge and Henry Condell, the editors, and two of the principal actors of Shakspeare's plays. The lines facing the portrait are by Ben Jonson: the portrait by Martin Droeshout. Bequeathed by the Right Hon. Thomas Grenville.
- The New Yeeres Gift. London, 1638. With Portrait of the Dwarf, Jeffery Hudson. Belonged formerly to Horace Walpole. Purchased in 1847.
- Walton's Complete Angler. London, 1652.—First edition. Bequeathed by the Right Hon. Sir Joseph Banks.
- Milton. Paradise Lost. London, 1667.—First edition. Bequeathed by the Right Hon. Thomas Grenville.
- Innocentia Victrix. Canton, 1671.—Printed from wooden blocks upon bamboo paper. The first book printed by Europeans at Canton. Purchased in 1844.
- A Pack of Cards made about the time of the Popish Plot in 1679, representing the events of the Spanish Armada. Purchased in 1846.
- Defoe. Robinson Crusoe. London, April, 1719.—The first edition. Purchased in 1852.
- Sal lust. Belli Catilinarii et Jugurthini historiae. Edimburgi, *Giril. Gel, aurifaber Edinensis non typis mobilibus, sed labellis sen laminis fuis excudebat*. 1744. One of the earliest specimens of stereotype printing, by William Ged, a goldsmith of Edinburgh. Bequeathed by the Right Hon. Thomas Grenville.
- Anacreon. Foulis, Glasgow, 1751.—Printed on silk of various colours. From the library of King George III.
- Horace. Henri Didot, Paris, 1828.—Printed in the smallest type ever produced, called by Didot,

"Caractere Microscopique." Purchased in 1843.

- "Royal Arctic Theatre." Play-bill on chamois leather, printed on board H.M.S. Assistance, off Griffith's Island, Arctic Regions, in the winter of 1850—51. Presented in 1851.

CASE XIV.—SPECIMENS OF BOOKBINDING.

- Cæsar. Commentarii. Rome, 1469.—A specimen of Majoli binding. Bequeathed by the Rev. C. M. Cracherode.
- Pliny. Historia naturale. In Italian. Venice, 1476.—One of the largest specimens of Grolier binding known. Bequeathed by the Rev. C. M. Cracherode.
- Poliphilo [i. e. Francesco Colonna]. Hypnerotomachia. Printed by Aldus, at Venice, in 1499.—A specimen of Majoli binding. Bequeathed by the Rev. C. M. Cracherode.
- Ovid. Heroidum Epistolæ, &c.—Printed at Venice by Aldus, 1502. Bequeathed by the Rev. C. M. Cracherode!
- Virgil. Printed by Aldus at Venice, in 1505.—Specimen of Roger Payne's binding, with cameos inserted in covers. Bequeathed by the Rev. C. M. Cracherode.
- Galen. Methodus medendi. T. Linacro interprete. Paris, 1519.—On vellum. Presentation copy from Linaere to King Henry VIII., to whom the book is dedicated; in the original binding. From the old royal collection.
- Petrarcha. Sonetti e Canzoni.—Printed at Venice by Aldus, 1521.—In the original binding. Bequeathed by the Rev. C. M. Cracherode.
- Basilius, &c. Epistolæ. Hagenau, 1528.—Formerly belonging to Lord and Lady Burghley, the names "William Myldred Cicyll," being stamped on the cover. From the old royal collection.
- Witichindi Saxonis libri III. Printed at Basle, in 1532.—Specimen of Grolier binding. Bequeathed by the Rev. C. M. Cracherode.
- Opus eximium de vera differentia Regiæ potestatis et ecclesiasticæ. London, 1534.—On vellum. Henry VIII.'s copy. From the old royal collection.
- Macchiavelli. II Prencipe, &c. Printed by Aldus, at Venice, in 1540.—A specimen of Grolier binding. Bequeathed by the Rev. C. M. Cracherode.
- Cicero. Epistolæ.—Printed at Venice, by Aldus, in 1540. From the old royal collection.
- Plato. Convivium. Paris, 1543.—Bound for Robert Dudley, Earl of Leicester, whose crest is stamped on the cover of the volume. From the library of King George II.
- Cicero. Les Questions Tusculanes. Lyons, 1543.—Bound for King Edward VI. From the old royal collection.
- Justinianus. Codex. Lyons, 1551. 2 vols.—Two different specimens of contemporary French binding. From the old royal collection.
- Aristotle. Logic, Rhetoric, &c.—Printed at Venice by Aldus, 1551. Formerly in the collection of the historian De Thou, whose arms are stamped on the cover. Bequeathed by the Rev. C. M. Cracherode.
- Cicero. Rhetorica. Printed at Lyons in 1551.—Bequeathed by the Rev. C. M. Cracherode.
- Calvete de Estrella. El Viaje del Principe Don Phelippe. Antwerp, 1552.—Bound for Queen Mary I. From the old royal collection.
- Petrarcha. Opera.—Printed at Basle, 1554.
- Mascher. II fiore della Retorica. Venice, 1500.—Bound for Queen Elizabeth, to whom the book is dedicated. From the old royal collection.
- Pindar, &c.—Printed by H Estienne, 1566. 2 vols. Bequeathed by the Rev. C. M. Cracherode.
- Scotch Acts. Edinburgh, 1566.—Bound for Mary, Queen of Scots, whose arms are on the cover. From the library of King George III.
- Sozomen et Evagrius. Historia ecclesiastica. Louvain, 1569.—Bound in embroidered velvet for Queen Elizabeth. From the old royal collection.
- Meditationum Libellus. Lyons, 1570.—Bound for Queen Elizabeth. From the library of King George III.
- The Gospels in Anglo-Saxon and English. London, 1571. A presentation copy from John Foxe, the editor, to Queen Elizabeth, to whom the book is dedicated. Bequeathed by the Rev. C. M. Cracherode.
- Parker. De antiquitate Britannicæ Ecclesiæ. London, 1572.—The first book privately printed in England. A presentation copy from Matthew Parker, Archbishop of Canterbury, to Queen Elizabeth, for whom it was bound in embroidered velvet. From the old royal collection.
- Valerius Maximus. Dictorum factorumque memorabilium libri. Antwerp, 1574.—From the collection of the historian De Thou. Bequeathed by the Rev. C. M. Cracherode.

- Danæus. *Orationis Dominicæ explicatio*. Levdén, 1583.—Bound in embroidered velvet for Queen Elizabeth. From the old royal collection.
- Lactantius. Lyons, 1587.—A specimen of contemporary French binding. Bequeathed by the Rev. C. M. Cracherode.
- *Biblia sacra*.—Printed at Antwerp by C. Plantin, 1590. Bound in green velvet, embroidered with pearls, a garnet in the centre, with initials T. G. Purchased in 1846.
- *Acta Synodi Nationalis Dordrechtii habitæ*. Leyden, 1620.—Bound in embroidered velvet for King James I. From the old royal collection.
- *The New Testament and Psalms*. London, 1630.—Embroidered binding. Purchased in 1844.
- *The Book of Common Prayer*. London, 1632.—Bound in silver chased. Purchased in 1844.
- *Concordance, or Harmony of the Four Evangelists*, illustrated expressly for King Charles I., by Nicholas Ferrar and his family, at the Protestant Nunnery, Little Gidding, Huntingdonshire, in the year 1635; and bound by Mary Collet, one of Mr. Ferrar's nieces. Described in the *Quarterly Review* for June, 1844, p. 173. From the old royal collection.
- *Holy Bible*.—Printed at London by Robert Barker, 1642. The binding embroidered with gold and silver thread on pink satin. Formerly belonging to Mary Bacon. Purchased in 1842.
- *The New Testament and Book of Common Prayer*. London, 1643.—The binding ornamented with silver plates and clasps, containing the portraits of Charles I. and his Queen, and symbolical representations of the Cardinal Virtues, the Four Elements, &c. Purchased in 1850.
- *The Bible*. Cambridge, 1674.—Bound in embroidered velvet for King James II. Purchased in 1847.

Having passed through the King's Library, the visitor proceeds up stairs to the galleries containing specimens of natural history and objects of antiquity.

The library has been twice counted. The first time on the 25th of July, 1838, when the number of printed volumes was found to be 235,000, and again on the 15th of December, 1849, at which period they had increased to 435,000. They are now about 550,000, and the annual increase is not less than 20,000 volumes.

J. Winter Jones.

BRITISH MUSEUM,

Feb. 12, 1858.

Wood fall and Kinder, Printers, Angel Court, Skinner Street.

British Museum. A Guide

TO THE

Printed Books

Exhibited to the Public.

Printed by Order of the Trustees 1862. London: Woodfall and Kinder, Angel Court, Skinner Street.

A Guide,

Etc.

THE Department of Printed Books is extremely rich in objects of interest and curiosity. As, however, the space available for their display is limited, it has been considered advisable to make such a selection as, under the circumstances, may be most instructive and interesting. Of the very first efforts of the inventors of the Art of Printing no specimens are known that can be clearly identified as such, but books of sufficiently early date exist to enable us to show its rise and early progress, and this is all that the present exhibition can pretend to trace.

Block-Books, although the immediate precursors of printing, must not be regarded as the form in which the art first developed itself, but rather as the perfection of another art, which had prevailed for many years previously—that of engraving on wood—and perhaps of one particular form of it, that of card-making.

The Books which are displayed in the show cases for the purpose of tracing the progress of the art of printing occupy Cases III. to VIII., and are classed according to countries. This arrangement was necessary, because, although Germany took the lead, printing rapidly spread itself into other countries, and was carried on contemporaneously and with surprising vigour. It also displayed a remarkable distinctness of national character.

Nothing can be more massive and vigorous than the German type, but it possesses none of the artistic grace and elegance of the Italian, which again differs totally from the fanciful and pleasing French type, while the English, in the hands of Caxton, shows four different forms (only one of them tolerably good, and that an imitation of the Secretary Gothic of the French)—gets on but little better with Lettou and Maehlinia—becomes hard, fixed, and ungraceful with "Wynkyn de Worde, and only approaches elegance in the works of Pynson.

The subjects of the books printed within the first twenty or thirty years of the introduction of the art also display a national individuality as striking as that of the type. The prevailing subjects of those printed in Germany are Jurisprudence, Theology, and Philosophy; of those printed in Italy and France—Theology, Jurisprudence, Sciences, Greek and Roman Classics, History, Poetry, Romance; while in England, the subjects are nearly equally divided between Theology, works on Morals, Classical and Scriptural Legends, History, Poetry, Romance, and a little Jurisprudence. Among the productions of each of these countries Grammar and Language find a place, but not a prominent one until towards the close of the century.

Having shown the progress of the typographic art in the fifteenth century, the next case (No. IX.) displays specimens of sumptuous printing—*i. e.* works printed upon vellum and on large paper—and also of fine printing of more recent date. And here, in the specimens of modern fine printing, it will be seen how completely the distinctive character of the type of each country has disappeared with the progress of refinement, the beautiful type of Italy, called the Roman, driving the others out of the field, and leaving only so much difference as is recognisable by a practised eye.

The next step in the art, as displayed in Case X., is the *Illumination* of books. The Illumination, or pictorial embellishment of manuscripts, dates as far back as the fifth century, and when printing had become established was applied to printed books, but to those only of a more costly character, and particularly to those printed on vellum.

The *Illustration* of books by means of engravings on wood or copper is shown in Case XI. The simple uncoloured outline did, in fact, precede the coloured picture. But the first efforts of this nature on wood were extremely rude, owing, it is said, to the jealous refusal of the practised engravers on wood to assist, by their skill, the art of printing, which they feared would injure their own. The first printers were therefore obliged to engrave their own illustrations, as they were to cast their own type. The first illustrations were on wood, and in this, as well as in printing, Germany took the lead, being again closely followed by Italy, which, on the other hand, had the honour of producing the first book with copper-plate illustrations—Antonio Bettini's *Monte Sancto di Dio*.

The illustrations from engravings on wood and copper are followed by two cases containing a miscellaneous collection of literary curiosities and autographs, and the last comprises specimens of bookbinding from the sixteenth century downwards. Of this art it may be observed that, like that of printing, its earliest specimens display a degree of excellence which cannot be surpassed at the present day, and which modern binders are proud to be able to imitate successfully.

The table cases in which the books above referred to are exhibited, are placed in the room occupied by the magnificent collection presented by the Right Hon. Thomas Grenville, and in the King's Library. The room on the right or east side of the Hall, and opposite to the Great Staircase, contains the Grenville Library. This collection consists of 20,240 volumes, and cost its late owner upwards of £54,000. The same high feeling which characterised all his actions led him to bequeath his library to the public as an act of justice. His words are, "A great part of my library has been purchased from the profits of a sinecure office given to me by the public, and I feel it to be a debt and a duty that I should acknowledge this obligation by giving that library so acquired to the British Museum for the use of the public." On a pedestal in the centre of the right side of the room stands the bust of Mr. Grenville, the gift of the Right Hon. Sir David Dundas, a Trustee of the British Museum. On the left side of the room are two table cases, wherein are laid out Block-Books, of which the following is a list:—

CASE I.—BLOCK-BOOKS.

- *Biblia Pauperum*, or Bible of the Poor, once a popular manual of devotion, and supposed to be the earliest of the "Block-books;" *i. e.* books printed from carved blocks of wood on one side of the leaf only, and executed in Holland, Flanders, and Germany during the first three quarters of the 15th century. The cuts are coloured by hand. Considered by Heineken to be the first edition. See his *Idée Générale*, &c., p. 292. Purchased in 1848.
- *Biblia Pauperum*.—Block-book; the second edition, according to Heineken, *Idée Générale*, p. 307. From the library of King George III.?
- *Biblia Pauperum*.—Block-book. Bequeathed by the Right Hon. Thomas Grenville.
- *Biblia Pauperum*.—Block-book. A German edition, the last leaf of which bears the date[unclear: 18..]

[1475]. This edition is remarkable for having a signature in the centre of the fold between each two leaves. Purchased in 1842.

- The Apocalypse of St. John.—Block-book; the fifth edition, according to Heinecken. From the library of King George III.
- The Apocalypse of St. John.—Block-book, with the cuts coloured. From the library of King George III.
- The Book of Canticles.—Block-book. Some copies of this edition have a Dutch inscription at the head of the first leaf. This copy has the inscription. See Ottley, *History of Engraving*, vol. i. p. 139. Purchased in 1838.
- The Book of Canticles.—Block-book, with the cuts coloured by hand, and without any inscription. See Heinecken, *Idée Générale, &c.*, p. 374. Bequeathed by the Rev. C. M. Cracherode.
- Defensorium inviolatæ Virginitatis beatæ Mariæ Virginis.—Block-book, with the cuts coloured, supposed to be unique. The date [1470] occurs on p. 1. Purchased in 1849.
- Defensorium inviolatæ Virginitatis beatæ Mariæ Virginia.—Block-book. Described by Jacobs and Ukert, *Beiträge zur ält. Litt.* p. 98, et seqq. Purchased in 1854.

CASE II.—BLOCK-BOOKS.

- Ars Memorandi; or, a Memoria Teclinica for learning by heart the four Gospels.—Block-book; the second edition, according to Heinecken, *Idée Générale, &c.*, p. 396. Purchased in 1854.
- Speculum Humanæ Salvationis.—Block-book. Grenv. Catal., Part 1, vol. ii. p. 678. Bequeathed by the Right Hon. Thomas Grenville.
- Ars Moriendi.—Block-book; the second edition, according to Heinecken, *Idée Générale*, p. 406. Purchased in 1845.
- Ars Moriendi.—Block-book. Purchased in 1846.
- Turris Sapiencie.—A single page, printed from a block. Purchased in 1849.
- Temptationes Demonis.—A single page printed from a block, showing the seven deadly sins and the minor sins which spring from them, with the texts of Scripture applicable to each. Described in *North British Review* for Nov. 1846, p. 153. Purchased in 1842.
- Mirabilia Romæ.—in German. Block-book, unknown to Heinecken, printed about 1480. Described in *Ædes Althorp*. ii. 188. Purchased in 1857.
- A German Almanack, by Magister Johann von Kunsperck, *i.e.* Johann Müller, called Regiomontanus.—Block-book, produced at the press of the celebrated Astronomer Regiomontanus, at Nuremberg, about 1474. Supposed to be the earliest printed almanack. Described in Panzer's *Annalen*, i. p. 76. Purchased in 1855.
- A German Almanack.—Block-book, printed at Mentz about 1490. Purchased in 1835.
- A German Almanack.—Block-book, printed at Leipzig, by Cunrad Kacheloven, about 1490. Purchased in 1853.
- Opera nova contemplative. Figure del Testamento Vecchio.—The last Block-book; printed at Venice about 1510, by Giovanni Andrea Vavassore. Purchased in 1848.
- Impression from a block, representing Christ, guarded by Soldiers, before Herod.—Supposed date not later than the middle of the 15th century. Found pasted inside the cover of a copy of the *Vitæ Patrum*, attributed to St. Jerome. Purchased in 1852.
- An impression from a block, representing the Virgin Mary and Infant Jesus between St. Joachim and St. Anne.—This and the following wood-print (the "Seven Ages") are pasted on the inside of what were the covers of N. de Lyra's *Moralia super Bibliam*. Purchased in 1840.
- Impression from a block, representing the Seven Ages of Man, with the Wheel of Fortune in the centre.—Date about 1460. Described in the *Archæologia*, vol. xxxv., 1853. Purchased in 1846.
- Planetenbuch.—Block-book representing the planets Saturn, Jupiter, the Sun, Venus, and the Moon, and their influences on human life, with German metrical descriptions. Printed about 1470. Purchased in 1860.

On quitting the Grenville Room, the visitors pass through an apartment containing Manuscripts, and enter the King's Library. This room was built expressly to receive the noble collection of books formed by His Majesty King George III., and presented to the nation by His Majesty King George IV. The royal collection is remarkable not only for the judicious selection of the works and the discriminating choice of the editions, but for the bibliographical peculiarities and rarity of the copies. On each side of the room are six table cases, numbered respectively III. to XIV. The books exhibited in the cases on the left side of the room illustrate the rise and early progress of the art of printing; those on the opposite side display certain peculiarities of printing,

specimens of illustrations, of binding, or some feature of special interest. The contents of the several cases are as follow:—

CASE III.—SPECIMENS OF THE EARLIEST PRODUCTIONS OF THE PRINTING PRESS IN GERMANY.

- Bible, in Latin.—The earliest complete printed book known, commonly called the Mazarine Bible, because the copy which first attracted notice in modern times was discovered in the library of Cardinal Mazarin. Supposed to have issued from the press of Gutenberg and Fust, at Mentz, about 1455. From the library of King George III.
- A Bull of Indulgence, granted by authority of Pope Nicholas V. to those who should aid the King of Cyprus against the Turks.—Dated 1455, and probably printed at Mentz. On vellum. Described by Léon de La Borde, *Débuts de l'Imprimerie à Mayence et à Bamberg*, 1840. Purchased in 1845.
- Psalter, in Latin.—On vellum. Printed at Mentz, by Fust and Schoeffer, in 1457. The first printed Psalter; the first book printed with a date; and the first example of printing in colours, as shown in the initial letter. Bequeathed by the Right Hon. Thomas Grenville.
- Psalter.—On vellum. The second edition of the Mentz Psalter, printed by Fust and Schoeffer, in 1459. The second book with a date. From the library of King George III.
- Bible, in Latin.—Printed at Mentz, by Fust and Schoeffer, in 1462. On vellum. The first Bible with a date, and the first work divided by the date into two volumes. From the library of King George III.
- Cicero. *Officiorum libri tres*.—On vellum. Printed at Mentz, by Fust and Schoeffer, 1465. The first edition of the first Latin classic printed, and one of the two books in which Greek type was first used. Bequeathed by the Right Hon. Thomas Grenville.
- *Regulæ grammaticæ, or Grammaticæ rudimenta*. This work comprises rules of Grammar, explained in Latin verse, with Concordances extracted from Priscianus.—Printed at Mentz, by Johann Fust, in 1468. From the library of King George III.
- Clement Y. *Constitutiones*.—On vellum: Printed at Mentz, by Peter Schoeffer, in 1471. Purchased in 1845.

CASE IV.—SPECIMENS OF THE EARLIEST PRODUCTIONS OF THE PRINTING PRESS IN GERMANY.

- Bible, in Latin.—Printed at Bamberg by Albrecht Pfister, about 1460. From the library of King George III.
- *Missale Ordinis S. Benedicti*.—On vellum. Commonly called the Bamberg Missal; printed there by Johann Sensenschmidt in 1481. From the library of King George III.
- St. John Chrysostom. In *Psalmum Miserere*.—Printed at Cologne, by Ulric Zell, in 1466. The earliest book known to have been printed by Ulric Zell with a date. From the library of King George III.
- St. Bonaventura. *Meditationes Vitæ Jesu Christi*.—Printed by Gunther Zainer, at Augsburg, in 1468. The first book printed at Augsburg. From the library of King George III.
- St. Gregory. *Homiliæ XL*.—Printed by Gunther Zainer, at Augsburg, in 1473. From the library of King George III.
- Steinhöwel. *German Chronicle*.—'Ein t#tsclie Cronica.' Printed by Johann Zainer, at Ulm, in 1473. From the library of King George III.
- Franciscus de Retza. *Comestorium Vitiorum*.—Printed at Nuremberg, by Johann Sensenschmidt, in 1470. The first book printed at Nuremberg with a date. From the library of King George III.
- Bible, in German.—Printed at Nuremberg by Anthony Koburger in 1483. From the library of King George III.
- Bible, in Latin.—Printed at Basle, in Switzerland, by Bernhard Richel, about 1474. The initials are from wood engravings. From the old royal collection.

About four years after the foundation of the British Museum, *i. e.* in 1757, King George II. presented to it the old royal library of the Kings of England from the time of King Henry VII. The books described in this Guide as "From the old royal collection" formed part of that library.

CASE V.—SPECIMENS OF THE EARLIEST PRODUCTIONS OF THE PRINTING PRESS IN GERMANY AND THE LOW COUNTRIES.

- Schwartz. Stella Meschiah. In German and Hebrew.—Printed at Esslingen, in Suabia, by Conrad Feyner, in 1477. With woodcut of three Christians conversing with three Jews. Described in *Ædes Althorp*. ii. 261. From the library of King George III.
- Mamotrectus, seu expositio vocabulorum quæ in Bibliis, &c., occurrunt.—Printed at Beromünster (Ergovia), now Munster, in Lucerne, in 1470. The first book printed in Switzerland. From the library of King George III.
- Leonardi Aretini Coraedia: Gracchus et Polisceua.—Printed in the Monastery of Schussenried (" In Monasterio Sortensi"), in the diocese of Constance, on the confines of Suabia and Switzerland, 1478. Bequeathed by the Rev. C. M. Cracherode.
- Le Roman de Fierabras.—Printed at Geneva, in Switzerland, by Maistre Loys Garbin, in 1483.—From the library of King George III.
- Pontanus de Roma. Singularia in causis criminalibus.—Printed in the Low Countries about 1470. Described in *Ædes Althorp*. ii. 237; and *Bibliog. Decameron*, i. 359. From the old royal collection.
- La Controverſie de Noblesse. A translation of a Latin work of Bonus Accursius, by J. Mielot.—Printed at Bruges, by Colard Mansion, about 1475. Purchased in 1850.
- St. Bonaventura. Sermones de Tempore et de Sanctis.—Printed at Zwoll, in Overyssel, Netherlands, in 1479. Archbishop Cranmer's copy. The first book printed at Zwoll. From the old royal collection.
- Reynaert die Vos.—Printed at Gouda, in South Holland, by Gerard Leeu, in 1479. The first edition of Reynard the Fox in any language. Bequeathed by the Right Hon. Thomas Grenville.
- Dyalogus creaturarü.—Printed at Gouda, by Gerard Leew, in 1480. With woodcuts. The first edition of this work. Bequeathed by the Right Hon. Thomas Grenville.
- Otto von Passau. De boec des Gulden Throens, of der xxiiii ouden.—Printed at Haarlem, in 1484. Purchased in 1846.
- Boethius. De Consolatione Philosophiæ. In Latin and Dutch.—Printed at Ghent by Arend de Keysere in 1485. From the library of King George III.
- Cronycles of the Reame of Englonde.—Printed at Antwerp by Gerard Leew in 1493. Bequeathed by the Right Hon. Thomas Grenville.
- Decretum Gratiani.—Printed at Strasburg by Heinrich Eggestejn, in 1471. The first book printed at Strasburg with a date. This copy was given by Eggestejn himself to the Monastery of St. Mary, near Strasburg. Described in Bernard, *Origine de l'Imprimerie*, ii. p. 99. From the library of King George III.

CASE VI.—SPECIMENS OF THE EARLIEST PRODUCTIONS OF THE PRINTING PRESS IN ITALY,

- Lactantius. Opera.—Printed in the Monastery of Subiaco, near Rome, by Sweynheim and Pannartz, in 1465. The first book printed in Italy with a date. Bequeathed by the Rev. C. M. Cracherode.
- Livy.—Printed at Rome, by Sweynheim and Pannartz, about 1469. The only copy known to exist on vellum. Printed for Pope Alexander VI., when Vice-Chancellor of the Roman See and Abbot of the Monastery of Subiaco, where the above-named printers took up their abode, and introduced the art of printing into Italy. In 1815, the present volume was sold for,£903. Bequeathed by the Right Hon. Thomas Grenville.
- Cicero. Tusculanæ questiones.—Printed at Rome by Ulrich Han, in 1469. From the library of King George III.
- St. Augustine. De Salute.—Printed at Treviso by Girardus de Lisa, in 1471. The first book printed at Treviso. Bequeathed by the Right Hon. Thomas Grenville.

- Dante. *Divina Comedia*.—Printed at Foligno, by Joannes Numeister, in 1472. The first edition of this work. From the library of King George III.
- Virgilius. *Opera*.—Printed at Modena by Johannes Vurster de Campidona, in 1475. The first book printed at Modena. Bequeathed by the Right Hon. Thomas Grenville.
- Lascaris. *Greek Grammar*.—Printed at Milan by Diouyeius Paravisini, in 1476. First edition of the first book printed in Greek characters. Bequeathed by the Rev. C. M. Cracherode.
- *Æsop's Fables*.—Printed at Milan, about 1480. The first edition of the first Greek classic printed. Bequeathed by the Rev. C. M. Cracherode.
- *Liber Psalmorum*.—Printed at Milan in 1481. The first printed portion of the Holy Scriptures in Greek, executed at the expense of Bonaccursius Pisanus. Bequeathed by the Rev. C. M. Cracherode.
- Cicero. *Epistolæ familiares*.—On vellum. The first of the two editions printed by Johannes de Spira, in 1469, and the first book printed at Venice. According to Van Praet, six copies, only, on vellum are known, and not more than ten or twelve on paper. From the library of King George III.
- Tacitus.—First edition. Printed at Venice by Johannes de Spira, about 1469. The earliest book in which catchwords are found. Bequeathed by the Right Hon. Thomas Grenville.
- Cicero. *Epistolæ ad Atticuni, Brutum et Quintum Fratrem*.—Printed at Venice by Nicolas Jenson, in 1470. Bequeathed by the Right Hon. Thomas Grenville.
- Virgil.—Printed at Venice by Aldus, in April, 1501. The first book printed in Italic types, and the earliest attempt to produce cheap books by compressing the matter into a small space, and reducing the size of the page. Bequeathed by the Right Hon. Thomas Grenville.
- Petrarch. *Opere volgari*.—Printed at Fano by Hieronymo Soncino, 1503, in Italic type cut by Francesco da Bologna. In this very rare volume, the printer unjustly accuses Aldus of having claimed for himself the merit of the invention of the Italic character, which was due to Francesco da Bologna. Bequeathed by the Right Hon. Thomas Grenville.
- Ovid. *Opera*.—Printed at Bologna by Baldassare Azzoguidi, in 1471. The only perfect copy known. Bequeathed by the Right Hon. Thomas Grenville.
- Petrarch. *Trionfi*.—Printed at Lucca by Bartholomew de Civitali, in 1477. The first book printed at Lucca. From the library of King George III.
- Pulci. *Morgante Maggiore*.—Printed at Florence in 1482. The first edition of the twenty-eight cantos published under the supervision of the author, the first twenty-five cantos having been surreptitiously printed by Luca Veneziano in 1481. Bequeathed by the Right Hon. Thomas Grenville.
- *Greek Anthology*.—On vellum. First edition. Printed in capitals by Laurentius de Alopa, at Florence, in 1494. Bequeathed by the Rev. C. M. Cracherode.

CASE VII.—SPECIMENS OF THE EARLIEST PRODUCTIONS OF THE PRINTING PRESS IN ITALY AND FRANCE.

- Valturius. *De re militari*.—Printed by John of Verona in 1472. The first book printed at Verona, and the first dated book with woodcuts executed in Italy. Described in *Bill. Spencer*, iv. 43, and *Supplement*, p. 31. Purchased in 1775.
- Fazio. *Dita mundi*.—Printed at Vicenza, by Leonardo de Basilea, in 1474. Bequeathed by the Right Hon. Thomas Grenville.
- *Biblia Sacra*.—Printed at Piacenza, by Joan. Petrus de Ferratis, in 1475. The first book printed at Piacenza. From the library of King George III.
- *Biblia Latina*.—Printed at Naples, by Matthæus Moravus, in 1470. From the library of King George III.
- *Le Livre du Roy Modus et de la Royne Racio*.—Printed at Chambéry, in Savoy, by Anthoine Key ret, 1486. One of the earliest works on hunting, &c.; the Book of St. Alban's on the same subject, exhibited among the English specimens, being of the same date. From the library of King George III.
- Portion of the First Hebrew Bible; with MS. Latin translation by Archbishop Cranmer.—Printed at Soncino, by Abraham Colorito, in 1488. From the old royal collection.
- Gasparinus Barzizius. *Liber epistolarum*.—Printed at the Sorbonne, in Paris, by Ulrich Gering, Michael Friburger, and Martin Crantz, in 1470. The first book printed in France. Purchased in 1848.
- *L'Art et Science de Rhetorique*.—Printed at Paris by Antoine Verard, in 1493. On vellum. Henry VII.'s copy. From the old royal collection.

- Traytte of god lyuyng and good deyng, *etc.* Translatyt in Parys the xiii day of May, of franch in Euglysh oon tliowsand v hondreth et iii zears.—Printed at Paris by Anthoine Verard, the 30th day of May, 1503. Presented by William Maskell, Esq.
- Lotharius. Tractatus quinque.—Printed at Lyons by Guillaume Eegis in 1473. The first book printed at Lyons. Bequeathed by the Right Hon. Thomas Grenville.
- Les Quatre Filz Aymon.—Printed about 1480 at Lyons. From the old royal collection.
- Berenger de la Tour. L'Amie des Amies—an imitation of the episode of Zerbino and Isabella, by Ariosto.—Printed at Lyons in 1558, by Granjon, in cursive characters, termed *Caractères de Civilité*, invented by him. From the library of King George III.
- Lotharius. Spurcissimi Sathanæ litigacionis contra genus humanum liber.—Printed at Vienne, in Dauphiny, by Johannes Solidi, in 1478. The first book printed at Vienne. Bequeathed by the Right Hon. Thomas Grenville.
- St. Augustine. Cité de Dieu.—Printed at Abbeville, by Jehan Dupré and Pierre Gerard, in 1486. The first book printed at Abbeville. Purchased in 1850.
- Missale secundum usum Ecclesie Sarisburiensis.—Printed at Rouen by Martin Morin, in 1492. The first edition of the Salisbury Missal. Purchased in 1848.
- Missale secundum usum Ecclesie Sarisburiensis.—On "Vellum. Printed at Rouen, by Martin Martin, in 1497. This copy belonged to Cardinal Pole. Purchased in 1852.

CASE VIII.—SPECIMENS OF THE EARLIEST PRODUCTIONS OF THE PRINTING PRESS IN ENGLAND.

- Meditacions sur les Sept Pseaulmes Penitentiaulx.—Les quatre derrenieres choses.—Printed (abroad?) by Caxton. Unique. Described in the *Archæologia*, 1846, xxxi. 412. From the old royal collection.
This and the two following works are placed in this case, because printed by Caxton, although not printed in England.
- Le Fevre. Le Recueil des Ilistoires de Troyes.—Printed by Caxton, about 1470. This book is considered to be the first work printed abroad by Caxton, and the first book printed in French. Purchased in 1844.
- Le Fevre. Recuyell of the Historyes of Troye.—Printed abroad by Caxton, in 1471. The first book printed in English. From the library of King George III.
- The Game and Playe of the Chesse.—Printed by Caxton, in Westminster Abbey, in 1474. The first edition of this work, and the first book printed in England. Bequeathed by the Right Hon. Thomas Grenville.
- A Book of the Chesse moralysed.—Printed by Caxton in Westminster Abbey, about 1480. The second edition of the Game and Playe of the Chesse. The first book printed in England with woodcuts. From the library of King George III.
- Chaucer. The book of the Tales of Cauntyrburye.—Printed by Caxton in Westminster Abbey, about 1476. The first edition of this work. Only two perfect copies known, the other being in the library of Merton College, Oxford. From the library of King George III.
- The Ryal Book; or, a Book for a Kyng.—Printed by Caxton, in Westminster Abbey, in 1484. From the library of King George III.
- Æsop. The subtyl historyes and Fables of Esope.—Printed by Caxton, in Westminster Abbey, in 1484. With woodcuts. The first English version of these Fables. Purchased in 1844. The copy belonging to the Royal Library was retained by King George IV., when he presented that collection to the nation, and is now at Windsor.
- The Fifteen O's and other Prayers.—"Thiese prayers to fore wreton ben enprêted bi the cöinaüdenientes of the moste hye & vertuous pryncesse our liege ladi Elizabeth by the grace of God Quene of Englonde & of Fraüce, & also of the right hye & most noble pryncesse Margarete Moder vnto our souerayn lorde the kyng, &c. By their most humble subget and seruaüt William Caxton."—Printed in Westminster Abbey, about 1490. This is the only book known to have been printed by Caxton which is ornamented with borders. Unique. Purchased in 1851.
- Bartholomreus de Glanvilla. De proprietatibus rerum. Translated into English by John Trevisa.—Printed by Wynkyn de Worde, at Westminster, about 1495. The first book printed on paper of English manufacture, made at Hertford by John Tate; the first paper-mill having been set up there in the reign of Henry VII. Bequeathed by the Right Hon. Sir Joseph Banks.
- Watton. Speculum Xpistiani.—Printed by Wilhelmus de Machlinia, in the city of London, about 1480. From the library of King George III.

- Dives and Pauper.—The first book printed by Pynson, at Temple Bar, London, in 1493. From the library of King George III.
- Terence. *Comœdiæ*.—Printed by Pynson, at London, in 1497. The first Latin classic printed in England. From the library of King George III.
- St. Jerome. *Expositio in Simbolum Apostolorum*. Oxonie, 1468.—Upon the strength of this date, the honour of printing the first book in England has been by some denied to Caxton, and claimed for Oxford. The date, however, is a typographical error for 1478. From the library of King George III.
- Aristotle. *Libri ethicorum traducti à L. Arretino*. Oxoniis, 1479.—The second book printed at Oxford. Bequeathed by the Right Hon. Thomas Grenville.
- *Exempla Sacræ Scripturæ*.—Printed at St. Albans in 1481. From the library of King George III.
- The Book of St. Albans. "The Bokys of Haukyng and Huntyng, and also of Cootarmuris."—Written by Dame Juliana Barnes or Berners, Prioress of Sopwell Nunnery, near St. Albans. Printed in St. Albans Abbey in 1486. (Described in *Bill. Spencer*. iv. 373.) Said to be the finest copy known of this very rare book. Bequeathed by the Right Hon. Thomas Grenville.
- Lucian. *Lepidissimum opusculum #####* H. Bulloco interprete.—Printed at Cambridge, by John Siberch, in 1521. One of the first books printed at Cambridge. Bequeathed by the Right Hon. Thomas Grenville.

CASE IX.—SPECIMENS OF FINE AND SUMPTUOUS PRINTING.

- Breviary of the Camaldolese Monks.—On vellum. Printed at Florence by Antoninus Miscominus, in 1484. 4to. Purchased in 1852.
- Horse ad usum Sarum. On vellum.—Printed at Paris by Philippe Pigouchet, in 1501. Purchased in 1852.
- Petrarch. *Sonetti e Canzoni*.—Printed at Venice by Aldus in 1501. On vellum. The first Italian book printed in Italic type. This copy formerly belonged to Isabella d' Este, who married Gian-Francesco Gonzaga, Marquis of Mantua. Her arms are emblazoned on the lower margin of the first page of this volume. Bequeathed by the Rev. C. M. Cracherode.
- Horatius.—First Aldine edition, printed at Venice in 1501. On vellum. Bequeathed by the Right Hon. Thomas Grenville.
- Dante. *Terze Rime*.—Printed at Venice by Aldus in 1502. On vellum. Renouard quotes this edition of Dante as the first in which Aldus employed the device of the anchor. Bequeathed by the Right Hon. Thomas Grenville.
- Virgilius.—Printed at Venice by Aldus in 1514. On large paper. Although dated 1514, this is one of the copies of the edition printed about 1519. Bequeathed by the Rev. C. M. Cracherode.
- A book of prayers supposed to have been printed for the private use of the Emperor Maximilian I., by J. Schoensperger, at Augsburg, in 1514. On vellum. Unique in this state. Purchased in 1845.
- *Tewrdannck*.—An allegorical Poem, in German, written by Melchior Pfintzing, on occasion of the marriage of the Emperor Maximilian I. with Maria of Burgundy. On vellum. Printed by J. Schoensperger at Nuremberg in 1517. Many eminent printers have declared this magnificent volume to be a xylographic production. It was, however, printed from moveable metal types, and all the ornaments, initials, and flourishes were engraved either on wood or lead, and cleverly adjusted in the text. Described in Didot's *Essai sur la Typographie*, 1855, p. 659. Bequeathed by the Right Hon. Thomas Grenville.
- Ethiopic New Testament.—On vellum. Printed at Rome by Valerius Doricus, in 1548. This copy has the arms of Pope Paul III. on the Ethiopic frontispiece, and his name underneath in Ethiopic characters. Purchased in 1844.
- Virgilius.—*Opera*. Printed at Amsterdam by Elzevir, in 1676. On large paper. Bequeathed by the Right Hon. Thomas Grenville.
- Milton. *Paradise Lost*.—Printed at Birmingham by John Baskerville, in 1759. On large paper. From the Library of King George III.
- Sallust.—Translated into Spanish by the Infant Don Gabriel under the superintendence of his tutor Fr. Perez Bayer. Printed at Madrid by Joachin Ibarra, in Italic letters, in 1772. Bequeathed by the Rev. C. M. Cracherode.
- Anacreon.—On vellum. Printed at Parma by Bodoni, in capital letters, in 1791. Bequeathed by the Rev. C. M. Cracherode.
- Poems by Goldsmith and Parnell.—One of three copies printed on vellum by Bulmer, at London, in 1795.

With woodcuts by Bewick. It is said that George III, ordered his bookseller to procure the blocks of the engravings that he might convince himself that they were wood and not copper. Described in Chatto *On Wood Engraving*, p. 607. From the library of King George III.

- Cornelius Nepos. *Vitæ*.—On vellum. Printed by Bodoni at Parma, in 1799. Purchased in 1838.
- Homer. *Editio D.D. Buckingham et Grenville impensis excusa, curis Th. Grenville, Porson, Randolph, Cleaver, et Rogers*.—Printed at Oxford in 1800, and commonly called the Grenville Homer. On large paper. From the library of King George III.
- Camoens. *Os Lusíadas*.—Printed at Paris by Firmin Didot; in 1817. On large paper. Presented by the editor, Dom Joze Maria de Souza Botelho.
- Homer. *Odyssey*, in Greek.—Printed at London by Charles Whittingham for W. Pickering, in 1831. Only twelve copies printed on vellum. Purchased in 1865.
- Kálidása. *Sákoontalá*; or, the lost Ring; an Indian Drama.—Printed at Hertford in 1855, by Stephen Austin, to whom a silver medal was awarded at the Paris Exhibition of 1855. The illuminated borders and decorations were taken from MSS. in the British Museum and East India House, and are printed from wooden blocks.
- Bourassé. *La Touraine*.—Printed at Tours by Mame, in 1855. This work gained the gold medal at the Paris Exhibition of 1855; it cost in its production upwards of 150,000*f.* (6000*l.*) Described in the *Journal des Débats*, 2nd Sept., 1855, and *Rapports du Jury de l'Exposition Universelle*, 1855, pp. 1249 and 1404. Purchased in 1856.

CASE X.—SPECIMENS OF ILLUMINATIONS AND SUMPTUOUS PRINTING.

- Cicero. *Officiorum libri tres*.—On vellum. Printed at Mentz by Fust and Schœffer, in 1466. The second edition of this work. Bequeathed by the Rev. C. M. Cracherode.
- Justinus's Abridgment of Trogus.—On vellum. First edition, printed at Venice by Jenson, in 1470. This copy formerly belonged to a member of the Donato family, the arms of which are represented in the initial letter C. on the first page. From the library of King George III.
- Catullus, Tibullus, and Propertius. *Statii Sylvæ*.—On vellum. First edition. Printed at Venice by Vindelin de Spira, in 1472. Bequeathed by the Rev. C. M. Cracherode.
- Cicero. *Epistolæ familiares*.—On vellum. Printed at Venice by Jenson, in 1475. Bequeathed by the Rev. C. M. Cracherode.
- Euclid's *Geometry*, in Latin.—On vellum. Printed at Venice by Ratdolt, in 1482. The first edition, and one of the first books printed with diagrams. Presentation copy to the Doge Giovanni Mocenigo, to whom the edition is dedicated. From the library of King George III.
- Virgil.—On vellum. Printed at Venice by Aldus, in April, 1501. The first book printed in Italic types, and the earliest attempt to produce cheap books. It has belonged to the Gonzaga family, and has the autographs of the two Cardinals, Ippolito and Ercole, as well as that of Vincenzo Gonzaga, Duke of Mantua. Bequeathed by the Rev. C. M. Cracherode.
- Martialis. *Epigrammata*.—On vellum. Printed at Venice by Aldus, in 1501. From the library of King George III.
- Catullus, Tibullus, Propertius.—On vellum. Printed at Venice by Aldus, in 1502. Bequeathed by the Rev. C. M. Cracherode.
- Fichet. *Rhetoricorum libri*.—On vellum. Printed at Paris by Gering, Friburger, and Craz, in 1471. One of the very early productions of the Paris press. A presentation copy to Pope Sixtus IV. Bequeathed by the Rev. C. M. Cracherode.
- Hours for the use of the Diocese of Paris.—On vellum. Printed at Paris by P. Pigouchet, about 1488. Purchased in 1848.
- Hours for the use of the Diocese of Rome.—On vellum. Printed at Paris by P. Pigouchet, in 1493. Purchased in 1847.
- Boccaccio. *Des nobles et cleres femmes*.—On vellum. Printed at Paris by Ant. Verard, in 1493. Henry VII.'s copy. From the old royal collection.
- *Les Chroniques de France*.—On vellum. Printed at Paris by Antoine Verard, in 1493. Purchased in 1848.
- Hours for the use of the Diocese of Rome.—On vellum. Printed at Paris by P. Pigouchet, in 1498. Purchased in 1842.
- *Heures à l'usage de Romme*.—On vellum. Printed at Paris by Ant. Chappiel, in 1504. (*Format*

- .) Unique in this shape. Presented by the Rev. J. Horner.
- Missale ad Romane ecclesie usum.—On vellum. Printed at Paris, in 1517. This copy belonged to Charles III., Duke of Savoy, whose arms and portrait on horseback, illuminated, appear at the beginning of the volume. Purchased in 1838.
- Galen. Methodus Medendi. T. Linacro interprete.—On vellum. Printed at Paris in 1519. A presentation copy from Linacre to Cardinal Wolsey. At the foot of the title-page a Cardinal's hat is painted, a blank space being left for Wolsey's arms. From the old royal collection.
- Missale ecclesie Rothomagensis.—On vellum. Printed at Rouen by Martin Morin, in 1499. Purchased in 1851.
- Aulus Gellius. Noctes Atticæ.—Printed at Florence by Giunta, in 1513. The presentation copy to Lorenzo de' Medici, to whom the book is dedicated, and the only copy known on vellum. Bequeathed by the Right Hon. Thomas Grenville.
- Plautus. Comedies.—On vellum. Printed at Florence by Giunta, in 1514. Probably the presentation copy to Lorenzo II. de' Medici, to whom the book is dedicated. From the library of King George III.

CASE XI.—SPECIMENS OF ILLUSTRATIONS ON WOOD AND COPPERPLATE.

- Speculum Humanæ Salvationis.—Printed at Augsburg by G. Zainer about 1471. With coloured woodcuts. Purchased in 1846.
- Tyberinus. Die geschicht und legend von dem seyligen Kind und Marterer genant Symon von den Juden z?. Trientt gemarteret und getöttet.—Printed at Augsburg by G. Zainer about 1475. An early specimen of woodcut illustration. Purchased in 1846.
- Bettini. El monte Sancto di Dio.—Printed at Florence by Niccolò di Lorenzo, 1477. The first book illustrated with copper-plate engravings. Described in *Bibl. Spencer.* iv. 128. Bequeathed by the Right Hon. Thomas Grenville.
- Der Endchrist.—An undescribed edition, with coloured woodcuts, printed about 1480. Purchased in 1856.
- Breydenbach. Opus transmarinæ peregrinationis ad sepulchrum dominicum in Jherusalem. Pilgrimage to the Holy Land.—On vellum. Printed at Mentz, in 1486. One of the earliest books of travels printed, and the first illustrated with folding views. From the Library of King George III.
- Durer. Epitome in Divæ Parthenices Mariæ; historiam ab Alberto Durero per figuras digestam; cum versibus Chelidonii.—Printed by Albert Durer at Nuremberg in 1511. From the library of King George III.
- Passional Christi und Antichrist. Wittenberg, 1521.—The illustrations by Lucas Cranach. Purchased in 1846.
- Holbein. Les Simulachres & historiees faces de la mort. Lyons, 1538.—The first edition of Holbein's Dance of Death.
- Holbein. Historiarum Veteris Testamenti Icones. Lugduni, 1539.—The second edition of Holbein's Bible cuts.
- Amman. [*unclear: #####*] omnium artium. Frankofurti, 1568.—A series of woodcuts illustrative of professions and trades, designed by Jost Amman. Purchased in 1846.
- Map of Cambridge, engraved by Richard Lyne—in Caius, *Historia Cantabrigiensis Academiae.* Lond. 1574.—No other copy of this map known. A presentation copy of the book from John Parker, son of Matthew Parker, Archbishop of Canterbury, to James I. From the old royal collection.
- The procession at the Obsequies of Sir Philip Sydney, drawn and invented by T. L[ant], Gent., servant to the said honourable Knight, and engraven on copper by D. T. de Bry, in the city of London, 1587.—Intended to form a long roll. The only perfect copy known. Bequeathed by Miss Banks.
- Amman. Charta Lusoria. Nuremberg, 1588.—Woodcuts of playing cards designed by Jost Amman, with illustrative verses, in Latin and German, composed by J. H. Schroter, the Imperial Poet Laureate. Purchased in 1846.
- Ariosto. Orlando Furioso. Translated by Sir John Harrington.—Printed at London in 1591. "The pictures cut in brasse are by the best workemen in that kinde in this land—for mine owne part I have not seene anie made in England better.—As for other books in this realme, yet all their figures are cut in wood and none in metall."—This is sometimes, but erroneously, called the earliest English book with copper-plate engravings. Bequeathed by the Rev. C. M. Cracherode.
- Hollar. The true effigies of King Charles, Queene Mary, with the rest of the Royall Progenie. Plates by

Hollar and Vaughan.—London, 1641. Bequeathed by the Right Hon. Thomas Grenville.

CASE XII.—BOOKS WITH AUTOGRAPHS.—BROADSIDES.

