



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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 201.—VOL. V.]

LONDON, FEBRUARY 6, 1874.

[DOUBLE SHEET—PRICE 1½d.]

MRS. TAPPAN'S SUNDAY EVENING DISCOURSES.

CLEVELAND HALL, FEB. 1st, 1874.

The chair was occupied by Mr. T. H. Noyes, who opened the evening proceedings with a reading from the Scriptures.

Mrs. Tappan then gave the following

INVOCATION.

Our Father! Thou loving Spirit! Thou abiding Light! Thou loving Soul! Not more beautiful is the central hall of space and the worlds, not more radiant is the sun by day and the glory of the firmament by night, than Thy truth within the soul. Even as the light of the worlds Thou dost illumine our spirits; Thou dost abide with us in the wilderness of time; Thou dost beacon us far over the weary waste of waters, and the soul is strengthened by Thee. Thy voice is in the midst of us; Thy spirit speaketh to man; but, oh! the turmoils of earth, the sounds of strife and human contention, drown its ineffable sweetness; and Thy children will not hear, because of their contention and strife, because of their materialism and darkness. Oh! let them know that Thou art in every time and place, and that Thy spirit abideth in the lowliest as in the highest places of earth; even in the midst of darkness, where crime and sin abound, is Thy loving presence found; in the ocean and in the desert places Thou art; the mountain uplifts itself in response to Thy presence, and the voices of the winds for ever breathe anthems to Thee. The sea hath its song of praise, and the birds of the air warble to Thee in praise for life; every flower of spring-time opens its sweet lips in praises unto Thee; and the stars of the firmament of space shine responsive to Thy mind. Shall the soul of man remain silent; shall the Spirit, immortal in its nature, alone be voiceless; shall mankind build up external temples in vain, while within the spirit there is no responsive echo? Oh, let us sing a song of praise! let us perform those deeds of light and think those thoughts that will lift us up to Thee! let us know that, transcending all notes of vocal praise, all words from our lips, are the thoughts of the Spirit, the uplifting of our souls to that which is high and pure and ennobling, the deeds and words of lovingkindness to fellow-beings, that more than lip-service proclaim our love for Thee in the life of Thy children. Thou canst see the heart; Thy spirit can behold the understanding; Thou canst know the secret thoughts in every soul. Nay, the soul itself is responsive to Thee. O Thou Searcher of hearts! let us be pure and true and good! let us find those gifts that will bring us nearer to Thee, making mankind as one; that will cause those that are in darkness to become uplifted, and they that are weak to be strong; let us know that in condemning our fellows we also condemn ourselves, for no one is perfect. Above all gifts let us have Charity. Father, Spirit, Life, Divinest Soul! we would worship Thee in every thought and deed of our lives, in all thoughts and words towards our fellow-men, and in every offering of praise that springs to our lips now and evermore!

From the lesson that has been read to you, a portion of the 12th chapter of St. Paul's Epistle to the Corinthians, you will readily judge that our subject to-night is

SPIRITUAL GIFTS.

Had the apostle Paul been writing in the present century and been giving an epitome of what Spiritualists know as occurring at the present day, he could not have enumerated more successfully the spiritual gifts that are taking place now in your midst. You must remember that Paul was a reformed Hebrew, that he accepted reluctantly the belief in Christianity, and that when he became a

follower of Jesus and the apostles he also brought with him some part of his Jewish laws and customs; but that he was more learned than most of the Apostles of Jesus, and that he gradually assumed the character of leader in the doctrinal statement of Christianity, is quite true. Students must not forget that at the same time there were other apostles or followers who, in the earlier days of Christianity, taught doctrines at variance somewhat with those that Paul taught—for instance, Apollos and Cephas, who each had followers; and there were distinct ceremonies among early Christians, to the extent that they were almost divided in their creeds and professions, surrounding the distinctive forms of the early Christian Church. But whatever may have been their differences, it is fully believed and established that among the followers, and immediately after the first manifestations of the power of Jesus among his disciples, there were various forms of spiritual gifts, accompanying not only the apostles themselves and the immediate disciples of Jesus, but also those who entered into or partook of the teaching or instruction of that epoch.

It must be borne in mind by every student of history that any new religious revelation to earth has always been accompanied with similar manifestations; that whenever the spirit pours out its life anew; when the world has departed from the primal spirit of revelation; when the letter takes the place of the spirit, and forms and ceremonies usurp the place of inspiration; with each restitution, with each advent of a new prophet, with every dawning of a new era, there are always accompanying it spiritual gifts. Of course, the most important epoch of that kind in the present era of the world was that of the advent of Jesus. Aside from distinct claims to spirituality, he who believed and those who followed the Spirit—those who adhered strictly and entirely to the communion of the Spirit more than to the letter of the doctrinal points—became recipients of spiritual gifts, and these were unfolded in the forms enumerated by Paul. That it was widespread and extensive among the believers is evident, because he speaks not only of these spiritual gifts, but of other things connected with their social life that always accompanied each new advent of truth. Hence when the mind breaks away from old fastnesses, when old forms give place to a new spirit, there is always accompanying disorder, and the followers of the early Christian religion were not exempted. Paul saw himself obliged to reprove and give them special warning concerning their lives and conduct before men.

But of the spiritual gifts themselves, it is to-day claimed, among all in Christendom, that there can be no expression of the gifts of the spirit. We ask, why? There is no authority in the teachings of Christ, nor in those of his disciples or followers, to say that these gifts may not always exist where the spirit exists; and in looking over the world to-day we ask you to inquire why these gifts have died out from the Christian Church; why the spirit is not alive with these gifts as it was in olden times; The believer is promised them; those who covet earnestly these gifts are promised them; and the very fact that after so long an interval of time, notwithstanding the immense power and force of Christian belief, the very fact that Christendom does not hold within its ecclesiastical bodies the evidence of existing spiritual gifts, is a strong fact for your consideration.

Since the formation of the first Christian Church, that of the Roman Catholic religion, there have undoubtedly been, not only within but outside its precincts, various evidences of spiritual power; since at the Reformation, and accompanying it, there were undoubtedly spiritual gifts, and Luther and Calvin, the leaders of the Reformation, were themselves endowed with that awakening spirit and that consciousness and somewhat of those gifts that Paul enumerates. Unquestionably Swedenborg possessed the revelation

and power of the spirit, acknowledged by a large class of followers, but disputed by the majority of the believers in Christendom.

Now, what we claim is this: that the gifts of the Spirit accompanying the advent of Christ and his followers were none other than the same gifts that, latent and dormant, lie inherent in the human family, ever ready to be called forth. The early prophets, the patriarchs possessed it, because they, like the apostles, lived in an epoch of spiritual development; and unquestionably it is true that, for certain years, after an interval of time, the world revolves in a spiritual as well as a material cycle, and becomes immured in material cares, becomes corrupted by prosperity, becomes depraved and debauched by material success; and spiritual gifts gradually recede, until some revolution, some new power, some divine influx of spirituality, again awakens them and calls their attention to these spiritual faculties. We say these epochs exist because all history proves it, because not only the revelation of Moses and of Christianity, but of all nations and among all peoples proves that there were prophets and seers. Persons endowed with spiritual faculties and discernment exist even among those nations that you are accustomed to regard as heathen. Buddha himself possessed many things in common with those powers attributed to Christ. The Brahmin religion was founded on the spiritual conception of the Divine Mind, and far in the East even the Persians and Hindoos have had their visitations and their conceptions of the divine Spirit poured out upon them.

But what, with the Christian faith that is in the world, and with the vast multitudes of believers, with temples that rise in solemn magnificence to heaven, and thousands, nay, millions of devotees, what voice shall answer the questioning of the earnest seeker when he wonders why, with this faith and this belief, and with this enthusiasm for temporal power, the gifts of the spirit do not abide also? You are told by various persons in authority that the Church is in danger; you are told that one of the causes of that danger is the advent of Spiritualism. But we say that the source of primal danger is in the Church itself. The dissensions that there arise, the difficulties that are there encountered, the materialism that there abounds, the dissensions that grow strong and formidable as each day advances, threaten the overthrow of the power of the Church. These are its avowed, its strongest enemies. One of these enemies, and that which is the most formidable it has to contend with, is the materialism of its worship, the materiality of its expression, the lack of appreciation of the very spirit that animated the earlier followers of the Christian religion. The reason of this is clear. With prosperity comes a dimness to spiritual things; with the advent of great power, through Church and State influences, comes a neglect of those spiritual gifts that were first only sought for; and with this great material power comes the gradual searing over of the sensitiveness of the spirit to communion with the Divine Mind. Hence these gifts are not to be found to-day; hence the teachers of religion teach only, but do not know what the gifts of the spirit are; hence the gifts of healing, prophecy, tongues, miracles, and various things enumerated among the simple followers of the early faith, when they gathered oftentimes in the byeways and out-of-the-way places, when they were obliged to flee from the officers of government and seclude themselves in some cave or barn, or perhaps beneath the eye of heaven, and worship there, that spirit does not abide because of the too great materiality, because of the too great prosperity in worldly things, because Mammon holds power instead of the divine Spirit.

If we speak plainly, it is but a plainness of things, that may be read by anyone even as he runs through the world to-day. If it seems severe, it is only the severity that you yourselves confess when you pause to consider the spiritual side of the world to-day. Now, it is not claimed, it is not intended to be claimed, that Spiritualism, in its modern form of expression, is any new advent of religion; but it is claimed that it unfolds not only a philosophy, an explanation and reason for the things that it manifests, but that it also reveals a continuous chain of spiritual laws, of causes whereby man in every age, and under various circumstances, has been the subject of spiritual influences, if he can only adapt himself to the conditions requisite for those influences; and that, even though he does not, it comes to pass after long intervals of time, when the world is immured in materialism, that a spiritual atmosphere or influx, so long suppressed and held in abeyance by man's material nature, will at last overflow, even as a fountain long sealed, and anew shed its light upon the world.

Spiritualism reveals this to-day to your understanding, not to take the place of old beliefs, but rather to regenerate, renovate, and establish to your consciousness the existence of your spiritual natures. It is too often the case that the spiritual part of mankind is wholly ignored to-day. It is too frequently the case that even in the Church itself this spiritual nature is only appealed to through various forms and ceremonials that have no influence upon outward life. It is too often the case that materialism, stalking abroad in the land, bows the knee before temporal shrines, while the spirit is filled with doubt and misgiving. It is too often the case that this materialism enters in the place of worship and avows that there is no spirituality, no divine nature, no gift of the spirit, and nothing for man to expect and hope for in the future. In these circumstances the student, the earnest inquirer, the true philanthropist even, and he who is not in the least perplexed, must pause to consider what the signs of the times portend, and whether, without some added knowledge, whether without some actual experience in spiritual life, the world can be rescued from the thralldom of materialism and doubt.

This is the mission of Spiritualism. This is why it is in the world to-day. It is not here, as we have said, as a special dispensation;

it is not here as a visitation sent by providence, but in accordance with established laws that abide as well in the spiritual as in the material kingdom, and because the time has now come when that spiritual element—long lacking in the world, existing only in a few and isolated cases, neglected and despised, and pronounced to be of the imagination—when that element shall again burst the barriers that held it in check, and again overflow the earth with the influx of its power and evidence. If this be not true, what is the meaning—that millions of people agree in the statement of spiritual visitation? if this be not true, what is the meaning that the sick are now healed? that the blind are made to see, the lame to walk, the deaf to hear? that various persons are seized with the gift of tongues unknown to them, and others with the interpretation of tongues? that sight and vision of spirits are common throughout the land? and that the visible appearances and various sounds betokening spiritual presence are vibrating to the uttermost parts of the earth? What is the meaning that young maidens are made to speak, and babes are the mouthpieces of spiritual intelligences? What is the meaning that a wave of spiritual thought is now going over the whole of the civilised world, bearing one message, one burden, one song, like the monotone of the sea: "The spirits are with you?"

If there were no need of this visitation, if mankind had been elevated spiritually, had their ears quickened, their eyes opened, their spiritual senses fully cultivated, there would be no need of this, or it would not create wonder in the world. But the fact that these things do occur, on the one hand, and that they are denied, reviled, denounced, anathematised on the other, proves the need that there was of this manifestation in the world to-day. But it is not supernatural, it is not beyond nature, neither, as we have said, is it any dispensation of a specially theological nature, but merely the fulfilment of the fact that mankind has always possessed a spiritual nature that always could have received inspiration, but they would not; that whenever, on the advent of a prophet or seer, the multitudes have been awakened to the consciousness of this spiritual nature, there has always been the accompaniment of manifestations; that when the seer and prophet die, the world relapses again into its materialism, the letter usurping the place of the spirit, and the former taking the place of the abiding soul.

Spiritualism found the world in this state—the world of Christendom: on the one hand, a theology divided in its members; on the other, materialism united in proclaiming that man had no soul. "A house divided against itself cannot stand," and the various discussions and dissensions in the different ecclesiastical bodies proved that there was need of some uniting, solvent force to blend them again together. The existence of materialism, on the other hand, proved that there was need of some absolute, self-attesting, demonstrable fact, whereby the materialist would be compelled to acknowledge the existence of an outside and superior power. In the midst of this came the one small voice of Spiritualism, announcing itself simply as a messenger from the other world, claiming to each person with whom it came in contact, to be the spirit of some departed friend. The portent of that small word you can well imagine. Since mankind have not believed in communion with spirits, though they have believed, or professed to, in guardian angels; since there has been no voice admitted from beyond the portals of the grave, and since the world that spirits inhabit has been set far off in some distant place, where no ladder of faith was potent enough to reach, that, like the one of Jacob, angels could ascend or descend to mortals. Oh! the withdrawal of that ladder has been the cause of the doubt; the cutting off of that communion has been the cause of the materialism; and man has grown blind in spirit, deaf in soul, lame and enfeebled in his spiritual nature because of the closing of these avenues of communion.

"But," it is said by the doubter, "it is not permitted in this day that these revelations shall occur." There is no authority for this. In the book of John the Revelator it is said, "Nothing shall be added to and nothing taken away from" that book; but nothing has been said by seer or prophet or sage to forbid the advent of the Spirit again. On the other hand, prophecy has pointed to another day and another epoch in the world's history when these gifts of the Spirit shall be again abroad. On the other hand, the prophets have pointed out that those who believe shall have the visitation and evidence of the spirit, and that this is a fact, speaks for itself—it does exist. Except, therefore, you can prove that these manifestations do not occur; except you can deny the testimony of more than thirty millions of your own fellow-beings; except you can disprove the facts and phenomena and inspiration all about you, then you have to admit its existence. Being in existence, it demands attention—it requires close and careful study and scrutiny, bringing, as it does, a message to everyone, appealing, as it does, to the spiritual nature of all who are here.

