



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

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MRS. TAPPAN AT CLEVELAND HALL.

SUNDAY, FEBRUARY 22, 1874.

On Sunday evening last Mr. Slater occupied the chair, and after the opening anthem read, for the lesson of the evening, chap. xvi. of the Gospel according to St. Mark. Mrs. Tappan then rose and pronounced the invocation:—

Our Father and our Mother God! Thou source of every blessing! Thou infinite Spirit! Thou divine and perfect Mind! Thy life pervades immensity! Thy power is manifest everywhere through the laws of Thy divine being! All nature betokens the workings of Thy life. The soul which Thou hast endowed with such wondrous gifts—the gifts of Thine own being, the resemblance of Thine own mind—transcends all forms of nature; is more than stars and the suns in their places; is greater than time and death, because it is eternal. What can encompass Thy power? What can grasp Thy infinitude? The mind may not know of Thee, and the thought cannot reach up to the heights of Thy beauty; but the soul, alive to Thine influences, ever aware of Thy presence, conscious of Thy uplifting power, may come nearer and nearer to Thee through the laws of divine allegiance to Thee. Father, Spirit, Life! We would know the laws of the Spirit; we would comprehend more of the divine nature; we would seek to find out more fully the hidden purposes of life. We praise Thee for the bounties of the material world; for all the splendours with which the earth and sky are adorned; for the glories of the firmament, and the wondrous perfection of law in nature; for science, with its subtle skill and power; for knowledge, that has reared up great usefulness to man. But we would know more of those other laws, those sublime purposes, those interior impulses of the Spirit, whereby other agencies of life are outwrought, that link us for ever to Thine own immortal nature. We would know more of the spirits in prison, of those that are in darkness, those free from the earthly form: where they live; what sounds and thoughts may reach them, what uplifting prayers, what elevating purposes; and the spirits that are in prison in mortal form, that walk up and down the earth, clad in the raiment of discord, and clothed in sorrow and darkness,—even those that in the midst of great cities cry out with complaining voices and ask for one ray of light from Heaven. O Soul of life! let us penetrate even into the uttermost darkness, so that we may find light and life abide there, and that Thy soul hath not forgotten any living spirit; for all are allied to Thee. Every soul is bound and linked to Thy infinitude, and all the souls of the great universe of spirit are bound together by ineffable chords of sympathy, of words and deeds and thoughts and actions; so that if one be wretched all must sympathise. Oh, let us behold that infinite compassion that, looking out from the midst of earthly sorrow, beheld the light of God's love and uplifted his voice for humanity! Let us even be like him, that our souls be clothed in such humility, and adorned with such patience, and uplifted by such truth and love, that we all speak Thy truths to all the peoples of the earth, and that Thy signs may follow them that believe.

“And these signs shall follow them that believe.”

We have to call your attention to the three specific forms of spiritual manifestations, or of the power of the spirit, in the chapter that has been read to you: the appearance of Jesus to Mary, the appearance of Jesus to the two disciples on their journey, his appearance to his disciples when assembled together at night, and still another manifestation in the separate appearance of the angel who rolled away the heavy stone from the door of the actual sepulchre. And the fact that when he reproved the disciples for

unbelief he also enjoined them to preach the gospel among all the peoples of the earth, and promised that the same signs—the same works outwrought by him—should follow those who believed, is a sufficient concentration of spiritual testimony to all people and among all who believe in any degree whatsoever the records that have just been read. Yet when it is claimed that to-day similar manifestations do take place—the actual appearance of angel forms, the moving of tangible bodies, the healing of the sick, the casting out of devils, the speaking of many tongues, prophecy, and various so-called miracles—the whole thing is a matter of dispute; and the chief believers, or those who claim to be the chief believers, in this revelation are the first to denounce the existence of such manifestations to-day.

This is an undeniable statement, whatever may be its cause, that we do not find in the usually accepted and established Christian Church the evidences that it is promised shall follow those who believe in the working of Christ's spirit and in the power of the Spirit. We have no reason to inquire the cause of this, for it is very evident that among all people the departure from the original spiritual faith has been the cause of the lessening of the works of the Spirit; and we have no need to refer to the existing state of the human mind upon such subjects to see that the materialism of the present age has so far penetrated into the sanctuary and taken possession even of the followers of and worshippers at the shrine of Christianity, that the power of the Spirit is comparatively nullified. But when Christ speaks distinctively of the separate forms of spiritual power, enumerates them and calls them by name, and at the same time is speaking as a spirit to his disciples, it forms so palpable an evidence of spiritual power and communion, and is in itself to us such overwhelming testimony in favour of the possession of such power by human beings, that the only wonder is that some effort has not been made to cultivate this latent force, and find out the laws whereby Christ gave to his disciples the teaching and practice of spiritual gifts. One chief reason, we believe, why this has not been the case is to be found in this fact, that the spiritual beings of the other world had been divided into two distinctive classes—not only by theologians of the present age, but nearly all the nationalities of the earth—the powers of light and the powers of darkness. In the Christian vocabulary there are the evil and the good spirits, the righteous and the unrighteous; and a line of direct demarcation has been drawn between them, so that every person when venturing upon the threshold of spiritual existence is at once appalled lest he shall come in contact with what he terms an evil spirit. Now, it is said that during the three days that Christ was immured in the sepulchre, he went and visited the spirits in prison, those who were disobedient to God's command; and if Christ did this to spirits whom you would naturally term evil, it is evident that the power of the Spirit to gain knowledge afterwards and to improve beyond this life has not been limited, but that wheresoever the spirit of light can penetrate, there knowledge can enter.

We think it is a mistake to divide humanity into two distinct and absolute classes. Who can go among the people that occupy this room and draw a line of demarcation between the righteous and the unrighteous, the godly and the ungodly man? He who observes his prayers, he who bows before his shrine every day, may still be a man of most passionate temper, and may still not always be kindly in his dealings with his fellow-men; and he who every day haunts the public places and mixes with publicans and sinners may still give evidence of a tender heart by being kind to those who are near and dear to him. Every human being holds some component part alike of good and evil; and every spirit passing from earthly life has alike some ray of goodness and some por-

tion of error. That which makes up the sum of human evil is caused by cupidity and ignorance. Remove the motive power of human crime, and you take away largely the impulse to evil. Suppose it possible that human beings could exist without labour, that every needful thing were supplied ready to hand, the crime that exists in civilised and struggling nations would largely cease, and the majority of evil would become the minority. So we have first to consider the motive of crime, secondly its influence upon the spirit in the future state, before we can be fully aware as to the existence, the nature, and power of evil spirits.

We think it necessary to speak distinctly on this subject, because it often bars the doors to the first step in the investigation of spiritual subjects. Men do not usually invoke the blessings of guardian angels lest the same door may admit likewise one of evil. They do not like to seek communion with spiritual beings, with the host of unseen witnesses, with those messengers that are ministering spirits, lest there should also be lurking some unholy spirit or untired influence that shall in some manner affect them for evil.

Let us consider now what changes spirits will undergo in going out from your earth. Endowed, it is true, with all the attributes, faculties, and powers they have upon earth, but the motive for crime is removed. All this care and cupidity that prompts to crime on earth cannot be maintained in spirit, since there are no material possessions to be gained. Ignorance alone being then the chief cause of spiritual crime, or remorse for deeds done in the body now; for the spirit is really haunted by the ghost of previous misdeeds. An unhappy spirit is not therefore necessarily an evil spirit intent upon doing harm, but may haunt the place where it has committed a crime for the express purpose of working out atonement for that crime. And you are not to think that all the shadowy beings, and all the ghastly forms that haunt places where crimes have been committed, are therefore evil spirits—evil men with power to do harm, accompanied by the inclination. The majority of these unfortunate ones are only left bound because of some deed that still remains on their minds unatoned for. They are subjects of compassion, literally spirits in prison, who need but one word from whoever possesses the love of Christ to restore them to the consciousness of light and life immortal. The demons, or spiritual devils, if we may use the term expressly employed in Scripture, does not always refer to spiritual beings. The word "devil" may be interpreted from the original to signify "evils;" and it was a common custom among the ancients to ascribe every form of disease to the possession of evil spirits; whereas we know that science has discovered that many of the causes of disease are absolutely material; and a person may be possessed of an evil, which is disease, and still not be possessed of an evil spirit. The discussion of this word will go very far to enlighten the world; and the miracles which Christ wrought—the casting out of devils was the common term for casting out of tormenting diseases and pains. In many instances, however—and this point we wish expressly to impress on your minds—disease of the physical body does encourage the presence and influence of untoward spirits, perhaps not evil spirits, but those who, through ignorance, have not the knowledge of proper control, and are enabled to work upon the sensitive organisation of a person diseased.

But we would warn you, believers in modern Spiritualism, to take very great care you do not ascribe too many of the accidents and misfortunes of life to the influence of evil spirits; to take very great care that you do not, in searching for the causes of human crime and misfortune, go to the opposite extreme and lay upon the spiritual kingdom the sins that belong to the material world. It has been the misfortune of the past to have ascribed to God the sins of humanity, and that many of the imperfections that belong to hereditary disease—the lack of proper culture and training upon earth, the lack of knowledge of physical science—have been ascribed to spiritual causes. On the other hand, there is a too great tendency of material science to deny all spiritual causes, and to ascribe every form of malady to physical causes. This is also an extreme and error, for there are many minds so organised and constructed as to be sensitive not only to the mental powers of this world, but to the mental and spiritual powers of the unseen world that are all around you, and that have undoubted control over your daily lives, and influence you in ways you know not of. But discretion is necessary, and in order to discriminate, knowledge is necessary.

The chief difficulty in the world in discussing subjects that relate to man's spiritual nature is the absolute ignorance of humanity concerning that nature. The spiritual laws have heretofore been ignored; the power of one mind upon another, the influence of spirit upon spirit have scarcely been considered; while that spiritual power whereby Jesus wrought miracles and spells, and his disciples also, and that he promised should also follow those who believed—this influence has been wholly blotted out from the history of man's religious experience, until religion has come to mean a simple statement, a form, a theory, without any intermediate links connecting it with the world of causes and human existence; whereas in the time of Jesus it was so much a matter of daily life and experience, and was so understood by him and his disciples, that the spiritual constituted by far the greater portion of their life, their belief, their conduct, and the motor power of daily existence.

We have said you need to be careful not to ascribe too many of the ills of life to the influences of evil spirits,—we shall tell you why: for the simple reason that the probabilities are strong against any great active power of a mass of evil spirits. There are no organised bands of evil spirits who prowl around the earth for the express purpose of doing harm; there is no motive for them to do

it. The simple fact that the human mind does not do evil for the sake of evil, you would do well to call to your attention; for you cannot find in the lowest prison cell of your city, or in the vilest place of degradation, any human being so utterly depraved that he will not say, if he had the chance, he would like to be better. It is because the unfortunate imagine that the force of necessity has induced them to do this or that offence, until at last they are hedged round with the circumstances of their crime into the career and position of those who make war upon society. But the motor power of evil, is simply gone when the spirit ceases to be connected with the physical form, because that physical form, stimulated by its material tastes and appetites, tried and surrounded by want and poverty and temptation, was really the prison-cell of the soul. Now when the spirit ceases to occupy that prison, it is simply in a state of ignorance of spiritual laws and life, but not of active and aggressive evil; and if any number of those spirits are about it is quite likely that their influence would be depressing and exasperating on the sensitive person or brain, and insanity might be effected by them. But it might also be inadvertent. The spirit whose moving caused him to see the sensitive might believe it to be in his power to receive benefit; and many times unfortunate spirits hover around your earth, seeking some word that shall free them from the particular chain which binds them to your atmosphere.

