



**DAYBREAK.**

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

# SPIRITUALISM.

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## ILLUSTRATIONS OF SPIRITUAL PHENOMENA.

The press is the most important exponent of Spiritualism in this country. It affords to the words of the inspired speaker an unlimited range of influence. The wise teacher of principles can convey his instructions to countless readers in places very remote from each other. The experience of the investigator can be multiplied a thousand-fold, and offered as a guide to hosts of inquirers who would otherwise have no opportunity of being so enlightened. The phenomena which take place in the spirit-circle can be described in such a manner that the facts of Spiritualism are entertained by many who never had an opportunity of witnessing them. The conditions of the circle are enumerated in such precise terms that the reader may fancy himself a spectator, and be convinced of the certainty of what takes place almost quite as fully as if he had been personally present. The press is, indeed, a form of mediumship. As the inhabitants of the spirit-world use human beings and their surroundings to communicate their personal identity and instructions to mankind, so may the recipients of such facts and instructions again use the printing press as a secondary medium wherewith to extend the glad tidings to an unlimited circle of participants.

Next to the development of mediums and the constitution of harmonious circles, the establishment of literary agencies stands second in order. It is even a more difficult task than the first. The conditions of mediumship are gifts of the Creator, resident in the organism of special individuals, and requiring only experiment and perseverance to bring them to full fruition. The use of the press, however, entails responsibilities of a different kind. Printing cannot be undertaken without heavy expense; and as the employment of capital in the promulgation of new ideas promises no commercial return, but possibly a loss, the moneyed man carefully avoids investing his means therein, and the work is left to those whose love for human progress is greater than their love for gold.

One means of diffusing the facts of Spiritualism has scarcely received that degree of attention which its importance demands. Many phenomena are capable of much more elucidation than letter-press descriptions can afford. The engraver, lithographer, photographer, and the heliotypist can all supplement, in a very important manner, the labours of the literary reporter. Indeed, some phenomena lose almost every feature of importance in the description. They require to be seen in order to be realised. Spiritualists of a dozen years ago remember what interest was created by Mr. Coleman's chapters on "Spiritualism in America," illustrated by *fac-similes* of flowers and other objects given in various colours by the spirits direct. Guppy's "Mary Jane" contained similar illustrations, which added very considerably to the interest of that book. The aids which the cause has received from artistic sources have indeed been few, and it is not difficult to describe all of such which have come under the notice of any one investigator.

Our contemporary, *Human Nature*, early evinced a desire to help in this work. In the third volume there is a diagram of Mr. Home's hand, showing the difference in size, produced by the rare phenomenon of elongation and compression, effected under spirit-influence. The illustration to which we refer, published in March, 1869, is a *fac-simile* of a diagram made at the time by Mr. Jencken, who passed the point of a pencil round the tips of Mr. Home's fingers at the different stages, thus preserving an accurate map of the length of the medium's hand; first, at its extreme expansion; secondly, at its normal size; and thirdly, the extreme contraction of the hand. On the following year, in the month of May, was published in *Human Nature* a *fac-simile* of writing obtained through the mediumship of Mrs. Everitt. The sheet contains 501 words, part of which is a sentence in Latin, all given in fourteen seconds, without the intervention of human hand. The sheet containing the writing has also appended *fac-similes* of the signatures of those present at the circle, rendering the testimony as complete as it possibly could be. In February, 1872, appeared a very nice direct drawing, done in four minutes, through the mediumship of D. Duguid, Glasgow. It represents Jesus bringing to life a dead man who had been thrown into the river Ganges along with his wife and child, that the crocodiles might devour them. In connection with it is published a communication from the controlling spirit, stating that Jesus, while a young man, travelled into India and performed the act of which the drawing is an illustration. That, of course, is beside the question which we are at present discussing, namely, the value of such illustrations as an aid to Spiritualism. This drawing was so popular that the number containing it was soon out of print, and it has since been re-published separately. In the same volume (Vol. VI.) is a series of autographs of spirits, through the mediumship of Charles Swan, of Aylesbury; and in May of that year was given a heliotype *fac-simile* of a drawing, through Charles Swan, under the influence of Hogarth. It represents a piece out of one of Hogarth's pictures, in which a voter is obtaining a bribe in each hand from the agents of candidates who are soliciting his support. In *Human Nature* for last year this system of illustration was continued. In the January number a *fac-simile* of a slate filled with direct writing was given, and in February *fac-similes* of specimens of direct writing, received through the mediumship of Mrs. Jencken. In March a card was reproduced, containing writing in English, Hebrew, Persian, and Greek, given direct through the mediumship of D. Duguid, Glasgow. Curious enough, the Greek is written in the Doric dialect. In April appeared an engraving of the mate-

rialised spirit-form of "John King," which has since been reproduced in the "John King" number of the *MEDIUM*, and rendered so famous all over the world. These various illustrations have been of great use to Spiritualism, and have been very highly appreciated; but they might be increased to any extent. The history of the movement is full of occasions which would permit of one form or other of illustration. Recently we have given some interesting specimens of spirit-writing, and no doubt the reason why this aid to Spiritualism is not more frequently resorted to, is due to the fact that it costs money, which is not always so abundant as circumstances demand. Would it be too much to ask that this important adjunct to spiritual literature be taken up by those who can afford to see it persistently carried out, and place at the disposal of the public many more opportunities of becoming acquainted with the more wonderful and instructive phases of Spiritualism?

Engravings of eminent writers and mediums are a form of illustration of a very pleasing kind, though not of the same degree of importance as reproductions of drawings, writings, &c. These, however, convey a much more vivid idea of the persons whom they represent than any amount of written description could afford. This is certainly a great use in itself, for, as workers together for one purpose, we cannot be too closely united, nor have too great a mutual interest in each other personally. Our contemporary *Human Nature*, which has for some time given considerable attention to illustration, as we have already detailed, published in the August number, 1873, an engraving of Dr. Van Namee, which we this week transfer to our pages. The article which accompanies it in *Human Nature* is entitled "The Physiology of Mediumship," which we would recommend every student of Spiritualism to read carefully. The phrenological delineation of Dr. Van Namee is given, with many particulars as to brain development and physiological condition, all of which are intended to throw some light on the differences existing between mediums and ordinary persons. No pretence is made at exhaustiveness and absolute certainty. In this work the writer candidly states, "Though we have ourselves in many instances given a satisfactory diagnosis of the mediumship of those who have passed under our examination, yet we are free to confess that the subject is far from being exhausted; there is yet a vast field to be explored." We think that a series of such illustrations would have the effect of calling more attention to the peculiarities of mediums, and lead to a more scientific method of recognising those who are possessed of mediumistic qualifications. The personal history of Dr. Van Namee is also given, from which it appears that he is descended from mixed blood. He made attempts at versification when he was a child of five or six years. It will be remembered that he exhibited his powers of improvisation at Cavendish Rooms, on which occasion he made impromptu verses on subjects which had been sent up written by the audience. For full particulars respecting these matters we must refer our readers to *Human Nature* for August. The same number contains a poem on mediumship, entitled "God With Us," by Mr. Henry Pride, whose poetical compositions frequently find a position in that journal. John Page Hopps contributes an excellent article, entitled "Tittle-tattle and Tale-bearing." He recommends the following rules:—1st, never to listen to it; 2nd, never to practise it. From the *Banner of Light* is quoted an article showing that A. J. Davis clairvoyantly anticipated certain astronomical discoveries. A sketch of the celebrated Robert Owen, at Lanark, from the Biography of Robert Dale Owen, occupies a considerable portion of space, the balance of the magazine being filled up by "Miracles of To-day," an extract from the "Use of Spiritualism," by Mr. S. C. Hall, a review of "Incidents in My Life," and miscellaneous matters.

While speaking of *Human Nature*, we would call attention to a series of very learned and deeply interesting articles on "Buddhist Theology in connection with Spiritualism," by the author of the "Book of God." The largest instalments of the series appear in the August and September numbers, and they are continued in the volume for this year. The author is evidently a very attentive reader of the *MEDIUM*, for he repeatedly alludes to our reports of "Tien-Sien-Tie," who manifests through Mr. Morse; and he points out that this spirit's communications contain matters which are not to be found in the literature of Europe, and must have been derived from a source conversant with the esoteric doctrines of the Buddhists of Central Asia. This is very valuable testimony to the genuineness of Mr. Morse's mediumship, and also to the personality of his guide. One paragraph reminds us of the experiences of A. J. Davis: "The Japanese say of Fo that it was while he was in trance, his body remaining unmoved, and his senses unaffected by any external object, that he received those divine revelations which he communicated to his disciples." In one of these articles the Buddhist idea of Nirwana, or absorption into the divine nature, is discussed. The author does not consider that this state is equivalent with annihilation, but rather that it is a purely spiritual condition in which all trace of physical existence, with its cares and fears, are banished, and that man in a high spiritual state exists in perfect harmony with the mind of God. From these papers it appears that the people of India were much more deeply versed in spiritual science thousands of years ago than we are now.

We are in a position to state that new and striking illustrations of the intellectual phenomena of Spiritualism may be expected soon, in support of which the kind encouragement of all patrons of this science is solicited. There will also be published in a few weeks a large volume of American origin, entitled "Startling Facts in Spiritualism," which teems with illustrations of a very interesting description.



## MRS. TAPPAN AT CLEVELAND HALL.

SUNDAY, FEBRUARY 15, 1874.

On Sunday evening last the attendance at these services was above the average, the room being nearly full. The chair was occupied by Mr. Slater. After the usual opening hymn and a reading from the 17th chapter of the Gospel according to St. Matthew, Mrs. Tappan rose and delivered the following invocation:—

Our Father! Thou divine and perfect soul! Thou infinite Source of all life and light! Thou who from the past unto the future eternity art unchanged! Thou whose divine voice hath spoken in every age and to all people! Thou transcendent in every glory! No age has been left without Thy presence; no nation has existed where Thou hast not abode; the hearts of all people have been thrilled by the consciousness of Thy being; and under many forms and with many names of adoration men have praised Thee. But Thou art eternal; Thou dost not change; Thy spirit for ever remains the same; Thou art all love and life and goodness; Thou dost encompass all things; Thou holdest all things within the shadow of Thy life; Thou art life and immortality! O God, we praise Thee for the wonders of Thy universe—those mysteries wherein, through laws and changes, Thou dost work out for ever the plans of creation. We praise Thee for the starry heavens; for the glory of the beaming orbs that fill all space; for the might that upholds the stars; for the suns that are set in their places. We praise Thee for the earth teeming with plenty, abundant in its harvest, clothed in beauty, adorned with all that can delight and elevate man. We praise Thee for the administrations of governments, for those laws wherein, through successive changes, men work out the final bases of truth and justice. We praise Thee for that unseen power wherein Thou dost guide, through prophet and seer, through sage and philosopher, the nations of the earth. We praise Thee for those revelations given in time past and revealed to every living soul, whereby man knows of his allegiance to Thee. We praise Thee for the human spirit, gifted with a spark of Thy divine intelligence, endowed with those endless principles of light and knowledge coeval with Thy soul in essence, partaking of Thy divine nature, endowed with Thy breath, kindled by the breath of Thine intelligence. O God, we praise Thee for the suns and the stars. The firmament of the earth may pass away, but the soul of man abideth for ever; its light becomes stronger in Thy strength, greater in Thy knowledge, more truthful in Thy truth and goodness that comes from Thee, the only perfect good. Even as the seed is immured in darkness, that it may burst its fetters and become a flower; even as the fledgling is first ensconced in the shell, that it may grow and plume its pinions to the light: so is the soul embodied in material clay. But this is its nursery; this a state of being previous to that which shall come when the soul, unfettered and free, grown glad and strong by earthly knowledge and earthly strivings and earthly conquests, shall burst the bonds of time and sense, shall be one with Thy spirit, shall drink at the glad fountains of truth, shall leap through the starry fields of space, and possess the knowledge of Thy angels. Oh, let us strive for that truth! let us know that knowledge! let us emulate that goodness! let us search earnestly for that light! let us be one with Thy spirit, O God!

An anthem having been sung, Mrs. Tappan again rose and delivered the following discourse:—

Robert Dale Owen, in his "Debatable Land," has declared that the proper name for those who advocate modern Spiritualism should be denominated Epiphanists. It is a singular fact that the derivation of the word Epiphany is such that it is confounded by the Church to mean a special appearance of the Saviour, instead of a general appearance of inspiration at all times and among all people. But the Church has absorbed many names, and called them exclusively its own, that really belong to humanity. And we propose this evening, by a glance at history, exclusive of that which is called sacred—including it, if you please—to show that many, indeed, of the manifestations attributed to, and known to exist in connection with, modern Spiritualism have had their counterparts in every age and nation of the world; and that spiritual philosophy explains many things heretofore unknown, by uniting the present with the past, and pointing out the general system and philosophy whereby those things heretofore deemed mysterious, supernatural, and inscrutable, may be resolvable into a natural system of ethics.

It is known that among the most ancient nations—indeed those that are not considered as belonging to the category of civilised nations, yet whose civilisations reached the highest point of culture and whose people were endowed with all the gifts and graces of modern civilisation—that these nations, in their first inception and the first foundation of their religion, possessed similar powers to those known in Christianity as spiritual gifts, and those denominated by Spiritualists as manifestations from the world of spirits. Among the ancient Egyptians were diviners—disciples of the art of divination—who, in various manners and methods known and cultivated among them, through inspiration, discovered what was supposed to be the secrets of nature and the powers of the Divine Mind. The diviners were of two classes: those who possessed the natural gift of divination, and those who cultivated that gift by various spells, herbs, incantations, and who afterwards became known as sorcerers; but those who possessed the natural gift were denominated oracles, and no doubt the ancient leaders of the people and the magi thus came to have their superior knowledge and information. The most ancient records doubtless refer to the

Brahmins of India, where, under the principle of religion, and among the fire-worshippers of the East, these singular spells were wrought.