It is to answer a frequent question that this subject of spiritual gifts has been referred to now. Many persons say, "Why cannot I have a gift? If these things be true, why have they not come to me?" We answer, The instruments of spiritual communication have thus far been chosen with special reference to peculiarities of organisation, adaptation to control, and others that belong to the laws of spiritual communion; but you each have some spiritual gift. It may not be of the most important; it may not be that of prophecy, or tongues, or the interpretation of tongues, or healing; but each one is endowed with a spiritual nature, and you all have hours and moments, if you reflect in spirit, when there are evidences of that power to your own consciousness. "Covet earnestly the best gifts," says Paul. Now you can only have that which

your spirit, your organisation, the circumstances of your lives, and the peculiarities of your temperaments will admit of; but that can be so cultivated as to make you aware of its existence; and because Spiritualism has not come to you individually, or because you have not as yet been the possessor consciously of any spiritual gift, is not a reason that you may not know it. It is very palpable that every human being who seeks will find some gift of the Spirit. It is very palpable that you each may be endowed with some power of communion with unseen intelligences. It is very palpable that the whole human family, when sufficiently developed and awakened in spirit, will be capable of seeing, holding converse with, and at all times perceiving the presence of, disembodied spirits.

But consider, will you, for one moment, what your education has been; consider what have been the laws held up for your reverence, and held up for your obedience. If a child is possessed of the gift of seeing, and says, "O mamma, I saw a beautiful angel last night; it came to me in dreams, and brought my pretty little brother." Mamma says, "It is only a dream; it is imagination;" and directly the child is taught to believe that it must not encourage such visitations; and if the brother appear in play to the child, and it speaks of it to the parents, at once the child is rebuked, saying, "Your brother is dead, and you are not permitted to see any of those that are dead." Thus the clear vision of the child is, at that early age, shut off by the powers of materialism.

This is a vision that, if cultivated, as memory and as various other gifts are, would become so constant as to drown all the atmosphere of doubt; but if the child persists in seeing visions, and persists in dreaming dreams, then the lunatic asylum and the physician are generally appointed as its destiny. You know that this is true, that the epoch which separated the visionist and the spiritual seer from the majority of mankind have in this modern age consigned the seer to the care of the physician, and a course of *materia medica* is prescribed to take away the influences of the imagination. But not understanding the nature of the disease, the person is pronounced insane, and the refuge of the insane asylum is provided for such as perchance might have been seers had they only been properly understood. In your experience you can perhaps recall premonitions, warning voices against danger, that, had you followed them when they came to you, would have led you in safety over some hazardous period or experience in your lives. But this same inordinate reason, this same material sequence, caused you to silence the voice of intuition and to cry, "Foolishness," when at last you learned too late that if you had followed it, it would have led you aright.

Many persons in early life are thus prevented from holding converse with the spiritual powers that are ever ready; and when you consider that the education of the schools affords no avenue for spiritual culture, that while memory and reason and logic and all forms of ethics are taught, except some theology, it has yet had no form of spiritual culture. The spiritual faculties are denied, ignored, put out of sight, regarded as of no part of the education of mind. Every muscle is trained; every nerve and sinew is educated to its appointed task. Mind must be trained and methodically drilled to the various problems that belong to that department; philosophy must be searched and scrutinised; logic must not be neglected; but for the spiritual faculties there is no word of encouragement. Intuition is never mentioned in schools; and if you have a thought of inspiration, it must be in despite your education and not with it. The poet, as a privileged man, is permitted the liberty of the wings of imagination, and may sing of guardian spirits, discourse of the beauties of the Spirit-land, may go even beyond death and picture the life and beauty there; but it is only poetic licence: it is no part of the belief of the world, and it is not taken to the heart, except in a dreamy, vague way; and if any pure, devout believer cherish it, it is in secret, and he dare not breathe it to a neighbour.

Consider what small room there is for spiritual gifts in the world. Consider what proportion of time is occupied in building up the body, in establishing the intellect, in starving the soul. Consider that the gymnast is more regarded than the giver of spiritual gifts; that the acrobat commands the applause of the wondering, gaping multitude, while the still small voice of the Spirit that appeals to you in your hours of solitude for communion is scarcely noticed. You praise the warbling of the songster that gives you sweet melodies and a cultured voice; but that other warbling of your own spirits, that oftentimes sings you a song of the soul, you pass it by unheeded.

Why does it not come to you? You might, with more astonishment, ask, "Will it ever come?" Why do you not see spirits? You might better ask: "Will it ever be possible for me to see?" With the blind eyes of the spirit, with the deaf senses of the soul, with all the materialism of the world rolled against the sepulchre, how can the Spirit ever come forward? It is said that in the Mammoth Cave of Kentucky there are fishes born without any eyes; because, forsooth, there is no use for eyes; there no light ever penetrates its dim, dark recesses; and sometimes we think there be those born in the world without spiritual eyes, since there has been for centuries no need to use those spiritual faculties in the world. If it be so; if there be those born blind, why then, perchance, they might not see; but some gift of the Spirit there is, or else mankind must utterly despair.

It is the philosophy of Spiritualism that every human being possesses the germs of all spirituality; that each human organism is endowed with some faculty of intuition, of penetration of spirit, of perception of spiritual existences. It is the divine philosophy of Spiritualism that, by culture and attention and care, this spiritual garden, instead of a wilderness, may become to blossom like the

rose. It is the philosophy of Spiritualism that by care and earnest endeavour to uplift the thought, and by the cultivation of the spiritual nature, the world may become so accustomed to these presences that they shall not be more startling than the great wide ocean, the sunlight, the air, and the various gifts of the body. This spiritual nature may be so encouraged and developed that each and everyone shall become endowed, or shall call forth this property and power; and that spiritual beings are waiting for this result, and are striving for it, you can have no more doubt than that the sun shines, that the air is around and above you, and that the voices of Nature are fulfilling their utmost work.

Shall that which is most important of all, that highest, that best, that divinest need in man, alone remain dormant? Shall material things and doubt in the world usurp the place of inspiration, and that portion that is allied to Deity become darkened and utterly destroyed because there are no gifts of the Spirit? It cannot be so. Strive in the quietude of your own closets of your own homes; form, as did the disciples of ancient days, a small circle, when they sat round by twos, or threes, or sevens, by more than sevens, and assembled together for the presence of the Spirit. The Spirit came upon them then, and some spoke in tongues, and some discoursed prophecy, and some of them were made interpreters of tongues. These things occur now, and, in spiritual circles with harmoniously-appointed members, each one is endowed with some gift, and all are enabled in some degree to perceive the presence of the Spirit. It will do you good. The powers that are in your midst see a desert waste, a wilderness, needing the strengthening of this Spiritualism. There may be noxious weeds; there may be unseemly things, and no new baptism of spirituality ever came to the world that did not bring these things. The best gifts come by encouragement; the loftier spirits come by beseeching and imploring. There is no danger if the heart is pure from any unseemly spirits.

Then it belongs also to this philosophy that it is a portion of the natural laws of the universe. Heretofore it has been hidden, obscure, or only revealed at intervals of time, by special visitation of prophet or seer; but it may become to you as much a portion of your daily life as the air you breathe, the sunlight you enjoy, and without which there were no life. If this spiritual atmosphere were cut off, and if there were no communion between the world of spirits and the Divine Mind and the angel ministers, you would perish, because that is the vital life; the soul is the life of the body; the spirit is the light of the eye, and the eloquence of the cheek, and the glowing expression of the form. Without the spirit what were you? Without this constant supply of spiritual inspiration the world would be voiceless, echoless, colourless, and without sound and sight and presence. Nay, whatever you have is of the Spirit; and if you will follow and search after that which is truest and highest, if the laws of this system of philosophy were to be properly and correctly understood by you, then you must know that each one of you depends as utterly and absolutely for whatever of life you possess upon the spirit within you and the spiritual atmosphere that is around you as your bodies depend upon the material atmosphere for life. There can be no bloom upon the earth without the sun; without the air you cannot breathe. So your minds and souls depend upon the Spirit. Take away that Spirit and you are nothing; all the intelligence, power, thought, that you possess, belong to the Spirit; and now, all that you have to do to know where your spirit derives its sustenance, and daily and hourly receives the ministration and abundance of its appointed food to fully work with us as in the olden times; all you have to do for this is to pray that your eyes may be unsealed, that the spiritual faculties may be awakened, that you may grow in soul as you have grown materially and intellectually, that the intuitive and spiritual nature of man may no longer be buried beneath the evil and beneath the debris of material strife, but that it may be alive and active, a living and working power in your midst. With the presence of the Spirit all questions of discord pass away, for where the life is there is no need of questioning of the dead. Of the dead that is past only the living truth abides, only that which is aspiring and perfect remains. Let men disagree, let theologians possess their weapons of warfare, but the living Spirit dwells in your souls, making of one body all the nations of the earth, making one spirit abiding and ruling over you, making the gifts of the Spirit the possession of mankind, making the voices that are hushed now awaken to rejoicing, and making the earth that seems a wilderness of materialism a glowing garden of God, wherein are planted the seeds of Faith and Hope and Charity.

After the singing of a concluding hymn, Mrs. Tappan dismissed the meeting with the following benediction:—

Our Father! may the gifts of the Spirit, those best of gifts, abide with Thy children until they all know that they belong to the garden of Thy spiritual being.

BISHOP AUCKLAND.—To the Editor.—Dear Sir,—Miss Lottie Fowler, the celebrated test medium, gave a seance for the benefit of the Bishop Auckland Association of Spiritualists, on Sunday, the 18th inst. Some good tests were given. The result of Miss Fowler's visit to Bishop Auckland is apparent from the increased anxiety on the part of sceptics inquiring after Spiritualism. The truth is spreading. Spiritualists of all parts should not lose an opportunity of engaging Miss Fowler, if only for a short time. Introduce sceptics, and let them be told of all they have done. Trusting that the goodly gift of this truly wonderful medium may be appreciated by all, and that success may attend her, is the wish of yours fraternally, J. GIBSON. Bishop Auckland, Jan. 28, 1874.

MRS. TAPPAN AT BRIGHTON.

The oration at the Royal Pavilion, on Tuesday week, has been favourably noticed in several of the local papers. The *Brighton Daily News* says:—"At the commencement of her remarks the greater part of the audience seemed to treat the whole affair as a joke; but as Mrs. Tappan proceeded with her oration the demeanour of her auditors changed in a most marked manner, and she was listened to with the most respectful attention, her felicitous language and strong arguments producing a manifest impression, and evoking frequent applause."

The following is the poem given at the close:—

TRUTH.

What star doth beacon o'er the night of Time,
With wondrous radiance? risen sublime;
Within the depths of space its light is set,
Like rarest jewel in a coronet.
Mankind have wandered far through weary years,
In darkness and in woe—obscured by tears—
For want of some supernal light, whose ray
Might beam from heaven on earth's shadow'd way.

"What star shall rise?" asketh the hoary sage,
"I've sought through history's entangled page,
For one fair hope to gladden with its chime,
The dreary marchings of the tread of Time."

"Lo, I have delved deep in science's lore,
Striving to solve those problems deep, and o'er
The midnight lamp have sought to find
How worlds revolve, and planets still may bind

"Their motions to their spheres, those orbits vast,
One grandeur o'er the universe have cast;
But through the moving years I seek to know
One light supreme to guide my path below."

"What star doth beacon?" cries the patriot pale,
"The nations perish—empires fade and fail;
The world recalls the longing, aching hours
When struggling Freedom sought for blessed powers,
Hath wrought in patience for sweet Liberty,"—
O, star of perfect Truth, we seek for thee.

Shine like a sun, a-noon the throne of God—
What time mankind nearer to thee have trod;
Now shall its rays illumine all our ways,
Make glorious with grace and love our days.

Shed bright the way to Him, who taught the plan
Of God's best Love and purposes to man,—
And lo! the stars shine now above your world,
Its beauteous banners ever are unfurled,
Seek ye its light, and ye shall surely find,
For Truth dwelleth in God's eternal mind.

We hear that the Brighton friends contemplate inviting Mrs. Tappan to favour them with her services on a future occasion; indeed arrangements are already in progress.

MR. C. E. WILLIAMS IN THE NETHERLANDS.

My dear Friend and Brother Burns.—In my previous letter I promised you to send for the *Medium* a description of remarkable incidents of Mr. Williams's seances given in our country in October last. By this letter I fulfil my promise. It is not necessary to give an account of the ordinary manifestations, with which you all are perfectly well acquainted, therefore I shall only relate such things as may be interesting to your readers. As to the seances at which I myself was not present, I received written reports from one of our co-investigators, positivism itself, and a true lover of our cause, besides a calm observer. If required, a lot of names and addresses of witnesses (all well-known and respectable people) can be given, still more than last year.

Extraordinary Movements of Instruments.—On Friday, October 10th, at Rotterdam, the instruments floated so high that two glasses of the gas pendant, beyond everyone's reach, were broken, probably by the musical box which was playing in the air. The medium sat in the circle, and was always held by two sitters.

On Sunday, October 12th, at the Hague, several instruments were beating the very high ceiling of the apartment, and also the walls. The same manifestation happened on other occasions. Medium always held by two of the sitters.

At a seance held at the house of Mr. V. Paasschen, medium, himself a member of our society, at the Hague, the banjo and other things floated in the next room, the door of which was open, and there made a tremendous noise on ceiling, walls, &c. Medium in our room, and held in the circle. Nobody was in the next chamber except our spirit-friends. All doors on the corridor were shut, so that no strange person could enter the rooms.

During a seance at my house the banjo beat the ground outside the circle. On other occasions some instruments struck the backs of the sitters' chairs. Medium in the circle.

Luminous Hands and Fingers.—On Saturday, October 11th, at the Hague, all the assistants saw distinctly a hand illumined by a spirit-light, which took the bell from the table, and walked with it, ringing in the air. Medium held in the circle. On other occasions we saw illumined fingers taking different objects and replacing them under the same conditions, viz., Mr. Williams in our midst and secured.

Humour of the Spirits.—At one of the first seances Mr. R. was joking and laughing (he is a sceptic, or rather was one); the spirits took a bottle of water and emptied it on his waistcoat and knees. It was not biology, for afterwards Mr. R. seemed to have taken a small bath, and the water was still on the ground. At other seances they beat with force on the heads or hands of anyone who tried to take the spirit-hand, &c. Medium's hands held.

Spirit-Voces.—We heard them at several seances, not so rough as last year, and more distinct. Once, it was at Arnhem, "John King" said to me, "Riko, God bless you! You do a great deal for the cause." On another occasion one of the friends asked if "John" desired that he

should pray for him. "John" answered, "Pray for yourself, and be the right way; it is the best you can do." Further, he admonished us to work for the cause, by which we helped him in his mission. Now we will!