The next reason that the working of spiritual gifts has ceased to prevail, or not to have been cultivated in the Church as a body, is, as we have stated, the temporal power and material influence of civilisation, which encourage to a far greater extent the influences of the outside world than the inner nature of man. Prosperity, the building up of states, the endowing of institutions, the rearing of splendid structures, go very far to build up the material welfare of nations and society; but it also takes the mind away from that absolute condition that is essential to the exercise of spiritual gifts—simplicity, naturalness, dependence upon unseen, and the recognition of the higher nature of the spirit in all that belongs to daily life. The building up of the material Church without the actual presence of spiritual powers attending it is such a disaster to man's spiritual nature that it has well nigh cut humanity off from those subtle links that bound them heretofore to the spiritual world, and made of modern civilisation a less spiritual power than belongs even to many savages—since we to-day recognise in those distant barbarous lands the presence and power and communion of the Spirit, and these workings of signs.

It is a most singular fact that to-day, outside of civilised and Christian nations, there are more of the works and the gifts of the Spirit than within Christendom itself. It is a singular fact that among the poor Indians of North America there exists an abiding faith, not only in the Father as the Great Spirit of mankind, but in the presence of healing spirits, in the guardianship of kindly beings and medicine spirits, who assist these people in their ways of life. And you have only to go to India and Central Africa to find that the powers of divination and the working of miracles and wonders have not ceased. In Persia and the far East these practices, although considered heathen, are still allied to the wonders that are recounted here. But there are rare exceptions, and whenever they do occur they form those singular lights in the history of Christianity that all the world would be glad to receive even in its very fireside and hearthstone.

To-day it is evident that a new impetus and impulse has been given to man's spiritual nature. It is witnessed in the greater fervour of the Church itself; it is witnessed in some new outpouring of the Spirit upon those the very bodies that have claimed to possess a firm faith; it is witnessed in the efforts that are being made through the length and breadth of Christendom to unite the different organisations of Christianity that they may do a great work. Alas! we fear their union will prove vain unless they call to their alliance the powers of the unseen souls of the invisible world,—that unless they consult and make the chiefest pillar in their great organisation the spiritual kingdom that has been so much ignored, because if there shall be a token established upon earth, a fitting and proper expression of the religion of the Spirit, it must be through the Spirit, by the Spirit, from its actual presence and power and communion and influence over mortals.

It is not possible that man shall take out of the hands of God his work to-day upon earth. It is not possible that man shall behold by merely temporal power the spiritual kingdom, without the actual abiding and living presence of the Spirit in their hearts and in their daily lives; and so long as the sick are unhealed and the hungry famish for food, and they that have evils and demons are not restored; so long it proves that this presence and power promised is not recognised and is not courted by those who are seeking the kingdom of heaven on earth.

We say to each one of you, so intimately connected is the spiritual with the material world, so much a part is it of that grander system and science that shall take the place of the present materialism and the present unbelief that exists in the world, that you have only to consider that all that belongs to spiritual gifts and to the exercise of those powers and laws within your grasp is a portion of that unseen atmosphere and that unseen power that is all about you,—constitutes in itself an absolute portion of your life, and only requires to be known and understood to be made as available and useful to mankind as any discovery of modern science. You have only to comprehend this, and all fear concerning the tampering with spiritual beings will cease; since if it be a law that spirits do hover near you, and that spiritual beings can accompany your footsteps, and that you are unconsciously influenced and governed by them, it becomes so much more important that you should know

that law and be able to exercise a power and influence over it, and adapt your lives and needs and existence to it.

Consider, if you please, what a dangerous element steam is in the hands of an ignorant and unskilled man. The care of the engineer, his subtle knowledge and power over that element, do not prevent most disastrous results, yet every disaster is traceable to the lack of care or knowledge. In the hands of the skilful operator this subtle force becomes a mighty motor power of the world. All around you are elements unseen equally subtle and equally as powerful: the influence of one mind upon another, the action of thought upon thought. Each wave of thought, whether of good or evil, that vibrates from your heart or mind, goes out by the silent system of spiritual laws, and influences all minds within the radius of its control. Then those spiritual beings around you, how are they moved and affected! And how are you moved and affected by them! You may unlock the vast prison-house that holds in store the great spiritual agencies that God has laid up for you, and make them the elements of human advancement and progress. As it is, they lie dormant and in prison, or only working out inauspiciously oftentimes an influence of misfortune often to your lives. But not knowing, you are a prey to every untoward influence that may be about and around you; but not knowing, you inhale poison, and hatred, and envy, and remorse; you go into crowded bar-rooms, where the fumes and vapours of liquors produce an injury on your system, and where the carbonic poison exhaled from many bodies cause such a vitiation of the vital air that your lungs are at once outraged, and you are equally full of the very air that destroys the spirit as if it were in a prison-house, made such by fear and sense; you lock up the spiritual forces in the fumes and vapours of contending passions, fasten the incubus of materialism to the whole of human society, and make all your spiritual natures rankness and corruption, where God only intended beauty and delight. The master-key that unlocks this store-house is knowledge; the master-power is intuition and aspiration. Prayer alone will not do it: but prayer accompanied by works will do it. That knowledge that will lead you to the comprehension of how and in what manner this spiritual force can be made amenable to human welfare will do more to heal disease, work on the inequalities of society, uplift mankind from the thralldom of fear and the terror of these evil influences, than all else that can be done. The child dreads to go into the darkened room, lest from each corner there shall start some fiend, or some animal, or some terrible thing; so men are afraid of the darkened spaces of their spiritual natures, and in the night time dread lest some evil influence shall approach and bear them away to regions of terror; fearing rather that state of ignorance which forgets you see with the eye of the Spirit. With greater knowledge of the grown man we learn that there are no evils in the darkness greater than those in the light, no greater demons than those that flaunt in the eyes of day, before your very eyes, and you dread them not—the ambition of worldly power, human pride, and all that enslaves man. You are not afraid of these. You are accustomed to meet them on the bye-ways and highways of life.

Why fear those unfortunate beings who, like yourselves, may be only tethered by a blind fancy, which one little ray of light and knowledge will disperse and scatter to the winds? In all the space lying between you and the great soul of God Himself, there are no evils that encompass you worse than those that encompass you daily. In all the realm of spirit there is nothing to fear, if you go straight into that realm with the love of God and the love of man in your hearts. In all the regions of despair there are no hidden demons that are worse than those of fear and ignorance in your hearts. Whoso shall roll away the stone from the sepulchre of every human spirit shall reveal there the risen saviour of truth. He already leads the way, and you follow him not. See how you are held, bound by your own fears. Some darkened corner in your souls, wherein there lurks hidden a dread—perhaps an evil desire smouldering, or some ignorant fancy. Let the key of knowledge open wide that doorway, and you will see that it only needs the light to dispel your gloom. See how you linger by the grave, haunted by the fear of death and the terror of the unknown beyond. Behold the angel of light sitteth there in the sepulchre; and your loved ones, not dead but risen, have gone on and on far out into the world of knowledge to bring back the message of life, while you still shiver by the sealed sepulchre. Death is the grim terror, the hereafter is a daily fear; and when you know that death is no more, and that the hereafter is now, where shall be the fears of mankind and the lurking dread of something that may not be?

Fear only ignorance, folly, and the blindness of earthly passion, and perchance the light of that loving soul, that penetrated the ancient depths of darkness to the spirits in spiritual bondage then, can do so now. There is no limit to the space or time whence that light can be given to man. Whatsoever spirit abideth in prison in your midst, that light and that knowledge is ready to open the doorway. It only requires that you shall seek it; it only requires that you shall know and trust it; it only requires that you show that complete submission, that absolute confidence in the all-pervading and all-abiding powers of goodness: greatest to conquer, greatest to lead mankind, greatest to fill the earth with happiness and peace, greatest above all powers of evil to bring deeds of praise and worship and the working of gifts, when man shall again be visited by the voice of the Spirit, and the healing of the nations shall take place with the uplifting of the clouds of error.

The proceedings of the evening were brought to a close with the following poem:—

THE SEPULCHRE OF LIFE.

STROPHES.

From the door of the sepulchre wherein the dead
Lie buried, and the hopes of loving hearts enwound,
Behold, what hand shall roll the stone away?
Since the earth has for ever endured death,

It came even from the first
With an air of triumph. And in the heart
Of the very first-born of Adam and Eve
Crouched down the form of foul murder.

Sadly, alas! did they mourn
For the life laid low—the life of their son that was slain,
But 'twas breathed even there, and did kindle a flame
Out of the ashes of death, and did spring like a name
Of bright hope—all are forgiven that die
In their youth, since God's hand hath enstamped
On all souls the seal of the angel of Life!

ANTI-STROPHE.

But for Cain, who shall roll away the stone
From the door of his heart, who hath sinned,
Who hath slain his brother? The pain of the sin
Is far worse than death, its power goes on
Though he liveth, still he dies the fierce death
Of remorse. There is one power alone
That bringeth forgiveness and light to his heart,
Even repentance, whenever its voice is heard—
The pangs that can kindle remorse and tears,
Ah, blessed tears, washing the blood-stained hand!

Be sure that the angel is there,
The angel that rolleth the stone away
From the murderer's heart—
But who from the souls that despair
Shall the stone of life roll—
The suffering, longing of earth, who suffer in vain?
Away from the breath of spring-flowers and bloom
Of the fields of delight—the stone of pain,

Who shall roll that away?
The answer cometh in some strangest way.
When the voice of a child or the sweet smile
Of a babe o'er whom you bend your head
Causes the tear-drops in your eyes to start,
Lo! in cometh the sunlight, you are free!
The door is unchained, the icebergs that slept
Within your soul melted by tears,
Until the light came in, and, unaware you slept,
An angel all the while was waiting there.

EPIC.

Who shall roll the stone away from the earth?
(The earth adorned with beauty and with grandeur)
Mankind hath reared temples and domes of might,
Placing the Stone of Reason 'gainst the very gates
That blindest Reason, that doth point with scorn
To the vast chasm of space, and says that man
Was fashioned to be born and die—and die;
This false philosophy—this stone, misnamed
Knowledge, bars the door to heaven.

"To none hath it been given,"
Says the blind world, "to roll that stone away."
But even as we wait outside to pray—
Kneeling in deep despair—direst dismay,
An angel has come from the other side,
Clothed in snowy raiment like a bride—
And lo! Heaven's temple is made clear to view;
The earth is fraught with hope and life anew;

The sun of all power behold.
Even this stone—of man's material knowledge—rolled away;
The Angel of Life—even through Death—has arisen—
Through God's love has arisen,
And man is released from his prison.

SPIRITUALISM AND ITS CRITICS.

(A REPLY TO LORD AMBERLEY.)

A portion of DR. SEXTON'S Oration delivered in the Co-operative Hall, Bury, on Tuesday Evening, February 24th, 1874.

In modern times it not unfrequently happens that the persons who are most ready to give an authoritative opinion on any subject, and to display the greatest amount of dogmatism in the enunciation of their views, are the people who are least acquainted with the matter in question. When a man possesses a name that the public is tolerably familiar with, he may, with perfect impunity, take upon himself to invent hypotheses to explain anything and everything under the sun. It is no drawback to his speculations that men who have devoted their lives to the subject have come to conclusions different from his, and that those who have made the topic under consideration an especial study, declare his theories not only unfounded but absurd. He will be sure to find amongst the mass of mankind some who will accept his dicta, and look up to him as an authority. All that he requires to enable him to support his claim is a tolerably good share of audacity, coupled with a certain amount of determination. It is really amusing to see how contemptuously all difficulties in mind and matter—difficulties that have cost students and sages many an hour of anxious thought, and have evoked again and again that terrible brain sweat to which sweat of body is as nothing—are pushed aside by superficial minds. To these men, there is no obstacle in the way of their direct entrance to the temple of truth. The mighty problem of existence they can solve with the greatest ease, and the labyrinth of being they reduce to a rule-of-three sum, Nature and her myriads of marvels

attachment to the medium. "Will the poor traveller," he exclaimed, "forget the cottage where he rested his weary feet, and the friends who ministered to his natural wants? No! The poor pilgrim returns to pour out his heartfelt gratitude to those who freely gave unto him their help and their love!" The speech which followed was on the duty of universal charity, and was so sublime and delivered with such dramatic effect, that all present were greatly moved. All who are in the enjoyment of Miss Barlow's acquaintance must feel the refined and elevating influence, which she, through her guides, imparts to those with whom she associates. For my own part, I returned home a wiser and a better man; and as I pondered over the pleasing recollections, the words came:—

To what shall I liken the medium's mind?