- The Autograph of Lord Bacon, on a copy of the works of Fulgentius. Cologne, 1526. Purchased in 1837.
- The Autograph of Michelagnolo Buonarotti, commonly called Michael Angelo, on a copy of the "Rime" of Vittoria Colonna, printed at Venice in 1558. Purchased in 1850.
- Calvin's Commentary on St. John's Gospel.—Printed in 1553. With a MS. note of presentation by the author. Purchased in 1849.
- The Autograph of William Cecil, Lord Burghley, on a copy of Geuffroy, Briefve Description de la Court du Grant Turc. Paris, 1546. Bequeathed by the Right Hon. Thomas Grenville.
- The Autograph of Charles I., when Prince of Wales, in a volume of Almanacks of the year 1624, belonging to James I. From the old royal collection.
- The Autograph of Robert Devereux, second Earl of Essex, on a copy of Celsus, De sanitate tuenda. Antwerp, 1539. From the old royal collection.
- Eck's Enchiridion, with his autograph notes, corrections, and additions. Purchased in 1850.
- The Autograph of Henry, Prince of Wales, eldest son of King James I., on a copy of Cicero) "De Officiis." Cologne, 1581. From the old royal collection.
- The Autograph of Ben Jonson, on a presentation copy to John Florio of the first edition of his Volpone, printed in 1607. From the library of King George III.
- The Autograph of Queen Katherine Parr, last wife of King Henry VIII., on a copy of "Les mots Francois selon l'ordre des lettres," printed at Paris in 1544. From the old royal collection.
- Lucan's Pharsalia, Venice; 1502, with MS. notes, by Aldus Manutius the younger. Purchased in 1845.
- The Autograph of Martin Luther, dated 1542, in the first volume of a copy of the German Bible, printed at Wittemberg in 1541. The same copy was afterwards in the possession of Melanchthon, who in 1557 wrote a long note on the fly-leaf of the second volume, also exhibited. Purchased in 1829.
- The Autograph of Philip Melanchthon on the second volume of the German Bible, printed at Wittemberg in 1541.
- The Autograph of Milton, on a copy of Aratus' Phænomena, printed at Paris in 1559. Purchased in 1850.
- The Autograph of Sir Isaac Newton, on a summons to the Fellows of the Royal Society, for the election of the Council and Officers.
- Swift's Correspondence, 1724-31; with manuscript notes by Sir Walter Scott. Purchased in 1855.
- Bacon's Advancement of Learning. Oxford. 1640. With 23 apophthegms inserted by Charles I. with his own hand. From the old royal collection.
- Il Castiglione, by Gritio. Printed in 1586. With MS. notes by Tasso. Purchased in 1848.
- Voltaire's Essay on the Civil Wars, written by him in English.—Printed in 1727. With a note of presentation by the author to Sir Hans Sloane. From the Sloane Collection.
- Waller's Poems, 1668, with his autograph dedication in verse, to "Hir Royal Highness," the Duchess of York. Purchased in 1848.
- "The Valley lay smiling before me," a proof sheet of Moore's Melodies, with autograph corrections by the Author.
- The Ninety-five Theses or Propositions, against the Doctrine of Indulgences and other points, which Luther, on the 31st October, 1517, posted on the doors of the church of Wittemberg, and upon which he challenged all the world to dispute with him in the University. Purchased in 1846.
- Luther's Appeal to a General Council against the Proceedings commenced against him at Rome and elsewhere by order of the Pope.—Dated Nov. 28, 1518. Purchased in 1846.
- Order of the Council of State, appointing Cromwell Lord Protector.—Dated December 16, 1653.
- A Proclamation by King Charles II., ordering the suppression of the "Defensio pro Populo Anglicano," and of the "Iconoclastes," by Milton, who is therein stated to have fled from justice.—Dated Aug. 13, 1660.
- A Proclamation issued by the Lords Justices, dated September 15th, 1714, offering £100,000 for the apprehension of the Pretender, Prince James, should he attempt to land in England.
- A Proclamation of Prince Charles Edward, styling himself Prince of Wales, offering £30,000 for the apprehension of King George II., who is therein styled Elector of Hanover: dated August 22nd, 1745.

CASE XIII.—TYPOGRAPHICAL AND LITERACY CURIOSITIES.

- Columbus. Epistola Christofori Colom: cui etas nostra multum debet: de Insulis Indie supra Gangem nuper inuentis.—Printed at Rome by Eucharius Argenteus [Silber], in 1493. This celebrated letter of Columbus, written eight months after his discoveries, and translated into Latin by Aliander de Cosco, is the first printed document relative to America. Bequeathed by the Right Hon. Thomas Grenville.
- La Lettera dell' isole che ha trovato nuovamente il re dispana, per Giuliano Dati tradocta. Florence, 1493.—The account by Columbus of his discovery of the West Indies, translated into ottava rima. Unique. Acquired in 1847.
- Columbus. Epistola de Insulis Indie. Printed at Basle in 1494.—A rare edition, with woodcuts, of Columbus's celebrated Letter on the discovery of the West Indies. Bequeathed by the Bight Hon. Thomas Grenville.
- Ramirez de Lucena. Repeticion de Amores. Probably printed at Salamanca, about 1495.—The first practical work on Chess; that by Caxton being a moralization of the game. Purchased in 1855.
- Pelegrin. De artificiali Perspectiva. Toul, 1505. The first edition of the first work on Perspective. Purchased in 1835.
- Hylacomylus. Cosmographiæ Rudimenta. Printed at St. Die, in Lorraine, in September, 1507.—In this work it was first proposed that the name *America* should be given to the continent now so called. Purchased in 1843.
- Henry VIII., King of England. Assertio septem Sacramentorum. Printed by Pynson, at London, in 1521.—The first edition of the work for which Pope Leo X. conferred upon Henry the title of "Defender of the Faith." From the old royal collection.
- The New Testament.—Printed at Cologne, by P. Quentell, 1525. A fragment of the first edition of Tyndale's Translation, which he was printing at Cologne, when he was in- terdicted and obliged to quit the city through the machinations of Cochlæus. This is also the earliest specimen of a printed version of the Scriptures in English. The only remaining fragment of an edition of 3000 copies. Bequeathed by the Right Hon. Thomas Grenville.
- The Great Bible, April, 1540.—On vellum. This is called the second edition of Cranmer's Bible, but is the first revised by him, and having his preface. The arms of the Earl of Essex, which were inserted in the title-page of the first edition (1539), were cut out after his execution. Presentation copy to Henry VIII., as is shown by the following MS. inscription on the reverse of the fly-leaf:—"This Booke is presented unto your most excellent highnesse by youre loving, faithfull, and obedient Subject and daylye Oratour, Anthonye Marler, of London, Haberdassher." Described in Anderson, *Annals of the English Bible*, vol. ii. pp. 131 and 142. From the old royal collection.
- Horæ beatæ Virginis.—Printed in the first half of the sixteenth century. A specimen of minute size and type. Purchased in 1843.
- Pedro de Cordova. Doctrina Christiana. Mexico, 1544.—The earliest existing book printed in America. Bequeathed by the Right Hon. Thomas Grenville.
- The Book of Common Prayer. London, 1549.—First edition of the first Reformed Prayer Book of King Edward VI. Purchased in 1848.
- Dorta. Coloquios dos simples da India. Goa, 1563.—The second book printed in the East Indies. Bequeathed by the Right Hon. Thomas Grenville.
- Hand-bill, circulated and posted on the church-doors in Venice, containing an account of the extraordinary endowments of the "Admirable" Crichton; with his challenge to a public disputation to be held in the Church of St. John and St. Paul.—Printed at Venice, in 1580. Bequeathed by the Right Hon. Thomas Grenville.
- A Booke of Christian Prayers. London, 1590.—This is commonly called Queen Elizabeth's Prayer Book. The woodcuts are from designs by Albert Durer, Holbein, &c. Purchased in 1842.
- De missione Legatorum Japonensium ad Romanam curiam. Macao, 1590.—The first book printed by Europeans in China.
- Shakspeare. Venus and Adonis. London, 1594.—The very rare second edition of this poem. Bequeathed by the Bight Hon. Thomas Grenville.
- Shakspeare. Romeo and Juliet. London, 1597.—First edition. Bequeathed by David Garrick.
- Shakspeare. Venus and Adonis. London, 1602.—Unique Purchased in 1845.

- Cervantes. Don Quixote. Madrid, 1605.—The very rare first edition in Spanish. Bequeathed by the Right Hon. Thomas Grenville.
- Bogusz. [*unclear: #####*] metaphysica de Unitate.—Printed on satin, at Sedan, in 1605. A presentation copy to James I. The autograph of Prince Henry occurs in the volume. From the old royal collection.
- Shakspeare. Sonnets. London, 1609.—First edition. Purchased in 1845.
- Shakspeare. Merry Wives of Windsor.—London, 1619. Bequeathed by David Garrick.
- Mr. William Shakespeare's Comedies, Histories, and Tragedies.—Printed by Isaac Jaggard and Edward Blount, London, 1623. The first collected edition of Shakspeare's Plays. With dedication to William Earl of Pembroke and Philip Earl of Montgomery, signed by John Heminge and Henry Condell, the editors, and two of the principal actors of Shakspeare's plays. The lines facing the portrait are by Ben Jonson: the portrait by Martin Droeshout. Bequeathed by the Right Hon. Thomas Grenville.
- The New Yeeres Gift. London, 1638. With Portrait of the Dwarf, Jeffery Hudson. Belonged formerly to Horace Walpole. Purchased in 1847.
- Walton's Complete Angler. London, 1652.—First edition. Bequeathed by the Right Hon. Sir Joseph Banks.
- Milton. Paradise Lost. London, 1667.—First edition. Bequeathed by the Right Hon. Thomas Grenville.
- Innocentia Victrix. Canton, 1671.—Printed from wooden blocks upon bamboo paper. The first book printed by Europeans at Canton. Purchased in 1844.
- A Pack of Cards made about the time of the Popish Plot in 1679, representing the events of the Spanish Armada. Purchased in 1846.
- Defoe. Robinson Crusoe. London, April, 1719.—The first edition. Purchased in 1852.
- Sallust. Belli Catilinarii et Jugurthini historæ. Edimburgi, *Guil. Ged, aurifaber Edinensis non typis mobilibus, sed tabellis seu laminis fuis excudcbat.* 1744. One of the earliest specimens of stereotype printing, by William Ged, a goldsmith of Edinburgh. Bequeathed by the Right Hon. Thomas Grenville.
- Anacreon. Foulis, Glasgow, 1751.—Printed on silk of various colours. From the library of King George III.
- Horace. Henri Didot, Paris, 1828.—Printed in the smallest type ever produced, called by Didot, "CaractÈre Microscopique." Purchased in 1843.
- "Royal Arctic Theatre." Play-bill on chamois leather, printed on board H.M.S. Assistance, off Griffith's Island, Arctic Regions, in the winter of 1850-51. Presented in 1851.

CASE XIV.—SPECIMENS OF BOOKBINDING.

- Cæsar. Commentarii. Rome, 1469.—A specimen of Majoli binding. Bequeathed by the Rev. C. M. Cracherode.
- Pliny. Historia naturale. In Italian. Venice, 1476.—One of the largest specimens of Grolier binding known. Bequeathed by the Rev. C. M. Cracherode.
- Poliphilo [*i. e.* Francesco Colonna]. Hypnerotomachia. Printed by Aldus, at Venice, in 1499.—A specimen of Majoli binding. Bequeathed by the Rev. C. M. Cracherode.
- Ovid. Heroidum Epistolæ, &c.—Printed at Venice by Aldus, 1502. Bequeathed by the Rev. C. M. Cracherode.
- Virgil. Printed by Aldus at Venice, in 1505.—Specimen of Roger Payne's binding, with cameos inserted in covers. Bequeathed by the Rev. C. M. Cracherode.
- Galen. Methodus medendi. T. Linacro interprete. Paris, 1519.—On vellum. Presentation copy from Linacre to King Henry VIII., to whom the book is dedicated; in the original binding. From the old royal collection.
- Petrarcha. Sonetti e Canzoni.—Printed at Venice by Aldus, 1521.—In the original binding. Bequeathed by the Rev. C. M. Cracherode.
- Basilius, &c. Epistolæ. Hagenau, 1528.—Formerly belonging to Lord and Lady Burghley, the names "William Myldred Cicyll," being stamped on the cover. From the old royal collection.
- Witichindi Saxonis libri III. Printed at Basle, in 1532.—Specimen of Grolier binding. Bequeathed by the Rev. C. M. Cracherode.
- Opus eximium de vera differentia Regiæ potestatis et ecclesiasticæ. London, 1534.—On vellum. Henry VIII.'s copy. From the old royal collection.
- Macchiavelli. II Prencipe, &c. Printed by Aldus, at Venice, in 1540.—A specimen of Grolier binding. Bequeathed by the Rev. C. M. Cracherode.
- Cicero. Epistolæ.—Printed at Venice, by Aldus, in 1540. From the old royal collection.

- Plato. *Convivium*. Paris, 1543.—Bound for Robert Dudley, Earl of Leicester, whose crest is stamped on the cover of the volume. From the library of King George II.
- Cicero. *Les Questions Tusculanes*. Lyons, 1543.—Bound for King Edward VI. From the old royal collection.
- Justinianus. *Codex*. Lyons, 1551. 2 vols.—Two different specimens of contemporary French binding. From the old royal collection.
- Aristotle. *Logic, Rhetoric, &c.*—Printed at Venice by Aldus, 1551. Formerly in the collection of the historian De Thou, whose arms are stamped on the cover. Bequeathed by the Rev. C. M. Cracherode.
- Cicero. *Rhetorica*. Printed at Lyons in 1551.—Bequeathed by the Rev. C. M. Cracherode.
- Calvete de Estrella. *El Viaje del Principe Don Phelippe*. Antwerp, 1552.—Bound for Queen Mary I. From the old royal collection.
- Petrarcha. *Opera*.—Printed at Basle, 1554.
- Mascher. *II fiore della Retorica*. Venice, 1560.—Bound for Queen Elizabeth, to whom the book is dedicated. From the old royal collection.
- Pindar, &c.—Printed by H. Estienne, 1566. 2 vols. Bequeathed by the Rev. C. M. Cracherode.
- Scotch Acts. Edinburgh, 1566.—Bound for Mary, Queen of Scots, whose arms are on the cover. From the library of King George III.
- Sozomen et Evagrius. *Historia ecclesiastica*. Louvain, 1569.—Bound in embroidered velvet for Queen Elizabeth. From the old royal collection.
- *Meditationum Libellus*. Lyons, 1570.—Bound for Queen Elizabeth. From the library of King George III.
- *The Gospels in Anglo-Saxon and English*. London, 1571. A presentation copy from John Foxe, the editor, to Queen Elizabeth, to whom the book is dedicated. Bequeathed by the Rev. C. M. Cracherode.
- Parker. *De antiquitate Britannicæ Ecclesiæ*. London, 1572.—The first book privately printed in England. A presentation copy from Matthew Parker, Archbishop of Canterbury, to Queen Elizabeth, for whom it was bound in embroidered velvet. From the old royal collection.
- Valerius Maximus. *Dictorum factorumque memorabilium libri*. Antwerp, 1574.—From the collection of the historian De Thou. Bequeathed by the Rev. C. M. Cracherode.
- Danæus. *Orationis Dominicæ explicatio*. Leyden, 1588.—Bound in embroidered velvet for Queen Elizabeth. From the old royal collection.
- Lactantius. Lyons, 1587.—A specimen of contemporary French binding. Bequeathed by the Rev. C. M. Cracherode.
- *Biblia sacra*.—Printed at Antwerp by C. Plantin, 1590. Bound in green velvet, embroidered with pearls, a garnet in the centre, with initials T. G. Purchased in 1846.
- *Acta Synodi Nationalis Dordrechtii habitæ*. Leyden, 1620.—Bound in embroidered velvet for King James I. From the old royal collection.
- *The New Testament and Psalms*. London, 1630.—Embroidered binding. Purchased in 1844.
- *The Book of Common Prayer*. London, 1632.—Bound in silver chased. Purchased in 1844.
- *Concordance, or Harmony of the Four Evangelists, illustrated expressly for King Charles I., by Nicholas Ferrar and his family, at the Protestant Nunnery, Little Gidding, Huntingdonshire, in the year 1635; and bound by Mary Collet, one of Mr. Ferrar's nieces. Described in the Quarterly Review for June, 1844, p. 173.* From the old royal collection.
- *Holy Bible*.—Printed at London by Robert Barker, 1642. The binding embroidered with gold and silver thread on pink satin. Formerly belonging to Mary Bacon. Purchased in 1842.
- *The New Testament and Book of Common Prayer*. London, 1643.—The binding ornamented with silver plates and clasps, containing the portraits of Charles I. and his Queen, and symbolical representations of the Cardinal Virtues, the Four Elements, &c. Purchased in 1850.
- *The Bible*. Cambridge, 1674.—Bound in embroidered velvet for King James II. Purchased in 1847.
- Tagault. *De chirurgica Institutione*. Paris, 1543. A specimen of Grolier binding, unique in its style. Purchased in 1860.
- *Officium B. Mariæ Virginis*. Venice, 1677. Silver filigree binding, of Venetian workmanship. Purchased in 1860.

Having passed through the King's Library, the visitor proceeds up stairs to the galleries containing specimens of natural history and objects of antiquity.

The library has been twice counted. The first time on the 25th of July, 1838, when the number of printed volumes was found to be 235,000, and again on the 15th of December, 1849, at which period they had increased to 435,000. They are now about 660,000, and the annual increase is not less than 35,000 volumes.

BRITISH MUSEUM,

April 10th, 1862.

Woodfall and Kinder, Printers, Angel Court, Skinner Street.

The Sixteenth Annual Report

Of the Committee

Of the Unitarian Church,

Macquarie Street, Sydney,

PRESENTED TO THE

Annual Meeting,

HELD IN THE CHURCH,

On Monday the 4th of April, 1870.

Sydney Printed by R. Bone, Phoenix Office, 140, PITT STREET, 1870.

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- MR. E. Braham.

Address.

THE PRESIDENT SAID—I trust that I may, on the occasion of this the Sixteenth Anniversary of our existence as a religious Congregation, be permitted to offer a few observations to the Members of our Church, and also to any others present who may feel an interest in the progress and development of our particular faith.

The position which we occupy in the religious world as Unitarian Christians, and the simplicity and (as we believe) reasonableness of our opinions having been so frequently made the subject of attack and misrepresentation, may have induced on our part a certain positiveness of assertion and impatience of contradiction which it may perhaps be well to watch and control, for whilst disclaiming anything of a sectarian spirit, and advocating the most perfect religious liberty for all who earnestly search after the truth, we cannot too carefully guard ourselves against falling into the error so common amongst active religionists, of denouncing those who conscientiously differ from us. It may perhaps be difficult for some of us to understand how minds of a certain class can accept those peculiar and, to us, repulsive forms of religious dogma which we feel bound to reject, but we must remember how forcibly the teaching, and the associations of early life, often bind both the heart and the intellect of many susceptible and highly conscientious persons, especially when it is borne in mind that the main object of certain churches is to curb the promptings of reason, and to procure an outward assent at least to a particular creed.

Towards persons so circumstanced we should cherish none but the kindest feelings of sympathy and goodwill, but as regards those bolder, but less consistent individuals, who openly avow their dissent from the Articles of the Church to which they belong, and who constitute what is called the Broad Church, a very different feeling is excited, and with them, I must, for my part, disclaim any sympathy. The position of a clergyman remaining in open connection with, and receiving the emoluments of, a Church whose doctrines and teaching he repudiates, simply because the law has not power to expel him, appears to me to exhibit one of the grossest forms of infidelity, and certainly affords a spectacle, as was lately truly said in England by a Minister of State, sufficient to taint the morality of the whole nation. And such indeed does really seem to be the result, for if we look around, we cannot fail to notice that the vilest forms of social vice are frequently associated with the loudest and most ostentatious display of so-called religious zeal and punctiliousness.

I have been induced to make these brief remarks from a feeling that the prevailing and avowed religious opinions of our time do not penetrate the heart, or favourably influence the conduct of the general body of the people, and from a firm belief that the vacillation and indifference so commonly shown in regard to matters of religion, and which disinclines to any inquiry concerning, or investigation of the subject, lest an inconvenient conclusion should be arrived at, lies at the main root of nearly all the infidelity' of the present day.

Although our place of worship be small, and our numbers comparatively few, we may, I think, congratulate ourselves that we have been enabled to retain the services of our energetic and talented Minister, nor can we fail to observe, whilst watching the tendency of the religious movement of the age, that our characteristic views are very generally entertained, and are still rapidly extending.

We know that many very well-meaning persons think our opinions (at least so far as they understand them) extremely shocking, and that they are perfectly sincere in the expression of their regret that we should adhere to them; such persons, however, should remember that these opinions, or rather convictions are, to us, truths, and that if we were to abandon or sacrifice them, we should truly *be* what we are often falsely *called*, infidels.

We freely admit that, in common with all other human beings, we may be in error, and we moreover know that our shortcomings are neither few nor small, but we can at least affirm that we have not yet sunk into so debased a condition as to forsake what we believe to be true and acceptable to our Heavenly Father, to embrace what we feel to be false, merely to secure the favour of men, who might forward our worldly position, and endorse our spurious respectability.

Modest as may seem this small pretension to righteousness, and vile as would be considered any who openly acted in opposition to it, it must be, I think, admitted that even this very obvious path of rectitude is by no means universally trodden. Let us therefore be steadfast to our convictions, and without ostentatiously parading, be prepared to assert and maintain them on all suitable occasions, endeavouring to let them have their

full influence on our lives and actions. "We may thus, perhaps, exert proportionately as great an influence for good as some other churches, many of whose most pious and thoughtful members are themselves often heard to complain, that the true spirit of Christianity is nearly extinguished by the empty forms and ceremonial practices by which it is surrounded and oppressed.

To follow the light that is within us on matters of religion, seems so palpable and inevitable a duty, that of all recorded miracles and strange incongruities of human action, nothing seems more inexplicable or incredible than that any intelligent being having a belief in the existence of a God and a life beyond the grave, should so disgrace his humanity, to say nothing of imperilling his soul, as to use any dissimulation on so solemn a subject as his relation to God and to Eternity.

Report.

AT the close of their term of office, your Committee have the honor to lay before you the following report of congregational affairs during the past year. As foremost in interest and affording general satisfaction, they are happy to record the successful establishment, in connection with this Church, of a religious service for the young. The simple forms of worship, provided by our excellent Minister under the title of "Short Religious Services for Sunday Schools and the Home Circle," received the cordial approval of your Committee on the 1st July last, and with their sanction were introduced to the use of the scholars and friends attending the afternoon Sunday School. The prayers, praises and meditations, chiefly of a responsive character, as contained in the book, are followed by an address or reading from the teacher, which equally with the first part of the Service is intentionally free from sectarian dogma, and adapted, it is believed, to cultivate the natural religiousness of younger minds.

The number of children on the roll is now about ninety, being a fair increase on the numbers of former years. It is to be regretted, however, that the attendance of one-half this number is very irregular, and also, that, of those who appear more constantly, a majority are not present more than once a day. Owing to the paucity of teachers, it would seem that too much devolves upon the Superintendent (the Rev. Mr. Pillars), and that his hands require strengthening in the work of fostering a regular attendance of scholars, and of ministering to their several capacities in convenient classes, at the morning instruction. Indeed, it may be feared, that the great importance of the Sunday School, as an auxiliary to our cause, has been somewhat overlooked. From our very midst, advancing years are continually adding to society those who, in different walks of life, should be the most effective promulgators of our principles; extending them indirectly, with greater efficiency, by example and general tone, than is possible by direct but more repellent efforts. It is unnecessary to enlarge on the value of exertion in the direction referred to, not only to increase, if possible, the number of regular scholars, but also, by commensurate attention, to preserve an interest in their minds hereafter; and your Committee would hope that, at least, the necessity of the ease will enlist in support of Mr. Pillars the self-sacrifice of a few qualified assistants.

In reference to the library attached to the Chapel, finding that the last appointment of a librarian had lapsed, your Committee nominated one of their number to perform the duty temporarily, and would suggest that a permanent officer be appointed at the General Meeting. It also appearing that a large proportion of the books contained in the Library is of a miscellaneous character and little calculated to serve the special purpose of assisting free religious inquiry, or representing Unitarian views, it has been proposed to select for sale such as could be advantageously replaced by works exhibiting the progress of modern thought. In common with other members of the congregation, your Committee remember with gratitude that the Library was originally formed mainly by the gift of friends; but the time has arrived, it is conceived, when, from the worn condition of some and the proved unsuitableness of other kinds of literature in our possession, the present collection should be remodelled. Opinions may perhaps differ as to the principle on which the improvement of the library should proceed; and it is probably better to leave this question for general consideration.

Of the many evidences of an increasing spirit of inquiry, to the demands of which our library should at least be equal, your Committee cannot overlook the institution during the past year of the Sydney Book Society, and the issue of the commencing numbers of the *Australian Free Religious Press*, since February last. The former originated with an especial view to the dissemination amongst its members of free theological and scientific reading, has been in active operation nearly a twelvemonth; whilst the latter, appearing monthly, and edited by our minister, if judged by its present success, promises to be of great utility in a mission parallel to our own.

The social gatherings of the year have taken place with accustomed regularity. On the 26th March (1869), Good Friday, the school children held their annual feast and proceeded by steamer to Cremorne. As the day grew clearer, the goodly company enjoyed the usual recreations, enhanced by the pleasure of fine scenery and friendly intercourse.

The Children's Tea-meeting was given in the Church in September last, when the annual prizes for fair and good attendance at Sunday School were awarded; and the Savings' Bank funds (including interest for the year) having been distributed to the depositors, the evening was pleasantly lengthened by an instructive and entertaining exhibition of Lime-light views. The fifteenth anniversary of the establishment of the Church in this city was duly celebrated at the Temperance Hall on the 16th November.

These words are found to have been used in error as applied to the evening of the 16th November. A social reunion, under the auspices of the ladies of the congregation, which suffered slightly from the cause alluded to was held at the same place, the Temperance Hall, in July, and the two events have been accidentally confused.

[Notwithstanding the unfavourable weather], a large assemblage participated in the cheerfulness of the tea-table, and were subsequently gratified with the literary and musical merit of the occasion.

Having regard to the difficulties attending the adjustment of the General Account (the condition of which will be best gathered from the Treasurer's statement), your Committee have recognised the necessity of providing, by special subscription, for two requirements which, under more favourable circumstances, would have been chargeable on the regular funds. In considering the first of these, the renovation of the exterior of the building and premises, it was decided that the money would be spent to more advantage and with greater countenance from members, if, at the same time, the entrances of the porch were transferred from the side to the front, facing the street. This alteration, desired for many years past, was at length effected in conjunction with other needful repairs, by Mr. White, of Newtown, for the sum of twenty-six pounds (£26). The work was completed in January last, and, it is hoped, that all are satisfied with the creditable manner in which the contract has been executed.

Whilst this undertaking was in progress, the Church organ, which had been obviously failing of late, became quite useless. Your Committee were reliably advised that to dispose of the instrument could only result in a very serious loss to the Church, and that, under all the circumstances, the acceptance of a tender, received from Mr. C. J. Jackson, to restore it thoroughly, was the preferable course to be adopted. A liability was therefore incurred to the extent of forty-five pounds (£45), which has been principally met by a liberal donation in aid of the Church Collection for the purpose. The organ, as restored, has been in use for the last two Sundays, and your Committee trust, that its performances have amply vindicated the discretion exercised by them.

The Church was closed for Divine Service on the first Sunday in October, and again for two Sundays in January last, and also on the 13th ultimo. On the former day, as the reverend the Minister was absent in the country on leave from your Committee, it was felt best, for a single Sunday, to incur no risk of an inadequate representation of the able services of Mr. Pillars by appointing a lay reader. In January, it was found that the state of the building, during the alteration of the porch, &c., rendered the holding of the services undesirable. On the date last mentioned, your Committee regret that the circumstance arose from a temporary indisposition of the Minister.

Prior to the concluding Session of the late Parliament, Dr. Aaron was advised that, from the probably brief duration of the House, as well as the unlikelihood of any private business making progress, it was inexpedient, at that time, to proceed in the matter of the Bill to deal with the Clarence Street land. Events have shown that no time was really lost by its being left till the assembling of the present House before the requisite steps were taken. The measure is intituled "*A Bill to enable the Trustees of certain Land, being the site for a Unitarian Church or School, on Church Hill, Sydney, to dispose of and convey the same, and to apply the proceeds of the sale in manner therein mentioned, and for other purposes*" The "manner therein mentioned" is the alternative of applying the proceeds, either in the purchase of other land eligible for the site of a Chapel or School, or, in improving our present building, or, in erecting a new Chapel and other buildings on the same site. The "other purposes" of the Bill are to arrange for the custody and due application of the funds arising from the sale; and, in the event of the Trustees determining to apply them in the purchase of other land, to make better provision than is contained in the grant, for filling up the existing and any future vacancies in the office of Trustee. After the usual reference to a Select Committee, the preamble having been proved to their satisfaction, the Bill was reported to the Legislative Assembly, and has since passed through all its stages in that House. It is now in an advanced state in the Council, and may be expected to become law in a short space.

In conclusion, your Committee cannot but observe that it behoves us all to unite our energies in deserving that maximum of success which will be facilitated by the settlement of the important matter last mentioned.

Arthur M. àBeckett,
CHAIRMAN.

Sydney,

28th March, 1870.

The Treasurer in Account with the "Unitarian Church," Macquarie Street, Sydney

Dr. From 25TH March, 1869, to 25TH March, 1870. Cr. £ s. d. To Balance in hand, March 25, 1869 5 2 6, Seat Rents and Subscriptions 272 14 0, Donations 34 6 0, Weekly Collections 66 9 7, Surplus from Tea Meeting 2 10 0, Books sold 3 4 0, Collections for Benevolent Fund 14 11 6, Sunday School 6 10 0, Alteration to Porch ... 26 17 6, Organ Repairs 49 0 0, Testimonial to Mr. Pillars 50 0 0, Balance due to Treasurer 7 5 5 £ s. d. By Minister's Stipend to Feb. 5, 1870 ... 350 0 0, Organ Blower to Dec. 31, 1869 8 0 0, Chapel Cleaner to Nov. 5, 1869 8 0 0, Gas Account to Dec. 31, 1869 8 12 0, Insurance to Sept., 1870 2 5 0, Advertising 4 17 6, Collections for Benevolent Fund, as per Contra, handed to Minister 14 11 6, Collection for Sunday School, as per Contra, handed to Minister 6 10 0, Minute Book for Secretary 0 6 6, Hinton's Account for Repairs to Fence and making and fixing Notice Board 1 18 0, R. Dennis for Binding Books 2 5 4 Board 0 15 0, Palmer & Weeks for Writing on Notice, R. Bone for Printing 3 10 0, R. Smith for making Frames for Porch 0 10 0, Hawksford & Blizard for Gas Repairs 0 9 6, Hodgson & Albury for Matting, &c. ... 1 12 8, C. J. Jackson for Repairs to Organ ... 45 0 0, Hire of Harmonium 3 0 0, J. White for Alterations to Porch 26 7 6, Mr. Pillars' Paid-up Life Policy 50 0 0 £538 10 6 £538 10 6 March 29, 1870. Audited and found correct, EDWARD A. BRAHAM, CHARLES PEARCE, AUDITORS

The Treasurer in submitting his annual statement, wishes to call attention to the fact that, while the income for the year, from all sources, exceeds that of the previous year by £52 5s. 8d., there is a falling off in Seat Rente and Subscriptions to the extent of £58 10s. For this deficiency the Treasurer can only account by stating that some members are in arrears of payment, while others who used to contribute to the Church Funds are now (temporarily, it is hoped) withholding their assistance. To all such, as well as to the many regular attendants at Macquarie Street Church who have not yet signified their willingness to lend a hand in supporting the cause of Unitarian Christianity by a regular subscription, which need not be more than Five Shillings per quarter, the Treasurer respectfully but earnestly appeals. He holds it to be the moral duty of every member of society to support the Religious Cause which most commends itself to his mind and conscience, and hopes that the zeal and liberality of the friends of Free Religious Thought in New South Wales, as represented by the Sydney Unitarian Church, will relieve him, during the coming year, of all difficulty in discharging its financial obligations.

The Minister in Account with the Unitarian Church

Sunday School General Fund,

FROM MARCH, 1869, TO MARCH, 1870.

Sunday School General Fund,

FROM MARCH, 1869, TO MARCH, 1870.

receipts. £ s. d. To Balance in hand 1 11 2, Annual Collection 6 10 0, Tickets for Picnic 10 10 0, Proceeds of Lime-Light Exhibition ... 4 17 6 £23 8 8 expenditure. £ s. d. By Expenses of Picnic 16 18 0, School Tea-Meeting 1 14 0, Books for Scholars 2 12 0, Interest on Deposits 0 3 1, School Register..... 0 10 0, Balance in hand 1 11 7 £23 8 8

Benevolent Fund.

Benevolent Fund.

receipts. £ 8. d. To Balance in hand 2 18 7, Four Collections 14 11 6,
Contributions 3 12 0 £21 2 1 disbursements. £ s. d. By Subscription to Infirmary 2 2 0,
Benevolent Society ... 1 1 0, Disbursements by Minister 16 16 0, Balance in hand 1 3 1 £21
2 1

Extract from Minutes of Annual Meeting, 4th April, 1870.

Moved by MR. AARON,

Seconded by MR. H. GILCHRIST,

"That the Report of the Committee, together with the Treasurer's and Minister's Statements of Account, be adopted, and that the same, with an Abstract of the Treasurer's remarks, be printed for circulation among members and friends."

Motion put and passed.

Proceedings

OF THE First Convention OF

Progressive Spiritualists

In Great Britain,

(Secretary, Dr M'Leod, Newcastle-on-Tyne)

Held At Darlington,

ON WEDNESDAY AND THURSDAY, JULY 26 and 27, 1865.

Comprising the Speeches delivered, Papers read, the Discussion which followed thereon, with many Facts and Illustrations of Spiritual Communion; together with a series of suggestions, embodying the chief points of belief entertained by Progressive Spiritualists.

London: J. Burns, Progressive Library, 1 Wellington Road, Camberwell, S.

Preface.

THE Association of Progressive Spiritualists of Great Britain regards the publication of this Report as its first act after organisation. All who are interested in the movement of which it has assumed the defence and promotion, are earnestly invited to aid in the circulation of this little publication. Hitherto there has been no organisation of the kind in this country, or declaration of principles and opinions on which the distinctive teachings of Progressive Spiritualists are based. The Association, however, has no fixed creed. Each individual is responsible for his or her own statements, as herein given; and they may be renounced, changed, or enlarged at any time, according to the degree of light and truth that may dawn on the individual's mind tending to alter conviction. Nothing, therefore, put forth in the following pages is to be received as final or authoritative, except in so far as the reader may be conscious of its truth. The object of the Association is to set individual minds on the work of finding the truth for themselves, and the members merely give their experience and convictions as guides and landmarks to those who may follow them. The reader is therefore left at entire liberty to reject the whole, modify a part, or adopt as his or her mind shall be prepared.

The Association attaches not a little importance to the article in reference to the rights, capacities, and power of woman; and it was the pleasure of the members that she should take her place among the office-bearers as an equal.

This work has been commenced in faith, and thus far carried forward in love, with the hope that it may be conducted in wisdom. This Association demands no declaration of belief or conduct from any person desirous of co-operating with it. The central inspiration of its members is a Love of Truth and Humanity, with an undying determination to discover the former, and apply it to the development and happiness of the latter, which they consider is their duty to God. Surely this is a platform on which all good and true men and women can assemble and calmly discuss the great and momentous questions that underly all reform, and man's acknowledged need of it. Hatred or hostility is not entertained against individuals or bodies of men personally, but only towards the hereditary ignorance, blind and mistaken motives, that in so far constitute them the enemies of human progress and happiness. This Association is, therefore, not the enemy of true religion, but the champion of it, desiring it to be disclosed from the clouds of ignorance and superstition that obscure it, and to place it on a firm and scientific basis, demonstrable to all, in proportion to their mental capacity.

This Association is impressed with the conviction, that the present is an opportune time for inaugurating a

new dispensation of thought and action, when so many minds of the first rank in intelligence, morals, and religious feeling can no longer find companionship and instruction in popular forms and institutions.

Without pledging itself to any definite programme, this Association will be most happy to avail itself of all suggestions, from whatever quarter they may emanate, that will aid in the work before it. As circumstances favour them, all agencies will be put into operation that can be of use in disseminating the great truths it has embraced. The formation and holding of other conventions and meetings will be encouraged, and delegates may be secured who will attend and aid in carrying out the purposes of such meetings; agents may be employed; books and tracts produced and circulated, periodicals established, and mediums, lecturers, and teachers or missionaries encouraged. Association and encouragement is all that is wanted to secure the services of many gifted minds to the cause of humanity, and to all such the warm hand of fraternal affection and co-operation is offered.

This young Association wish it to be understood, that its efforts will not be local and sectional, but that it aims to rise above local prejudices and nationalisms, has nothing to do with partyism and sectism, but seeks to aid the cause of humanity not only throughout Great Britain, but in every part of the habitable globe.

Communications are freely invited from all who are interested in this work. Such will receive prompt and full acknowledgment from the Secretary, Dr M'Leod, Newcastle-on-Tyne, who will receive any subscriptions that may be at the disposal of friends; or they may be more properly forwarded to the Treasurers, Mr and Mrs Joseph Dixon, Broadgate, Darlington.

This Report of the Proceedings is not sent out with claims to literary merit, but as a simple statement of arguments and convictions; and is, with the consciousness of many imperfections, addressed to the heart and judgment of progressive philanthropists, and not to the conventional tastes and professional oddities of literary critics.

J. B.

Progressive Library, Camberwell, London,

October, 1865.

Report of Proceedings.

THE series of meetings constituting this Convention were held in the Mechanics' Institution, Darlington, on Wednesday and Thursday, July 26 and 27, 1865. Seeing that those present were called together by special invitation, the public not being admitted, the attendance was highly gratifying and satisfactory to its promoters. The following names of those who were present and took part at the various sessions have been recorded: Mr John Hodge and Mrs Hodge, Prospect Place; Mr Joseph Dixon and Mrs Dixon, Bond-gate; Mr Thomas Watson and Mrs Watson, Mr D. Richmond, and Miss Emma Vasey, all of Darlington; Rev. J. M. Spear and Mrs Spear, 146 Albany Street, and Mr J. Bums, Progressive Library, London; Mr M. Heslop, phonographic reporter to Mr L. N. Fowler, professor of Phrenology; Mr A. Gardner and Miss Gardner, Seaham Street; Dr M'Leod, 4 Brunswick Place, and James Carpenter, Newcastle-on-Tyne; Mr King, York; Mr George Armitage, Richmond, Yorkshire; Mr N. Morgan, lecturer and practical mesmerist, Charles Street, Monkwearmouth; Mr John Cowley and Mrs Cowley, 7 Robinson Street, West Hartlepool; Mr G. R. Robinson, Sunderland; Mr Armstrong, Newcastle; Mr Wise, Gilling.

Letters of sympathy with the objects of the Convention, and regret at inability to be present, were received by Mr Hodge and other friends, some of which were read before the meeting. Amongst those who expressed themselves in this manner may be named the Rev. A. K. M'Sorley; Mr J. Chapman and Mr Houghton, of Huddersfield; A. Leighton, Esq., Richard Bewly, Esq., and J. Wason, Esq., solicitor, Liverpool; A. Glendinning, Esq., Port-Glasgow; J. Scott, Esq., Belfast; Mr E. B. Craddock, Mold.

The First Session

Assembled shortly after ten o'clock on Wednesday morning. The proceedings were opened by Mr Hodge being called to the Chair, and Messrs Bums and Heslop being appointed Secretaries. Mr Hodge, on taking the chair, referred to the call in the hands of all present, and which was as follows:

"The call for this meeting is designed to meet one of the real wants of society. Earnest and thinking minds are scattered through our community, whose aspirations for truth and freedom have destroyed their affinity for the proscriptive spirit of popular religious organisations: such minds feel the want of congenial communion in

an atmosphere of freedom, and need such awakening as only the association of kindred minds can inspire.

"You are invited to meet with us and fully reason on any subject that pertains to human happiness. Satisfied that we have long enough been taught the essential wickedness of human nature, we are equally satisfied that the time has now come when we should meet, at least for once, to exchange the truths which the infinite within us has taught, and to read in each other's hearts the grand reality that human nature is essentially good. So shall we consecrate the time and place, while we aid each other in the good work of attaining a higher, better, and more harmonious life.

"The claims of Spiritualism and its practical application to human improvement, will furnish an ample field for remark in the meeting. All speakers will be invited freely to express their views, so far as time and proper rules of order will admit. Speakers who desire to address the Convention at length on any subject or specific topic within the general scope of its purposes, are requested to apprise the Secretary in advance, in order that a suitable time may be assigned them.

"Let none come expecting to witness spirit manifestations, but rather let all endeavour to manifest the spirit of charity, toleration, and earnest devotion to practical truth and human good. The time for wonder and barren speculation has passed; the hour for action is at hand.

"It is not the intention of the callers of this Convention that any should be admitted who are known to be strangers to the commonwealth of truth and progress; it is therefore necessary for you and all expecting to be present to report the same to me (or any of the friends whom you know), at least one week before the time.

"The annexed subjects have been suggested as being appropriate for consideration and discussion, by conditional and unconditional speakers. Our platform, however, being broad and free, nothing can be determined upon until the assembling of the Convention, when each will have the utmost freedom of speech on every subject brought forward, each speaker alone being responsible for his remarks, and not the Convention.

"Yours fraternally,

JOHN HODGE."

The History of the Convention.

The Chairman in his succeeding remarks gave a history of the causes which led to the present Convention. A few friends at Darlington had been looking into Spiritualism and kindred subjects for some time. They felt a want of more knowledge and association with other minds similarly engaged, but their acquaintance amongst progressive reformers was exceedingly limited. A circular was issued suggesting a social gathering of friends, which, falling into the hands of a few active souls, got widely circulated, and excited considerable interest. The Darlington friends found that there were many throughout the country, in the church and higher walks of life, in the professions and in business, whose minds entertained similar ideas, but who wanted some precedent to call them out. The present meeting was therefore called as an experiment and starting-point for other meetings of the same kind throughout the land. Considering the numerous responses he had received from professional and business men, some from great distances and who could not be present, he thought the attendance at the Convention was an element of success, and beyond the most sanguine expectations of its promoters. He felt that the principles taught and entertained by Spiritualists were naturally true, and recommended themselves to the intuitions and reason of every developed mind, but freedom of thought and expression were restrained by the sectarian spirit of persecution which existed in British society. He thought the present meeting would have a moral influence on their brethren in other places, who might be induced to follow in their steps, till the spirit of opposition was destroyed, and every man was free to act and express his appreciation of truth as in America. Mr Hodge then called on Mr Spear to deliver the inaugural address, which had been suggested and prepared under spiritual impression.

The First Spiritual Convention.

Mr Spear, on rising, begged to preface his address by a few remarks of a historical nature. He had the pleasure of stating that he suggested the first Spiritual Convention held in America or in the world, and his pleasure was increased by being present at the first held in this country. The speaker gave an interesting account of the first public teachings of Spiritualists in America. A minister was asked to preach a sermon in favour of it, which he did from the text, "Behold I bring you good tidings of great joy," which was listened to by an interested audience. Then the first Convention was held in Boston, Mass. The hall was filled with strangers, but they did not know how to begin, so undisciplined and devoid of purpose were they at that early stage. The eccentric antics of a medium amused some and astonished others, and thus the work began. A paper was started, and other meetings were held, at one of which the speaker had his first experiences of spirit influence.

The cause had been spreading and gathering strength ever since. A most successful national Convention had just been held, at which the most advanced political and humanitarian views were advocated. The movement in America now included the wisest heads in the land, those who by pen and tongue were labouring most earnestly and successfully for the promotion of human happiness. When he came to this country he asked if any conventions were held, but no one understood what he meant, as such gatherings were unknown. He wanted to get up one in London, but could not. He was glad when he heard of the present one. He wished it had been more in the centre, near London; but he believed that every good movement originated in the North, and he hoped they would send the result of their experience out into other parts of the kingdom. Mr Spear then proceeded to deliver

The Inaugural Address.

Assembled to consider subjects deemed important, we improve this opportunity to state our faith, purposes, and expectations. We denominate ourselves Spiritualists and the Friends of Progress.

We regard Spiritualism as a power that will lead us into fields which, if not wholly new, will quicken us to divine and useful lives, Ours is not merely a receptive state; we have learned both to wait and to labour. Each state has its place, each labour its time. The quiet shepherds received the glad tidings that the Christ was born, and they journeyed to the lowly manger to verify the message. Driven by the iron hand of persecution from Thessalonica, the apostles reached Berea, and it is recorded that the Bereans were more noble than the Thessalonians, because they "received the word with all readiness of mind, and searched the Scriptures to see if the things were so." We would imitate these noble souls, and

*"Seek for truth where'er it may be found,
On Christian or on heathen ground."*

If the Heathen, Hebrew, or Christian scriptures have within them important forms of thought, or seeds of unelaborated truth, we accept them with joy. It is our faith that a communication is opened with the spiritual worlds. Clear demonstrations have been afforded us that our fathers, mothers, brothers, sisters, as well as Moses and Elias, live, and that they can and do commune with us. Their messages we much, value, affording us, as they do, satisfactory evidence of a future, immortal, and progressive life. Some of us have had serious doubts of an existence beyond the grave, and not a few have had fearful apprehensions that if they did live, they might be for ever tormented in flames unextinguishable. From those gloomy doubts and horrid fears we have been emancipated, and we now hold that God is our Father, man our brother, immortality our destiny. Besides, our hearts have been made glad by numerous assurances that the wonders recorded in the Jewish and Christian scriptures are not mere myths, but are narratives of sober, solid facts. And we now religiously believe that the sick men were healed, the blind made to see, the lame to walk, the deaf to hear, that prisons were opened and captives were liberated, that Joseph was warned in a dream to flee into Egypt with the young child and its mother, that Cornelius and Peter by spirit ministrations were brought together, and that through them light was given to the Gentiles, which before had shone only upon the Jews. We therefore commend the modern manifestations to all the world as being exceedingly useful in confirming us in the faith of many of the ancient revelations. Moreover, we have much reason to expect that many, and perhaps all the sacred gifts known to the ancient prophets, apostles, and early Christians, may be bestowed upon us; that we may also cast out devils, heal the sick, help the lame to walk, and, if we do not literally, yet spiritually, we hope to raise the dead. Spiritualists are the friends of perpetual progress, of impartial freedom, eternal justice, and universal peace; basing rights on capacity rather than on wealth, sex, clime, age, or complexion; seeking to abolish all vindictive punishments, substituting therefor reformatory institutions, they would teach the world that

"God loves the erring as a shepherd loves
The wandering sheep. No mother hates her child,
But, crusted o'er with evil, sin-defiled,
Cradles him in her bosom. All the world
May curse him, but it matters not to her,
She loves him better for his agonies.
God owns no power mightier than Himself,
God owns no power equal to Himself,
He never formed a soul He could not save."

Spiritualism has been much promoted by woman. Its best mediums have been of the finer, more sensitive, intuitional, and receptive sex. It will be the aim of intelligent Spiritualists to secure to her, in all the departments

of life, the rights which she feels she can in love and wisdom use. On committees and councils she will hold important positions. "If we would know the political as well as the moral condition of a people," says De Tocqueville, "we must know the place which woman occupies. Where virtue reigns her influence is felt at every stage of man's existence. It awakens his earliest and tenderest emotions, and leaves upon his mind impressions which a long life cannot destroy." When Pythagoras passed into Italy to preach the supremacy of reason and the necessity of exercising control over the passions to secure true happiness, he selected woman as his fellow-worker in his glorious mission. His wife, his daughters, and fifteen noble females, accompanied him to Crotona, where he opened his schools. The success which attended his teaching and that of his noble coadjutors, in reforming the morals and the lives of the inhabitants of the principal towns of Greece, Sicily, and Italy, was looked upon as little less than miraculous. In ancient Rome woman held the highest position. The importance attached to the responses of the sybils, the sacredness with which the priestesses of Vesta were invested, and which placed them above the law, mark the importance attached to female organisation by that distinguished people. Nor was modern Rome less remarkable for the influences from time to time exercised by the female mind.

Lady Morgan has said, that while Constantine founded the empire of a church, in which he did not believe, upon the ruins of a religion to which he was superstitiously devoted, his mother Helena, with true feminine earnestness of purpose and intensity of affection, made use of her influence, her power, and her wealth, to give permanence to the teaching of Christianity, by founding temples exceeding in splendour, if not in beauty, those of Pagan worship, crowning all by the erection of the first church in the new capital of the world, dedicated to Divine Wisdom, clothed in a female form, and placed under the guardianship of Saint Sophia.