At certain seances we heard speaking "John," "Katie," and "Peter," and last, though not the least, at the seance at my house on Friday, November 7th, the day before Mr. Williams's departure, we heard the medium speaking to his neighbour at the very moment that the spirit addressed himself to another person. At several seances I invited "John" to touch the sitters at the same time that he spoke to them, which he did, as at the seance on October 14th, at Dr. S.'s, composed entirely of sceptics, but who maintained the conditions. Medium secured between two sitters.

Displacing Objects.—We witnessed several times the phenomenon of chairs brought on the table from the walls of the rooms; sometimes a sitter felt them pass over his head or shoulders; sometimes we perceived nothing, but found one or two chairs on the table when a light was struck. Frequently small objects from any part of the room were lying on the transported chairs. Now and then persons sitting in the circle felt their chairs going from under them, and were obliged to stand up. At the first seance at the Hague, a table-cloth put on the ground in a corner of the room before the seance began was brought on the table, also a walking-stick. A gentleman had to seek long for his hat, and found it at last under the chair whereon he sat in the circle. At the seance of October 12th, conducted by me, all the objects—hats, papers, &c.—were brought from the piano on to the table. A gentleman near me received a water-glass in his hand, &c. I felt it come quite distinctly, and perceived its going also. The seance of our Society Oromose, held at Mr. Becht's, was very remarkable. On that occasion a chest of drawers was brought from the wall, the drawers opened, and the goods scattered over the sitters; everyone received a cigar in his mouth or in his hand out of a cigar-case which stood on the above-named chest of drawers. Medium always held by two in the circle.

Spirit-Lights.—They were sometimes extraordinary, and appeared in the form of balls, headshades, stripes, clouds, &c. At my seance there came a great many such lights, which, from different parts of the room, descended on the table, sometimes very near the hands of the sitters, and at the same moment any instrument was taken up and floated with the light, playing in the air. Once the musical-box was wound up very quick by such a light, then floated in the atmosphere. Little but very intense light points, like stars, were seen more than once, dancing in the air or beating the rhythm of a tune of the musical-box. On other occasions they showed themselves on the hands or heads of the sitters, or on the back of their chairs; very often they appeared on the bell when it floated ringing in the air—Mr. Williams held by two (often sceptics).

Spirit-Music.—The instruments we liked most to hear were the musical-box wound up, stopping playing or made to play slowly or quickly while floating, which was done at Amsterdam with a very small one, to be wound up in a particular manner, and quite unknown to the medium and all the sitters but one, the owner. Further, we liked very much the harmonica, the triangle, and the violin, which instruments require two hands to play on. Now, this the spirits did very often. We should advise Mr. Williams to use some instruments requiring two hands at his seances at London, and at the same time allow two sitters to hold him as he did here. (Mr. Williams is always thus held in his public seances.—En. M.)

Floating the Medium.—This wonderful manifestation happened more than once. Sometimes the levitation was so powerful that Mr. Williams (always entranced on such occasions), held by the hand of one of the sitters at the table, beat the very high ceiling with an instrument, or others would feel several parts of his body pass over them. I myself, among others, felt his shoes touch my head, and on other occasions very softly my face. This floating lasted sometimes several minutes; on coming again on his chair, Mr. Williams generally awoke. If by the force of the levitation one of his neighbours was obliged to let go the medium, the other held him always and testified to the floating.

Touchings by and Grasps of Spirit-Hands.—The hands, shoulders, heads, or faces of the sitters were very often touched by spirit-fingers and hands, when the conditions were especially perfect all over the circle, and at such a distance as to render it impossible for the medium to reach. We distinguished quite readily and with much certainty several sizes of hands, among which "Katie's" small, fine fingers, "John's" and "Peter's" large hands, and the extraordinary strong grasps of the latter were very astounding examples. Sometimes these hands came from above, and taking one hand of a sitter would draw him upon the table with his arm stretched out to the ceiling; and at that height the spirit-hand, still with its fingers in the descending position, let it go. Of course these descending hands were not the medium's, for he was controlled and always held between two persons.

The Ring Test was produced as early as the first seance at Rotterdam, on Friday, Oct. 10th, and repeated very often with different persons and in different houses. Generally, the persons who obtained it declared that they did not let go the medium's hands for a moment. This phenomenon occurred in different ways; some declared that they felt first the ring on the upper surface of their hand, and that an instant afterwards it was on their arm; others felt it strike with force and then go quickly between the holding hands of themselves and the neighbour; still others declared that it was as if it were struck at once through their arm, but all found it quite inexplicable. So it was to a very celebrated naturalist, who introduced Darwinism in our country, and wrote several scientific works; he accepts the facts. It was a remark made by some who experienced the ring test, that the ring felt on such occasions hotter than ordinary. I heard this stated two or three times. Medium secured.

Apparitions of Spirits.—On certain occasions the spirits were not only visible but palpable also. Allow me to relate some interesting particulars in reference thereto. At Arnhem, on Oct. 17th, at Mrs. S. K.'s country seat, "John" appeared at once in the room, and came behind the chairs of us all; there also he floated and stood within our very small circle (seven persons) on the table, bending, on our request, several times his face to ours. Conditions were perfect. During the apparition we heard Mr. Williams coughing in the cabinet. He was quite awake. He saw "John" was frightened about it, and declared that it was the first time he had seen him so well. At the seance at my house "John" was

so perfectly materialised that we all saw his dark eyes just as we see those of any living person. You know Williams has blue eyes. A highly interesting incident was that we saw on some occasions (with perfect conditions) the spirit and the medium together. This was so at Arnhem and at the Hague. Some saw "John" going through the substance of the floor, the table, &c. On a few occasions spirit faces and forms were seen on the table or near the ceiling, Williams being held in the circle. This happened on Oct. 25th, and at other seances.

John's Lamp.—Certainly this is a wonderful light. At some seances there were highly scientific persons present, who declared that this peculiar light was quite strange to them, and different from all they had witnessed in physics. When the light became weak "John" always magnetised his lamp, and it shone with new splendour. If the light disappeared, the spirit returned to the medium, perhaps to "gather force." The shape of this "wonder lamp" was not always the same. Sometimes it had an egg-form, on other occasions it appeared like a flat oval cake, like a ball, a cone, or a cylinder. At the seance of Oct. 15th, at Dr. R.'s, it was splendid, and "John" showed it several times out of the cabinet (a single screen). On rare occasions "John" allowed us to touch his lamp, but at my seance it was permitted to every one not only so, but he put it in the hands of us all and lighted up our faces with it. It felt like glass, as hard, with a smooth surface, and possessed of no peculiar heat or smell; the lamp was, if I can express it so, a plain piece of light resembling moonshine, and sometimes so brilliant as to lighten the ceiling of the apartments, the sitters, and surrounding objects.

Concluding Remarks.—It seems to us that the number present at seances influences the production of phenomena. If it is not a sitting exclusively composed of Spiritualists, it is prudent not to meet in too great numbers, in order to have the least chance that contrary-minded persons are present and disturb the conditions by their ignorance of the matter. Atmospheric influences, it seems to us, have no great power if the circle is a harmonious one. So thus we obtained very remarkable manifestations on evenings when we had heavy fogs, or rain and wind. When the sitters are not in good harmony, then the state of the atmosphere may be taken into consideration as a secondary bad condition. The time we had to wait before the manifestations began was generally long—sometimes it required one hour and a quarter—with the exception of once, when the manifestations began directly, and two or three times when only about a quarter of an hour elapsed. When at the end of seances the communication was given, "We can do no more; the force is exhausted;" "Go; God bless you!" or some sentence like those was rapped out; it was of no use to try again. We did so a few times, but got no result at all. With a medium like Mr. Williams even sceptics can obtain manifestations when they adhere to the conditions. It was so with the students at Delft, who sang so loud that the tailor down-stairs let fall, from fear, the scissors out of his "paws," as the young men said. These are, dear Mr. Burns, some of the principal incidents of our seances with your powerful medium. I hope an account of some of these seances will be inserted in the French *Revue Spirite*, and I think this will be, as I invited for that purpose Mr. B. d'O., who is in correspondence with that review, to come to some sittings, which he did to his great satisfaction. Now I will begin my Dutch report, in which I hope to print our friend "John's" portrait, of which you had the kindness to send me the engraving. So let us try to spread the cause in all directions. As soon as time permits I have to relate to you some of our experiences with Dutch mediums. Also, I further have to speak with you and your readers about the theories based upon manifestations as related above. It is indeed a wide field of investigation, whereon scarcely any footsteps are found, and which is, nevertheless, worthy of all the attention that thinkers and earnest-minded men can bestow. Dear friend and brother, I hope God will bless you, and give you satisfaction for your hard-working for our cause of "sacrifice" and not of money-making, even when men don't value you as merited.

The Hague.

MISS FLORENCE COOK'S MEDIUMSHIP.

To the Editor.—Sir,—It has been my endeavour to keep as clear of controversy as possible, in writing or speaking about so inflammatory a topic as the phenomena called Spiritual. Except in very few cases, where the prominent position of my opponent would have caused my silence to be ascribed to other than the real motives, I have made no reply to the attacks and misrepresentations which my connection with this subject has entailed upon me.

The case is otherwise, however, when a few lines from me may perhaps assist in removing an unjust suspicion which is cast upon another. And when this other person is a woman—young, sensitive, and innocent—it becomes especially a duty for me to give the weight of my testimony in favour of her whom I believe to be unjustly accused.

Among all the arguments brought forward on either side touching the phenomena of Miss Cook's mediumship, I see very few facts stated in such a way as to lead an unprejudiced reader, provided he can trust the judgment and veracity of the narrator, to say, "Here at last is absolute proof." I see plenty of strong assertion, much unintentional exaggeration, endless conjecture and supposition, no little insinuation of fraud, and some amount of vulgar buffoonery; but no one has come forward with a positive assertion, based upon the evidence of his own senses, to the effect that when the form which calls itself "Katie" is visible in the room, the body of Miss Cook is either actually in the cabinet or is not there.

It appears to me that the whole question narrows itself into this small compass. Let either of the above alternatives be proved to be a fact, and all the other collateral questions may be dismissed. But the proof must be absolute, and not based upon inferential reasoning, or assumed upon the supposed integrity of seals, knots, and sewing; for I have reason to know that the power at work in these phenomena, like Love, "laughs at locksmiths."

I was in hopes that some of those friends of Miss Cook, who have attended her seances almost from the commencement, and who appear to have been highly favoured in the tests they have received, would, ere this, have borne testimony in her favour. In default, however, of evidence from those who have followed these phenomena from their beginning, nearly three years ago, let me, who have only been admitted as it

were at the eleventh hour, state a circumstance which came under my notice at a seance to which I was invited by the favour of Miss Cook, a few days after the disgraceful occurrence which has given rise to this controversy.

The seance was held at the house of Mr. Luxmore, and the "cabinet" was a back drawing-room, separated from the front room in which the company sat by a curtain.

The usual formality of searching the room and examining the fastenings having been gone through, Miss Cook entered the cabinet.

After a little time the form "Katie" appeared at the side of the curtain, but soon retreated, saying her medium was not well, and could not be put into a sufficiently deep sleep to make it safe for her to be left.

I was sitting within a few feet of the curtain close behind which Miss Cook was sitting, and I could frequently hear her moan and sob, as if in pain. This uneasiness continued at intervals nearly the whole duration of the seance, and once, when the form of "Katie" was standing before me in the room, I distinctly heard a sobbing, moaning sound, identical with that which Miss Cook had been making at intervals the whole time of the seance, come from behind the curtain where the young lady was supposed to be sitting.

I admit that the figure was startlingly life-like and real, and, as far as I could see in the somewhat dim light, the features resembled those of Miss Cook; but still the positive evidence of one of my own senses that the moan came from Miss Cook in the cabinet, whilst the figure was outside, is too strong to be upset by a mere inference to the contrary, however well supported.

Your readers, sir, know me, and will, I hope, believe that I will not come hastily to an opinion, or ask them to agree with me on insufficient evidence. It is perhaps expecting too much to think that the little incident I have mentioned will have the same weight with them that it had with me. But this I do beg of them—Let those who are inclined to judge Miss Cook harshly, suspend their judgment until I bring forward positive evidence which I think will be sufficient to settle the question.

Miss Cook is now devoting herself exclusively to a series of private seances with me and one or two friends. The seances will probably extend over some months, and I am promised that every desirable test shall be given to me. These seances have not been going on many weeks, but enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook, and to give me every reason to expect that the promises so freely made to me by "Katie" will be kept.

All I now ask is that your readers will not hastily assume that everything which is *prima facie* suspicious necessarily implies deception, and that they will suspend their judgment until they hear from me again on this subject.—I am, &c.,

WILLIAM CROOKES.

20, Mornington Road, London, February 3, 1874.

Mr. Carl Bird, of Brixton, has written us a letter on this subject, of which we give the pith:—

I will commence by asking what would have been the probable result had Mr. Volckman retained by force the materialised form that he grasped? It is my opinion that he would have found just what he expected to find, and ultimately have retained Miss Cook herself without the white robes; and that when all was calmed down again, to the surprise of those present, it would have been Florence Cook, instead of "Katie," dressed in her usual attire, just as she entered the cabinet. Still the manifestation would have been genuine, and the medium perfectly unconscious of the nature of the circumstance.

In giving my reasons, I will take for granted the spirits' own explanation of the way in which it is done, viz., by taking the human atoms with which they build the form, partly from the circle, but chiefly from the medium; and that the vitality or magnetism is taken entirely from the medium: in fact that a very small portion of the original Miss Cook, or Mr. Williams, remains in the cabinet.

This is the case in all the grosser kinds of materialisations, and the spirits know it to be so, and it is this that makes them so careful not to be touched or grasped at these immature stages of development. They know what the result would be if a preponderance of force or violence were brought to bear at any particular spot, that, by the laws of gravitation, the remaining atoms left in the cabinet would rush unperceived to the centre of attraction, and, in spite of the spirit-operators, the whole of the medium would stand in the place of those elements that were extracted from her for the production of this beautiful manifestation, and the medium totally unconscious of what had happened.

Thus, by disturbing the conditions of the circle, a good and genuine manifestation would be made to appear a fraud. To destroy the conditions of a seance is tantamount to taking from a workman his tools, and insisting that he should resume his work without them, and because he cannot comply, to discharge him. Readers of the *Medium*, let us wait and watch with patience and perseverance, keeping all our faculties awake, honestly seeking for truth, and in due time all these mysteries will be solved, such mediums as Miss Cook, Mr. Williams, and others, becoming further developed, so that in time the spirits attending them will obtain fuller control over matter, and thus be enabled to resolve the collected atoms to their centre at will. This Mr. Home's spirit-friends have the power to do in the presence of Mr. Crookes.

ODDS AND ENDS.