A clear and glassy lake,
Where Nature, mirrored and refined,
Lives sublimated spirit-kind;
May nought its tranquil dream awake!

To what shall I liken the medium's heart?

A golden dulcet lyre,
Where angel-fingers swiftly dart,
And to the listening throng impart
Bright gleams of sweet seraphic fire!

To what shall I liken the medium's soul?

A sensitive sweet rose,
That prone to every control,
Or blooms in joy, or waves in dole,
As boreas uncertain blows!

Manchester, Sept 15th, 1873.

J. REGINALD OWEN.

BIBLICAL CRITICISM.

DEAR MR. BURNS.—As I see your correspondent "S. H." inquiring the meaning of Colossians i. 15, I will, with your permission, give him the view which I believe to be correct. The words *πρωτοτοκος* *προς πατρός* translated in our version "the first-born of every creature," might be more intelligibly rendered by "born before all creation." The whole passage conveys the doctrine of the Logos, the same which forms the key-note of the theology of the fourth gospel. In it Christ is represented as the manifestation of God, not only at the time of his appearance in bodily form upon earth, but at all times, and as the means by which creation was accomplished. "In the beginning was the word (Logos), and the word was with God, and the word was God. The same was in the beginning with God. By Him were all things made, and without Him was not anything made that was made." Nothing can be closer than the resemblance between this and the passage in Colossians. The doctrine of the Logos was adopted by St. John from Philo, a Jewish writer, who derived it from the Neo Pythagoreans. It was a question with these philosophers how the Deity, whom they regarded as pure intelligence, could have operated to create matter; and they imagined the difficulty got rid of by supposing that creation was effected, not by the direct fiat of the Deity, but by means of an effluence from Him, the Logos bearing the same relation to Him as the spoken word with us to the secret thought.

Jesus of Nazareth, who in the first three gospels is recorded to have made the loftiest personal pretensions indeed, but not to have claimed Deity, is by St. Paul and the author of the fourth gospel represented as the manifestation to the world of the eternal God. God in Himself is declared to be invisible to mortal eye. "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath revealed Him." Christ is "the image of the invisible God." Hence Jesus is reported to have said: "He that hath seen me hath seen the Father." He has seen, that is, as much of the Father as he is ever destined to see, since God is not a glory to be beheld, but a presence in the heart. "The kingdom of heaven is within you."

Oxford, Tuesday, Jan. 27th, 1874.

ST. GEORGE STOCK.

A WRITING MEDIUM AT CARDIFF.

The following lecture was given through Miss Williams, of Frederick Street, Cardiff, a writing medium, developed by Mr. Wallace's aid a few weeks ago. Several gentlemen were present.

"The subject I will lecture upon this evening is 'The Name of God, the name which the ancient Druids of this island held in such high honour and solemn reverence, that only on most holy festivals was it to be uttered, and then only by the Druids. Those strange and, to the present race, wonderful people, whose religion inculcated such purity, that a long probation, not only in learning but also in moral conduct, was required ere they were admitted to the first grade of their order—truly those so-called barbarous priests showed a greater reverence for their Creator than the present enlightened race. In this enlightened period you cannot walk the streets of this Christian town without hearing the Almighty called upon either to bless or curse some of his children (for his children all mankind are), and this prayer to bless or curse is so lightly spoken as if the speakers did not know the meaning of the awful words they uttered. And it is to be feared that too many have not, with all your churches and schools, your pastors and teachers, really been properly taught a true estimate of the Creator. The general idea of God, taught to your children, is of a cruel tyrant, sitting somewhere in the sky, watching all their faults, writing in a big book all those things to be brought against them at some future day, the date of which is unknown. No wonder, then, that his name is not held in reverence, when from their childhood people are taught such ideas of the loving Creator. His attributes are more demonic than God-like. How, then, can it be wondered at if the masses, the lower classes, who are thus taught, turn with indignation from the religion that teaches such dogmas. The human spirit rebels against the thought, and in bitterness turns them to mockery."

"THOMAS PAINE."

Spiritual Review.

"WAYSIDE VERSES: a little Book for my Friends," by Thomas Trevor, author of the "Two Worlds." F. Pitman, 20, Paternoster Row, London, E.C.

This unpretending little volume, by the editor of the *Spiritual Magazine*, is, in every way, a very pleasing work. The author writes in a style which must gratify many and offend but few. The literary perfectness of his verses charms the cultivated reader, and the true poetry which sparkles in every conception renders the book a fit companion to minds of the highest class. A religious, meditative, and—in some instances—a spiritualistic sentiment pervades the poems, many of which are founded upon incidents which are described, or extracts from authors which are given. The work is handsomely got up, and is very well adapted for private reading, for recitation, or as a present to a friend. The following poem, which we extract, is one of the shortest, but it conveys a good idea of the author's style and the scope of the work.

"IN REPLY TO A SCEPTICAL FRIEND.

"For my part, I cannot regard the departed mother as unmindful of the children she has left. I cannot suppose the child will forget the mother in whose kind arms it lay, into whose loving eyes it gazed in its dying hour. I cannot suppose that the sisterly or brotherly affection, which glowed with a sacred warmth while on earth, has grown cold in Heaven. I must believe that we still have a place in their memories and affections—that they look with interest on our movements, rejoice in our joys, and sympathise with our sorrows; and that, if there be nothing to hinder, they will sometimes visit us to minister the help or consolation which it is in their power to bestow.—Rev. W. LANDELS.

"Yes, dearest friend, 'tis true I hold
(For all your gloomy doubts and fears)
The faith in love that ne'er grows old,
Nor withers in the track of years.

"Though 'gone into the world of light,'
Our heart's beloved still are nigh;
They still, though passed from mortal sight,
See every tear, hear every sigh;

"Grieve over every idle thought,
Are with us in the hour of prayer,
Rejoice to see the soul outwrought
In forms of use divinely fair.

"They seek to wean the soul from sin,
They strive to comfort those that mourn,
They aid us in the fight to win
The victory over hate and scorn.

"Though parted from us for awhile,
They still, like God, are ever near,
Need this, dear friend, provoke a smile?
Is this a faith at which to sneer?"

THE MARYLEBONE ASSOCIATION'S EVENING CONCERT.

An advertisement of this interesting event is given elsewhere. The programme is a very full one of vocal and instrumental music, presenting a rich, high-class, and exceedingly varied entertainment. One special feature is the introduction of several original and inspirational compositions by Mr. F. Tindall, a member of the society. In the first part will be given a waltz by Mr. Tindall, and in the second part a new spiritual song—"I Await Thee"—written and composed by the same gentleman, and which will be sung by Mr. W. J. Griffiths. Apart from the merits of the performance, we hope many will attend to sustain this society in its effort to promote Spiritualism in the west of London. The concert will take place on Wednesday evening at eight o'clock at the Quebec Institute, Seymour Street, Portman Square. Tickets may be obtained at doors.

THE AUTHORSHIP OF "WHEN I GO."

DEAR MR. BURNS.—According to request, I write to tell you that Mrs. Van Blarcom was one of the numerous mediums at Moravia who interested me, and I am quite pleased to see that you have published her sweet song, "When I Go," in so convenient a form. It is extremely simple as to notes, but so full of inspirational harmony that, in Mrs. Andrews's circle, where I heard and played it very often, we always found it fresh, and there seemed no wearing out its beauty. I corrected the proof sheet for her, and suggested that one *flat* (F) is a far better key for it than one *sharp*. Afterwards she regretted not having had it changed, but it will be quite easily transposed by any who can sing or play it. When she and her daughter had private sittings, Mozart himself often joined in the chorus; and on one occasion I stood outside the door and listened to his grand bass voice with great delight. It would have pleased any artist in London. Mrs. Van Blarcom has quite a collection of these songs through his inspiration, and hopes to publish them all in time.

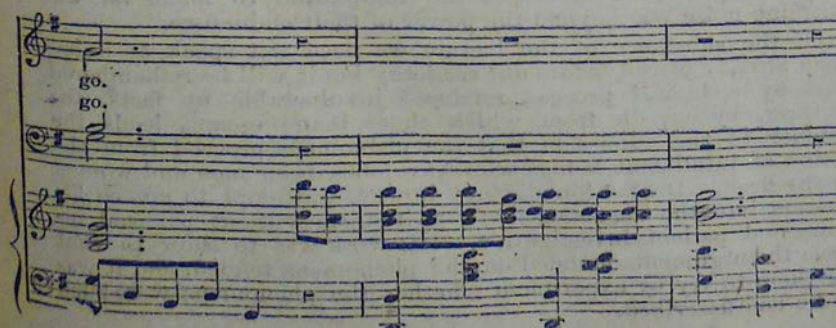
Among Mrs. Andrews's manifestations about this time the spirits apparently fired a pistol, and one of the sitters well knew it was a test for him, his brother having shot himself. Then on another occasion in the cabinet, while materialisation was going on, we heard tick, tick—tick, tick, tick, for a long time, and no one could make out anything but that it was like the telegraph tick. A gentleman wrote afterwards to explain the mystery, for some near relative had passed away, and he had been telegraphed for to another place, it not being known by his friends that he was visiting Moravia. How beautiful are the contrivances of loving spirits to convince people that they live, and are interested in our life here!—Yours with love,

MARY HAY.

Sept. 2nd, 1873.

WHEN I GO.

Words and Music by MRS. B. A. VAN BLANCKOM.



WHEN I GO.

Music and Words by MRS. S. A. V. BLANCKOM.

Translated into Tonio Sol-Fa by H. GANNEY.

KEY G.

S. { :d.r | m.m:m.d | r :t,t | d.t:d.m | s :s.f | m.m:m.d
A. { :d.t | d.d:d.s | t :s.s | s :s.d | m :m.r | d.d:d.s |
T. { 1. Oh, do not weep for me When I go, when I go, Oh, do not weep for
:s :s.s:s.m | f :f.f | m :m.s | s :s :s.s:s.m
B. { :m.r | d.d:d.d | s :s.s | d :d.d | d :d :s.s:s.s |
2. Will you come along with me When I go, when I go? Will you come along with

{ r :r.r | d :— | — :s | l.l:l.l | l :l.l
t :t.t | d :— | — :d | d.d:d.d | d :d.d
f :f.f | m :— | — :s | f.f:f.f | f :f.f
s :s.s | d :— | — :m | f.f:f.f | f :f.f
me When I go? The days will be so fair With the

{ s.s:s.s | s :m | f.f:f.f | f.r:r.d | r :r.r
d.d:d.d | d :d | t.t:t.t | t :t.d | t :t.t
staying here below, Are waiting for me now, When I go, when I
s.s:s.s | s :s | s.s:s.s | s :f.m | s :s.s
m.m:m.m | m :d | r.r:r.r | r.s:s.s | s :s.s
music in the air, I shall hear it ev'rywhere, When I go, when I

{ m.s:s.f | m.m:m.d | r :r.r | d :— | — :
d.m:m.r | d.d:d.s | t :t.t | d :— | — :
go, Are waiting for me now, When I go.
s :s | s.s:s.m | f :f.f | m :— | — :
d :d | s.s:s.s | s :s.s | d :— | — :
go, I shall hear it ev'rywhere, When I go.

Oh, what a happy time when I go, when I go,
Oh, what a happy time when I go!
The angels are so near,
And the way is very clear,
And I've nothing there to fear when I go, when I go,
And I've nothing there to fear when I go.

I'm waiting for the time when I go, when I go,
I'm waiting for the time when I go;
I shall fly around the earth,
And come sit upon your hearth,
And have joy in your mirth when I go, when I go,
And have joy in your mirth when I go.

There my spirit will be free, when I go, when I go,
There my spirit will be free when I go;
'Mong the joys I know there be,
And the faces that know me,
And the new ones I shall see when I go, when I go,
And the new ones I shall see when I go.

There won't be any night when I go, when I go,
There won't be any night when I go;
And you'll see the spirit-light,
And my face will be so bright,
And my robes will be so white, when I go, when I go,
And my robes will be so white, when I go.