It was believed that the powers of earth and air were two: Ahriman, the power of darkness and of evil; and Ormuzd, the power of light and of good. These two had co-equal reign in heaven and earth. These had their hosts of light and dark angels at their bidding, and through them the magician gained the power, either of good or evil, to work the spells of the spirit. The various gods that were controlled by these two, the original and primal principles, were supposed to dwell in the various forms of matter in the earth and air and sea. The chiefest, the god of light, dwelt in the sun, and his principal power was manifested in fire (hence the Parsees, or fire-worshippers), that would consume all things, reveal all things, unmask all things; and it became the element of ancient Persian worship in its various forms. There were several sects or denominations, each endowed with gifts of sorcery, all calling upon spirits to reveal the wonders and mysteries of God's plans of creation, many possessed the power of rendering themselves invisible, and making themselves visible at other times and places than where their bodies dwelt; and also most sacred symbols, now perpetuated under the name of Freemasonry, were discovered, belonging to the first science of life, by these same magi. It is a singular fact, also, that among the Persians there was a secluded and isolated section of monks who led solitary and pure lives, denying themselves all physical luxuries and dwelling in caves—the Dervises, an order of hermits; and that these hermits were known to possess the singular gifts of the spirit, of tongues (speaking in various tongues), and through their incantations and systems of spells they could call up the spirits of the dead, who were known to inhabit the earth unseen of men. These profess to have perpetuated their gifts in silence, and yet they were known to be allied to the most palpable revelations of the world of spirits. To such an extent was this carried that they became known in the nations chiefly proficient in the arts of sorcery and magic.

Doubtless the Egyptians borrowed many of their original ideas from these Eastern nations. But among the Egyptians it became a form of natural worship. To Osiris was given the chief adoration as the source of light, of day, of the power of the universe; Isis being the mother of earth, or the veiled goddess of procreation and life. The Egyptians, contrary to the Persians, did not follow and practise the arts of incantation. They pursued the investigation of the arts and the science of nature in many a secret cave, and embodied in many a symbol those various forms of inspiration were perpetuated. In Egypt the very sacrifices, the very god of life, became at last a source of inspiration and power. But the Egyptians also became material; with their wealth, and splendour, and luxury, departed every portion of their primal faith; their oracles became pretenders; their inspired writers became materialists, and who, immured in forms and ceremonies, received the dictates of the Most High; their gods became depraved, and at last they builded temples not alone to the veiled and pure Isis, not alone to the unseen Osiris, but also to other gods and deities, and finally their power crumbled.

But the Greeks and Romans, however, did not fail to avail themselves of these traditional symbols, and in the highest state of cultivation, in the very far advancement of art and science, even in the foundation of their government, they held to the distinct inspiration of the gods. The mystic caves wherein the seers and scholars and priests were wont to immure themselves, and consult the oracles concerning the laws of nature, the changes of the seasons, the influence of the planets upon man—these caves possessed in themselves a wondrous power, and were the haunts and abodes of the supposed deities and gods who spoke to the learned and wise. They were really the secret storehouses for their mathematical instruments, their astronomical tablets, their various signs and symbols that could not be submitted to the masses for fear of destruction, and could not be received unless assisted with poetic and inspirational powers. But you will remember that the Spartan Lysurgus, in establishing the wonderful government of Sparta, that was to last a hundred years, did not fail to consult the Delphic oracle ere expatriating himself, asking of that oracle if the laws he had made this people were adapted to them, and would be the most useful of any that could be framed. Having received a satisfactory answer, he departed and never returned to his native land, the power of the oracle reigning supreme even among the wise and good and learned of that day.

We know also that the Hebrews, as a nation of distinct origin, and doubtless possessing in their original worship much more of the true spirit of inspiration, held communion with the one God, Jehovah, through whose powers the heavens and earth were made, and who represented the past and the present and the future of eternity. Yet there were among the Hebrews those who were called the Cabala, a secret order, from which the word *cabal* is derived. These perpetuated a system of sacred writings that they professed were dictated by the Divine Mind itself. They were learned and wise, and discovered many of the elemental principles and improvements of the Hebrew language; also many mathematical principles; but chiefly they gave authoritative criticisms upon the Hebrew Scriptures (see the Zohar, &c.) and these criticisms were of such a nature as to cause this Cabala to be ignored by the majority of the Jews. Yet, notwithstanding, they possessed undoubted powers of secret inspiration; and to them was given the privilege of holding converse and communion with unseen intelligences. The Hebrews recog-



nised this principle, but they also knew of the principle of sorcery, which they conceived to be communion with unlawful intelligences, and in contradistinction with the natural power of inspiration. The Jews considered sorcery as being the result of weaker and artificial powers of inspiration, which they did not think authentic enough to require their belief: hence sorcery was condemned, while inspiration was followed; witchcraft was not believed in, while spirit-communion was carried on and cultivated among them, among their secret clique, in the orders of their priesthood. These gifts were divided, as among the Persians, into natural inspiration and gifts of the spirit, and into sorcery, or powers that they supposed to be connected with demoniacal and evil influences. Hence in the Jewish law sorcery was condemned. The name of their god was not permitted to be breathed abroad, and yet it is known that Moses himself revealed the secret, and that the spoken word Jehovah, not permitted to be breathed by the ancient priests, was at last made known to the people of the world.

We next come to the period of more modern civilisation—the civilised, or what is called the Christian era, as distinguished from the heathen or pagan. Yet they so interblend and belong to one another that it is scarcely possible to separate them. Taking the simple secular view of Christ, we find there was an expectancy among the Persians, Greeks, and Romans, chiefly among the nations of the East, that some new revelation would come to the world. The Hebrews had promised it; it had been foreshadowed by their prophets and seers, and in all their various forms of revelation—in the messengers that appeared to them and the spirits that came under the form of men: their prophets foretold the coming of the new revelation. The magi were still famous in inspiration. You have only to refer to the history that recounts their appearance at Bethlehem, of their seeing the star, to perceive that they possessed the gifts of the spirit, which enabled them to discover it. These were not Jews, but heathens; and if they had no gift of inspiration, how should they know that the star had risen, and of what value would be their gifts for bestowing upon this child unless the gift of the spirit had been possessed by heathen nations? Their power of divination had shown them the star. They were learned and skilled in the arts of nature, and they knew by what signs they were to know this power; and when Herod the king was made jealous of their power, and asked them to return when they had found the child and given him information of his whereabouts, they were warned not to do so, but to go in peace to their own country, showing that an angel or spirit of God had spoken to them through their inspiration, as well as to those who were the direct and legitimate descendants of the Hebrew prophets. And while all other nations were prepared to receive this new advent, the strangest feature of all is that the Jews rejected him; that, except the few who followed him in all his wanderings, the most of the Hebrew scholars and devotees did not receive Christ, showing that their inspiration was lost, and that their Church was less divine than even those heathen nations many Christians reject as having no inspiration.

But almost contemporaneous with Christianity, and bearing almost the same relation to it in other nations as Christianity itself bears in Christian nations, were the revelations of Buddha, the reformer of Brahminism, who, it is alleged, came with the gifts of the spirit, with the working of miracles, came from humble life, was born in obscurity.\* Yet he taught with such wonderful power among the Brahmins those practical teachings of life that they have now become adopted throughout a vast empire of the East, numbering hundreds of thousands of devotees, each one believing in the appearance of Buddha after several thousand years' time, and that he will again appear in the form of a prophet or seer or teacher of man. Over all the empire of the East, where Mohammedanism has not spread, this religion is the chiefest light.

But there is in China still another order of believers in the followers of Confucius, who was not, however, inspired, but only a teacher of moral excellence; and we learn the followers of Confucius do not accept, and will not adopt, this religion of the Brahmin and Buddha. But India has become overruled by another power, strong in physical strength, great in its claims, and undoubtedly possessing a system of moral law that would be acceptable and applicable to many nations, but also possessing such arbitrary power and physical strength that the ancient systems of religion are fast perishing before it,—we refer to Mohammedanism. Doubtless its code of morals, its influence over its followers, its municipal laws, and its administrative excellences render it extensively believed; but it has taken away the chief inspiration of the ancient worshippers; it has taken away the spirit of their life without supplying anything in its place, giving as a substitute for spiritual worship and the divine inception of the soul a gross materialism, a future state and immortality composed of materialism, and substituting for the divine beauties of a soul-religion one that is reared and nourished on the materialism of its founder. This lower devotion will increase, and we may mourn the departure of that religion that could instruct the wise men that they could even behold the star that rose over Bethlehem on the night of the birth of Jesus.

Accompanying Christianity have been various forms of worship and various gifts of the Spirit, not only among the disciples and apostles of Jesus, but among other classes and sects that have sprung up since then. Leaving those earlier sects to fight out their own battles concerning doctrinal points of Christianity, it would be well to follow the spirit of them to see how far spiritual gifts have been perpetuated, and to see how far they have been cultivated by the sects and cliques into which they have been divided. We know the system of the Roman Catholic Church is absolute in strict devotion to the Church. The ancient system of monastic life, while a violation of the laws of nature, was also a complete and triumphant appeal to the religious fervour and the piety that have bound the lives of men. Doubtless the good that has been wrought more than overbalances the evil; there will be gathered up from the Catholic Church such authentic instances of spiritual gifts as will bring belief to the historian upon spiritual subjects that cannot be collated while they are connected with the absurd law of canonization, and others that might be held servants of evil, because you are not near to separate them from the mere imagination of those who have professed to possess spiritual gifts. You know that the first few centuries of the Christian Church were adorned with many living miracles, many absolute evidences of the power of the Spirit; and you know, also, that even among those who are not professed followers of Christianity, there have risen up something like these spiritual gifts to adorn the weary way.

In the seventeenth century there appeared in Germany a singular class. We refer to the Rosicrucians, now scoffed at and scorned as being a set of fanatics. They led a most singularly isolated and pure life. Their very name was derived from the subtle meaning of words, that had they not had access to the most ancient learning and the highest inspiration, they could not possibly have adopted. *Ros*, the dew, and the cross representation of light. It was believed by them that the dew under certain influences was the most perfect solvent of gold. They also believed that they had found the philosopher's stone, the true secret of all knowledge; and in many of their mysterious rites and ceremonies, now hidden from the world, or but imperfectly known, the scholar can not only trace the principle of ancient Persian mysticism and of Egyptian devotion, and the wonderful theory of Platonism, but all signs of subtle law that had preceded their advent and existence in the world; and it is a most singular fact that the figure of the cross that they disseminated was not the right-angled cross, but the cross of X, representing, in ancient Egyptian symbolism, life itself. That these students—zealots or fanatics, as you please to call them—had seriously and absolutely entered into the study of nature with the gift and power of inspiration cannot be doubted. That they had obtained many new symbols of the Divine Mind, and that they saw those elements which are now, alas! unknown to chemistry, many of which produced the most singular and most astonishing results, and that they thought they had really discovered the true secret of life and the eternal principles of mind, is not questioned. Their secret has died with them. But the powers that they possessed, and the singular isolation of their lives, and the wonderful revelations of them that have crept out, have powerfully influenced all Germany; and many a metaphysical speculation and subtle analysis, and many a bold theory of thought, owes its origin to that singular class of people.

But not alone among students, not alone among hermits who have secluded themselves from contact with man, but also among various religious bodies of modern times these gifts of the Spirit have kept pace with the advancement of civilisation. We will not refer to the Reformation itself, that is claimed by the Church as a special visitation of Providence, but we will take the different sects that have sprung up since that time, and show how, in one form or another, the same impulses of spiritual life have moved them that ever advance towards perfection and ultimate spirituality. You know the Huguenots of France were persecuted and almost exterminated for this same quality that overleaps centuries and scoffs at all reproof. You know that they did possess something of this undoubted spirit of inspiration and abiding faith—the absolute power. You are familiar with the persecutions of the Puritans and the Quakers in England: those Quakers who claim that a revelation from the Divine Mind was given them, and whose leaders were George Fox and another, William Penn, the founder of the State of Pennsylvania. You know the rigour of their lives; their absolute yielding to the Spirit was in itself a revelation in that age of depravity and crime and religious wars. You know that, notwithstanding their prejudices and perhaps narrow-mindedness, the zeal, piety, simplicity and purity practised among them form even now one of the redeeming elements of modern civilisation.

There came also into America another class, called the Shakers, who were an advanced class of Quakers, characterised by various shakings and nervous twitchings, not unlike that of modern mediums. Their authentic revelator was named Ann Lee, to whom they believed the spirit of Christ was united in the bonds of spiritual union; that whereas one Saviour had come, his prototype should also come to reveal the character of woman's mission. They devote themselves to the practice of virtue; they are abstemious in their habits; they observe celibacy; they have no intemperance or crime among them; they live quietly, industriously, perpetuating their religion by Scriptural revelation, alive to the fact that they are in a world of materialism.