2.—SEANCES AND SEANCES.—All assemblages for the purposes of devotion, whether great or small, of "two or three," or of hundreds, whether held in churches, mosques, synagogues, at one's own fireside, or elsewhere, may be looked upon as seances, held in order to induce upon those assembled the highest spiritual influences. The various rites, the music, &c., are means used to bring about harmony, to make the minds of all present "of one accord;" but these means as now used are empirical, the traditional relics of bygone esoteric knowledge—knowledge now lost because it was esoteric (monopolies are selfish, and bring forth their own punishment). Spiritual science, when developed, will teach us the very best means for inducing the highest spiritual influences, and we shall apply those means scientifically, and no longer empirically. The great spiritual law, "like attracts like," will give us the cue required.

Bath, January 31, 1874,

H. M.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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

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

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

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

SPECIAL NOTICE.

Inquirers and Investigators desiring further information may state their wants freely to Mr. J. Burns, Spiritual Institution, 15, Southampton Row, London, W.C., who is generally able to afford introductions to experienced investigators.

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 6, 1874.

MRS. TAPPAN AT CLEVELAND HALL.

We very much regretted to observe, on Sunday evening, that a great portion of the hall was entirely unoccupied. It is to be deplored that such eminent teaching should be listened to by only about 150 people. It does not seem to be generally known that the greater portion of the seats are entirely free, as hitherto; the subscribers, in paying highly for tickets and giving donations, did so with the provision that those who could not afford to pay should be freely admitted. The lowest price of seats is 6d., and there are also seats at 1s. and 2s. Tickets may be had at various places, as stated in the official notice of the meetings; and now they are sold at the hall on Sunday evenings, which is an excellent arrangement. We were sorry to observe but few of the old faces amongst the audience on Sunday evening. It was almost entirely a new assembly. We hope London Spiritualists will take this matter up and do all they can to sustain the committee in their laudable attempt to bring Mrs. Tappan's powers within reach of the public.

MRS. TAPPAN AT CAMDEN TOWN.

The first visit of this lady to Camden Town will take place on Tuesday next, the 10th instant, and will be followed on the 17th and 24th by two other discourses. The subject for the first evening has been selected as announced in the advertisement in one of our columns, but the two following will most likely be left to the choice of the audience. We sincerely hope the forthcoming meetings will be appreciated by all our friends in the neighbourhood and many of the inhabitants. No committee has been formed, but all are earnestly invited to co-operate with the gentleman who has undertaken the management of the lectures. He feels that the good Mrs. Tappan is doing in spreading truth is incalculable, and if any of our readers will voluntarily come forward and help the sale of tickets for the course of lectures he would be very glad of their assistance. Mr. Hoskins will preside.

MRS. TAPPAN'S ORATIONS.

This week we publish No. 1 of Mrs. Tappan's Orations in a separate form, called "Spiritualism as a Science, and Spiritualism as a Religion," being the introductory discourse delivered at St. George's Hall. We have filed a number of orders at the rate of 4s. 6d. per hundred copies; and, in obedience to the suggestions of several friends, we have concluded to supply fifty copies at the rate of 2s. 6d. After this date the Oration already published will be sold at the usual price of one penny, but all the other Orations may be obtained at the low price of 4s. 6d. per hundred, by ordering and prepaying them. The Oration to be published next week is the second delivered in England, entitled "What great Teacher has produced the most Potent Effect upon Society, and Why?" followed by "Quina's" poem; and this publication is one of the very best which could be placed in the hands of religious people, and we hope the duty of doing so will not be overlooked. Orders will be received at the rate of 4s. 6d. per hundred, and 2s. 6d. for fifty copies up till next Wednesday. In bringing out these works at this moderate price we are placing facilities within the reach of the friends of Spiritualism such as have never been enjoyed before, and which, if taken advantage of, would promote the cause of Spiritualism in a most marked manner. We have been encouraged by the support already received, although it is not quite so great as we expected.

Mr. MORSE returns to London on the 20th of the present month. His seances at the Spiritual Institution will be resumed for a few weeks on and after Friday, February 27th, 1874. Societies in and around London desiring to engage Mr. Morse's services, are requested to make early application. See his address in another column.

THIS WEEK'S SUPPLEMENT TO THE MEDIUM.

With each copy of this number we fold up a placard advertising the Spiritualists' Almanack, with the request that our readers will take the trouble to use it so as to give all the publicity possible to the publication it announces. What we suggest is that each reader take the placard to his bookseller and ask him to exhibit it, and give him at the same time an order for one or more copies of the almanack. Each of our readers could use at least a dozen almanacks, if the attempt were made to circulate them amongst friends. Readers could not help the cause in a better manner than by so doing, and the order for these almanacks should be given to the bookseller, allowing him to retain one or two for such sales as might be derived from exhibiting the placard. Those who cannot place the placard in the hands of a bookseller may exhibit it in some other way. We are anxious to receive all the co-operation possible. We have given a very excellent almanack for the penny charged, and can only be repaid by a very large circulation, which, we are happy to say, is daily becoming an achieved fact.

MRS. TAPPAN'S LECTURE ON TUESDAY EVENING.

As announced in our last number, Mrs. Tappan addressed a meeting at the Shaftesbury Park Estate, Lavender Hill, Wandsworth Road, on Tuesday evening. The meeting was held in a building on the estate, set apart for such purposes. The audience consisted principally of working people, who paid great attention to the discourse. At the close a number of very sensible questions were asked and answered; and, in accordance with a request from the audience, Mrs. Tappan delivered an inspirational poem on "Knowledge." Mr. Hoskins presided.

GOSWELL HALL.—Mrs. Bullock interested a large audience by her trance address on Sunday last. Mr. Enmore Jones will speak on Sunday evening on the "New Testament." The hall is at 86, Goswell Road. Time, seven o'clock. Admission free.

DR. MONCK AT BIRMINGHAM.—We hear that Dr. Monck will speak on behalf of the Midland Spiritual Institution, at the Athenaeum, Birmingham, on Sunday morning and evening, and on Monday evening, when the lecture will be on "Spiritualism v. Conjuring." Dr. Monck is on his way north again.

DR. SEXTON AT STRATFORD.—We hear that arrangements are being made for Dr. Sexton to give his celebrated lecture on "Conjurers and Spirit-mediums" in the Town Hall, Stratford. He will illustrate the subject by numerous experiments, conducted by the aid of suitable apparatus.

MRS. OLIVE'S seance, for the benefit of the Spiritual Institution, will take place on Thursday evening, February 19. The tickets are now ready, price 2s. 6d. each. We hope they will be largely taken up, that Mrs. Olive may feel encouraged in her kind effort to promote the cause of Spiritualism.

THE Imperial dance and procession called the "Polonaise," so gushingly described by newspaper correspondents as performed after the Royal marriage at St. Petersburg, is a very poor substitute for the graceful evolutions of the Children's Progressive Lyceum. If people would have the good sense to form children's lyceums everywhere they would witness a much grander movement every time the groups stood up to exercise. Of course the jewels would be spiritual, and the natural ornaments of the souls who wore them, and not representing the blood and sweat of millions of serfs.

HEAVEN AND HELL VIEWED IN RELATION TO MODERN SPIRITUALISM.—This is an address delivered by Mr. J. J. Morse, trance-medium, of London, in the Freemasons' Hall, Newgate Street, Newcastle-on-Tyne, Nov. 27, 1873, which has just been published. It is a statement of the views of Spiritualists as to the condition of the human soul after death, in contradistinction to the orthodox opinions entertained by the majority of religionists. We need not quote the opinions advanced, as our readers will no doubt gladly avail themselves of the opportunity to possess the whole. It might have been printed on paper of a shade higher quality. The price is a penny, and the publisher J. Burns, 15, Southampton Row, W.C.

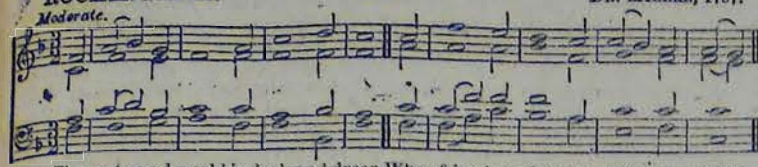
HEISKAR.—Out in the Atlantic, between the Outer Hebrides and lone St. Kilda, Western Islands of Scotland, is a little island named Heiskar. The native population consists of some fifteen families. Separated from the North Uist Church by a dangerous sound, they seldom can venture to go to church there, as there is no clear prospect of there being able to return within the day, and no certainty of their being able to return within the week or the fortnight. But no Sabbath passes without public worship, conducted by themselves, and attended by every soul of an age to attend. The Queen's Government is carried on by a headman, chosen by themselves, who never has anything to do; there is really no such thing as crime in the island. And if any of our readers chance to be storm-stayed in the island for a night or two, he will be pressed to accept hospitality in their cottages, and find the cottage patriarch whom he visits to be one of the best of men, of the age of Abraham and his contemporaries, robed in a simplicity which is greatness. One day last month the Hutchison steamer was sailing round Cape Wrath, carrying some five hundred Lewis men from Stornoway to the herring fishing at Wick. In the evening—it was Saturday evening—the captain told a tourist that of these five hundred men not one landing at Thurso late on Saturday night would take a step towards Wick till Monday morning; that if the weather proved fine they would spend the night in the open air; if it proved bad, they would seek shelter in outhouses, and that on the Sabbath day they would worship in groups led by their headmen. About ten o'clock at night the Captain's statement was strikingly illustrated by a solemn act of joint worship—singing, bible-reading, and prayer—on the part of the whole five hundred; their grand shaggy heads, surmounting broad shoulders, being laid bare to the pelting wind and rain. It is clear that such men ought not thoughtlessly to be supplanted by deer, grouse, or even sheep.—*Daily Review.*

HYMN 47, "SPIRITUAL LYRE."

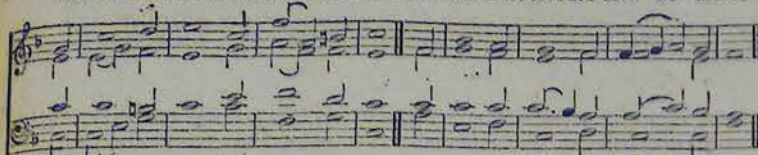
ROCKINGHAM.

L. M.

DR. MILLER, 1787.



The out-ward world is dark and drear When friends we love are seen no more;



But hark! their hap-py songs we hear, In mu-sic from the spir-it-shore.

2 We wake no more by night to mourne;
They are not lost, but gone before;
And still their loving thoughts are borne
In music from the spirit shore.

3 With cheerful steps to heaven we move,
Our mortal toils will soon be o'er;
Then all the angels of our love
Will greet us on the spirit shore.

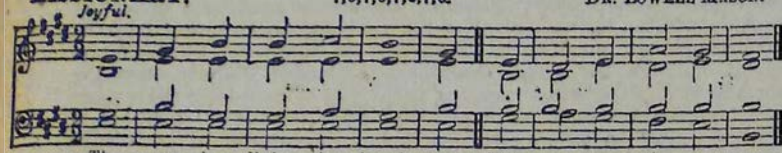
4 Our Father-God, for this we pray:—
That we may bear thine image more,
And do thy will in love alway,
Like angels on the spirit shore.

HYMN 122, "SPIRITUAL LYRE."

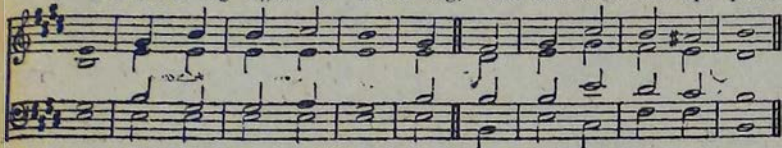
MISSIONARY.

7, 6, 7, 6, 7, 6, 7, 6.

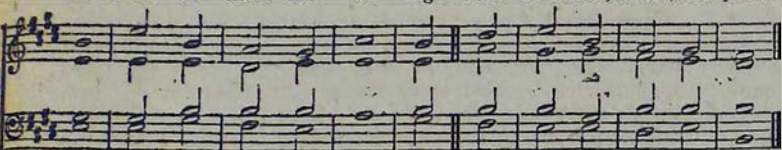
DR. LOWELL MASON.



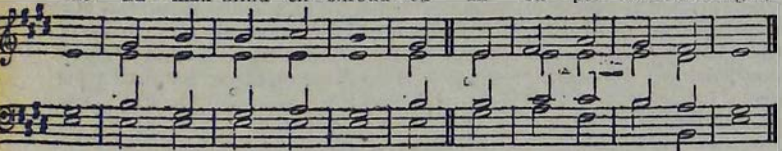
The morn-ing light is break-ing, The sha-dows dis-ap-pear;



The sons of earth are wak-ing From dark-ness, doubt, and fear.



The hu-man mind en-shroud-ed In su-per-sti-tion's night,



In mys-te-ries be-cloud-ed, Be-holds the dawn-ing light.

2 A still, small voice addressing,
Awakes the sleeping mind,
For evermore progressing,
It seeks for joys refined.
That voice from spheres supernal,
Comes down the world to bless,
And tells of life eternal,
And bids it onward press.

3 The light of truth now spreading
O'er error's darkened day,
Tells to the sad, the dreading,
There is a better day.
To those, who, long in sadness,
Have looked for joys to come,
That light proclaims with gladness
A brighter, better home.

4 Bright angels hover o'er us,
The welcome news to bring,
Of better scenes before us,
In rapturous joy they sing.
Earth's millions, from their sadness,
Awake with joy and love;
And, filled with peace and gladness,
Look to their home above.

HYMN 11, "SPIRITUAL LYRE." Tune—"OLD HUNDREDTH."

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

THE "SPIRITUAL ALMANACK."—This little annual has become a great favourite. We find it to be just the thing to send to inquirers who desire information on Spiritualism. Mr. Cooper, of Eastbourne, seems to think so too. He has had 500 copies to send in envelopes to the principal inhabitants of Eastbourne, and with it he will enclose the tract "Is Spiritualism Diabolical or Divine?" which we gave in last week's MEDIUM. This tract we have reprinted, and can supply it at the rate of 3s. 6d. per thousand. It is an excellent thing to circulate. If societies desire it, we can print their head-quarters on quantities.

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

NEW COURSE.

AT CLEVELAND HALL, CLEVELAND STREET, OXFORD STREET.

COMMITTEE:

Dr. GULLY, M.D., Hill Side, Streatham, *Chairman*.
N. F. DAWE, Esq., Portman Chambers, Portman Square, W.
J. T. HOSKINS, Esq., 5, Connaught Square, W.
T. H. NOYES, JUN., Esq., United University Club, Suffolk
Street, Pall Mall, S.W.
T. SLATER, Esq., 136, Easton Road, N.W.
Treasurer: Mrs. HONYWOOD, 52, Warwick Square, S.W.
Hon. Secretary: WEBSTER GLYNES, Esq., 4, Gray's Inn
Square, W.C.