When Columbus had lost all hopes of obtaining further means to discover the New World, Isabella gave him her jewels. Joan of Arc saved France; and when all the men forsook the Son of God and fled, the devout women who had anointed and bathed his feet with their tears and wiped them with the hairs of their head, remained by his side, followed him to the Cross, and were earliest at the sepulchre.

That the human mind, heart, and conscience may with the greatest ease receive the highest moral, religious, social, and spiritual thoughts, education should be thorough, equal, and universal. To-day, in this great kingdom, there are millions who have never heard of Spiritualism, much less do they comprehend what is meant by rational liberty, useful conservatism, or intelligent progress. One of the first things that an enlightened Spiritualism will undertake, will be to open the best avenues to knowledge for the people. It will then have educated minds that it can address with hope of success. Millions in America are Spiritualists who would not have heard its glad notes had not the free common schools been opened to all the people. It is the lever by which the masses can and will be lifted up, in the Old as in the New World. A somewhat new class of persons are now in course of education called mediums. Some are healers of the sick, others are seers, not a few are teachers, and some are commissioned to travel from place to place and from nation to nation. Intelligent Spiritualists seek to aid this class of persons. They require tender care, education, food, garments, shelter. Whoever would build a home, or establish a school for the education and development of useful mediumistic persons, would deserve the gratitude of his kind, and would much assist in the promotion of our blessed work. The circulation of books, periodicals, tracts, the holding of circles, and the calling of meetings and conventions, all aid in the right direction. It is hoped that the phenomenalism of Spiritualism will yet take its place among the recognised facts of science with electricity and magnetism, and that it will be seen that man is a spiritual, as he is also a material being.

It is to be home in mind that this is a convention of Spiritualists and Progressionists. We study the past with profit, contemplate the future with hope. Our hearts having been much comforted and made glad by the modern revelations. We would do what we can to assist and educate others. We therefore have called this Convention, and invited such as would to come and hear, inquire and reason with us; and to the absent we send this our testimony. We desire to say with Alexander Pope—

"If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, O teach my heart
To find the better way."

While we are mindful of the new light which has come to us from above, we wish not to overlook the things which pertain to this present life. Our Convention is open to all who are seekers for truth, and in these investigations each is privileged to use such instrumentalities as are at his or her command; and we trust it may be felt to have been good that we have met together, formed acquaintances, and interchanged opinions and feelings. It would be desirable that some efforts be made to form a simple, easy working organisation, that

annually, or oftener, the Spiritualists and Progressionists of Great Britain might assemble, as does the British Social Science Association, to consider the various questions in which they might be specially interested. We noticed with sorrow last year that the justly honoured president of that useful body (Lord Brougham) took occasion to speak with some feeling against Spiritualism. We trust the time will come when we shall have a fair and candid hearing in that and similar bodies. In the future, when more advanced in wisdom and knowledge than now, the Spiritualists of this and other nations may form powerful organisations, after the pattern of the societary heavens, which shall develop and foster an equitable and beneficent commerce, build a broad, rational, and progressive church, establish schools and colleges, and construct a divine and, ever-unfolding government, the laws of which shall be in harmony with pure love, its "officers peace, its walls salvation, and its gates praise." At this moment our thoughts are not generally welcomed by the Church. We trust she will yet see, that her everlasting salvation rests upon the revealed fact of the reappearing. of the Head of the Church, and on it is based the hope that as he lives, so shall his followers live also. And we trust the intelligent and earnest secularist will see, that without the essential elements of our faith and hope, he cannot move the world to noble deeds, or inspire to a useful life.

This Convention has no fixed, settled creed; feeling, however, that in some particulars its members are agreed, with all due respect to the opinions of others, the following is presented for consideration, with the thought that it may hereafter, in whole or in part, be adopted:—

Declaration of Opinions, Facts and Purposes.

- That the source of all wisdom, power, and goodness is God, in whom are all the elements of paternal and maternal love, which elements perpetually flow to all creatures, through all things and all dispensations.
- That there are spiritual worlds in which living intelligences dwell, some or all of whom have inhabited mortal bodies in this or some material sphere.
- That some of those spiritual beings have communed with us in the past, and do continue to commune with us in the present, for purposes of a useful, beneficent, and broadly redemptive character.
- That this communion has given us a firmer and more intelligent faith in the realities of the immortal life than we had before enjoyed, has comforted us in our numerous afflictions, labours, and trials, and has rendered us more mindful and considerate of our kind everywhere.
- That through the aid of these modern manifestations and communings, there has been generated an earnest and interior desire, so to live, that when the summons comes to leave this mortal form, we may be ready to depart in peace with man, having hope of an immortal and ever unfolding life.
- That with a view to a more speedy extension of our faith, we hold this Convention, and recommend the holding of similar assemblages in other places, also the distribution of useful publications, the encouragement and support of able teachers, lecturers, and mediums; and we shall rejoice to co-operate with all who share these convictions in promulgating them throughout this land.
- We also earnestly invite the co-operation of all persons in practical efforts for the moral, social, religious, and spiritual elevation of our race, without prescribing any limit of thought or opinion to others; for believing in progress, and hoping to grow in wisdom and knowledge ourselves, we make no pledges that our opinions will be to-morrow precisely what they are to-day; and it is our conviction, that the spiritual beings who commune with us, will give us a better understanding of the law of development, and that they too are becoming wiser and better from age to age.

In conclusion it may be added, that as means are at its disposal, the association will find great pleasure in sending out missionaries, in developing and sustaining useful mediums, issuing publications, calling conventions, building halls and chapels, and engaging in such other labour as may aid in the reformation of the vicious, to the enlightening of the benighted, to the comfort of the sorrowing, tending to the complete redemption of the human race, preparing the way for Him who said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you, and I will come again, and will receive you unto myself, that where I am there ye may be also."

Mr Spear having concluded speaking, the Convention went into a consideration of the principles embodied in the foregoing address and declaration. At a subsequent session it was discussed whether the Convention should adopt a series of resolutions, or "declaration of opinions and purposes," the same or similar to those read by Mr Spear, when it was recommended that they should be printed in the Report, in connection with his address, as a guide to inquirers, emanating from Mr Spear as an individual spiritualist; but that it would not be expedient to publish any such declaration purporting to come from the Convention, as a basis of belief adopted by all. In such a form it might be regarded as a fixed or settled creed, and trammel some minds with obligations to it, thereby retarding freedom of thought and individual search for truth.

The Convention then adjourned till the afternoon, when it was arranged that Dr M'Leod would open the

proceedings by reading a paper.

Second Session.

The Convention again assembled at 2 o'clock p.m., "Wednesday, July 26—Mr Hodge in the chair, who at once called upon Dr M'Leod to deliver his prepared address.

Dr M'Leod rose and said—Mr Chairman and Ladies and Gentlemen, I am happy to make one of this company, and thankful to Almighty God, that he has been pleased to open my eyes to the great truths which Spiritualism teaches, and that I am called upon to bear my testimony to their cheering and redeeming influences this day.

From the time when my father and mother first taught me to say "my prayers, and I listened in rapture and fear to the ghost stories that were poured into my youthful ear, I have been an ardent student in the literature of the divine mysteries—anxious, wistful, trustful, doubtful, scorning betimes in regard to the stories that were told me, and the books I had read, from "Aladdin and his Wonderful Lamp" to those more pretentious and gigantic tomes that fill the shelves of our British Museum. I have no desire to impose upon your patience my personal history in any detail; on the contrary, I only desire to do something practical for the diffusion of Spiritualism as it is understood by us here present, and as, I hope, it will soon be understood by all men, peoples, nations, kindreds, and tongues.

First, then, men ask us what we mean by spirits and Spiritualism—at least; whenever I broach the subject at home, I am requested to say what I mean—what I am—what my faith, belief, opinions, and principles. Am I orthodox or heterodox? Is the "Church in danger" from my belief? and so forth. As the minutes of this Convention will be given to the public, I wish to give every one who shall read them "a reason for the faith that is in me." And as other members of this Convention will express themselves more or less to the same end, the public will have a good line to go by in forming a judgment upon us and our novel and interesting movement. If it is desirable to get at the details of the process whereby we have become Spiritualists, we beg to refer inquirers to the published literature of Spiritualism. Let them honestly investigate its phenomena, in the presence of an acknowledged medium of character, and the work is done at once. Let them go, as I did, to a Foster or the Marshalls. Let them do as I did. Go to, for example, Mrs Marshall, *incog.*; tell no one your errand; and when, at your entrance, a piece of furniture, without the aid of a human hand, rises to meet you and greets you by name, as it did me, then laugh at such manifestations if you can. In Mrs Marshall's presence I conversed for hours with my father, mother, and other relatives, and matters were told me that I knew not of previously, so that there could not have been "cerebral sympathy" or "brain-reading" in my case. It was told me then that I would, at no very distant date, become a great medium and spiritual teacher; and I have already had indications of a fulfilment of this assurance. The chamber in which I sleep has been illuminated by a peculiar kind of light; a bell was rung close to my head in the dead of the night, and loud enough to have been heard in the adjoining house, no material bell being near at the time; knockings are common all over the house; spirits are seen by my wife, in form and shape as palpable as anything in the flesh. "When all is still and a-bed, blows, as if by a sledge hammer, fall upon the wall or floor. Mediums have told me that I am constantly surrounded by spirits, who aver that they are my guides and protectors.

And what to me has been the consequence of all this? Why, I now have what I may say I had never before, viz., a full and certain faith in God Almighty, the Author and Giver of life, the Origin and Source, the Pater and Mater of all things, visible and invisible, conceivable and inconceivable. I worship him in my soul and body which are his; and the love I bear to him I can no more express, than I can describe his attributes or dimensions. I also believe in Jesus Christ (remember, I am not speaking for other* Spiritualists, I am but declaring myself) the Great Teacher, that he died in defence of God's truth; and in this sense only can I understand that he shed his blood for me and all men. I have established him, in my affections, as the greatest of all mankind; and I look upon him as, *par excellence*, the Great Medium between God and man, and entitled, next to God, to my highest love and admiration. I believe in eternal motion, continual change, human progress in truth, love, faith, happiness, and glory; and in the life everlasting. I believe in and desire my life always to be characterised by charity, in its widest sense, temperance, chastity, benevolence, mercy, and honesty of purpose. My motto shall ever be—Progress in every good thing, progress in all but sin, which is death; and I know that all men, of only moderate intelligence, are constantly impressed with the right, though they may be tempted to do wrong. Thus, then, I give my sole allegiance to God my Maker, praying him and Jesus and all good spirits to deliver and keep me from all evil. And as a Spiritualist, I here proclaim my firm belief in spirits. I not only believe that the spirits of the so-called dead do hold communication with the so-called living, but I believe that we are constantly surrounded by them, in various degrees of progression, who witness and can influence our conduct, according to our disposition; and that we should be constantly on our guard against the evil communications of spirits, as of men. In contradistinction to this belief, which is not to halt here remember, I may also tell you that I do not

believe in the so-called Christian Churches as at present constituted, nor in the doctrines, for the most part, which they teach; and though it may appear unkind to express myself in such a manner, I protest that it is most unaccountable to me how an educated mind can be reconciled to the monstrosities which these Churches preach and teach. I do not believe (because I cannot understand how) that Jesus Christ is God, or that his blood was shed to appease the anger of a god, or as a sacrifice for sin, as preached. I do not believe in a personal or any other kind of devil, who, we are told, "goeth about like a roaring lion seeking whom he may devour." Neither do I believe in a "bottomless pit filled with fire and brimstone," more commonly called "hell," where the souls of the erring are sent to weep and wail and gnash their teeth for ever and ever. Nor do I believe that the good Jesus ever preached or taught such horrible doctrine. And as I do not believe in this Bible hell, neither do I believe in a Bible heaven, with a golden floor and gates of crystal, where the blessed are inconvenienced with the sole occupation of song-singing, sans intermission, to all eternity. Finally, my friends,

There were members of various churches (one Roman Catholic) present. I do not believe in the "King of Terrors," called Death. I believe that when my heart and flesh shall fail, and my mortality shall be laid in the tomb, that I shall only "die"—

"As sets the morning star, which goes
Not down behind the darken'd west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven!"

Well, knowing and being quite certain about these good things, this religion of life eternal, I am anxious in my heart that the whole world should not only share in my belief, but in the blessings which it brings, and to that end I am here to-day to take a part in this great work. Our opponents, or rather the opponents of Spiritualism, treat our mediums as conjurors, and proclaim to the world that we are students of a "black art." Can that art be black, which cheers the human soul with incontestable manifestations and proofs of its immortality? Can that profession be black, which teaches me that my happiness and progression in the summer-land hereafter, depends entirely upon my usefulness, truthfulness, and purity here?—that in proportion as I am less sensual, less envious, less gluttonous, less earthly here, I shall be more spiritual, more lovely and loving, more divine and heavenly there? Is it to be called a black business which aims at the formation of a great spiritual association of practical philanthropists? Let our opponents answer, for such are the motives for our assembling here to-day. Let the world know unmistakably what Spiritualism teaches. It teaches that man should fear none but God—and perfect love casteth out fear—that we should, bravely and sincerely, bear our testimony to the glorious truths that have been revealed to us, even at the risk of our personal safety. Fear not them who can kill the body, but flee from what would soil or endanger the happiness of your soul's future; and let our constant prayer to God Almighty be that he, in his great goodness, may be pleased to guide our immortal spirits in the way of all truth. Amen.

Finally, brethren, I would entreat you all to go to work with a will, and to have great hope for the future. Remember it is but some four or five years ago, only, that Spiritualism began to receive a share of the public attention. Now we have a monthly magazine, which, however, to my astonishment, has no representative here to-day; and a weekly paper called the *Spiritual Times*, in the same situation, I am sorry to say. Five or six years ago the press of England treated Spiritualism with silent contemptuousness; now, they have condescended, for the most part, to censure us, but also to discuss our principles, and this is a great gain. We can now rank, on our side the names of such men as Professor De Morgan, William Howitt, and a phalanx of talent beside; and who can tell the great progress we shall have made when we assemble our second Convention in 1860? Remember, "Truth is mighty and will prevail," and Spiritualism is but the persistence of God's providence in immemorial ways, and the greatest step yet taken in the education and salvation of the human race.

Mr Gardner spoke in appreciation of Dr M'Leod's address, and remarked on some of the doctor's wonderful experiences as a medium.

Dr M'Leod favoured the Convention with a few examples of spirit intercourse of a very remarkable and incontestable nature, proving to a demonstration that they came from loving and intelligent beings, the spirits of the individuals whom they represented themselves to be; if the limits of this report admitted of it, nothing could be more interesting than these experiences.

Discussion—Mesmerism V. Spiritualism.

Mr Morgan interposed an objection to the conclusions of Spiritualists respecting the source of their manifestations. He thought that Mesmerism and Spiritualism were two distinct things, and that the phenomena

ought to be classified, not confounded. He could thus account for Mr Foster's phenomena on clairvoyant and mesmeric principles. He described the mode of writing on the pellets of paper, and said it indeed seemed marvellous how they could be read by the medium; but he could narrate a similar instance quoted from Dr Ashburner in the "Zoist," vol. 6, showing that Major Buckley in his experiments, could make clairvoyants, while wide awake, read the mottoes in nuts by merely passing his hands over the objects. Forty-two clairvoyants could by this means read the mottoes simultaneously. This, he thought, was more wonderful than Mr Foster's experiments, which he concluded were mesmeric and not spiritualistic. Mr Morgan continued by giving some cases from his own experience. On one occasion he was ill, and asked a boy whom he was in the habit of mesmerising, to describe his physical condition. The clairvoyant proceeded, and gave a perfectly accurate anatomical description of the internal viscera, though he was entirely ignorant of the structure of the body—pointed out a black congested mark as from a bruise, and said there were two others in the brain, over causality—gave the causes of them as proceeding from reading and "making things." Mr Morgan thought this a blunder, as he had been engaged in no mechanical operations. The boy said it was "what lights the streets," meaning gas, and Mr Morgan at once recollected, that he had been giving much attention to some chemical experiments. The boy then described the whole of the apparatus used, and the room in which it was done, and when taken into it afterwards at once recognised it. The boy said he saw all the circumstances described, photographed as it were, on Mr Morgan's brain. Mr Morgan, therefore, contended that Mr Foster might do likewise, and that it was clairvoyance and not spiritualism.

Dr M'Leod said that the experience of spiritualists went further than that. When he visited Mrs Marshall's, he got information on subjects of which he was not at the time cognisant, so that neither the spirits nor the medium could obtain the information from reading his brain.

Mr Bums contended that mesmeric phenomena and spiritual phenomena were identical, only that mesmerism was performed by spirits in the flesh, while the spiritual manifestations were performed by disembodied spirits. In both cases they were psychological, and in accordance with the same psychological laws, therefore, though similar manifestations were produced by what are called mesmerism and spiritualism, yet it was no proof that mesmerism was a fact and spiritualism a myth, but rather that spiritualism was the great fact of which mesmerism was a branch. Man was now a spiritual being or he never could be one, and from his spiritual nature all forces and phenomena proceeded. Mere facts and instances could never settle the question: the investigation required to be based on a knowledge of principles. It was a well-known fact that disembodied spirits could control subjects and produce all the phenomena of the mesmerist. Though we were spirits now, yet our condition of consciousness was a physical one—hence we were not cognisant of our spiritual existence; but under mesmeric or spiritual manipulations, the state of spiritual consciousness or clairvoyance could be induced, so that Mr Morgan's objection fell to the ground. Those who were subjects for the manipulation of spirits were called mediums. Mr Bums then described the operations of writing and drawing mediums as they had been presented to his experience; how pictures of six or seven colours had been executed with crayons or paints by mediums who knew nothing of art; how valuable information in philosophy and morals had been given; also advice in regard to health and medical prescriptions. He narrated the case of a lady who was rendered sleepless for several days and nights with a violent attack of pleuralgia. She was nearly worn out with pain when she thought of her spirit friends. In less than an hour her sister, who is a writing medium, and had not been acquainted with the action of her mind towards the spirits, went up stairs with the following prescription, written automatically, by the spirits controlling the action of her arm:—"Lie on your back, and inflate your lungs forty times, even though it cause you much pain, then move into a darkened room and sit fifteen minutes." The lady did so, and while in the darkened room felt the influence, as it were, of mesmeric passes over the affected part, which removed nearly all trace of pain, and next day she was quite restored. Mr Burns gave other instances of medical care and guardianship which clearly demonstrated the certainty, beneficence, and utility of spirit intercourse. He also gave a case of the spirits throwing a young woman, a medium, into the trance state, similar to what a mesmeric operator would, and against which she for a certain time resisted. In this state she not only went through the ordinary phenomena of clairvoyance, describing persons and places she had never seen, but talked with spirits, beheld spiritual states and societies, and got promise of many instances of spirit intercourse which have since come to pass. On another occasion she traced a robbery by the same means. These mediums are often conscious of the influence of the spirits. It falls on the head at the top, over the phrenological organ of Spirituality, and proceeds down the muscles of the arm, giving a volition not of their own, and causing them to write, draw, and do other unpremeditated acts. Mere mesmeric experience could never settle the question. Medium-ship, and the intercourse of living beings with spirits, was a privilege and function of the human soul, and to understand it required a deep knowledge of anthropology and investigation of the spiritual nature of man. It would yet be seen that spiritualism would explain mesmerism, instead of mesmerism explaining spiritualism. Mr Morgan had quoted Dr Ashburner, but the doctor was now a spiritualist as well as Dr Elliotson; and both now declare that their acquaintance with spiritualism has thrown a flood of

light on their former investigations, and entirely reversed their convictions in many respects. It ought to be remembered, also, that the late accomplished and lamented Professor Gregory of Edinburgh was an intelligent spiritualist. Mr Burns also referred to the writings of Professor Brittan of New York, one of the most experienced psychologists, and to Dr Dods, an experimental and healing mesmerist, who, after many years of resistance to the truth, at last acknowledged that he was in great part a medium for the operations of beneficent spirits.

Mr Spear's Experience.

Mr Spear gave his experience, as evidence in favour of the hypothesis, that the phenomena under consideration was the work of spirits. He gave an historical description of the phenomena in America, from the first rude knockings to the table-tipping, rapping, impersonating, writing, impressional, and other forms of mediumship up to the present time. He could not account for his own experience on any other hypothesis than that of the Spiritualists. At an early stage of the manifestations in his native country, he was asked at a *séance* if he had a sister in the spirit world. He replied he had not. He was then informed that a spirit purported to be present who assumed to be his sister, and gave the name of Frances. It proved to be his sister-in-law, who had a few months before passed into the spirit world. Mr Spear said he was perplexed to know how that name could be given. He had not thought of her while at the table, and no one of the company present knew her. Sometime after that Mr Spear was alone, with no medium near him. He was made to write with his own hand, that he must go on a certain day to the town of Abington, situated twenty miles from where he wrote, and see one David "Vining. He did not know of the existence of a personage of that name in that town. He showed the strange message to some of his friends, and was counselled by them to make the journey. He did so, and found Mr Vining very sick: he had been in much agony for ten days and nights, during which time he had not slept. Mr Spear was moved to point his hand toward him, yet did not touch him; and the poor man was so relieved that he soon fell into a sweet sleep, and when he awoke said he had experienced a delightful dream, in which an angel had visited him. By this and similar strange and unexpected experiences, Mr Spear said he saw with much clearness two things: first, Intelligence, that could make him write the name and assist him to find a person of whom he knew nothing; second, Beneficence—he had been sent upon a mission of mercy. These were to him evidences of great weight, whatever others might think of them. Subsequently he had in like manner been sent to a woman who had been struck with lightning, and his presence immediately relieved her. At a further stage he had been in the habit of describing cases of disease, many of them of the most critical and intricate description; and though he was no doctor, yet physicians had repeatedly testified to the scientific accuracy of the descriptions. It was his conviction that it was now rendered quite clear and certain, that a communication of a useful nature is open with the spirit world. He thought there was the highest good to be obtained from these communings. The sick were healed, definite ideas of immortality and the state of the departed were given, and the certainty of a never-ending existence of progression was established, all of which were good uses, removing and ameliorating physical and moral evils, the greatest that afflict mankind. Under the guidance of this mysterious power he had travelled nearly two hundred thousand miles. He came to this country by spirit direction, knowing no one, and without a single letter of introduction. Since his arrival he had done in faith what the spirit world desired. He had made many journeys over England, had been in Paris three times in eighteen months, had opened up a valuable correspondence with Spiritualists and others in England, Scotland, Ireland, France, Germany, Belgium, Hungary, Russia, and Mexico, as well as in various sections of the United States. Such men as Theodore Parker, Ralph Waldo Emerson, and others, had said this power was all in Mr Spear. To such he replied, then there was more in him than he knew of.

At the present time the power was given him to read the character, describe and prescribe for diseases, or give the physical peculiarities of persons, by a lock of their hair, or by their letters. To do so he held them in his left or receptive hand, sometimes placed them on his tongue, and lastly pressed them to his forehead; and it was usually allowed that the things he was influenced to write or to speak were wonderfully accurate.

Several members of the Convention were favoured with these spiritual delineations of mind and character, some by Mr Spear taking hold of their hand and passing into the trance state, when he would dictate the description to Mrs Spear; and others from letters received before Mr Spear had seen the writers. These descriptions are truly wonderful, as well as suggestive and useful. The direction, mode of action, and peculiarities of mind are philosophically detailed, and in some instances the ancestors are described. At a private meeting Mr Spear was seen to do these things before various members of the Convention.—J. B.

This power Mr Spear attributed to spirits, who were often seen by clairvoyants to be about him when doing these wonders. Mr Spear also stated that he had been assisted to give important dissertations on electricity, magnetism, geology, and kindred themes, of which he knew nothing. He had been sent to a college in New York to give a course of twelve lectures on geology, of which he had no previous knowledge. These were

attended by a professor of that science, who, though not a spiritualist, spoke of them in commendatory terms, asserting that while they did not contradict what he was accustomed to teach, they opened up finer and more critical points, some of which he should teach his classes, without stating how he had learned them.

The results of Mr Spear's scientific mediumship have been committed to paper, and a portion of it published in a goodly volume, entitled "The Educator." Mr Spear has written several other works by the assistance of spirits.—J. B.

Others might explain these experiences differently, but to him (Mr Spear) they were spiritual facts, and as such he presented them for the consideration of the Convention.

Mr Morgan insisted on the classification of phenomena, and thought it was not well to ascribe these things to supernatural influences if they could be attributed to natural causes.

Mr Burns explained that all causes were spiritual, and that all conditions were natural. No line could be drawn between the natural and supernatural, which latter term had no existence except in a certain class of minds. That the spiritual hypothesis was not a fanatical belief to supersede science, but was the very essence of science itself, bringing down to scientific demonstration subjects that had hitherto been considered supernatural and visionary, on account of the ignorance of mankind, but which, by the light Spiritualism had thrown on them, could be satisfactorily and scientifically explained. At a certain stage of human development it was as natural for man to commune with spirits as it was to breathe; and instead of being rebuffed as supernatural, it ought to be received gratefully, as extending the field for scientific investigation.

Mrs Spear thought that though it was important to know all that was knowable of material laws, yet there was a spiritual creation, governed by spiritual laws; and although these might be better comprehended, perhaps, through a knowledge of the former, yet they were not a continuation of them, nor could they be found by digging ever so deeply into the mud. She believed we were as much spirits now as we ever should be, though no doubt what was called *death* would remove many obstacles to the pure manifestation of spirit. Now, the question seemed to be, how much of the power exhibited belonged to the person visible to outer sight, and how much to some invisible person. She had herself been suddenly made strong, physically so, and enabled to carry heavy weights. She knew that this power was not her own by virtue of strong muscle, which growth was always gradual, and believed it to come from invisible persons, yet she could not draw the line where her power stopped and theirs began. She would have persons as careful and wishful to discern spirit power as the so-called forces of nature or material forces.

Mr Richmond, who had formerly lived in a community of spiritualists called "Shakers," in America, read a paper on the "Circles of God," after which the Convention adjourned.

Third Session.

At six o'clock the Convention again resumed business, reinforced by several friends from a distance who had not been able to attend the previous sessions. According to arrangement, Mrs Spear's paper on "Woman" was fixed to be the leading feature of the meeting, and the ladies mustered in considerable proportion. As the topic under consideration was "Woman," it was considered appropriate that a representative of her sex should preside on that occasion, when Miss Emma Vasey was unanimously called to the chair. The stand which the Convention thus took on the "Woman" question was heartily received by the members assembled, and acknowledged as a truly progressive step in man's social and spiritual history. And the result of the meeting fully corroborated the warmest anticipation.

Miss Vasey having resumed the presidency, called upon Mrs Spear to read her paper.

Mrs Spear arose and spoke as follows:—

Woman's Position in the World

Is a subject before us, as persons desirous of breaking every yoke of custom or superstition that holds any human being in bondage. Good sense, it seems to me, would say that the test of capacity, and none other should be applied whenever a place is to be filled, be it by man or woman. *Fitness* should everywhere be studied, that means may be adapted to ends. The fitness of a person for a post is *originally* determined, I think, by the individual taste or desire; for what a person loves to do is well done. Secondly, by the ability to command the necessary means to perform well its duties and assume its responsibilities. How is it that we find woman to-day outside of nearly all places of emolument, honour, or profit, living without great and unselfish aims—thoughtless of her individual responsibility to God, and of her glorious destiny as a being but little lower than the angels—the height of her ambition being to appear well in society and not live an old maid? The chief cause of this lies, I believe, in her want of a true education. The limit of education should be fixed, not by some

arbitrary idea of how much a woman ought to know, or how much it is safe to teach without spoiling her as a good housekeeper and a faithful drudge—the principle on which the education or no education of the slave is conducted; but the limits of female education should be fixed as of man's—by the capacity of the individual scholar and the external means within reach. We say to the boy or young man, "Make the best of yourself; there is no danger of your learning too much; read, study, think for the sake of gaining maturity of judgment and a well-disciplined mind. Lose no opportunity of attaining knowledge, whether it promises to be of immediate use or not. It is good for its own sake. Its acquisition will strengthen the mind as exercise strengthens the body." We advise him to educate himself by all the means within his reach, not only, nor chiefly, that he may become a more successful merchant or eminent lawyer, but because education is in itself good. It takes him out from the littlenesses of mind and nature, and interests him in the great things of life, virtue, truth, honour, beauty, religion. It makes him independent to a great degree of external circumstances, and frees him from the necessity of riches, which the uneducated feel, by giving him inward and inexhaustible wealth. But why is this not as true of woman as of man? If she is a rational being, why not treat her as such? Why should she not be made to feel from the clays of girlhood that it is her duty and high privilege to develop her whole mind in the proper use of all her faculties? Why should she feel, as she often does, that the whole uses of education are attained if she appears well in society and avoids those mistakes which betray ignorance of fashionable rules? Why should manners be regarded so highly, and the substance of a cultivated mind of so little worth?—thus reducing everything to outside appearances—making the cultivation of the mind wait on the prettiness of the body—her education less important than the appearance of it—preventing her from seeing the real excellence of knowledge, the essential value of intellectual improvement—taught to respect herself not for what she is, but for what she can appear to be. Is it possible to conceive a system more degrading to everything that constitutes true womanhood? One can hardly credit the fact that what I have said is true, and yet attention given the matter will show any one that female education is often conducted, both in school and afterwards, as if the chief end in woman was to be married, and the chief object of education to secure a good establishment. Whatever will conduce to that end by rendering her attractive, by making her an object of admiration is valued; but the education needed to make her think, to teach her self-respect and self-reliance, to despise the gloss or covering that conceals untruth; in short, the education needed to make a woman of her is comparatively neglected. This is the great error by which, more than by anything else, woman is prevented from taking her right position in society, and from exerting her full influence. She is not educated for her own individual sake, but with reference to a certain effect to be produced on those around her and a certain result to be attained. She is not taught to enjoy study—is not supplied with those intellectual resources which would make her independent of praise or blame. Her ideas of usefulness and happiness are associated with her establishment in life as a married woman, and she does not prepare herself by self-education and self-discipline to be useful and happy through the force of her own character and a cultivated mind in whatever position she may be placed. I admit that marriage is honourable, and that both man and woman should look forward to it with hope and joyful expectation. It is unquestionably, to my mind, needed to our highest usefulness and best happiness. Without it our nature is but half developed, and we are in great danger of becoming selfish and narrow-minded. It is the appointment of Providence, the gift of divine love, and if evaded or refused no complete compensation for the loss can be found. Under ordinary circumstances, therefore, I believe it is a serious misfortune to either sex to remain in what is called single, in opposition, I suppose, to the two-fold blessedness. If anything, however, I believe this is more true of man; for his nature being more rough and harsh, stands in greater need of the softening, purifying influences of the family circle.

How often do we see amongst the gentlest and loveliest of women, everywhere welcome and honoured, those who have accounted the prize of matrimony not great enough for their acceptance! They are often the most important members of the family, the consolers of grief, the unwearied attendants in the chamber of sickness, the visitors of the poor; finding in the exercise of all beautiful charities and kindly affections, if not the full happiness of which they are capable, yet enough to make their lives a continual expression of gratitude to God, and themselves a blessing to all around. We may know many such, and in the excellent disinterestedness of their lives, they are numbered among the saints of the earth. But do we often find parallel instances among men? Notwithstanding all the flippant jests upon the subject, my observation leads me to think that a single life is much more fatal to man's happiness and usefulness than to woman's. But for all this, one would not think of making the boy's education turn chiefly upon this consideration, knowing that the way to make him a good husband is by developing his manhood, calling out every God-given faculty into healthy exercise. So woman's education should be conducted primarily with a view to make her a thoughtful, intelligent, well-educated person. However much a good establishment in life may increase her happiness, she should have resources of mind and character such as to secure her happiness at all events. Until this is done, man is cheated of his just rights—an intelligent wife, a true counsellor, a loving companion—one fit to mould the character of his children in those early stages, when every feeling, thought, and aspiration even make

impressions that a lifetime cannot efface; and woman is robbed of her birthright—the development of her mind. No man nor woman can afford to be so short-sighted as to longer deny to woman her right to an education for her own individual sake. What, then, is the duty of all who love justice and prize progress, but to use every effort to open to woman the schools and colleges, whereby her mind may be quickened into greater activity, and strengthened for all labours which in the wisdom of God she may desire or be called to engage in.

In the exact ratio that man becomes morally, religiously, and socially developed, well educated, does he become a respecter of the rights of all of every sex, complexion, and clime. One does not need to study books to know that woman has the same God-given right as man to follow any profession, fill any station, engage in any work that concerns human welfare, that her *ability* will allow. The fear that she will become coarse and unwomanly in the exercise of her faculties, is entirely swept away by a moment's thought of what it is that distinguishes the strong and healthful from the weak and dissipated, the refined from the debased, the civilized from the savage or barbarian, the well bred from the ill bred—what but wide culture, varied thought, and experience? This fear betrays, too, a total lack of faith in the wisdom of God in creation, and wholly fails to recognize the positiveness or reality of the feminine element in life, the apprehension and appreciation of which marks the degree of civilization of any people. The election reports of the last few days show how sadly and greatly woman is needed in the politics of the land. Wherever she is debarred entrance, there is indecency, brutality, and the exercise of the lowest in man. The appalling sight of the gallows, in lands calling themselves Christian, is owing, I believe, to the exclusion of woman from its political councils. A state of society wherein the gratification of revenge rather than the reformation of the guilty is the inspiring spirit, is again owing to the lack of her influence in that department of life.

And who better naturally endowed to fill the place of physician than woman? Her matchless endurance, her self-denial, her natural love for nursing and care-taking, peculiarly fit her for that profession. But I would not point out nor have you decide what profession or employment any individual woman should follow. Every place should be open to free and honourable competition. Her taste and capacity exercised will in no wise outrun God's designs, and will only tend to greater eminence in every department. Much courage may we take when we look over the list of persons who are alive to the wrongs of woman. The best and most enlightened of every land rank there; and it only needs the general demand of woman herself to free her from every shackle imposed by the ignorance of man. Spiritualism in America has proved by actual demonstration that woman has rights and capacities other than those which man or society has accorded to her. Custom, conventionalism, has stood aside for the *living spirit* of to-day, which has taken woman out of her retirement, where she has served only as ornament or drudge, and placed her where she has filled the function of lecturer upon science, literature, and art, of physician, and of religious teacher. This it has accomplished without asking consent of father, brother, or husband, and through this has awaked them to the contemplation of their great folly and guilt in perpetuating a system of life which robs one half of the entire human race of the enjoyment coming from the direct exercise of their higher powers of mind and skill, and the whole race of that completeness of thought and action which will ever enable it to solve the great problems of life and human destiny. I may say here that I believe there is a sphere of life in which woman naturally moves and reigns, and the same of man; and that between them is no conflict, but on the contrary, beautiful interaction—the sweet and healthful influences of each pervading the other, to the production of concord and pure harmony. But only in freedom, entire equality of freedom, can these glorious orbits be discovered. They are not of man's invention, and depend not upon his will; but exist in the nature and constitution of things, and are by him to be discovered. They are not lines of antagonism, division, and contention, but of true union, co-operation, and harmony—where distinctness, individuality is preserved in its purity—constituting a state of perfect bliss, of which prophets have always foretold and poets sung, and for which every breast of every man and woman has and will ever heave a longing sigh until its consummation.

Mr Burns expressed the great pleasure which he experienced in hearing Mrs Spear's admirable paper. He did not consider that this question was one of mere polemical debate, but one of vital importance for the welfare and advancement of the human race. He referred to the condition of woman in the various states of society and degrees of civilisation throughout the world, and showed that woman was not yet exerting that influence in society which it was her innate capacity and ultimate mission to assume. Look at woman's position in the universe! She is the favoured instrument whereby the Divine Architect fashions the image of Himself in each succeeding birth. How important, then, that her functions be healthy and that her faculties be elevated and expanded to the highest acme of cultivation! The mental and physical condition of the mother is photographed—is reproduced in each of her offspring. If we wish to regenerate society and make substantial progress, we must begin at the beginning; and that is in the education and preparation of women to be mothers. This is the ultimate object to be attained. But to be practical we must not look too far before us, neither need we wait a day nor an hour to begin this work. To gain the advantages arising from woman's existence in the world, she must assume a position from which she can exercise her powers. Supposing she was taught to practice and

inculcate the laws of health, disease would at once vanish from the world, and the foundations of a new physical humanity would be laid. No portion of the community suffers more from ill health than women. Therefore, let us pledge ourselves to spreading information in families on physiology and the laws of life. Woman is also the natural teacher, especially in social ethics, moral and spiritual laws; hence her education in matters relating to the constitution of society and man's moral and spiritual nature should be profound. When physical health and mental harmony exist in woman, disease and ignorance will then be banished from the unborn generations. This must yet be the great preventive work of reformers, and one which will make the cure of disease, ignorance, and moral obliquity unnecessary. Woman is also the great instrument through which our intercourse with the angel world is effected. Mr Spear's earnest desire to have institutions to educate and develop good mediums contains more wisdom than at first sight appears. Educate woman; that is, let her be possessor of her own mind and body, to carry out the deep longings and high ambitions of her nature, and we would have a world full of mediums for health, progress, and spiritual enlightenment. No one can know the enthusiasm that pervades the soul in contemplation of this theme, unless he has experienced the invaluable co-operation and companionship of woman when she is an honoured associate, and not a circumscribed drudge. The speaker recommended that woman should count as an individual and have an independent action in all social questions on all committees and in legislation. We regret that our defective notes prevent us from giving all this speech, and the excellent remarks of Mr Spear which followed.

The discussion on the "woman question" was necessarily brief. The newness of the subject left the minds of most present unprepared for the issue. The impression made on the Convention by this portion of the proceedings was deep and hearty, and there seemed to be a conviction that the "woman question" was a more important and fruitful theme than was at first anticipated. For those who would investigate this subject further, one of the speakers referred to the works of Henry C. Wright, "The Empire of the Mother over the Destiny of the Race," &c., and the works of Mrs Farnham, "Woman and her Era," and "The Ideal Attained."

After some conversation as to how business should shape itself,

Mr Gardner, at the request of the Convention, read a paper on Theology—the Arch-Enemy of True Religious Freedom," in which he combated the popularised Jewish system of theological speculation, and the evil attending the supervention of external authority of books or ecclesiasticisms in matters of theological investigation or belief. He could not fall in with the views of God and his government as handed down in Scriptural traditions, and very warmly denounced the system taught in British churches by its priestly upholders.

Dr M'Leod said that man had from the beginning tried to find out a God worthy of his worship. The present theology had been constructed at a time when there was little light on the subject. It was now undergoing revision, and he hoped the time would come when all sections of the people would have the plain truth taught to them, and when spiritual progress could be unrestrictedly effected. It was lamentable to see men persecuted for an honest opinion, but it was a position which all reformers had to encounter. He however thought that theological reform should be effected as mildly as possible. If we respected Spiritualism, and wished it success, we should exercise all the charity at our command, and be as practical as possible.

Mr Spear suggested some affirmative modes of reasoning with theologians and members of Christian churches, so as to carry conviction in harmony with their own teaching's. The more he read the Bible, the more he found in it; and the wider the range of his knowledge and experience, the more profound were the teachings he obtained from the Bible. When Spiritualism came up, he looked in the Bible for it, and there he found a corroboration of the modern phenomena, and the same divine principles at work. By the demonstrations of modern Spiritualism he was in truth and with knowledge enabled to believe that the sick were healed and other wonders wrought, that Stephen and Paul could see into the heavens, that Cornelius could be enabled to send for Peter, that Peter in a trance could see the animals descend from heaven, and discover the coin in the fish's mouth, with many otherwise incomprehensible things narrated in the Scriptures. He instanced the case of an old man who was deaf, who described the spot where a coin with a hole in it was to be found by digging in the earth. According to the old man's instructions, the digging was done, and the coin discovered as foretold. The speaker counselled that these coincidences should be pressed on the attention of church people, who, if they believed the former, would find it very inconvenient to reject the latter; and the presentation of the subject might impel them to look deeper and search for the *cause* of such phenomena. He thought there was great power in this mode of action. Mr Spear gave many instances of guidance from the spirit world, especially of three mediums being impressed to meet simultaneously for a certain purpose, analagous to the case of Cornelius. He also referred to Ann Lee, who was being mobbed, when a gentleman was impressed to ride to her rescue, without any previous knowledge of her, or of the circumstances under which she suffered. Aided by spirits, Ann Lee also saw the future prosperity of her followers in America, and directed them in the accomplishment of their present position, where they are now located, supporting nineteen social institutions. Mr Spear had himself been sent from place to place for many years by the direction of spirits, and to this

country. On his arrival, he did not know a soul, nor had he any introductions; yet a power which he could not resist impelled him to cross the ocean. He said he was as confident in the truth and reality of these instances of spiritual guidance, as he was in the Scripture records of similar cases; and what we wanted was qualified teachers to go and speak these truths in pulpits and halls; and the result would be, that many in the Church would eagerly embrace Spiritualism, and see in it a continuation of the same influences that are recorded in the New Testament. Even many clergymen would join the movement. It wanted some few to take the initiative, as many feared to ruin their worldly interests by espousing unpopular doctrines. Other classes of the community might be got at by negative arguments, but his advice was "to affirm."

The meeting then went into committee, to arrange next day's business, after which a cordial vote of thanks to Miss Vasey, for her conduct in the chair, terminated the day's proceedings.

Fourth Session.

August 27, 1865, 9.30 a.m.—The Convention met one half-hour earlier this morning to allow more time for the consideration of all the topics that might be brought forward. Dr M'Leod was voted to the chair, who, after some preliminary arrangements, called on Mr Gardner to read his paper on "The Literature of Spiritualism; how to Procure it and how to Promote its Sale in this Country."

Mr Gardner spoke as follows:—The Literature of Spiritualism has been suggested to me as a subject of great importance to be brought before the Convention. We are much dependent upon it for the means of bringing our principles before the public, and we should see that our principles are adequately represented by the spiritual press. We do not think the conductors of the spiritual publications are bound to consult our wishes as to what they publish, but probably if we throw a few straws into the water they may see which way the stream is running, and as wise pilots they may steer their barks accordingly. One thing is patent, of which any superficial observer will feel conscious, that there is a great difference between the English and American spiritual publications. We seem content to announce a fact or tell a story; they reduce it to a philosophy, proclaim a principle, and then shape it into a practical use. The Americans have facts, but they make them speak in tones of eloquence all the progressive principles of the age, and contrive to give them a niche in the temple of science. Our facts are expected to speak for themselves; but poor dumb things, they have no mouths, they are only good substantial facts, about which people are left to form their own opinions, and it comes to pass that most people are not accustomed to form opinions for themselves, and if anything else occurs, they attach the opinions of our opponents to the facts we have prepared for them. But we are conservative in our spiritual literature, while the Americans are radical. They are not afraid to speak contrary to certain dignities, while we seem only anxious that the same sort of dignities should speak well of us. We think spiritualism looks very well with a creed about its neck, while the spiritualists of America have been pulverising and destroying all the creeds they could lay hold of for the last 16 years. Our spiritual literature is very harmless, and might be swallowed by almost any sect with perfect impunity. Theirs is fatal to orthodoxy wherever it is received. In fact, ours only claims to be a higher kind of Christianity, which is no more than what every other sect claims. But American spiritual literature has gone a long way to prove that Christianity is not the religion of spiritualists, but of sectarians, who deny there is any way to appease the wrath of God but by the death of his Son. Some of our writers affirm that spiritualism is based on Christianity, and others boast that no English spiritualist denies the divine authority of the Bible; neither of which positions could have been retained by the writers themselves if they had paid any attention to the more advanced literature of America. If spiritualism was based on Christianity, how is it that it existed before its foundation was laid? If they would content themselves by saying the first Christians were spiritualists, they would save themselves from much inconsistency. And if they would simply affirm, speaking of the Bible, that it contains many accounts of ancient spiritual manifestations, no one could charge them with using duplicity. Now, the consequence of all this bowing and scraping to orthodoxy is obvious. Mediumship is developed in America to an extent we scarcely can conceive of in this country, while hundreds of persons are engaged in lecturing, besides other means of teaching. But alas! who would attempt to lecture in this country without first obtaining the support of the spiritual press for the reformatory and progressive principles naturally and necessarily connected with spiritualism. I know some people suppose a lecture on spiritualism should consist of a number of anecdotes about floating tables, &c., but you might as well lecture about nothing as a dry fact in spiritualism; and if the spiritual press of this country cannot or will not point but the uses, and philosophy, and practical application of spiritualism, we think the time for lecturing is not yet. Some may wonder why the spiritual press of this country is not so decided in its tone and progressive in its tendency as the American literature. Well, I will tell you why it is said to be so. They think if they were to be so radical as to deny the old systems, their publications would be strangled. We think that could be prevented if spiritualists would say it should be; and I think many spiritualists would be glad to

support a paper that fully echoed their own principles against the conservatism of orthodoxy. I don't think strangulation and death would supervene if the whole truth was brought out by our publications. It did not do so in America, and progressive thinkers are always ill at ease with any publication that seems to be on the side of conservatism in theology. We literally don't know our strength in this country, as the nets have not been cast on the right side. Thousands of people have outgrown the churches and would be easily induced to examine the spiritual philosophy if they saw their own rational principles advocated in our publications. Objective raps may bring some to inquire, but ideas rap louder, and produce the most beneficial results. The American spiritual press has taken advantage of the spiritual manifestations to reckon with the theological tyrannies which had usurped the dominion of mind everywhere; and the spirits of the departed have helped them in this great battle. We have had some skirmishing with the press, and no doubt some of our writers have done and said valiant things in defence of abstract spiritualism. Where shall they find weapons and arms to contend with the pulpit? They are all ready in the arsenal of nature, but we cannot do better than see how skilfully our transatlantic friends have used them before us. With very few exceptions, they don't contend for any dogma or form of religion, but have fought their way out of all sectarian bonds. The mysteries of religion have been traced to their source, and we have had abundant proof that many of them existed even before the Hebrew nation. Indeed, we are indebted to rude and barbarous nations who lived before Adam and Eve were thought of, for the dogmas imposed upon the world as the word of God, by the churches of this age. One thing is clear, that spiritualism has made more progress among freethinkers than among Christians, and the reason is plain, seeing freethinkers were more accessible to the truth, having already disposed of their theological errors, and had no objections to oppose to a fair examination of the foundations of religion. It would be impossible to find anything very marvellous connected with the birth and life of Jesus that had not been told of some other renowned man who had lived hundreds of years before. The best commentary that could be published on the Bible would be the parallel texts taken from the sacred books that existed before the Christian era;—there is the foundation of all we have in the Bible, both as regards marvels and morals. The fundamental doctrines of Christianity are essentially pagan in their origin, and can be traced to the older systems.

Our literature is only defensive; the Americans have been aggressive. They have questioned the soundness of the doctrines taught by their religious opponents; at the same time they have taught a philosophy more rational and scientific. And I am very much satisfied that they have done right, and that we will have to adopt the same method before the world will hear us. The way to meet the case is not to blot out the Bible, but to throw the light of other sacred books upon it, and explain it by a reference to ancient Spiritualism. We discover that God is no respecter of persons and nations, and that the peculiar people was only peculiar bigotry. Colenso and Renan are appreciated in America by spiritualists, and find a place as reformers and co-workers in the cause of human progress; but we seem afraid lest biblical criticism, or a more readable history of Jesus, should militate against the truth. There can be no greater mistake than to ignore honest criticism, for it always implies a desire for progress, and shows that the mind is in search of new truth, and anxious to throw off the incubus of old errors. Spiritualists are not interested in anything but truth, but we have seemed as if we were interested in supporting the Bible, as if our philosophy was to fall whenever it could be shaken. The Americans have no such ideas, but look on every honest critic as a worker in the cause of progress, and give him credit for all the truth he discovers to the age.