These things exist in your midst and you know them not. There are manifestations of divine power in many out-of-the-way places, and you do not heed them; and yet when you consider that every age has had similar experiences of power, it is only the more surprising

\* Reference is here made to the true Buddha, Boodh. Gauda, or Gaudama, the founder of that ancient system of faith, who, according to his followers, has many times reappeared upon earth. It is still a disputed and obscure point among students of ancient history whether Brahminism or Buddhism is the more ancient religion. We incline to the opinion that they were nearly contemporaneous, and that the latest incarnated Buddha was about 480 B.C., while the reformer of the faith mentioned as living 489 or 490 years B.C. was not inspired.—*Controlling Spirit*.



that in the system of instruction and tuition, in theological law, in metaphysical inquiry, there is no department of spiritual culture among the schools; that nothing is said of those various forms of revelation that have come to man; that little is known of them, and that all writers upon the subject denominate these records of inspiration as fanatical, zealous imagination, and superstition—a something of the mind too attenuate to admit of either proof or possibility; and yet were the words superstitious, zealot, fanatic, applied to the most zealous believers of the Christian Church, it would be termed blasphemy. That is first in authority that has come within the pale of ecclesiastical organisation: the good works outside this and in all nature, the perpetual miracle of life is going on beneath your very eyes every day, yet you behold it not. The life that unfolds in the springtime, whose subtle influences you do not know, the ray of light that thrown athwart the horizon illumines the earth with light and beauty, the very principles of your own existence, are outwrought in silence by the secret alchemy of life, yet you do not denominate them wonderful, because you do not know of them. They pass by unheeded, these daily and hourly miracles of God's presence: so those daily and hourly visitations of the spirit to some obscure intelligence, to some isolated individual, to someone whom the world names fanatic or lunatic, are passed by unheeded, or gathered amongst the rubbish of history to perpetuate a name of scorn.

The hour has something that promises to be a solvent of all these incongruities,—the philosopher's stone has really been found; not in any secret alchemy, not by any subtle chemistry, not by any system of science or on tablets of stone, not even by the mystic square, but by all the principles of life, that, gathered together under one name and forming one essence, prove the secret of all life and all intelligence to be the same, namely, spirit. Christ said, "God is a spirit, and they that worship Him must worship in spirit and in truth." You condemn the fetish or blind idolater; you condemn the followers of Brahmin, who worship in symbols and forms; you condemn the idolaters of heathen and pagan nations, who represent their deities in carved images, in graven forms, and temples of worship; but throughout all Christian lands, 'neath many a gorgeous dome and spire, through the symbolism of the Church itself, you bow in homage to the outward form, forgetting the living spirit. The temple of God spread out before you is unheeded; the vast dome of heaven, the starry worlds, you ignore; the life upon the tree, and the bird with its melodious song, and other forms of life, each one trembling with his divine presence, are passed by in silence; while the outward form of worship is adored, and before mute, spiritless, dumb shows the souls of men expect communion with God.

What means this vast pouring out of the Spirit? What means this light that in many forms and through many vibrations is coming to earth, if it is not a warning, as of old, to turn men away from their idols, from the worship of the form, from the external temple, to the living spirit? Epiphany! Whoso would stand upon the mount to-day and behold the presence of Christ, clad in garments of celestial majesty, with the whiteness of that light around his face, accompanied by Moses and Elias; whoso would stand there, must not do it with graven images and tablets and the letter merely, but with the eye of the spirit, with that part of the soul that is hidden and buried beneath the outward form, with the quickening fervour of the new life and the new light that shall descend, even as of old, and light up the darksome places and make your altars and shrines grow dumb beside its burnished radiance.

A new voice is in your midst, a new power and strength is with you. It is not alone in gilded palaces, it is not alone where the intonations of the organ pour forth anthems of praise, but in the heart itself. The subtle chemistry of life, whereby the spirit of God, through angels and archangels, cherubim and seraphim, and his ministering spirits, makes known his various works to man, as of olden time, kindles anew the flame on altars of faith, makes Promethean fire flash up again unquenched, seizes the great impulses of the human heart, o'erleaps death, the abiding terror, and shows the form of your dead ones by your side. What incense, filling cathedral dome, and voices of priests clad in sacerdotal raiment can reveal to you the spirits of your loved ones, heal the sick, uplift the sad in heart? Oh, in the temple of the Spirit, where the incense is pure thought and holy life, where truth alone shall adorn the altar and purity with its white blessing shall decorate the shrine, there He speaks, and behold the air filled as with offerings, hosts of angel-messengers bend their footsteps to the fireside of your lowly homes, the voices of your loved ones appear, and the evidences of power are in your midst. You speak, and write, and think; you are made one with the inspired ones, and again, as of old, the angels visit the earth and God's Epiphany is established among men.

The services were concluded by the following impromptu poem:—

#### THE WONDER WORKER.

Abdel Khorassan, the worker of spells,  
Dwelt alone in his mystical cave—  
In his mithrical, magical cave,  
With labyrinth many and dark lone cells.

But Abdel was never afraid, for behold  
Ormozd, the Lord of all light,  
Had given him power and might,  
Had endowed him with magical power untold,  
And he knew all the secrets hidden from sight  
Are revealed to God's wonderful few.

Abdel Khorassan could tell, with his art,  
Of the powers, so potent and still,  
That secretly work out God's will  
In the earth—in vast Nature's great heart.

The stones he could trace by his magical skill,  
The tablets with signs, circles, and squares,  
What time stars would come forth unawares,  
And Orion's bright magical zone  
Would burst o'er the earth with a light all its own,  
This he knew by his art and his will.

And he knew where all spirits did dwell,  
He laughed all their powers to scorn—  
The hosts of Ahriman, in darkness born.  
He knew them, their purpose he ever could quell,  
And could send them, the demons so dark,  
Into silence so stiff and so stark,  
By the magical brightness of his potent spell.

Abdel knew what time the spring would come forth,  
And the lambskins would skip on the bill,  
And the world, with such wonderful will,  
Would awake all the flowers of earth.

He knew all the secrets of crystalline springs,  
Whose waters could conquer and heal  
All disease;—and for human weal  
He brought them, and then did distill  
Their agency, subtle and fine, and did fill  
His lone cave with their soft healing wings.

He could find in the depths of each intricate mine  
Such wonders, such metals of worth—  
From the veins in the heart of the earth,  
Rarest treasures his will could combine.

He knew all the future—what time, on the earth,  
Prophet, seer, or sage would appear  
(Past and present he knew without fear)  
To give man new laws and new lessons of worth.

He knew of the ways full of darkness and blood,  
Of the ages that wrestled with pain,  
Of the long weary ages of pain,  
When the earth pined for liberty's food,  
And could not be nourished again.

But Abdel Khorassan was grey 'mid his years,  
And his long beard and hair were abloom—  
With the whiteness of age all bloom.  
And he knew, yet he breathed not his fears,  
That a day and an hour would come  
When the earth he must leave—his lone home—  
Perchance with the Peri to dwell—amid tears.

He bethought him of his wonderful lore,  
Of the secrets of space and of time—  
Of the subtle, deep forces of time,  
And he knew that on earth never more  
Had a whisper of element pure—  
Of pure life that would ever endure,  
Been found—by whose magic man died nevermore.

"The Elixir of Life I will find; unforgot  
I will live among men and will work out my spells—  
Still live and still delve in my mystical cells.  
Die, no never! Abdel Khorassan dies not!"

He brought him the essence of each subtle stone;  
He brought him the dews of all flowers  
From the mountains, such wonderful powers  
As dwelt in the forests; he knew them alone.

He made him a crucible, subtle and fine,  
Of metals—outwrought with his art—  
His skill and perfection of art—  
And then he did his atoms combine  
First of all with a small drop of dew,  
Of crystalline, sparkling dew,  
That typifies life and all powers divine.

In the crucible placed he his essences rare,  
Waited distillation so slow,  
While his grey head with care bowed low,  
And dull drowsiness over him crept,  
With his beard on his bosom he slept;  
Poor Abdel Khorassan so weary of care.

He woke anon—"Eureka! Eureka!" he cried,  
For the grey beard was gone, and his eyes  
Were alight and aglow with surprise;  
Ablaze with the fervour of youth—he noted with pride  
His hair had grown brown, and his frame  
Was thrilled with the fires of youth—  
With the hope and the fervour of youth—

And his mind and his heart with new life were aflame.  
What wonders around and above had been wrought!  
Each image of beauty that filled his young life,  
The being he loved in the spring-time of life  
Was there, with the shape of all loveliness fraught.  
The hand of cold Death had bereft him before—

With wonder and praises he saw  
All the friends of his youth—by what law  
Could his magic these beautiful beings restore?

There were temples of radiant, dazzling light,  
Towers, arches, and pillars and domes,  
The splendour of crystalline domes  
Reaching up to a distant and wonderful height.

All things seemed created anew—"Eureka"—his eyes  
Turned downward apace to the earth—  
To the ancient and mystical earth—  
What new wonder! what unlooked-for surprise!



He saw in the dim-lighted, familiar room,  
A form, bent with age, crowned with snow  
Of white hairs, prone; the fire so low  
From the crucible gone, and the shadows of gloom  
Hovering, flickering, glimmering o'er  
His treasures and long-boarded lore.  
He gazed and bowed down his glorious head—  
A greater magician than he had been there,  
Outworking with far defter hands his heart's prayer;  
As he gazed a voice whispered, "That Abdel is dead."

#### THE ANSWER TO PRAYER.

[Given by Mrs. Tappan at the close of the discourse on the "Need and Efficacy of Prayer." See MEDIUM, No. 200.]

There is a voice—a potent voice—  
That answers every earnest prayer;  
It cometh low, it cometh soft,  
Like murmurs on the summer air,  
When zephyrs roam amid the trees,  
When autumn's gentle breath is nigh,  
Behold, upon the evening breeze,  
The answer to your prayer is nigh.

There is a voice—a potent voice—  
That reaches every human heart,  
Whether of selfishness and hate,  
Whether of love and peace a part;  
And lo! with might as with a sword,  
Or with the olive branch of peace,  
From darkness and from deep despair  
It gives your souls a sure release.

There is a voice—a gentle voice—  
That wins you ever with its love;  
It droopeth down from distant skies  
With plumage like a snowy dove,  
Shedding its words of peace and love  
Abroad o'er all your souls to-night;  
And if ye will but look above  
Your gaze shall see its image bright.

There is a voice—a higher voice—  
That mortals pause oftentimes to hear,  
That bindeth, with its living joys,  
Nearer each heart, to God more near;  
Bidding you from your sorrows cease,  
Bidding you from the grave away  
To turn your weary weeping eyes  
Where angels mount to spheres of day.

There is a voice—a golden voice—  
That ringeth downward from the sky,  
Telling earth's weary to rejoice,  
Lifting their hearts to worlds on high;  
Saying, "After your years of want and pain,  
Your bitterness and care below,  
Behold you must not wait in vain,  
A brighter birth ye still shall know."

Oh, with the voice of earnest prayer,  
Search ye to find that temple gate,  
Where angels, clad in white array,  
Your spirits ever more await.  
Lo! see them smiling, radiant, pure,  
Made free and strong from suffering.  
Pray, and your prayer shall aye endure,  
And God the answer sure will bring.

#### THE THREE MESSENGERS.

[Given at the close of the discourse on "Charity," at Cleveland Hall, Feb. 8th. See MEDIUM, No. 202.]

'Twas night upon the earth,  
Unlighted was all space,  
And still, save the pulsations of the stars  
That, each one from their long accustomed place,  
Threw their mild radiance  
Over the golden bars  
Of heaven,  
Earth slept meanwhile below,  
Silent and tranquil, breathing slow  
In the deep fever of her midnight pain,  
While round and o'er her  
Mists and shadows clung:  
Enfolding mountain brow and distant plain—  
The drapery of night's dark veil was hung.

Presently,  
Out of the silent depths,  
A soft sound came;  
A rustling, and the air was gently stirred  
By muffled sound of pinions, and a flame,  
Now faint, now brighter grown,  
Thrilled like a bird  
The vault of trembling space;  
And o'er the earth  
Threw a soft and subdued halo,  
Like shapeless waves of prayer.  
Lo! all around, above, there was no form  
Save that which trembled so  
In the dim air,  
And then three shapes appeared—each one most fair,  
Radiant, with supreme delight,  
They came through the still night.

A while they hovered near the earth to shed  
Their blended light, then each one sped  
On special errand!

One fairest form did bend  
Before a shrine, whence a low hymn was heard  
And murmurings of prayer. Each lowly word  
Betokened there the devotee,  
Whose lighted taper burned—  
The incense of a heart's true offering,  
In praise to heaven yearned.  
Her sweet face almost touched the reverend head  
In whispered answer to the grace he plead;  
She left her blessing and her prayer  
Upon the old man kneeling there,  
Her name is Faith.

Her mission done, she sped swiftly away  
Toward the region of that heavenly day  
Whence they had come;  
And, with the morning dawn,  
The grey-haired sire felt he was not alone,  
And that his prayer to heaven had gone.  
Another, with swift silence floats  
Awhile above the world,  
She feels the heart's deep longing, and she notes  
Where, round the altar and the sacred shrine,  
The withered flowers are strewn;  
With light she moves along,  
Until she pauses where a heart's low moan  
Breathes out its broken chords of sobbing song.  
Her sweet brows—snowy white—were moved  
With soft compassion to the one who loved.  
At last she saw that, in a dream,  
Her form was felt and known,  
And he who tossed in deep despair  
Upon his anguished pillow, saw her fair  
And bright andauteous, the one  
Whom he had long years only known  
In dreams; from his eyes her form,  
So long obscured, thrilled now, glowing and warm,  
Hope left a dream of peace;  
Then she, too, sped away  
Unto that region of perpetual day.