At an influential meeting recently held, the above-mentioned persons were appointed a working committee, with power to add to their number, for inaugurating a further course of twelve discourses by Mrs. Tappan, on Sunday evenings.

The Course was commenced on the 18th ult., and it is hoped will be continued up to the 5th April next.

Doors open at 6.15, commence at 7 p.m.

It is estimated that the expense of holding the course will be £144, or £12 a night.

Of this amount it is expected that £50 only will be obtained from the admission of the general public.

The balance of £94 must therefore be procured from other sources.

The committee look for liberal donations from the general body of friends of the movement, and they make an earnest appeal for support.

Tickets sold at the doors, also at Chappell's, or Ollivier's, Bond Street; or J. Burns, 15, Southampton Row.

In order to prevent interruption, it is requested that no one leave before the conclusion of the service. No admittance after the discourse has begun.

Donations thankfully received by the Treasurer or the Hon. Secretary. Single tickets to reserved seats, 2s. and 1s. Back seats, 6d. Body of the Hall free.

DR. SEXTON'S APPOINTMENTS.

NEW HALL OF SCIENCE, LONDON.—Sunday, February 22nd; subject, "The Theories invented by non-Spiritualists for the purpose of explaining Spiritual Phenomena unscientific and unsatisfactory."

BURY—Monday, February 23rd; subject, "Conjurers and Spirit-Mediums." Tuesday, February 24th; subject, "Comments on the recent Spiritual Experiences of Lord Amberley, W. Crookes, Esq., F.R.S., and others." Both these lectures will be illustrated with the extensive apparatus for exposing the tricks of the conjurers.

A GENTLEMAN in West Brompton would be glad to attend a spirit-circle in or near his neighbourhood. Letters may be addressed to "W. K.," at our offices.

LONDON DIALECTICAL SOCIETY (1, Adam Street, Adelphi, W.C.)—On Wednesday, 18th February, 1874, G. de M. Soares, Esq., "On Cremation." Members are requested to assemble before 8 o'clock, as the chair will be taken at that hour precisely.

ERRATUM.—In the criticism on Lord Amberley's paper lately printed in the MEDIUM, an error of punctuation occurred. The sentence in question should read thus:—"The law of gravitation is universal only if the facts of gravitation are universal; how can any law which is only a generalisation of facts be taken as displacing facts?"

THE South London Progressive Society, 24, Stamford Street, S.E., requires a good test-medium, for the benefit of the many earnest inquirers in that part of London. The charge of 1s. will be made to all non-members, to assist in meeting the medium's expenses for attendance, &c. On Tuesday evenings, at 7.30, trance and other mediums are always in attendance.

THE REV. J. MARTIN'S CHALLENGE TO SPIRITUALISTS.—Mr. Bray, of 82, St. James's Street, writes to us as follows:—"In behalf of the Committee of the Brighton Spiritualist Union, I accept the challenge made by the Rev. J. Martin, in your paper of the 23rd ult. I shall be pleased to arrange for a seance, to be held at his own house, if he likes, and he may select his own company entirely, the medium shall come *solus*, and if the rev. gentleman would like to make further conditions, I shall be quite willing to consider them. I leave the public to judge whether I could offer him anything fairer. The Rev. J. Martin is not the first gentleman in Brighton who has desired to have a private seance with a medium; I may say that I have arranged several seances that have given the greatest satisfaction to gentlemen who, like Mr. Martin, were anxious to test the truth of Spiritualism at their own homes, and with their own friends."—*Brighton Daily News*.

ACCORDING to an article from an American paper printed in the *North Cheshire Herald*, the Davenportes have been "exposed." The brothers were tied in the cabinet with flour in their hands, and while the instruments played spirit-hands "were flying round the hole at a fearful rate." A sceptical committeeman put a little red colouring on the spirit-hand. When the brothers were liberated the flour was in their hands, but on the back of one hand was a portion of the red-colouring matter. The first question arising out of this story is, Is it true? of which there is not the slightest proof; the second is, What did the brothers do with the flour while their hands were playing the instruments and showing them at the aperture?—flour is not easily laid down and taken up again; and finally, in Hazard's "Medium and Mediumship" an account is given of colours being transmitted from the spirit-hand to the medium. Some time ago we noticed a report that printer's ink applied to the spirit-hand by a sceptic was found on the hand of one of the brothers. Unfortunately for scientific purposes, these statements, with the exception of Mr. Hazard's, are not authenticated.

HANDLING OF RED-HOT COALS, HOT IRON—MATERIALISATION OF SPIRIT-FORM, ETC.

To the Editor.—Dear Sir,—I had the pleasure of witnessing the above, looked upon as strange, phenomena on Wednesday evening last in one of the private circles with which I am connected. I have read of, as well as heard speak of, such things taking place scores of times, but never before had the privilege of seeing for myself. None of the members of this circle have been sitting more than a few months, and the medium who handled fire has but been sitting at the circle a few weeks, never having sat at a circle before. Altogether there were twelve persons in the room, three of whom were physical mediums, one healing and developing medium, two trance-speaking, and a clairvoyant. We sat very quiet for something like half an hour, just the length of time appointed by the spirits, when the materialised spirit-form of a very tall and powerfully-built man, with a tall hat on, appeared in one corner of the room. After having stood there for about half a minute, he took off his tall hat, and put on a Scotch cap, again standing for about another half-minute. The room was far from being dark; we had the whole of the light from the fire, and also considerable gaslight. As soon as the form had disappeared the gas was turned on to its usual height, when one of the physical mediums quietly rose from his seat, walked to the fire, and deliberately plunged his hand among the burning coals, several times raising a handful and apparently squeezing it pretty tightly. He next took hold of the top bar, weighing not less than twelve pounds, lifted it off and put it on again. I tried the bar afterwards, but it was so hot that I could not bear to touch it. This medium's hand is very soft and sensitive to touch, the nature of his occupation requiring it to be so. Another medium was taken and placed in a chair, his arm pushed through the rails of the chair-back, till he became so firmly attached to the chair that we could not move them, do what we would. The clairvoyant described him as being bound by a spiritual rope. The most surprising part is, the circle had not been sitting for physical manifestations at all.—Yours truly,
THOMAS WILSON.
Woodhouses, January 26, 1874.

ARTICLES BROUGHT BY SPIRITS UNDER TEST CONDITIONS.

To the Editor.—Dear Sir,—On Saturday last, the 31st January, I attended a seance at Mr. Williams's, 61, Lamb's Conduit Street, and during the first part of the sitting (before the materialisation) Mr. Williams asked "John King" if he would try and bring him the articles that Mr. S. Guppy (of No. 1, Morland Villas, Highbury Hill Park) had put in his pocket before he (Mr. Williams) had left him that evening. "John" said he would try, and presently returned and said he had sent "Peter" for it. In about three minutes "Peter" returned, and called to me telling me to hold out my hand. I did so, and I had put into it a small Chinese teapot, and then a small shell, the article that Mr. Guppy had put in his inside pocket, in a garment worn under an overcoat, from whence the shell was taken by the spirit. "Peter" told me to take them to Mr. Guppy on Sunday evening. I did so, and both Mr. and Mrs. Guppy distinctly say that the shell was in Mr. Guppy's possession after Mr. Williams had left them, and they were more surprised to find that the spirits had taken the teapot out of the drawing-room. Now, during the whole of the sitting Mr. Williams's hands and the others at the table and the outside circle were all joined, so it was an impossibility for Mr. Williams, or anyone present, to put them in my hand.

The reason I send this to you is, because several of the ladies and gentlemen present that evening asked me to publish the facts of the case (if I found them correct) in your widely-circulated MEDIUM, for their benefit, and also the benefit of others, so that they may all know what the SPIRITS CAN DO.—Yours truly,
H. BILLING.
London, Feb. 3rd, 1873.

A YOUNG LADY'S EXPERIENCE OF SPIRITUALISM.

At the annual festival held by the Spiritualists at Halifax, recently noticed in our columns, Miss Longbottom gave the following account of her introduction to Spiritualism and subsequent experiences. We understand she is possessed of mediumistic gifts which could not be stated in the short address reported below. She said: "On the occasion of my first introduction to a spirit-circle or a medium, all present were strangers to Spiritualism except the medium. At that time I was a Wesleyan Methodist, and had opposed Spiritualism very much, ransacking both my own mind and the Bible for means to put it down. I determined to keep silence at the circle, and act as a looker-on and listener. After singing a hymn from the old Wesleyan hymn-book the medium began to shake his head and draw long breaths, and then to close his eyes, and, to all appearance, was fast asleep. But, to my surprise, he commenced talking like someone very familiar with us. He began with the person next to himself, and told each of us what we had been thinking, and what we had said before we had left home. This we thought rather strange, and, instead of saying anything, we exchanged looks with each other. The medium then stretched out his hand across the table to shake hands with me, but instead of allowing him to do so, I took my hands from the table. A gentleman assured me that I would suffer no harm, and I resumed my place at the table. Immediately the medium began to describe my disease, and the sufferings to which I had been subjected. He then gave a prescription for me. I concluded that someone had told the medium all about me, for the purpose of making me a believer, but it had the contrary effect, for I left the meeting a greater sceptic than I entered it. Even if what the medium said were true it was impossible for me to believe unless my own eyes saw, my own ears heard, and my hands felt, without any one being present but myself. A short time after this I had retired for the night, and was lying awake when, to my great alarm, two hands took hold of me on one side and rocked me backwards and forwards in bed. On rising up, to my surprise, I could find no one in the room but myself. After this I attended the meetings, and was constantly reminded by the spirits of my scepticism. I then went to sit with some friends to see if I could obtain further evidence, and I had not been with them long when, one night after having closed my bedroom door, all of a sudden there appeared before me, right over my bed, a human figure, and it as suddenly disappeared.

Without giving way to fear, I said: 'If this be a spirit, why not talk to me? why disappear thus? why not come again?' I waited for some time, but the spirit did not again appear that night. Some nights afterwards I heard footsteps in my bedroom, and going down-stairs. I have heard footsteps in daylight also. One night when suffering from severe pain I was unable to sleep for seven hours, when a large hand took hold of mine, put both on the seat of the pain, and I went to sleep and slept till late in the morning. These occurrences and many others have made me a Spiritualist, and I would say to all present, Investigate for yourselves. Believe not because others believe, but acquire personal knowledge of the subject, which so far transcends the Christian faith that it proves to you beyond doubt the reality of a life beyond the grave."

MRS. OLIVE'S SEANCE AT THE SPIRITUAL INSTITUTION.

A most harmonious and interesting seance took place last Wednesday, at the Spiritual Institution. Mrs. Olive's spirit-guides "Sunshine" and "Hambo" came first, and gave some clear and decisive tests.

The question of cremation was propounded to "Dr. Forbes," as to its influence on earthbound spirits. The doctor said that all disembodied spirits were more or less strongly attracted to the spots where the earthly form they had been clothed upon in this sphere was deposited, when the vital functions ceased; and that thus they continued to exercise an influence, for weal or woe, according to the distinctive feelings and inclinations of the spirit when tenanted the earthly form; if the passions were malicious, gross, or vindictive, the spirit would gratify its evil propensities by bringing on some individual or family great pain and suffering; hence the great advantage to be derived from cremation, for then the outward form being more speedily dissolved into its constituent elements, there would be no attraction for the disembodied spirit to frequent the scenes of its earth life; if it did, such visits would cease after a month or two, as by that time all earthly traces would be lost and destroyed. As a sanitary question, the doctor considered cremation highly desirable, for then many of the epidemic diseases caused by the malaria arising from all burial grounds would disappear. In illustration of his opinions, the doctor mentioned the case of a family where the son was made to suffer excruciating paroxysms of pain from the revenge of an old negro woman, his nurse, who, after passing to spirit-life, in order to gratify a bitter, malicious feeling she entertained towards the parents, visited the son with the same paroxysms from which she had suffered in earth-life; after five years' suffering the boy succumbed, though all that medical science could do to relieve him was tried, but without any benefit.

MR. WOOD'S MEDIUMSHIP.

We have frequent letters giving information as to the services of Mr. Wood in the Oldham district. The following is one of many from the pen of Mr. Kershaw:—"A private seance or meeting was held at Hollinwood a short time ago, and Mr. Wood, the trance-speaking medium of Sowerby Bridge, was present for the first time. He spoke about two hours and a half under the 'spirit-influence.' The 'control' gave phenological delineations of the mediums present (some twelve or fourteen). I think it was one of the most interesting meetings I have had the pleasure of attending, and I believe it is calculated to do a deal of good in the Hollinwood neighbourhood. The spirit-control was of a very high order of intelligence indeed. At the conclusion the name of the spirit was given. It purported to be that of a certain Hebrew doctor named 'Josiah,' who passed away over eighteen hundred years ago. It is expected Mr. Wood will speak again shortly in the above district publicly."

ANNUAL TEA-MEETING OF THE EAST LONDON ASSOCIATION.

This event, fraught with great interest to the Spiritualists in the East of London, took place on Tuesday evening last, in the Temperance Hall, 103, Mile End Road. About seventy persons partook of tea, and the hall was decorated for the occasion with floral imitations and apposite mottoes, chiefly the handiwork of Mrs. Ayers. The banner of the Shadwell Temperance Society, with its field of nine temperance emblems heraldically divided, also filled a welcome space, and the cheerful appearance seemed to be appreciated by all. Plenty of time was afforded everyone to have an ample tea, after which the hall was re-arranged for the evening meeting.

Mr. Burns presided, and on the platform were Messrs. Allan, Lambert, Jennison, and Cogman. The opening music was played by Miss Stebbings; and, in his short address, the president contrasted the lively phases of their present gathering with former occasions when they had met to discuss the hard and dry nuts of philosophy. It was far more genial to meet there with those sympathetic souls, whose manner and voice indicated more than the mere sounds of song than to be entertained in a place where they might pay a higher price; for it had been said that there is no music so sweet as the voice of those we love. As Spiritualists, and as a family looking unto God as the common Father, there should always be a certain degree of love manifested amongst them, and a regard for each other's welfare. It was pleasing to see there representatives of several organisations.

Mr. Allan gave a short address, in which he enumerated the incentives and evidences which had, during a number of years, brought him to be a Spiritualist. With piano accompaniment, he concluded with a song.

The principal portion of the evening was occupied with vocal and instrumental music by various friends, whose performances were well worth listening to. They were—Messrs. Allan, Flowers, Wortley, Long, Smith, Marks, Mr. and Mrs. De Mott, Mrs. G. P. Allan, Miss Levey, Miss Keeves, Miss Record, Miss Hampshire, Mrs. Flowers, and Miss Stebbings. This extended to song—comic and otherwise—recitation, duet, &c.; and Miss Keeves gave a trance address, embracing the chief duties of a true Spiritualist.