Oh, what a happy home, when I go, when I go,
Oh, what a happy home, when I go!
With the angels round the throne,
Where the Lord receives his own,
And He'll meet me as I come, when I go, when I go,
And He'll meet me as I come, when I go.

MANCHESTER.—A correspondent sends us an account of the mediumship of his daughter, who is highly impressional, and has favoured the circle with voluminous communications. The one enclosed is entitled "The Necklace," and is a poetical composition, in which the various moral qualities are symbolised by precious stones. Truth is in the centre, and is represented by the diamond; justice is an emerald, faith emerald, love ruby, hope opal, charity sardonyx, simplicity turquoise, honour garnet. The verse is scarcely sufficiently perfect to admit of publication, but the idea is very poetical, and remarkably well carried out. We are glad to be able to say a word to encourage this form of mediumship, which must have an elevating tendency on all who take part therein.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5d. " £1 3s. 10d.

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 27, 1874.

THE GOSPEL OF LIFE; ITS BIBLE, PRIEST, CHURCH.

On Sunday evening Goswell Hall was almost filled by a very select audience to welcome Mr. Morse back to town from his recent trip in the North. Mr. Burns presided, and read a portion of Psalm cxix., which, with the hymns given out by Mr. Barber, were beautifully in harmony with the utterances of the controlling spirit which followed. Mr. Morse has very greatly improved in his style of speaking under spirit-influence. When he first ascended the public platform we were watchful and anxious lest large halls and mixed audiences should interfere with and dissipate the control. Now we have no such cares, for Mr. Morse is capable of addressing effectively audiences in the largest halls practicable for public speaking. The audience on Sunday evening were very deeply interested and gratified by the long oration so eloquently given. The subject is quoted at the top of this report. Nature was shown to be the gospel of life, and the various leaves were turned over, beginning at the formation of the earth's strata and leading up to the realm of spirit. The soul of man, healthily and harmoniously conditioned, was described as the pure and the wise preacher or priest of the gospel of life; and his church was defined to be the organism in which spirit is always found to manifest itself. The effort of the speaker was very complete in various respects. An elevated, religious feeling was maintained throughout; yet no servility to modern idols, and no attempt to sustain a fictitious veneration by the cant repetition of so-called sacred names. A rational, independent, yet deferential attitude was maintained, which must have done much to elevate the minds of his hearers from prostrate, slavish tendencies, brought about by the popular religious teachings. Science was the basis of the lecture, expanded by a sound philosophy, and amplified by a rich imagination. The allegorical delineations of the Temple were so vivid as to transport the mind of the hearer to the actual sight of an architectural scene embodying images representing the attributes of mind which occupy the scale between sin and purity. The priest stood up in that sacred fane, and gave a sermon setting forth the pure teachings of the gospel of life.

Mr. Morse will continue to speak on Sunday evenings in the same hall for the next three weeks, and no doubt the hall will be quite too small to accommodate the eager multitudes.

WHERE THE CARCASE IS, THERE WILL THE EAGLES BE.

We have received a host of indignant correspondence respecting an effusion from the "Wefawm K'lyub," which appeared in last week's issue of a newspaper notorious for its unprincipled opposition to the practical progress of Spiritualism. The contemptible abuse of James Thornton Hoskins necessarily excites the warmest indignation in the breast of those who respect and co-operate with Mr. Burns and the Spiritual Institution, which have the honour of being attacked by this new and unknown Daniel, who has so suddenly come to judgment. Some ask—Who is he, and what possible pretext can he have for so arrogantly assuming the function he takes upon himself?

It will be remembered that the attempt to institute a "National Association of Spiritualists," as denounced by William Howitt, has been characterised by a steady persecution and misrepresentation of the Spiritual Institution and those connected with it. At length the promoters of the scheme discovered their mistake, and that if the Institution and its wide circle of sympathetic supporters were left out, the "National" affair would be of an extremely limited kind. Accordingly, James Thornton Hoskins came to the Institution as a plenipotentiary to negotiate an alliance. He said, turn round in your tone and gradually take up our position, and we will subsidise you with money. We replied that this was the old evil of Church and State incorporated into Spiritualism, a principle which had turned religion into a trade, and which we were bound to oppose. We perceived within the mealy mouth of the speaker a dangerous sting and a policy of worldlyism which

has been the bane of Spiritualism since the commencement of history. Afterwards James Thornton Hoskins favoured us with a lengthy correspondence of a Jesuitical complexion, apologising for the Emperor Constantine, one of the greatest villains in history, and the founder of worldlyism in the Church. This ancient policy our correspondent soon put into practice as one of the Cleveland Hall committee, and his collisions with us on these counts has awakened the sting, and the mealy-mouthedness has vanished in a flash as our intuitions long ago led us to suppose. Coupled with his avowal of Christianity, he aptly envies the position of the editor of the MEDIUM. Now, we could say a great many hard things against this person were we to follow his pious, intelligent, and aristocratic example; but we would remind him that when he has the genius and perseverance to earn an honourable and useful position for himself, he will not require to degrade his species and incriminate himself by trying to injure those who stand in the way of his selfish ambition. We do not notice this case for the purpose of self-defence, but to apprise the public of the appearance on the spiritual horizon of certain dark clouds which portend foul weather.

MRS. TAPPAN AT CAMDEN TOWN.

On Tuesday evening the last of three discourses was given by Mrs. Tappan, at the Milton Hall, Camden Town. The hall was nearly filled by a highly-respectable and deeply-interested audience. Mr. Tebb presided, and made an excellent speech. His conduct in the chair was of the very best kind, and added an impressive dignity to the proceedings. Five gentlemen, one of whom was a Spiritualist, were elected to choose a subject, during which process the Misses Maltby very much gratified the audience by their music. Five subjects were handed to the chairman, who read them to the audience, when the following was chosen: "The Origin of Evil, and the Remedy suggested by Spiritualism for its Removal." After a short invocation, Mrs. Tappan proceeded with her subject in a fashion which very much astonished her friends as well as strangers. We do not think she has given a more impressive discourse since she came to England. It was an intellectual task of no ordinary kind—a difficult one, and dexterously performed. A number of questions were answered, and a poem given at the close. Next week we shall give a verbatim report of the discourse, to show that Mrs. Tappan's powers are not at all impeded by her having to speak impromptu, but rather the reverse. As an intellectual manifestation the report, which we intend giving next week, is of high value, besides setting forth in a very clear light the distinctive teachings of Spiritualism in respect to sin, its origin, and how to get rid of it.

DR. SEXTON AMONGST THE SECULARISTS.

On Sunday evening the New Hall of Science was inconveniently crowded to hear Dr. Sexton give his lecture on the theories and objections raised against Spiritualism. It was the first time that Dr. Sexton had appeared on that platform since his avowal of Spiritualism—a platform on which he has many times addressed numerous and highly-intelligent audiences, indeed a shade above the average grade of intellect which is wont to congregate in the New Hall of Science. No wonder, then, that the pressure for admission was great. Only those who were present in more than good time could find anything like a comfortable seat, and soon after the stream began to flow into the hall every available spot was crowded to its fullest capacity. It is enough to say that the vast building was crammed to repletion in every part. A greater success could not have been possible. The Doctor was in good trim, but as his nervous system had not fully recovered from the shock occasioned by his recent accident, it is just possible that he was a little more irritable and impatient on that account.

In opening fire, he directed his guns straight at the works of the enemy, commencing by demolishing the more external fortifications with which Materialistic ignorance is in the habit of protecting itself. This caused more amusement than annoyance to the opposition, but when the bullets began to hit right home, the demonstrative noises with which the disciples of freethought are wont to impede the expression of unpalatable truths began to be manifested. This kind of interruption became so outrageous that the Doctor was forced to pause, and ask the noise-makers if they intended it to go forth to the Spiritualists that Secularists could not afford to hear the truth. This challenge had the desired effect for a few minutes, but the Doctor's artillery became more and more telling, and again the enraged Secularists "gave tongue," cries of "No, no!" seeming to afford them some slight relief in their distress. To the credit of the more intelligent portion of the audience, be it said that they made a strong effort to behave themselves, but on occasions the temptation to make an unmeaning noise was beyond the power of their endurance.

Of the substance of the lecture we need not speak, as it has been already placed before our readers; but it will be remembered that by a logical process, rendered invulnerable by facts, the lecturer, by a path from which there is no escape, leads the listener to the admission that the phenomena proceed from the action of intelligent beings who have once been men and women in the flesh. Dr. Sexton did not, however, attempt to coerce his hearers into the acceptance of Spiritualism without personal inquiry and patient investigation. His work was to show to what issue the arguments founded on the phenomena tended, and it was for them to try by experiment whether the phenomena were such as he had described.

After the lecture had extended to about an hour and a half, the Doctor paused to allow time for discussion, whereupon Mr. Foote ascended the platform, and spoke several times, being replied to in each instance by the Doctor. Mr. Foote is a clever and accomplished man, but appeared to the great disadvantage of speaking about a matter of which he was not only totally ignorant, but entertained very superstitious notions respecting it. Nor was his style of defence any more ingenuous than the pleadings for a foregone conclusion usually are. He made men of straw, and fought them most valiantly. He quoted from Mr. Crookes without reference to date, and astonished Spiritualists by proposing that a committee of wise men should sit in judgment on Spiritualism, and tell the world what to think about it. These old-fashioned and priestly devices were exposed by Dr. Sexton, and the discussion ended in a challenge being accepted by the Doctor to debate the subject with Mr. Foote on the evenings of Tuesday, March 24, and Thursday, March 26. Many Spiritualists were present, and the meeting went off in the best possible manner. It must do a great deal of good, which the coming discussion will extend. Mr. Ramsey occupied the chair.

MRS. TAPPAN'S APPOINTMENTS.

FRIDAY, FEBRUARY 27.—Royal Pavilion, Brighton.
 SUNDAY, MARCH 1.—Cleveland Hall.
 TUESDAY, MARCH 3.—Shaftesbury Estate, near Clapham Junction.
 SUNDAY, MARCH 8.—Cleveland Hall.
 THURSDAY, MARCH 19.—Eyre Arms, St. John's Wood.

MR. MORSE'S APPOINTMENTS.

LONDON.—Sundays, March 1st, 8th, and 15th, 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.

Mr. Alston will occupy the platform on Sunday evening at the Athenæum, Birmingham.

LEWES.—On Tuesday evening, March 3, Mr. J. Burns will address a meeting in the new Lecture Hall, West Street, subject—"Is it Reasonable to Believe in Spiritual Manifestations?" To commence at 8 o'clock. Admission, 6d.; front seats, 1s.

MR. JOHN COLLIER, Birmingham, is in London, and will remain till the end of next week. He will be glad to visit seances or other movements connected with Spiritualism. Address him at the Spiritual Institution.

MISS LOTTIE FOWLER is attaining great publicity in Edinburgh. The *Courant* gives a column and a half of news respecting her, commencing with an account of her development as a medium, and her experience as such in America and England.

BIRMINGHAM.—Mr. Perks calls his circle "United Christian Spiritualists." They will hold their first tea party on Monday, March 2nd. Tickets, one shilling each. Address, 312, Bridge Street West, near Well's Street.

PETERBOROUGH.—A seance is reported at great length in the *Peterborough Advertiser*. Though the report is written in a flippant style, sufficient facts are recorded to atone for that eccentricity, and it will tend to impress readers favourably on behalf of the spirit-circle.

In reference to a statement concerning the *Spiritual Magazine* in our last number Mr. Shorter wishes us to state that, while acknowledging the kindly spirit in which the paragraph is written, it was not in any way authorised by him, and that the only change that has been made in his relation to the *Spiritual Magazine* is that he has had to take up new financial responsibilities in connection with it.

On Wednesday evening Mr. Hocker addressed a good meeting at the Hall of Progress. Mr. Burns in the chair. A hearty vote of thanks was accorded to Mr. Hocker, whose lecture was exceedingly good, and we hope the same speaker will allow his voice to be heard frequently on behalf of Spiritualism. There will be no lecture on Wednesday next, the concert occurring on that evening.