The other lingered yet awhile  
Anear the earth;  
The prison cell, the dungeon's darkened vault  
She visited, wheresoe'er her smile  
Was needed among haunts of woe and crime,  
Where'er her gentle presence could beguile,  
With soft voice, breathing low  
Unto the captive in his alien home,  
She breathed of bliss and joy to come.  
Upon the wayside lay a woman's form,  
With dust and rags and crime o'erworn,  
To her she whispered words of love and peace;  
And to the slave she brought release.  
To all the world, where pain or grief abound,  
Her gentle presence and her power is found.

Lo! if the grave  
Shall hide your loved ones from your sight,—  
And Faith's pure beam  
And Hope's mild, holy light  
Shall lead you to their presence—  
May not she,  
The gentlest and the fairest, still abide?  
Each fireside bath its need—  
Some dark and clouded mind—  
Some doubtful sowing of the youthful seed,  
Some misery to find,  
Each soul unto its fellows,  
One presence and one voice alone can cheer,  
So tremulous and full of sweet release,  
Hovering for ever and for ever near—  
The burthen of her breathing is of peace.  
Lo! at your gates,  
Clothed in brightness,  
This fair being waits  
For your soul's welcome; still, with pitying voice,  
She gives you comfort—bids mankind rejoice.  
She brings one subtle purpose—  
The sweet plan  
That binds you unto God—by blessing man.  
Turn not away your eyes,  
For she will gaze and gaze  
Into your souls, until, with sweet surprise,  
All hatred, want, and misery  
Shall be no more,  
Her name is Charity.

#### LONDON PARSEES.

There are many Parsees in London, members and adepts in the sacred religion of Zaratustri, or Zoroaster, which has survived the ruins and oppressions of thousands of years, and hundreds of persecutors, because it is the holy revelation of God. We hear that Dr. Kenealy, the eminent Queen's Counsel, whose name is by this time famous in each hemisphere, and who knows more of Eastern laws, customs, and religions than any living man, is shortly about to publish the true Zand-a-Vesta, of this Divine Messenger; a very different and a very superior work to that of Anquetil du Perron, or Spiegel. The appearance of this volume is expected with some anxiety. The following short note on this beautiful creed we commend to our readers; the Parsees, like ourselves, being Spiritualists.



The Magian religion was, at first, a pure Theism; but as early as the age of Ibrahim it had become corrupted. The devotees always, however, preserved their faith in the unity of God: and we are not to conclude, from their reverence for the sun or for fire, that they ever paid a real or sensual worship either to the element or the star. Zaradosht, or Zaratusth, indeed prescribes the rite of turning towards the sun or fire in praying; but, in so doing, these were regarded merely as symbols which assist in the direction of the soul towards the Supreme Being. Some of the devotees hold water (the Holy Spirit emblem) in as profound reverence as fire, which was the emblem of the Father: they abstained from putting it to any profane use. The visible and material sun was recognised by them as a limited dispenser of life to our planetary system; as God, the Spirit-Sun was worshipped as the Creator and Fountain of Inspiration for spirits when embodied in organic lives. They were not restricted by their law with regard to food, but the modern Parsees abstain often, with the Brahmins, from beef, and, with the Mohammedans, from pork. Their marriages are blessed by the priests, and their death-beds are consoled by prayers. They use three sorts of temples: 1. Oratories, where a lamp is kept always burning; 2. Temples where fire burns upon the altars; 3. A basilica of the Archmagi, where adepts pay their most solemn devotions. Their religious maxims are summed up by Dr. Lazarus thus:—

- Not to change their prayers or forms of worship.
- To frequent the temples zealously.
- Not to dwell far from the temples, and to enter them privately and without exhibition.
- To guard the sacred fire.
- To abstain from sexual intercourse on the sacred days.
- To consecrate marriages.
- To avoid all pollution.
- To bathe often.
- To allow no impure desire in the heart; no perverse thought in the mind.
- To shun deceit and falsehood.
- To forget injuries.
- To meditate on the Sacred Word, the Zand-a-Vesta, as the Law.
- To venerate God alone.
- To trust in the Divine Goodness.
- To remember Zaratusth to the end of the ages.
- To distinguish the true from false revelation.
- To reprove the wicked boldly, and without respect for their rank.
- To carry the truth to sovereigns.
- To instruct the people.
- To excel in the knowledge of sciences.
- To be frugal.
- To perform acts of beneficence as the noblest employment of wealth.
- To live by labour.
- To respect the property of others.
- The first apostle of this law was Hom—Ad-Hom, or Adaum. He presided over the waters and instructed the animals.
- "You are the first, O great Hom," says Zaratusth, "to whom Aur-Muzd, the Mysterious Fire, has given the Eoanguin, that is the Apocalypse. Having sounded the Eoanguin on high ranges of mountains, you announced the Word. Hom, Chief of Messengers, ever be thy name held in honour!" Zaratusth also teaches that Hom was the first priest of the law which he announced, and that this law was sung in Heaven; whence the same Hom received its distinctive symbols, and the sapphire girdle Eoanguin.

#### GAUDAMA, OR ADAMA AND THE APOCALYPSE.

The author of the "Book of God" devotes part of his erudite volume to establish one of its leading features—namely, that the Apocalypse was the first revelation of heaven to the first messenger of God, Eastern Chodam or Gaudama, whom the Hebrews have transmogrified into the first man, Adam. We extract one or two of the passages relating to this, thinking all the readers of the MEDIUM may be interested in them:—

Internal evidence is not the only evidence that the Apocalypse was written by the first Messenger, whom we may call Adam. There are not wanting historical traditions, which indeed are slight, although not worthless. The reader may give what weight to them he thinks fit; or he may give none at all, for this Essay claims higher authority than any historical proof whatever. One of the most ancient traditions of the Oriental world, and one which all the learned Arabs and Mohammedan priests hold implicitly to this present day, is, that God commanded the splendid Angel Azaz-El to bear a Message or a Revelation to Adam, whom they call *Sefi Alla*, the chosen, the wisdom-word of God; and that Azaz-El having refused, he immediately fell, and became Iblis, which means *Despair*. As Adam was then in his human appearance, though in reality a Messiah, this disobedience of Azaz-El, who did not know that he was commissioned to a Divine Incarnation, may easily be explained; and if the tradition be accepted as true—and I know not why it should not be so received—it will at once explain why God lifted Adam on high in divine ecstasy, and ruled that the Revelation which he was to receive should be actually presented to him in Vision, and not brought to him by any of the Heavenly Spirits.

Cedrenus and Syncellus have two curious fragments of ancient tradition, one copied from the other in nearly the same words, which assign to Adam the receipt of an Apocalypse. In his six hundredth year, Adam, repenting of his sin, learned by an *Apocalypse* all the things about the Watchers, and the inundation of waters, and about repentance, and the Divine Incarnation, and the prayers presented to God by all creatures, through every hour of the day and night, by Uriel the archangel, of repentance.

Epiphanius, speaking of the Gnostics, says: They produce other Revelations of Adam. From these he cites a fragment, which it will be at once seen is identical in spirit with the words in the text. *Propheted in Apocryphis legunt; vidi arborem duodecim fructus quatuordecim ferentem, et dixit mihi, hoc est lignum vite. Idipsum de mensuris mulierum profusius interpretantur.* It seems to me very clear from this, that the Apocalypse which the Gnostics used as the Revelation of Adam, was this very work which has so long passed under the name of Ioannes. And the explanation of the Tree of Life is merely a falsehood of Epiphanius: but the twelve fruits from the Tree are the Twelve Messengers, in commemoration of whom Herodotus relates that in the Egyptian temples there were twelve golden paterie, ii. 151. Tertullian, c. ix. *de Anima*, says: An ecstasy fell on Adam (*Gen. iv.*), the operating influence of the Holy Spirit of Prophecy. Is not this the very essence of the Apocalypse as here explained? and is it not clearly deducible from the passage that it was the very same Apocalypse as the Gnostics used?

Hottinger (*Hist. Orient.* p. 22) cites an Arab writer, who reports, that God delivered to Adam a book of twenty-one pages. This was the first book direct from heaven, and written in the first language. It contained precepts, traditions, promises, and denunciations on future ages, and the interpretation of certain mysteries; and exhibited the laws and histories of the whole earth. And in this also the Supreme God represented the generation of men, one after the other, and their career, and their transactions, with those also of their Kings, and all and every of the revolutions on earth. And when Adam saw these things, and what calamities should befall men, he wept with a great weeping. Then God commanded him to write them down with a pen, and he took the skins of cattle, and prepared them until they were white, and he wrote. Is there one word in this description of the revealed volume which is not strictly applicable to this Apocalypse? and what has become of this Book, if it be not the Apocalypse?

An Arabian doctor, quoted by Kircher (*Fabric. Cod. Pseud. Vet. Test.*, i. 18) says that, Adam meditating one day by the banks of a river issuing out of Paradise, on the good that he had lost, and the evils into which he had fallen, with voice, eyes, and hands elevated to God, implored some alleviation of his misery. On the third day after his prayer the Angel Raziel (the Wisdom of God) came to him, and handed him a Book, that shone like white flame, on which were letters traced by which he was enabled to learn and understand all the wonderful events which either had been, were, or were to be, and to perceive all things in the heavens, the earths, the waters, the abysses, and the places under the abysses; all the heavens, and the Messengers who were their ministers, their virtues, and their employments, the motion of the sun and moon and stars, and their natures and all things by which the world is regulated. If this be not a description of the Apocalypse, as here printed and interpreted, it would be hard to say what is.

#### HUMAN NATURE, FEBRUARY, 1874.

This magazine shows no signs of flagging in the interest with which it surrounds the domain of man. It took up, at its commencement, a position in the world of literature altogether unoccupied: it has maintained that position with unswerving fidelity, broadening, it is true, the current, though without losing in the least the depth of its thought. It began its career supported alone by its projector, and a few (so few that he could count them on the digits of his right hand) congenial spirits. Gradually it has worked its way, not into popularity (God forbid!), but into the estimation of advanced thinkers of every shade of opinion. Its first number was read by but a few, scattered here and there in this isle; its last (the present) number will be perused and studied by ardent thinkers in every continent. And this has been without any of the adventitious aids usually resorted to in order to extend the sale of a popular journal. It has stood and grown simply on its merits. We have marked this accretion with pleasure, knowing that it is an index of the increment of that healthful sceptical thought which is destined to enfranchise human society from that incubus of error and superstition that has enthralled and debased it so long. This month gives us a more than usually interesting issue. First comes a clear and well-written review of the "Book of God," the book of the latter half of the 19th century. No one reading this review will be satisfied without a peep into the work itself. Its scope and purpose will be perceived from the following quotation:—

"The author of the 'Book of God' has followed out the grand path which Higgins delineated, but he has gone further, as it was necessary that he should. Higgins, who was a high Freemason, and knew some of the most arcane of their mysteries, though of course he could not reveal them, hinted of the grand secret of the Naronic Cycle, which is the basis of the whole of ancient theology; but Higgins did not know, and consequently could not carry out this mighty mystery to its perfect end. The author of the 'Book of God' has done so; and every Spiritist or Spiritualist ought to possess a copy of the work, for without it he never can thoroughly understand the whole mystery of man's religion which is contained therein, nor can he appreciate the purposes of God in dealing with man."

There is also another article by the author of the "Book of God," entitled: "The Bibles of the World," the first of a series, we presume, as this one is taken up with "Fo." We cannot quote without reproducing the whole; we would advise all to read it, and compare it with our own Bible.

Under the title, "Poetry of Progress," Mrs. Tappan's "Hesperia" comes under review, accompanied, by the way, with the portrait of that lady, which appeared in the MEDIUM a week or two back. "Buddhist Theology in connection with Spiritism" is continued, and is alone worth the price of the magazine. Then there are a number of minor, though hardly less interesting articles, including "A Chat on Health," by the talented author of "Illness: its Cause and Cure." We can heartily recommend *Human Nature* to the student of man, the humanitarian, and the philosopher, feeling sure that all devoted thinkers will only have the regret we experience on laying it down—that it is not double the size.

In next week's MEDIUM we hope to give a sketch of the mediumship of Miss Barlow, of Rhodes, near Manchester, contributed by Mr. J. Reginald Owen.



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## THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 20, 1874.

### "SPIRITUALISM IN THE MONEY MARKET."

Respecting the article under the above heading which appeared in the MEDIUM last week, "Nemo" sends us a kind letter, but which is almost too flattering for publication; so we shall only venture to quote so much of it as explains our correspondent's purpose. He says:—

Anonously enough I was both grieved and delighted to read your article thereon in the last issue of the MEDIUM. Grieved to think that a dauntless champion in the cause of truth and progress should be in any degree necessitated to make such an appeal—manly and ingenious as it is—to Spiritualists at large; but delighted, nay, more than delighted, to know that such men as yourself are in our midst, to very many of us "guide, philosopher, and friend," sparing neither trouble nor expense to uphold and expand the noble and most glorious truths of Spiritualism, single-handed on behalf of all. You make an appeal and it must be met. Ah! but by whom? you will probably say, and the reply is ready. By those amongst whom you have laboured, to whom you have devoted your time and your means, the great body of Spiritualists, and who I am most sure will rally round you and support you. Your modesty makes a secret of the amount required. I am sanguine, notwithstanding, that that is quite an immaterial point. Anyhow, so far as such insignificant individuals as myself are concerned, be pleased to accept my humble contribution of £2. 2s. enclosed herewith, towards raising the funds required, in the most hearty hope that an acknowledgment of the same may be found at the very bottom of a very long list of at least ten-fold more liberal given.