Mr. Wortley and Mr. Smith gave considerable amusement by the humorous manner in which they introduced themselves to recite the well-known "Sally Brown." The whole proceedings were highly satisfactory, and the meeting as a whole reflected the highest credit

on all concerned. Some of the musical and elocutionary efforts were of a high character, and we congratulate our Eastern friends on the decided talent and culture which they fortunately possess.

Mrs. Bullock will speak in the trance on Tuesday evening at the same place.

MR. MORSE AT BISHOP AUCKLAND.

Respecting Mr. Morse's recent visit to Bishop Auckland, our correspondent wrote at the time that Mr. Morse's guides achieved the first decided success (if success is to be determined by large attendance) which can be accredited to Spiritualism in this town. On Sunday night the Town Hall was filled by an audience numbering about 500 persons, who listened with deep interest to a discourse by "Tien" on "Spiritualism—What Good is it?" All that can be said is, to a large extent, but a repetition of former favourable criticism. An address of an hour and a half's duration must be super-excellent if it can rivet the attention of a miscellaneous audience in a town whose inhabitants lay no special claim to high intellectual capacity, but who, nevertheless, can grasp, nay, warmly welcome, truth when presented in a proper manner.

Mr. Morse's guides possess in a high degree the qualifications requisite for the promulgation of the glorious gospel of Spiritualism. The calm, dignified, and truly devout mien of "Tien" is sure to produce in the minds of truth-lovers a sense of respect, if not of reverence; while the more homely though not less admirable and useful talk of the "Strolling Player" will with another class of minds be equally potent for good.

On Monday evening Mr. Morse gave a seance at the house of Mr. F. Everitt, who is ever ready to help in this good cause. Mr. Kilburn occupied the chair, and a most harmonious and profitable evening was spent.

On Tuesday evening Mr. Morse attended at Mr. Faucitt's Waldron Street, when applications for admission were very numerous.

That Mr. Morse may long be spared to continue his inspired work is the universal wish of those resident in the town and district who know him best.

FURTHER FACILITIES REQUIRED.

To the Editor.—Sir,—Some years ago, after much reading and devoting all my leisure time to the practical study of mesmeric phenomena, I found myself insensibly and by slow degrees drifting into the wonderland of clairvoyance. After a time, however, I was finally brought to a stand, for beyond it lay a waste of unexplored territory, and well do I remember the feeling of utter helplessness with which I was oppressed by the dreary prospect that presented itself—it seemed little better than a "Central Africa," mapped out by conjecture, and coloured by the brush, now of credulity, now of ignorance. Those few scientific men who had occasion to allude to it either in pity or disgust styled it Spiritualism. To me, just emerged from the bewildering mysteries of Mesmer, it seemed a region of perpetual night. I doubt not many an inquirer starting as I did could record similar experiences.

Engaged in these and suchlike investigations, I soon began to encounter the criticism of observant or inquisitive friends, who had not themselves quitted the beaten track of knowledge, and the result was that having excited a spirit of inquiry, I gradually succeeded in convincing them of the truths enunciated by Mesmer and others. This, however, was only while the subject ranged within the more moderate limits of scientific research, or, in other words, while the motive power at the root of all these strange occurrences could be conveniently summed up in such expressions as *odé* or *psychic force*. For, when after a time I endeavoured by such agents to unravel and explain the more occult marvels of "Modern Spiritualism," I failed signally and entirely. And the reason was that I had not grasped the subject myself. In fact, I was teaching that which I did not know. The truth is, such terms as *odé* or *psychic force* conduce only to mystification and equivocation. They mean nothing, nor will they suffice to solve the smallest difficulty furnished at such seances as I have seen reported over and over again in the *MEDIUM*. For my own part, I have, during the last few years, attended several public seances, not without interest; but I have come to the conclusion that the experience to be gained at a private seance far outweighs that obtainable under less disinterested conditions. Among your numerous readers there must, I feel sure, sir, be some who would not be unwilling to encourage honest inquiry at their own houses, even at the hands of a stranger. It is then with a view to soliciting such opportunities for observation, that I have troubled you with this long letter, which I would ask you to be kind enough to publish. I will only add that my social position would be no discredit to the circle of any who might favour me with an invitation, an assertion I shall be happy to substantiate by either references or testimonials; and in no case will I publish either the names or address of my entertainers, or in any way abuse their confidence.—I enclose my card, but for the present subscribe myself, yours very sincerely,

C. C. A.

P.S.—Communications to be addressed to "C. C. A.," 245, Maida Vale, Kilburn.

London, 14th Jan., 1874.

THE FORM OF DISEMBOodied SPIRITS.

To the Editor.—Dear Sir,—I learn from perusing Mrs. Tappan's orations reported in your paper, that the human form is still retained by disembodied spirits after death. I also learn that the disembodied spirit has only one sense, viz., perception; that it moves about and performs whatever it may have to do by the mere exercise of will, and that the food of the spirit is thought.

Now, the human form is composed of limbs for moving about and working, and of various vital and sensual organs for the purposes of seeing, hearing, smelling, tasting, feeling, eating, digesting, circulating, &c., and, unless I misunderstand the teaching of phrenology, even for thinking and reasoning on various subjects. If, then, all is done in the spiritual world by the mere exercise of will-power, of what use are the limbs? If disembodied spirits have only one sense—perception—of what use are the various sensual organs? If the food of the spirit is thought, of what use are the eating, digesting, and circulatory organs? Does the spirit eat thought with its mouth, digest it with its stomach, convert it into spiritual blood and send it through its spiritual body

by means of its circulatory apparatus? Does it think, too, by the aid of its various cerebral organs? Or is the human form divine which it retains a mere image or external configuration, in which it wraps itself as in a garment? If so, of what use is that?

I hope these questions will not seem to indicate a want of due reverence in the querist. They are merely an attempt at expression of the thoughts which arise in my mind after perusal of and reflection upon the several statements referred to. They are questions which I must confess myself unable to answer; and I should feel grateful for such information as would enable me to understand the subject better. Perhaps Mrs. Tappan's guides themselves will favour your readers and others with some further information on this subject.—

I am, dear Sir, yours truly,

J. G. S.

Birmingham, Feb. 2nd, 1874.

[Here is an interesting problem for solution. Who will attempt it?—Ed. M.]

ANOTHER MEDIUM COMING FROM AMERICA.

We have received a letter from Mr. Fay, endorsing the following circular:—

"Mrs. Annie E. Fay, the celebrated physical and mental test medium, of Louisville, Ky., now on a tour through the principal cities and towns of the States, respectfully submits this circular to the friends in your place, and solicits a reply at your earliest convenience.

"Friends: Am now making a tour with my husband, and would be pleased to visit your place to give one or more of our physical and mental test seances.

"Tests and experiments that are usually presented in our seances.—Light seance: Mrs. Fay tied to iron staples in the wall, neck, hands, and feet, with cotton cloth, sewed with thread, pasted with court plaster, and while in this condition, bells, guitars, violins, and harmonicas are played upon by an invisible power. Glass of water drank, paper cut with scissors. The iron ring, coat and chair phenomena, &c., &c., lasting two hours.

"Dark seance: In this circle each member of the seance usually receives some special manifestation from their spirit-friends, materialising hands and touching their friends. Musical instruments being played upon, and all while Mrs. Fay is under powerful test conditions. Seance commencing at seven o'clock.

"Terms: Dark seance, limited to from ten to fifteen persons, 1 dol. a ticket; light seance in public hall, 35 cents; light seance in parlour, 50 cents.

"P.S.—Our route will bring us in your vicinity ere long. If you wish our seances, please reply immediately. We ask no stated amount as to compensation other than our printed ticket fees, we running our own risk as to an audience, if you and the friends will use your influence as far as possible to command a company. We prefer to open by parlour seances at some private residence, or private rooms in some place instead of a hall, until we get up an excitement.—Respectfully for progress, Mrs. ANNIE E. FAY. HENRY FAY, Seance Director.

"From the *Louisville Courier-Journal*:—THE DAVENPORTS ECLIPSED.—Several hundred people left the opera house last night charmed and mystified over little Annie Fay. Many of the tests were new, and though they resembled the Davenport doings, are far more complicated and less attributable to trickery and dishonest practice. The Spiritualists believe in Annie Fay (who, by the way, is a pretty, accomplished, and entertaining lady), and give her their endorsement, as being a true believer in and exponent of the principles of the faith."

THE *West Londoner* gave a polite notice of Mr. Burns's recent lecture at the Hall of Progress. We congratulate our contemporary on his very much improved behaviour towards those of his fellows who may have a different experience from him on matters spiritual.

Mr. A. H. ALLEN, who, according to the *Hackney Gazette*, has been lecturing on Spiritualism, attempts to ignore the facts he misrepresents, and to make his opinions do service instead. This may do very well for an "All Saints' Scripture Readers' Society," and we feel thankful that minds which can so utterly disregard truth can be numbered in opposition to Spiritualism, the investigation of which is a humble attempt to discover truth and worship at the shrine thereof.

Mr. LUKE GRIFFIN writes an able letter in the *Peterborough Standard* in the defence of Spiritualism. He points out that the two pernicious extremes, Romanism and Materialism, are making alarming strides, all because of the lack of such knowledge as Spiritualism furnishes. He concludes: "But the object of this letter is not so much to defend Spiritualism as to claim for it a fair field and no favour. To me the phenomena, when genuine, are useful and instructive, and the philosophy of its teachings is beautiful, and fraught with the highest benefit to the human race, both in this world and the next." The local Association has had an edition of the *Almanack*, and shows abundant signs of activity.

BRITISH IMPERIAL INSURANCE CORPORATION, LIMITED.—The solid financial foundation upon which the policy-holders in the "British Imperial" rest is very clearly set forth in the following observations made by the Auditor to the Life Insurance Fund, Dr. Farr:—"The British Imperial Insurance Corporation was founded to carry on the business of life insurances on certain definite principles. Its net premiums are invested in English Government securities; and while every policy insures a fixed sum, either payable to the policy-holder himself at a certain age, or to his representatives at his death, the policy for every premium paid gives him a claim for a definite sum in Consols, generally equal in amount to 50 per cent. of the amount paid. Thus, at every stage, each policy has a surrender value inscribed on it at the date of issue. Under this system the policy-holder can deposit his policy as a security for a known sum; he incurs no risk of forfeiting his claim on the office, should the purpose for which he insured be accomplished; or, should he from any cause choose to discontinue the payment of premiums, he has the choice of obtaining a paid-up policy, or its value. He cannot forfeit his policy." The "British Imperial" is largely patronised by Spiritualists. Mr. James Burns, of the Spiritual Institution, 15, Southampton Row, London, is an agent, and will be most happy to forward a prospectus to any address on application. Insurances effected in all parts of the country.

MR. GEORGE RUBY'S CASE.

PLANCHETTE.—Endless amusement for Old and Young. Science as yet is baffled by the mysterious performances of this little instrument. Post free, with full instructions, for 6d. stamps, from Strachan and Co., Constitution Hill, Birmingham.

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

WEDNESDAY, FEBRUARY 11, Mrs. Olive at 8 o'clock. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, FEBRUARY 7, Mr. Williams. See advertisement.

SUNDAY, FEBRUARY 8, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. Mrs. TAPPAN at Cleveland Hall, at 7.

St. John's Association of Spiritualists. Address at No. 86, Goswell Road, at 7 o'clock, by Mr. Enmore Jones.

MONDAY, FEBRUARY 9, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

TUESDAY, FEBRUARY 10, Seance at Temperance Hall, 109, Mile End Road, at 8.15. SOUTH LONDON ASSOCIATION, 24, Lower Stamford Street, Blackfriars, S.E., at 7.30. Write for admission to Mr. Weeks, at the above address.

WEDNESDAY FEBRUARY 11, Marylebone Association, 90, Church Street, Paddington, at 8 o'clock, admission free. Lecture by Mr. Joseph Freeman; subject, "Man, here and hereafter, from a Spiritual standpoint."

THURSDAY, FEBRUARY 12, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists, at Goswell Hall, 86, Goswell Road, at 8, for members only.

Mr. Williams. See advertisement.

Mrs. Dickinson at 9, Somerset Street, Portman Square, W., at 8. Fee 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, FEBRUARY 7, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.

SUNDAY, FEBRUARY 8, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

COWMS, at George Holdroyd's, at 6 p.m.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MORLEY, Mr. E. Baires's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 6 o'clock. Notice required from strangers.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritualist Association. Free Assembly Room, above Hinde Bros. Stores, Midsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m.

SOUTHSEA. At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.

BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, Well Street, Heckley, for Spiritualists only, at 6 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).

LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW Association of Spiritualists. Public meeting, 11 a.m. and 6.30 p.m., at 164, Trongate. Seance at 5 p.m.

HULL, 5, Strawberry Street, Drypool, at 7.30.

NEW SHILDON, at 16, Strand Street, at 6 p.m.

HECKMONDWIKE. At Mr. W. H. Chamberlain's, Lower George Street. Developing Circle on Wednesday and Friday.

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.

MONDAY, FEBRUARY 9, HULL, 42, New King Street, at 8.30.

GLASGOW Association of Spiritualists. Seance at 164, Trongate. Doors closed at 8.30 p.m.

NEW SHILDON, at 16, Strand Street, at 8 p.m.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

TUESDAY, FEBRUARY 10, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, FEBRUARY 11, BOWLING, Spiritualists' Meeting Room, 8 p.m.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

DARLINGTON Spiritualist Association, same place as on Sundays. Public Open Conversation Circle at 7.30 p.m.

GLASGOW Association of Spiritualists. Public meeting at 164, Trongate, at 8 p.m. Occasional seances during the other nights of the week.

BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 8, for Development.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.

THURSDAY, FEBRUARY 12, BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.

BIRMINGHAM, Developing Circle for Spiritualists only, at 208, King Edward's Road, at 7.45. Doors closed at 8.

NEW SHILDON, at 16, Strand Street, at 8 p.m.

FRIDAY, FEBRUARY 13, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

HESPERIA;

AN EPIC OF THE PAST AND FUTURE OF AMERICA.

BY MRS. CORA L. V. TAPPAN.

One Vol., 12mo., Cloth, Tinted Paper, Price 6s.

CONTENTS: INDUCTION. BOOK I.

PART I.—ASTREA. Dedicated to my Mother.

PART II.—FRATERNIA. Dedicated to Lucretia Mott, the Mother of Freedom, the Friend of the Slave, and the type of True Womanhood.

PART III.—LEAMIA. Dedicated to William Lloyd Garrison and his noble coadjutors, the men and women of the American Anti-Slavery Society.

PART IV.—CRESCENTIA. Dedicated to Frederick Douglass, Champion of Freedom, and to the Southern Loyalists.

PART V.—ATHENIA. Dedicated to Wendell Phillips, the Friend of Humanity and the Master of Eloquence.