Our literature has been much made up with extracts from old historical records, which makes it sometimes interesting to a few men of letters, who are conversant with old authors. But the American spiritualists deal in new clothes, and there is a freshness about their publications which I think we cannot give ourselves credit for. They have always seen something, and done something too, themselves, which they speak of with a spirit you cannot get out of an old book generally. I think these old stories had better be left alone till the transcribers of them agree upon a philosophical interpretation of them; for if they cannot do so, how are the sceptics, as they call them, to understand. I believe they are generally misconstrued, when not doubted altogether. There is no way to gain the key of spiritual mysteries but by practical Spiritualism. I should have no objection to see an old book quoted, if it would illustrate a law or principle of spiritual science better than the manifestations which are of daily occurrence now among mediums. If the thousands of spiritualists in this country have no experience worth receiving, then may there be some excuse for going abroad to fish for stories wherewith to fill the columns of spiritual publications. The truth is, men do not like to say much unless they can give a reason why; and our reasons why don't suit the spiritual press. Now, I will just say what I think spiritual literature should consist of. The elementary writings should be explanatory of the arts of clairvoyance, clairaudience, automatic writing and drawing, and such like rudimentary experiences as we never fail to see developed in young persons who are disposed to pay attention to our instruction. I have not yet seen a book exactly to my mind, suited as a guide to young mediums; but I have no doubt many will be much pleased with a recent publication of Mr Bertolacci's. When Spiritualism begins to be taught as an art or a science, the spiritual press of this country will do justice to such books; but we are only making books for the public here, and Bertolacci made his for

spiritualists, who in general don't want systematic development, being more engrossed in satisfying the organ of Wonder than in watching the evolution of laws and principles. Educational literature is very much needed in this country; and if some of our talented friends, as William Howitt, Thomas Brevior, and others, would turn their attention to this much neglected field of labour, I think they would be doing a service to the cause of Spiritualism they will not perform by wrangling with the press. They don't need to harness themselves like gladiators for mortal combat in the performance of this duty; they only need study the best known methods of development, deriving their information not only from their own experience, but from all they can, who have had any practice in teaching spiritual development. The subject seems lying in chaos for want of some master hands to put the whole into order, and show that every phenomenon is subject to law. The very way the subject is treated in our publications, increases rather than otherwise the difficulty to all but those well instructed. The generality of readers see nothing but an incongruous and heterogenous mass of crude matter, or to them unlikely stories, which they attribute to superstition or anything else. Such a book as Adin Ballou's is very much suited for persons who are merely seeking conviction, without personal development. Judge Edmonds Tracts are still better adapted for such as are seeking information respecting mediumship. But those who can appreciate Andrew Jackson Davis will be most instructed by following him in the course of his own personal development, by reading his "Magic Staff," or autobiography, with his numerous other writings, as they become capable of understanding them. Hudson Tuttle's "Arcana of Nature" meets the men of science on their own ground, and probably we have no better book for the careful perusal of such.

Spiritualism, in all the arts and sciences, will work a revolution in the minds of men of education such as the world never knew in any age. Spiritualism is the guardian angel of all the refining arts, and the perfect guide to all who study science. But science is not confined to the crude materials of the earth alone: the imponderable substances of the invisible world are also its legitimate domain; and boundaries are not to be set to the mind by the scientific dogmatist any more than by the teacher of theology. The arts and sciences are necessary for our progress and welfare in this life, and therefore elementary books on Spiritualism should contain instructions for their acquirement. That is the true way of instructing mediums. It is folly to expect that the spirits will undertake to cultivate the minds of young mediums, if we do not give them all possible aid from the books we publish. There are cases where the spirits have done much without external help, but they are exceptions. Physical mediumship calls the attention of many to the subject of Spiritualism, and so may ghost stories; but a higher class of mediumship can only be attained through educational means. The nearer mediums can come up to the capacity of the communicating spirit, the better in all respects. The mere mechanical medium is likelier to blunder and misconstrue the manifestations, than one whose intuitions are trained and whose understanding is enlightened.

Our spiritual literature has not yet taken up the idea that Spiritualism is intended to promote a thorough education, beginning with the rudiments of external knowledge, and leading the mind on by degrees to the interior, and to communication with the invisible guides to knowledge. Hence, as a matter of course, we have no Lyceums for the young; and no effort seems to be made to deliver them from the bonds of sectarian Sunday schools. So that when such youths are by any chance mediumized, they are more or less unfitted for spiritual mediumship through being full of the deadly poison of false theology, and very seldom instructed in anything else. We have no literature in this country adapted to the minds of youth, except what is impregnated with theological poison; and I question whether they might not as well remain ignorant of religion altogether, as to imbibe such Lethan draughts as are obtained through Sunday-school books and teaching. Many a time have we been told the object of Spiritualism is to convince sceptics of a future state, and all our literature seems to be constructed on this principle. But that is only the commencement of its career, for its object is to destroy all errors, to elevate man to the communion of angels in the present life, and thus establish the kingdom of heaven on earth.

There are many speakers and writers whose letters, essays, and books contain the cream and essence of spiritual literature in America, whose principles are never named in this country. George Stearns, Professor Denton, the anonymous writer C. M. P., are among the most talented and even profoundly learned men of the age, and such men are never found grovelling after one idea, but, each in his own way, presents you with the most advanced ideas of this progressive movement. Lizzy Doten, Ascha C. Sprague, Emma Hardinge, Cora Wilburn, and some scores besides, pour forth torrents of inspired poetry, and their magnificent prose writings should have been better known in this country among spiritualists. We have not begun at the right end of the work: we have begun to convince sceptics, instead of developing mediums. Another reason is this, the spiritualists of this country are not represented in the literature, only a few are, and they are not a fair sample. But that is not all; there is always manifest a decided hostility to rationalism, and as much dread of science as the theologian has. The creed of our literature seems to be this, spiritualism is true, and we must appear to be Christians, and the world will believe us; or if it does not, we will contend with it on Scriptural ground, and not sacrifice an inch of our own respectability. But if ever we should go further east, we will say there is one God,

and Mahomet is his prophet. The truth is, we have had no principles announced in this country having a progressive tendency, and it is very much to be feared we never will, unless we take up the matter of publication for ourselves, by forming a Limited Liability Company, and then we should be able to command both capital and all the talent required for a first-class paper. There is no doing great things by small means, and capital to a large extent can be raised on the associative principle without danger to any one's individual interest. The most gigantic undertakings in manufactures and commerce are carried out with success on this principle, when no other means would accomplish the results. There are other reasons for publish-a paper on the associative principle, besides the accumulation of capital sufficient for a large undertaking. It would interest a larger number of individuals, who would assist in promoting its sale and contributing to its columns. It would represent a larger number of progressive men, who would say what they meant by Spiritualism, and not be bound to repeat other people's ideas, lest they should be condemned to silence. A large paper would sell better. Spiritualism is cosmopolitan, and we want to know what is doing all over the world. We could then show to the English people that the gospel of Spiritualism has been prevalent in India and other fields of missionary labour for ages bygone, and that the Hindoos do to this day more marvellous things than is said to have been done by the first apostles of Christianity. The spiritualists on the Continent are publishing a number of papers, and we would be able to keep our readers well up in whatever was of particular interest in France, Germany, Italy, and other countries, by extracts from their papers. Such news is nothing but necessary to the man who believes that Spiritualism is a universal principle, and that it cannot be limited to any sect or country. But is it practicable? Well. I don't know. It is not impossible, and I should not think it even difficult, if a few men were to agree to set the subject clearly before the spiritualists of this country. Would there be any objections made to such a plan of publishing spiritual papers? I think there would; and it is most likely that the proposition would be treated by many with an ominous silence more significant than any words of disapprobation, signifying a dislike to co-operation as being too plebeian and democratic. Much has been said about organisation among spiritualists; we have not arrived at anything more definite than co-operation for special objects. We have no central organisation, and perhaps we never shall, but we are in circumstances to see the necessity of united effort whenever any special object is to be sought. What we want to secure to all is perfect independent individuality, while we do not lose any of the benefits of union so much valued by all the sects of religion. We are not a religious sect, in my idea, for that limits Spiritualism, which is universal, but we are not the less capable of co-operation and union for the performance of any great office required in promoting the progress of the world. The *Spiritual Times*, of June 10th, has an editorial article on organisation, in which a very strong appeal is made to spiritualists. We think that the *Spiritual Times* would be willing to take up any suggestion this Convention might make in the way of devising a plan of co-operative publishing. Mr Cooper, proprietor of the *Spiritual Times* has done much as an individual, but I believe he would prefer to be relieved from a part of his responsibility, especially if he saw a greater good could be effected by any other plan. I have got a plan, but some one else may have got a dozen, and may be very anxious to try them, so we had better have as many plans brought forward as possible, and then we will have the means of judging which is most suitable for our purpose. Simplicity is an attribute to be aimed at, and there is nothing more simple than a Limited Liability Company, which can be legally established by a hundred or a thousand co-operators at so much per share.

Discussion on Literature.

Mr Spear remarked on the relative merits of English and American spiritual literature. This was the mother country, and the movements were more slow and thorough; whilst the Americans, being the offspring, got the new ideas and went ahead at greater speed. He referred to the various classes of writers—the philosophical tone of Davis, the religious, devotional spirit of Harris, &c. He believed that in this country the practical adaptation of the truths of Spiritualism would be carried out. Davis was an enunciator of truths and principles, but it required a few comprehensive minds to deduce practical uses and present a new order of things adapted to the wants of society. He thought the joint action of the English and American mind would yet effect this, and that it was well a distinction existed, instead of them being similar. He thought a good weekly publication would be more useful than a monthly; the former kept the subject fresh in the minds of its readers without interruption, whilst the latter gave too much opportunity for other interests to interpose. He hoped they would not overlook the services of the human voice in public lectures, in their earnestness for publications. In America they both worked together for good. The usefulness of publications was much enhanced by the interest created by public lectures.

Mr Burns said his connection with the literature of Spiritualism might excuse him for making a few remarks. The American books had a greater circulation in this country than even the English ones, and the interest they created was of a far more deep and progressive tendency. English spiritualists, like their books, were so barren of principles that each successive relay of "facts," in the shape of rappings and ghost stories, set

up a new discussion founded on like stories of a traditionary nature. Why not go to Nature at once—that infallible revelation of God, and see the unalterable course of things as there manifested. But no. Some chose to look into old books and misrepresented incidents for their information, and tried to make the living facts of to-day and the wisdom they teach, coincide with the mystic stories and superstitious speculations of the past. This was neither Spiritualism nor progress, but priestcraft—the blind puppets of a modern sectarianism taking advantage of the existence of Spiritualism, to show that their bag of wonders was all in all, and that it was neither safe nor necessary to look beyond. This is an issue which Spiritualism must prevent if it has any power for good at all. The new dispensation must not be based on credulity, but intelligence. Hence, the facts which enlighten the mind respecting man's inner nature and its relationships are not the speculations of the past, but the ever present verities as laid down in man's spiritual nature, and accessible by experiment and scientific research. Matters pertaining to man's eternal well-being and future are not theological dogmas supported by miracles, but great natural and scientific truths made apparent by reason and experiment. The speaker rejoiced that the books that most fully and rigidly interrogated nature were the most extensively read and had the most influence.

Mr Burns then referred to the schemes for supplying the spiritualists with a periodical. He said that the cause was not at all served by what already existed. There was no free press or popular organ; those in existence did not serve the people, but wanted the people to serve them; they were not the organs of truth or investigation, but of a sect. The speaker deprecated that anonymous journalism which put a sheet of printed paper before you as if from the hand of an automaton. This was only the ghost of what a periodical should be, having the advocacy of a great truth at stake, and enjoying the co-operation of hearty, earnest men. But what do these papers care for the truth? Why, the first question with them all is, their paltry individual existence. The good will of their subscribers is of more importance to them than the greatest law or principle that ever emanated from the Divine mind. They dare not even advertise a book that is accredited to advocate a sentiment ahead of the old-womanisms that pass current with their constituents; and their declared policy is to exclude all articles tending to explode theological errors—the roots of sectarian tyrannies. And does such a miserable system pay financially? No. The publications already in existence in this country subsist on charity; not one of them earn their bread. An out and out progressive broadsheet could not fare worse. Such an organ is wanted and living real men that are not ashamed of being its editors or publishers. It is rather an incongruity to be laughed at for being a spiritualist and have to defend its facts and principles every time you go to buy its books at these business publishers. Even their trade terms are stiff and illiberal, showing that it is a matter of no consequence to them whether the books have a chance or not. A lady came to this country from California; she had a great desire to meet with some spiritualists; she called at the office of the *Spiritual Magazine*, to find out the editor, but beyond a polite, cold business reply she got nothing; and no wonder! It is not such a publisher's work to "believe in Spiritualism," but to earn his 10 per cent, on sales. But if we would succeed, the will and the deed must go together. This lady found that the editor was a myth, and she would have found out other "spiritual" unsubstantialities if she had gone further. It must be a poor chance for a cause when those connected with it and its literature dare not avow such connection outside of their own clique.

The speaker did not mean to imply that the existing periodicals had not been of some service, yet he contended that they were open to the objections he had stated. They might even be useful in promoting a "respectable" form of "Christian Spiritualism;" but when the object contended for was truth and progress, and not foregone conclusions and the "powers that be," it would be seen that they were worthless. He knew that the promoters of these journals were gentlemen of honour and respectability; he made no personal allusion to them, but to the periodicals as they were. He thought that such a criticism was healthy and was wanted. Candour and honesty was a better policy than selfish conservatism—the quality which he found fault with in those papers, which would rather sacrifice the truth than their own success or reputation. He was a friend of politeness, suavity, and fraternity, and had experienced much kindness from the promoters of these journals; but he considered it cowardly and a desertion of duty to cry "Peace, peace, when there was no peace," and in the end was neither kindness nor justice.

When the speaker first became a spiritualist, and had schemes for popularising the literature, he humbly presented himself to a celebrated pioneer connected with things as they are. He was received very suspiciously, and was asked if he wished to make money by it. From all these facts and evidences, the speaker inferred that neither the Convention nor the cause had much to hope for from the present institutions. He, however, saw no clear way for the present, but threw out these suggestions with the hope that they might stir up to effort at some future day. Co-operation he declared to be a spiritual and progressive mode of action; and whenever the friends of mankind became spiritual and progressive enough, they would adopt it, in the form of a joint-stock company or otherwise, for the purpose of diffusing progressive literature; but for the present he had no practical suggestions on that point, and as an individual would do all he could, till some one occupied the field and did it better.

Mr Hodge stated that he had written to the managers of both the *Spiritual Magazine* and the *Spiritual Times*, requesting them to insert an advertisement of the Convention, for payment at the usual scale of charges; but no notice was taken of his communications.

It is quite likely that Mr Hodge's communications never reached the proper quarters. The *Magazine* gave a friendly announcement of the Convention, and *The Times* published the Call, free, as news, though the editor never received the copy sent officially by Mr Hodge.—J. B.

He thought this contrasted curiously with America, where there were a number of papers devoted to progress, and to the aid of those who were making such efforts.

After a general conversation on the subject of printing and publishing, which was merely an exchange of thought and information, Mr Burns was called upon to read the paper which he had prepared, and which he entitled

Man's Natural Position in Respect to Theology, Religion, and Immortality.

The subjects of our discourse are as old as the mental history of the human race. The earliest legacy of our forefathers is their experience in theology and religion. In every age these have been the topics of thought and research, and the cause of much contention and bloodshed. Every nation and tribe has distinguished itself by the peculiar views of its members on these universal themes. Our land is studded with institutions for the perpetuation and diffusion of them, and their paid teachers absorb an incredible amount of the industry of the people. Notwithstanding these evidences, many affirm that neither theology, religion, nor immortality really exist that the first is a wretched bugbear, keeping the human mind in abject slavery; the second, a mere arbitrary system of beliefs and ceremonies; and the latter, an indefinite myth and delusion. The incoherence, uncertainty, and vagueness surrounding these subjects, as popularly taught, have no doubt militated against their acceptance by many logical and powerful minds. Progress and investigation has been denied in this department of thought. Dogmatic authority has taken the place of reason and the teachings of nature derived from experience. The thoughts of the past alone have been consulted, whilst the great realities to which these topics refer have been left uninterrogated. We mean to adopt a perfectly free and independent course on this occasion, and refer all our facts and arguments to the reason and experience of our auditors.

Theology Defined.

The subject, taken as a whole, may be divided into three self-evident and comprehensible parts. Theology may be termed a knowledge of the causes or sources of life; Religion, the conduct of life; and Immortality, the ultimate object or destiny of life. Theology is a knowledge of causes, and it ought to explain the origin, nature, and relations of all things, and the principles which regulate all manifestations of life and existence. In other words, there is only one science, and that is Theology; only one universal object of investigation, and that is Life.

Science has hitherto dealt mostly with external phenomena and transitory circumstances, but the human mind demands a disclosure of the arcana of causes, that operate eternally to the production of endless and diverse series of effects and phenomena.

As to a First Cause, the mind of man cannot conceive of anything as such, because we cannot conceive of a beginning. If causation and the medium matter through which it operates have been eternal, there is an eternal cause, but no *first* cause.

The first cause and the last cause are one and the same; for if there was not an omnipotent and eternally omnipresent cause ceaselessly operating, then Chaos would at once draw her sable mantle over the whole universe of formation, and there would be nothing to observe, and no one to observe it. A preceding effect cannot be the cause of a succeeding one. John's parents were not the cause of his existence—themselves being an effect, but an instrumentality by means of which the eternal cause again operated.

The universe is in every part alive, and has been living and thriving ever and ever. Everything in it is alive, and all members and portions of it are ceaselessly and industriously, hand in hand, with one aim and purpose, developing forms of life, life, life. There is no dead matter: all is animated with a great, intelligent, self-regulating soul; and we cannot imagine a time when this state of things did not exist, when ideas from this interior intelligent fountain were not being incarnated in forms and perpetuating an independent individual existence—types of the great original. Granting, then, this eternity of being to be a fact—that the illimitable, intelligent, vital, and divine vortex of all that forms, animates, and energises has flowed on for ever through matter, its external body or receptive principle—then we have an incessant series of vital forms, the result of the conjoined action of Father God, the positive or male principle, and Mother Nature, the receptive or female

principle.

But though the human soul has been in course of organisation and existence on worlds and spheres in central portions of the universe from all eternity, yet there must have been a time when the formation of man commenced in this recent portion of Nature's domains. Cosmogony and geology show that all minor forms existed before man, that forms of life could not exist without sufficient instrumentalities and conditions to produce them, and that man is the inevitable result of the Eternal Cause in its operations to individualise its inherent principles in material organisations. The divine soul or life of the universe, inherent in our planet as a member of the body universal, could not at once manifest all its qualities and principles in forms of life. For countless ages its efforts were limited to simple motion. In course of time the association of atoms secreted from the general mass under diverse circumstances, produced a variety of substances or products, partaking more or less of the general properties of the whole. It may be said that at first there was only one substance, and that destitute of properties; but the diversified forms of this substance, gradually produced, eliminated various properties of matter, and hence a diversity of substances, which in turn were conditions for higher manifestations of the inherent life principle. Thus elementary substances were gradually developed, producing a certain state of water, atmosphere, light, and heat; and from these conditions emanated the first forms of organised life. As these conditions improved, the products of life became more perfect, until animals endowed with complicated organisms and much intelligence prevailed. Every stage was a triumph, and each addition was a step toward humanity. No line can be drawn to show the place in the scale where the efforts of creative power culminated in the production of man. Races and countless generations of semi-human beings have existed and been swept away, with whom we could have no fraternal sympathy, but rather antagonism. Within the memory of history, many tribes have been blotted out, without any seeming cause; while mixtures and alliances of nations and tribes have produced higher and more vigorous types of humanity. The race is yet in an unfinished state of development; and types of men now in the womb of the future, will realise possibilities of which, on our highest summit of thought, we cannot conceive. All things are as good as their conditions and circumstances will allow them to be.

Let man explain his own origin. He is called the microcosm—the little world, a type of the great harmonious universe. Observe the conditions that bring forth the diversified phenomena displayed in human life—is the cause of them all not imbedded deep in the spiritual nature of man? To illustrate: The mammary and uterine apparatus was hidden in the bosom of the female since her first stage of foetal development, but it required time and circumstances to make that unborn infant a nursing mother, and thus manifest the power that lay hidden within the organism.

The little child lies unconsciously smiling on his mother's lap; in future years he becomes the poet, the maker of laws, the discoverer of principles, or the unfolders of our spiritual nature, and makes an era in the social life of the globe he inhabits. But were not all these possibilities in the child, yea, in the very germ from which he was produced, though the time had not then come for their manifestation? In like manner, the principles which are the cause of all forms and existences, have been in the nature of things from all eternity; and it will take an eternity of association, progression, and development for these inherent or divine principles to carry out their legitimate work of perfecting forms and individualities.

We now come to a definite idea respecting the nature and personality of God. We behold in him a person whose external figure Nature is, and whose soul is the origin and circulatory process whereby all forms are sustained and developed. The material and spiritual universe is therefore the only true revelation of God, and Reason is the great exponent of that divinely written book. The whole is constructed on principles of pure intelligence, and Reason is the only key to unlock the mystery and lead man to a knowledge of God.

We do not claim that the divine principles which emanate from the great positive Mind are equally represented in all nature. The inorganic world represents these principles in a low degree. In the vegetable creation we find active life added to what existed in the mineral. In the animal, we find sensation added to what existed in the plant, and in the higher forms intelligence also; but in the human soul all the principles and powers constituting the divine-mind are individualised and represented. Hence as the divine mind is eternal, so is its counterpart, the human mind. It seems to be the great object of the Universal Intelligence to individualise itself as often as possible, to labour unceasingly for the development of all matter into sentient, thinking, immortal beings.

It has been shown that in the nature and constitution of the human soul the highest and fullest revelation of the divine mind is exhibited; therefore, to know God, we must become acquainted with man. It is a curious historical fact, that the god of all nations is a counterpart of their own state of mental growth; and when once we come to a true and scientific conception of the nature of man, we come to a sure and infallible means of determining the nature of God. In fact, a knowledge of nature, material and spiritual, is a knowledge of God; for it is only through this nature that God can be manifested or can exist. A few practical observations may be deduced from this view of theology.

In the first place, the popular theological beliefs respecting God and his works, except in so far as the teachings of science are followed, are absurd nonsense. Things were not created by an arbitrary act of divine will, but are a necessary consequence of the existence of this divine being. God, therefore, neither plans, condemns, revokes, nor justifies, as all his purposes were formed in the nature of his being from all eternity. It thus follows, that all things are in harmony with these purposes, being the result of them, and that there is no "devil," or contrary principle in the universe, but that all, divinely or absolutely speaking, is good; that God has at no time placed any arbitrary restrictions or injunctions on man, or has revealed himself at any time in the special manner claimed by priests in their so-called sacred writings; that he neither judges, rewards, condemns, nor punishes: consequently, he knows no distinction between the good and the evil, the perfect and the imperfect, the clean and the unclean, the saint and the sinner; has no special love nor any hate, no crowns of gold nor lakes of brimstone. All things, be they good or bad, just or unjust, bask for ever in the effulgent favour and paternal love of God. It is the most despicable ignorance to teach that God is at variance with man, or man at variance with God; that God is angry at them, punishes them for sin, or manifests to them favour or revenge. Mankind are doing exactly what they were intended to do, and could not do otherwise even if they would. It will be perceived that what is taught by the priests respecting the nature of God, and man's relations to him, are not only false and degrading to man, but ungrateful and blasphemous to the God on whose pretended service they fatten.

Religion Defined.

Religion is the conduct of life, the science of theology reduced to the art of living. Theology is of the intellect—is masculine; Religion is of the love principle—feminine. Knowledge goes before, with his lamp, and discovers the path; whilst Love, with her warm admonitions and aspirations, urges forward in the prosecution of it. Their twin influence in harmonious action is wisdom, and the religious life the result.

In this life and throughout eternity, man is and will be surrounded with innumerable relationships, which it will be to his eternal advantage to properly maintain. He has also got a certain journey to pursue and object to achieve, which is the life-work assigned to him. In other words, man possesses a number of powers and faculties, each having a certain definite natural function; and the proper exercise of these, and their infinite development, constitutes religion and duty. Man, therefore, serves God by serving himself, and helping his brother to do the same. What, then, is our guide in matters of religion? Why, theology, or a knowledge of man and everything else in the universe, as far as can be ascertained, and of the proper relations that should subsist between man and every thing and condition. The very elements exist religiously or irreligiously, and it will be to man's safety and happiness to maintain a proper relation between one form of matter and another.

But man's knowledge is not perfect, nor is his organisation harmonious; consequently, he neither knows what is right in all cases, nor has he the desire or power to achieve it. This accounts for man's present religious state. He commenced at the foot of the ladder of human existence. The creative power has been trying to make man from the time the atoms first congregated themselves into the prophecy of a future world which we now inhabit, and a perfect man has not yet been made. A lower form or manifestation of life preceded a higher, till organisation became adapted to the unfolding of those principles which constitute the human mind. Some of these are only latent now, whilst others monopolise all life's powers and energies. Religion, civilisation, and other forms of mental action are, and have been at all times, in exact harmony with the development of the brain and physical temperaments. The base of the brain was developed first: man lived between his ears and behind his eyes, hence to defend himself, provide for himself, and look out for gratifications and dangers, was all he did, or could be expected of him. But the mental tree grew, in accordance with its inherent capabilities, and in course of time the social nature came into action, the perceptive brain collected and treasured up experiences, the constructive principle manipulated and applied. Rude ornaments were the work of the lateral brain, and thus through many ages and successions of tribes, the steady growth of brain and refinement of texture prepared the way for the religious life long before it was possible for such to exist. The same law holds good at the present day. Man's consciousness of things seen and unseen, and their infinite adaptations, is gradually increasing, and differs in every two individuals. There can be no harmony of action without harmony of organisation, and no happiness either; hence this view of man's religious position not only accounts for the diversities in the religious history of the human race, but offers the highest inducement to a well-regulated and progressive life, and visits with certain penalty every deviation from the normal rule of functional action. There is no vicarious atonement, no mysterious and special means of salvation. If you would improve your spiritual circumstances, you must adopt the means within the reach of all, of improving the conditions upon which a higher life depends. Our religion, then, is one of every-day life; its Argus eyes penetrate deep into the motive and use of every act; it is the effort of the human mind to find out the will of God respecting all things, and the resolute and loving determination to live in accordance therewith.

The angel element in man comes through his coronal brain. When that is well represented, the moral and spiritual elements exist in the man, and he is capable of actions and experiences that constitute the religious life. Man is therefore naturally a moral, spiritual, and religious being; and instead of having fallen from that state, has all the time been approaching nearer to it. Blunders and shortcomings are a necessity in man's existence; it is through these that we by experience improve. Evil is comparative good, and the greatest good possible under the circumstances. Necessity is the parent of genius. Reaction of animal excess often turns the face of the soul towards repentance, and under the guidance of other faculties. Extremes gradually exhaust themselves, and religion consists in reducing to their proper limits all excesses and perversions, and giving those powers the lead that ensure progress and harmony. True religion must, then, be the death blow to existing rites and ceremonies. True religion is not a mystic rite, but a stern reality, based in science and regulated by intelligence. The human soul can be incarnated and successfully matured, even as the gardener improves his fruits and the farmer develops commendable qualities in his stock. The means of salvation and success are amply within the reach of man, if he had only the wisdom to apply them. This wisdom, and this application of it, constitutes the only redeemer, and the only salvation that can shield the human race from the consequences of disobedience.

But Faith, it will be said, is an element of religion. True, and Hope, her sister also, with Veneration as their chieftain and leader. These are the highest faculties of the mind; and when wedded to intelligence, and cultivated in harmony therewith, constitute the strongest intellect, and give the greatest harmony of life, certain progress and permanent happiness. But look at the uncultivated and perverted action of this portion of the mind. How strongly it manifests itself throughout the whole human family, from the fetish worshipper to the fashionable churchgoer. Without intelligence to direct these holy sentiments, their possessors are led to suppose that God desires worship in the form of personal attentions; that faith is a credulous belief in old cabalistic records and traditional stories, and that Hope must, in orthodox fashion, look out for a future inheritance replete with gold-gems and precious stones.

But in spite of man's perversions, the purposes of the Creator have been so far carried out, and this same moral brain has been instrumental in raising man hitherto. Even granting that it originates nothing, yet it gives us a consciousness of what exists. Veneration gives a consciousness of the sacred, the holy, and the superior in position and condition. Under the mellowing influence of this sentiment, the exercise of every function is sacred—all created for holy purposes, and every act is one of worship; the law of use governs the desires and passions, and a deathless aspiration exists for the sacred, holy, and pure; and the cry of the devout soul is, "Nearer, my God, to thee." Through this glorious faculty all men feel the universal fatherhood of God, and through it, the Almighty Parent leads all his children to himself.

And faith is necessary too. The intellect explores the arcana of the future and firmly lays hold of the eternal principles that satisfy the logical reason; but these are not proved by external evidences; hence, there is a moral eye, which from the faint glimmerings of partially developed truths, waits in trust for the result in the future. How beautiful are the adaptations of man to his spiritual condition, and what sublime causes for gratitude are found, the more deeply the mercies of Divine providence are investigated!

But what of prayer? It has been assumed by the religious world, that constant personal prayer is compatible with man's duty; but from our remarks on theology, it will be perceived, that to make any special effort on any one's behalf, so as to answer prayer, is incompatible with the nature of God. Man has got faculties which enable him to perform prayer after a thousand different fashions, chiefly dictated by his policy, cupidity, and selfishness; and in some temperaments, by a pure desire and aspiration after supreme conditions. It cannot be denied that many minds get into the habit of prayer, and derive pleasure and benefit therefrom, for there is at all times pleasure in the exercise of a faculty; but experience on this and other spheres, affirms that the highest exercise of the spiritual nature, is in the thirsting aspiration for the better things of which it makes the possessor conscious, and a desire to use the right means to accomplish the end. It must be borne in mind that the ignorant and superstitious derive equal satisfaction, comparatively, from their rude and idolatrous worship, with their more cultivated brethren who use a more refined ceremonial; hence, the fact that there is a pleasure in it, is no argument as to its being a normal and ultimate act of the mind. But persons will come forward and declare that prayer has been answered. Yes, truly it has, and let us explain how. These glorious faculties are the "Jacob's ladder" upon which angels ascend and descend to the human soul, and it is through them that all inspirations are received, and communion carried on with the spiritual world and its inhabitants. The action of the spiritual brain is a telegraph message to the inner life, the same as the eyes send a querying glance towards the external world. In families of spiritualists it is quite common for even the unexpressed questionings and desires of individuals to be answered by guardian spirits, through the medium present; and I believe that many noted individuals who have been engaged in benevolent works, and had their prayers answered in furtherance of their aims, were merely instrumentalities carrying out the schemes and purposes of higher intelligences; hence prayer, though directed to God, was a means of communication with them. This higher dome of the living temple of God in the human soul, is the greatest of all blessings vouchsafed by a loving parent to his children;

and the greatest and grandest mission that could be inaugurated amongst men would be to make them conscious of the privileges they thus enjoy, and teach them to use the same aright. May we all as individuals often repair to this upper sanctuary, and ensure that mental harmony and influx of wisdom which is essential to the spiritual growth and well-being of all; and, as a practical suggestion, there is no better method than the old one of two or three meeting together in the name of truth, forming circles of love and wisdom, recipients of blessings from the higher Brotherhoods.

We will dismiss the subject of Religion with a few controversial remarks. Religion is not a bribe whereby to purchase God's favour, as artificial religionists seem to imply, but the legitimate exercise of man's powers for his own development. Man is naturally a religious being, and it is his nature to manifest it more and more. Hence, he is not a child of darkness, wrath, or of "the Devil," but of the Divine Father, and his upward struggles from the beginning prove his pedigree. Man may for a time be lost to his own interests, but when he returns to himself and his own interests, he returns to God. God saves man through man, as each brother and sister is a missionary to the lower grades. Our joint capacity through eternity is that of student and teacher, quick to learn, apt to impart. Self-reliance, or the use of those powers within us, is duty to God and our highest service. Compared with God's simple and efficient method, the monstrous and impudent demands and postulates of priestcraft appear in all their hoary deformity. We need not dwell on a subject the details of which must be exceedingly annoying to our brothers who feed their souls on ashes from the altar of traditions and superstitions. Heaven speed the day when all such misdirected religious effort shall cease, and when humanity will be recognised as one great religious body, with a unity of aim and object, to the encouragement and education of all, and the exclusion of none.

Immortality the End of Existence.

The third division of our subject leads us to a consideration of Man's Immortality. This we may term the end or destiny of existence.

There is a deep purpose running through the whole Creation—there is an object to be attained. During our consideration of the nature and sources of life, we arrived at the result, that as the human inmost is an epitome of eternal and self-existing principles, it is itself eternal and indestructible. Man is therefore, by nature, immortal, because herein consists the object of his existence. The human soul is an organised structure acquired and developed during earth life, and this probationary term might not have been if its fruits were to be ruthlessly squandered. Earth life may be compared to a period of gestation, and the transition to the spiritual life may be designated a birth into man's permanent, true, and normal state. It is to portray the conditions and realities of this sublime superstructure of human existence that Spiritualism is taught and fostered. Spiritualism is that greatest and most important branch of science which teaches us of man's eternal future. How many weary souls there are who would gladly know! How eager the mind is to comprehend these great and abiding truths, and how full of dark despair is many a radiant and intuitive soul because of the shadow that ignorance and superstition have cast over this subject. To the mass of our countrymen it might be said, "O ye of little faith," why do ye distrust the purposes and finished work of the Creator? It is this living faith which the religious nature of man demands, and not a blind credence of historical incident and the "dead phantoms of a buried past.

With a joyful faith, then, and overflowing gratitude we assert that when the earthly tabernacle is no longer a healthy and fitting abode for the precious germ within, the event called "death" is God's kindest provision for man. We believe that the soul passes on to a solid, substantial, natural world. (Please bear in mind that the term supernatural is not in our vocabulary, so perfect, sublime, and holy are natural arrangements that they cannot be superseded.) The summer land of eternal human existence is, therefore, perfectly natural, and filled with natural, thinking, loving, acting, desiring, aspiring, kind, neighbourly, *real* men, women, and children. No miracle, no mystery. The soul feels at home at once, and comes in contact with objects that gives exercise to its mental faculties. There is internal evidence in the nature of man to prove this. If man is immortal, all his parts and faculties must be. Though there may be considerable change in adaptation, man's faculties adapt him essentially to an objective state of existence inasmuch as he must be eternally an object himself, or be nothing. Therefore, man's existence in the future state must be objective corresponding with this. The great truth is—that God is God in the future even as now, and cannot contradict himself; man is man, and cannot be anything else; and God, man, and the material universe in all worlds, systems, and spheres, are parts and portions of the one great whole, animated by the same soul;—therefore, it follows that God's societary, intellectual, moral, and physical arrangements will be analagous under all circumstances, and adapted to the nature of man. True, there will be a difference—there will be an improvement. The mind will have many objects of contemplation and purposes of action that are more in harmony with it, and which the spiritually minded long for daily here.

But, you will ask, Will the good, bad, and indifferent enjoy equally and all alike? We answer, Do they

enjoy equally and all alike here? Every creature in God's universe enjoys to the full extent of his capacity, and by enlarging that capacity he can enjoy wider, deeper, and higher. A holy and happy state, either in this sphere or the next, depends entirely on harmony of development and legitimacy of action of the inherent powers. These are the imps, devils, and angels of darkness that drive souls to misery. Each man's organic, parental, social, and educational circumstances regulate his present and mould his future, irrevocably beyond the anathemas and prayers of priests and moralists.

" But who will judge them to determine their state? Will not the 'righteous Judge' of holy fable arrest them in his fierce anger?" &c. No. Every man is his own infallible judge, and as he sows he must expect to reap. There is no condemnation, except in so far as man breaks his head against the sharp and inflexible edges of natural law. God's commandments cannot be broken; they only cut the hands of him who would misapply them. We have nothing to fear, either in earth or heaven, but our misapplication of those divine institutions that regulate and maintain order in all things. God does not require the services of a legion of devils, with a prime minister that far out-generals the Deity, to tempt poor human beings to commit blunders, so that they may know there is a right and wrong way. These black arts and devilish devices are the inventions of priests, who make a respectable competency by retailing indulgences, atonements, prayers, bread crumbs, drops of water, and sips of alcoholic beverages, administered with a peculiarity of countenance, voice, gesture, and dress, as antidotes to this supposed evil influence. Any intelligent mind who follows out the line of investigation that has been presented above, will be ready to admit that all this is not only absurd and expensive, but also hurtful and degrading to both priests and people, as it keeps society in ignorance of the true cause of the evils that afflict it, and their true remedy, and therefore it is a crime against divine truth and human happiness. This is a deep and settled conviction in the souls of progressive spiritualists, and challenges their warmest efforts for the spread of truth and real knowledge on man's nature and future. No good can come of believing lies and practising falsehoods, but the worst results and the keenest sufferings, which we daily see visited on those whose moral faculties have been perverted by the dogmatisms of mythology.

As to life, enjoyments, and occupations in the "summer land," these are determined by individual attractions. The intellect will survey nature, the aspirations will seek holiness, the affections society, and benevolence to do good; each and all according to the influence which these departments of mind have upon them as individuals. But notwithstanding the false allegations of commentators and divines, man's natural affinities are to do good and be good, to gain the highest acme of development, and aid his brothers and sisters in the same direction. This, therefore, is the only legitimate employment of the human soul. All others are merely means to the end of existence, whilst this is the end of that existence. It is in connection with this thought that we as spiritualists base our distinctive teachings. We believe and know that the inhabitants from various globes, much more advanced than the inhabitants of ours, mingle in the innumerable societies of the summer land. Their whole aim is to develop man. This world receives a share of their services. No great reform manifests itself amongst men here, but has been discussed and projected from the missionary societies of the upper life. Some men are only instruments—unconscious instruments of the will and purposes of these high committees. Political, moral, religious, and scientific reforms are originated and aided by their influence and counsels. All of us are intended to take an individual and distinctive part in the history of our race. We, each and all, have a mission to mankind as well as to ourselves. This truth is lost sight of by the multitude; but let this great and normal thought take possession of a human soul, and he is at once *en rapport* with the missionary bodies above. His work of love will prosper in his hands far beyond his expectations, and a fountain of original design will spring up within him that will add the purest pleasure to his existence and be an occasion of surprise to himself.

The eyes of love watch over us by day and night. Many of us are conscious of the watchful attendance of these loving guardians. Many families have the advice and warning of these bright bands. This is the true and legitimate function of mediumship. Every human being will yet be a medium to receive influx from higher spheres, and it is a question in how far they are not so now. Mediumship is not for public display, except in so far as it can be of use. Its chief purpose is to derive individual spiritual development from those exalted minds who vouchsafe instruction. In this light it is one of the most powerful elements of education, and enlarges the mind and exalts the feelings in a great degree.

Some one will be ready to ask if all spirits are thus good and humane. Our reason corroborates the statements of seers, that in the other world individuals are pretty much the same as they are here. The change called death does not transform people or alter their identity. "As the tree falls, it lies." The other life is a prolongation of this. There are vindictive spirits as there are vindictive men. Mediums and others who are susceptible to the approach of spirits are often assailed by rude undeveloped ones, and sometimes suffer much. But these dark spirits can be reclaimed and improved. They have frequently been instructed by conversation at circles, and higher spirits act as missionaries to them. These low spirits are undergoing privations, equivalent to the "hell" of theologians and "punishment" of moralists. Their want of capacity for high enjoyments is a great

source of their misery, and their inharmonious conditions are the result of unfavourable circumstances in earth life. There is a great incentive to a righteous life in the fact that no sin is forgiven, that the consequences of every act adhere eternally to the actor, and that all such are only remedied by a proper course of motive and action. The great gain is to endeavour to attain on earth purity of motive, truthfulness of life, and that manly humility that is thankful for further light and instruction.

It is generally understood that the spiritual manifestations are produced by spirits of a very low order, and that no spirit can communicate if more than a degree above the plane of the medium; hence superior intelligences have to use mediums in the spirit world as we do here to enable them to communicate. The messages usually received by undeveloped and bigoted circles are crude in thought, and narrow in conception, and by such circles are too often believed in with an absolute faith, and quoted as final authority, and even the spiritualist papers sometimes outrage common sense by printing them. Relatives often give messages to their friends on earth, all good wishes, religious admonitions, and affectionate regards. The sphere of thought in which the various spirits exist is thus wonderfully represented. Several mediums may be in the same room, and give communications in merits wide apart as the poles. Progressive circles where the love of truth and humanity finds an atmosphere, are visited by spirits of like nature, who aid them in their congenial efforts; whilst the blind and narrow sectarian finds confirmation in his vices by the teaching of his familiar spirits. Those who contend that truth is a matter of authority, find fault with Spiritualism because of the contradictions taught by the communications. But this shows their ignorance of the nature of truth and of the spirit world. Each spirit there as here defines truth according to his conception of it, and the great use of all teaching is to enable us to form an independent conception of our own, and not be led by authority. This will be a warning to all to judge for themselves, and not trust implicitly to the teaching of spirits further than they agree with experience and reason. Many give up a belief in church ceremonies to swallow each word of their favourite medium, than which nothing could be more reprehensible or stamped as superstition. This also explains why men of so many different shades of thought are embraced by the comprehensive term of "Spiritualism;" but this term, as used here, it will be perceived, means very little; and much more is needed along with it to make it avail much in human development. It has also been observed that believers in creeds and artificial forms of religion are oftenest deceived by spirits, and such individuals are always telling you confidentially how much they are troubled with bad and low spirits, and what fool's errands they send them on; but when the members of such circles get their minds opened up to the truths of nature these unpleasant results disappear. In fact, these ludicrous farces are oftentimes played by friendly spirits, to destroy the weak credulity which keeps the minds of their earth friends in bondage, and precludes all chance of progress.

We would like to speak of the conditions that induce mediumship, and of the mental developments that, phrenologically speaking, give a consciousness of spiritual existences. We have met with many individuals not spiritualists who had the most certain consciousness of the spirit world and its inhabitants, and we have at all times been able to tell them of it from their temperament and the form of their head. We, therefore, hold that intercourse with spiritual beings is a normal act, and natural function of the joint power of minds in this and the spirit world. We believe it to be a high function, the exercise of which, though yet in its infancy, is a great privilege. But though we attach great importance to Spiritualism as such, we believe that its advantages are a thousand times increased by the state of mind called "Progressive." We believe that man's state is eternally progressive, that each epoch in existence is a stage in a never-ending journey towards better things, in which every latent desire of the soul will be satisfied, and every power called into conscious exercise. There are radical minds, standstill minds, conservative minds, liberal minds, bigoted minds, enlightened minds, and advanced minds, and there are now and again in the world "PROGRESSIVE MINDS," and their number increases. This we consider to be the normal state of the human mind, and one that is in harmony with the purposes and destiny of his being. As progressive spiritualists, we incorporate two terms in our designation, and we attribute the preponderance of influence to the first term as the leading feature in all minds who have blessed humanity with the riches of their labours; and the associate of heaven-born Spiritualism, which twain, by a beautiful philosophy, shall yet lead all mankind to see the truth.

The subject is not exhausted, but time will permit of no more being said. We have not spoken authoritatively, nor perhaps in all points accurately, but we hope our remarks will lead to independent thought and investigation, and thus free the human mind from the thralldom of hereditary dogmas on these most important of all themes, and place them on a firmer and more intelligible footing.

When Mr Burns sat down, it was resolved that there should be no discussion on the many topics brought forward in his paper, but that it should be printed in full, and inserted in the report of proceedings. It being after the hour, the Convention then adjourned for dinner.

The Fifth Session

Was organised by Dr M'Leod taking the chair, who called on Mr Morgan to read a paper on Thought Reading, or "Cerebral Sympathy," which he asserted was the cause of impressions, dreams, warnings, etc., and not the work of spirits, or of the individual's independent spiritual powers, as, in certain cases, the spiritualists argued. Mr Morgan having finished his paper,

The Chairman made some remarks as to the nature of the impressions which he sometimes had himself, but said they were generally of an impractical nature, and if he followed them at all times would often be misled.

Mr Spear gave his experience. At one period of his life he aided prisoners on trial, and other destitute individuals, in which he had many singular adventures. Amongst others, he related that at one time when he had occasion to frequently pass a certain street, he had an impression that he should find gold at a given spot. He did not understand what it could mean, but one evening a person in a cloak approached him, while crossing the place indicated by the impression, and put something into his hand. When he got home he looked at it, and found it was a golden eagle, and it proved to be of much service at the time. He sometimes prepared himself for these impressions. When planning a journey, he would look on the map, and his attention would be directed to certain places, and often he would mentally see himself going journeys a long time before he thought of starting on them.

Mr Burns wanted to know what Mr Morgan meant by cerebral sympathy. He had favoured the meeting with many very interesting instances of it, but he had omitted to say what it really was. He would like to know what was the *modus operandi*. Was it where two brains sympathised that the act of "cerebral sympathy" was performed? and if the brains did sympathise, how did they do it? The speaker could not understand how two organised structures at a distance from each other could sympathise, or act on each other at all. To be an argument against the spiritual theory, this would need to be shown. He considered that the term "cerebral sympathy" was a misnomer, and that it was the spirits or minds of individuals that sympathised, and not their brains at all. This was a confirmation of the spiritual hypothesis; and Spiritualism could explain these facts, whereas the materialists failed. Mr Burns adduced many evidences similar to those related by Mr Morgan; also cases of individuals being magnetised at a distance, hearing conversations in other rooms, and mental telegraphy, which showed that there was a spiritual power inherent in the mind which gave a consciousness independent of the senses, and could produce impressions at a distance beyond the reach of the material organs. This was the means whereby spirits did the same thing; by a function appertaining to spirit, especially when disembodied, they could act on others at great distances, and thus produce impressions and other phenomena. He thought that Mr Morgan's facts were evidences in favour of Spiritualism, if properly interpreted.

Mr Morgan explained that cerebral sympathy was impressions, but without entering into detail as to how they were produced.

Mr Hodge thought they were identical, and wished to conciliate those who might hold opposite views on the matter.

Mr Heslop thought it should be called spiritual sympathy, or mental sympathy, as it was the mind or spirit that was the actor, often independent of the brain; in support of which view he referred to numerous instances given in Professor Brittan's celebrated work on Man and his Relations, and quoted the following:

"On the nineteenth day of May, 1854, while a Mr Wilson was employed in writing at his desk, he fell asleep, and dreamed that he was in the city of Hamilton, some forty miles west of Toronto, where he was at the time. After attending to some business, he proceeded in his dream to make a friendly call on Mrs D——s. On arriving at the house he rang the bell, and a servant came to the door, who informed him that her mistress had gone out, and would not return for an hour. The dreamer thereupon left his name and compliments to Mrs D., and started for home. At length awaking from his slumber, Mr Wilson found himself precisely where he had lost himself half an hour before, quietly seated at his writing desk in Toronto.

"Some days after the occurrence of this incident, a lady in the family of Wilson received a letter from Mrs D——of Hamilton, in which she incidentally mentioned that Mr W. had called at her house a few days before, while she was out. She complained that he did not await her return, and said that on hearing that he had been there, she had visited all the hotels in Hamilton in the hope of finding him.

"On perusing this letter Mr Wilson suggested that his fair friend must be crazy, since he had not been in Hamilton for a month, and that on the particular day and hour mentioned he was at his place of business, and in a deep sleep. His curiosity, however, was excited, and inviting several of his friends to join him, the party went to Hamilton, and called at the house of Mrs D. The lady herself met them at the door, and they were invited into the parlour. While the party remained, Mrs D., on some plausible pretext, directed her servants to go into the room, and suggested that they should notice the gentlemen present, and tell her if there were any familiar faces among them. Two of the servants instantly identified Mr Wilson as the person who called ten days before, and in the absence of their mistress left his name, which they remembered and repeated."

From this instance and many others, Mr Heslop thought it was clearly established that calling such phenomena "cerebral sympathy" was no explanation at all; for by numerous experiences it was proved that

persons could be seen and conversed with, hundreds of miles from their bodies; which went far to indicate that man consists in an essential something, that can exist independent of the body, and that what are called "apparitions" are a natural reality, and neither supernatural manifestations nor the results of a diseased imagination.

The question of organisation was now proposed by Mr Spear. He said that in America there was no national or permanent organisation. There were conventions held, but only for the hour. These took place occasionally, and at various places, where the friends felt disposed to meet. Recently, however, a New England convention had been organised, which had opened offices, employed an agent to open lyceums, collect facts, etc., and would in time send out missionaries, develop mediums, and otherwise forward the work. He thought there was room in England for several large organisations to diffuse information in their respective localities. He thought that without binding themselves to any settled form of belief or action, they might take the initiative by electing officers, have a centre, and be ready to take advantage of circumstances as they might arise. He therefore moved that the Convention proceed to the election of such officers, and thus organise themselves into a regular association, having tangible form and objects.

The Convention then went into committee for the purpose of forming an association, when it was resolved that it should be denominated

"The Association of Progressive Spiritualists of Great Britain."

The following ladies

During the election of the office-bearers, it was resolved that each should have a female associate, so that both male and female might be represented in the acts and deliberations of the Association.

and gentlemen were elected office-bearers for the ensuing year:

Presidents.