While we thank "Nemo" for the unconditional manner in which he has enclosed two guineas, we beg to point out that the purport of the letter in the MEDIUM of last week was not to collect subscriptions for the support of Spiritualism, but to find, if possible, some capitalist who would advance, as a matter of business, on security of a certain kind, necessary funds for bringing out works on Spiritualism. The work carried on at the Spiritual Institution is of two kinds; first, there is the purely Institutional department, which is exclusively a matter of labour and expense, and must be supported from extraneous sources—either derived from the personal means of the manager, or from those of others. To this end we anxiously solicit subscriptions and other forms of co-operation; and during the year that has just closed we received the sum of £557 6s. 1d. from upwards of 800 individual subscribers. This part of the work is quite distinct from business of any kind, and is carried on solely for promoting the cause of Spiritualism. It is a public work, for public ends, and sustained in part by public means.

The second department is that of Mr. Burns's private business as a publisher, to sustain which he makes no appeal for gratuitous assistance. His work in this branch is quite as promotive of Spiritualism as the more purely missionary labours; and he wisely urges at all times the co-operation of his brother Spiritualists to afford the utmost facilities in their power for the circulation of such popular and instructive publications on Spiritualism as he may be in a position to offer. Towards this end he does as much as within his power lies to furnish a cheap and neat class of works such as will not bring the charge of extortion against the promoters of Spiritualism. This purely business department is continually on the increase; and were sufficient capital put into it, it might be developed in quite a profitable manner, and, at the same time, aid the cause of Spiritualism very much more than it does at present. From the beginning this work has been carried on in the face of the greatest difficulties, but with a steady advance of success. The manager's previous career adapted him both for the literary and business departments, thus very much reducing working expenses.

In asking for capital to extend the list of works on Spiritualism, he does so on the same grounds as insurance companies, railways, mines, shipping enterprises, and other commercial operations advertising for capital. He thinks that if large sums of money are being continually risked in commercial speculations, oftentimes with but little chance of a return, why should not a few hundred pounds be sunk in this business, which, as far as human certainty is

concerned, cannot be anything else than a profitable enterprise? In short, he is prepared to receive tenders of capital, for which he offers security, and for which he is willing to pay a market rate of interest. Surely in such a proposal there is nothing either dishonest or dishonourable, but both on the grounds of Spiritualism and commercial good management the proposal can be sustained. If a man see that he can render his mission much more useful by the employment of a sum of money, he would be an unfaithful servant if he did not endeavour to secure it; and a man of business who sustains the machinery of an establishment to do a certain amount of work when, if he had the necessary capital, he could accomplish ten times as much, is a bad steward indeed if he allow such a state of things to continue. There are undoubtedly many readers of the MEDIUM who have surplus funds, and are anxious to use them in a safe and remunerative manner; and it is in the hope of making arrangements that may be mutually advantageous and help on Spiritualism as well, that this question has been introduced in these columns. We desire them to distinctly understand that this is purely a matter of business, and not an appeal for subscriptions. The great success which has already been achieved, with absolutely no means, and extending over a series of a dozen years, when the cause was in a much less popular state than it is now, warrants the conclusion that the employment of adequate resources would lead to much more gratifying results in the future. It must also be said that Mr. Burns has, during these few years, expended many hundreds of pounds in the purely Institutional department of his labour. His business has been impoverished to promote Spiritualism as a public question. Subscriptions have yearly been far from adequate to meet the expenses incurred in promoting the cause, apart from his purely business avocations. Last year, though upwards of £550 were contributed, yet somewhere about £100 were deficient to meet the estimated expenditure. From the way in which the subscription list has already opened this year, it is to be hoped that the publishing department will no longer be burdened with the support of a public movement, but that the subscriptions will be ample to meet that branch, while the private resources of the business establishment may be husbanded to promote a popular literature which will do as much as anything else in extending the cause which we all have at heart.

### MRS. TAPPAN ON SUNDAY EVENING.

Spiritualism will not lack advocates in London on Sunday evening. In addition to Dr. Sexton at the extreme east and Mr. Morse in the City, we have Mrs. Tappan in a more westerly part—at Cleveland Hall. It may be supposed to somewhat tax the enthusiasm of Spiritualists to fill three buildings at the same hour, but past experience shows that the more meetings there are the better they will be attended. On Mrs. Tappan's first appearance at St. George's Hall, Dr. Sexton also opened a series at Goswell Hall; but it will be remembered that both houses were crowded to overflowing. We hope our friends in the west will see that their meeting is a success, as we are certain the other two will be. We are gratified to observe that Cleveland Hall is becoming better attended Sunday after Sunday, and are amazed that the friends of Spiritualism should not avail themselves of the opportunity to occupy the numerous seats which are placed at their disposal, free of all charges. On writing to Mr. Glynes, 4, Gray's Inn Square, tickets of invitation may be obtained for the purpose of introducing investigators to the meetings.

### DR. SEXTON AMONGST THE SECULARISTS.

On Sunday evening Dr. Sexton will deliver his lecture on the "Theories invented by non-Spiritualists for the purpose of explaining Spiritual Phenomena unscientific and unsatisfactory," at the New Hall of Science, 142, Old Street, City Road. No doubt the large hall will be crowded by eager listeners, whose opinions the doctor will fearlessly handle. At the same time, it would be a graceful act if as many Spiritualists as possible could take their position in the hall, and sustain the doctor in his courageous effort to defend this truth in the very spot, above all others, where it is most violently assailed. Doors open at 6.30, to commence at 7.

### MR. MORSE AT GOSWELL HALL.

On Sunday evening Mr. Morse will make his first appearance in London after his very successful tour in the North, at the Goswell Hall, 86, Goswell Road, having been retained by the St. John's Association to speak for them whenever it is convenient for him to do so. The chair will be occupied by Mr. Burns, of the Spiritual Institution. Mr. Morse is now recognised both at home and abroad as one of the foremost advocates of our cause; and wherever he is announced to speak there is a difficulty in obtaining accommodation for the large crowds who endeavour to hear him. We would recommend those who desire to be present at Goswell Hall on Sunday evening to attend early. The service commences at seven o'clock, after which hour it is very inexpedient that any disturbance be made in the meeting.

Mr. Morse returns to London to-day (Friday), February 20th. He will resume, for a few weeks only, the usual Friday evening seances at the Spiritual Institution, on the evening of the 27th inst. Societies in and around London, desirous of engaging Mr. Morse's services, must make early application, as his stay in town will be very brief. See his address in another column.



## OTHER PORTRAITS IN THE MEDIUM.

We have on hand, all ready for publication, a series of engravings to be published in succession in our columns, with biographical particulars. Amongst them there is a portrait of Mr. D. D. Home, also one of Allan Kardec, names which stand high in the estimation of untold thousands. We have also received from Madrid a couple of plates delineating the features of Spanish mediums, which we received in exchange for the engravings we publish from time to time. Our efforts are thus extended far beyond the limits of this country, and we anticipate much benefit from this international communion of Spiritualists with each other. In due course we shall publish the portraits of our Spanish brethren, with particulars of their mediumship, and our friends in the Peninsula will also have the privilege of gazing on the portrait of "John King" and learning of the wonders of spirit materialisation. Mrs. Tappan and others will become "household words" in countries where our language is unknown, and a wider acquaintance with the great variety of spiritual phenomena will no doubt stir up Spiritualists in other lands to the formation of circles for a more extended investigation of this science. We may mention that we are in close correspondence with other countries, to which we shall be glad to send any aid we can afford in the form of engravings or literary contributions. Are we not all brothers? Our object is the same, and it matters not where we are situated, the same universal influx guides us to the achievement of similar ends.

## A FULL PAGE OF MUSIC.

In the next MEDIUM we will give the words and music of a very popular song, entitled "When I Go." The theme is simple, but the harmonies are good, and the refrain adapts it well for singing in a miscellaneous audience. We feel sure that "When I Go" will become a very great favourite when it is known. It has already been published in a separate form. In compliance with numerous requests, we have devoted a page to it in the next number of the MEDIUM. We have had it printed both in the tonic sol fa and the old notation, enabling musical students of all classes to avail themselves of our labours.

## BIOGRAPHICAL SKETCHES OF MEDIUMS.

A series of articles describing the development, career, and peculiarities of provincial mediums, will appear from time to time in our columns, from the same pen that furnished the interesting sketch of Mrs. Lucas, which we published recently. There is much excellent material in our ranks highly appreciated in those localities favoured with its presence, but which is not generally known. These biographical portraits are extremely useful to the cause. They instruct investigators and mediums who may be going through the phases of development delineated in the experience of others, and they encourage the lonely worker by showing that the road he is following may lead to the happiest results.

## "THE REALM OF SPIRIT."

This is the title of the oration by Mrs. Tappan to be published next week. Its delivery produced the most marked effect of any of the series. Many were in tears, and interesting statements have been made as to the very high spirit who took part in the controls. All would do well to secure a number of copies. Orders received before Wednesday, and prepaid, will be supplied at the rate of 4s. 6d. per 100, or 2s. 6d. for 50 copies.

## SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, FOR 1873.

We have now received the whole of the subscriptions, which we may expect for the year 1873. Two of those recorded below were omitted in last list. Those we have now to acknowledge are:—

Mr. Ashworth and Nottingham Friends ...	0 16 0
Mr. C. W. Mansel Lewis ... ..	3 14 6
Mr. J. Mylne ... ..	25 0 0

These sums, with what have been already acknowledged, altogether amount to £557 6s. 1d., which goes much further towards paying the expenses of the Institution for 1873 than the contributions of the previous years did in meeting the demands incurred in their respective years. Our thanks are insufficient to express the gratitude we feel for so much kind and invaluable co-operation.

## DEAD.

(Suggested by the recent "Mission" in London.)

Dead, dead, stone dead! your Christianity is dead!  
O blind, blind mortals of degenerate days,  
Were ye not blind as moles are in the blaze  
Of sunlight, ye would see that it was dead!  
Your towering fanes, your wealth, your pomp, your chants,  
What have they all availed these latter days  
To galvanise the dead corpse ye would raise,  
O'er which you bend with mumbling words, while wants—  
Deep wants, that he, the Nazarene, with look,  
With loving word, or gentle touch could stay—  
Are crying to be sated. Cast your book,  
Your missal, and your drizzle all away;  
And bowing low, confess your gods are dumb—  
Deaf as the wooden idols that beaten still are mum.—C. N.

OLDHAM.—Mr. E. Wood will speak at Oldham, on Sunday. Next week we shall give the report of his visit to Hollinwood.

## MRS. CORA L. V. TAPPAN'S SUNDAY EVENING INSPIRATIONAL DISCOURSES AT CLEVELAND HALL, CLEVELAND STREET, OXFORD STREET.

The committee have arranged for the delivery, every Sunday evening up to the 5th April next, of these discourses, which are for the most part dependent upon voluntary subscriptions, since the collections at the doors are not sufficient to cover the expenses, in consequence of the number of free seats. Tickets to be had at Chappell's or Ollivier's, Bond Street, or Burns' Library, 15, Southampton Row, Holborn. Subscriptions and donations may be sent to the Treasurer, Mrs. Honeywood, 52, Warwick Square, Pimlico. Reserved seats, 2s. and 1s. each; body of the hall, free. Doors open at 6.15, to commence at 7.

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.

## MRS. TAPPAN'S APPOINTMENTS.

SUNDAY, FEBRUARY 22.—Cleveland Hall.  
TUESDAY, FEBRUARY 24.—Milton Hall, Hawley Crescent, Camden Town.  
FRIDAY, FEBRUARY 27.—Brighton.  
SUNDAY, FEBRUARY 29.—Cleveland Hall.  
THURSDAY, MARCH 19.—Eyre Arms, St. John's Wood.

## 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.

## MR. MORSE'S APPOINTMENTS.

LONDON.—Sunday, February 22nd, Goswell Hall, Goswell Road, E.C.—Evening at seven o'clock; admission free.  
EASTBOURNE.—To follow.  
BRIGHTON.—Ditto.  
NEWCASTLE.—Ditto.  
LIVERPOOL.—March 29th.

Mr. Morse has a few dates to spare for his summer tour, which commences May 3rd. Societies desiring to secure him are requested to write at once. Mr. Morse's address is Warwick Cottage, Old Ford Road, Bow, London, E.

## MRS. TAPPAN AT CAMDEN TOWN.

The second oration of the series was delivered on Tuesday evening to an audience quite double in number, and even improved in quality. Mr. Tebb presided, and introduced Mrs. Tappan in a few appropriate remarks. A committee of six gentlemen was chosen by the audience to select a subject for Mrs. Tappan's discourse. While they retired for that purpose the Misses Maltby occupied a few minutes very agreeably in performing some excellent music upon the piano. When the committee returned to the room they announced three subjects,—first, The true fraternity of nations; secondly, Religion, ancient and modern; and thirdly, The temporal future. These subjects were submitted to the audience, and the last was accepted by vote. Mrs. Tappan, under spirit influence, at once rose to her feet and, according to her usual custom, uttered a beautiful and appropriate invocation. She then commenced to speak upon the subject announced, and continued to do so nearly the time usually occupied by one of her orations, resulting in a complete triumph, the audience being both gratified and astonished. The theme was treated in a profound and scientific manner, and with such clearness and beauty of language, that the claims generally recognised for Mrs. Tappan as an inspirational speaker were unanimously granted by her hearers. At the close, a gentleman rose and characterised the effort of the evening as a very extraordinary instance of the power of intellect. To grasp the meaning of the theme propounded was itself a task, but to speak upon it half an hour extemporaneously was a feat which very few would attempt. The oration had also been of such a character as to reflect high credit upon any mind which could give expression to it even after mature study. A number of questions were put by the audience and answered, during the course of which it was elicited that Mrs. Tappan is controlled by a circle of twelve spirits, one or other of whom is capable of treating successfully the great variety of subjects which is propounded to her. The proceedings closed with a poem extemporised for the occasion, subject: "The Ministry of Guardian Angels."