BOOK II.—OUINA.

To the Memory of Moketavata, "the Sir Philip Sidney of the West."

PART I.—SHENANDOAH.

PART II.—LAUS NATURÆ. Dedicated to Walt Whitman, the Poet of Nature.

HESPERIA.—Benediction. Dedicated to Ulysses S. Grant, the earnest Patriot; the faithful Servant of the People; the true Friend of the oppressed and long-abused Indian; the Citizen Soldier, who prefers to exchange the laurels of War for the olive-branch of Peace.

Brief Extracts of Notices by the Press.

"One of the most ambitious poetic attempts which the motive, scope, and sacrifice involved in our civil war have yet elicited, and will prove a curious and interesting study to the poetical and patriotic critic."—*Boston Transcript*."Mrs. Tappan's treatment of her theme is lady-like, womanly, refined, even, and smooth."—*New York Daily Standard*."Her language is full of beauty and melody; her conceptions are original and lofty; her thoughts are a musical blending of grace and power."—*Washington D. C. Chronicle*."A poem of great merit; no library is complete without this book."—*Denver (Colorado) Bulletin*."It is allegorical and patriotic."—*Philadelphia Inquirer*."There are entire pages in this new Epic that overrun with the finest and loftiest poetic suggestion. The entrancing power of verse is to be tasted all the way through. The inspiration that vivifies the poem is not to be denied, because it everywhere proclaims itself. Mrs. Tappan's nature is itself exceptionally poetic, both in mould and fibre; and in this fresh and remarkable volume, that paints with such power and life, through two hundred and thirty-five consecutive pages, she gives the world an interior, a spiritual, a realistic picture of the planting, the growth, and the agony of our beloved America. It is an Epic that will stand; eloquent, profound, soaring, strong, inspired."—*Banner of Light*."The authoress of this volume is a true poetess. All through her various poems there flash out ideas and expressions instinct with the afflatus of genuine invention and the most delicate fancy. We trust it may have a wider circulation than merely among the private admirers of the gifted authoress."—*[Philadelphia.] Episcopal Register*."The authoress has infinite command of language, and very often writes with grace, tenderness, eloquence, and power."—*Philadelphia Press*."The reader is constantly reminded of Shelley, and now and then of Tennyson, Walt Whitman, and other more recent poets."—*Springfield (Mass.) Republican*."Turning in Book II. to the story of Shenandoah, pausing to drop a tear for the martyred Ouina, we pass the Interlude to Laus Naturæ. Here the fair author sings as only a gentle, loving, tender, pitying heart can sing, 'Of a race that is passing away.' We renew our faith with history, and relight a taper at the shrine of Cooper as Powhatan's proud, stern 'No,' and gentle Pocahontas 'I give my life instead,' fall again on our credulous ears. Once more Massasoit 'bends the war-cloud to peace,' and King Philip 'pleads his wrongs,' while Canonicus 'strives his race to save with Miantanomo.' Softly down the corridors of Time faintly steal the dying echoes of eloquent Garangula, and fall in sight avenging Tecumseh grasps the futile hatchet to save 'hunting grounds and graves sacred to sires and braves.' We blush again as the dying Osceola rebukes the gazing strangers in the everglades of Florida, and not even the 'Hymn to the Mississippi' can drown the 'Lament of Logan.' The benediction is happily conceived and fitly expressed, and we heartily welcome 'Hesperia' to the centretable and the library."—*The New National Era* (Washington, D. C.)."The theme, in a highly sublimated poetical allegory, is the rise, prosperity, abominations, insolence, terrific struggle, and bloody downfall of American slavery, and the glorious triumph of Liberty and her glorious reign. The poem, in various styles of versification, is divided into several books, each of which is dedicated to some one of the great leaders and champions of the emancipation cause. The authoress is a scholar and a poet, and 'Hesperia' abounds in poetry of a high order. In truth, the allegory, with all its fanciful characters of the high Olympus order, and fanciful intricacies of plots and counterplots, has throughout, with the glow of a pervading feminine softness, withal something of the simplicity of phraseology and something of the majesty, strength, and kindling enthusiasm of the old masters."—*New York Herald*.

London: J. BURNS, 15, Southampton Row, W.C.

A PORTRAIT OF DR. SEXTON
AND BIOGRAPHICAL SKETCH

APPEAR IN "HUMAN NATURE" FOR JANUARY, 1874,

Price 6d., post free 7d.

London: J. BURNS, 15, Southampton Row, W.C.

THE SUDDEN DEATH OF MR. HAWKES,
OF BIRMINGHAM.

A large folio Tract, with full particulars, and Rules free.

In 1s. packets, or 1s. 6d. per 100, post free.

London: J. BURNS, 15, Southampton Row, W.C.

A SOWER WENT FORTH TO SOW."

SEED CORN: a New Series of Tracts on Spiritualism.

No. 1.—MATHEMATICAL SPIRITUALISM. 4 pp.: 1s. per 100.

No. 2.—SPIRITUALISM AND THE GOSPEL OF JESUS. By J. Burns; showing the parallel between the life and teachings of Jesus, and the principles of Spiritualism. 4 pp.: 1s. per 100.

No. 3.—THE PRINCIPLES OF MODERN SPIRITUALISM. By A. E. Newton. 4 pp., 1s. per 100.

No. 4.—WHAT IS SPIRITUALISM? Explaining the philosophy of the phenomena, rules and conditions for the spirit-circle; and ample information for investigators desirous of obtaining the manifestations. 4 pp.: 1s. per 100.

No. 5.—THE CREED OF THE SPIRITS. The Ten Spiritual Commandments and the Ten Laws of Right, given through Emma Hardinge. 4 pp.: 1s. per 100.

No. 6.—DR. SEXTON'S CONVERSION TO SPIRITUALISM. 4 pp.: 1s. per 100.

No. 7.—FACTS CONCERNING SPIRITUALISM. 4 p.p.: 1s. per 100.

London: J. BURNS, 15, Southampton Row, W.C.

PUBLICATION OF MRS. TAPPAN'S INSPIRATIONAL ORATIONS BY SUBSCRIPTION,

ON THE CO-OPERATIVE PRINCIPLE,

At the rate of 4s. 6d. per 100, or 25 per cent. under usual wholesale price.

SPECIMENS NOW READY, PRICE 1d., POST FREE 1½d.

CONDITIONS OF SALE.

The quantity of Oration ordered must be paid for in advance, at the rate of 4s. 6d. per 100 copies.

At least 100 copies of any one Oration must be ordered at that price.

The publication of any one Oration cannot be proceeded with till 5,000 copies are ordered.

Window bills will be allowed with each parcel to help the sales, and allow full publicity in every district.

—Booksellers are allowed to participate in this arrangement.

The Oration must be sold in numbers as issued from our office, and not done up in parts or volumes by vendors.

ADVANTAGES OF THIS PLAN.

As compensation for prepayment, and to interest as many as possible in the sale of the work, it is offered at 25 per cent. less than the usual wholesale price. The copies will be retailed, singly, at one penny each, while they will cost a little more than a halfpenny.

The purchaser being, at the same time, capitalist and publisher, all expenses of interest, discount, and cost of advertising will be saved.

The large margin of profit allowed will enable vendors to make extraordinary efforts to effect sales, and those who are disposed to help the movement by gratuitous distribution will have the greatest facilities for so doing.

SUGGESTIONS AND INSTRUCTIONS.

Those who cannot take 100 copies of any one Oration, may club together with others, and have a parcel conjointly.

A local representative should be appointed in each locality to collect individual orders, and have all down in one parcel to save carriage.

Those who subscribe for parcels may offer them for sale to their booksellers, whom they might induce to participate in the subscription.

Those who desire to collect the Oration for their own use at retail price, one penny each, may spend the surplus profit in bestowing copies on others, or in using them as specimens to obtain new subscribers.

In each locality a committee might be formed, and funds raised to send suitable Oration to the various classes of the community, till the leading minds throughout the country were supplied. Thus, some Oration would be more suitable for scientific minds, and others might, with more propriety, be sent to clergymen and religious persons.

PLAN OF PUBLICATION.

The Oration are already stereotyped, so that the chief cost in publishing them has been met.

They are arranged in two sets; those more particularly of a religious and spiritual character are entitled "SPIRITUAL ETHICS." The Oration treating of the Science of Spiritualism, and the Philosophy of the Manifestations, are classed under the general heading—"THE NEW SCIENCE."

One of each class will be published per week. The invocation, and inspirational poem, given with each Oration, are printed at the beginning and the end thereof, respectively, with a short introduction, stating the circumstances under which the Oration was delivered, rendering each number complete in itself.

By the adoption of this plan, these extraordinary productions may reach an unprecedented circulation, and do a good work, with little or no outlay, at the same time enlisting the active efforts and sympathies of many individuals.

Orders should be sent to J. BURNS, 15, Southampton Row, Holborn, London, W.C.

SPIRIT-MEDIUMS AND CONJURERS.

An Explanation of the Tricks of all Conjurors who pretend to Expose Spiritualism: How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience.

This is the celebrated work by Dr. SEXTON, the publication of which has so incensed the whole fraternity of Conjurors and other humbugs.

London: J. BURNS, 15, Southampton Row.
Newcastle: E. J. BLAKE, 49, Grainger Street.

DR. SEXTON'S ORATIONS ON SPIRITUALISM.

No. 1.—The Claims of Modern Spiritualism upon Public Attention. Price 1d.

No. 2.—How I became a Spiritualist. Price 1d.

No. 3.—Spirit-Mediums and Conjurors. Price 2d.

God and Immortality viewed in the light of Modern Spiritualism. Price 6d.

TRANCE ADDRESSES BY J. J. MORSE.

What of the Dead? Price 1d.

The Phenomena of Death. Price 1d.

London: J. BURNS, 15, Southampton Row, W.C.

PUBLICATION OF MRS. TAPPAN'S INSPIRATIONAL ORATIONS BY SUBSCRIPTION,

ON THE CO-OPERATIVE PRINCIPLE,

At the rate of 4s. 6d. per 100, or 25 per cent. under usual wholesale price.

SPECIMENS NOW READY, PRICE 1d., POST FREE 1½d.

CONDITIONS OF SALE.

The quantity of Oration^s ordered must be paid for in advance, at the rate of 4s. 6d. per 100 copies.

At least 100 copies of any one Oration must be ordered at that price.

The publication of any one Oration cannot be proceeded with till 5,000 copies are ordered.

Window bills will be allowed with each parcel to help the sales, and allow full publicity in every district.

—Booksellers are allowed to participate in this arrangement.

The Oration^s must be sold in numbers as issued from our office, and not done up in parts or volumes by vendors.

ADVANTAGES OF THIS PLAN.

As compensation for prepayment, and to interest as many as possible in the sale of the work, it is offered at 25 per cent. less than the usual wholesale price. The copies will be retailed, singly, at one penny each, while they will cost a little more than a halfpenny.

The purchaser being, at the same time, capitalist and publisher, all expenses of interest, discount, and cost of advertising will be saved.

The large margin of profit allowed will enable vendors to make extraordinary efforts to effect sales, and those who are disposed to help the movement by gratuitous distribution will have the greatest facilities for so doing.

SUGGESTIONS AND INSTRUCTIONS.

Those who cannot take 100 copies of any one Oration, may club together with others, and have a parcel conjointly.

A local representative should be appointed in each locality to collect individual orders, and have all down in one parcel to save carriage.

Those who subscribe for parcels may offer them for sale to their booksellers, whom they might induce to participate in the subscription.

Those who desire to collect the Oration^s for their own use at retail price, one penny each, may spend the surplus profit in bestowing copies on others, or in using them as specimens to obtain new subscribers.

In each locality a committee might be formed, and funds raised to send suitable Oration^s to the various classes of the community, till the leading minds throughout the country were supplied. Thus, some Oration^s would be more suitable for scientific minds, and others might, with more propriety, be sent to clergymen and religious persons.

PLAN OF PUBLICATION.

The Oration^s are already stereotyped, so that the chief cost in publishing them has been met.

They are arranged in two sets; those more particularly of a religious and spiritual character are entitled "SPIRITUAL ETHICS." The Oration^s treating of the Science of Spiritualism, and the Philosophy of the Manifestations, are classed under the general heading—"THE NEW SCIENCE."

One of each class will be published per week. The invocation, and inspirational poem, given with each Oration, are printed at the beginning and the end thereof, respectively, with a short introduction, stating the circumstances under which the Oration was delivered, rendering each number complete in itself.

By the adoption of this plan, these extraordinary productions may reach an unprecedented circulation, and do a good work, with little or no outlay, at the same time enlisting the active efforts and sympathies of many individuals.

Orders should be sent to J. BURNS, 15, Southampton Row, Holborn, London, W.C.

SPRIT-MEDIUMS AND CONJURERS.

An Explanation of the Tricks of all Conjurers who pretend to Expose Spiritualism: How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience.

This is the celebrated work by DR. SEXTON, the publication of which has so incensed the whole fraternity of Conjurers and other humbugs.

London: J. BURNS, 15, Southampton Row.

Newcastle: E. J. BLAKE, 40, Grainger Street.

DR. SEXTON'S ORATIONS ON SPIRITUALISM.

No. 1.—The Claims of Modern Spiritualism upon Public Attention. Price 1d.

No. 2.—How I became a Spiritualist. Price 1d.

No. 3.—Spirit-Mediums and Conjurers. Price 2d.

God and Immortality viewed in the light of Modern Spiritualism. Price 6d.

TRANCE ADDRESSES BY J. J. MORSE.

What of the Dead? Price 1d.

The Phenomena of Death. Price 1d.

London: J. BURNS, 15, Southampton Row, W.C.

ARTHUR MALTBY,
TAILOR AND HABIT MAKER,

8, HANOVER PLACE, PARK ROAD, REGENTS PARK.

Established 1833.

Orders executed on the shortest notice. Workmanship and Fit guaranteed. LIBERAL DISCOUNT FOR CASH.

F. FUSEDAL, TAILOR AND DRAPER, has a splendid assortment of Autumn and Winter Goods. An immense variety of Scotch and West of England TWEEDS. A perfect fit guaranteed. Everything on hand. Visitors passing through London supplied with goods on the shortest notice, at special prices for cash.—No. 8, Southampton Row, High Holborn.

A HOME FOR SPIRITUALISTS in London at Mrs. JACKSON'S, 3, Torrington Street, Russell Square, W.C. Visitors from the Country will find a "home from home," or Apartments with or without Board may be had for a permanency. Vacancies for a few Boarders; terms, Seven Guineas per month.

A FRENCH GENTLEMAN, holding a Diploma and the highest testimonials for good and quick Teaching, is open to ENGAGEMENTS, and would be glad to translate with his pupils the French works of the late Allan Kardec, the founder of Spiritualism in France.—Address, LL.D., Scadding's Library, Belgrave Road, S.W.