The following hearty notice from the *New York Daily Graphic*, January 14th, shows how much more appreciative and generous the American Press is than that of our own country. When Mr. Massey delivered the same lectures in London, the newspapers passed over the event in silence, or alluded to it in ignorant sneers:—"Gerald Massey has been lecturing with excellent success in Boston, where he has had large and appreciative audiences; and now he has engaged to go to Washington. The authorities at Vassar College did not follow the lead of those of Princeton; the students invited Mr. Massey after the Princeton affair, and the professors approved of their action. Professor Raymond writes that the lecture gave unusual and universal satisfaction, and that he is glad that the students heard it, and believes 'it would be listened to with pleasure and profit by any college or seminary of learning in the land.' There is no need of endorsing Mr. Massey's peculiar views in order to do justice to his sincerity or give him a hospitable hearing. It is a little remarkable that the two most successful English lecturers of the present season, except Mr. Proctor, are Mr. Bradlaugh and Mr. Massey, whose opinions are diametrically opposed, but who have convictions of the most decided character. Perhaps this is the reason of their popularity. Our people have had a surfeit of dilettanteism. It is a real luxury to hear a man who believes something with all his might, and who tells what he believes, because he cannot help it, in the eloquence of sincere conviction."

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. Henrywood, 52, Warwick Square, Piccadilly. 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.

ITEMS OF TRAVEL.

No. II.

To the Editor.—Dear Sir,—As a former communication of mine, under the above heading, was accorded a place in your columns, I venture to trespass on your kindness once more. Those who labour with the angels and work for humanity get but little rest, as doubtless, Sir, you can as well testify as myself. I found, on my return to London at Christmas, that I could only enjoy a very few days with the other one-and-a-half that make up my household, a special invitation to be present at the anniversary meeting of the Liverpool Psychological Society calling me from home on the second day of the New Year.

As an account, forwarded by your Liverpool correspondent, has already appeared in your paper, I need add nothing to his lucid report of the proceedings, just remarking that the Spiritualists of Liverpool have commenced their New Year under the most favourable auspices. I was present at the Sunday services, in the Islington Rooms, on the 4th January, when my guides delivered two addresses to large audiences, the subject for the evening's lecture being selected by a committee of five non-Spiritualists elected by the audience. The address delivered by my revered spirit-teacher gave the fullest satisfaction to all.

It is a source of great pleasure to me to find that a promise made to me by my spirit-friends is now being fulfilled, that at the proper time they would be able to speak on questions propounded on the spot. All my late services have had the subjects either selected by the audience, or chosen by the society that retained me.

I held a seance at Bohn's Temperance Hotel, which was crowded, and on the following Sunday two more services were held at the usual meeting place, the subject in the evening being chosen by a committee.

In obedience to the necessities of my engagements, I then started for the far north, speaking in Glasgow on Sunday, January 25th, also on Monday and Tuesday evenings, the meetings on each occasion being attended by earnest and intelligent audiences. My dear friend, Mr. Bowman, was my host during my stay. It is a pleasure indeed to meet one whose life is a continual labour of love for all. Many can testify to this gentleman's sympathy and generosity. But they, like me, will learn with regret that he has been, and is still, suffering from a severe attack of inflammation of the lungs. A good man is a rich present to the angels, but I for one trust James Bowman may remain in the form for some time yet. Good men are rather scarce nowadays.

I left Glasgow and proceeded to Newcastle. My guides in this town enjoy a popularity equalling, if not rivalling, that of Liverpool. On Sunday, February 1st, the Old Freemasons' Hall was crowded in every part, passages, doorways, ante-rooms, all being full. The address of my guides gave complete satisfaction, so much so, that one gentleman has subscribed for 500 copies as soon as it can be printed. If, Sir, you were to obtain the MSS. of many of my guides' lectures and publish them, I am sure you would have no reason to repent the effort. I hold the MSS. of one which, if you will print it, I will freely offer to you as a donation to the Institution.

On Monday and Tuesday evenings, February 2nd and 3rd, the meetings were held in the lecture hall, and on the first-named night the audience numbered over 500. A committee of five was selected. A subject was by them agreed upon, which my guides spoke upon for an hour and a half. I understand the sympathies of the audience were roused to the highest pitch, the applause being frequent and most enthusiastic. On Tuesday the audience had increased to nearly 700 people. Owing to election excitement our audiences were not so full as usual. On Tuesday a person named Ward, editor of a local paper, was elected on the committee. This gentleman (?) is, I discovered, a perfect genius; he opposes all things. Materialism, Spiritualism, Liberalism, Radicalism, and Conservatism all come beneath his impartial (?) criticism and determined opposition. Well, Sir, he made trouble. Vowed it was bosh! declared I had prepared the lecture; but forgetting that he had propounded the subject to the committee himself. "Tien" took him in hand, as only he could. He (Ward) continued his efforts at making trouble. The entire audience rose against him, and the end was that he received such a thrashing at the hands of my guides that all say they never heard the like before. The audience was with the platform all the time. At the end of the lecture the committee were asked to express their opinion. One of them, a materialist, stated that he was perfectly satisfied with the lecture, and he considered the subject fully gone into. Another gentleman contradicted him, denying that "Tien" had dealt with the subject. He then, I am told, stated the subject over again. "Tien" objected, and asked that the original question might be read over again, when the gentleman confessed that the paper had been destroyed! The audience cried "shame." This person had, it seems, read the subject to the audience previous to "Tien" speaking.

When I was in Newcastle before, the same individual gave an exceedingly garbled report in a little paper he edits; and again, on the last visit, did his best to discredit the entire subject. To quote the words uttered in the Tichborne trial, "Would you be surprised to hear" that this gentleman is a Christian Spiritualist? by name Aaron Watson, for some time a contributor to the *Christian Spiritualist*,* now editor

* We now understand why the editor of the *Christian Spiritualist* was so pleased at an article on the MEDIUM which appeared in the *Critic*. "Every crow thinks its own chick," &c.—ED. M.

of the *Newcastle Critic*. Journalistic honesty with a vengeance! The audience now vociferously demanded Ward's opinion. He would not come forward. At last he did, and proceeding to abuse and vituperation, he was hissed off. During the benediction he got up and was proceeding to leave, very noisily, when "Tien" stopped. Ward continued clumping out, when at last patience gave way, and for this breach of decorum he got hissed right out of the building. Poor man, I am sorry he has not more sense. If he had, he would have saved himself from disgrace, and would not have roused the hostile feelings of friends and opponents alike.

My visit concluded by attending a social tea at the Old Freemasons' Hall. Upwards of 100 persons partook of refreshments, and by the aid of songs and speeches a very pleasant and agreeable evening was spent. To a kind and sincere friend, Mr. J. Mould, let me return my best thanks for his generous hospitality.

A lecture at Gateshead, to an exceedingly appreciative audience, completed my visit to the Newcastle district; but previous to departing I was re-engaged to visit there on the last Sunday in March.

I then went on to Darlington, attending a comfortable social tea meeting on Friday, February 6th. On the Saturday I attended the interment of the body lately inhabited by the mother of Mr. G. R. Hinde. It was the first purely spiritualistic funeral ever held in this country. The coffin was covered with white cloth, the ornaments being silver, as also was the name plate. The inscription was in gold letters. The lady followers were dressed in silver-grey dresses, light bonnets with flowers, white tulle veils, and lavender kid gloves. The gentlemen all wore lavender gloves as well. Each of us carried a bunch of flowers. The hearse was drawn by a pair of greys. An appropriate service had been originated by Mr. G. R. Hinde, and was held in the chapel of the cemetery. At its conclusion, by previous arrangement with my guides, I was entranced, and "Tien" delivered a most eloquent, impressive, and apropos speech.

From Darlington I went to Selby, fulfilling a promise made some time since. Spiritualism is quite at a low ebb in this quiet Yorkshire town. Our seance was private. I gave my services for love. The visitors, some thirteen, were immensely pleased with my guides, and we parted mutually wishing to meet again soon.

On Sunday last I again felt at home while treading the old familiar platform in the Islington Assembly Rooms, Liverpool. A very fair audience assembled in the afternoon, who listened with rapt attention to my guide's address. In the evening the hall was crowded. A splendid address was given by "Tien," and all seemed pleased beyond measure therewith.

On Monday evening I held a seance in Bohn's Temperance Hotel; the attendance was good, as also was the matter presented by my guides.

This concluded the work of my late north trip. I returned home once more to my dear wife and little darling. Roaming about as I do, Sir, I must confess that it is a double pleasure to me to return home to those whose love is so true, and who give me always that encouragement and aid that conjugal love can alone afford. My stay in town is but short, I being engaged for Liverpool for March 29th, also again for Newcastle. The Liverpool Society are about offering me a permanent monthly engagement. If it comes into effect I shall be able to minister to several provincial centres of Spiritualism, that are desirous of securing me for their platforms, in rotation. With every wish for the success of yourself, and many thanks for the insertion of my "List," believe me, yours fraternally.

J. J. MORSE, I.O.G.T.

Warwick Cottage, Old Ford Road, Bow, London, E.

GAUDAMA, OR ADAMA, AND THE APOCALYPSE.

We continue the above subject by a few more curious extracts from the "Book of God," Part I., which is being so extensively sold to Spiritualists all through England:—

The Jews of the Cabbala relate that, after Adam's sin, the Book of Revelation which had been given to him in his ecstasy, and which was full of mysteries and signs expressive of the most profound knowledge, was taken away by the angel Raziel, by whom it had been shown to him at first; that the patriarch then went forth and wept, and having fully repented, Raziel was again sent by God to restore the book to Adam, lest men might lose its wisdom and instruction; that Adam then delivered it to Sheth, from whom it came to Enoch and Abraham, and so in succession to the most wise of every generation. Now, if this be true, and God did indeed reveal an Apocalypse to Adam, and that the wisest of the Hebrews still preserved it, how came it to be lost? Answer—It is not lost, but has been miraculously preserved, though under a false name, and in many fragments, and that it is now restored to the world in its pure and primal shape.

Kyssaous, a Mohammedan writer, relates that when Abraham (a priest of Braham) opened the chest of Adam, behold in it were the *Books of Adam*; likewise the Books of Shet or Sasan, and of Edris (Enoch), as also the characters of the prophets who were to follow. Berosus likewise tells us that Xisuthrus (Adam) composed certain writings at the command of the Deity, which were buried in Sippara, the City of the Sun in Ba-Bel-On-Ya, and which writings were actually dug up, at a later period, and were preserved in the metropolis of Chaldaea. And it was from these writings, deposited in the Temple of Belus, that Berosus took some of the outlines of his history of the praxadamite rulers of Chaldaea. Observe here that this Sippara comes from *Saphr*, which means a book, a scribe, and numbers; that it is the root of the Greek *sophos*, a wise man; of the Persian *Sofi*, a sage; of the English *Sapphire*, because blue was the emblem of heavenly Wisdom: and a sapphire girdle was worn by the Messenger. This is mentioned in the Apocalypse. Does this furnish a reason why the work itself was secretly deposited in the Sapphire-City?

There is a curious passage in *Ælian*, says Herbert, in *Nimrod*, where he speaks of a Hawk which brought to the Egyptians, in the times of the beginning, a Book bound in purple, containing the written ordinances of their religion, for which reason the scribes and interpreters thereof used to wear hawks' wings upon their heads. Now we know that the hawk, like the eagle and vulture, were solar emblems: this hawk therefore means a Child of the Sun—an Incarnation. And whenever we see in Egyptian hieroglyphics a hawk-headed creature, we may be sure that

it alludes either to the Messenger himself or one of his priests. And as the hawk, the vulture, and the eagle were all three birds of prey, they symbolised under either figure, the Cabiric Messenger, or Messiah of Justice, who bore the thunderbolt of God within his talons. And to this Messenger express allusion is made in 1 Chron. xxi. 15, 2 Sam. xxiv. 16. But the Book above alluded to was not the Book of Truth; what other volume then could it be? I answer it was this Apocalypse, which thus got to Egypt in the primitive ages—the times of the beginning.