The attempt to introduce Spiritualism in Camden Town promises to be a complete success. The beginning was discouraging, but to those who have faith and energy nothing is impossible. The gentleman who has promoted this course deserves great credit for his generous courage, which we regret has not been imitated more repeatedly in other parts of London. While Mrs. Tappan is with us her services should be engaged to the utmost extent of her physical power, for she is capable of doing a work amongst us which it would be extremely difficult to accomplish by any other agency. The concluding oration of the series will be delivered on Tuesday evening next, at eight o'clock, the particulars of which are announced on the last page of the MEDIUM.

The present is indeed an unique number of the MEDIUM. First in importance will be perceived Mrs. Tappan's oration, which is curiously enough followed by the article on the Parsee faith, and particulars from the "Book of God" as to the first divine messenger. Evidently Mrs. Tappan's guides are deeply interested in the noble work which the author of the "Book of God" is so ably performing. Mrs. Tappan's poems are also of rare excellence. Curious these coincidences. Is the MEDIUM edited in the spirit-world?



## METHODS OF ORGANISATION.

To the Editor.—Sir.—In your impression of last week was a letter from a good friend, John Pearson, as to the best mode of disseminating the truths of Spiritualism. The Marylebone Association of Inquirers into Spiritualism gives investigators the opportunity of witnessing the facts, and being satisfied of their genuineness induces inquirers to practise for themselves, and so be led on to the higher phases of Spiritualism. Our association commenced by six people sitting without any medium whatever, and endeavouring to elicit phenomena. The first signs of mediumship, I believe, were through Mrs. Maynard, who became a tilting medium. Fresh sitters were then added to the circle, when raps were heard; it was afterwards found to be through the mediumship of a lady well known to the association. She continued to sit for five or six nights for further development, when she became a trance and clairvoyant medium. I have heard the loudest spirit-raps through her mediumship. She in turn sat for others to investigate. I with many others then commenced investigation, which ended in my wife becoming a tilting medium and partial clairvoyant. Afterwards Mrs. Frischild developed into a good rapping medium and partial clairvoyant, and many others showed signs of mediumship.

In another circle Mr. Feather was gradually developed into a very good trance, test, or pantomimic medium. Many have been convinced through him that their own friends can and do communicate with them in the following manner: A stranger sits, unknown to all present, even his name is withheld; the medium while entranced will act in the same way that a friend of his used to while on earth, showing by various means the calling and characteristics of his friend, answering mental questions, and finally writes a name on the arm of the medium, which, being read by a clairvoyant, the stranger recognises the actions and name directly. This has occurred many scores of times, he having sat till lately in three circles regularly where strangers have been admitted without fee and without giving their name or any guarantee of good behaviour. Still further, when entranced he has spoken to Mrs. Williams in various French dialects, to Mr. Frischild and Mr. Holtgen he has spoken in the German language.

In another circle when three young men sat half in earnest and half in jest, distinct raps were heard, through the mediumship of Mr. Ridley, who afterwards developed into a trance medium. Through him, both by raps and speaking, the individuality of spirits is clearly proved.

In another circle Mrs. Hocker has been developed as a trance and clairvoyant medium, through whom spirits are described and many tests given.

In my own circles a lady was entranced, and spirits spoke through her the second time of sitting. Last Friday fortnight a young man sitting with me for the first time was partially entranced. What he went through he recollected, and it was so striking as to satisfy him that his own friends spoke through him. On the second sitting he was perfectly entranced, and a very interesting evening was spent, he being controlled by those who were seamen, who through him danced a hornpipe, &c. On the third sitting this young man, whom the spirits when talking through him call "Harry," but whose name I do not know, was only partially controlled, but a young man who commenced sitting with him, a workmate of his, but rather sceptical, I think—for he had been in the habit of calling "Harry"—was partially entranced, to the no small amusement of all present. These are facts many can bear witness to, and I think it proves the utility of private sittings. It would be impossible for me in one letter to give accounts of all our circles; there are many held, with varied success. We endeavour to form circles so that all who have a wish may inquire. A history of the development of each medium would, I think, be interesting to many of your readers. In addition to our circles, we have weekly lectures, all free, no collection. Through the opportunities offered, sixty of our members became Spiritualists, independent of many others. Our entrance fee is one shilling, with a quarterly subscription of one shilling.—I am, dear Sir, yours truly,

CHARLES WHITE,

Hon. Sec. Marylebone Association of Inquirers into Spiritualism.  
4, Gray Street, Manchester Square, W.

[This society has reached its present magnitude and usefulness chiefly through the holding of circles. It was found, as Mr. White states, that some mediums were amongst them, and that encouraged them to persevere, till ultimately over a dozen circles were held weekly. The secret of success seems after all to be circle-holding. Of course, this society has read many volumes from the Progressive Library, circulated much printed matter, and lately held a series of meetings; but all of these excellent measures would have been comparatively barren of results had it not been for the direct action of the spirits. Above all, the society possesses an excellent secretary, who is well sustained by the committee and other members of the society. We frequently introduce inquirers to Mr. White, and he introduces them to a convenient circle. We act in a similar manner to other associations, and do much in the work of introducing inquirers to circles in their several localities in various parts of the country. We shall be glad to hear how other societies get on. Local organisation is a most important work, and the basis of it all appears to be individual effort.—Ed. M.]

## ANNIVERSARY OF THE WOODHOUSES AND HOLLINWOOD SPIRITUALISTS' ASSOCIATION.

To the Editor.—Dear Sir.—The anniversary of this association was held at Woodhouses on Saturday, February 15th, 1874, when a good substantial tea was provided by Mr. Andrew Pearson, of Medlock Vale. The whole of Mr. Pearson's vineries, together with more than 100 yards of hot-housing, well stocked with hundreds of varieties of foreign and British plants, were thrown open for the inspection and accommodation of early visitors, many of whom availed themselves of the opportunity. The tea was punctually placed upon the table at half-past four o'clock. The tables having been cleared, evidences of another feast of a more spiritual nature than the one just finished began to be manifest in all parts of the room. The first control was through our host. He was influenced by the spirit of an Indian chief, who delivered a very feeling invocation in broken English, after which the clairvoyant described a chariot of gold, containing two beautiful spirits arrayed in white robes, drawn by two white horses, entering the southern side of the room. It being drawn up into the centre of the room, the two

spirits alighted, when immediately two mediums were entranced, one by "Swedenborg," who delivered a beautiful descriptive address on the spirit-world; and the other by "Jung Stilling," a German philosopher and "mystic," who has undertaken the cure of partial blindness of one of our members. To give you a full detail of all that took place, from commencement of the evening, would occupy too much of your space. Suffice it to say, that a very pleasant evening was spent by the harmonious union of the spirits in and out of the flesh. We only hope that we may have many more such meetings. Whether it be the effect of demonology or not, we do not care, only let us have more of them.

This association thrives rapidly. It has increased at a wonderful speed in number of members and of mediums since Miss Barlow's last visit in August 1873. We have had two visits from this excellent and very powerful medium, one for two days in May 1873, the other in August, for four days. We have also had one visit from Mr. Johnson, of Hyde. No movement, in any period of the world's history, ever created such a profound sensation as this is doing upon all classes of society. Be it for good or for evil we know not yet; certainly time will tell what the result of the action of this most powerful engine will be.

Anyone wishing for information or rules for the formation of private circles may have such on application to either of the secretaries, Mr. Thomas Wilson, Woodhouses, or Mr. Lewis Rushworth, Ivy Bank, Hollinwood.—Yours truly,

Woodhouses, Ashton-under-Lyne.

[In reply to the suggestion by Mr. Pearson, perhaps Mr. Wilson will kindly give a more detailed account of the means which have led to so much prosperity in the association he has the honour to represent.—Ed. M.]

## MISSIONARY MEDIUMS WANTED.

To the Editor.—Sir.—A spirit, some year and a half ago, communicated at a circle in which I was present, giving the name of Edwin Kelly, astrologer, and once companion of the famous Dr. Dee. The advice he gave me upon a somewhat important matter I have hesitated to act upon for sundry reasons. I should feel myself indebted if some astrologer friend would kindly give me any particulars he may know of the said Edwin Kelly, especially as occasionally I have felt his peculiar influence surrounding me. If I mistake not, he told me he had passed through great persecution in his earth-life, and had been in spirit-life upwards of a century.

A word or two upon another matter before I conclude, brought to my mind through reading brother Pearson's manly letter in last week's *Messenger*. I find by observation that there are hundreds of thousands of men and women in the country towns and villages of England who scarcely know what Spiritualism is, much less are aware of its existence as a public movement; and as long as Spiritualists allow the parsons to throw dust into the eyes of these hungry thousands, they never will. The orthodox hawks do not suffice them, but there are none to feed them with more solid food. Now, sir, I do not wish to ignore the existence of your noble Institution, nor of any of the other kindred ones, but merely desire to point out a want they cannot, or rather at present do not, supply, and by your kind permission to point out a remedy. I beg to suggest the formation of a "Missionary Medium Society," which would send trance and inspirational mediums into those districts where no Spiritualists at present exist to preach the glorious gospel to our fellow-countrymen in the more rural districts. I might enlarge upon this suggestion, but hope the hint will be enough, and that some of our wealthier brethren will take the matter up. True, it may be said that already there are travelling mediums abroad, but that does not do away with the desirability of a different system. What we urgently require is men to start forth as the mediums of old to preach the truth free to every creature. For instance, I am the only Spiritualist in this district. How can I, as a poor man, afford to invite a medium over here at my own expense? I sincerely hope my humble suggestion may lead to some practical result. With best wishes, I am, dear Mr. Editor, yours fraternally,

Bridgnorth, Feb. 17th, 1874.

E. H.

[There are several difficulties in the way of attaining the result desired by our correspondent. In the first place, the formation of such a society would soon lead to favouritism and jobbery amongst the directors, and time-service and apathy on the part of those practically engaged in the work. Secondly, there are no missionary mediums whose services might be engaged; "The harvest is white for the sickle, but the reapers are few." Our suggestion is that we must all be missionaries, and await the result with patient energy. We have known districts in which the few friends have sighed for help and light. None came. But they continued to toil and pray, and soon they found themselves a source of life and strength, independent of everybody. Thousands of pounds could be spent annually in forcing Spiritualism, and it would do but little good; yet the cry of our correspondent has its true points. We have travelled thousands of miles to drop the first seeds in fresh soil, and only wish there were more similarly actuated. Let each individual try all he can to extend the limits of his personal influence. The best method is to form a circle for investigation, and induce others to do the same. We can supply rules to all freely. Presently our Birmingham friends will be able to help the cause even as far as Bridgnorth.—Ed. M.]

## MR. MORSE AT NEWCASTLE.

Mr. Morse has come and gone; the impressions he leaves behind are not only pleasurable but permanently profitable. The lectures of his spirit-guide—so eloquent and so rational—captivate the orthodox, convince the sceptic, and arouse inquiry in the indifferent. Spiritualism is still with the mass of Novocastrians synonymous with soft-mindedness, but those who have been privileged to hear "Tien Sien Tie" are forced to admit that whilst he appears to give to "airy nothings a local habitation and a name," he does so only from cognate and self-evident propositions forming the foundation; shows that the unseen and impalpable is wrapped up and involved in the palpable and visible, and that the future, however remote, is dormant in the present; so intimate is the spirit-world with man's material existence.

We understand the lectures are to be published, and refrain from (because of our inadequacy to give) any outline that would convey to the general reader the scope, drift, and tendency of the subject-matter.



of the lectures. Suffice it to say that, in our opinion, as the phenomenon (trance mediumship) comes to be better known, particularly if it be accompanied with such practically idealistic teachings that characterise the lectures of Mr. Morse's guide, it will do more than anything we know of to remove prevailing prejudices against Spiritualism, and honest and earnest investigators will early recognise the importance and value even of table-tilting, which the uninitiated sneer at as so undignified a manifestation of a spirit's presence.

Speaking as one whose prejudices were mown down at one fell swoop, but reserving still the right to account for the phenomenon as a possible condition of mundane existence before subscribing to the spiritualistic theory, we reiterate, we know of no phenomena so well calculated to remove the persistent prejudice (whether of the world or the Church) against Spiritualism as a subject for investigation as advanced trance mediumship, and we would urge this as the aim of all circles and societies, rather than the development of physical manifestations, which doubtless may end in the conversion of the individual developing, as well the faculty of awe and wonder in others that may be present; but we should aim at the development of mediumship that will adapt itself to the greatest possible number.

So entirely satisfied were the friends with the three lectures of Mr. Morse's guide—particularly with the two the topics of which were determined on by a committee elected out of the audience—that a soiree was spontaneously improvised in honour of the medium, and on the following evening about one hundred persons partook of tea, when the meeting resolved itself into a social gathering, and not a little of the harmony and good feeling that prevailed was evoked by the philosophy of the one and the fun and frolic of the other of Mr. Morse's guides.

Mr. Morse will revisit Newcastle in about six weeks hence, when it is proposed, if practicable, to mission a wider area and bring trance mediumship into even greater prominence.