- Mr JOHN HODGE and Mrs HODGE, of Darlington.

Treasurers.

- Mr JOSEPH DIXON and Mrs Dixon, of Bondgate, Darlington, (who will be happy to receive all subscriptions for the use of the Association.)

Secretaries.

- Dr M'LEOD, 4 Brunswick Square, Newcastle-on-Tyne, and Miss VASEY.

It was also resolved, "That the Minutes of this our first Convention be collected and published in pamphlet form, for sale, by Mr James Burns, of the Progressive Library, Camberwell, London."

It was then arranged that the First Annual Convention be held at Newcastle-on-Tyne, in the last week of July, 1866.

The following proposition was proposed by Dr M'Leod and seconded by Mr Hodge—"Resolved, that the best thanks of the members of this Convention be and are hereby given to those spiritualists, mediums, and teachers who freely and lovingly present and have presented the phenomena of and the blessings which Spiritualism in all its various phases inculcates and lays before all peoples, nations, and tongues, at this present time."

Mr Spear begged to be allowed to remark, that since his arrival in this country he had much questioning in his mind in respect to the accepting of compensation for his services. Many persons honestly thought mediums ought not to be paid. He had so thought himself; but not having at command ample means, and the war having made it difficult to get them from his friends, who otherwise would have cheerfully forwarded him funds, it had become a necessity that he should accept such aid as had been afforded him; and he had had just reason for gratitude to the Great Father that his needs had been met. He said he had come to this country by direct spirit instruction, and he desired to do in faith and love whatever opened before him, that would aid Spiritualism. He

had been in England eighteen months, and he could say that he had had his wants met in remarkable ways. He believed in religious trust, in earnest labour, and in devout prayer; and he would urge others to make it a daily practice to look to Heaven for all needed aid.

The resolution was then passed unanimously.

After various complimentary resolutions to Mr Hodge and other Darlington friends, for their share in the labours of the Convention, and to Dr M'Leod for his services in the chair, the members adjourned to a social tea party which had been prepared for them.

The Sixth and Last Session

Was a short one, and met after six o'clock. Dr M'Leod was again called on to preside. Several matters were discussed in detail, the results of which have already been recorded. The Chairman announced that Mr Dixon, the treasurer, would be glad to receive any subscriptions towards the nucleus of funds for the new association, when several amounts at once found their way into the treasury.

At the close of each day's proceedings there was a *seance* of the whole Convention. On the first evening Mr Morgan was strongly influenced, and exhibited some curious muscular phenomena. On the second evening Mr Watson was thrown into the trance state, and influenced to write automatically. He had never sat at a *seance* before, yet the spirits assumed sufficient power over him to enable them to write several communications, which some of those present recognised as being from departed friends.

The general impression was that of satisfaction and enlargement of soul and conception by those who attended this series of meetings. It was felt that such gatherings might become of great importance, in suggesting educational schemes, in strengthening the hands of reformers, and in eliciting facts on matters now very little understood.

Note by the Secretary of the Association.

The readers of this Report are earnestly requested to give the matters dwelt upon herein their most serious and calm consideration. The promoters of this Association are actuated by the best and purest motives in bringing these questions before the public for reflection and discussion. The study of Spiritualism leads only to good, happiness, and contentment; her paths are pleasant beyond description. Once fairly on the road to the "summer land," there is no regret, no doubt about being in the right way, no repentance, no turning back again into the literally "beggarly elements" of this world. The light ever shines brighter and nearer, the further we go. O reader, remember that the vulgar belief in gods, devils, heavens, and hells, under whatever name it is known among men, is never the belief of those who have *leisure for reflection*. The vulgar rich and the vulgar poor are immersed in sense; the man of reflection strives to emerge from it. To him the things which are seen are only the shadows of the unseen.

*"Our religion is Love, 'tis the noblest and purest;
And our temple the Universe, widest and surest."*

All communications bearing upon the business of this Association, or other matters contained in this Report, will be entertained and promptly replied to by the Secretary, Dr M'Leod, Newcastle-on-Tyne.

Darlington,

July 27, 1865.

Catalogue of Works In the Progressive Library,
1 Wellington Road, Camberwell,
London.

A Cheap and Convenient means for the diffusion of Spiritualism.

Post-office Orders should be drawn in favour of "J. Burns," on "Cold Harbour Lane" Post Office.

Price Twopence.

London: J. Burns, Progressive Library, Camberwell. 1866.

Contents.

The Progressive Library,

A Cheap and Convenient Means for the Diffusion of Spiritualism.

IT is now two years since the Progressive Library commenced operations for the circulation of Spiritualistic Literature. The sole object of the originator and promoter of this Institution has been to serve the cause of Spiritual progress by providing a means which has placed the whole range of Progressive Literature within the reach of the people at large. The result has been encouraging and satisfactory. Hundreds of choice volumes have been circulated and perused, that otherwise would have lain on the shelf, leaving many minds unblessed by their enlightening and elevating influences.

Recent inquiries from various parties have suggested ways for extending the usefulness of the Library. Institutions should serve the public, and not the public support institutions in answer to begging solicitations: hence this Circular is not written on behalf of the Progressive Library, but on account of the good it may accomplish, if its arrangements are made known and taken advantage of.

In many towns and villages there are individuals and families who quietly and perseveringly climb the hill of spiritual development, but who, unaided by congenial association or suitable books, labour all alone without any helping hand. Their churches afford them neither companionship nor enlightenment; the mutual improvement and educational associations of the day are materialistic and physical, or sectarian in tendency, and at enmity with the sublime teachings of the great truths of Spiritualism; spiritual works are also very expensive, and the means of procuring them is not at all commensurate with the necessity and demand for them: hence thousands of aspiring souls throughout the land, devoid of association, are hungering and thirsting after the works of celebrated authors, which they have neither the means nor the opportunity of procuring. To meet these circumstances, it is proposed that Parcels of Books be supplied to readers on the following

Terms of Subscription.

FIRST CLASS.—Subscribers paying £5 5s the Year, £3 the Half Year, £1 10s 6d per Quarter, are allowed Fifteen volumes at a time, and are entitled to the first perusal of the newest and most expensive works in the Library.

SECOND CLASS.—Subscribers paying £3 10s the Year, £2 the Half Year, £1 5s per Quarter, are allowed Ten volumes at a time, and an early perusal of new works.

THIRD CLASS.—Subscribers paying £1 1s the Year are allowed Two volumes at a time, and all the newest and most expensive works.

LARGER PARCELS by special arrangement.

The Subscription to be paid at the commencement.

NON-SUBSCRIBERS to deposit the value, and pay per week for each volume—Value 3s or under, 3d; 6s, or above 3s, 6d; under 10s, 9d; under 15s, 1s; under 20s, 1s 6d. Recent popular works subject to special arrangement.

BOXES provided, which, with carriage, portorage, and postage, if sent by post, etc., are to be paid by the Subscribers.

To secure the perusal of any works, a few individuals have only to club together a few shillings each, to be put in possession of a parcel of books selected by themselves, and which may be changed as often as they please.

Besides works on Spiritualism, the Library contains advanced ideas on Theology, Anthropology or the science of man, including Phrenology, Physiology, Physiognomy, Psychology; Medical and Health Reform, Dietetics, Mesmerism, Medical Clairvoyance; also Gymnastics, Sanitary Reform, Temperance, Politics, Brotherhood, Agriculture, Horticulture, Tales, Biography, Science, and all subjects immediately connected with man's physical and social well-being or spiritual advancement. A Catalogue of some of the principal works is herewith given, and a Circular of New Works will be issued regularly.

Catalogue of Works in the Progressive Library,

For Sale and for Lending.

English Works on Spiritualism & Kindred Subjects.

By William Howitt.

The History of the Supernatural in all Ages and Nations. 2 vols. 18s.
The History of Priestcraft.

By a Distinguished English Lady Medium.

Primeval Man: The Origin, Declension, and Restoration of the Race. Spiritual Revelings. 5s.
An Angel's Message; being a series of Angelic and Holy Communications. 4s.
Ecce Homo; a Treatise on the Nature and Personality of God. 3s.

By Thomas Brevior.

Confessions of a Truth Seeker; one of the Early Records of Spiritual Investigation in Great Britain. 3s.
The Two Worlds, the Natural and the Spiritual. 9s.

By W. M. Wilkinson.

Spirit Drawings; an interesting Personal Narrative, showing the progress of development in the early stages of Spiritualism. 5s.
The Revival, in its Physical, Psychical, and Spiritual aspects. Second edition. 5s.

By J. H. Powell.

Spiritualism, its Facts and Phases. Personal Experiences. 2s.
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- PHRENOLOGY, OR MENTAL SCIENCE, explaining the phenomena of thought and mental emotion through the medium of the brain and nervous system. The primary powers of the mind will be analysed, and the physical medium through which each faculty manifests itself will be pointed out. In this section the student will be introduced to man as a scientific fact, such as he essentially is, and will be in all conditions

and spheres. The student will be taught to judge accurately of the development of mind in any particular case, and thus be able to estimate the capacity, predilections, and mental bias of any individual.

- **SOCIAL SCIENCE**, based upon the nature of man as unfolded in the preceding section. The laws and processes of governmental, societary, commercial, educational, punitive and reformatory systems, can only be successfully projected in harmony with the requirements of man's nature. Political, moral, and social reform can only be attained by the enlightenment of individual minds; hence the teachings of this section underly all these desirable results, and when presented to the popular mind by earnest and qualified teachers, will have the most direct and practical influence.
- **PSYCHOLOGY**; or, the Science of the Soul, as existing and manifesting itself in magnetic states, and independent of the physical organism, during earth life. In this section man's magnetical, electrical, and psychical relations will be investigated. Animal magnetism, clairvoyance, and superior states will be observed, and all possible light thrown upon those imponderable agencies and "aromal forces" through which the human spirit and the powers of the universe act on and through matter. The influence of mind on mind, and the laws of prophecy and inspiration, will come under consideration.
- **SPIRITUALISM, IMMORTALITY**; or, Man's Destiny and Eternal Career. An inquiry into the nature of the process called death, and the after life. The nature, surroundings, occupation, and condition of the human soul in the future life will be investigated, and all that is known of the results of earth life on the welfare of spirit placed before the student. "Salvation," "Judgment," "Resurrection," "Heaven," "Hell," &c., will be analysed and explored, and the mystery and superstition of ages illustrated with real evidence and substantial facts. Communications from the spirit world, and the influence of spirits on mortals will be inquired into, also the laws of mediumship. The real nature of what are called rewards and punishments will also be disclosed, and the relations existing between the human soul and the Divine Parent.
- **ANTHROPOGONY**; or, hereditary, parental, spiritual, and pre-natal conditions as affecting human character and development. The raiser of fruits and animals can develop in his stock and crop any desirable quality at pleasure. To a greater extent this can be effected in the human subject, whose relationships are much more numerous and influential. An observance of the laws taught under this section lies at the root of all human improvement, and is the grand preventive of the lamentable angularities and moral confusion that disfigure human nature. A normal generation must supersede regeneration in the salvation of mankind.
- **COSMOLOGY**. An inquiry into the origin and development of worlds and their inhabitants, with special reference to the earth and man. Though the scope of this section extends beyond man, yet as a branch of anthropological science, the origin of man cannot be profitably studied except in connection with essential conditions that preceded him, and were subservient to his formation and development. This section will embrace ethnology, language and history, miscegenation, or the mixture of races to the end of producing improved varieties. A review of human thought and progress in all ages, including the various mythologies, superstitions, and artificial religions of the past and present day: Hindoo, Persian, Egyptian, Jewish, Christian, &c. The autobiography of humanity and its lessons.

The foregoing is a sketch of what may be considered desirable in the New College. Old systems, methods and promulgations will be entirely discarded, except in so far as they exhibit scientific truth; nature will be the textbook, and man the highest topic treated therein. The student will be constantly referred to reason, scientific fact and experiment, and all positions will be subjected to rigid demonstration and proof. The student will thus assume the position of an independent investigator and practical applier of the knowledge he attains, and finish his course with a mind powerfully developed by normal and unrestricted exercise.

In the New College, WOMAN will be invited to partake of all its honours and advantages to the full extent of her desires and ability. As spiritual teacher and family healer woman is in her normal position, and thousands of devoted souls are ready to enter this congenial field of labour.

In connection with the New College it will be desirable to have

AN HOSPITAL and Health Institute for the relief of the diseased and afflicted, open to all free of charge. This will afford students a valuable opportunity for practising the remedial art, and applying the principles taught in section 1.

A SERIES OF SCHOOLS and Initiatory Classes for applying the principles in section 2, for the education of the young and training of teachers.

A REFORMATORY, workshop, and industrial farm for the practical application of the principles taught in section 3, for the amelioration of crime and pauperism.

Other appurtenances for the cure of various forms of insanity, the development of mediums, and a museum of objects and products may be added as opportunity affords, or necessity demands.

No time need be lost in commencing this undertaking. Classes are ready to be formed in London for thorough and systematic instruction in several of the fundamental branches indicated above, and as pupils present themselves the whole course will be developed and taught. Inquiries respecting the College and classes

may be addressed to J. Burns, Progressive Library, Camberwell, London, S., who has consented to be a medium of communication between persons interested in this important undertaking.

decorative feature

British Association of Progressive Spiritualists. Proceedings of The Second Convention,
Held at Newcastle-on-Tyne,
July 25 AND 26, 1866.

Embodying the Prepared Essays and Papers Read, Inspirational Addresses by Mediums, Resolutions and Discussions, with an Account of the Seances, and the Wonderful Manifestations witnessed thereat.

London: J. Burns, Progressive Library, 1 Wellington Road, Camberwell, S.

The British Association of Progressive Spiritualists.

Officers for the Year 1866-7.

President.

Mr John Hodge AND MRS Hodge,

Prospect Place, Darlington.

Creasurers.

MR Joseph Dixon AND MRS Dixon,

Bondgate, Darlington.

Secretaries.

Hugh Mleod, ESQ., M.D., AND MRS M'Leod, 32 Bernard Street, Russell Square, London, W.C.

All official correspondence should be addressed to the Secretary. Subscriptions to the funds of the Association may be sent to the Treasurers or other officers. Inquirers as to the nature and principles of Spiritualism may address either of the officers or members, some of whom have consented to correspond with inquirers. The names of corresponding members may be obtained from the Secretary. On all occasions a stamped envelope should be enclosed for reply.

Report of Proceedings.

THE Second Convention of the BRITISH ASSOCIATION OF PROGRESSIVE SPIRITUALISTS was held in Bell's Crown Temperance Hotel, Clayton Street, Newcastle-on-Tyne, on Wednesday and Thursday, July 25 and 26, 1866. On the previous evening, many of the members had arrived, but it was rather late on Wednesday morning before business could commence, on account of the hour at which the various trains came in. The attendance was more numerous than at the first Convention, and to give a list of them would occupy too much space. The following selections, however, will give some idea of the extent of territory represented:—Newcastle-on-Tyne: Mr James Carpenter, Dr M'Leod, Mrs M'Leod, and Miss M'Leod, Mr Job Sutcliff, Mr Paterson, &c. Darlington: Mr and Mrs Hodge, Mr and Mrs Dixon, Mr Thomas Watson, Mr Richmond, &c. Huddersfield: Miss Chapman, Miss Alstone, Thomas Etchells, Esq., &c. London: Mr and Mrs Spear, J. Burns, Progressive Library, Mr W. C. Butterwick, Mr Pilborough and Mr Champernown, Kingston-on-Thames, S.W., &c. James Colthurst, Esq, Cork, Ireland; Mr and Mrs Dennis, Carlisle; Edwin Harrison Green, Esq., Marsh House, Brotherton, South Yorkshire. Hartlepool: Mr and Mrs Cowley, Mr Gregory. Mr Jones, Bradford-on-Avon; Mr Heslop, Bradford, Yorkshire; Mr Lister, York; Mr Catherall, Hexham, &c., &c.

First Session, Wednesday, July 25.

It was nearly eleven o'clock before the arrival of certain members would allow the proceedings to be commenced. John Hodge, as President, having been installed in the Chair, J. Burns appointed Secretary of Convention, and M. Heslop, Verbatim Reporter, the session was instituted by singing "All people that on earth do dwell," Mrs Jones accompanying on the pianoforte. J. M. Spear then pronounced the following invocation:—

O Thou in whom we live and move, and from whose beneficent hand we derive all the comforts we enjoy, whether of a temporal, religious, or spiritual character; unto thee we lift up our thoughts, and with them our hearts, blessing thee for the privilege we enjoy in meeting together to take by the hand our brothers and sisters who have come into the enjoyment of the faith, that there is a communication between the earth and higher worlds. We bless thee for the revelations of the past, for the faithful seers, prophets, and teachers who have come forth to labour for the good of other people. We bless thee, Father, that thou dost permit us to meet here together, to feel that we have communion with thee, and that our brothers, sisters, fathers, and mothers who have gone before us are not dead, but still live; hence, live to come and do us good. We ask thy wisdom to guide our President and Secretary in forwarding this Association; and may they go forth from this Convention and

over this country hand in hand, and may our voices be heard even across the Atlantic, and be the means of establishing a spiritual communion between the two countries. So may there be spiritual ties to bind us heart to heart and soul to soul. Inspire those in dark places, and bring them to a knowledge of the life of labour, glory, and progress of this present age. Help us, holy Father, to feel thou art our comforter; and when we are called to pass through the shadow of death may we have no cause to fear evil, for thy rod and thy staff shall comfort us. Gracious Father, to thee we commit ourselves and all we have or expect to have in this world; and as others have laboured in their time, so may we labour, and may the time come when the superstitious contrivances are swept away, and the wall of separation broken down, and may those engaged in war convert their instruments into implements; for all shall know thee, from the least to the greatest: and to thee we render all the praise, now, henceforth, and for ever.

Amen.

The President delivered the opening address, of which the following are a few condensed sentences :—

Ladies and Gentlemen, Friends of Progress,—It is not my purpose this morning to inflict a speech upon this meeting. It would be quite out of place were I to spend an hour relating to you my individual experience and history. A person's experience may be interesting in the small circle of his friends, but there are few men whose history is capable of interesting the crowd. The history of our Convention also would be interesting to a few of us here, but to all it would not. It is so young and so tender in years that the baby is too weak and delicate to be taken up in muscular arms. I cannot well express the pleasure I have in meeting all of you here. It is a broad platform which we are now creating in this country. All sections of the thinking and religious mind will meet with us in time to come. Some will like to open our meetings with singing, and others will not; some will like to begin and end with prayer, and others will not. So that we ought, if possible, to have an understanding with each person, and thus have a broad and distinct basis for the various and distinct phases of human thought; for we have no creed or dogma whereby to test the suitability of candidates for fellowship. I think, friends, that the time has come for action. It has come when those who are favoured with spirit communion must take their stand in some shape or form before the world; and here we are to-day in this capacity, meeting for the purpose of considering the ideas with which we have been impressed, and to make known those thoughts which have come from the other land. Hence, as an association, it will be well for us to be satisfied that we are right; and occupying the right position, let us, like our American friends, "go ahead;" and if we are certain of the first, we are sure of the second. So far as I am able to judge, I think that the position we have taken as spiritualists is right, and I think also that the direction in which we have struck out is the correct one, yet one that will bring upon us a great deal of persecution and disrespect; but if we have the disrespect and disregard of our fellow-men, we have the countenance and support of good spirits and higher intelligences; and to carry forward the great work inaugurated by them is our mission. With such coadjutors, the jeers of the world are only a stimulus to action. Let us, then, in accordance with our impressions, go forward with this great work till the love of truth and right illumine every human soul. Our cardinal truth is the fact of man's communion with higher intelligences, and his eternally progressive destiny. And such being the nature of man, many minds must be in darkness as to the more advanced thoughts and ideas; hence the obloquy and scorn heaped on those who occupy an advanced position. But if such a position be ours, let us thank God for the high and distinguished privilege, and take courage.

The Secretary was then called upon to read his report. Dr M'Leod, on rising, read the call to the Convention, making a few remarks thereon, and inviting all present to associate in the proceedings as "members of the Convention." He referred to his final note to the report of last year's proceedings, read letters from gentlemen who were not able to be present, and then presented the following

Report.

Ladies and Gentlemen, Brothers and Sisters,—First allow me to congratulate you on the excellent muster you have made. The success of this meeting is a certain and undeniable evidence of the progress of our promising Association of souls in general, but of spiritualists in particular. To the many mediums present and to the friends from distant parts, London, Ireland, &c., I tender my hearty thanks for their attendance, and a most cordial welcome. My heart is full. Thanks be to our God! His love endureth for ever!

As you are already well aware this Association began its existence outwardly in Darlington last year. The chief friends who began the movement are here also to-day, and I would now ask of these gentlemen—Brother Hodge and his coadjutors—whether or not they have cause to rejoice at what they see as the results of their labour this day? It is only another illustration of the saying, "Cast your bread upon the waters," *See.*: and I argue that our third Convention will be "something to talk about."

What was done at the first Convention has been reported. At that meeting you were pleased to appoint me Secretary for a period of twelve months up to this date; and it now behoves me to tell you what has been done

in connection with this Association, so far as that Secretaryship is concerned, during the past year, and to lay before you what may be called "my report." In the first place, let me tell you that I have *grown* considerably myself since that time. Then I was not much of a spiritualist—at least, in my own estimation—though I believed in the "phenomena," for I was a great "phenomena hunter" *then*. I have higher occupation now; not so well off for this world as I was *then*, but hope I am laying it up for the next! and a trifle more in earnest, as you shall find in the year 1867.

To begin at the beginning, I was afraid that, so far as the progress of the Association went, I should have nothing to report, I had so much opposition to start with. I received letters from all quarters deprecating the establishment of an Association of Progressive Spiritualists, and predicting all sorts of temporal evils to me, and ruin to it, if I persisted in my work. I had sterner opposition, however, from other quarters—from men of great social position and generous behaviour. This opposition to my progress was the most dangerous, because the arguments I received were couched in loving terms and in the politest language. I was told, in short, that an association of spiritualists was an "impossible thing," and that, whatever we did, my friends hoped that we should at least progress from Spiritualism to Christianity! To me, however, all these were only so many more incentives to renewed action, and I laboured away at Association business keener than ever.

But until this morning I am sure I was altogether unable to report what progress our Association had made. I could say nothing either as to its advancement or retrogression as a body; and as to cash received as donations, &c., the Treasurer and myself intend to render an account to the subscribers, at the conclusion of this Convention. This account will be a private affair, and will be given to *subscribers only*, as it concerns no one else. Perhaps it would not be wise to let the "world" see a manifestation of our wealth; perhaps some might join us in consequence! Suffice it to say, that we have had marvellous support from various quarters, and that we have that cheering thing which all business men admire—a balance in hand.

Still, in my capacity of Secretary—being by nature a terribly go-ahead soul—I could have done much, a great deal more than I have done, or attempted to do, in order to spread abroad a knowledge of Spiritualism, but the propagation of opinion or the diffusion of knowledge of an unpopular nature are expensive, operations in England, as you all can testify. Nevertheless, I have done what I could both publicly and privately. Had I only been a sort of Peabody, what a row among the supporters of rotten "notions" and indefensible "fudges" would have been at this moment the "order of the day."

The friends in London have during the past year done a great work in the support which they have given to Miss Emma Hardinge. Her engagement in London, and whatever seeds of the glorious truths of Spiritualism she may have sown there, are mainly due to the spirit and energetic character of Mr Benjamin Coleman. But these lectures of Miss Hardinge to the wealthy and influential classes of the metropolis will show great fruits in time.

In September, 1865, I called a meeting of the Committee together at my house. Very few attended. The result of this meeting was the issuing of a circular, of which the following is the chief portion:—

The principal objects we have in view are, as an Association, to meet once a year, or oftener if it be deemed desirable, for the purpose of social communion, interchange of sentiment or opinion; to record and catalogue our united experiences, and the progress which Spiritualism is making in and around us; to devise means for propagating and diffusing among our fellow-men and women the principles and soul-saving truths of this divine philosophy, by the distribution of the best tracts and books we have upon the subject, and the delivery throughout the kingdom of lectures by persons of approved character and ability.

All spiritualists are most affectionately solicited to join our Association, by the simple and easy process of forwarding their names and addresses to the undersigned Secretary; and donations, subscriptions (the "sinews of war"), or books (carriage free), to our Treasurer, Mr Joseph Dixon, of Bondgate, Darlington, who will thankfully receive and acknowledge the same.

The present promoters have no other objects or end in view, so far as they are individually concerned, but the eternal welfare of mankind, the glory of God, in the most enlarged sense of the expression, and socially, morally, and religiously, the regeneration, sanctification, and redemption of the whole human family. By authority.

Dr Hugh St Clair M'Leod, Secretary.

Newcastle,

September, 1865.

N.B.—Inquirers are kindly informed concerning a few of those things which Spiritualism teaches:—

- That the spirit is the real man, the body only its physical envelopment during this initiatory or caterpillar state of man's existence. That as a caterpillar passing through the chrysolid state puts forth the perfect

form and all the limbs of the butterfly, which naturally we tell us were all wrapped up in the caterpillar; so the spirit, stepping out of the body, stands revealed to the spiritual world a perfect man or woman—perfect in all the powers and members of man. That he steps into no shadowy or sky region, but into an actual world, with its woods, rivers, green fields, mountains, cities, and various employments of life, as on earth, but in a more vivid and real status.

- That there is no such thing as *death*: it is but a name given to the issue of the soul from the body. "That which thou lovest is not that body which shall be. There is a natural and there is a spiritual body" (St Paul.) The spirit-man is perfect spirit-man, and goes to his place in the "many mansions;" and here, in the body, men and women choose for themselves, by their conduct generally, the "mansion" they would prefer, and to which they will assuredly go—by *preference*. This point will be better understood by those who choose to study and enlarge their knowledge of spiritual matters.
- That there is no such place as *Hell*, as it is popularly preached and understood; but places of PROGRESSION, which truly are full of torments of various kinds—according to the *deeds done in the body*. The word purgatory conveys the idea of such places, where the souls of the abandoned (here), the murderer, adulterer, seducer, the cruel, lying, hypocritical, &c., go to expiate their offences, and, so to speak, *learn* better things, when they will receive promotion to a happier and higher sphere; though what term it may take to do this expiation, God only knows! and thus it is infinitely preferable for us all to despise everything in our present state, except *virtue* alone. Spiritualism teaches, in this regard, a succession of spheres and stages; a succession of regions of abode on the great journey towards the central heaven of God.
- That there is a communion of saints and a besetment of devils, evil spirits. "Millions of spirits walk the earth unseen, both when we wake and when we sleep but, thank God! we all have the power to choose our own company. At every hour, every moment that mediums sit down to a seance, there is a pressing levee of spirits. It is not that Spiritualism brings or evokes them, it is that they are ever there, in our streets, our fields, houses, bedrooms, workrooms, churches, and chapels. If our spiritual eyes could be opened suddenly, it would be a sight more astounding than that which the prophet at Samaria displayed to the army of the Syrians. This is one of the greatest facts which Spiritualism teaches. It is thus that we have the blissful communion of departed saints, and of such saints as never had their niche in any ecclesiastical calendar; saints of our own lineage and family; saints of our early friends, departed in the youthful bloom and ardour of affection; saints of children whom we cradled and nursed, but whom God took softly from our enfolding arms, and who now watch over us with the love we sent with them, fresh dipped in the warmest fountains of the Divine; saints of elder friends whom we knew in our youth, and whom we revered; saints, by scores, forgotten at the moment in our long busy pilgrimage, but who now start up with familiar voices, and real lovely memories, making us feel how infinitely rich in love and widely-spreading soul alliance is that infinite world, where—though dogs and sorcerers and other abominations haunt its threshold—all within lie the measureless sunny realms of beauty and peace.
- No fear of Death. And finally, Spiritualism teaches a system of religious truths based upon the gospel of Christ, and affirmed afresh by spiritual ministries to this common-place age. It is illustrating and making known to us the laws and conditions of man's mental and soul life, of angelic and spiritual existences, and is opening up new, glorious, and interesting regions of discovery; and that Spiritualism in its legitimate action does this, we appeal to thousands who have mentally and morally benefitted by it. Why then, should the timid churches fear and tremble? Why should good men fear its approach, and call out "Demonology!" and run away? It is the *mil* only who need fear; and blessed are they who hear, see, and believe; but thrice blessed they who have not seen and yet believe. It serves to develop the normal capabilities of the mind, to purify the natural affections, to rationalise our views of religion, nature, and God, to quicken the soul's aspirations after a higher life, ennobling the whole character.

Spiritualism teaches the most delightful truths, which should be thrice welcome to all good Christian souls. It has converted thousands from gross infidelity. It will cure millions of involuntary semi-scepticism. It will render a future existence *real* to the whole human race. It will re-invigorate every great religious and moral truth heretofore revealed to mankind. It will intensify all the sublime motives—all the sublime feelings that urge human nature on to a heavenly destiny. It will advance from step to step of demonstration till death shall be disarmed of all its terrors. It will usher in a new era of Faith, Hope, and Charity. It will bind us closer in love to one another, and ultimately bring us all home to the bosom of our Father and our God.

Directions how Inquirers are to Commence the Study of Spiritualism.

By Adin Ballou.

1. Be not ashamed, nor afraid, nor unwilling to embrace truth come *whence* or *how* it may.—2. Respect your own senses and judgment enough to trust them *decently*.—3. Procure all the reliable testimony you can, in print and otherwise, concerning spirit manifestations, ancient and modern, weigh it deliberately at home, and be in no haste to examine cases, until you have good opportunities; then improve them.—4. Hold no sittings with a medium whom you believe morally capable of deception or trick: *confide* or *refrain*. 5. Have few persons present, and none but candid, sensible, and well-behaved ones.—6. Be serious, deliberate, frank, and unaffected; propose what tests you please, and abstain from all pettifogging lawyerism, pertinacity, and over-urgency; be content with such developments as come freely, and set everything down for what it is worth. You may desire much, and get very little. Remember you are not required to give credit for more than you receive, nor to take chaff for wheat.—7. Take care not to overtax the nervous energy of the medium by long sittings or undue excitement. Keep an even mind. 8. Take notes of all important phenomena and incidents.—9. Accept or reject, or hold in doubt, what purports to come from the departed spirits, for what would be sufficient reasons if the same came from spirits in the flesh. This must be the standing rule.—10. Treat all persons concerned, whether departed or undeparted spirits, as enjoined in the golden rule; and if there be evil, overcome it with good. Be uniformly just, considerate, and kind.

A short time after this we tried a couple of addresses on Spiritualism at Darlington. Your humble servant was the lecturer, and I did my best to enlighten those who came to hear me. Friends said that I had acquitted myself well; that is, that I did my best to lay down plainly and fairly a few of the principles of Spiritualism; and I have every reason to believe that the fruits of these lectures will soon be made manifest. The receipts at these lectures very nearly met the expenditure.

On Wednesday and Thursday, March 21st and 22nd, I tried two more lectures at the ancient and priestly town of Hexham. (I am glad to see to-day two distinguished friends from there; these friends are worth many lectures.) This was done, I may be permitted to tell you, as an experiment, or feeler, in order that I might form some sort of estimate as to how the same sort of elaborate and expensive advertising for it was indeed upon an extensive scale) would do in larger towns and more populous districts. These two lectures, however, hit me rather hard. They cost about £10, the receipts on both nights amounting only to the gross sum of twenty-two shillings. However, I must here mention that a kind friend was thirty shillings towards helping me to defray the cost. The chief advertisement occupied 1)5 lines of a newspaper column, and was sent out in demy sheets all over the district, as well as in small bills. And besides announcing the meetings, it likewise intimated that I would attend at the Assembly Rooms on the following mornings for the purpose of healing the sick.

During these twelve months past it would surprise you were I to place on record a list of the number of persons with whom I have corresponded in virtue of my office as Secretary of this Association. I dare venture to say that I have written and despatched upwards of one thousand letters of various sizes and contents, answering inquiries, making inquiries, sending abroad our circulars all over the country, to Ireland and America, &c; and I hoped to increase my spiritual correspondence in this year.

No doubt I have been laughed at for a deal of my pains, for the labour I have taken—labour which has resulted in this magnificent Convention—but I have tried to do *my* duty. I have been a living secretary, and not a dead one. I will not notice my personal sufferings—the outrageous unkindness I have received from friends—the jeers and persecutions of my foes. They are not worthy of record in a place like this. I make no special complaints, but "still go marching on!" In order to do something towards increasing my practice in Newcastle, well-meaning friends have addressed me in a large round hand, "Dr M'Leod, SPIRITUALIST, Newcastle-on-Tyne."

In a great many of these communications, I am sorry to say, the natural meanness of some spirits has been inconveniently displayed. I happen to be known as a healing medium; not only a doctor by profession, but—thanks be to the Father—I possess extraordinary powers to heal by the laying on of hands. It was made known to the public through an article I sent to that excellent journal, the *Spiritual Magazine*. This brought down upon me a great many letters from different individuals, craving my assistance, or opinion, but neither enclosing or promising any remuneration for my trouble, not even (except in a solitary instance or so) a postage stamp for reply. It would seem to be taken for granted by some spirits that the source from which I derive my healing power should also settle my tradesmen's accounts. I make mention of this matter only in a pleasant way, and, as our friends over the water would say, a caution to healers in general.

I do not wish to take up more of your time than is barely necessary to give you some sort of a report of my proceedings; but I could give you some curious and interesting spiritual experiences. Such as having a ring taken from me and magnetised in the spheres and then brought again to me, marvellous cases of healing, and so on.

Now, as I have a paper to read to this Convention besides this report, I will not address you further at present, but say once more that I am highly delighted to see our association so well represented this morning by members. May the blessed Father and his good and holy angels grant us a glorious and refreshing season

together!

The Chairman was not aware that it was necessary to discuss the report, but would like to hear any remarks from those present. All were at perfect liberty to speak that which seemed good to them.

J. Burns said this was a time for emulation, not criticism. We ought all to have as good a personal report as the Secretary to lay before the Convention. The duties of the Secretary were only to do the business of the Association as an organisation, and not to do all the work in converting the world to Spiritualism. That was the work of each individual member, and the personal labours of the Secretary did not in the least diminish their's. He thought each active member should make a short statement of their efforts and success in the cause during the past year. For his part, he took every opportunity of bringing the matter before the public by the distribution of books, tracts, papers, conversations, and lectures. He had devoted his life to the cause of human progress; and high and above all other departments of progressive work towered that of spiritual knowledge and mental freedom. In his lectures on Human Nature he constantly interpolated the principles of Spiritualism with the subject matter under discussion, and he found that the great living soul of humanity responded to every utterance. In his personal contact with progressive minds he constantly brought Spiritualism up, and had the pleasure of founding a little colony of interested persons in every place where he lectured. His experience was that a great portion of the people were for the principles of Spiritualism, if offered to them so as to suit their stage of development; and in all his experience he found neither persecution nor disrespect for the loving and timely advocacy of the truth, unless it was from a certain class of spiritualists themselves. He was glad to know that the cause was rapidly gaining ground; and if all spiritualists did their individual duty it would advance with great success.

J. M. Spear thought that some less expensive mode of missionary labour ought to be instituted to bring the claims of Spiritualism before the people. He, however, rejoiced in the earnestness of Dr M'Leod. He earnestly desired associated effort, so that the printing press and human voice might be made more useful in this work. He had tried to get up a public Convention in London, but met with no response. He therefore called a Convention at his own rooms, by inviting gentlemen from all parts of the country, and they had two days of very profitable intercourse. He said he still carried on a large correspondence with spiritualists throughout the world. A gentleman in Russia, a correspondent, was translating the principal spiritual works into the Russian language. He had received many letters respecting the Darlington Convention. It had done good, yet he regretted that for want of a free, liberal press its influence had been confined to a comparatively narrow limit. He hoped the Association would soon have an organ of their own. He was rejoiced to see the present excellent meeting, and hoped much good would be done.

J. Dixon expressed himself well pleased with the progress of the movement at its present stage. It was feeble, and could not yet sustain the operation of public movements. He thought their organisation could not be earned on after the pattern of other organisations in existence. He had not much faith in public lectures, and thought individual influence more effective. For his part, it had taken him upwards of three years to store his mind with the great truths taught by the spiritual philosophy. He loved those truths, and since his acquaintance with Spiritualism he had enjoyed a continual feast, for which he thanked God with his whole heart. As he received he felt disposed to give unto others. He needed no platform for his work. He was surrounded by those with whom he could talk, and to whom he imparted the truths he had learned. In this way he had removed many old errors from the minds of his neighbours, had made converts to the truth of Spiritualism, and opened a way for rays of light to enter not a few human souls, thus increasing their happiness and enjoyment of existence. During the whole year he had been so employed. This was his work, not to form organisations or make speeches. He had also developed a very truthful medium, and in his official position as Treasurer had formed many correspondences of a highly useful and interesting nature. He thought the Association had done well, and hoped it would progress in the same ratio next year.

The President was glad to hear that Brother Dixon had not given all his acquirements away. He commended his mode of operation, and said we wanted more such speeches on an occasion like the present.

Those. Watson agreed with the remark of Emma Hardinge, when she said Spiritualism had taken a northern direction, but not so far as to be starved to death. He did not take such a desponding view of the progress made as some did. He knew many earnest and true spiritualists. They did not want to form a sect. That was not their business, but it was their duty and high privilege to open the prison doors to others, and usher them into the light and liberty of God's truth. During the past year he had been doing what he could, and he thought they were not behind the times. Things did not perfect themselves in a day; besides, their work was one of growth and progression as to the cause as well as in individual cases. His own experience was that he had been several years in finding the point at which he had now arrived. He long had had intuitions of what he needed, and Spiritualism exactly filled his soul longings and answered his requirements.

M. A. Alstone, in an eloquent and appropriate address, spoke of her high advantages in being a spiritualist. It would make her happiness complete if she could do for the world what Spiritualism had done for her. From

the age of thirteen she had been a Wesleyan, but all was dark. She wanted something to take her higher and satisfy the cravings of her mind. She went amongst the spiritualists of Huddersfield, and found the teachings to harmonise with her spirit life. Her burden seemed now light, and under it she lived to tread the progressive slopes of a future life. By impression she had resolved on attending the Convention, and she felt improved thereby.

E. Harrison Green felt it to be his whole desire to labour for the human race. No one could do better than investigate Spiritualism. He was a member of the Huddersfield circle, and felt stronger for the stand he had taken before the world in regard to Spiritualism. He thought suitable lecturers were wanted; also, the silent working of the mind in circles, which was more accessible, if suitable circles could be more numerous formed. A higher development was also required in these circles which would extend itself amongst the neighbours, and radiate to others from the inspired lips of those from whom angels speak. In Spiritualism he had found a broad basis of humanitarian love which was in harmony with the great life work of Jesus, whom, as a spiritualist, he respected. Many true spiritualists were working in private till the proper time for extending the field of labour. He regretted that Emma Hardinge had not been favoured with a more extended field of usefulness in this country. He held that the various phases of spiritualists should not criticise or find fault with each other, but shake hands, and work in their different planes of thought to spread this great religion, which was a religion and philanthropy combined, satisfying all the needs of man, and honouring the great God who was the author of all mankind, including the great mediums of the past time. He was of opinion that Spiritualism would yet gain upon the hearts of the people of this country, and would take deeper root here than in any other portion of the globe; and the time would come when spiritualists would be looked upon as the benefactors of the race, removing many superstitions, and planting in their stead the light of eternal truth. He travelled thirty miles weekly, and sometimes more, to attend his circle.

J. Richmond gave the Convention a word of encouragement. He said, keep up your correspondence, make visits and speak to your friends, deliver lectures as you may find opportunity, and make every effort to lift up the darkness of superstition. Work as you have opportunity, and the harvest will follow. Do not grapple with the powers of darkness, unkindness, and cruelty. They are too much for you. Let them alone. It is the light that disperses the darkness; therefore give truth and good feeling, and you will reap. He was pleased to meet the friends. He loved them all, he loved the movement.

James Colthurst would encourage all to investigate Spiritualism, whatsoever their means or talents might be. He had become acquainted with Spiritualism, and found in it what he had not found in any other system of theology or philosophy in existence. He had a life of leisure, and had devoted his whole time to intellectual pursuits. He saw that all other departments of progress wore as nothing in practical importance to mankind compared with Spiritualism. At home he could not do much for the cause. The middle classes in Cork were intelligent, but very bigotted. His own friends, as well as the society in which he mixed, were opposed to him, yet he took occasion to introduce the matter in conversation. He subscribed for the *Banner of Light*, and lent it, advertised good books in the Cork papers, till, through these and other efforts, the public were now conversant with the leading propositions of the subject.

C. H. Spear (Mrs) thought the harvest from last year had been plentiful. The first Convention had given courage and life to local societies. Other towns looked to Darlington as their copy. The report had been invaluable; it had done much, and had given good. She gave many interesting items of progress witnessed by her in her labours with Mr Spear in Birmingham, Wolverhampton, Liverpool, Glasgow, &c., and concluded by presenting the fraternal regards of the Birmingham Society to the Convention.

J. Burns stated that he had received a valuable letter from Thomas Martin Simkiss, of Wolverhampton, and that the "Iron Country" might be represented at the Convention he begged to read a few extracts, as follows:—

"I very much regret that the distance from Wolverhampton precludes my being with you, otherwise I should have much rejoiced to have met the progressive friends in Convention. I am very much pleased that you made such a good and decided start last year in the right direction, viz., PRO FESSION, and would not shackle yourselves with the fetters of so-called 'Christian Spiritualism,' which to me is most sectarian, being on a par with 'Jewish Spiritualism,' 'Mahometan Spiritualism,' and even with 'Fetichism.' No Spiritualism suits me that is not as broad as humanity, as open to investigation as the sciences, and as free as they are from CANT. I am and have been an harmonial philosopher for the past thirteen years, the first six of which I resided in America, and saw much of Spiritualism in its varied aspects.

"There are but very few spiritualists here at Wolverhampton. In my intercourse with them I am most anxious to make them harmonial philosophers and friends of progress, rather than mere technical spiritualists. Mr Glover commenced Spiritualism some six months ago, and has prospered very rapidly as a drawing, mechanical, and inspirational medium, and lately as a seeing and psychometrical medium. My wife is a trance-speaking medium, but is at present going through different stages of development; and I doubt not but that in time she will be of exceedingly great service to the cause of Spiritualism in this country.

"Mr J. M. Spear has been with us for three days, and much good has been done by his visit. Finding what a strong harmonialist I am, his spirit guides have designated me the ' British Harmoniser,' and talk great things concerning my future work. But the future will be all right provided we make the *now*, the *present*, all right as well as we can ourselves.

"At any rate, my wife and I are given up body and soul to work for the progression of the human race in unison with progressive spirits, and in doing so we will endeavour to work harmoniously, and not erratically, following impulse where reason lights not. I have a small room, or hall, which is open to the public every Sunday evening, when I read one of A. J. Davis's "Morning Lectures," after which follows one hour's open discussion thereon, and from which great good is slowly and surely accruing. We progressives in this country must be content to be martyrs in our up-hill work of leavening the public, knowing of the blessed future of humanity. What a glorious and satisfactory sight it will be for us who have helped it on, as we look down from above, beholding it and helping it on still more ! And with what a host of congenial progressive spirits shall we be in eternal sympathy!

"Yours for progression, not erratic and spasmodic, but harmonious, steady and sure,
T. M. SIMKISS."

Mrs Jones said Old England was not so dull and dead as some thought it was. She narrated some of her experience in connection with Psychology and the people. In 1835 she was a public speaker. She made a tour of England with a friend, on foot, entered the cottages and houses of the people, and in the lone country villages distinctly saw that England was not destitute of Spiritual influences even then. She had quiet audiences in the desperate districts round Dudley, and the clergy wanted to know what she did to manage them. But the people of England wanted to be quietly and kindly visited like lambs, and not as if they were wolves. Only touch the spark of God's spirit in the heart of all, and it will burn up and illumine their after lives.

William Jenner Champernown gave a very interesting statement of the wonderful performances done in the presence of mediums under his care. He said it was no uncommon thing in his experience for material substances to pass through the wall. He was accompanied at the Convention by Master Turketine, a boy about fourteen years of age, through whose mediumship the most remarkable physical manifestations had been produced. At 2 one stage the medium would be tied with cords in the most ingenious manner, even exceeding the care and intricacy with which the Davenports were tied. Yet the spirits would unloose him in a far shorter period of time than could those who tied him. His cap had been taken from his head, and secreted by unseen agency; books and other articles had been taken away right under their hands and before their eyes in the house; heavy substances, such as an iron scraper, had been moved from the front door to the back door; various boxes and other articles had passed from one room to the other, while doors and windows were completely shut, and in the presence of the circle; and lately the spirits had taken to the performance on musical instruments. They now performed on upwards of a dozen instruments, sometimes several at a time, and they were yet progressing in these phenomena. The spirits had ordered them to bring the medium to the Convention for further development and not for the purpose of exhibiting, as he was not sufficiently developed yet to produce the phenomena in promiscuous audiences. The speaker exhibited to the Convention many specimens of spirit writing, some of which were direct, without the intervention of any human hand in the flesh. He also produced a great variety of spirit drawings, of different degrees of merit, but all interesting to the investigator into these remarkable phenomena. Their circle also was favoured with spirit voices, singing, lights, colours, and other remarkable manifestations. The speaker then referred to a series of important communications through another young medium—Master Wallis, fourteen years of age. He read a number of extracts, of which the following are selections:—

"God is the King of all creation. God is that part of man which aspires to holy things, keeps him from sin, and makes him inspired! God is in all men's hearts. Some try to question God's Spirit, and some obey the motion of the Spirit. Be ye of the latter kind. In reading the Holy Scriptures, be ye led by the Spirit of Divinity. The Bible (that is, the truths in it) are like a nut within a shell; you must take away the outside to get at the kernel. My dear friends, do not trouble yourselves about earthly affairs; they are in the keeping of God. Be ye of a pure heart and steady faith in that which is good; and be ye persuaded of the truth in your own minds. Be not narrow-minded, but liberal in your faith and ideas. Be ye mindful of the saying that we are all brothers. O, heavens! O, glory! O, immortality! When your bodies are dust, then begins your glory! When you are dead in body you are living in soul! When your friends are mourning they ought to be rejoicing; for the day time when you leave this body is the day when you throw off the coils of the flesh, and are ushered into the bright and happy Summer Land."

"We have that within us whereby we think, reason, and argue, which tells us we are not of the earth, earthy, but that our grand destiny is before us; that which also tells us in unmistakeable evidence that Progression is the grand law that is to turn the world upside down, which will shake the present theology and ecclesiasticism to the ground, and scatter the creeds and sects to the four winds of heaven; which testifies that the mundane sphere

is progressing now, that heaven and its joys are not only for those who believe this or that creed, or form of religion, but that God designs all who are true to their own soul-consciousness shall be happy and blest there; and that all, even those who do not now wish it, after certain probation, learning, and necessary punishment, progress when they deserve to do so. This is what the mind or soul tells us if we would listen without prejudice. . . . Before man was seen, or prior to his advent, this earth was being formed for him. "Who formed it? He that formed those other worlds surpassing ours in size. The same infinite power which is superior to matter, and of whom we are all the offspring, the part; for we are all of God, of Jehovah, the great Spirit, who is the same that Mahomet believed in, and the one great Spirit whom even savages worship."

"Man is very great, and has great powers. Those powers are the greatest which belong to the divinity within him. Mind and soul, as terms, are nearly synonymous. They are both separate from the body, although now they are employed and moulded in, through, and with the body. Mind has more to do with head knowledge. Soul has to do with the divinity of man, and is said to belong to the heart.'

"Mind and spirit has ever existed. Mind called matter into action, and lo! behold this earth! Spirit, in its most exalted sense called the Infinite or Creative Spirit, begat spirits, clothed them with bodies, and, having prepared the habitation, caused food to grow, beasts, birds, and fishes to supply us with meat, and everything necessary; introduced the human species called Adam. Henceforth this world has been the habitation of man, who is the image of God. I say man is a part of the Divinity; that is, the spirit of man is, and that THE DIVINITY is the spiritual whole—archangels, angels, men. These spiritual beings constitute God the I Am, 'the Father of Spirits, each mind or soul being part of God. . . . When man recognises the Divinity and lives for immortality; when he recognises each human being as a brother, and that it is not the right order of things for a man to be ignorant, then may we thank the all-potent God for the coming of his kingdom."