PHRENOLOGY and PHYSIOGNOMY.—Sketch of Character, with Advice, and Questions Answered respecting probable success in Business, Profession, Marriage, and other undertakings; sent upon receipt of a carte, lock of hair, and specimen of writing, with Five Shillings in stamps.—Address, Dr. WILLIAMS, Phrenologist, Brunswick House, Hayward's Heath, Sussex.

A RESPECTABLE TRADESMAN, of great experience as a Builder, desires an ENGAGEMENT, permanent or otherwise, as Land or House Agent; collect Rents, superintend or direct Building Improvements and Repairs, in Town or Country. Satisfactory references; security if required.—Address, T., 15, Southampton Row, Holborn, W.C.

TO LET.—A HALL for Sunday Services or Week-day Meetings.—"J. P." M. Alsop, 341, Edgware Road.

INVESTMENT.—A Lady wishes to BORROW £150 for Two or Three Years, at Five per cent. interest, with a responsible person as security. The advertiser is a Spiritualist, and has a favourable opportunity of introducing Spiritualism to the upper classes, but has not the means of furnishing suitably.—Address, N. N., care of Mr. J. Burns, 15, Southampton Row, W.C.

APARTMENT WANTED.—An Investigator of the Spiritual Phenomena requires a ROOM for holding Private Seances with two or three of his personal friends.—Address, "INVESTIGATOR," Spiritual Institution, 15, Southampton Row, Holborn.

The best book for Inquirers.—Second Edition.

WHERE ARE THE DEAD?
OR, SPIRITUALISM EXPLAINED.

Containing well authenticated and selected reports of all the different phases of modern spirit phenomena, from table-turning to the visible materialisation of the faces and forms of the departed, and the photographing of spirits; proving by undeniable facts that those we mourn as

DEAD ARE STILL ALIVE,

and can communicate with us; and that Spiritualism is sanctioned by Scripture, and consistent with science and common-sense; with specimens of intensely interesting communications received touching death, the future life, and the experiences of the departed. Also extracts from the literature of Spiritualism, advice to investigators, list of books, addresses of mediums, and all useful information. By FRITZ.

OPINIONS OF THE PRESS.

Christian Spiritualist.—"A very clever and attractive book. . . The best introduction to the new revelation that has appeared. . . The author has eminently succeeded in his purpose."

The Spiritualist.—"The more especial use of the work is for presentation to inquirers. . . It gives a clear bird's-eye view of the leading features of modern Spiritualism."

Spiritual Magazine.—"It is a handy little volume for inquirers. The disposition of its matter is good, and its selections on the whole judicious, as are also the observations with which they are interspersed."

Public Opinion.—"The book is characterised by an evident desire to examine the subject without prejudice. The facts recorded are very curious."

Athenæum.—"His book will be read with interest."

Examiner.—"It ought to give many readers a better idea of Spiritualism."

Eastern Morning News.—"The book is full of interest."

Price 3s.; or, post-free 39 stamps, from A. IRELAND & Co., publishers, Manchester, who will forward copies of the table of contents on application.

London: Sold by J. BURNS, 15, Southampton Row.

NOTICE.—The Author will be glad to receive the names of Newspapers where an impartial review of the foregoing work can be expected.

Rare Work on Astrology.

ASTRONOMY AND ELEMENTARY PHILOSOPHY.—Translated from the Latin of Placidus de Titus. A very rare and scarce book, illustrated with curious Plates, Diagrams, and Tables, &c. The whole carefully revised by M. SIMLY, London, 1789. Price £1.

London: J. BURNS, 15, Southampton Row, W.C.

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

MRS. MARY J. HOLLIS, of the United States, has just arrived in London, from Paris, and is prepared to give PRIVATE SEANCES during the day, from 12 till 5 o'clock, terms One Guinea; and Dark Seances in the evening, at 8 o'clock, admission Ten Shillings. At the daylight seance Direct Writing is given on the slate. In the evening the spirit friends of those present in the circle speak in the audible voice.—No. 3, Torrington Street, Torrington Square, W.C.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST CLAIRVOYANTE, whose reputation is well known throughout Europe and America for Revealing Startling Facts to the public, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours, 12 till 3. Terms, One Guinea.—Address, care of Mr. J. D. Morrison, M.A., Ventilation Villa, 27, Grange Road, Edinburgh.

MRS. OLIVE, TRANCE MEDIUM for Test Communications from Spirit Relatives and Friends; also for the Cure of various Diseases by Spirit-Magnetism and Prescriptions. Private Seances by appointment.—49, Belmont Street, Chalk Farm Road, London, N.W.

A PUBLIC SEANCE at the above address on Tuesday Evenings, at Seven o'clock. Admission, 2s. 6d.

MRS. WOODFORDE, TRANCE MEDIUM and MEDICAL MESMERIST, will also give Sittings for Development in Writing or Drawing under Spirit Control. On pourra s'entretenir en Français. Terms reasonable.—Present address, 41, Bernard Street, Russell Square. Private Seances attended.

MRS. M. A. WILSON, MEDIUM, Diagnoses and Prescribes for Diseases under Spirit Influence. She has prescribed for the medical profession with great success for many years. Cures every case of Paralysis, Shrunken Limbs, Chronic Rheumatism, and Brain Affections, on moderate terms.—103, Caledonian Road, King's Cross.

TO INVESTIGATORS.

J. C. CALDWELL, Medium for Test Communications, will hold a SEANCE every Monday and Thursday Evening, at Eight o'clock, at No. 154, Walworth Road (opposite the Vestry Hall). Admission, 1s.—Investigators visited at their own residences; terms, 5s.

MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER (28 Years established) ATTENDS PATIENTS and gives his Consultations at his residence daily, from Three till Five o'clock.—19, Fitzroy Street, Fitzroy Square

DR. JOHN HUNTER and **DR. MESMER** may be consulted through the Mediumship of Mr. ROBT. HARPER, from whom Mesmeric Treatment and Eclectic Medicines may be obtained at 114, Wardour Street, Oxford Street, W. Fees 5s. to £1; Gratis to the Poor. Hours, One to Five o'clock, daily.

MRS. JULIA B. DICKINSON, the celebrated Medical, Clairvoyant, and Magnetic Healer, has again returned to London from the United States, and is now prepared to diagnose all classes of disease and cure all curable diseases. Those wishing examinations by letter are requested to state sex and age, with two leading symptoms of disease, and enclose £1 10s., when a clear written diagnosis will be forwarded by post, with prescription and one month's medicine highly magnetised. Office hours, 1 till 5 p.m. Examination terms, One Guinea. A Public Seance is held every Thursday Evening, at 8 o'clock; admission 2s. 6d.—9, Somerset Street, Portman Square, London, W.

DR. R. WILLIAMS, M.A., MESMERIST and HEALING MEDIUM, continues to operate for the Cure of Disease, and, when necessary, is assisted by a Lady SOMNAMBULIST, of strong magnetic power. May be seen in London or Brighton by appointment, and can receive a Patient into his house. Consultation Free.—Address, Dr. R. WILLIAMS, Brunswick House, Hayward's Heath, Sussex.

A LADY, who is practising Healing-power with great success, is open to a few more ENGAGEMENTS.—Address, M. E. D., care of Mr. Burns, 15, Southampton Row, Holborn, W.C.

A PUBLIC SEANCE, for Test and Spirit-Communications, will be held every THURSDAY EVENING, at Eight o'clock, at 114, Wardour Street, Oxford Street, W. Mediums—Mrs. Empson, Mrs Bullock, and others. Admission 1s. each.

MR. A. FEGAN-EGERTON, the well-known Trance and Physical MEDIUM, is open to engagements to attend Seances in the neighbourhood of Liverpool. Fee, One Guinea. Letters to be addressed, 79, Boundary Lane, West Derby Road.

Mr. EGERTON attends a Public Seance at the Caledonia Temperance Hotel, 6, Stafford Street, Liverpool, every Monday, at 8 o'clock. Admission (by Ticket), 2s. 6d. each.

MRS. EMPSON, Medical Clairvoyante and Magnetic Healer, undertakes the Diagnosis and Treatment of Diseases under the direction of Spirit-Physicians. Persons at a distance may obtain diagnosis and medicines by sending Magnetic-Link and fee of 10s. Personal Consultations 5s. and upwards.—114, Wardour Street, Oxford Street, W. Hours, One to Five o'clock, daily.

MRS. BULLOCK, TRANCE MEDIUM, is ready to receive invitations to Lecture on Spiritualism, in public, or to private circles. Address, Mrs. BULLOCK, 10, Devonshire Street, Queen Square, W.C.

SPIRITUALISM.

MILTON HALL, CAMDEN TOWN.

THREE INSPIRATIONAL DISCOURSES,

BY
MRS. CORA L. V. TAPPAN,

From the United States, will be given under SPIRIT-INFLUENCE on

TUESDAY EVENINGS,

COMMENCING FEBRUARY 10th, 17th, & 24th.

SUBJECT OF FIRST LECTURE—

"WHAT IS SPIRITUALISM."

SUBJECT OF SECOND LECTURE TO BE CHOSEN BY THE AUDIENCE.

Doors open at 7.15; Chair to be taken at 8 p.m.

Tickets, admitting to any of the Lectures, Reserved Seats, 1s. 6d.; Front Seats, 1s.; Back Seats and Gallery, 6d. each; may be obtained of Mr. J. B. KINGSTON, 122, Great College Street; Mr. HUGHES, Stationer, 8, Park Street, Camden Town; Mr. G. DAVIDSON, 75, Old Street, E.C.; Mr. ARTHUR MALTBY, 8, Hanover Place, Regent's Park; Mr. T. SLATER, 136, Euston Road; Messrs. SALTER & Co., Music Warehouse, 98, Camden Road; Mr. J. W. Haxby, 8, Sandall Road, Camden Road, N.W.; the SPIRITUAL INSTITUTION, 15, Southampton Row, W.C.; and at the doors of the Hall on the Evenings of the Lectures.

BUILD UP STRONG ASPIRATIONS; BUILD NOT TEMPLES FOR TIME, BUT REAR THE TEMPLE OF THE SOUL IN LOVE, IN PRAYER, IN CHARITY, IN TRUTH FOR ETERNITY.

GRATEFUL—COMFORTING.

E P P S' S C O C O A.—BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.*

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston Road, London."—See Article in "Cassell's Household Guide."

Made simply with boiling water or milk.

Sold by Grocers in Packets only, Labelled.

JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS,
48, Threadneedle Street, and 170, Piccadilly.

Works for Dietetic Preparations—Euston Road, London.

Makers of Epps's GLYCERINE JELUBES, for Throat Irritation.

BIRMINGHAM ATHENEUM, TEMPLE STREET.

ORATIONS ON THE PHILOSOPHY OF SPIRITUALISM

are delivered by

MR. JOHN COLLIER,

Honorary Secretary of the Midland Spiritual Institute,

EVERY SUNDAY EVENING,

In the above Hall, commencing at Half-past Six.

Admission by Ticket only.—Tickets, 3d. each; Front Reserved Seats, 6d.

It has been deemed necessary to make the above nominal charge for admission, in consequence of the crowded state of the Hall at each of Mr. Collier's Orations. Those who desire a seat should come early.

SPIRITUALISM IS THE QUESTION OF THE DAY.

NATURAL RELIGION AND SOCIAL RIGHTEOUSNESS.

A SECOND SERIES of SIX LECTURES, by Mr. HARPER, will be given at the Cavendish Rooms, Mortimer Street, W., on SUNDAY MORNINGS, at Eleven o'clock, commencing January 18th, 1874. Admission Free. Collection at door.

MR. CROOKES'S WORKS
ON THE
PHENOMENA
CALLED
SPIRITUAL.

EXPERIMENTAL INVESTIGATIONS
ON PSYCHIC FORCE.

By WILLIAM CROOKES, F.R.S., &c.

Reprinted from the "Quarterly Journal of Science."

WITH 16 ILLUSTRATIONS AND DIAGRAMS.

Price One Shilling.

PSYCHIC FORCE AND MODERN
SPIRITUALISM.

A Reply to the "Quarterly Review," and other critics, to which is added Correspondence upon Dr. Carpenter's asserted refutation of the author's experimental proof of the existence of a hitherto undetected force.

By WILLIAM CROOKES, Esq., F.R.S.

WITH TWO ILLUSTRATIONS.

Fourth Thousand.

Price One Shilling.

LONDON:

J. BURNS, 15, SOUTHAMPTON ROW, W.C.

THE SPIRITUAL LYRE:

A COLLECTION OF SONGS FOR THE USE OF SPIRITUALISTS.

This choice selection contains hymns adapted to all occasions. It is in universal use. In paper wrapper, price 6d.; handsomely bound in cloth, 1s.

London: J. BURNS, 15, Southampton Row, W.C.

Just received from New York,

A NEW WORK BY JUDGE EDMONDS,
Being an Enlarged Edition of his

LETTERS AND TRACTS ON SPIRITUALISM.—
It has 333 pages; price 2s.

CONTENTS:

- No. 1.—An appeal to the public on Spiritualism.
- No. 2.—Reply to Bishop Hopkins.
- No. 3.—The News-boy.
- No. 4.—Uncertainty of spiritual intercourse.
- No. 5.—Certainty of spiritual intercourse.
- No. 6.—Speaking in many tongues.
- No. 7.—Intercourse with spirits of the living.
- No. 8.—False prophesying.
- No. 9.—Spiritualism as demonstrated by ancient and modern history.
- No. 10.—Letters to the *New York Tribune*, embracing mediumship, circles, physical manifestations, test mediumship, healing mediums, speaking in many tongues, speaking and writing mediums, end and aim of spiritual intercourse.
- No. 11.—Instances of spirit-communion: with my brother, with Martin van Buren, with Abraham Lincoln, and with J. Wilkes Booth.
- No. 12.—Messages from George Washington, on government and the future life.
- No. 13.—Questions and answers on Spiritualism, in reply to a letter from Edinburgh.

London: J. BURNS, 15, Southampton Row, W.C.

Now Ready, 4th Edition, cloth, 360 pp., price 3s. 6d.,

THE ALPHA;
OR, THE FIRST PRINCIPLE OF THE HUMAN MIND;

A REVELATION, BUT NO MYSTERY. WITH SPIRITUAL ADVENT AND
STEEL PORTRAIT OF THE AUTHOR, E. N. DENNIS.

"We can call to mind few books fit to be its fellows."—*Athenaeum.*
"It contains more truth, poetry, philosophy, and logic, than any work we have ever read; it is a new revelation, and one of the most remarkable productions ever given to the world."—*Cosmopolitan.*
"The ALPHA is the book of an age."—*The Banner of Light.*

London: J. BURNS, 15, Southampton Row, W.C.