The religion of the primeval Persians, says Hyde, was called *Millat Ibrahim*, or the Abrahamic Religion; and he says that it was contained in a book called *Sofhi*, or Wisdom. This Revelation they believe descended from Heaven during the feast of Ramazan, and it was contained in ten books or chapters, the tenth of which was denominated *Pazent*, "full of counsel, wisdom, and secret mysteries." It exists, or can be found, no longer; and orthodox commentators have puzzled themselves and their readers in attempting to prove that it was given to the Jewish patriarch Abraham, as he is called, whom biblicals delight to dub the Father of all religion in the East. But Abraham is not a name—it is a title of honour. Abraham is Father of a multitude. Abraham, Father of elevation. It may mean, in addition to numerous other explanations to which it is susceptible, the Father (*Ab*), from the Sun (*Ram*), a designation that would apply to any one of the Twelve Messengers. It might therefore mean Adam himself, the First Messiah, and it is possible that it may have been the work mentioned by Kyssaous. And this view is confirmed by the fact that the Book of Abraham which the Jews preserve, the *Jetsira*, or Creation, is nothing but a pure cabbalistic farago of equal foolishness with the Talmud itself. It is assuredly not the *Sofhi*, for it is the reverse of Wisdom. Where, then, is the *Sofhi*? Is it not the Apocalypse, "full of counsel, wisdom, and secret mysteries?" This hypothesis is confirmed when we recollect what Hyde further says, that Ibrahim is synonymous with *Imaum*, or High Priest, and is the same as the Persian *Pishvâ*, or Sovereign Pontiff. And who so eminently worthy of this honourable surname as the First Messenger, the chosen *Imaum* of God himself for this divine Revelation? *Imaum* is Hom-Aum, the name of the sacred Brahminical Fire.

One of the mythical legends related of Ibrahim is evidently founded on the Apocalypse, and is typical of what befalls the Heavenly Messenger. When it pleased God, says Abu Mohammed Mustapha, to send forth Ibrahim, Nimrod dreamed that he saw a Star rising out of the East, which obscured the sun and moon, so that their light faded. From which, being seized with great fear, he consulted his magicians, who told him in that year a boy was to be born who would destroy himself and his kingdom. Then did Nimrod give command, that every boy who should be born in that year throughout the country, should be immediately put to death; and he gave orders also to separate the husbands from their wives, sending out the former to war, or into encampments. Then the mother of Ibrahim, fearing that her son might perish, hid him in a cave, and every day of his infancy was as a month, and every month was as a year; until at last he said to his mother: Lead me forth, &c. If the reader will turn to the Apocalypse, he will see that this is but a new version of the Red Dragon, the Woman, and the man-child; and in conformity with the primeval symbol, we have nearly similar stories related of most of the Holy Messengers.

LYCEUM DISCUSSION ON CREMATION.

To the Editor.—Dear Sir,—I now forward you a few notes which I have taken during the discussion of the subject of "Cremation" at our class, for the particulars of which I refer inquirers to my letter in the *MEDIUM* of January 30th. At our meeting on February 1st the secretary announced that he had received a notice from Mr. Welton—the gentleman who was to introduce this subject—stating his much-regretted inability to be present that morning, but would do his best to attend the following Sunday. Fortunately a member, Mr. Addicott, had procured from the Free Library a rare and ancient work, entitled "Religio Medici," written over 200 years ago by Sir Thomas Browne, M.D., of Norwich, to which is added "Hydriotaphia; or, Urn-Burial," this latter part being a discourse suggested by the discovery in his time of a large number of sepulchral urns in some field in Norfolk. The discussion began by the reading of a chapter from the last-mentioned discourse. We were shown the great antiquity of this system of burning the dead. Sir Thomas Browne says, p. 195:—"The practice of burning was of great antiquity, and of no slender extent. For noble descriptions there are thereof in the Grecian funerals of Homer, in the formal obsequies of Patroclus and Achilles, and somewhat elder in the Theban war, and solemn combustion of Menæceus and Archemorus, contemporary unto Jair, the eighth Judge of Israel. Confirmable also among the Trojans, from the funeral pyre of Hector, burnt before the gates of Troy." The same practice also extended far West, and besides Heruleans, Getae, and Thracians, was in use with most of the Celtae, Sarmatians, Germans, Gauls, Danes, Swedes, Norwegians, and others. Did time and space permit I could give copious extracts on its antiquity. As to the advantages of Cremation, he says:—"Now, as all customs were founded upon some bottom of reason, so there wanted not grounds for this, according to several apprehensions of the most rational dissolution. Some being of the opinion of Thales, that water was the original of all things, thought it most equal to submit unto the principle of putrefaction, and conclude in a moist relinquent. Others conceived it most natural to end in fire, as due unto the master principle in the composition, according to the doctrine of Heraclitus; and therefore heaped up large piles, more actively to waft them toward that element, whereby they also declined a visible degeneration into worms, and left a lasting parcel of their composition. Some apprehended a purifying virtue in fire, refining the grosser commixture and firing out the ethereal particles so deeply immersed in it." "The Egyptians," he says, "were afraid of fire mercilessly consuming their bodies and leaving too little of them, and therefore, by precious embalmments, depository in dry earth, or handsome enclosure in glasses, contrived the notablest ways of integral conservation." He goes on to show that as Christianity developed itself, Cremation became less practised, remarking that "though they stiecked not to give their bodies to be burned in their lives, detested that mode after death." Mr. Ashworth read a letter from the *MEDIUM* upon this subject, remarking that to him it appeared that the most interesting

part of this subject was as to whether any advantages would accrue to the spirit by the quicker dispersion of the elements of the body by the agency of fire. He also thought cremation would ere long become a necessity, seeing that burial-ground was fast becoming so scarce. Mr. Hitchcock for twenty years had thought the burning of bodies was the best, inasmuch as it would be a great saving of ground, now required to supply food, and less injurious to the public health. He would recommend a kiln, to be kept outside the town, where the bodies should undergo cremation. Mr. Addicott thought the burying of the dead ought to be the last subject to discuss. He opposed cremation, and thought the present system the most natural, and also received sanction from the Bible. Tombs and sepulchres were often mentioned. He thought decomposition in the earth enriched the soil. The mummy system was the most enviable, though it was not practicable. Mr. Storer said the earth changes or decomposes all the elements of the body, but thought we ought to bury deeper. Mr. Moreton said it was a fact that grass, &c., was much more prolific and richer that grew in graveyards than that in fields, and he thought it was more beneficial to the ground to bury the dead than it would be if the ashes only were put on after cremation. Quite an interesting and somewhat instructive discussion occupied the morning, and all appeared anxious to hear the paper on this subject by Mr. Welton.

Last Sunday morning, Feb. 8th, we were again disappointed, this time agreeably so. We did not anticipate such a deeply scientific treatment of the subject as was given by Mr. Welton. He commenced by quoting somewhat largely from Professor Huxley and Sir Henry Thompson, showing the constituents of the fleshy body. He touched upon that great problem, Life, remarking that life may be defined as the tendency of matter to pass through different stages. Sir Henry Thompson, our friend declared, stated that there is just as much activity going on in a corpse as when life was manifested, only that it is of a different nature, it being decomposition. There is no rest—not for an instant. He went on to show that carbonic acid, water, and ammonia, arising from the decaying bodies, polluted the air, and was often the cause of disease. The great increase of population demanded the study of cremation. Sir Henry Thompson declared in his great lecture that the dead bodies now in the earth will undoubtedly be the means of poisoning many of our children's children. We cannot too soon cease to do evil and learn to do well. A corpse could, by fire, be entirely dissolved in a few hours. By doctors and physiologists being allowed (as he maintained they ought to be, for the better understanding of the human body, and the investigation of the causes of various diseases) to dissect the human body before being subjected to cremation, the possibility of persons being buried in a trance would be obviated, as life would quickly be manifested as soon as the lance penetrated. Many cases were on record where persons have been buried in a trance. In conclusion, he said that the quicker dissolution of dead bodies was only a question of time, as the laws of economy would compel us to devise some other than the present system, and he believed that would ultimately be cremation. An animated debate then followed, in which Messrs. Hitchcock, Addicott, Ashworth, Storer, Moreton, and Mutlow took part. As many of the remarks were similar to those of the previous Sunday, and as I have already trespassed so very far upon your limited space, I shall conclude my report, hoping it may have the effect of causing many of your able and talented contributors to give this important subject their most studious consideration, and that they in turn will favour us with their ideas upon it. The subject for next Sunday morning, at 10.30, is "The Evils of Capital Punishment," by Mr. Addicott, sen. All are welcome; seats free.—Yours fraternally,

62, Maple Street, Nottingham,
Feb. 9th, 1874.

JAS. ASHWORTH, Sec.

P.S.—Next week I propose sending you a few extracts from "Religio Medici," showing that Sir Thomas Browne was not ignorant of Spiritualism and mediumship.

J. A.

THE HUMAN FORM IN THE SPIRIT-WORLD.

To the Editor.—Dear Sir,—Concerning spiritual forms, as inquired of by "J. G. S.," the following words are offered for consideration:—

When we think of a spirit as being a something distinct from a body, we think wrongly. A physical body is essential to the existence of a man, so a spiritual or super-physical body is essential to the existence of a spirit. The existence of essentially distinct substances must be acknowledged, the spiritual body being spiritual substance, and the natural body being natural substance, or matter. Thought is not spirit, nor is spirit thought. A spirit freed by death from the physical form we call disembodied, and it is as a nothing so far as our natural senses can sense; but the spirit is, and knows itself to be, a man or a woman (as the case may be)—an animate human form, and that implies the possession of every organ and the experience of every human function. There must also be a spirit within that external spiritual body to serve as its informing life. The case is, spirit within spirit (the superior dwelling within the inferior), ascending—shall we say endlessly—by such form-stages the steps of the golden ladder from height to height of existence, each being a perfect human form, possessing the five senses and every organ for every function, and each form substantial in its own place and degree. The idea of a spirit existing without form must be discarded. If a spirit is not a human form, it cannot be a spirit; it is nothing. Spirit and form are one. Intelligence is the result of human organism; change or abolish the latter, and where is human intelligence? Thought is the result of organism, and has no separate existence; intelligence is a certain order of thought; this order alone results from human organisation. Without brain there is no thought, no intelligence, nothing human, and as with the natural man, so with the spiritual man. The human form is a unity; grant one organ, and you grant all the others. Given a brain, the visceral system becomes a necessity. It is equally true that the brain exists for the sake of the body and the body for the sake of the brain; the sensuous and intellectual are co-relative and co-essential. The pure intellect is not life—indeed there can be no such thing—nor can the purely sensuous exist by itself; the union of sense and intellect is life, and alone is human, and also, if you like, angelic, intelligent existence. The five senses are the basis of ideas. Are the nervous fibres not just a continuation of the brain? Seeing that the human

system is a unity, it cannot be divided without ceasing to be human, and the spiritual, being the superior form, has fashioned the natural in its own image and likeness, therefore there is nothing in the natural which is not in the spiritual. The natural brain is the *fac-simile* of the spiritual brain, whose motions are communicated into and through the natural; these motions we call thoughts, and originate solely in the spiritual man, without whom the natural man is as a lifeless block.

Action is essential to life, it is the evidence of life; indeed life is action. Life, as I have said, is the result of the union of sense and intellect, but the life and action are one, and how can there be action, without limbs, hands, and feet? Without these the brain, with its ideas, is useless. Sense (or emotion), thought, and action are the trinity in unity, and alone constitute the perfect existence, and such an existence must surely be more gloriously exemplified in the spiritual state than in the physical. In our thoughts we generally put the cart before the horse; for instance, we say legs were made for purposes of walking, &c., but indeed the idea of walking could not exist until legs were seen to walk. Purposes do not make organs, but are the results of organs. There must be an essential human form, without beginning of days or ending of years, eternal and infinite, before all things, and including all things. The human form is the form of forms, the essential, the absolute the wonderful, the uncreated, the perfection of beauty, the one thing, of whom and by whom exist all other things, these things being but refractions, or far-off modifications of the one.