"As the beauty of the morning—as the splendour of the shining sun upon the fields and flowers—as a spring morning, replete with loveliness—such is the glorified soul! A spirit it is escaped. A mind unchangeable. A body free from the earthly degrading tendencies which so much enthrall it in this life. An eye it has that can see, an ear which is unfolded, and senses spiritualised. It is a spirit beautified. O, glorious change! O, blessed revelation and fulfilment of wishes! O, the yearnings of the soul satisfied, and the sorrows and trials of life compensated for."

"How many thousands, yea, millions, would sink beneath their load of adversity to die, were they not upheld by the thought, the very sure hope of being at peace, resting in quiet happiness in the heavens of love which are above, beneath, and around us."

"Judge of Spiritualism by its fruits. How many has it turned from being materialists by the direct evidence that it affords of another world! How many doubts has it dispelled! How many rescued from vice and evil by its holy and loving communications and spirit teachings !"

"There are some who on earth commenced true life, and began to live; but there is so much to retard the soul's education on earth, that it can hardly be said to live till the body dies. Then the soul is free. What a sound and what glory in the word freedom! liberty! Liberty of soul! Then the soul is clothed with a spiritual garment, which you call its spiritual body, as adapted to the capabilities of your time. Clothed in this body, it takes some time usually for the spirit to awake and realise the great change which has taken place. Each of its senses has to be sphereolised, has much to learn; and there are spirits whose office it is to teach those who are just entering on spirit life. There are exceptions to this. There are some who almost instantly they leave the body are awake to the pure life of the spirits. These are those who have lived on earth good and spiritual lives, close in harmony with God. There are those who have to wait an eternity before they awake to aspiration and progression. These are they who have been fearfully depraved on earth, and have deadened the divinity within them."

"The spirit world is analogous to the material, and in the spirit world are beautiful gardens, verdant meads, lovely flowers, majestic mountains, little hills, tiny rills, beautiful radiant spirits robed in white, beautiful everything."

"Mind is reasonable and it is also spiritual. We cannot see it, yet we cannot think without it; it is a self-evident principle. The mind of man achieves grand works, is wonderful in its many ideas, in the many inventions it brings forth, advanced in its native perceptions and lofty aspirations, but as yet it is nothing to the grandeur of a living mind progressing through the spheres."

"He should not investigate into truth who is not prepared to examine carefully, criticise without prejudice, and draw reasonable conclusions from what is presented to him."

"Never seek to force truth upon any one. If an inquirer comes to you in an honest spirit, assist him. Do not labour too much for that which you know to be true. A quiet self-consciousness and a little pride is good for yourself and the world. Truth does not need much demonstration; it carries weight and conviction with itself."

"Live not for pelf!
Live not for pleasure, nor for self,
But live for truth and God!"

After reading a variety of extracts, Mr Champernown concluded by saying that there were many equally good left behind, that they had been all given since the month of March last, either written by the medium or spoken in the trance state. The last portions purported to come from John Bunyan, and many of the sentiments were highly characteristic of him. They had also communications from friends and relatives, and were on the most familiar terms with the departed members of their families.

The Session was closed by a few remarks from the President, who thought there had been very encouraging reports of progress presented. Mr Champernown's case was wonderful. The boy was quite young and uneducated, and yet he could speak those beautiful ideas which had just been read. These belonged to a high class of manifestations, and it was quite a privilege to receive them.

The Second Session,

Wednesday, July 25th, 1866, was opened with a fine selection of music on the pianoforte, by Miss Blake. The Secretary then read the following paper by T. E. Partridge, Esq., on "Spirit Persecution and a Moral Police":—

Friends, ladies and gentlemen,—It is usual for spiritualists to paint everything relating to the spiritual world in bright and pleasing colours; to represent spirits as benevolent messengers who bring us the assurance of a future state after death, and assist to prepare our departure thither. It is common for mediums to try and persuade the public, that the spiritual world is justly and righteously governed, and that its intercourse with man in the flesh is usually a pure benefit. I must apologise to you, therefore, for taking the other side of the question; for taking into consideration the evils and miseries proceeding from the world of spirits, and contending for the formation of a fraternal organisation to oppose at present and ultimately to put a stop to them.

Modern spiritual manifestations have been useful to a certain extent in allowing us to have glimpses of the nature of spiritual life which remove our superstitious fears in regard to it; they bring us to the conclusion that spirits are but men arrived at a spiritual state, and that they are still subject to the passions and affections of the flesh; carrying away with them from this side of the grave their mental and moral constitutions. If, according to the Greek proverb, the bad preponderate here, we may reasonably conjecture that the state of things cannot be very different there. If education and moral training are necessary to make a man a good member of society here, much more must it be so to make him a good angel or spirit, for, as St. Paul says, "a man who is spiritual judgeth all men, but himself is judged of no man;" he would, without doubt, when spiritual, have less restraint imposed upon his evil inclinations than when he was amenable in the flesh. We must then organise a proper brotherhood and church militant; and fit its members to do good here before it can do good in the other world.

The kind of organisation, then, which I offer for your consideration as friends of humanity, progressive spiritualists, and truly religious people, is that which has been already proposed to the Americans by Andrew Jackson Davis, under the name of the "Moral Police Fraternity." If this name is objected to, any other would do as well, such as Spiritual Vigilance Association, which it might be called, after the Vigilance Association of California, which was brought about by the deplorable state of society which existed in that country some years since; respectable men having been murdered in the streets and their destroyers screened from justice by an evil government;—or you may call it a Christian Protective Association, to aid its members in acting on Christian principles for the good of society at large. All good Christians, of whatever denomination, ought to approve of such an object, and might join and assist us. The ends in view would be the protecting of the persons, minds, spiritual liberty and development of its members; and, generally, the offering effective resistance to evil doers, so as to secure to all belonging to it the peaceable enjoyment of life and property, and of religious rights and blessings—"the promise of the world that is, as well as that which is to come."

As many here may doubt the necessity of such an organisation, I am under the obligation of bringing forward a few facts, and stating a few arguments in behalf of it, leaving it to others, far more competent than myself, to do more. I would beg them, then, to look around them and reflect;—all, I think, can find some case of human suffering which can only be traced to the spiritual world. I will mention only two that have fallen within my own knowledge. A nobleman, hardly past the prime of life, after suffering acutely from the formation of chalk stones in his legs and feet, at last succumbed to the disorganisation of his frame thus produced. In this instance I feel confident, as in other cases of excoriated bad legs ending in mortification and

death, that the destructive effect was caused by the application of corrosive liquids by malicious spirits; for nature herself could never vitiate the humours of the human body to the destruction of its organisation, in so disastrous a manner as to resist the effect of medicine. The other case which I offer for your consideration was undeniably the act of an evil spirit. My servant, a religious and well conducted woman, belonging to a dissenting connection, and in the prime of life, received, whilst engaged on her household work, a violent blow or wrench on one of her front teeth, which loosened it so much that it soon afterwards left its socket, thereby spoiling her appearance and injuring her articulation. I have myself had my front teeth splintered at my dinner table by the ferocious gnashing of an evil spirit who spoke to me like a lawyer. The teeth also, I know from my own experience to be destroyed woefully by the raining down upon them through the jaw bones of irritant and corrosive liquids, thus verifying the words of the Psalm, "Thou dost smite thine enemies on the jaw bone." Spiritual publications contain many accounts of the destruction of property by evil spirits that haunted human habitations; the most remarkable instance, perhaps, being the Joller case in Switzerland, where a respectable family were driven by all kinds of torment from their paternal residence. The recent instance of evil possession at Morzina in Savoy was as unusual as awful and afflicting. In neither case could the clergy afford any assistance.

In England, spiritual persecution seems to be carried on in a very quiet and stealthy manner, so as to avoid scandal as much as possible, and also combination against it. It secretly curses, blasts, and desolates, thus depriving its unhappy victims of any accidental advantages of wealth and social position. Most people (though they ought to know better), deny, under religious influence, all belief in evil spiritual agency, whilst they who suffer from it must suffer at present in silence and without hope.

It appears then, that we cannot look to our present religious organisations as a sufficient remedy for the evils complained of. In further proof of this, I may state that very recently, during what were called revivals, we have read accounts of spiritual attacks upon individuals which amounted to gross oppression and a subversion of social rights; people being thrown down on the ground in hysterics and made to repeat penitential exclamations—some, from terror and bad treatment, being driven to lunatic asylums. Even this, however, was not so bad as what happened some years ago during the preaching of Wesley; for through the agency of the spirit many fell to the ground in violent convulsions, and one or more were killed outright. This, by the advocates of religion, was called wielding the aggressive form of Christianity; but, surely, I need not ask my present hearers who can have a right thus to wage war on their fellow-subjects and reduce them to spiritual slavery and bondage;—this is not the Christianity which the New Testament teaches. The Primitive Christians stood fast for liberty, resisted bondage, enjoyed the earnest of the Spirit; they were, as St Paul says, partakers of the benefit, had tasted the heavenly gift, and held together for mutual assistance and support. What can be more expressive than the words he uses when painting the natural hatred of mankind for oppression and ill usage—"For you suffer if a man bring you into bondage; if a man devour you; if a man take of you; if a man exalt himself; if a man smite you on the face." If, according to the vulgar adage, good wine needs no bush; if men eagerly seek after what is of advantage to them, so it is with good religion—all are eager to obtain its advantages, and it only needs to be administered with justice and equity to become quite self-supporting.

As results of bad and false religion, I hardly need point out to an assembly of progressive spiritualists the existing plurality of wives among the Mormonites, who, I am told, are increasing in numbers in England, as in other parts of the world—true religion, as well as social welfare, requiring universal monogamous union. It is scarcely necessary also to mention that the happiness of our Protestant country has again been invaded by the spread of the Roman Catholic religion. By the disregard of principle and treachery of some of the clergy of the Established Church (many of whom lean to Rome) those wretched prisons called convents and nunneries have been re-established in the land and enclosed within their walls unhappy Protestant victims. The tyrannies and oppressions of religion are not confined, however, to its public prisons. People are abused and persecuted by spiritual means in their own houses. This is known to the gentlemen of the press, who, however, cannot believe in Spiritualism. I quote the following passage from a London newspaper published a few years ago, which describes somewhat humorously a case of private wrong:—"A gentleman named Bastard, of Kitley, near Exeter, has lately gone over to the Church of Rome. The *Western Times* says, 'It is a capital windfall for the Jesuits; he is worth some £20,000 a year, every copper of it, and body and soul the creature of the priests.' The honest gentleman, who was as devout as a faqueer, has been on ill terms with the body which God gave him, starving and walloping it most frightfully." Though I have availed myself of the testimony of the press in regard to the private ill usage of a Roman Catholic gentleman, I do not in any way pretend to say that the Catholic church is worse in oppressing or robbing its members than other churches. The folly of our legislators in repealing the Statute of Mortmain has made all churches ardent and perhaps a little unscrupulous in the acquirement of property; they wish to endow their churches and chapels, and to support their clergy handsomely. We, however, as spiritualists, know that we have no need of a beneficed clergy, a privileged order of priests. We look to the spiritual world wholly at present for our spiritual aids and ministrations. We know we

ought to be ourselves, to quote the words of St. John, "all kings and priests unto God."

Having thus made a brief and imperfect sketch of the spiritual evils existing in society in order to show that such an organisation as that proposed is necessary to carry out the views of reforming and progressive spiritualists, I leave it to this meeting to take my proposition into consideration, merely suggesting that the formalities used on the other side of the Atlantic appear to be sufficient in this country, namely, a written declaration made in the presence of good spirits that they will devote themselves in this world to the support of right and justice; resisting as far as may be oppression and wrong; that they will afford each other mutual support and assistance as far as their means allow; and look forward to form an effective church militant to carry out the same views on the other side of the grave. A central and district executive officer would be required and a small annual subscription to defray necessary expenses. Such an effort would be purely beneficent. What truly religious person could blame us for trying to carry out the beautiful prayer of the Established Church—that peace and happiness, truth and justice, religion and piety may be established amongst us, and perpetuated throughout all generations? I will not deny, however, I even think it necessary to plainly state, that ignorance and superstition still stand in the way of human progress. Though Bishop Colenso by unanswerable arguments has dispelled all delusion as to the divine inspiration of the Scriptures, and, at great pecuniary loss to himself, has offered his work on the Pentateuch at a very cheap rate to the English people, many clergymen and ministers who wish for ever to trade on the patent right of divine authority and to avoid personal responsibility, ignore it altogether. They cannot in these times openly persecute, but will, as far as society allows, practice spiritual injury and outrage. A popular preacher is reported in the newspapers to have remarked in a sermon "that he was for leaving the gentlemen who attack the truths of the Bible to the old women of the church. He believed, too, that the old women could answer the assaults in a much better way than the most able of the heretics would exactly like." What do my hearers suppose to be the speaker's meaning? Are they to come out in the spirit like witches to attack us with spiritual broomsticks, or are the old women converted into what profane people call tabbies, and are they to be sent to fall upon us with teeth and nails till we succumb to divine government? If so, the old ladies would resemble but too nearly the familiars of the Holy Inquisition; and we should stupidly believe them to have been brought up in the school of Satan.

What is wanted now is not the tyranny of a legally established church, or the mob law of popular preachers, but responsibility of the clergy as "ministers of God and stewards of the mysteries of Christ." If they reap our carnal things, as St. Paul says, in return for the ministration of spiritual things, why should they not be answerable as other men are for the proper discharge of their functions? There are some passages of Scripture which justify us in demanding an account of their stewardship. I can remind you of two or three. St. Paul, referring to his own spiritual operations, asks the Galatians if they did not mistake him for Jesus Christ. He tells Timothy also to hold the mystery of the faith in a pure conscience, thereby showing that the mystery was human, and required to be carried out with a conviction of the due performance of duty. Another passage showing that religion is but a human mystery is that in which Christ reproves the Scribes and Pharisees for not allowing people to enter into the kingdom of heaven. This, according to the ideas usually conveyed by the words, would be making them contend against Almighty God the Creator, who reigns in heaven, which is impossible and absurd. It seems more sensible to consider the passage as pointing out the opposition of law to theology. The power of the keys also seems to have been confided to human agency alone. I have now just said enough to direct public attention to the subject, which is all that I can do.

I have lastly, ladies and gentleman, in regard to my not attending the Convention, and speaking for myself, to inform you that I am rendered incapable of addressing you personally by an impediment of speech. This unhappy affliction, which I allude to chiefly as a matter of public interest, affecting a great number of sufferers, is also a spiritual oppression; and it is useless to look for any other alleviation of it than that which the spirit world affords. More than five hundred pounds were spent by my parents and myself in the endeavour to procure fluency of speech, but all to no purpose. Charitable spirits, however, of late years have frequently enabled me to speak with comparative ease and fluency, whilst evil ones again have aggravated my defect, and almost deprived me of the power of utterance. Begging for your kind consideration, and hoping that I have not worn out your patience, I now conclude.

E. H. Green, in a lengthy and eloquent speech, gave a valuable experience of intercourse with evil spirits. He had been connected with those who endeavoured to aid unfortunate spirits, and he found charity and love succeed better than harsh, selfish, or vindictive measures, which at all times aggravated the evil. If an undeveloped spirit came to a circle, he counselled that it should be treated in accordance with the law of love, in consideration of its condition, under which treatment it would progress and get better each time it came. He gave many encouraging examples of the great good that had been effected in this way; and a very dark spirit was improving in connexion with their circle at the present time. He had never met with a spirit that would not give way to kindness. This mode would relieve all circles of evil spirits, whilst an opposite course would increase them; for combativeness excited combativeness, and made a greater blaze. Spirits wanted to attract

attention, and if they could not do it by easy means they took those that were more effective till they learned better. Ho thought the writer of the paper would do well to attend a good circle, where he would get the proper magnetic influence to fortify him against the intrusions of which he complained.

After a few words from the Secretary,

J. Burns said he was tempted to discuss the "Moral Police Fraternity," as it was a great and practical means of aiding our neighbours, be they spirits or mortals. The original "Moral Police" was a grand scheme of philanthropy, instituted by Andrew Jackson Davis, after models which he saw at work in the Summer Land. The members of this fraternal body pledged themselves to do all the good they could, and on all occasions to overcome evil with good. It contained a thought too noble and holy to attract its legitimate share of attention at the present day.

The President said that Mr Green's thoughts admirably supplemented the paper; and he rejoiced to know that we had already in this country many excellent efforts in the direction just indicated by the various speakers.

The Secretary read extracts from a long paper on "Aspects of Spiritualism and Organisation," by Mr J. H. Powell, editor of the *Spiritual Times*. The author has forestalled this report by publishing it in the *Spiritual Times*, Nos. 115 and 116. The paper is well written, suggestive, and in many places eloquent. It briefly reviews Spiritualism in various aspects, and contrasts it with creeds, the old theology, ecclesiasticisms, and selfish pursuits. The spiritual theology is shown to be superior to the crudities of orthodox dogmas, which makes the "devil" the creator of the conditions necessary for man's progress, whereas the new philosophy declares that all things are of God and from God, good or evil—all forming one harmonious system of eternal progress, in which "partial evil's universal good." The author "looks into the various existing institutions, but alas ! he seeks in vain for that full, vigorous, philosophy which can feed the hungry servants of truth, but he is thankful to find it in Spiritualism—the grandest system of religion and ethics the world has ever seen." Then follows a powerful and well reasoned plea for organisation. All nature is shown to be in an organic state, and all the human enterprises have their organisations. Then why not Spiritualism? The spiritualist having once tasted of the precious joys of spiritual freedom shrinks from returning to the bond chains of "sect," hence he turns his back upon organisations, for fear of falling into bondage. The writer, however, argues that it is the narrow nature of creeds that makes organisations binding, but "that spiritualists, with souls unshackled, who recognise God, or spirit influx, immortality, and a true life as the only cardinal points upon which all need agree," have no cause to lose their freedom through association. He thinks the time has not yet come when union for the sake of truth and humanity on this broad basis can be accomplished, but he urges that now is the time to till the soil and scatter the seed. He has some excellent thoughts on individual sovereignty, and the contemptible "friperies and mummeries of man-made aristocracies." No practical indication is however given of how a national organisation is to be founded to do for the whole population what the family circle does for the members thereof. Mr Powell seems to consider the great want to be a central mind, or individual, whose loving and magnetic influence would hold all parts together within the circumference and prevent isolated individuals from flying off at a tangent.

*Those who wish to read the paper in full may procure it at the Progressive Library.

The Convention deferred the discussion of the question of organisation till a time proposed to be set apart for that purpose, but the great amount of business prevented this being accomplished.

J. M. Spear made a few remarks on the subjects of the last two papers. He referred to the modes in which spirits manifested, especially those called "evil." Men and women, whatever their condition, could be helped. Once it was thought that criminals could only be punished by retaliation, but the higher view asserted that they could be reformed, and they had been so. Now we were coming in contact with the same class in a form which we could not see; and the question was, could we do anything for them. Some repulse "evil spirits," drive them away, as once was the universal attitude assumed towards criminals. He cited an instance of a lady, called by the spirits Elevatus, who told her that spirits would visit her to whom she could do good. Murderers, drunkards, &c., came to her for assistance, and a circle of ladies and gentlemen met at her house once a week for twelve months to do good to those weak ones dwelling in the spirit world, who said they derived benefit from communion with the circle. It might be that in this country similar work could be done, if persons could be found who would consecrate themselves to such a holy and disinterested mission. He would give another instance. Once at a circle a spirit manifested through the medium. Mr Spear asked the spirit if it had ought to communicate. The spirit replied, "Yes, I stole a pair of boots once. You found me in prison, visited me, and spoke kindly to me; and I desire to express my gratitude for the act." It was a relief to that spirit thus to confer, and free the mind of a debt so long owing. Such opportunities for doing good should not be thrown away, whether the subjects be spirits or our brethren still in the flesh. As to organisation, he would suggest that the propositions for a basis of union given in the Report of last Convention, at page 12, might be taken into consideration, as an indication of the purposes and opinions of spiritualists.

Edward Dennis spoke in favour of organisation. The result to be avoided was the effort to mould the minds

of all one way. He would let all speak and think as they felt. They had something higher to do than the minds of men dreamed of; and if the work was commenced on that higher plane, and with the true motive, it would succeed. Twenty-two years ago he became a Freethinker, with Joseph Barker, before which period he had been orthodox. But he was not happy under it. He was looking out all the time for soul shelter, so as to identify himself with others in companionship for mutual good, and find a home for his spiritual affections. He hated human manufactured creeds, could not join the churches because he could not be controlled in thought, and so he would remain single until he could find some body to which he could unite himself. It was with pleasure and delight that he could see how this movement would be a home for wandering thousands, if they could only organise; and he hoped they would do so, for their own good as individuals, and for the good of humanity. For a long time he had been of opinion that the religious world was too much divided, but there was yet one party wanting—one in which every man could think and express himself as he pleased, and in which the members would mutually lead and progress each other. He delighted to hear the discussion that had just taken place. Some did not like bad spirits, and bad spirits, again, did not like them; but he considered it the best religion that could lend most good to the lowest spirits.

Dr M'Leod thought that Mr Partridge meant to do good to the evil spirits, but at the same time defend ourselves from them. Certain spirits had advised him to do the most diabolical things—things that would sink him in ruin—but when he reasoned with them calmly they left him. He thought that Mr Partridge meant to dispel these evil ones by doing them good.

After some further conversation, Miss Blake closed the session with a performance on the pianoforte about 5 o'clock.

The Third Session

Assembled at 6.30 p.m., Wednesday, July 25.—Dr M'Leod made some remarks on the nature of a seance and the functions of a medium, as understood by him. Mr Spear offered prayer, after which the Convention remained in silence to await results. In a few minutes Mr Spear rose, in a state of trance, and said: Mr President, Secretary, and members of this Convention, assembled as you are for an eternal purpose, there is a corresponding body, invisible and more high, at the same time forming its plans and infusing them into your individual and collective minds. They look before you to that period when peace, love, and righteousness shall cover the earth, and when nations will be more elevated and live in higher planes of existence. They contemplate the action of mind upon mind, and heart upon heart, and when men shall love goodness for its rewards, and when all shall be united in one universal brotherhood. There is before you, around you, above you, nay within you, a father and a mother God; and you should go forth and develop the righteousness and justice which dwells in your hearts, and break the chain which binds the captive. You are convened here to-day not by chance nor by accident. The brain of your Secretary has been moved from week to week, and the hearts of the people have been touched by the almost irresistible power within, and they have come together to exchange knowledge and brotherly love, and they will not go back without the blessing of peace from above. Their views will be disseminated, and thus will give life and light, and cause joy, peace, and harmony to dwell here. Accept, Mr President, the best influences from invisible circles for your faithfulness, your devotion, and your deep love of humanity. Accept, Mr Secretary, good wishes: you shall have encouragement from those who dwell above. They inspire you with the spirit of truth, and will enable you to labour with more fervour in disseminating the light of life so deep in your heart. Members of this Convention, you feel your hands moved, and let them act as wisdom shall direct; and may this Second Convention excel the first, and result in something more complete.

A spirit then entranced Sarah Chapman, and gave experience of communion with the external world at the Huddersfield circle. This spirit was one of the inharmonious and undeveloped kind, and on entering the medium at Huddersfield, said, "My first thought was a curse, and my first expression an oath." The whole attitude of this spirit was defiance and resistance to the wishes or comfort of mortals with whom he might come in contact. Possessed of great will-power, he felt influenced to use it against those who would resist or oppose him. He was miserable, and had no higher pleasure than to make others so. On the present occasion, however, this same spirit spoke through the same medium, to testify to the great improvement that had taken place in his condition through the kind intercourse received at the hands of the Huddersfield friends; and though once apparently a lost soul, now felt that there was hope of future glory and happiness. The spirit considered his case a very superior illustration of a wise mode of dealing with such examples.

It was considered expedient that a committee should be formed for the purpose of drawing up a series of resolutions to be submitted for discussion and adoption on the following day, so as to give readers of the proceedings some idea of the various views brought forward at the Convention in a condensed form. Dr M'Leod, J. Burns, Mrs Spear, J. Colthurst, J. M. Spear, Sarah Chapman, Mrs Jones, and M. Alston were

deputed to frame a series of comprehensive resolutions by the next morning.

The President proposed a further discussion on mediumship, and called on J. Burns to offer a few remarks on it, who, in a long address, reviewed the connection between the soul and the body; how the organisation was subservient to the requirements of the indwelling spirit, pointing out phrenologically the organic development necessary to a consciousness of the spirit world, and other phases of mediumship. A full report of this speech was demanded by many, but space will not admit of it.

The meeting afterwards adjourned for the evening.

Fourth Session, July 26.

The President announced that the prepared papers would be read before any other business would be attempted; and he would therefore call on Dr M'Leod to read his paper entitled, "The Power of Spirit and Religious Liberty."

Dr M'Leod then rose and spoke as follows:—

Ladies and gentlemen,—I would ask, what interest does the *power of the Spirit* excite in the people of this or any other country? Not much, I have reason to believe. I should think that, in a fair way of reckoning, ninety per cent, of the whole population of England have their interests divided between the price of the funds and the price of bread. Things are *not* what they seem. A minister of religion stands up in his place, and most earnestly cries, "Thus saith the Lord!" and the "world" responds—"Gammon!" Remember, my friends, this is not ribaldry, but fact; I mean what I say, and I say what I mean. The people of England possess, and affect to value "beyond price," a book called the BIBLE. They call it the *Word of God*—that God who is a Spirit. Now, this book is very rich in spiritual lore—marvellous in stories concerning the power of Him "who maketh his angels spirits and his ministers a flame of fire." But do these people believe—are they honest in their professions of belief. One of these devout believers insulted me to my face the other day, by telling me that he never would or could believe that a man of my attainments could accept in his heart, for facts, the teachings of Spiritualism. I return to him and all such the like compliment. I cannot believe that they are honest in their belief. I also dare express my opinion, and I will hold to it until I shall have it upset by positive proof to the contrary, and it is this—that of the whole adult population of these Isles not FIVE PER CENT, truly believe that this Bible *is* the Word of God. Yet *everybody* seems to give to *everybody* silent but understood credit for an *honest* and *firm* belief. I, myself, know intimately well a great many persons who lie, drink, cheat, turn up long faces at chapel on a Sunday, and beat blood out of their unoffending children after prayers. I know some of the greatest scoundrels in ruffiandom who go in for the entire Bible-ticket, hell, damnation, and all—aye, and would fight for it too. But my chief reason for the expression of this opinion is based upon the expressed and unmistakeable hostility with which the people receive anything and everything relating to Spiritualism, or of matters partaking of a spiritual character. Yet in all these houses this most spiritual book, the Bible, may be found, and every Sunday will find them in church or chapel, listening, in rapt attention, to the stories of spirit-power read therefrom. On Sundays they pretend to believe, or would have *you* believe that *they* believe (that's it) that a few years ago (for in the world's history 'this but a few years ago) a medium called MOSES, by spirit-power, clove a sea asunder by the simple waving of a wand; that Abraham and others entertained and sat with spirits; that in the presence of a great eastern medium an ass spoke; that an angel spirit slew in one night all the first-born in Egypt; that two angels led Lot and his family from Sodom, and afterwards fired it and Gomorrah; that an angel killed seventy thousand of King David's army; and that another angel, in one night, slew one hundred and eighty-four thousand soldiers. This was spirit-power with a vengeance, and this the work of one ministering angel only! Few Assyrians would doubt, I should imagine, as to the "knocking" power of that spirit! These Bible champions like to hear of the exploits of MICHAEL the beautiful, and the glorious errand of GABRIEL the strong. They do not doubt for a moment that an angel appeared to Manoah's wife, and afterwards to the husband and wife together; that they roasted him a kid, and that he disappeared in the smoke of that fire, while the woman said, "we shall surely die, because we have seen God." The medium Samson was a reality. "This quite true that *he* tore a lion's jaws asunder with his naked hands, and that (for a *real* miracle) bees rested upon the carrion and collected their honey there, which he, Samson, did eat; that he slew a thousand men with the jaw bone of an ass; and that, being athirst, by his touch a fountain of pure water gushed from the teeth of this same jawbone. They have no objection whatever to believe that Samson got out of his ropes, while the Davenports and Ellis Turketine and others are impudent impostors because they also get out of their tying. I have often wondered why, in order to be consistent, these defenders of Samson, among other tests, have not suggested the shaving of these mediums heads! With them—it is all right about Elijah, Elisha, the three Hebrew children and Daniel, about Jesus, the apostles and prophets; but, according to them, the power of the Spirit to perform such or similar marvels was entirely spent early in the first century of this Christian era—since which time the devil,

a fancy hell deity of theirs, has been engaged in performing a series of "rubbishy imitations," in order to deceive the "elect." Of course they all belong to the "elect."

God bless us four—

But no more!

Amen!

The translators of the Bible must have made a mistake when they made Jesus to say, when the people were amazed at his marvellous works—"Greater things than these shall ye do." They, that is, the present defenders, hold that these phrases are altogether figurative. When the Great Teacher said—"Take no thought for the morrow; lay not up treasure upon the earth; bless them that curse you: give to him that asketh of thee"—He didn't mean it! When he healed the sick; raised the dead; brought the current coin of the realm from the mouth of a fish; stilled the tempest; walked upon the sea; held converse with Moses and Elias; made the dumb to speak and the blind to see—that was all right enough; but as to the rest, "He spoke in parables!" "He didn't mean it!" and, therefore, "Spiritualism is an imposture, as there is no Holy Ghost capable of doing any of these things now-a-days!" They now put their trust in steam, iron, coal, and electricity—these discoveries themselves the fruits of spiritual intuition; in pounds, shillings, and pence; in cakes and ale; in the financial media which can "work *the* oracle" to a marvel; in floating banks representing millions upon the attenuated capital of half-a-dozen jolly dinners and nothing to pay! Talk now-a-days, in Exchange Alley, of the power of God, and you would soon be given in charge of the police; talk of the beauty of true Christianity at the *table d' hole*, and might not the waiter suggest to you the propriety of taking a private room. Relate your "dream," and they will order you a doctor—say you saw a spirit, and they would tar and feather you if they dared, or have you lodged in an asylum.

Now, do I blame any one because of these things? Would I correct and punish? Would I follow, had I the power, in the wake of the Inquisitions, fires, tortures, &c., &c., in order to correct this perversion? No—not I. I blame no person for bringing us to this state of things. Our predecessors preferred darkness rather than light—they went into willing and stupid bondage, and, necessarily, took posterity with them. This is the lamentable result of that pernicious system which declares man's total degradation and a book's (the Bible's) infallibility. This is the chief and broad basis of a murderous theology—a horribly shallow false science which, for more than a thousand years, has been carefully and insidiously infused into the souls of the population of Christendom. It is this system of mighty falsehood which I find fault with and would contend against. A system of lies inaugurated by fools and conspirators against man's ETERNAL LIBERTY, fed and supported by the blood of millions of soldiers and legislative enactment. Permit me to expose this baneful system. This Convention shall be answerable for nothing that I say. I stand alone on my own responsibility, and I care not for consequences to my person or property. I would rather die now telling what I believe to be the truth for the welfare of my fellow-men, than hold one moment's compromise with these black falsehoods which I am about to expose.

On the 22d of last April, at New York, Hiram P. Crozier delivered an address before the First Society of Spiritualists. This address I look upon as a special inspiration; and, as some passages of that address will fit the present occasion, you will permit me to make use of them. Mr Crozier says:—"Among the thousand and one voices of the Church and dissenting parties of Christendom, touching the great and vital duty of man's religious welfare and education, there are at the present moment, and at the bottom, but two radical ideas or sentiments, pitching the voices—causing all the jargons and harmonies. One idea presumes the fall of man; the other assumes his mental, moral, and spiritual integrity. One system demands *redemption*; the other *education*. One asks for the Church, with all its appliances of creed, priest, bishop, minister, holy ordinance, infallible Pope, or infallible Bible; the other asks the lecture room, the closet of prayer, the white-winged messenger of thought and truth, the direct communion of one heart and soul with the infinite heart and soul. This accepts literature sacred and profane, the daily press teeming with man's best and worst burdened thoughts, and all the routine of life as allies of man's true growth into a sublime spiritual liberty. Time and eternity are one in the chronicle and consummation of this ideal of education.

"The system of Church education—founded upon the theological fall of man—presuming upon his disease and inability, yea, asserting his total depravity, his moral liking of all that is evil, and his moral aversion to all that is good, educates man *backwards*, not forwards; *downwards*, not upwards. It enslaves, it does not liberate. The unity of Church belief and Church method for thirteen hundred years, from the third to the sixteenth century, was the midnight of science, art, literature, politics and religion. This unity of Church belief and Church method, based upon man's total disease of mind and heart, and conscience and soul, has ENSLAVED THE CHRISTIAN WORLD IN THE NAME OF THE MASTER WHO CAME TO PREACH DELIVERANCE TO THE CAPTIVE. It has bound man in prisons in the name of Him who came to open prison-doors; it has whipped and scourged with its cords and withes of terrible *hell-fire* dogmas in the name of Christ whose first and highest truth was the Fatherhood of God. It has broken the brotherhood of mankind by building mean sectarian pens, so small, that a

great soul like Theodore Parker could not get into one of them, in the very name of Him who said, 'If you love me, keep my commandments.' It has framed together curious metaphysical devices called 'Catechisms' and 'Confessions,' and pushed them upon the unwelcome assent of children, women, and half-grown men, under penalty of the fear and hate of God, and the dread of a devil and a hell, in the name of the great apostle to the infidel world who said, 'The end of the commandment is charity, out of a pure heart, a true conscience, and an unfeigned faith.'

"The Church built upon these ghostly pietisms has walled itself off from the world, and has called itself *sacred!* The great thinking, struggling, suffering, achieving world *outside*, full of the inspiration of angels and of God, thrilled with the blood of heroes and martyrs, sacred with devotions to truth and duty and the law of self-sacrifice, leading the forlorn hope of the world in scientific discovery, moral reform, social, physical, and religious progress; this great Gentile world of ours, its mammoth feet treading in the paths of the old sages, saints, martyrs and heroes of the past 'of whom the world was not worthy,' its great heart beating, beating with the tidal waves of God flooding all the centuries of time; this great, honest Gentile world of ours, pouring millions of men out in wars for liberty and busying millions at home in kind thoughts for the absent soldier, this Church has dared to call *profane*—called upon it to repent of its *natural* pagan goodness, and to accept the theological goodness of the instituted Christianity of the land!

"The Church has enslaved mankind in the *Messianic* doctrine of the destruction of the world by fire—which corrupted the very apostles of its faith, by engendering idle fears and ruinous contempt of business and of labour.

"It has enslaved mankind by its false classification of the sacred and the secular, which obtained in the Post-Apostolic Church, and which has been rank poison at the very heart and source of true religion ever since.

"When once you make a day holy above another, you do it by profaning all other days.

"When once you make the altar holy above all other places, you do it by profaning all other places.

"When you make any one ordinance holy, you do it by profaning God's ordinance of labour, which is the fulcrum and lever that holds and moves the world.

"When you make a priest holy you profane humanity, and belittle God into a capricious pagan deity, who gets mad, and can be atoned by making the priestly function necessary.

"When you make the priest's work holy above the work of an honest working man, you do it by profaning the labour of the millions who, as the fabled Atlas carried the world on his back, carry all our art, science, literature, civilisation, religion, priest included, in their brawny and sinewy arms.

"When God has commissioned man to subdue the earth, and to have dominion over it, which is the holier man—the priest who declines labour altogether, calling it *profane and secular*, or the man who takes his axe, plow, and spade to clear the forest, and make his track blossom with grain and fruit and flowers?

"Which is the holier person—the priest, with his gold pen, who writes smooth periods against the lust for money, or the honest pioneer miner who leaves eastern civilisation, braves savage perils, seeks the mountains, sleeps under the open sky, and digs under the dirty rocks by day that we may have gold for beauty and for use?

"Which is the holier person—the ghostly pietist who continually warns the good housewife of the *cares of the world*, or that good housewife, superintending her kitchen with God's bounty, God's chemistry, and man's skill and woman's art to cook a good dinner? 'The son of man came eating and drinking.'

"You see the pietism of which we complain as an encroachment upon man's rational religious liberty, in the monasticism which, from the fourth to the fourteenth century, overran all Europe, and became the leading, popular, and controlling religious sentiment. The very exclusion from the world, which the early persecutions of the Christians made necessary for personal safety, soon became a *voluntary* contempt and neglect of the world, and the excluded monk or pietist came to be regarded as pre-eminently religious! He had retired from the world to give himself wholly to God. Virginity, celibacy and almsgiving became patent virtues with which to purchase future bliss. St. Ambrose cried in the streets with holy fervour, 'Heaven for sale for one penny!' That penny went to feed religious indolence inside of gloomy walls—when God has driven man from out the walls of Eden and told him to subdue the world. It went to feed religious laziness, when Paul said, 'He that will not work, neither shall he eat;' and who illustrated his own precept by working at tent-making while exercising the apostolic function, that he might have money to help brethren weaker than himself.

"It is this false theology, false science, false spirituality; this religion of cant and sublimated pietism; this ecclesiastical Christianity that imprisons, starves, misdirects the moral sense and the worshipful needs of mankind—that puts a great gulf between sacred and secular things. It is this *false religion* that is responsible before God and the world for the sins and crimes of every species of human slavery. The late bloody wars in America, between brother and brother, which have so desolated that glorious land of liberty—those still raging over Europe—this false religion is alone responsible for. Yet these priests and their political coadjutors have the impudence to charge these things upon the reformers and abolitionists. As well charge the drunkenness of England upon the teetotalers, the angels of God's love with making the hells that surround us, or charge Christ

with the rack and woe of Jerusalem; because he, the only liberal or radical of his day, told the Jews what a false *conservatism* would bring upon them.

"This thralldom of the false classification of sacred and secular—making the Church holy, the world profane; making an ordinance holy, making labour profane; making a priest holy, profaning humanity thereby; interjecting the terrors of the second advent every now and then, with the *set time* for the visible destruction of the world by fire, and the annihilation of the *wicked*—all but the adventists; keeping the fires of eternal hell torments kindled all the time, and breaking out in jets of sulphur flame, in the white heat of so-called 'revivals of religion;' feeding hungry human nature with the husks and rinds of doctrine, instead of the Word of God, in every quickening truth; this appalling cheat of the soul, of all grace, in the name of the very and only grace of God, the Church and priesthood have bound upon mankind, through the artful withe and thong of faith in one INFALLIBLE BLBLE."

Yield this point, that "a book," good, bad, or indifferent, composed in known and unknown periods of time, by known and unknown authors, *a real book*, is the "only revelation of God," and the "only infallible rule of faith and practice,"—YIELD THIS POINT AND YOUR CITADEL OF LIBERTY IS GONE. You are stormed, taken captive, and doomed to prison. You are captive to Moses, David, and Isaiah in the Old Testament—to the *historic* and ideal Christ of the New Testament, and to all the *sacred* writers of the New Testament Canon! Your jailer is the Pope, the Established Church of England, or Ireland, or Scotland, or your innocent dissenting parson who plies his art with a "Thus saith the Lord," to drive home into the solemn sanctuary of the reason and the holy seat of the soul, an interpretation, or a text, or a dogma that your better nature scorned, and that had its inspiration from devils and bad men instead of angels and God.

Admit an "infallible book," and you are a timid, "erring," "fallible" "worm," at the mercy of any *keen-witted* interpreter of that "infallible book" who, for a low living, or a higher traditional *misguided lionesty*, can make you believe that *he* knows more of the book, and more of the mind of God, than you know yourself with all the faculties God has given you, and in giving has ordered to be sanctified by use!

You are in turn Romanist and Protestant; High Church and Low; Conservative and Liberal; Trinitarian and Unitarian; Destructionist and Universalist; Liberalist and Spiritualist—as the pipes of your magnificent being become stopped by sin, sorrow, disappointment, discouragement, the drudge of care and labour, or as these grand pipes are opened to the Oratorio of Creation and the highest tides of God flood the receptive soul!

This doctrine of an "infallible book," post-apostolic, OF WHICH CHRIST HIMSELF NEVER WROTE ONE WORD; which had no canonical existence in the Apostolic Church; which is *a most monstrous assumption* of priest-craft and church-craft; which is belied by history, ethics, and science; yea, which disproves itself by its own *fallibility*, by its own endorsement of lying, deception, fraud, aggressive war, slavery and polygamy, and opposed to natural religion; this *monstrous assumption* that a "book," written from eighteen hundred to four thousand years ago, has *exhausted God* and measured the limits of human knowledge in spiritual things, is *the height of credulity*, and, therefore, *the depth of man's spiritual bondage*. This is the unmeasured influence of the priesthood, and, therefore, the unmeasured degradation of religious vassalage.

So much for the *negative* statement, now for the *positive*. What is religious liberty?

"Religious liberty is a recognition of and obedience to all religious truth. Truth is the only and final authority, and of truth man is the only final arbiter and judge. The Bible, and the Popes, and the Churches, and the Creeds must all abide this test of the individual reason—conscience and the soul. What in the everlasting nature of things *is fitting* to be pronounced true and reasonable? What in the everlasting nature of man *is fitting* to be pronounced venerable, holy and right? What in the divine harmonies of the soul *is fitting* to be pronounced sacred, beautiful and good?

"These are the tests which all that is worth saving in the religious progress of the race must abide. What cannot abide these tests must go to the 'moles and the bats'—companions of darkness and death. Whatever there is in the Bible that can abide these tests—the *moral law* firmly seated in the divine constitution of man; the prophetic period of Jewish history, wherein you see the play and battle of radical and conservative, prophet and priest, statesman and politician, anointed king and haggard usurper; the gleams of the transcendent worth, dignity, and glory of man as child of God; the marvellous life of 'the man Christ Jesus;' the light and love of his beatitude, the sermon on the mount, the transfiguration—where we gaze into the true spiritual world and behold the possibilities of man becoming immortal—the wonderful life of Paul, who eighteen hundred years ago fought the good fight against Jewish priestcraft and pagan idolatry, and whose life was a grand epic of heroism and self-sacrifices, illuminating the ages of darkness and error between the first and the nineteenth century—all this, and all in harmony with the truth of the ETERNAL WORD, inspiring and informing the living and ETERNAL REASON, CONSCIENCE, AND SOUL OF MAN,—*this will abide*.

"These simple propositions, that truth is the only authority; that of truth man is the only judge; that there can be no common ground between God and man unless man himself is possessed of this faculty of *reason* to determine the TRUE against the FALSE; that only through the reason, conscience, and soul of the individual man

can we know any truth, any rectitude, any good; yea, only through the exercise of these divine human faculties can we know there is even a 'Bible' at all, or any God worthy to be worshipped—these simple propositions, self-evident to the commonest understanding, would never have been called in question in ecclesiastical courts had it not been for ecclesiastical cunning, demagogism, spiritual cheating, to enslave mankind by a false religious education.

"The awful power that early education, and sacred traditions, and so-called holy associations have to perpetuate *error* as well as truth; this law of the mind's *unconscious* assimilation to its mental, moral, and spiritual surroundings—this, and this alone, explains the marvellous tenacity of religious error, the slow growth of religious liberty, and the terrible bondage of the brightening present to the decaying past."

This easily explains the sectarian drill and zeal of the "orthodox" machinery. Church and chapel service; Sunday schools; prayer and other meetings; town missions; young men's Christian associations, &c.—close these places, stop these things—as an *experiment merely*—for one generation, and your false ecclesiasticism would be an argosy ashore, with no tide to float it, no breath of God to give it life. This explains why the priesthood and the Church, from Rome to Newcastle, inveigh so much against SPIRITUALISM, that is, against SCIENCE and REASON; and, especially, why the Established Church of England—the first Church in the world—prefers the error of tradition, and the power of its false control over the conscience, to the truth of Colenso and the inspirations of God in the heat of the day. Now, this should explain to us, to this the Second Convention of the British Association of Progressive Spiritualists, that this great work of ours is providing for the religious welfare and education of our children in a way and manner that shall LIBERATE and not ENSLAVE them, and not stem and stunt them with shallow conceits and false doctrines.

"Let the dead bury their dead."

It is wrong, if not blasphemous, to call any body of men and women *the* Church of the Living God which is afraid of God's own living TRUTH in the hearts, and minds, and souls of his own living and dutiful children. The Church must become the pillar and ground of truth, or become, sooner or later, the contempt of the world. The Church must stop garrison duty, break up camp and hospital, and nobly serve on picket, on the forlorn hope, in the great liberating army of mankind. She should be the vanguard of that army, or sink out of sight with Paganism, Mahometanism, and Romanism. God has put man into this world to grow in all noble directions. Baulk man's growth no power shall, and prosper in such dark work. The growth of man can no more be baulked than you can stay the grow of the coral reefs towards the "Queen of the Antilles," or the bursting of new suns and stars into life to glorify the Father in the infinitude of space. Man's mission is to subdue the world and to have *dominion over it*. That mission is to be fulfilled. If the Church cannot help its fulfilment, then, as a dead and withered arm, it must be buried out of sight.

All cry for *rest*, for the lull of "*agitation*," for garrison duty, for a "rest and be thankful" organisation, is a cry and signal of death! The truth of one genial soul, like CHANNING, has more meaning and more salvation for the race than all the instituted religion for eighteen hundred years. The bursting forth of one such century man as THEODORE PARKER, lifting religion above the sphere of the transient and accidental into God's sphere of the absolute and the eternal, is the undying prophecy of the spiritual world that the human race is not exhausted; that religion is not to be *organised* but DISCOVERED; that inspiration is now, and in future, as well as yesterday, and in the past; that God is *real* as well as *historic*; and that man's life may now glow with His life, and his pathway shine with the footprints of angels.

For the present, enough has been said on this subject perhaps, and it behoves us, who are assembled here this day, to take action upon the hints contained in this address. I presume that we are neither Catholic nor Protestant, but a party with an idea wider and broader, deeper and higher, than that of any organised body of Christians. As Theodore Parker has described us, we are an association of men and women who believe "*that God still inspires men as much as ever; that he is immanent in spirit as in space.*" We rely on no Church, Tradition, or Scripture as the last ground and infallible rule—we count these things *teachers* if they teach, not *masters*; *helps* if they help us, not *authorities*. We rely on the divine presence in the soul of man; the eternal Word of God, which is TRUTH, as it speaks through the faculties He has given. We believe God to be near the soul as matter to the sense; we neither believe that the Canon of Revelation is closed, nor that God is exhausted. We see him in nature's perfect work; hear him in all true Scripture, Jewish and Phoenician; we feel him in the aspirations of our hearts; we too stoop at the same fountain with Moses and Jesus and are filled with living water. We call God father, not king; Christ brother, not redeemer; Heaven, home; Religion, nature. We love and trust, but do not fear. We see in Jesus a man living manlike, highly gifted, living with blameless and beautiful fidelity to God, stepping thousands of years before the race of men; the profoundest religious genius God has raised up; the mighty medium whose works and words help us to form and develop the native idea of a complete religious man. But we believe that he lived for himself, died for himself, worked out his own salvation, as we must do, for one man cannot live for another any more than he can eat or sleep for him. We believe that his was a life at one with God, but not God—the divine incarnation is in all mankind.

The aim we have in view is a complete union of MAN with GOD, till every action, thought, wish, and feeling is in perfect harmony with the divine will. We lay down no creed, ask no symbol, reverence no time or place particularly, but all time and every place. We reckon forms useful to such as they help—one man may consume through the bread and wine emblems of the body that was broken and the blood that was shed in the cause of truth; another may hold communion through the moss and the violet, the mountain, the ocean, or the grand scripture of suns which God has writ in the sky; we do not make the means the end; we prize the signification more than the sign. We know nothing of a puerile distinction between *reason* and *revelation*; we own no contradiction between good sense and religion. Our temple is all space; our shrine the pure heart; our creed (if we must use the word) all truth; our ritual, works of love and utility; our profession of faith, a divine life, works without, faith within, love of God and man. We bid every man do his duty, and take what comes of it, grief or gladness. This is our religion—our SPIRITUALISM; which in every desert opens a fountain of living water; gives balm to every wound; a pillow in all tempests; tranquility in each distress. It does good for goodness' sake, asks no pardon for its sins, but gladly serves out the time. It is meek and reverent of all truth, scorning all falsehood, though upheld by the ancient and honourable of earth. It bows to no idols of wood or flesh, of gold or parchment, or spoken wind; neither Mammon, nor the Church, nor the Bible, nor Jesus—but GOD ONLY. It takes all helps it can get; counts no good profane, though a 'heathen' spoke it; no lie sacred, though the greatest prophet had uttered it. Its redeemer is within, its salvation within, its heaven and its oracle of God. It falls back on perfect religion—asks no more; will take no less. The personal Christ is its encouragement, for he reveals the possible of man. Its watchword is, "*Be perfect as God.*" With its eye on the infinite, it goes through the striving and the sleep of life; equal to duty—not above it; fearing not whether the ephemeral wind blow east or west. It has the strength of the hero, the tranquil sweetness of the saint. It makes each man its own priest, but gladly welcomes him that would speak a holy word. Its prayer, in words, in works, in feeling, in thought, is this:—

"Thy Will be Done."