J. M.

#### SPIRITUALISM IN BIRMINGHAM.

The Sunday services at the Athenaeum, Birmingham, are as popular as ever, and still attract good audiences, although the charge now made for admission at the door has somewhat reduced the large crowds which formerly attended these meetings. There is, however, one fact which must be noticed, namely, that what is lost in numbers is certainly made up in intelligence. The audiences which now attend are far less enthusiastic but more discriminating than before this charge for admission was adopted. This the committee feel is a change for the better, inasmuch as a more orderly and devout service is secured, while the treasury does not suffer in the least; indeed the offertory, when left to the generosity (?) of the audience, was always smallest when the largest numbers were present. For two Sundays after the payment system was commenced, a manifest falling-off in numbers was visible, but now the interest in the subject of Spiritualism is so great that the admission fee appears to make but little difference. Dr. Monck's visit to Birmingham, on the 8th inst., was the means of arousing a good deal of public inquiry, and he had the pleasure of addressing large audiences in the Athenaeum. The announcement of his name brought a host of curiosity-mongers to see what manner of man this wonderful medium was, who had been so favoured by the spirits. The lecture in the evening was on "Spiritualism and Revelation," and produced a good effect. After the lecture, half-an-hour was devoted to asking and answering questions; this part of the proceedings was conducted in a most spirited manner. On the 9th inst., Dr. Monck and Mr. John Collier attended a meeting of Anti-Spiritualists, who were advertised to expose Spiritualism and give table manifestations. The meeting was a most uproarious one, and the table manifestations consisted in pressing the table down on one side only with a sharp movement of the wrist; this muscular method of moving the table is supposed to be an exposure of Spiritualism! On Wednesday, the 11th, Dr. Monck lectured at Walsall, in the Temperance Hall. We are informed that arrangements are being made for Dr. Monck to deliver his lecture on "Spiritualism and Conjuring" throughout the Midland Counties, and societies or individuals in the district would do well to correspond with Mr. Collier on the subject. In this lecture Dr. Monck gives a dark and light seance, during which he performs the tricks which the conjurers are now palming upon a credulous public as spiritual manifestations. Dr. Monck gave a dark seance at the Midland Spiritual Institute, on Tuesday, the 10th inst., much to the amusement and gratification of the friends who were present. We have no doubt that Dr. Monck will find a warm welcome when he again visits Birmingham on his way back from the North. On Sunday last, Mr. John Collier lectured to a large audience on the phenomena of Spiritualism. Mr. Collier's remarks were principally directed to the malicious statements which were put forth by the Anti-Spiritualists as to the immorality of his teachings from the Athenaeum platform, and also to showing his audience that Spiritualism was something more than mere table-tilting. Mr. Collier's recital of his visit to Mrs. Hollis's, and the obtaining through her mediumship of direct writing, was listened to with the utmost attention. On Saturday and Sunday next, Mr. A. Fegan-Egerton will visit Birmingham, when the friends hope to obtain some good physical manifestations.

#### MEDICAL CLAIRVOYANCE.

To the Editor.—Dear Sir,—Having read Mrs. Empson's advertisement, I persuaded a young-lady friend who was very ill to allow me to test her clairvoyant powers and get some advice for her disease. Not being able to call and see Mrs. Empson myself, I asked a friend to do so for me, and take a locket containing a lock of the patient's hair. I may here state that the young lady has been ill for the last eighteen months, gradually getting weaker and weaker until obliged to give up her employment. She has been treated by the doctor for pleurisy in the side and bronchitis, and latterly she had severe fits of coughing which made her spit a deal of blood, and was very often sick, bringing up most of her food. Her friends were getting alarmed, thinking she would soon pass into the spirit-land. She herself felt she was sinking rapidly. Mrs. Empson took the locket, and, without opening it, said that it contained hair. Then she described the person to whom it belonged (who is a stranger to Mrs. Empson, and lives about two miles from Surbiton). She then stated that when young the lady had fallen and injured her spine, which, never having

properly healed, had been a continual drain on the vital forces of the body, and so had weakened her lungs and digestive organs. She also said how it was to be treated. When I went to Surbiton after being told the above, I inquired as to the truth of the statement respecting the fall, which I found to be quite correct. I was told that about seven years ago she fell backwards on the ice, and had to be carried home, being unable to move without pain. She has never been really well or strong since. She has carried out the instructions given her, and is rapidly gaining health and strength, to the surprise of all who do not know how she was treated. I would draw particular attention to these facts:—

That Mrs. Empson and her patient were strangers, and a distance of at least fourteen miles from each other. That the only link between them was the hair in the locket, and no clue was given as to the state of the person or what the locket contained. Yet Mrs. Empson described her in such a manner that my friend was sure she had found the right person, and also without opening said what the locket contained. That neither I nor my friend that took the locket to Mrs. Empson had ever heard about the fall until mentioned by her, but which I afterwards proved to be correct. Above all, since adopting the remedies prescribed for her, she has ceased to be sick or spit blood, and is able to eat her food and enjoy it. She feels much better in spirits and stronger in body. All this has been within one month.

I send you the names of all concerned, that, should there be any who desire to test the truth of these statements, they may do so by writing to you for them.—Yours fraternally in the cause of truth and progress.

E. W. WALLACE.

Twickenham, February 14, 1874.

A WRITER in the *Christian World* has "unmasked" Spiritualism. He finds some positive statements in a contemporary which are not in harmony with his dogmas, and *ergo* Spiritualism is blasphemy, the spirits are bad, and Spiritualists are the enemies of social order. However much gratified the writer may be with his performance, it is not in any way calculated to convince any who are not already of the same opinion as he is himself. He should try to convince a few Spiritualists of the truth of his position.

A PRESENT.—We have to acknowledge the receipt of four handsome volumes of poetry, donated to the Progressive Library by the author, Mr. George Barlow. The series consists of three volumes of "Poems and Sonnets," and an extremely handsome volume of sonnets, entitled "A Life's Love." Mr. Barlow is regarded by critics as the sonneteer, a judgment in which all lovers of the heavenly art will readily acquiesce. A poem by this author will appear in *Human Nature* for March. *Public Opinion* thus characterises Mr. Barlow's works: "A new singer to us is Mr. Barlow, but one who unquestionably fingers the chords of his harp with a delicate, reverential, and withal somewhat masterly touch. His theme is love, with variations; and charmingly and archly he discourses upon that ancient but ever new topic, owning apparently inexhaustible resources within himself of heart melody. His laudations of beauty have nothing in them that is sickening or sensual; on the contrary, they are moderate and graceful. His sentiment is not less tender than true and pure; his thoughts of beauty are refining and elevating. He has less mannerism than most of the young writers in the present day, and shows a generous appreciation of others, which is, to a certain extent, some proof of merit in himself."

MR. BRADLAUGH has returned from America. He complains of the silence of the London Press respecting his great success in that country. He comforts himself and intimidates his foes by suggesting to the "London Editors" "that the hour of possible retaliation is not very far distant." He hopes to enjoy the luxury of driving "one editor frantic." Mr. Bradlaugh is thoroughly convinced that he is a great man, and Americanised in that respect he talks "tall." His self-satisfaction on this point has excited his generous feelings to a very high degree indeed. He is thankful for very small mercies. He writes from New York:—"I thank the Newcastle friend who forwarded me the *exposé* of Spiritualism. The farce is pretty well played out on this side of the Atlantic." Readers will be anxious to know what has so stimulated the gratitude of the gullible Mr. Bradlaugh, for really we must call him so. He alludes to the brawling nonsense which appeared in a Newcastle paper at the time of Dr. Monck's visit there. Evidently Mr. Bradlaugh's judgment on Spiritualism is not worth much, and whether the "farce" to which he alludes is his opinion of Spiritualism or his general exploits on that "side of the Atlantic," we dare not venture to decide. But whist! Mr. Bradlaugh is home again, and there might be a rehearsal of the nursery tale of Blunderbore and his victims—the Giant Bradlaugh and the London Press, the *wee* MEDIUM amongst them. We should certainly dread Mr. Bradlaugh's jaws a great deal more than his brains.

SPIRITUALISM has survived the "Wizard of the North," a fact which ought to repress the pretensions of other "exposers" of Spiritualism; for Professor Anderson, of all the so-called enemies of this movement, was the most speculative and unscrupulous, and therefore, with an undiscerning public, perhaps the most successful. Before us lies one of the Professor's announcements, printed in Belfast six months ago, intimating that "Spiritualism is exposed by Professor Anderson every evening." What a comment on human folly is the obituary which the *Darlington* papers last week recorded! Since that placard was printed Spiritualism has become an acknowledged scientific fact, and its author has been removed to a sphere in which it is hoped he may become a wiser and happier member of the human family. The following is a copy of his memorial card:—"In affectionate remembrance of John Henry Anderson, Wizard of the North. Born 1814. Died at Darlington, Tuesday, February 3rd, 1874. Interred at Aberdeen with his brother, at his special request, by his faithful friends Maggie Foote and Alfred Holmes. *Requiescat in pace.*" No feeling of enmity from Spiritualists need follow the departed. It is the business of such men to excite public attention, and in doing so they simply advertise what they undertake to denounce. A tear of pity is a fitting tribute to the memory of those who, with large aims and splendid talents, in the decline of life, from personal habits and rash enterprises, are forced into a path which may jar much more upon their own inner sense than upon the feelings of those whom they assume to ridicule.



## HELP TO MR. RUBY.

To the Editor.—Sir,—I beg to acknowledge having received through you, in behalf of Mr. George Ruby, a post-office order for £2 8s., and since then a letter enclosing half a sovereign from "A Friend." I need scarcely add how grateful he is for all contributions.—Yours, &c.,  
February 18, 1874. T. BLACKBURN.

[We have received since last week from "Anonymous," 14s.; Mr. Friehold, 1s.; Mr. Adshad, 2s. 6d.; Miss Walker, 1s.—Ed. M.]

MR. COGMAN'S INSTITUTION.—On Wednesday evening the weekly paper will be read before the Spiritual Evidence and Psychological Society, by Mr. W. Gummer, subject: "Are Books requisite for the development of Man's Spiritual Nature?" To commence at 8 o'clock, at 15, St. Peter's Road, Mile End, E.

MARYLEBONE ASSOCIATION.—The weekly meeting, on Wednesday evening at 90, Church Street, Edgware Road, was addressed by Mr. C. W. Pearce, on "Ancient and Modern Spiritualism," being a parallel between that recorded in the bible and what occurs at the present day; specimens of direct writings and paintings were shown. The chair was occupied by Mr. Chapman; the audience was good and deeply interested. Mr. Hocker will speak on the "Facts of Spiritualism" next Wednesday.

"W. HOWITT'S letter is fine, and goes to the root of the 'National Association' matter. That mountain continues to labour painfully. Let us hope that an unskilful *accoucheur* will spare the 'nation' a *lusus naturæ*. The 'unwelcome child' ought never to be born," so says Wright. "Push on, dear friend; the sympathy and sustenance of the true-hearted are yours. If 'God' be for us, who can be against us?—'God!—who will make plain the vast meaning? Can we comprehend it more than the 'I am' of conscience?"

MRS. AYERS' CIRCLE.—After a short discontinuance of her mediumistic attendance, the well-known "La Lionne," circumstances having become more favourably adapted, has finally arranged to punctually attend this circle, 45, Jubilee Street, Commercial Road, E., on Thursday evenings at 8 o'clock. Some interesting phases of mediumship are being developed there, and the Pharisees will not be able to say that "No good comes out of Nazareth." Mr. Lambert and other mediums occasionally drop in, and the room in which the sittings take place now retains an undisturbed atmosphere of magnetic accessibility.

LONDON ANTHROPOLOGICAL SOCIETY.—At a meeting of this society, held at 37, Arundel Street, on Tuesday, Dr. R. S. Charnock, F.S.A., President, in the chair, the following papers were read:—"Accepted Impossibilities," by Mr. H. B. Churchill. The author observed that since history has become critical there has been a tendency to ignore miracles and deny marvels, but to tolerate and even repeat plain untruths. Poetry, describing real objects may be strange, but should not be impossible. "Test Adapted to Determine the Truth of Supernatural Phenomena," by Mr. G. Harris, F.S.A. After referring to the prevalence of superstition in all ages and countries, from which but few people are wholly exempt, the author proceeded to classify the different phenomena of the kind alluded to, and submitted for consideration certain tests applicable to each case, and stated that the question is of deep importance, has attracted the attention of some of the greatest minds, and that the truth or fallacy of the alleged phenomena is well worthy of a systematic inquiry. Dr. Carter Blake, Professor Leitner, Messrs. Grazebrook, Jeremiah, Lewis, Churchill, and the President joined in the discussion on the papers, and the authors replied.—*City Press*, Feb. 7, 1874.

MR. S. C. HALL, on the 29th of January, read his popular poem of "The Trial of Sir Jasper," to a large and first-class audience in the Vestry Room at Kensington, Messrs. Brodie and Middleton illustrating the reading by their dissolving views, copies of the engravings from drawings by the artists which give so much value to the little book. The proceeds, which approached a sum of £40, were devoted to the aid of the Industrial Schools of the locality, an establishment that boards, clothes, and educates to become domestic servants, thirty young girls annually. Not the least interesting feature of the evening was the presence of these girls and as many boys from a similar institution. At the close of the reading Mr. Hall delivered an address on the subject of "Temperance: its manifold blessings," contrasting these with those evils that arise from intemperance in all classes from the lowest to the highest. Although the audience was composed chiefly of the higher orders of society, and there were present few members of temperance societies, Mr. Hall manifested no disposition to mince matters, but vigorously assailed the drink traffic, and the social customs which were the curses of society of all grades, and perilled soul and body in young and old. He was listened to with marked attention, and may be presumed to have impressed with the importance of his mission those who were his auditors.