Action is always accompanied with waste, so that every spiritual organism will require to be recuperated in some manner with spiritual elements. We are taught that these elements are partaken of in the form of fruits and drinks. The varieties of foods may be infinite. However, the essential thing is that where there is waste there will be supplies. There may or will also be states of sleep or quiescence, when subtler elements will inflow into the spiritual system from superior spheres, imparting the very essences of ideas and emotions.

These statements are offered in no dogmatic or assertive spirit. They proceed from individual perception, the result of some years' study of Spiritualism, as well as of materialism and other *isms* indeed. Whoso can perceive them as a part of truth can receive them for the truth's sake, without caring who the writer is. If I am mistaken, I will thankfully receive that clearer representation that corrects my mistake. With a brother's wishes and good will to all lovers of the good, the true, and the beautiful, which is the useful, I remain yours truly.

J. SLATER.

Edinburgh, February 13, 1874.

[Our correspondent has our thanks. We hope this subject will receive further discussion.—Ed. M.]

IS BELIEF IN JESUS AS THE SON OF GOD ESSENTIAL TO OUR FUTURE WELFARE?

Thousands on thousands of persons connected with the Christian Churches are examining the fabric called Spiritualism, and the varied statements made by persons on and off the platform, intermingled with "new theories," lead many to prefer not trusting to the stability of the structure; and the interior conveniences are so much out of harmony with what they consider the requirements for future welfare, that many, very many, prefer their present abodes and future welfare as heretofore enjoyed and expected. And they, on the one hand, hearing a supernatural voice saying, "This is the way, walk ye in it"; and on the other, some dozen or more human voices calling aloud, and pointing a dozen different ways as *the way*, we wonder not that so many are in a sort of maze. Questions are often put to us, and we find they are repeated, and an answer, if given, only goes to one person, instead of to hundreds. Therefore it is that I purpose occasionally to answer through the press, and by signing my name the onus rests on me. The heading given to this article is the question put, to which I gave, as nearly as I remember, this answer:—"There is a great gulf between belief and knowledge. To maintain *belief*, many words can be used; to maintain knowledge, few words are needed." The question put involves belief, yet I answer:—A rogue may believe that Victoria is really Queen, but the mere belief will not secure him from punishment. An honest man may really believe that Victoria is Queen, but such belief will not secure to him "future welfare," unless he works for it by a joyous obedience to the laws.

In like manner, a devil may believe that Jesus is God, of God, from God; but his future welfare is not thereby secured. If we believe that Jesus is God, of God, from God, and that conviction makes us anxious to do as he directs—say by practising the principles unfolded in the Sermon on the Mount—then our "future welfare" through him is certain.

There is an *interior* feeling of affection—of love—felt by us towards a given person in domestic life, which, by a kind of instinct, makes us feel happy in thinking kindly of the one loved. That feeling is felt by many Christians towards Jesus the Christ, and somehow, by some infinite law of oneness, Jesus is thought of, praised by voice and in song. God we cannot comprehend, because he is infinite. Jesus, as a human super-natural, we can; therefore we perceive and love, and in proportion to the intenseness of that oneness I doubt not we shall, when disembodied, reap joy. Our "future welfare" will exceed many persons' who had only coldly endeavoured to do the right.

I have endeavoured to put my reply in a few words. My views are the result of experience, readings, and reasonings. To me, the three-fold powers have more weight than the zig-zag utterances I have occasionally heard from youngsters in Spiritualism on the spiritualistic platform.

J. ENMORN JONES.

J. R. M.—Children who die young or who may be still-born grow bodily and mentally in the spirit-world. Old people appear really younger in spirit-life; but the spirit has the faculty of appearing old or young, just as it desires to impress the mind of the seer. The spirit has the power to pourtray in form or vision that which we labour to convey in words. So a spirit, if it left earth-life in childhood, can appear as such in order to be recognised. It can then appear as it is at the time in spirit-life. Spirits frequently manifest themselves in their earth-form for an instant—till recognised—when they assume their more beautiful and spiritual appearance.

BARON DUPOTET AT MRS. HOLLIS'S CIRCLE.

To the Editor.—Sir,—The many distinguished persons who avail themselves of the opportunity of witnessing the phenomena which occur in the presence of Mrs. Hollis give occasion to numerous deeply interesting anecdotes. Few of these delightful evenings have been more productive of gratification to those who were present than the one on which Baron Dupotet—the veteran mesmerist, who introduced that healing agency into London nearly forty years ago—attended, accompanied by Mrs. Makdougall Gregory, whose hospitable mansion is the rendezvous of so many worthy and distinguished students of psychical science. The sitters, who formed a segment of a circle in front of Mrs. Hollis, were Mrs. Makdougall Gregory, Mrs. Holmes, Baron Dupotet, Mr. Billing, a promising disciple of the mesmeric art, and myself. "James Nolan," Mrs. Hollis's chief controlling spirit, soon saluted us in a full, rich voice, entirely independent of the organism of anyone present. The spirit talked like any other human being, his sonorous yet elastic voice being much more real than that of any of his questioners in the flesh.

The Baron asked many questions concerning the life and occupations of the dwellers on the other side, to which "James Nolan" gave terse and clear replies. "James" then went on to tell the venerable Baron that he had yet a great work to accomplish for Spiritualism, and, although the Baron has reached a very advanced age, "James" told him he on his return to Paris would begin another work on magnetism, which he would live to complete, and ere he passed on to the summer-land see in a slight degree some of the fruits of his long life of usefulness and labour in the great field of humanity. "James" then said that many new manifestations would be given here, as well as in America; indeed, this earnest spirit-teacher said all over the civilised world there would be an outpouring of the spirit; that in the spirit-land there were batteries in process of formation by the highest and most intellectual minds in those bright realms, who were busy organising and arranging means of fear and more extended communication between this earth and the spirit-world; that there was to be a crusade against error, ignorance, and religious dogmas; light, true and unfettered, would be let down upon mankind. "James" deplored the creed-bound bigotry he found everywhere in civilised communities, and exhorted all those who stood in the vanguard of progress to have good courage, and to press steadily on in their exalted path; that the giant Ignorance would be overcome at last, and pure heavenly truth would bless mankind when sin should cease, because ignorance would be conquered. I cannot, however, give you all the details of the conversation between "James Nolan" and the veteran father of mesmerism because the conversation was carried on in French, but this I would say, that I never heard greater truths or purer doctrines preached than from the lips of "James Nolan," the earnest and unselfish spirit-guide of his no less gifted medium. Let others, who have heard many of "James's" sermons, attest to the truth of what I say. In the course of the seance the spirit of "Cavignac" manifested; he is one of the Baron Dupotet's guides. Mrs. Makdougall Gregory received some satisfactory communications from a much-loved sister in spirit-life, but as they were of a purely personal character, we forbore to give them publicity. Several other spirit-friends came, whose identity was recognised by their friends on this side. This is one of the many seances I have been privileged to attend, and enclose this slight sketch in hopes it may instruct your numerous readers.—Faithfully yours, E. B. JACKSON.

3, Torrington Street, Torrington Square.

MRS. OLIVE'S SEANCE FOR THE BENEFIT OF THE SPIRITUAL INSTITUTION.

On Thursday evening last week a very harmonious and select company assembled at the Spiritual Institution to take part in a seance under the mediumship of Mrs. Olive, who had kindly devoted one evening for the benefit of the Spiritual Institution. The medium was first controlled by her Indian guide known by the name of "Sunshine." The medium, deeply entranced, after saluting the circle, walked towards a gentleman present, and said he had something in his pocket for her, whereupon he produced a packet from his coat pocket, the nature of which did not transpire, but it was supposed to be something of interest to the spirit, and which was brought to the meeting unknown to Mrs. Olive. As the medium passed round the circle various persons present were spoken to in terms indicating that the controlling intelligence was conversant with matters of which the medium could not possibly have any knowledge. "Dr. Forbes" then controlled, and desired questions of a medical nature to be put to him. A clergyman present came forward, and the medium was made to magnetise his throat. One of the company was told that he was too fond of tea, and the doctor expressed himself very strongly as to the deleterious effects of too frequent indulgence in this beverage. "Hambro" followed "Dr. Forbes," and was the last control. He chatted freely with the sitters, with most of whom he seemed on very familiar terms; indeed, nearly every one of those present were personal friends of Mrs. Olive, and had repeatedly consulted her spirit-guides, so that the proceedings were more of the nature of a friendly congratulation than test business. After Mrs. Olive was restored to her normal condition the conversation turned upon the numerous benefits which a great number of those present had received from Mrs. Olive's mediumship. Many of the particulars were of a private nature, and not fitted for publication. But the testimony was abundant that Mrs. Olive's mediumship was of a genuine description, and that the advice of her spirit-friends had been exceedingly useful in many of the affairs of life. The amount realised by the sale of tickets was £1 10s.

Dr. Monck has been lecturing at Grimsby. It was the first introduction of Spiritualism in the town, and the public interest was small. He exposed the conjurers successfully, when a tailor, who is said to be remarkable for his punctual attendance at chapel, leaped upon the platform and attacked the doctor, striking him on the head with his flat and with the rim of a large tambourine. Dr. Monck was nearly stunned, but the audience interposed on his behalf. The tailor is to be prosecuted for assault, and much sympathy has been evoked, and the concluding meeting is expected to be crowded, though the speaker is at present almost too ill to attend to his business. His next engagements are in Yorkshire and Herefordshire.

SPIRIT PHOTOGRAPHS FROM PARIS.

The letter published by us a few weeks ago from Mr. Leymarie, of Mr. Gleditsches, has caused such a demand for specimens of spirit-photos that we were under the necessity of sending to Paris for a supply. These have now arrived, and may be obtained at 15, Southampton Row, price 1s. each. They are of the same style of image as those obtained by Mr. Hudson, but the features of the spirit-photograph are very clear, and capable of easy recognition. The most interesting specimen is that in which a lady is the sitter, with the spirit of the late Napoleon standing over her. Mr. Gleditsches was in the studio at the time the photograph was taken. The lady, who is known to be of high rank, would not disclose her name. As she sat down she mentally requested that the spirit would throw the drapery over her. After exposure, Mr. Gleditsches went into the dark room with the operator and saw the plate developed, on which appeared the likeness of the late Emperor. The lady is a medium of great power, and as Mr. Gleditsches and the photographer approached her after developing the image she heard the word "Napoleon" spoken in her ear, and was very pleased to see the portrait on the glass. Another interesting group is that in which Leymarie and Flammarion are sitters, with the spirit of "Alain Kardec" hovering over them. The others sent over are not so well known, but they are all beautiful specimens of spirit-photography, and to a certainty genuine.

LONDON PARSEES.

To the Editor.—Sir,—I see that you are taking up the Parsees. I think the Spiritualists, or Spiritists, ought not to be proud of these associations. They believe in God and his enemy the Devil, and that both are perpetually at war; they believe that God and the Devil (Light and Darkness) both emanated at the same moment from a shell, and since then have never ceased to clapperclaw each other; the one battling for that precious prize the soul of man, while the other wants to have it in Hell. Are these the fanatics that you are so proud of?—Yours,

LUDWIG MULLER.

[Our friend does not seem to recollect that these notions of the Parsees belong to the Hebrews (the ancestors and progenitors of the Paulians), as we read both in Genesis and Job; but he would find it believe he did. In like manner, though the present Parsees believe that the Drujas, or evil spirits, take up their abode inside of men and rule them, and can be expelled, or at least rendered powerless, by prayer and good works, we do not believe the Avesta teaches it. This was a creed which the Jews learned and adopted, like so many other vain notions, from the Persians; but Jesus did not teach it, though he is so represented in the interpolated gospels. See Matt. xvii. 14, 19; Mark ix. 14, 28; Luke ix. 37; Matt. vii. 22; viii. 16, 31; ix. 33; x. 1, 8; xii. 24; Luke x. 17; Matt. xii. 28; Mark i. 34; iii. 15; xvi. 9, 17; Luke xi. 20; xiii. 32.—Ed. M.]