Let others, strangers to our movement, the great world outside the walls of this room, judge of the merits and defects of this spiritual religion and its professors. We have no visible Church, or places in which to congregate, in England. But we have a glorious hierarchy of great names—of saints who never had their niche in any calendar—who have in all ages set forth these doctrines. They were uniformly among the despised and forsaken. The world is never—has never been—ready to receive them. They have been stoned and spit upon in all the streets of the world. The "pious" have burned them as haters of God; the "wicked" call them bad names and let them go. They have served to flesh the swords of the Catholic Church, and feed the fires of the Protestant. But flames and steel will not consume them. The seed they have sown is quick in many a heart; their memory blessed by us this day. They were the men at whom the world opened wide its mouth in ages past as it does at this hour—draws out the tongue and utters its impotent laugh—but they received the fire of God on their altars, and kept living its sacred flame. We cheerfully go on this seemingly forlorn hope of our race. Truth will be a wall of fire about us in the day of trial. The battle of truth seems often lost, but is always won. Her enemies but erect the bloody scaffolding where the workmen of God go up and down, and, with divine hands, build wiser than they know. WHEN THE SCAFFOLDING FALLS THE TEMPLE WILL APPEAR.

The President heartily commended the sentiments to which Dr M'Leod had given utterance in his paper just read. These were the kind of speeches that the age and the movement demanded, but the men were few who dared to stand up and utter them. He went heartily along the pathway indicated by the Doctor's paper: it was the straight and honest course. Others in seeking the truth might choose the roundabout orthodox road, and thus steal into the fold; but such a course was suicidal in the extreme. Some day truth would have to confront these popular preconceived notions, and it was best to state the truth at the outset. We must not attempt to build up an organisation on a false foundation, and by scheming, policy, trickery, and dodging seduce into it a heterogeneous assemblage of time-servers, "Christian" spiritualists, and disaffected parties. Such conduct would scatter the real friends of the movement, and break down the whole affair. No! a house to stand must not be divided against itself. The bond of union must be a sincere love of truth. The President concluded an eloquent speech, which was warmly applauded, by counselling an humble and faithful adherence to the supreme dictates of truth, and allow no inducements of success and popularity to sully the purity of the reformer's faith and motives.

Mr Etchells, on being called upon to read his paper, said he had the pleasure of presenting quite another view of their great and many-phased question. He begged to read to the Convention the experience of the Huddersfield circle, in a paper entitled—

THE ATMOSPHERE OF INTELLIGENCE, PLEASURE, AND PAIN; or a Chapter from the Harmony of Matter, as unfolded in the Circles of Spiritualists who meet at Brothers Chapman, Varley, and Etchells', Huddersfield.

Theorem First.—All truths, like matter and motion, are self-existent.

Theorem Second.—The mind must have a conception of each separate particle of truth as a primary

process.

Theorem Third.—All truths of which the mind has a conception it has also the power to demonstrate.

Socrates of old, the good, the great, and the wise, was the first clear headed philosopher who left any record, or whose record has been handed down to us, by those who were his pupils or had high truths to collect from the sayings and conversations of their much honoured master. He was the first to speak clearly of those abstract ideas, and those invisible yet material forces, which the investigations of modern spiritualists have been the means of again reviving in the human mind, and of again opening out that vast field of thought which has lain calmly waiting in the atmosphere around us, in the solid rocks beneath, in every flower, and in every living, moving thing of which our being is composed and by which we are surrounded. Little did the good old man think that the great truths which he toiled so hard to teach the youth of Athens, and by a knowledge of which he could pull Vanity so well from her proud seat,—little did he think that centuries would roll by without any great progress being made in the advancement of his greatest and his highest thought—that the good and the beautiful did not depend upon man, that the loftiest truths did not spring into existence at the bidding of vain mortals, but were ever with us, ever shining bright and pure to the mind which had sufficiently filtered from its outward covering those gross and heavy particles which alone hold it and keep it from passing *en rapport* with the real principles of its nature: those real, moving, invisible powers which are and ever were the only realities, and which ever did use the gross or heavier particles, in accordance with laws as definite and as tangible to the higher intelligence of which the human mind is capable, as the laws of chemistry are at present to the highest searcher in that great science.

Before I dare state to you the full purport of this paper, permit me at the outset to refer to a few at least of those great openings which the human mind has of late years made into the beautiful workings of nature. I would more particularly instance those departments of science which clearly show, that however solid the material, vast the work, or infinitesimally small the life-creature may be—from the tiniest microscopic life up to the largest sun which sparkles in the vast firmament of space,—go where we will, examine what we will, in thus searching for the cause we are obliged to come to the conclusion—that however stupendous or however small the work, the working power is invisible, and for the time being beyond our reach. But so soon as we have formed a moderately correct conception of the *ever existent idea* or power, so surely shall we be enabled philosophically to demonstrate it. The almost infinite divisibility of matter, together with the microcosmic powers of the human organism, which organism, all must admit, contains the seeds of all its future learning and greatness, declare that all such future learning and greatness can, and must be, the result of natural growth and development. Allow me, then, to recapitulate a few of the latest discoveries or developments of modern science, which will assist me in preparing your minds for the next great development and opening which our beautiful spiritual philosophy is about to make in the moral, scientific, social, and practical workings of human society.

In the *Intellectual Observer* for May, 1866, is a paper upon "What is a Cell?" followed by another article in the same publication for June, upon an equally intricate subject, viz., the "Velocity of the Nerve Force," being a notice of a lecture delivered in London, illustrated by practical experiment, in which the lecturer clearly shows that the nerve cord is nothing more than a hollow tube, through which a force passes to the brain, direct from the seat of pain, touch, or sight; that the transmission of such pain or pleasure can be stopped in its course before reaching the brain; that the time required for such transmission can be almost accurately shown, and that temperature had a great deal to do with the quickness of its travel, its velocity being not more than nine feet per second, while light travels about 192,000 miles per second, and electricity considerably more. And further, that the cells which are shown, in the former paper, to have almost an independent existence in the human organism, are the manufactory or battery from and by which is collected and transmitted the force or material which informs the government at head-quarters of what is taking place in the various departments: proving to my mind, that the real cause, or real power, is much, very much deeper, and much more infinitesimally divided, than nerve-cord cell, or the errand boy who takes the message.

In the *Philosophical Magazine* for June, is a paper by Drs A. Fick and Wislicenses, upon the "Origin of Muscular Power," which is equally wonderful, and which also is a great preparatory work for maturing the mind to receive and investigate more intricate and occult powers which are silently waiting for man to receive the glad tidings of great joy from angel minds. I cannot do better at this time than give you only one extract, and refer you to the paper for the remainder. They say—"We therefore repeat that the oxidation of albuminous substances cannot be the only source of muscular action. We can now go farther, and assert, that the oxidation of albuminous bodies contributes, at the utmost, a very small quota to the muscular force; which simply means, that we might as well try to run our mills by pouring upon the boiler and shaft iron ore or iron filings to make them still continue to go round, as believe that the oxidation of albuminous matter is the sole cause of muscular force."

Need I refer you to photography as another instance of the fine divisibility of matter. You are too well acquainted with it, as all know that the "sun picture" is produced by means of certain rays of light, etc., the

latest improved term being a "wave," no wave of light being less than the 60,000th of an inch, and no wave being greater than the 85,000th of an inch in breadth.

Science has still further prepared the minds of the people for the wonderful truths by which Spiritualism is about to startle the most occult and imaginative reasoner. In 1862 Professor Roscoe astounded and delighted the audiences at the Royal Institution by a course of lectures on the most thrilling discovery of modern times, namely, "The Spectrum Analysis." The writer who was set apart to notice these lectures for the *Cornhill Magazine*, July, 1862, remarks: "There are discoveries which flatter the imagination and exalt the mind, even when their immediate utility is by no means obvious; but this discovery of a process by which man can accurately ascertain the composition of the atmosphere of the sun and the stars, removed from us by such enormous distances, is not only thrilling to the imagination, but is also seen to be eminently useful, being, in fact, the most delicate method of chemical analysis which has been conceived. How is it possible, the reader will ask; how can we hope to know anything certain about the sun's atmosphere?" We are told then by those who believe in this most wonderful discovery, that the sun is one grand bonfire, burning away like mad fiends of whom in times past we have been told so much. The writer further says: "Is it not a glorious discovery? is it not marvellous that we should be able to assert positively that round the sun there is a dense atmosphere containing, in a volatilised state, iron, nickel, chromium, sodium, potassium, and magnesium, such as exist upon the surface of our earth: silver and copper seem to be absent; and what is still more remarkable, the two elements of our clay—silicium and aluminum, are wholly wanting. A new and potent instrument of research is thus placed at the service of science. No imagination can prefigure its mighty results." How successful this method may be in analysing distant objects we will not at present decide, but are assured that by this means the 180,000th of a grain has been revealed by the spectrum, which is all we require for our present purpose.

I will only give one more illustration, as a scientific link to join and weld together the science of the past and present to that of the still more highly sublimated future. This link you will find in the Transactions of the Royal Society, from a paper upon the development of the tadpole from the egg into the frog, in which it is stated that the eggs are embedded in jelly, and up to the time that Mr Higginbotham made these experiments, it was understood that this jelly was devoured by the animal as soon as it was released from the egg, and that this jelly was the only support it received, or could receive, for its growth and development for some time. But strange to state, Mr Higginbotham says: "We have this spring found that all the normal processes of growth and development go on in the entire absence of all visible food, jelly included. We separated three tadpoles immediately on their emerging from the egg, and placed them in a glass jar containing about two ounces of carefully filtered water, well exposed to light, but not to any higher temperature than that of our room without a fire. In this water there was not a particle of anything visible. Nevertheless, two of the animals survived for a month, increased in size nearly fourfold, and passed through the ordinary stages of development. The third died at the commencement of the fourth week." What does this mean or indicate? It indicates either that the young embryos bring into the world a stock of material sufficient to supply the early demands of growth and development, or that they assimilate from filtered water the material required. Both alternatives are difficult to understand. One more fact, and that is, the tadpole loses two-thirds of its weight in its metamorphosis.

From these remarks, then, you will perceive, that the progress of science and development go hand in hand. That however large and massive the work to be done, or whatever development or refinement nature makes in the completion of the structure, or the improvement of the animal's organism, the cause is at all times invisible; and the greater the change to be made, the more gross matter requires to be filtered, thrown down or left behind, by the higher organism which is at all times the result of such change.

These remarks now bring us to the first grand issue for which this paper is written. Seeing that the science of to-day teaches us that the nerve cord is but the telegraphic wire through which passes a power or force generated in a yellow slimy mass called a cell, which must receive its support, and be used as a part or organ of the great whole, being made and developed to collect these required forces from the adjacent materials; seeing that muscle also is but another cord used to hold and maintain force thus collected; seeing that the photographic plate and the spectrum are nothing more than prepared organs to catch and hold for the use of man those material essences, which are the surrounding elements of our being; and, lastly, seeing that the tadpole can not only be developed, live, move, and have its being without the use of those grosser substances which have hitherto been considered necessary for sustaining life, but that it can be supported by those essences or forces, which are nothing more nor less than the *invisible* and consequently the *only real surrounding materials of its being*;—*we are enabled to arrive at the conception of another law of nature* (excuse the expression), and I must say, as great, as good, and as useful to man, as that divulged by the mind of Newton—as great as the *law of gravity itself*, which is, that the atmosphere, or our earth surroundings, contains all the necessities of life—of *higher life*—and further, that through the aid of those invisible beings who have left their caterpillar bodies, we can for a short space of time be fed, or be more luxuriously supplied with any and every kind of material, producing sensations of the most excruciating pain or the most exquisite pleasure—likewise thoughts from the

modestly clothed utterance to the most lofty aspiration which the development of the time is capable of understanding; nay, further, that the atmosphere is the Alpha and Omega of supply for man's wants—that it has its layers and its beds as surely as the crust of the earth has its beds, strata, and unstratified portions. Higher still, the atmosphere *is the real, the true ocean* for man, intelligent man of the coming time, in which to pass the greatest portion of his life below the spheres, where he shall learn and live the life, which he will have still to learn, when he leaves his case or body, at the change commonly called death. The time is almost here already. Intelligent minds cannot even now be held down amongst the beasts of burden, but will soar aloft—will go up higher—will give way to their natural upliftings—will allow themselves to be drawn to their natural affinities. Even *now*, as we shall presently see, we are so far developed that we can draw from our surroundings a power by which we can clothe our soul and spirit with a visible form, leave our body or case, and fly from circle to circle; nay, from nation to nation, and from land to land, making ourselves felt, seen, and heard, and return to our body with redoubled strength.

You might as well tell me that the ocean is not the birthright of the fishes, and that they cannot live in that vast atmosphere of water, but must remain at the bottom to *creep and crawl*, as tell me that man has not the power of development within and around him, by which he shall unfold the means to put on one side the law of gravity! If there is a power to hold a man down to the surface, with a force equal to fifteen pounds to the square inch, there must also of necessity be a force or liquid by which he can buoy himself up, equal to that self-same law which binds or holds him down. Our present unfoldings are such as to lead us to feel that man does indeed contain within him the seeds of all future progress and greatness, just as the earth has wrapped up in its bosom all the seeds and fruits of all future time! How many millions of ages must the seeds of our present era have remained locked up in the arms of nature? Those fruits which are now decking and blessing, feeding and clothing the sons and daughters of toil,—the beautiful and delicate rose, which is now adorning the female forms before us—the very bread we have this morning eaten to renew our bodies, must have existed since time was, and have only been waiting for the proper conditions—for the proper development of our necessities, to supply which the great Father of all has never yet been found wanting, when right means, in accordance with his laws, have been used. And here I feel that your attraction of gravity, or law of affinity is in action, and desiring to know upon what grounds I make these great and high-sounding assertions. In answer, allow me to remind you of the theorems at the head of this paper—first, that all truths, like matter and motion, are self-existent; second, the mind must have a conception of each separate particle of truth as a primary process; and, third, all truths of which the mind has a conception, it has also the power to demonstrate. From these theorems, and from what has already been advanced, I flatter myself that you will feel that the first is a true definition, and that enough has also been said for us to form a conception that the atmosphere, or, what is a better term, our earth surroundings (together with the human mind, which cannot be separated from anything which it can think of), must, after all, be an ocean containing many things which have "ne'er yet been dreamt of in our philosophy," and of which our present old worn-out notions of oxygen and nitrogen, and the other few mixtures which we are told are of not much moment, supply but a very feeble idea. Permit me, then, to give you one simple fact, which convinced me more than a little that it was high time for spiritualists to reconsider our immediate surroundings, not only for further proof of spirit force or of the mechanical means used by them, but to really know more of the philosophy of the atmosphere—why it is a mixture and not a chemical combination—the why and the wherefore of this great pulling towards a centre of all bodies in space—and no longer rest satisfied with being able to calculate the force of the pull only, but try at least to find out the cell where the force is generated, and the cord used by the wonderful little cell; and find out also this great powerful earthy *atmospheric muscle*, which holds poor mortals with such a *firm grip*, allowing us only just to crawl and to creep along the surface.

Our first fact, then, took place or was noticed in the Spiritualist Laboratory at Slaithwaite, commonly called Holy David's, because the consumption of bread never exceeds the family requirements no matter how many strangers partake of it. I was there at a seance, when our full circle of about twenty were sitting in a small cottage with windows and doors closed, blinds down, not a breath of air (in the old notion of oxygen and nitrogen), when in came our friend and co-worker, Mr Burns, whose bright face I am glad to see once more. He had walked about fifteen miles over our Yorkshire hills, which had blistered his feet, and consequently much tired him. On entering the room as he did after the circle had been sometime sitting, his first impression was to have windows, doors, and blinds opened, believing, as he stated, that neither mind or body could be elevated by disobeying the laws of health in shutting out the oxygen. We knew that this was not the time for argument, and simply expressed a wish that our brother would not be hasty in his conclusion, as the experiment was of a different nature from ought of the oxygen and nitrogen kind. We had a lecture upon the harmony of matter, and spent a happy two hours, when, strange to say, our Brother Burns rose from his seat as fresh and as light as if he had not walked a mile, his feet quite well, and with an appetite as fresh and good as if pure oxygen had been blown through his whole system.

*Brother Burns demurs to the reason here assigned for his good appetite. It must be remembered that he had 15 miles of oxygen previous to entering the Laboratory. He most heartily attests, however to the remarkable effect produced on his chafed feet and aching muscles by the harmonizing influences or what Brother Etchells calls "the surroundings" of the cottage. Brother Burns described the air as presenting a peculiar "saponaceous" feeling to the hand when moved through it.

The next experiment of use to us in this investigation was in a laboratory about 12 feet by 7 feet, with what our spirit friends call "a spout" at one end of the room, to which they say they have fixed their telegraph wire, by which means they can help us to communicate with the three laboratories, namely Brothers Chapman's, Varley's, and Etchells'. Upon this night we had only those of the circle present who are working for the Development of the Double, of which more anon. The spirit having charge of the medium here intimated that they were about to experiment, and prove to us as distinctly and as certainly as the difference between pure rain water and rain water charged with salt, soot, or any other impurity could be proved. In this case I was the party made choice of to test the experiment, and I must here state that the room door, windows, and all were made secure, and as dark as possible. Six persons were present, two ladies and four gentlemen, the medium being perfectly unconscious. I was desired to empty my lungs, and take deep inhalations for practice. The invisibles then declared themselves ready to try the experiment, and told us that if they succeeded, during the first breathings violent pains would be experienced through the whole body, in the second breathings the pain would be removed, and in the third breathings the most healthy and exhilarating sensation would pervade the whole body. They also stated that that was the first time they had tried the experiment from that standpoint, or without a healing medium; that they collected or gathered the whole of the forces used from the atmosphere; and further, that every human being contained within himself the inherent power to draw to himself those higher powers or forces, which would entirely eliminate and remove all sickness and every ill which we have too long been told "flesh was heir to." Well, say you, what about the result? I found them just as stated before we began. My first breathings filled me with a dull, heavy, painful sensation throughout my whole body, my second breathings took them away, and my third breathings filled me with the most pleasant sensation imaginable and with the loftiest thought my highest nature could understand. Would to God that I could sufficiently understand his laws which govern us, that I could live a life such as I then felt, that I might have the great pleasure of pouring such happiness as I then experienced upon all who come within my humble attraction.

Since the above was written I find in the daily papers of July 12 1866, that an inquest was held upon the body of a physician, at Manchester, who lost his life by experimenting with ether. He is now considered a martyr to his loved science, which I doubt not he is; but what would have been my lot? What would the same press have said had I suffered in the least during these experiments through a mishap which might have even caused either of which in other cases have produced very serious results, though nothing of an explosive nature (judging from old notions upon the subject) has been produced?

I could fill volumes upon the various atmospheric influences which I have had the great good fortune for the last four years to witness at our regular meetings at Brother Chapman's. I have seen when not a sensible word could be spoken, when fun seemed to be the only power which possessed us; it has even been the same with those persons newly brought amongst us, and particularly when our sweetest of little angel ones, though she is or was black as thunder when upon the earth, for she was of Hindostan—when she has the charge of the circle her mysterious power fills us with mirth and fun. I have seen the feeling come over us instantly, as if the tap had been turned, and the hearty laugh has been changed to language of the highest possible kind, breathing the loftiest thought, and when pain has instantly been changed to the best feelings of physical health possible. I am fully aware of the ridicule this part of my paper will meet with from the weighing and measuring material chemists of our time, to whom I can only say that they had better weigh and measure their own pet notions referred to in the introduction to this paper. I refer to the nerve cord, the cell, the muscle, spectrum analysis, the sun picture, and last, though not least, the increased size of the tadpole, so beautifully rendered by Mr Higginbotham. And now, with your per-mission I will pass on to the last part of this paper, which to my mind describes one of the most astounding and mysterious powers of the human organism with which mankind has yet been blessed. We believe it can be demonstrated at pleasure, by the co-operative help of the various Spiritual Laboratories represented at this Convention. We feel that before long if you work with us, we shall settle the soul question for ever without the fear or shadow of a doubt remaining any longer upon the minds of any who are worthy the name of lovers and seekers after truth. The problem is this, my brethren and sisters—that you and I, and every human being, contains a real moving, living power or force which actuates this outward body, and which power and force can, by high and holy development, quit the body for a short space of time, during our present state of existence. That while apart from its body, this soul force can gather sufficient material or gross matter around itself, so that it may be seen, felt, heard, and recognised, not only by those at short distances from the body which has been left, but at any circle or laboratory, or at any house where an affinity for such knowledge exists, and provided that at the same time the individual desiring such

manifestation be sitting for development.

I know you will have patience with me while I lay before you my "simple and unvarnished tale" of facts, which have caused me, and those with whom I am connected, to introduce this question at this Convention—knowing that some, at least, have heard of our investigation in this matter. We have, however, been as quiet about it as possible until we could find that at least there was some truth in our conception; and now having arrived at that stage of development in which we can with confidence say, we have great faith in the realization of our most enthusiastic idea—of its beauties—and that the most wonderful amount of good will arise from its consummation, all we ask is your hearty co-operation. Make arrangements to meet in your private circles promptly, with closed doors, at the same time that we meet, to have the same individuals, and no changes without such changes be desired by your spirit guides. Begin and continue your experiments with a sincere desire for truth, not caring in what shape it may come—but it must be truth which will stand the test of proof. After a few sittings, we believe that one or both of our mediums who may be in affinity with your circle will be felt, then speak as a spirit does, and lastly, be seen in perfect form in your midst, though the body which the medium spirit has left may be miles away. All will not at first be equally sensitive, but after a month's perseverance, success will follow your labours. We are not particular about knowing of your sitting, suit yourselves on that point—only, after you have received a visit, let us know under what circumstances, that we may have all the information we can get.

Our first conception of this power of the human soul to leave the body, unknown to itself, or to those around it, arose when physical manifestations were much demanded, and when sound and useful information upon Spiritualism was cared for only by a few, except it was given with the "thus saith a rap"—thus saith a thump of some kind or other. I need not remind you that very few mediums possessed the conditions required for the spirit to use in that way; and then, as now, it was thought, that when the rap or the thump came, it must be produced by the "rough" or medium, for, said one, "I saw him or her distinctly take his or her hand away." I need not say more on the doings and sayings of this stage of our history, but come to the point. I thought myself, that if a finger touched me so as to leave a mark upon me produced by touch and not by explosion, I ought to see the finger, at least sometimes—and at one of our dark sittings for development, they (the spirits) placed me close to the medium and I was touched, and tried to catch the finger, but to no purpose. It came out afterwards that one person said he distinctly saw the hand of the medium do it, and of course a fine row was the result. This took place again, and still it was thought to be the medium—but the impression came to me, though I knew argument at that time would be useless, may not this arm be the real arm of the medium—the real fellow who moves the visible arm, that has found out a means to collect our thrown-off force, just as all substances collect heat. Many, many weary hours did I pass. Many beautiful lectures did our spirits give us upon the invisible being, the real. Time passed on until the Davenports came, which revived the idea—old history was examined, and even there strange stories were found of good men and true—of people suffering some bodily ailment who had been seen in two places at once. My mind was made up. Brother Green was brought to our circle through meeting him at a time when riot and popular ignorance took the place of examination. We talked together in circle and out of circle. All the circle thanked the Father of all good that we had got more strength. The real soul man was again discussed. Brothers and sisters all saw a new era. We sat, we sung, we prayed, we tried in our little way—to speak as a Roman—to move the gods to help us. When one Sunday, after a most severe struggle with the—not *the Devil*—but with our difficulties, our Sister Chapman had been strangely used: she clutched my hand with a terrible grasp, she cooled down, motioned for a slate and pencil, and wrote in plain letters, "Atlantic, Emma Hardinge," which was stated to mean that that lady, our noble sister in truth, was on the Atlantic. She came the next time we sat, and again wrote. We knew not where she was. She came amongst us every time. She was bodily asleep, or was under influence when we were sitting. We tried all means to prove our ground, and now we tell you here to-day that her identity is proved without a doubt, not only to us, but to herself, whose letters we have, as well as her own word to Brother Chapman. She can use our sister and our brother Green, and speak thoughts which give help and hope, thoughts and words which burn with true love and intelligence.

But how about the real *double* of your mediums, you now ask. I will give you our experience. We had been holding our regular Tuesday night meeting at Brother Chapman's; we had that night had more than our usually good meeting. Sister Chapman put on her hat and walked on with the ladies to the railway arches, and I walked on with the men, leading the way some fifty yards, when the ladies called out, and said that Miss Chapman was going home without saying good night; to which I answered, "I wish she dare do such a thing." While speaking I turned round and saw her going towards home at full speed, when, at the same time, to my utter astonishment, she caught my hand. Why, said I, you are yonder. No, said she, I am here. And true enough she was, for I had hold of her hand. This was our first "double" exhibition, for which we were truly thankful. Nothing could exceed my astonishment, for the double looked more clear to me than her outer body; hat and dress, everything she had on, seemed as real as the form standing before me. Of the part, or use which our spirit guides play, or of

the real *modus operandi* by which they collect the force of myself and the three other members of the double circle, I cannot at present give you the least idea; but that there is philosophy in it I am quite sure, as another phase of this mysterious power will better inform you than anything I can say. In Easter week our guides had requested that I should spend the holiday at Brotherton with Brother Green, which gave me a better chance of improving my mind and health upon this strange subject. I felt there was a meaning and a purpose underlying which would ultimately be brought to light. It must be understood that the country round Brotherton is very fine, resting upon the Limestone Rock, and produced, for so short a stay, a very good effect upon my body. We had a glorious time. We had a medium with us, and the most astounding tests were given to the family, and of such a kind as could not be contradicted. The second night Brother Green came into my room before retiring to rest, and we agreed to use all our will power so that our Sister Chapman, who was in Huddersfield, might be able to leave her body and come. In the morning, when all met at the breakfast table, strange to say, the medium declared that Miss Chapman had been in the house during the night, and that he never was more satisfied of anything in his life—and here I must remind you that this medium was an unbeliever in the human soul having the power to leave the body before death, and whether he had dreamed or how it had been done he could not tell; but this was soon settled to have been no dream, as Sister Chapman herself felt and knew that her soul had been to Brotherton, and actually described the room which I used, and also the breakfast room where we had our meetings. And what is more convincing still my wife and myself, accompanied by Sister Chapman, went again to Brotherton on Whit week, when Sister Chapman declared that that was the house she had before been to in her trance, but said that the paper upon the breakfast room had been changed since she came in the double. And, sure enough it was the fact, for they had had the rooms, with the exception of? the bed-room I occupied, repapered betwixt my first and second visit.

I could give you many other instances, but you will gather from these the progress we have made in this really wonderful development. Brother Green has also this power developing, but our spirit guides complete one at a time; yet we fear not but he too is progressing, as the following will show. On the first Wednesday in this present July, 1866, our Sister Chapman was in her room reading, when lo! she was startled by the door making a noise, as if being opened, and to her utter astonishment our innocent brother here, I mean the real one, not this one our dull eyes look upon, but the one which moves this piece of human clay about—walked straight about his business, as I know he would, round the table, up the other side to the candle, blew it out, walked back through the door, more clearly seen by his own light (for other light is artificial and useless when we can arrive at the highest cultivation of which we are capable) leaving her, though she has seen spirits time after time, in the most profound amazement. I hope that some of our friends will take up the subject of light, which I doubt not will amply repay them.

Did I not feel the subject of vast importance, and that it was our duty as a circle to do all we could to open up and before long settle this question, I should not take up more of your time at the present; but I feel that there are yet other experiments in the results of which I know, if we are deceived we are not alone. At our last meeting at Brother Yarley's there were present the whole united circle—not less than twenty persons of thought, some of whom have taken prizes at our Government second class examination. We had a more solid manifestation of the double. At my right hand I distinctly felt the form of some collection of matter, but I could not realize what. I did not speak, knowing that if I was right all would be made clear before the close of the circle. I had no sooner thought, than Brother Chapman, who is always placed at the other end of the circle, declared that something had passed quite through him, and that it was now standing at the right hand of myself. He also thought it was a spirit, and immediately another, and another—I could feel the different forces of each distinctly, and felt that if I could manage certain magnetic passes it would be made so tangible that more of the circle might feel or see the same as I felt, and as Brother Chapman saw. The experiment was quite a success, for more than one felt as I did, but none saw as did Brother Chapman. One lady was quite frightened when she received a more perfect realization than she had anticipated. These manifestations turned out to be the first seven phases of the double, and the reason Brother Chapman could see better than others was the close affinity there existed betwixt himself and his daughter. Our double night was the next following, and unknown to our circle Mr Chapman sat at home in his own house, more than two and a half miles away from our double circle; and stranger still, the same phenomena was again exhibited, only with more force and less fatigue to the medium. Her body being more in the trance condition, as if the soul or power had got more clearly away from its fold, carrying with it more of the vital forces than before, showing to us from the beginning to the end that our progress in this development is slow, but sure and certain. The mediums themselves are most sensitive. They can tell instantly though thirty miles intervene betwixt them when one or other has left the body. In all our notices only one mistake has partially occurred, which took place on last Tuesday night; but even in that case we had sufficient to answer for it, as the medium at our end was occupied by a spirit in such a way as would take too much of your time up, and introduce other yet equally important matter. I have now brought our unfoldings up to Sunday morning, July 15, and in bringing this paper to a close I can but thank you for your

patience, resting assured that by next year, when this Convention meets again, this grand power of the human organism will be fully established, and that the double will be then fully seen by all, and that the other important subjects of the atmosphere, gravity, the nature and uses of oxygen, nitrogen, and hydrogen gases, together with those of solar light and natural light—for, depend upon it, there is a light in embryo which is as sure to be of service to our higher development, as gas was above candles, and a power also as much superior to steam as steam is superior to horse flesh. 'Tis for the intelligent and fearless class of spiritualists, truth-lovers, and truth-seekers to walk in her high and only noble path, and meet to receive Truth as she is—not to require her to dress herself in clothing to suit the too often vitiated tastes of our pre-conceived notions. What, I ask, are pre-conceived opinions compared to the lofty and noble standard of truth? Why need we fear to be led astray by following the intuitive impressions of our higher natures. We cannot step out of our real selves. We cannot travel where the Father and Ruler of all good is not. He it is who is ever with us. He it is who is working and bringing forth fruit in proportion to the wants of His creatures. He is ever refining and ever remoulding our being—developing for the reception of the ever-increasing and ever-glorious beauties which he has in store for all his children in his great show-room and store-house of nature. He it is who is at all times calling his children up higher, ever smiling upon us and blessing us with peace, plenty, and happiness. He it is in whose name we this day call upon the sons and daughters of progressive thought to no longer look upon their all-wise, all-good, and eternal Father as a jealous, vindictive God—but rather let us from this very hour put forth our whole powers into the study of this living, moving, guiding, loving, principle of nature which is in us, about us, and around us, from whose eternal law of progress we cannot depart without feeling the wrong we are committing. Let us, then, live well and loam much, in a few words, simple yet all powerful, which are, Love God with all our heart and soul, and our neighbour as ourselves.

Mr Etchells having concluded his reading, the President said he would give the ladies an opportunity to speak, and intimated that the meeting was open to them to remark upon the papers just read.

Mrs Spear related several instances occurring in the experience of Mr Spear corroborative of what had been read by Mr Etchells. One morning at breakfast Mr Spear described a man who he said would call on them. He did so that morning in their absence, and again at twelve o'clock, and Mr Spear at once recognised him as the person he had described. On another occasion, before setting out for Paris, Mr Spear described the interior of a room in that city. On their arrival they called on the editor of the *Revue Spirite*, and he introduced them to a strange lady. On visiting her they were ushered into the room seen and described by Mr Spear when in London. This was an introduction that was quite unforeseen by them, so that there must have been a power apart from the intelligence of Mr Spear to lead him to give such a description. Mrs Spear thought that Spiritualism would confer untold benefits on science, as in several instances it had already. Truth, she remarked, did not always come by ratiocination, but often intuitively, or by spiritual communication. She felt assured that when the nature of the human spirit and its relations was more fully known, the opinions of men on many important matters would undergo vast changes.

Mary A. Alstone thought that circles who wanted to communicate with each other by means of the "double" should sit at the same time, and with an express understanding, so as to produce harmony of effort. She thought the proof and demonstration of the phenomenon of the "double" was a most important matter, as it cast much light on the nature of the soul and of its ability to subsist independent of the body; thus proving the real man to be immortal, and establishing the certainty of a hereafter. She believed every individual had a particular work to do in the great scheme of human progress, and thought that all great reformers and teachers had been instruments used by spirits for beneficent purposes. From childhood she had been directed by unseen influences, and she was of opinion that those who were anxious to attain knowledge and do good would by unforeseen means be enabled to attain their end.

Mrs Jones related many interesting psychological facts which had occurred in her long and varied experience as a healing mesmerist. Her facts went to demonstrate the power of clairvoyance possessed by many subjects under treatment for disease. One had given information which led to the discovery of a lost ring; another persisted in her demands for fruit which Mrs Jones did not know was in the house, but was a present which had been left in her absence. Her experience had been such as to convince her most fully of the power of the human mind to acquire facts independent of the external senses, all of which were corroborative of the general principles under consideration.

Mrs Spear gave an interesting instance of how she had seen herself out of herself while at Birmingham, a few days previous to the Convention. She had seen herself in a position which a series of unexpected incidents placed her next day. This vision or impression might not be considered of an identical kind with the "double," as she did not only see herself, but the carriage, horses, and surrounding objects.

This conversation closed the session, when the Convention adjourned for dinner; and a large group went to a photographic establishment to have a photograph taken, for distribution amongst the members.

The Fifth Session, July 27.

Business was commenced by James Colthurst reading a short series of propositions which he had published in a Cork paper, and upon which he made many instructive comments; after which the resolutions prepared by the "Resolution Committee," appointed on the previous evening, came on for consideration. It was not intended that these resolutions should take the form of a creed or fixed form of belief; but as many new and progressive ideas had been thrown out by the various speakers, it was felt to be important that these sentiments, diffused through the body of the proceedings, should be summarised and presented to the public in a concise and logical manner. The discussion of such resolutions was also looked forward to as a golden opportunity for the expression of individual opinion and for mutual edification. But the result was a failure, as far as the discussion of principles or the elimination of truth was concerned. One of the members of committee busied himself previous to their meeting with a series of resolutions, which there was not time to discuss in committee. J. M. Spear proposed that the resolutions of last year, as suggested by him, should be taken as a basis, but the flight of time called the committee from their labours before a more definite result could be arrived at. When the time came for this committee to report to the Convention, J. Burns, as chairman, was called upon to read the resolutions he penned. He said he had much pleasure in doing so, as he believed them to be true, and could enter heartily into their discussion. He said a few preliminary observations were necessary. As a body of reformers they rejected many opinions, dogmas, and modes of action sanctioned at present by the religious world, and it was for them to throw out some suggestions as to what they did believe, what was their rule of faith, and how they intended to act in the accomplishment of their mission. Many ideas had been thrown out by the various speakers, and these ideas ought to indicate something, and such indications it was the business of the resolutions to portray. It would first be necessary, however, to search them narrowly and see if they were on the side of truth, and if the action based upon them would be beneficent and elevating to humanity. He then read the following series of propositions :—

Preamble.

Whereas the popular theories respecting the nature of man, physical and moral, and theologies professing to explain the character of God and his moral government, also the plans of salvation and thoughts respecting the future destiny and nature of the human soul, are incompatible with the ascertained facts of science, principles of nature, tenets of sound philosophy, and the progress of true religion; submerging society and individuals in an ocean of ignorance, disease, vice, and spiritual darkness, producing individual misery and social evils deplored by all sects and portions of the community :

RESOLVED, that the British Association of Progressive Spiritualists institute a movement for the purpose of spreading knowledge on the nature of man and his relations—physical, social, mental, moral, and spiritual—so as to disperse the dark ignorance and injurious systems that at present prevail; and with a view to the better understanding of our new positions and effectual performance of our progressive work, we beg to submit the following propositions for the consideration of all interested in human progress.

I. Respecting God.

(a) That all nature is a manifestation of motive, vital, intellectual, and spiritual power inherent or inseparably incorporated with that substance called "matter," which takes forms and exercises functions in accordance with its degree of molecular development and adaptation for the exhibition of this inherent spiritual power in its various degrees.

(b) That we cannot as yet determine the nature of this Universal Spirit—neither can we of matter—or intelligent power which, conjoined with external nature, is the father and mother of all created forms. We can only arrive at the nature of this Spirit through its attributes, and thus we recognise it as the self-sustaining fountain of all forces, powers, and degrees of consciousness in the universe, be they mechanical, chemical, vital, intellectual, moral, or spiritual.

II. Respecting Man.

(a) That nature is the only exponent of God, and man in his entirety the highest form and combination of principles and powers in nature, taking him in his various degrees of development, terrestrial and celestial. Therefore to understand God we must study man, as the highest revelation of his nature and will; all so-called literary revelations of God being through the instrumentality of the human mind, and no more a revelation of

God than any other functional work of the human soul, all of which, with everything else in creation, are revelations of God.

(b) That the powers which constitute the human consciousness or soul are immortal in their individualised state. That the fullest and most perfect development of man's organisation gives the possessor an indisputable consciousness of this future life, to which all nations and tribes of men, with few exceptions, in all ages have shaped their lives and motives for action.

(c) That man is therefore naturally a religious being, and governed entirely by his moral and spiritual results and necessities; living for high, holy, and eternal purposes, and not for the gratification of individual functions and powers; thus living for the normal gratification of all his parts under the control of and in harmony with the highest and most enduring.

III. God and Man.

(a) Man being thus constituted, God must be so also; hence his government of the universe cannot be for any selfish exercise of his own power or will; nor can man render him any pleasure or service apart from man's own eternal interests and normal modes of action, God and man being together equally amenable to the same laws and principles, and both harmoniously at work in carrying out the same great aims and purposes.

(b) That all men and all parts of nature being parts of God, they cannot be arrayed against each other, but must all be actuated by the moral laws of goodness, justice, and truth, and the spiritual laws of desire for the sacred maintenance of instituted conditions, and aspirations toward holier states.

(c) Therefore the moral government of the universe is that of DEVELOPMENT, not PUNISHMENT; all so-called sin and its consequences arising from inharmonious conditions and eccentricity of action, hut exciting the sufferer to efforts to procure a change of circumstances and a higher position in the scale of action; in short, to profit by experience, and thus ultimately carry out the full purpose of his creation.

(d) That true prayer is an aspiration of the mind towards its highest plane of action, and not an influence to alter the will of God, though it may attract the sympathy and cooperation of spirits; all selfish beggings being degrading to man and ungratefully oblivious of the blessings of a good providence that has placed all tilings within our reach, as we grow to attain them.

IV. Our Duty.

The attitude of all men and women towards their fellows should be regulated by the same motives as are displayed by God in his government; and we as constituting an association embodying the most approved means of benefiting our fellow-men, and therefore of serving God, hereby propose to undertake the following educational labours.

(a) To spread information of all kinds respecting the nature of man as a scientific fact organically, believing that much misapprehension and ignorance exists in this respect, producing bad and unphysiological habits of eating and drinking, neglect of sanitary laws, perversion of the social feelings, prodigality and poverty, resulting in vice, misery, crime, disease, and all that is low, gross, and incompatible with progress in every form. A knowledge of man's mental powers, emotions, and innate faculties should also be taught, which would introduce man to himself as a reality, would be a great educational triumph, and remove many gross superstitions respecting his nature, motives, and destiny.

(b) To investigate and teach the nature of man's soul, and its relations to the body and the future life, also the relations of the spirit world to this external sphere; accepting as scientific facts the elucidations afforded by clairvoyance, sensitives, seers, superior states, communications with the spirit world, and the developed intuitions of the human mind, knowing and believing that such faculties and means of communication do exist.

V. Our Mode of Action.

(a) By the holding of circles and the development of mediums of various kinds, so as to avail ourselves of the aid, information, and testimony of those who are already in the summer land.

(b) The systematic employment of literature, by the establishment of libraries and the circulation of books, periodicals, tracts, and other publications.

(c) By exercising the missionary character constantly, persistently, yet judiciously, and thus bring the whole phalanx of individual influence of those who are "apt to teach" to bear on the community in a fraternal and consistent manner.

(d) That a place may be made for woman as well as man in all positions, employments, and liberties, as her tastes and capabilities may suit or impel her.

(e) By giving lectures and popular expositions of all the sciences that inform the people of the nature of

man, physical, phrenological, and spiritual.

(f) By the employment of missionary mediums, whose consistent lives, devotion, and capabilities consecrate them to the work of oral and conversational teaching, addressing meetings, and the exhibition of phenomena. By the cooperation of spiritualists through this association, many of such useful pioneers might be kept constantly employed; and their operations could be facilitated and directed by resident brethren in the localities where they visited, who would at the same time be glad to find entertainment for these instructors.

(g) By the establishment of a free and independent weekly or monthly periodical for the "discovery and application of truth," and as a means of communication amongst reformers.

(h) By the holding of an annual convention, and the wide diffusion of the report of proceedings thereat.

(i) By deputing delegates as speakers or mediums to attend the usual meetings of societies or circles, to foster the formation of new circles, to attend district conventions and special meetings, and otherwise by their experience lead and encourage all action that may be taken in the cause of human progress, within reach of their several localities.

J. Burns having finished reading and expounding the nature and bearings of these propositions, said that they blamed no one, nor bound no one, but were suggested for the consideration of the Convention, so as to elicit their best thoughts upon fundamental principles and practical operations; and if, on examination, they were found to contain truth and practicality, they might, in like manner, be offered to the public as an indication of the necessities of the times, with suggestions for supplying them.

These propositions were listened to with considerable uneasiness and manifest signs of opposition. The preamble and first and second sections were passed by vote with apparent indifference, but on the third being read, the clouds of opposition gathered thicker and darker, followed by a descending torrent of various forms of objections, but not one sentence of reasonable argument. Several speakers were afraid of lending their influence in "limiting God." Others said the proposition was not true, but did not show how. Another would object, that though there might be an abstract truth in it, yet it would not be expedient to tell the world the truth, for they could not appreciate it. Several discussionists wonderfully changed their tactics during the storm, and allowed themselves to float supinely on the billows of overruling opinion. And the last, but not the least, item of the "Discussion" was personal missiles levelled at the devoted individuality who proposed the resolutions.

During these proceedings J. Burns several times rose, and quietly and logically defended the truth embodied in the proposition. He said he believed it to be truth; and though the position was much against his feelings and popularity, yet he dared not to compromise or shelve an irresistible necessity. If there was anything objectionable or untrue he would be glad of the correction, as it was to elicit truth that the resolutions were proposed. Had he known that they would have been received in the manner they were, he would never have proposed them; but as he was cooperating with a Convention of Progressive Spiritualists, he thought that truth would be preferred to expediency, and, at least, be favoured with a calm and dispassionate hearing.

The popular voice declared that the proposition should be thrown out without any further discussion. The proposer then said his task was accomplished. While it was the order of the meeting that the proposition was under consideration, it was his duty to defend it, and devote his best services to the cause of truth; but now that the meeting had thrown it out, his duties in that capacity were at an end, and he would gladly listen to the productions of other minds. It was then suggested that the other propositions should be proceeded with, rejecting (a) of Proposition III.; but J. Burns said this could not be, as the propositions were so related to one another that if one was accepted, the other necessarily followed. If we took one brick from an arch the whole structure would fall. In fact, the rejected clause was a necessary consequent to the propositions that had just been accepted, and he felt the necessity of warning them from proceeding in a course that would appear illogical on future examination. During this part of the proceedings the Convention adjourned for tea, after which the

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concluded the proceedings by a continuation of the business under discussion. The President called on the members individually to give their best thoughts, as there was a break in the proceedings by the withdrawal of the resolutions.

Dr M'Leod proposed three practical resolutions, which were passed with some unimportant amendments.

Resolution 1. That it is the opinion of this the Second Convention of the British Association of Progressive Spiritualists, that SPIRITUALISM is a harmoniser of all past mental, moral, social, and political conflicts, and therefore worthy of all acceptance, and of our decided individual and united support from this day.

Resolution 2. That the members of this the Second Convention of the British Association of Progressive Spiritualists present here this day hereby declare our desire and determination to do all that severally lies within

the compass of our power and within our several means, in order to support the executive of this association in its efforts to diffuse the philosophy of Spiritualism.

Resolution 3. That the members of this Convention deem it not only advisable but their duty to give their names and addresses, in confidence, to the Secretary, in order that he may hereafter communicate with them, and keep them posted up in all matters of importance connected with the business and progress of this association.

The following ladies and gentlemen allow their names to be published as willing to correspond with inquirers into the facts, principles, and phenomena of Spiritualism. All letters must contain a stamp for reply.

James Colthurst, 55 King Street, Cork. Thomas Etchells, Dungeon House, Huddersfield. Sarah Chapman, Whitestone Lane, Huddersfield. Mary A. Alstone, care of Miss Chapman, Huddersfield. Mrs Jones, Post Office, Bradford-on-Avon. J. Burns, Progressive Library, Camberwell, London, S.

J. Burns thought some business ought to be brought forward respecting the future objects and workings of the association, so that if any associative effort should be practicable during the ensuing year, the present opportunity might not be lost for its preliminary arrangement and consideration.

Several voices here suggested that J. Burns should be requested to allow his propositions to appear in the Report; though they might not be appreciated nor understood by the Convention, they would be as valuable to the public as if they had been accepted by that body.

Thomas Etchells was anxious that a periodical for the diffusion of Progressive Spiritualism should be established. There was none in this country worthy of the name. He was sorry none of the editors were present. What could be done to have an organ?

E. H. Green felt deeply the need of such an organ. He would not on any account be without the *Banner of Light*. He would contribute £5 towards the establishment of a paper.

J. M. Spear said we could at the present stage make more use of the press than the platform. We want a thorough-going weekly progressive spiritual paper. He thought J. Burns was the man to publish such a paper, if assisted by means and cooperation. It might be made self-supporting in a year, but at first cash was indispensable. He thought it might be set afoot this year. Mr Spear then gave some account of a three months' tour he was about to undertake. He had just been in Birmingham and neighbourhood for three weeks, and had held many quiet meetings, and introduced the question to many minds. He would be glad to visit any town where there was a friend of the cause to receive him and open the way for his services. He had devoted himself to the work, and by the cooperation of friends his labours could be made doubly useful. He detailed the process whereby he made psychometric examinations. By taking hold of the hand of a person whom he never saw before, he was enabled by spiritual influence to delineate their state of health and mental characteristics in a most surprising manner. This was a power which was exceedingly useful in calling attention to the subject, and he placed it at the disposal of the cause under such circumstances.

Mr Spear's address is 23 Osnaburgh Street, Regent Park, London. Those at a distance may communicate with him by letter. He can give psychometric delineations either from the hand writing or photograph. Should Mr Spear undertake his contemplated trip to America, letters for him may be addressed to the Progressive Library, Camberwell, London.

Thomas Etchells thought a company might be organised and a paper started on a small scale. He briefly explained the multitudinous uses to which Mr Spear had been put by the Huddersfield friends during his recent visit, and recommended the friends elsewhere to secure Mr Spear's services.

J. Burns did not think a company could be got up to publish a paper. As yet there was not definiteness of thought and unanimity amongst British Spiritualists to subscribe to a self-evident truth, and how could they agree about the conducting of a paper? His name had been mentioned in connection with such an undertaking, but under such circumstances he would decline the position. His connection with the cause of Spiritualism was far wider than the influence of the Association, and he contemplated at some future time to establish a periodical which should be broad and independent, and thoroughly at the service of the cause of human progress. He urged upon the meeting the importance of the missionary work they had just heard detailed. He suggested that each spiritualist present should successively invite Mr and Mrs Spear to visit their locality and spend a few days or weeks more or less. In this way much good could be done without much popular display, expense, or waste of time in official arrangements; besides, it would be a positive pleasure for a family of spiritualists to entertain Mr and Mrs Spear for a few days.