AN IMPROVED HELL.—It is only but a few years since a *literal* Hell was believed in as an all-prevailing fact—every one believing in the literal fire and brimstone, the literal stirring-up process, where the Devil, King of Hell, had a band of demons all to himself to torment the poor mortal souls who happened to go there. But in deference to the civilisation of the age, in deference to the advanced intelligence of to-day, in deference to the unfoldment of intellect, the belief in a literal Hell is not respectable now-a-days. It has gone out of fashion, and it is said there are only a few people believe therein at the present time; the ignorant only entertain such a notion. We, philosophical and advanced people, have come to the conclusion that Hell is not a literal place of fire and brimstone; all its powers and terrors are subjective. Well, if you go on improving hell in relation to your advanced opinions, you will soon improve it away altogether! Instead of discovering it to be such an awful place, it will be made out to appear pretty tolerable and easy, and, indeed, people will say, "Well, it doesn't matter after all if we are rascally, we shall not be so badly off." We are not putting forth our own stand-point; we are only giving utterance to the popular opinion; we are only showing you that which exists in the ranks of the believers. We are not the makers of this theory; we only utter that which we find, and we put it to rational men, that if Heaven and Hell can be changed to suit prejudices—can be altered in deference to advanced notions—where is the infallibility of the religion that teaches of their existence?—From "Heaven and Hell viewed in their Relation to Modern Spiritualism," by J. J. Morse.

## "SPIRITUAL POLICY."

To the Editor.—Dear Sir,—Be good enough to accept my most heartfelt thanks, and also my congratulations, for the truly noble letter of my dear and esteemed friend William Howitt, and also for the splendid leader under the title of this letter which appears in this day's issue of the MEDIUM.

It is not very often that I have opportunities and facilities for the publication of my impressions, but when I see them in superior form, and from higher minds, I like to add my sincere testimony.

I am a firm advocate of organisation notwithstanding, and when leisure favours opportunity, I may, with your permission, give you my views on the subject.—Yours for free progress,

J. REGINALD OWEN.

43, Cobden Street, Everton, February 14, 1874.

## A MEDIUM WANTED AT DUBLIN.

A gentleman writes to say how very much a medium is wanted in Dublin in whose presence the raps could be obtained. Any such medium visiting that city would be well treated. If the person were a young lady, a situation might be obtained for her. Those who can respond to this call are requested to apply to the editor of the MEDIUM for further particulars.

THE *South London Press* has an article on "Dr. Sexton, the Spiritualist," chiefly derived from *Human Nature* for January.

MR. S. C. HALL is preparing a fine edition of "The Trial of Sir Jasper." The price will be 5s., and it will be got up in such an ornamental style that there will be no profit on it at that price.

A WRITING MEDIUM WANTED.—I am a subscriber to your interesting paper the MEDIUM. Will you kindly allow my inquiry to appear for the name of any writing medium who can obtain replies from a particular departed spirit without the presence of the inquirer?—Yours faithfully, A BEREAVED ONE, February 14, 1874.

A CONTEMPORARY has lost a subscriber from having expressed the intention of "letting us alone severely" in the future. All interest will henceforth vanish from its columns, as far as that particular reader is concerned, who thus writes: "The MEDIUM continues to prosper here, finding intelligent and eager readers. Its tone has steadily advanced."

THE SPIRITUAL MAGAZINE.—Mr. Thomas Shorter is now sole proprietor and editor of this veteran publication, which for fifteen years has been the exponent of Spiritualism in this country. At present, the publication of the magazine involves an annual loss of £20, which fact we mention with the hope that it will meet with appropriate recognition. Mr. Shorter undertakes the editorial duties without any remuneration whatever, and his sight being now so defective that he can neither read nor write, the valuable services rendered by him are exceedingly irksome and painful. We hope these statements need only be read to call forth that amount of co-operation in the form of donations and subscriptions for this magazine as will release the editor and proprietor from any loss.

AN EXPLANATION.—I feel that your comment on my letter in your last week's issue of the MEDIUM is calculated to cause my spiritualistic friends to think I have said something offensive, perhaps, personally. What I meant, and what I said (in effect) was, that some Spiritualists, as far as I could judge, believed too little, rather than too much, in the new faith, which caused them to be suspicious of others; and that if those outside the belief of Spiritualism knew of those suspicions, they would the more readily adopt a creed which I earnestly believe will be paramount, over and above all others in the "good time coming."—S. KEINTON, Birmingham, February 14, 1874.

THE *Lancaster Examiner* has ventured an article on Spiritualism. It is a queer affair, probably because the writer got his "hopes of humanity considerably blighted," by his ignorance at a seance. He concludes "Let us at least have the *rationale* of Spiritualism," and yet he objects to a communication: "If you would see, you must first believe," that is, if you would understand the truth, you must first be patient and accept the facts. Our *Lancaster "Freelance"* desires to find the *rationale* of the subject, under the irrational condition of being ignorant of it. There was another man who wielded a similar "lance;" he is known in literature by the name of Quixote, but we were not aware that any of his descendants had settled down at Lancaster.

EAST LONDON ASSOCIATION.—The meetings every Tuesday evening at 103, Mile End Road, now present an excellent opportunity for spiritual teaching of no mean character, Mrs. Bullock, Miss Keoves, and other noted trance-mediums being on the role of speakers. The maintenance of the organisation is chiefly due to Mr. Lambert, secretary, Mr. Jennison, Mr. Allen, and a few others; and the Spiritualists of the East of London could attend these meetings, and greatly strengthen the association without incurring the sacrifice of having to do, as we read the very devoted in olden times did—walk six miles to church on Sunday, and return to a cold dinner. Surely Spiritualism, based as it is upon the pillars of truth itself, ought to prove a greater incentive to the free mind, than is the false sensationalism of creeds to the bigoted. Those who wish to co-operate with this hopeful association should communicate with Mr. Lambert, 15, Sewardstone Road West, Victoria Park, N.E.

THE MORLEY ASSOCIATION of Spiritualists, opened their new meeting room on Saturday, according to arrangements, with a public tea, provided by Mesdames Baines, Butterfield, and Brook, for which they deserve great praise. About sixty persons partook of the tea, after which a meeting was held, when addresses were given by Messrs. Lamont, of Liverpool; A. Cross, of Leeds; J. Kitson, of Gawthorpe; and Mrs. Butterfield, of Morley; altogether a very pleasant evening was spent. On Sunday three addresses were given; in the morning, by Mr. Lamont taking for his subject "The Seen and the Unseen," in the afternoon by Mrs. Butterfield, the subject being "The Philosophy of Death," and in the evening by Mr. Cross; his subject was "The History of Spiritualism." The addresses were listened to with great attention, and all seemed to be well pleased with the same. Mr. Gillman, of Leeds, will speak twice in the same place on Sunday next, the 22nd inst., in the afternoon at 2.30 and in the evening at 6.30.—B. H. B., Hon. Sec.



At the commencement of a long article on Spiritualism, the editor of the *Peterborough Standard* writes: "If asked to define what Spiritualism is, we are honestly bound to confess that we do not know." If the writer had been as wise as he professes to be honest, he would have stopped there. Further comment on the remainder of the article would be folly.

THE SPIRITUALISTS' ALMANACK continues to find favour in an increasing degree. Many of our readers have sent for a dozen copies. We send thirteen copies post free for twelve stamps. We have printed special wrappers for many places: St. John's Association; Marylebone Association; Mr. Cogman's Institution; Birmingham (500); Leeds (300); Peterboro'; Newcastle; Bishop Auckland (500); Belper, &c. Mr. Caldwell, medium, and others have had editions, advertising their business on the wrapper. The price extra for printing a special wrapper for any quantity is 2s. 6d. The almanacks are 6s. per 100. We give below the wrapper printed for the Liverpool Psychological Society. A few hundreds of such circulated in a town must do the society a great deal of good.

## Spiritualists' Almanack

AND COMPANION

FOR

1874.

THE

### Liverpool Psychological Society.

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PUBLIC SUNDAY SERVICES at the Islington Assembly Rooms, at Three and Seven o'clock, p.m.: Trance-mediums and other speakers.

MEMBERS' MEETINGS at the same place, on Friday Evenings, at Eight o'clock. Free to the public the first and third Fridays in the month. The Committee meet at Seven o'clock.

PRIVATE CIRCLES can be ascertained by inquiry of the Committee.

Agents for the sale of the MEDIUM, and other Spiritual publications  
BOOK STALL—Islington Assembly Rooms; Mrs. Leighton, 39, West Derby Road; Mr. Pullen, 71, Brunswick Road and 36, Castle Street; Mrs. Thomas 105, Brownlow Hill; Mr. M. Sinnott, La Hayworth Street; Mr. Coates, 126, West Derby Road; and Mr. R. Mulvey, 129, Park Road, Toxteth Park.

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In which it is shown that the History of the Jew Moses as recorded in the Bible, and that of the fabulous god Bacchus of the Egyptians, Greeks, and Romans, as given by the Heathen Poets, are identical.

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**WANTED TO PURCHASE**, SIMMONITE'S "Arcana of Astrology." Write, quoting price, to J. BURNS, 15, Southampton Row, London, W.C.

## THE KENEALY TESTIMONIAL.

THE interest in the TICHBORNE Trial is not only World-wide, but it will be seen from the following communications that the admiration for the Claimant's fearless and eloquent advocate, Dr. KENEALY, is as great in America as in England. Meetings have been held in different parts of London and suburbs, and there have been two very influential meetings at Leicester and Kingston-on-Thames, and arrangements are now completed for extending an organisation all over the country.

The Trustees to the KENEALY TESTIMONIAL FUND are Mr. Guildford Onslow, Mr. George Hammond Whalley, M.P., and Captain H. W. Nicholson. Messrs. Herries, Farguhar, and Co., St. James's Street, Piccadilly, London, S.W., will receive Subscriptions, and have consented to become the Bankers to the Fund.

M. A. ORR,

Chairman of the Executive Committee.

Riverside, Kingston-on-Thames.

J. S. E. Drax, Esq., M.P. for Wareham, has sent a cheque for Twenty Guineas.

Chase City, Mecklenburgh Co., Virginia, January 18th, 1874.

SIR,—I have the honour to transmit to you copies of two resolutions unanimously adopted at a meeting of British settlers held this day. Permit me further to convey to you the fact that every line of your noble speeches in the Tichborne Case have been carefully read by the Englishmen resident in this part of the world.

Sir, we take the liberty of conveying to you the assurance of our esteem, because (to slightly alter Sir Robert Peel's reference to the Duke of Wellington)—we are all proud of you. May God bless you, and grant you every happiness for time and eternity!

I am, Sir, your obedient servant,

THOMAS JONES BEBB, Secretary.

To E. VAUGHAN KENEALY, Q.C., LL.D., London, W.C.

At a meeting of British settlers held at Chase City, Mecklenburgh County, in the State of Virginia, United States of America, on Saturday, January 18th, 1874, Henry Field, Esq., formerly of Bedfordshire, England, was appointed chairman; Thomas Jones Bebb, formerly of Montgomeryshire, North Wales, was appointed secretary.

It was moved by the chairman and unanimously resolved—

1.—That whatever be the result of the Tichborne trial, the course of Dr. KENEALY has furnished a splendid example of British pluck, rare genius, great learning, and unparalleled generosity.

2.—That the British settlers have great pleasure in assuring Dr. KENEALY of their high regard for his public character and services, and beg him to believe that he has warm friends wherever the Anglo-Saxon race and language exist."

HENRY FIELD, Chairman.

THOMAS JONES BEBB, Sec.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

AN

## EVENING CONCERT

IN AID OF THE ABOVE WILL BE HELD AT

QUEBEC INSTITUTE, SEYMOUR ST., PORTMAN SQ.,

On WEDNESDAY, March 4th, 1874.

To commence at Eight o'clock.

Artists:

Miss MALVINA CLAXTON, Miss EMILY MALTBY,  
Miss ANNES, Miss LIZZIE CLARK,

AND

MRS. ROBERT CASTLEDEN;

MR. ARTHUR GRIFFITHS, MR. ARTHUR GLAZIER,  
MR. CALEB BULL, MR. JAMES HOCKER,

AND

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Instrumentalists:

Pianoforte—The Misses MALTBY,

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### SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 18, SOUTHAMPTON ROW, HOLBORN.

WEDNESDAY, FEBRUARY 26, Mrs. Olive at 8 o'clock. Admission 2s. 6d.  
FRIDAY, FEBRUARY 27, Mr. Morse, Trance-Medium, at 8 o'clock; admission, 1s.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, FEBRUARY 21, Mr. Williams. See advertisement.  
SUNDAY, FEBRUARY 22, 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. Trance Address at No. 86, Goswell Road, at 7 o'clock, by Mr. J. J. Morse.  
MONDAY, FEBRUARY 23, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
Mr. Williams. See advertisement.  
TUESDAY, FEBRUARY 24, Seance at Temperance Hall, 103, 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 25, Marylebone Association, 90, Church Street, Paddington. Lecture at 8 o'clock, admission free.  
Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.  
THURSDAY, FEBRUARY 26, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 14, 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 21, 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 22, 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.  
MOBLEY, 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 is required from strangers.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.  
LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.  
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m.  
SOUTHESEA, At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.  
BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, 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 23, HULL, 42, New King Street, at 8.30.  
GLASGOW Association of Spiritualists. Seance at 164, Trongate. Doors closed at 8.30 p.m.  
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.  
TUESDAY, FEBRUARY 24, 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 25, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
MOBLEY, 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 26, 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 203, King Edward's Road, at 7.45. Doors closed at 8.  
FRIDAY, FEBRUARY 27, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.  
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