HACKNEYSHIRE.—The room in Lower George Street is now maintained by sixteen members, who have determined to carry on the work of Spiritualism without religious formalities, which has caused some to separate from them. There is difficulty in getting seats for all who desire to hear the medium, John Dent, on Sunday evenings. The Spiritualists in the district now get bold, and challenge discussion freely with secularists and others.

BIRMINGHAM.—Miss Baker has removed her circle to 7, Hyde Road, Ladywood, where a developing circle is held every Thursday evening at 8 o'clock. The work of development is assisted by a clairvoyant and trance medium. Miss Baker is being developed as a public speaker. Her guides can maintain control for upwards of an hour, and answer profound questions in such eloquent words, that hearers are not a little gratified. Her clairvoyant powers are also much improved. She can now describe the forms and features of spirits, so that they can be recognised from her descriptions.

W. H. HALE, Boone Street, Lea, Kent, says he has delivered two lectures on Spiritualism at Tarrington Hall, Paddington, and has been greatly disappointed with the Spiritualists of the district ignoring the fact; but he says, "My disappointments were greatly overcome by the hearty congratulations I received from several gentlemen who, it appears, were about to become Spiritualists," but were saved by the persuasions of Mr. Hale. No doubt, the less knowledge these gentlemen had of Spiritualism the more hearty would be their congratulations. Mr. Hale suggests that himself and a companion attend three of Mr. Williams's seances, note what occurs, and debate three nights upon it, the chairman afterwards to put it to the meeting whether the case for spirit-agency be sustained or not. We congratulate Mr. Hale on having so far advanced in knowledge that he recognises the existence of physical manifestations in the presence of people called mediums. What he suggests is being done by dozens of people every week, but instead of leaving the decision in the hands of a promiscuous audience, they wisely think for themselves. A similar course we recommend to Mr. Hale.

DR. SEXTON AT BURY.—On Monday evening the audience was tolerably good. The chair was occupied by J. Duckworth, Esq., of Hampson Mills, who made a very good speech, in which he said he had received a letter warning him that in taking the chair he was lending his aid to a delusion, but the writer had forgotten to put his name to the letter. He (the chairman) was not a believer in Spiritualism, but he wished the Spiritualists to have a hearing. He had no doubt they would be highly interested in the eloquent lecture they were about to hear. Dr. Sexton's lecture which followed is reported at great length in the local papers. He very clearly pointed out the great difference which exists between the phenomena of Spiritualism and the tricks of conjurers. The paper in question thus alludes to the experiments:—"Messrs. Ogan and Franklyne, Dr. Sexton's assistants, then performed several of the tricks which have made Mona, Houdin, Herr Dobler, and Maskelyne and Cook famous, including spiritual calculations, blood-writing on the arm, the rope-tying trick (with all the manifestations), the stock trick, the disappearance from the cabinet, and the getting out of a box corded by two of the audience. The whole of the tricks, and the means by which they are effected, were explained to the audience by Dr. Sexton."

IS ASTROLOGY TRUE?

To the Editor.—Sir,—A fortnight ago I should have said, "I think not." Now, I am simply astounded at the results of a test I have put to one of its professors, Mr. Philip Heydon, Russell Place, Leeds. I sent to him the time of birth of three persons, calling them respectively "A," "B," and "C." I let no one know whom these signs represented, and, though in nearly every point each person considerably differed, I received a description of personal appearance and particulars connected with the lives of each that fairly staggered us. I think it worth investigation. ONE OF THE COMMITTEE LEEDS PSYCHOLOGICAL SOCIETY, AND A SPIRITUALIST FOR NINE YEARS.
11, Guildford Street, Leeds.

SPIRITS IN THE BACKWOODS.

(Correspondence of the "St. Paul Pioneer.")

On Section 36, in St. Croix County, lives a family by the name of Lynch, who are troubled by having their clothes cut up, their dishes broken, and many other things too numerous to mention; all this in broad daylight. I stayed there on Wednesday night. All was quiet after dark until a quarter past 7 A.M., when things, such as rolling-pins, eggs, tin plates, earthen cups, began to get up of their own accord and shoot around the room. One piece hit a little girl, two years old, hurting her badly. Mr. Lynch offers \$3,000 to have it explained. "They have had some \$2,000 worth of property destroyed. Hundreds of persons have seen these things, including the editors of the *Dane County News* and the *River Falls paper*. Yesterday H. M. Taylor, editor of the *Star and Times*, of this place, Postmaster Jager, and several others, left for the scene of action. The things all move between 6 and 10 A.M., and 3 and 6 P.M., and nothing was disturbed on Sunday. The family Bible went into a kettle of boiling water, and was spoiled. Broad-axes and augers get up, with no one near them, and fly around. This is no myth, but a sad reality.—*Daily Morning Call, San Francisco.*

FISH-PONDS.—A correspondent desires to meet with a writing medium through whom he could communicate with his relatives in the spirit-world.

HASTINGS.—The *Eastbourne Chronicle* reports a debate on Spiritualism at the Hastings Athenaeum. We hear that Mr. Burns is to lecture in that town on Tuesday week. The Rev. W. Barker has given a lecture on "Popular Delusion," which is replied to by Mr. Robert Cooper in a letter in the newspapers.

WALSALL.—Mr. Allwood gives a very favourable account of the mediumship of Mr. Russell, who gives addresses of a high order under spirit-influence, and also wonderful musical entertainments. We met Mr. Russell on our recent visit to Birmingham, and heard very high opinions expressed of his mediumship.

MULTUM IN PARVO.—Dear Sir,—You ask for further enlightenment on the means whereby our association has reached its present prosperous condition. I will supply you with what you require, and also with a brief historical sketch of our association, as soon as I can spare time. The principal means have been very hard work upon the shoulders of a few individuals, with a patient submission to a vast amount of persecution.—Yours truly, THOMAS WILSON, Woodhouses, Ashton-under-Lyne.

SYLLABUS of a lecture on "Funeral Rites and Cremation: Shall we burn or bury our Dead?" to be delivered for the Sunday Lecture Society, in St. George's Hall, Langham Place, W., on Sunday, March 8th, by Miss Fenwick Miller (of the Ladies' Medical College):—A glance at the history of funeral rites, and the methods of disposal of the dead body among the ancient Egyptians, Jews, Greeks, Romans, and barbarians—Funeral rites of various nations at the present day—Cremation v. inhumation (burning against burying the dead body)—Objections to Cremation: sentiment, destruction of identity, &c. To inhumation: noisome exhalations, poisoning of water through subsoil, retention of infection by buried bodies, economic consideration, &c.—Spiritualism and cremation—Suggested means of accomplishment of cremation, historical and modern—Conclusion.

UNDEVELOPED SPIRITS.—A correspondent gives us a short sketch of experience, which we publish in hopes that some of our readers may be able to afford useful information:—"We are progressing rapidly. We have held several seances, and had many an encouraging word, but I am sorry to tell you that we have, and are troubled by, some of the undeveloped spirits. We have been advised to treat them kindly; this we do, and still we are pained by them; they come both to our tables and try and control the mediums. Could you give us any information as will guide us to get rid of them, and have our seances such as we are mostly fitted to receive? I may further add that all our seances are commenced by prayer and the reading of a chapter, and the conversations are of a sound character. If you can assist us in any way we will be most happy and thankful." This is an important question for all beginners, and we throw it open for the consideration of our numerous readers, from whom we shall be glad to have replies.

VACCINATION SHOWN TO BE POWERLESS TO PREVENT, ARREST, MITIGATE, OR MODIFY SMALL POX.—Read the following from an article in the *British Medical Journal* of December 6, 1873, by F. H. Alderson, M.R.C.S., L.S.A., of Hammersmith:—"Vaccinated Thomas H. S. Scott at three months on Monday, May 29, 1871. He was brought to me for inspection the Monday following. Every puncture had taken, and there were five well-developed vesicles, well distended with clear lymph, and a sufficient but not excessive areola. Knowing the child's parents to be healthy, and believing the child to be so, the vesicles perfect and full of lymph, I selected this infant from whom to vaccinate two children and re-vaccinate two adults. The mother remarked to me that he had a slight rash of a few pimples on his chest and back, but this I mistook to be merely a rash due to vaccination, which every now and then I had known to follow it. The next day I was sent for, and was surprised to find him very ill, and covered with a thick vesicular eruption, accompanied by considerable fever, which, upon hearing a lodger in the same house had died from small pox the previous week, I felt sure would prove to be, as it did, an attack of confluent small pox. The next morning the child was much worse, was soon unable to take the breast, and died on Monday, June 12, the fifteenth day of vaccination, and the eighth of the eruption."

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APARTMENT WANTED.—A Person residing in the country desires to Rent a FURNISHED SITTING-ROOM somewhere in this neighbourhood. He will use it for investigating the Spiritual phenomena with two or three of his friends.—Address, "INVESTIGATOR," Spiritual Institution, 15, Southampton Row, Holborn.

MR. HERNE begs to inform his Friends that he has RETURNED to London for a short time.—All communications to be addressed to HERNE'S OAK, Rockmead Road, South Hackney.—His health will not permit him to accept Evening engagements; he will be glad to give Day Seances or receive his friends at the above address.

R. WORTLEY (the well-known Medium), UNDERTAKER, provides Special Funerals for Spiritualists in any part of London, at moderate terms. Telegrams allowed for.—27, Victoria Dock Road, E.

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
MR. W. J. GRIFFITHS.

Instrumentalists:

Pianoforte—The MISSES MALTBY,
Miss MALVINA CLAXTON, AND MR. F. TINDALL.
Concertina—MR. ROBERT CASTLEDEN
Will perform upon Messrs. WHEATSTONE & Co.'s Concert Concertina.

Accompanists:

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TICKETS—STALLS, 2s.; BODY OF THE HALL, 1s.; ADMISSION, 6d.

Tickets may be had of Mrs. MALTBY, 8, Hanover Place, Regent's Park; Mr. COWPER, New Church Street, Edgware Road; Mr. MAYNARD, 103, Lisson Grove; Mr. HOCKER, 33, Henry Street, St. John's Wood; Mr. WHITLEY, 2, Wellington Terrace, Bayswater; of the Secretary, Mr. WHITE, 4, Grey Street, Manchester Square; at the SPIRITUAL INSTITUTION, 15, Southampton Row; and at the Doors on the Evening of the Concert.

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

WEDNESDAY, MARCH 4, Mrs. Olive at 8 o'clock. Admission 2s. 6d.
FRIDAY, MARCH 6, Mr. Morse, Trance-Medium, at 8 o'clock; admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, FEBRUARY 23, Mr. Williams. See advertisement.
SUNDAY, MARCH 1, 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, MARCH 3, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advertisement.
TUESDAY, MARCH 3, 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 MARCH 4, 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, MARCH 5, Dalston Association of Inquirers into Spiritualism, Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association of Spiritualists, at Goswell Hall, 86, Goswell Road, at 8, for members only.
Mr. Williams. See advertisement.
Mrs. Dickinson at 9, Somerset Street, Portman Square, W., at 8. Fee 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, FEBRUARY 23, 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, MARCH 1, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
MORLEY, Mr. E. Baires's, Town End.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. 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 AUCLAND, 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.
SOUTHSEA. At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.
BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, United Christian Spiritualists, at 6 p.m.
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.
HECKMONDWICK, service at 6.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.
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, MARCH 2, 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, MARCH 3, 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, MARCH 4, BOWLING, Spiritualists' Meeting Room, 8 p.m.
MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance medium, Mr. John Crane.
DARLINGTON Spiritualist Association, same place as on Sundays. Public Open Conversation Circle at 7.30 p.m.
GLASGOW Association of Spiritualists. Public meeting at 164, Trongate, at 8 p.m. Occasional seances during the other nights of the week.
BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 8, for Development.
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.
THURSDAY, MARCH 5, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
BISHOP AUCLAND, 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, at 7, Hyde Road, Ladywood, at 7.45, by Miss Baker, assisted by a Clairvoyant and Trance-medium.
FRIDAY, MARCH 6, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.
NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

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 Trustee to the KENEALY TESTIMONIAL FUND is GUILDFORD ONSLOW, Esq., The Grove, Ropley, Alresford, Hants.

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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 Pounds.

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.

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