The President did not think that much could be done as yet in the publication of a paper, or in mission work on a large scale. He recommended individuals, however, to avail themselves of the cooperation of Mr and Mrs Spear. They did not labour for ease or gain, but were devoted heart and soul to the cause. He had been brought in contact with many reformers, but never met with one so disinterested as Mr Spear. Spiritualism was not mere table-rapping and the asking of silly questions. It was more, as their extensive literature showed, and Mr Spear brought out the subject in this higher light. He deprecated the impression prevailing in some minds that

mediums worked for gain. True they required the means of existence; but if there was anything objectionable in the mode in which they obtained these means, it was due to the parsimonious and unfraternal manner in which some spiritualists regarded mediums and their peculiar position.

It was resolved that the Report of proceedings should be edited and published by J. Burns of the Progressive Library, London. Many hundreds of the Report were subscribed for on the spot.

Thomas Etchells proposed and E. Dennis seconded a vote of thanks to the officers for the past year, which was accorded with acclamation. The secretary made an appropriate acknowledgment.

The services of the reporters were also acknowledged. With the name of J. Burns one of the speakers coupled that of Mrs Burns, who laboured in the cause as hard as any one in the land.

The original officers of the Association were unanimously reelected.

It was resolved that the third Convention be held in London sometime during the summer of 1867.

The proceedings terminated about 9 o'clock P.M.

The Seances.

On Wednesday evening, at the conclusion of business, the whole Convention arranged itself in a double circle round a large table, for the purpose of producing phenomena and receiving communications. To some, this was a movement of absorbing interest, as the audience was composed partly of individuals who had never witnessed a manifestation, and partly of experienced mediums and members of the best harmonised circles in the land. Dr M'Leod had present the young lady whom he uses for the purpose of making clairvoyant examinations of the sick.

It may be interesting to the public to know that Dr M'Leod and the young lady have moved to London since the Convention, and are located at 32 Bernard Street, Russell Square, W.C. where he may be consulted daily for the treatment of disease by clairvoyant diagnosis and the laying on of hands.

She is an excellent seeing medium in her normal state, which was amply demonstrated during the evening. But the Huddersfield mediums were on this occasion appointed by the spirits to receive their favours, the circle being under the management of Messrs Etchells and Green. Soon Miss Chapman was entranced by the spirit of the Hindoo girl referred to in Mr Etchells' paper. She spoke through the medium in broken English, the peculiar pronunciation and accent being entirely similar to that of Hindoos who have acquired the English language during adult life. She chatted familiarly and playfully with the circle, and her simple, unaffected, and kindly manner was specially noticed by all. She caused the medium to walk about the room, and through her spoke to Dr M'Leod, J. Burns, and others present, taking them by the hand and playing with their hair and hands like an affectionate child. The manifestations of this spirit were decidedly natural, beautiful, and impressive. A series of similar manifestations protracted the evening to a late hour, when the members of Convention retired for the night, overflowing with gratitude for the rich feast presented to them in the day's entire proceedings.

On Thursday evening the circle was formed with even greater zest than on the previous occasion, and the proceedings were of a much more remarkable nature. These notes are written from the recollection of a brain overwhelmed with protracted exercise, and hence are defective in the extreme, so much so that only a faint outline of what took place can be presented. After some of the usual class of manifestations a dark seance was held, at which most extraordinary phenomena occurred. The relations of some present were announced, and by certain signs recognised. Blows were struck on the table so loud and heavy that had they been inflicted by a hammer or mallet the table would have been destroyed. It was also upset, and moved much from its position entirely by the agency of the spirits, and a heavy table it was, capable of dining a dozen individuals. The most positive class of physical manifestations were produced. Spirit hands pressed several individuals; and, what was most remarkable and conclusive, Dr M'Leod's medium would perceive the spirit hands in the darkened room, and notify to the individuals that they were being touched at the same moment of time that they felt the pressure. These manifestations having been ended, a high and beautiful class presented themselves. Miss Chapman was entranced by several spirits, one being that of Malibran, who sang several songs in the most beautiful and finished manner. This singing was far from being a mere caricature. It was highly artistic and polished; and a gentleman in an adjoining room, no tyro in music, was impressed with the idea that a professional singer was residing in the hotel, and was trying her voice or exercising in some select pieces. This portion of the evening's performance gave the most complete satisfaction; and when the circle broke up, after midnight, every one who witnessed the manifestations were overflowing with enthusiasm. Those who had travelled hundreds of miles to attend the Convention declared that being present at the evening circle itself was ample reward for the journey.

And now the Second Convention was at an end. Hearty farewells were exchanged with those who had to leave with early trains, and all felt that they had enjoyed a season of satisfaction rarely falling to the lot of

mortals; and the regret arose within the mind, what a pity it is that such reunions cannot be effected oftener! But the spiritual movement is yet young, and the bright future may bestow upon us the blessings of communion, often times repeated, with the good and true here on earth, and those of more ripe experience who have passed within the veil.

On Friday a large proportion of the visitors remained in Newcastle, and much time was spent in pleasant conversation and in the inspection of a selection from the Progressive Library of several hundred volumes, which J. Burns had provided for the use and entertainment of the friends assembled. Such an array of spiritual and progressive literature was quite a treat to many, who were not previously aware of the riches of Spiritualism in this department.

A duty remains in testifying to the kindness and untiring attention of Mrs Bell, of the Crown Temperance Hotel, where the Convention was held, and where many of the members boarded and lodged. The several large and elegant rooms placed at the service of the Convention rendered it a most appropriate place of meeting, while the house in all respects for the time being was a "home from home" to all. Mrs Bell was heard to express herself that there must be something good in Spiritualism, for she had never entertained a body of people who were more considerate and agreeable, or more unanimous amongst themselves.

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As explained by Physiology, Phrenology, Psychology, Spiritualism, Philosophy, the Laws of Health, and Sociology.

This Journal will be the organ of no opinion, sect, or party; it will advocate no interests except those of the human family; and its pages will be at the disposal of all who would aid in the work of progress and development. "The proper study of mankind is man," and the means whereby this may be attained is the birthright of every individual. Society naturally gravitates towards its destiny, hence the want has long been felt for a means of communication through which man may confer with man on all topics of mutual or individual

benefit. This periodical will therefore be held in trust by those who conduct it on behalf of mankind, and for no selfish or personal purpose.

In explanation, it may be stated that the term

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PSYCHOLOGY—All facts and principles which tend to establish a natural and demonstrable system of metaphysics.

SPIRITUALISM—An elucidation of facts and principles concerning the nature of man's future existence after earth life has ceased; also the relations of those in the future life to those who yet dwell on earth.

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Rules For The Formation and Conduct of Spirit Circles. By Emma Hardinge. Glasgow: James M'geachy, 90 Union Street. London: J. Burns, 1 Wellinton Road, Camberwell. 1868
[one penny, or 10d per doz.]

The following rules for the formation and conduct of Spirit Circles, being suggested in part by experience and observation, but still more immediately framed under the direction and impression of spirits, are now briefly and hastily sketched out, and respectfully dedicated to the Glasgow Association of Spiritualists by their sincere friend,

EMMA HARDINGE.

London,

Dec. 2, 1867.

Rules to be Observed for the Spirit Circle.

The Spirit Circle is the assembling together of a given number of persons for the purpose of seeking communion with the spirits who have passed away from earth into the higher world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage. These in combination form a force stronger than that of an isolated subject—first, enabling spirits to commune with greater power; next developing the latent gifts of mediumship in such members of the circle as are thus endowed; and finally promoting that harmonious and social spirit of fraternal intercourse, which is one of the especial aims of the spirit's mission.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative in disposition, whether male or female; also of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. The physical temperaments should contrast with each other, but no person suffering from decidedly chronic disease, or of very debilitated physique, should be present at any circle, unless it is formed expressly for healing

purposes. I would recommend the number of the circle never to be less than three, or more than twelve. An even number is generally better than an odd, and the best number is eight. When there are any persons of a mild character, and negative, undecided temperaments present, the number should be uneven.

The use growing out of the association of differing temperaments is to form a battery on the principle of electricity or galvanism, composed of positive and negative elements, the sum of which should be unequal. No person of a very strongly positive temperament or disposition should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena. It is not desirable to have more than two already well-developed mediums in a circle, mediums always absorbing the magnetism of the rest of the party, hence, when there are too many present, the force, being divided, cannot operate successfully with any.

Of Temperature.

Never let the apartment be overheated, or even close; as an unusual amount of magnetism is liberated at a circle, the room is always warmer than ordinary, and should be well ventilated. *Avoid strong light*, which, by producing excessive motion in the atmosphere, disturbs the manifestations. A very subdued light is the most favourable for any manifestations of a magnetic character, especially for spiritual magnetism.

Of the Positions to be Observed.

If the circle is one which meets together periodically, and is composed of the same persons, let them always occupy the same seats (unless changed under spiritual direction), and sit (as the most favourable of all positions) round a table, their hands laid on it, with palms downwards. It is believed that the wood, when charged, becomes a conductor, without the necessity of holding or touching hands. I should always suggest the propriety of employing a table as a conductor, especially as all tables in household use are more or less magnetically charged already. If flowers or fruit are in the room, see that they are just freshly gathered, otherwise remove them; also, avoid sitting in a room with many minerals, metals, or glasses. These all injuriously affect sensitives of whom mediums are the type.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, quiet, and harmonising conversation is better than wearisome silence; but let the conversation be always directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis; let it be gentle, quiet, and spiritual, until phenomena begin to be manifest. Always have a slate, or pen, pencil, and paper on the table, so as not to be obliged to rise to procure them. Especially avoid all entering or quitting the room, moving about, irrelevant conversation, or disturbances within or without the circle room after the séance has once commenced.

The spirits are far more punctual to seasons, faithful to promises and periodical in action, than mortals. Endeavour, then, to fix your circle at a convenient hour, when you will be least interrupted, and do not fail in your appointments. Do not admit unpunctual, late comers, nor, if possible, suffer the air of the room to be disturbed in *any way* after the sitting commences. Nothing but necessity, indisposition, or *impressions* (to be hereafter described) should warrant the least disturbance of the sitting, WHICH SHOULD NEVER *exceed two hours*, unless an extension of time be solicited of the spirits. Let the séance always extend to one hour, even if no results are obtained: it sometimes requires all that time for spirits to form their battery of the materials furnished. Let it be also remembered that all circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced (provided all the above conditions are observed), you may be sure you are not rightly assimilated to each other; you do not form the requisite combinations, or neutralise each other;—in that case, break up, and let that circle of members meet with other persons—that is, change one, two, or three persons of your circle for others, and so on, until you succeed.

A well developed test medium may sit without injury for any person, or any description of character or temperament, but a circle sitting for mutual development, should never admit persons addicted to bad habits, criminals, sensualists, strongly positive persons of any kind, whether rude, sceptical, violent tempered, or dogmatical. An humble, candid, inquiring spirit, unprejudiced and receptive of truth, is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is shaped, tempered, and made or marred as much by *mental* as physical conditions. When once any of the circle can communicate freely and conclusively with spirits, *they* can and will take charge of and regulate the future movements of the circle.

Of Impressions.

Impressions are the voices of spirits speaking to spirits, or else the monitions of the spirit within us, and

should always be respected and followed out, unless (which is very rare) suggestive of actual wrong in act or word. At the opening of the circle, one or more of the members are often impressed to change seats with others. One or more are impressed with the desire to withdraw, or a strong feeling of repulsion to some member of the circle, makes it painful to remain there. Let any, or all of these impressions be faithfully regarded, and at commencing pledge to each other the promise that no offence shall be taken by following out impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning, if cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or at first discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first almost always imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is absolutely necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, *never drive them away*, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Strive for truth, but rebuke error gently, and do not always attribute it to design, but rather to mistake in so difficult and experimental a stage of the communion as mortals at present enjoy with spirits.

Unless strictly charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are absolutely essential. Some of the original circle should withdraw, and others take their places.

A MODEL CIRCLE.

It consists of six friends, half of whom are male, half female, and one person (male or female indifferent) who is an already developed medium.

One of the gentlemen present has some magnetic power, and rather a positive will. A second is good, gentle, and kind—stout in person and very healthful, but not remarkable for intellect. The third is small, acute, observing—enthusiastic and disposed to literature.

One of the ladies is very quiet, gentle, and passive, of fair complexion, and matronly healthful organism. The second, active, shrewd, inquisitive, and dark haired. The third a writer or musician, and very sensitive, not strong in frame, yet not sickly. These persons are friends, and always in harmonious relation with each other. They each love Spiritualism, and are candid seekers for truth. They have special opinions, but except the two gentlemen, No. 1 and 3, and the lady, No. 3, have 110 very marked and positive characters.

These last three feel that "*they do not know everything*," and desirous to learn, they seek the spirit circle for instruction, the others chiefly from love of Spiritualism. They meet once a-week, at eight in the evening—lock the door, and neither admit others nor answer knocks. They always retain the same places at the same table; close their sittings at ten exactly, and commence and open the meeting with a sweet hymn, or spiritual song. They converse pleasantly, asking for their spirit friends when they meet—never seek for anything special to themselves, except they first state their wishes to all the circle, and obtain their consent—knowing that a strong though unexpressed wish or feeling on the part of one member of the circle will become a sharp positive angle of magnetism, which will obstruct and perhaps neutralize the rest of the phenomena.

They never if possible absent themselves from the circle, regarding it as a high and sacred privilege to commune with spirit friends. They never introduce strangers at the circle, unless the spirits desire it, or leave is first asked and obtained of the circle and the spirits.

ANOTHER MODEL CIRCLE.

A family consisting of a father, mother, and four or five children. The same rules are observed as above,—but the impressions of each must be studiously watched and followed out, as all children are more or less likely to become mediums.

Should any one of the children or young people express the least dislike to sitting, respect their feelings, as a wise monition from their spirit friends.

Another circle may be composed of five or seven males, of whom three at least should be of fair complexion, mild or sensitive dispositions, and young in years.

A party of five or seven ladies may also sit successfully for manifestations; or two ladies and one gentleman, each party observing as much of the above rules as possible.

General Instructions Reiterated.

Admit no ill-disposed, mischievous, ill-tempered, dogmatic, or very sickly persons to developing circles.

Seek harmonious, friendly, and spiritual natures; candid minds, reverend or truth-seeking spirits, and pure, healthful, or at least moderately healthy organisms.

Endeavour to observe the rules laid down concerning temperature, and freedom from disturbance, within or without the circle room.

Never give up in discouragement with one party, under six experimental sittings; and after evidences of medium power are exhibited, even as slight as shaking of the hands, quivering of the nerves, silent entrancement, or erratic movements, continue to sit for development for at least twelve séances.

Study and follow out your impressions, and especially when they urge you to withdraw from circles.

RESPECT THE CIRCLE, and faithfully keep appointments made with spirits or each other.

Never seek the spirit circle in a trivial or deceptive spirit—then and then only have you cause to *fear it*.

Never permit any one to sit in circles who suffers from it in health or mind—especially those who are exercised with violence, or who become unmanageable. If such phenomena continue after three trials, assure your-self magnetism in the case of such persons is an intoxicating drug, which operates perniciously on their constitutions, and it should be carefully avoided.

Every seventh person in the world can be a medium of some kind, and become developed for external and obvious manifestations through the due and judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this, by impression or spirit direction, to be the case, let none be offended if they withdraw from circles, and only use their gifts under spirit direction, in other times and places.

All persons are subject to spirit influence and spiritual guidance and control; but only one in seven can so externalise this power as to use it consciously, or as what is significantly called a "*medium*;" and, finally, let it ever be remembered that, except in the case of "trance speakers," no medium can ever hope successfully to exercise their gift in a large or promiscuous assembly; while trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond *their own normal* capacity in the MATTER of the intelligence rendered—the magnetism of the spirit and the spirit circle being but a quickening fire, which inspires the brain, stimulates the faculties, and, like a hot-house process on plants, forces into abnormal prominence dormant or latent powers of mind, but *creates nothing*. Even in the case of merely automatic speakers, writers, rapping, tipping, and other forms of test mediums, the intelligence or idea of the spirit is always measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is thus limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change, or re-create it.

Emma Hardinge. *Medium*.

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The Natural History of Paving Stones.

A Lecture

By Professor Williamson, F.R.S.

Delivered in the Hulme Town Hall, Manchester, February 1st, 1871.

DR. ROSCOE, who presided, said:—I have great pleasure in re-opening the series of "Science Lectures for the People;" and I have the more pleasure because my friend Professor Williamson has consented to deliver the first lecture. I am afraid that the title he has chosen has given some people the idea that it would be a dry lecture. I know, however, that all those who are present will not only not regret that they have heard the lecturer, but will feel sorry that they did not bring their friends with them; for, like the giant in the story, Professor Williamson will extract for us interest and benefit even from paving stones.

Professor WILLIAMSON said:—Ladies and Gentlemen,—When, some century and a half ago, the first excavations were made into the lava masses that covered the ancient city of Pompeii, it was discovered that the streets of the city had been paved with blocks of lava from the adjoining mountain Vesuvius. You have probably all heard of Macaulay's apochryphal New Zealander, who, in some future age, when England has passed its zenith, and is once more become a desolate wilderness, is to sit upon one of the broken arches of London Bridge to sketch the ruins of St. Paul's. And if that topographer of the future, when he accomplishes the task that the brilliant essayist assigned to him, visits the city which tradition indicates as having been the ancient seat of manufactures in this part of the country—I mean the city of Manchester—he, if he has assistants with him and should make similar explorations in the streets of this city, will have to record the same fact that has been recorded of ancient Pompeii. Unexpected as the fact may be even to you, he will have to announce that the streets of the city were chiefly paved with lava from an adjoining mountain.

Now before I demonstrate this apparently paradoxical statement, I must call your attention to the fact, which probably most of you know already, that there are two very different kinds of rocks found in the interior of the globe. There are, first, those that have been produced by volcanic fire—lavas—of an endless variety of sorts. There are, secondly, what are called the stratified rocks, that have been produced by the action of water. If you see a muddy pool depositing layer after layer of mud, and if when this mud subsequently becomes dried up, you proceed to examine the muddy deposit, you will find that it is arranged in layers. Now this deposit is on a small scale an epitome or picture of what is taking place on a gigantic scale in lakes and seas throughout the entire world. Every part of the world has been under water at one time or another; and the deposits that have been produced during countless ages have given us what we call the "stratified rocks." But you will probably

like to have a proof of everything that is said from this platform. You may ask—How do you know that these deposits have been formed by water ?

I wont dwell upon the subject; I will merely say that where we find oysters and mussels, and cockles, and crabs, and lobsters, we are pretty safe in affirming that the deposits which enclose the remains of those marine creatures must have been formed somewhere in the neighbourhood of the place where these marine creatures lived. And so the marine remains of fossils that we find in these rocks clearly testify to the fact that the rocks in question were formed by watery agency and under water. But you say, in the second place, even supposing we accept that proof as satisfactory, what evidence have you to give us that the other rocks were formed by fire? As this will be the special subject of a portion of my lecture to-night, we will take a little more trouble to demonstrate this fact to you, and make it plain.

The first photograph that I will show you is one from a drawing in a work recently published by Professor Silvestri, a work in which he gives an account of the changes that have taken place during the last few years through the eruptions of Mount Etna. Here you have a view of the summit of Etna; the central peak is here. I need scarcely tell you that you are looking down upon it as if from one of the balloon posts, about which we have heard so much latterly. All these round knobs that stand out so numerous and so prominently are so many craters that from time to time have burst through that mountain. There are hundreds of these craters, and a large number of them constitute even decent-sized volcanic mountains, scattered round the slopes of Mount Etna. Then these large black spaces, to which I would particularly call your attention, are areas where the lava has burst through some of these craters. Of course it has filled up the crater through which it flowed; but, in addition to filling the crater, it has overflowed its summit, and spread itself out in broad table-like areas over the sides of the mountain, and over the surrounding plains. Now, we have here an illustration of the kind of thing that these volcanic mountains exhibit. You may be somewhat surprised if I tell you that those slopes of Mount Etna are scarcely more pierced by craters and encompassed by deposits of lava than Wales is, in our own immediate neighbourhood. There has been a time when Wales was almost as much disturbed by volcanic fires as Sicily is now. If you were to take a geological map of Wales, you would see that it is studded all over and in every direction with little red spots. Those little red patches are colours employed by geologists to indicate masses of ancient lava. Wales abounds in these masses. We find them on every hand, and it is to some of them, in the first place, that I shall have to call your attention to-night. I will show you a section of a part of Wales where we have volcanic rocks, and stratified or aqueous rocks, side by side, or rather, the one within the other. A section, you will understand, is that which you would have if I were to cut a Dutch cheese in two, and show you the cut side of it. If the Dutch cheese had happened to have been made of layers, piled upon one another like a pile of sandwiches, you would then have the edges of the layers revealed to view. But here, instead of sandwiches, we have a series of layers of stratified rocks; and, in the middle of them we have a great mass of volcanic lava. This is a mass of ancient lava from one of the Welsh mountains, with an unpronounceable name. I dare not venture to utter it. I should only fail; because, as you know, it is not easy to say which are consonants and which are vowels in the Welsh language, unless one is trained to it, which I was not. These are slate rocks. You will observe they are arranged in sloping layers, but these layers were originally horizontal. The reason why they slope upwards is that the volcanic fires which accompanied the outburst of this lava mass has driven up these stratified rocks, tearing them asunder, whilst the lava has forced its way through. We have several reasons for affirming that this lava was once fluid. You will observe that the lava has not only broken through these stratified rocks, but flowed upwards and downwards in all directions, filling cracks and crevices, which would not have happened had this lava not been fluid. Before I give you another section illustrating to you this action, let me show you a section of Snowdon itself, cut in two. You shall also see the summit of Snowdon, which a kind friend who is in the room has brought to us. Then we have here a section of Snowdon. Here you have the extreme summit of Snowdon—the point to which many of you probably have been. You will observe that there are several series of rocks following each other. Now what, in the first place, are these purple-coloured layers at the base?(The colours are merely conventional, for the purposes of the diagram.) They are beds of slate rocks. These yellow-tinged parts above them represent enormous masses of lava. Now, this mass of lava was once continuous over many miles of district. The reason why it is now isolated is this: after spreading over many miles of district, it has been subjected to the action of currents of water when the whole was under the sea. These water currents have scooped out deep valleys, and swept away an incalculable number of square miles of solid materials. Parts of Wales that were once thousands of feet higher than they are at the present day, have been completely cleared away by this watery action—by what is technically called "denudation." This accounts for the interrupted character of these masses of deposit. The summit of the mountain is a mass of volcanic product, not lava, but ashes. It would appear as if the volcanic outbreak which had covered this part of the country with this peculiar kind of volcanic rock, had been followed by some outburst such as you meet with in volcanoes of the present day, in which an enormous quantity of volcanic ash has been deposited; and some of what escaped removal by denudation now constitutes the extreme peak of

Snowdon. The next picture will show the peak of Snowdon as it now is. The difference between the present and the past is very considerable. I do not mean to say that the cairn is a volcanic peak; it is not; but the material upon which the wonderful cairn is erected is volcanic; it is made up entirely of volcanic ash. So that we have in Snowdon three distinct masses of material—the volcanic ash at the top; a mass of lava in the middle; and the water-derived slate rocks at the base. In the diagram I showed you just now, you saw a broad red band crossing the picture obliquely. Now this band is another kind of volcanic rock, and of more modern date than the others. You ask, "How do we know that?" Well, I think we may safely venture to say that that which goes through another thing, has come there subsequent to the time when that which it penetrates first existed. These rocks, you perceive, have been already deposited when some huge volcanic crack has been formed in them, and volcanic material has come up and filled that crack. Here we have evidence of successive outbreaks of volcanic action. Now I will show you the proof that this volcanic action was accompanied by heat. I think I have said enough to show that this material must have been fluid. The reasons why we conclude that that fluid must have been in a heated state like lava, are these. In the first place, wherever the lava has come in contact with any other kind of rock, it has entirely altered the character of that rock. If it has come in contact with coal, it has burned that coal into cinders; if it has come into contact with limestone, it has burned that limestone into marble; and if it has come into contact with slates, it has altogether altered the character of those slates, and given them a different appearance. I will show you an instance proving this point. The picture that I am now going to exhibit to you is a section of another part of Wales, derived, as most of these sections are, from the very able report on the Geology of Wales by Professor Ramsay, and which was published in the Memoirs of the Geological Survey of England.

Here we have a series of slate rocks with a dyke of lava running through them. Here is a fragment of slate torn off from these rocks and embedded in the lava. You will observe that the appearance of the slate immediately above and below the lava is altogether altered. The difference is this—one portion of the slate cleaves easily into roofing slates; but the layer in immediate contact with the lava has been so altered by that contact that it refuses to be so cloven. Now you have here a clear proof that the contact of the lava with the stratified or aqueous rocks has made an entire change in the structure of those rocks; and we know from examination that all these changes, wherever we find them, are precisely the phenomena that would result if the same rocks were exposed to the action of heat.

The next point that I will speak of is the more special subject of the lecture to-night. I am going to tell you about paving stones. As Professor Roscoe has intimated to you, it is a somewhat unpromising subject; and I confess I was rather disposed to approach it with a little fear and trembling. In Manchester, as I learn from our friend Mr. Stott, who has charge of this department, we use different kinds of stones for paving. I have here three stones of one kind, and several stones of another kind. Before going into details, I must remind you that we have in Manchester an ancient civilisation and a modern civilisation. If you go along the back streets of Ancoats and other parts of the town, it will be desirable, especially if the day be wet, to take care to have thick shoes, because walking in thin shoes on the rounded boulder stones with which those older streets are paved is somewhat uncomfortable work. But our civilisation has made our more modern streets very different. You know that they are paved with those square stones which I think are technically called "sets," stones which make a magnificent paving. The only complaint we hear about them is when our authorities do not supply the streets with quite sufficient water, and then the gentry who ride their horses or drive their carriages are a little disposed quietly to complain. But this is only one very insignificant feature of these stones. It is true they are apt to become a little slippery in dry weather; but on the other hand, they are exceedingly durable, and being durable they are eminently fitted for the purpose of the tax-payer, whatever they may be for the equestrian. I learn from Mr. Stott that we obtain these "sets" from three localities. Here is one stone that is obtained from Penmaenmawr. Here is another stone that has been obtained from the Clee Hills in Shropshire; and here is a third stone that is obtained from a part of Carnarvonshire, from the neighbourhood of a place they call Glynog. What are the rocks at these three localities? The Penmaenmawr and the Clee Hill stones are very similar in their essential qualities; they are lavas, closely allied to the forms we commonly call basalts and greenstones. I won't enter into the minute distinctions of these stones. I am not about to bewilder you by the wonderful chemical formula that my friend behind me (Dr. Roscoe) could favour you with, in describing the chemical composition of these stones; that would be out of my reach and line. Neither will I trouble you much with minute distinctions between one kind of basalt and another. There is an endless series of these distinctions that would perplex any philosopher to define, and it would perplex him still more to identify all the varieties when he saw them. All I have to do with them to-night is to say that there are many kinds of lava, whether we choose to call them basalts or greenstones, or felspars or porphyries or by any other of those mineralogical names which are employed to distinguish them. But we can draw a broad distinction between basalts, an ancient kind of lava, and granites, which are also an ancient kind of lava, but a very different one. Let us see what this Penmaenmawr stone is. It is a lava very similar in its essential composition to the lavas of modern times. Let us

see what sort of appearance these rocks present as seen in a photograph. I have here two photographs of Penmaenmawr, a place that probably many of you have visited. One is a view from the north side, and the other a similar view from the south side. Here you have Penmaenmawr as it appears from the south side.

You observe that we have here a sloping plain. Now this plain consists chiefly of stratified rocks of various kinds. But you notice that Penmaenmawr is a huge rocky mass that rises up out of the plains—a huge boss. Now, let us see the other side of Penmaenmawr. When viewed from the opposite side, it presents precisely the same features as before. Here you have Penmaenmawr as seen from the village itself. You observe that from this side, you again have a large plain, made up of stratified rocks, with this immense boss of lava that has been forced through from below. The section I am about to show you is from the very heart of a mountain called Mynyddmaior. It consists of substantially the same rocks as Penmaenmawr. Now notice the stratified rocks. They have been thrown into almost vertical positions by the outburst of this lava. When the denuding currents have swept over that country—as I have told you they have done, again and again, through countless ages—they have removed all those portions of the rocks that were softer than others; they have yielded to the action of the water, whilst the harder rocks have resisted it. Now this lava being harder than the stratified rocks, has resisted that action; and, therefore, it stands out like a huge boss from the surrounding plain, precisely in the same way that we have seen that Penmaenmawr stands out from the plain surrounding it. It is simply because this crystalline lava is very much harder than the rocks around it that it stands in this fashion; it has resisted the denuding action; the other rocks have yielded to that action. Here then we have a clear illustration of the nature of the rock of which Penmaenmawr consists, and which we are using to a very considerable extent for the purpose of paving the streets of Manchester. We will now leave Penmaenmawr.

Let us next see what we have got in the Brown Clee Hills. Mr. Stott informs me that the Clee Hills stone will serve our purpose better than the Penmaenmawr stone. He believes it to be a harder stone. But when we examine the conditions under which it was formed, we discover that it is substantially the same thing we have had before. Here you have a section of the Clee Hills. At the base we have a limestone, similar to that which you have in the hilly districts of Derbyshire. Then we have here the millstone grit—that coarse grit—stone found in the hills behind Oldham and Rochdale. Then, at the upper part, we have a coal field, furnished with seams of coal like those that we find in this neighbourhood. But this red band running up through the centre of the section, and overflowing right and left, is really lava, very similar to what we have seen at Penmaenmawr, a crystalline basalt, which is spread out over a very considerable area, forming an extensive moorland district; and it is from this district that this Clee Hill basalt is now being brought to Manchester. Thus we see that the phenomena attending the formation of this Clee Hill basalt are precisely the same in all essential features as those that have attended the formation of the basalts in Wales.

We have now to look at the third stone. You are all more or less familiar with the name of granite. Granite has unquestionably been an ancient lava; but it has been rather different from modern lavas in a variety of secondary circumstances. We see very clearly, first from its composition, and second from its microscopic structure, that it has not been formed under the same conditions as the ancient lavas with which we are familiar. The probability is that it has been formed under greater pressure. Whether that pressure has taken place deep in the interior of the earth, or whether it has taken place, as some suppose, under a deep ocean, we have no means of knowing. But there are many minor and secondary features about it which indicate that the conditions which make granite different from other stones, have resulted from an enormous pressure. But then we have two kinds of granite. Common granite is made up of three minerals, known by the respective names of quartz, mica, and felspar. But the particular variety which I hold in my hand, is that known by the name of syenite; and it differs from other granite inasmuch as the mica of ordinary granite is replaced by the crystals called hornblende. This is not a matter of any very great consequence to us, except for this reason, that the hornblende being somewhat harder than mica, we may fairly expect that the syenite may give us a harder paving stone than the ordinary granite. We will see what this syenite is like when at home. Here is a section which exhibits to us the locality from which this syenite is obtained. In it we again observe that we have the stratified rocks thrown upon end. The fact is, these stratified rocks, in Wales, as elsewhere, have been twisted and twined about almost as easily as you could twist and twine about layers of cloth or brown paper. The forces with which nature has altered the conditions of these strata, have been so gigantic that any resistance these rocks could afford has amounted to very little indeed. This syenite, you observe, presents itself to us under precisely similar conditions to those we have seen in the case of basalt. It comes up from below, filling a huge crack; and if we examine the sides of the crack we shall discover that the heat of the fluid mass of syenite has altered the rocks, just as the basalts and other lavas altered the stratified rocks.

We will now leave these "sets" and examine an altogether different branch of our subject. We must turn to the ancient Manchester paving, and this brings us to the boulder stones. We have to take into consideration two or three circumstances in connection with these boulder stones. I am informed by Mr. Stott, that in the olden time, when we were in the habit of importing boulder stones for all the streets of Manchester, they were chiefly

brought from the sea coast of Cumberland. If you go to the sea coast, either of Cumberland, or of any other land, you will find that it is frequently made up of rounded stones, anything but agreeable to walk upon; almost worse, if possible, than the rounded stones with which your older streets are paved. You might be disposed to imagine that all these rounded boulder stones had tumbled down from the cliffs above, and simply been rounded by the action of the water, by the waves beating upon them year after year and century after century. And in the case of many of these boulders you would undoubtedly be right in so surmising. I don't know much about the Cumberland coast, but I could take you to the Yorkshire coast, about which I do know something, and could show you there precisely similar phenomena to those which appear on the Cumberland coast; and we have every reason to suppose that the essential conditions are pretty much the same in the two localities. When we visit these coasts, whilst we discover a large number of rounded stones derived from rocks forming the adjacent cliffs, we also discover mixed up with them a very large number of stones that are not to be found *in situ*, as we call it, that is in their natural position, within miles from us. Here, then, we clearly have to seek out some agent that has assisted the sea. There has evidently been some other power at work that has brought boulder stones to that Cumberland coast that were not there originally, and that were not derived from the strata of the adjoining cliffs. We find there granites and lavas, and an endless variety of other rocks that were not originally derived from the Cumberland hills at all; they have been imported into that district and subsequently re-imported from that district to Manchester. Now whence have these other stones come? It will simplify the matter, as the Irish song says "altogether entirely," if we call your attention to a Manchester brickfield. You may ask, what on earth can a Manchester brickfield have to do with Cumberland boulders and the paving of Manchester streets? More than you would imagine at first sight. If I take a walk with you to a Manchester brickfield, we shall discover that we are most interested in precisely that part of the field that will be the greatest abomination to the brickmaker. The brickmaker likes the nice, smooth, soft clay, without any stones in it, which to the geologist is about as stupid a part of the field as he could have. The geologist, on the other hand, likes to find a place that is full of gravel and sand, and huge boulder stones of every shape, and sort, and size—the very abomination of the brickmaker. I have here certain boulder stones that were taken from a Manchester brickfield. What have I in my hand? A block of granite, which I carried painfully and laboriously one day from a brickfield in the neighbourhood of Ladybarn. It is a mass of granite, rounded just like the rocks on the Cumberland coast. That granite has been transported from a considerable distance, because we have no granites nearer than Cumberland. The nearest granite we have to this locality is that of Shap Fell, in Cumberland. The granite from Shap Fell is a very remarkable granite, from the large crystals of flesh colour which distinguish it. I have here, from this same brick-yard, a piece of Shap Fell granite. Why, I could swear to this piece of granite all the world over, as a man would swear to the face of his own wife wherever he met with her. The features of it are so remarkable that you could not mistake it, if you knew what Shap Fell granite was. Now this Shap Fell granite, rounded and water-worn, has been brought to a Manchester brick-yard. How has it got there? I have here another boulder. There is nothing particular about the appearance of this boulder, except that it is a piece of limestone that never "grow'd"—if I may apply Topsy's word—in the neighbourhood of Manchester. It, like these other stones, has been brought to Manchester from a distance. But it tells me another story. It has another tale to record. I see that this surface is grooved, as if covered with the marks of a file. I turn it round to the other side, and I see that it is filed and grooved in like manner; but these grooves are not parallel with the former grooves. Here is a second flat face. It is very evident that in some way both these faces have had a good scrubbing, that has involved something more than a mere washing of the face. I dare say we have some keen reminiscences of the sort of scrubbing we used to get from the nurse's hands with rough coarse towels; but that is nothing compared with the scrubbing these stones must have had. There has been an action which has flattened that surface and grooved it at the same time. We want some agency that will do all these things together. You will remember that when my friend Professor Huxley lectured here at the beginning of this series of lectures, he pointed out to you in a very clear and prominent manner, how absolutely necessary it was that any theory that was propounded to explain a multitude of phenomena should "go upon all fours;" that is, it must be equal to the explanation of all the several isolated and detached facts that the theory is intended to explain. Now we want a theory that will explain all these things. We want a theory that will mix together rocks of all kinds, that will mix them up with clays and with sands, and with an endlessly varied set of materials. We want a theory that will make some of these rocks round and grooved and streaked. We want a theory that will explain why some rocks that are transported are as angular and as sharp as this specimen. In order to give you such a theory, I shall have to carry you half way across Europe. I will begin by taking you to Switzerland, and if you have as pleasant a voyage thither to-night as I had some months ago, I shall envy you the repetition of my enjoyment. Here is a photograph I took in one of the loveliest scenes in all Switzerland. Here you have the Mer de Glace, that great stream of ice which has been celebrated in almost all ages as one of the loveliest spots in Switzerland. The Mer de Glace belongs to that range of mountains of which the peak of Mont Blanc is the centre, and it is only a few miles away from that great mountain. This is a glacier. What do we mean by that?

Those mountains which you see on all sides of the glacier are within the limits of perpetual snow; summer and winter, wherever there is a ledge upon which the snow can rest, it remains unmelted. This accumulation of the snow would in time entirely hide and bury the mountains, unless nature had provided some way for getting rid of the surplus. She has provided such a way. The pressure of the snowy mass on the upper parts, forces the lower snow down into the valleys. Then that snow, partly under the influence of the intense cold, and partly under the influence of the pressure to which the particles are subjected, becomes re-frozen, becomes consolidated, not into snow, but into a mass of solid ice; and by a wonderful series of changes, which my time will not allow me to explain, this icy mass flows down the valleys of these alpine mountains, fitting itself to the various curves, to the widenings and narrowings of these valleys, almost as if it were a fluid. Indeed, so wonderful has been this peculiar power of the ice to adapt itself to the shape of the valleys, that the late Professor James Forbes, of Edinburgh, arrived at the conclusion that ice, hard as it appears to be when you are skating over it, must have possessed a certain property of viscosity, a certain kind of fluidity, which enabled it to adapt itself to the various contours of the valley. Professor Tyndal, however, has given us a better explanation. He shows us that this downward steady movement is really accompanied by a crushing process, instantaneously followed in each atom by what he calls regelation, which means in plain English, freezing over again. The point we have to deal with is not this re-gelation. We may take the movement of the glacier as an accepted fact. These glaciers move from the higher valleys into the lower ones at a very slow pace, but one which is capable of being measured. But what takes place as they do so? These magnificent mountain peaks, composed in this instance chiefly of granite, are being continually disintegrated by the cold of winter, by the rain, storms, and various atmospheric agencies that affect the surface of the globe. Huge fragments come tumbling down from above, and of course these fragments fall from the ice. You will see running along here a band of rubbish that has fallen from above. You will see along here another band of rubbish that has fallen from above on the opposite side. The next photograph is one I took of the same spot, in the immediate neighbourhood of what is called the *moraine*, or, in other words, this band of rubbish. Here you have the mountain slopes that we descended. We crossed over these huge rocks. Here you see the ice-slope which we had to climb in order to get upon the glacier. You see here what kind of materials the moraine consists of. The whole of this mass of rubbish is resting, not upon the ground, but upon the ice, so that, as the ice moves, it carries all these rocks along with it, just as easily as you would carry your hat upon your head, and if it is one of the chimney-pot hats, I venture to say an enormous deal more easily ! This is what is called a lateral moraine, one running down each side of the glacier. There are other moraines. The next photograph that I will show you is from another glacier in the Chamouny valley—another of the Mont Blanc glaciers—but it shows a different part of the glacier. This is a very instructive picture to those who have not visited the real scene. Here is the lowermost part of the ice; here is the cavern from which the water issues—there is always a torrent of water rushing down—and here we have what is called the terminal moraine. You will understand that when these masses of ice come down from the cold valleys above into the warm valleys below, the ice necessarily melts. Were it otherwise, those splendid scenes would become simply one sheet of polar ice. It melts, but the stones that it carries wont melt; consequently they have to stay there. As the ice melts, these stones drop down; and here you might almost imagine that you see them in the very act of dropping. These are stones that must have fallen almost the very day that I was there. Here is a glacier covered with ice; here are all the stones that form the moraine; here is the melting ice breaking off in blocks; and, as the ice breaks off and melts, the stones that break off with it tumble down as you see here. Now, you observe that in this way we have brought down to the lower valleys enormous quantities of material that lately had their home on the peaks of the mountains and in the valleys above. In this way we see that the glaciers not only receive from the mountains on each side immense masses of rock, but that they carry these masses of rock along with them down to the lower valleys. There is no doubt whatever that a very large quantity of material that we now find spread over the surface of the globe has been conveyed in this way.

But this alone would not account for the phenomena of our Manchester brickfields. We want something more. We have evidence clear as the sun at noonday, that the material of which our Manchester brick fields, and the brick-clays over a great part of the world are similarly composed, have been brought thither by water. They have been deposited under water. We frequently find sea shells in them. We have the clearest evidence, I repeat, that these remains have been accumulated under the sea. Unless we can bring our glaciers in some way into contact with the ocean, our theory will not fulfil Professor Huxley's requisition—it wont "go upon all fours." Let us see if we can find proof of that contact.

We will now transfer ourselves from Switzerland to Smith's Sound, in the Polar regions. Here is a drawing I have copied from one of Dr. Kane's sketches. Here you have what is intended for the sea. If you saw it in daylight, it would be a proper sea green. Here you have the rocks and lofty cliffs that surround the part of the country in which the phenomena I am about to explain exist. In the extreme winter these masses of ice extend right across the Sound, from side to side. As the summer approaches, the central ice breaks up speedily, and

floats away; but long belts of ice hold their ground around the coast for a considerable part of the year, and sometimes they fail to break away from one season to another. Now these blocks, or masses of ice, technically called "ice belts"—because they belt round the coast—receive masses of rock in precisely the same way as the glaciers did in Switzerland. Thus we see that these blocks of ice would carry away with them blocks of stone, if any circumstances occurred to detach the ice from the land. The detachments take place perpetually, and they carry away with them these blocks floating upon their surface. They are huge icrafts, which sail southwards, impelled by Arctic currents. But this is not all. We have some glaciers in these polar regions, of precisely the same nature as those of Switzerland; but, instead of the polar glaciers being comparatively diminutive—a quarter, or half a mile across—the great Humboldt glacier is 50 miles across, from one side to the other; and yet that Humboldt glacier, which comes right down into the sea, is bringing stones along with it in precisely the same way as the other glaciers. Now, with such prodigious masses of stone-covered ice as this existing in the northern seas, you will not wonder that from time to time icebergs of the most gigantic size are met with, floating out of those northern bays and straits. Remember that what are called icebergs are merely either fragments of this belt of ice of these Arctic glaciers broken away, or portions of that huge mass of ice which in winter covers the whole of those regions—when you see that these ice formations exist on so gigantic a scale, you will not wonder that icebergs are met with in these seas, sometimes a mile in extent. If you realise that, when you have an iceberg of this size, it floats with its summits two hundred or three hundred feet above the sea, and that it sinks below the water, some six or eight times its elevation, I think you will readily understand how that floating raft would be able to carry a very considerable slice of Penmaenmawr upon its surface! I have here a picture of one of these floating rafts copied from Dr. Kane's book. I have represented it as well as I could. Here you have the ice, which has upon its surface huge blocks of solid rock. This was sketched by Dr. Kane as he saw it floating away into the southern regions. It is an exaggerated example; we do not usually see the rocks so huge in proportion to the size of the raft, but it will give you an idea of the kind of transporting power that these ice rafts have.

Now let us see how all this applies to English scenery. I have told you that the glacier moves steadily down the valley. You saw from the diagram that the glacier is cut up by deep fissures, called crevasses, that go down frequently to its very bottom. The stones that appear upon the surface of the glacier fall into these crevasses, and at the bottom they become entangled in considerable numbers in the solid ice. Many of them are angular. But you will also understand that if that vast mass of ice, filled with stones, is moving steadily downward over the rocks of which that valley consists, those stones will act like the teeth of a huge rasp; that they will plough, just in proportion to their size and sharpness and hardness, deep grooves in the rocks along which the ice is travelling. The stones themselves, being imbedded firmly in the ice, will scratch and scour over the rocks over which they move; and this is precisely what we find that they do. Sometimes the ice retreats, leaving behind the smooth and polished rocks, over which it formerly travelled; the changes of the seasons frequently lead to its doing so; the glaciers not unfrequently recede up the valleys in hot seasons and come down again in cold ones. When the ice recedes we see that the rocks are scored and grooved and polished in the way we should expect them to be. But if they receive this rough sort of treatment, what might we expect to be the result upon the teeth of the rasp? Workmen know perfectly well that when they use their files upon hard metal the angles get worn off. It has been so here. We could readily understand that if this stone was embedded in the ice, and formed one of the teeth of our great Arctic rasp, that its surface might well be flattened and grooved with longitudinal grooves. Here, then, we have an agent capable of producing grooves. Then, if these icebergs float upon the ocean, carrying rocks with them, they will travel southwards, carried by currents, and, as they come into warmer regions, they will share the fate of the Alpine glacier. Floating upon the sea does not save them; they melt little by little, and as they melt the rubbish that they are supporting falls to the ground. The fact is, we have here a grand Arctic Limited Liability Carriage Company! and it is one in which the liabilities, in a financial sense, are at a minimum and exceedingly small, whilst the transporting power is at its maximum, or exceedingly great. If we were shareholders in a limited liability company, these would be just the results that we should like to attain to if we could. Inasmuch as the floating rafts cost nothing, it is of no consequence to the company that they melt, and that whatever they carry goes to the sea bottom. If they were bringing our trunks from the Arctic regions, we should find out the difference between them and a good old wooden ship. But they melt, and whatever they sustain, trunks or stones, goes to the bottom. The result is that large portions of the sea bed are being strewed over with blocks of stones—angular blocks, rounded blocks, sand, rubbish: every conceivable kind of produce that those northern mountains furnish is being gradually brought southward, and scattered over the bed of the Atlantic at the present day. And precisely similar phenomena were taking place during one of the latest of the geological periods when nearly the whole of our island was under the sea. There was a time, comparatively recent, geologically speaking, when our island was under the sea, but when the mountains of Wales and Scotland stood out like islets from the Arctic ocean. The great valleys of Snowdon were filled with these glaciers. If you go up the Pass of Llanberis, you will see on every hand the indications of the fact in the

rounded rocks, and in their scored surfaces, that abound on each side of the road. A little above the village you see them beautifully exhibited; and in the same way, throughout in the district of which Snowdon is the centre, you have these indications of glacial action so numerous and so clear, that, not a shadow of a doubt remains that the Snowdonian valleys, as well as the valleys of Cumberland and Scotland were, at the time of which I am speaking, filled with ice glaciers. Now all these glaciers—along with others coming from hundreds not to say thousands of miles away, as well as from mountains in the immediate neighbourhood brought their produce to the same bed of the ocean, and as it was all tumbled down into one common mass, you find materials in the shape of mud and sand as well as coarser materials, including both rounded and angular blocks, accumulated in the same sea bed. Now I think you will see that I have brought before you an explanation that fully accounts for the miscellaneous kind of admixtures that you find amongst the sand, and clay, and gravel beds whether of a Manchester brickfield or of the coasts of Cumberland and Yorkshire.

Ladies and gentlemen, I have now finished my task. I have endeavoured, I trust not altogether unsuccessfully, to show, you that in the natural world there are no objects, however common and familiar, that cannot reveal an interesting story, if we are but intelligent enough to question nature in a right manner. Many of you are occupied with manufacturing pursuits, and, from time to time, your workshops receive the visits of strangers, who look with intelligent interest upon the processes in which you are engaged, and upon the final products of your labours. I invite you, in like manner, to visit nature's workshop. She, too, is a fellow-labourer with yourselves; only, unlike you, she needs no rest, but works on, with untiring energy, day and night, summer and winter. She usually toils so noiselessly that few men know the vastness of the forces at her command. When we float idly upon a summer sea, or recline in some sheltered nook, watching the tranquil glories of a July sunset, we reckon little of the fearful energies that underlie the present calm. It is only when Nature rouses herself, like some angry lion, that men recognise her terrific powers. It is when the reeling earth is shaken by the earthquake, and cities crumble into dust; when the volcano belches forth its showers of ashes and streams of liquid fire, hiding the prostrated ruins from the eyes of men; when the flashing lightnings and the grand roll of the thunder inspire the stoutest hearts with wonder not unmixed with awe; when the stormy ocean and the flooded river inundate the land, tossing man's proudest works, like playthings, from their surface, and hurling them to destruction, then it is that we learn something of Nature's power. Yet these forces, at times so terrible, are ever working out their Divine Creator's will and ministering to human wants. Study them and they will interest you; examine their products and they will repay you. You will then recognise the truth of the words which our greatest dramatist puts into the mouth of his banished duke, when he declares that there are

*Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.*

On the motion of Mr. JOHN PLANT, F.G.S., thanks were given to Professor Williamson for his interesting lecture.

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