



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

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**EVIL: ITS ORIGIN AND REMEDY.**

On the evening of Tuesday, the 24th ult., Mrs. Tappan delivered the third and last of a course of lectures got up by Mr. J. Haxby in Milton Hall, Camden Town. Each successive lecture was attended with better results than the one preceding it, and on the evening in question the hall was comfortably full, a fact which could not be otherwise than gratifying to the lecturer. Amongst the audience we noted some faces invariably to be met with at all such gatherings—the *habitués* of spiritualistic services in London; but the majority appeared to be casual listeners or neophytes. Mrs. Tappan was accompanied on to the platform by Mrs. and the Misses Maltby, and Messrs. Tebb and Burns, the former of which gentlemen occupied the post of honour. After a short introductory speech, very appropriate to the occasion, in which he briefly called attention to the undoubted marks of progress presented by Spiritualism both in London and throughout England, Mr. Tebb asked the audience to nominate a committee of five to choose the subject of the lecturer's discourse. The following gentlemen were elected on the committee:—Messrs. Daw, Scannell, Dixon, Elder, and Fennel, only one of whom—Mr. Dixon—was a Spiritualist. While these gentlemen were deciding as to the subjects to be presented to the audience for selection, the Misses Maltby kindly favoured the company with a well-executed duet on the pianoforte, receiving as their due meed a hearty round of applause. The committee, after a few moments' consultation, handed the chairman five themes from which the audience should select the subject to be treated. A vote being taken on each one in succession, the following, signed Scannell, carried the majority:—

**THE ORIGIN OF EVIL: ITS INTRODUCTION INTO THE WORLD, AND THE REMEDY SUGGESTED BY SPIRITUALISM.**

Before proceeding to the elucidation of this subject (commenced Mrs. Tappan on rising), we will invoke the Author of all Good—the divine and perfect Spirit, whose light and influence pervade all things; who is the Source and Author of all being; the divine and perfect Benefactor of mankind; the living Soul within whose soul no darkness can abide, and who doth for ever work out His high words and ways through the wondrous purposes of infinite love.

We trust the audience have not selected this subject because of their sympathy with it, since the powers of evil certainly cannot be represented here more than those of good. But it is a most significant fact in modern thought that we are chiefly interested in that which seems to have the least basis of existence; while that which constitutes the primal law of life is scarcely heeded. The ills of mankind, the diversities of human existence, that which men fancy haunts and possesses them—these are everywhere so much more considered than the wondrous blessings that are on every hand bestowed.

Of course you are all familiar with the account of the origin of evil recorded in the Bible. The Olden Testament, forming the Mosaic law, and at present adopted as a portion of the Christian Bible, gives you a distinctive account of the origin of evil or sin in the world. Yet, as this theory seems not to be considered final from your question, or as there seems to be some diversity of opinion in the world concerning a suitable interpretation of that record, and as all books that have been compiled by man and translated from different and remote languages must necessarily bear a vague and uncertain meaning in modern interpretations—sometimes a meaning wholly different from that of the original authors and compilers—it becomes a serious question to consider whether the absolute record is literal or only of a figurative kind; and upon this one point undoubtedly has arisen more of the controversy of

the theological world than upon any other individual point in religion. Whereas some will have it that the powers of evil are always co-equal with those of goodness, and that an identified and embodied form of evil in the personal Satan or Devil is thoroughly and absolutely required, others—and these form by far the majority at present in Christendom—fancy it relates rather to the principle of error prevalent among men than a distinctive personality. In our opinion—and you must allow us all the scope that not only religious but scientific inquiry demands—contemporaneous history furnishes, in our opinion, an idea of an evil existence or power as opposed to good, as always co-eval with the existence of nations, and it occurs in this wise. Among the masses of barbarous and uncivilised peoples there is always some idea of the worship of a divine being who represents goodness, whose powers are supposed to be propitious, who is favourable to the existence of life; and whatever is unfavourable to life is supposed by them to be evil. Amongst the most ancient nations of which we have any records—the remote Indies, the Chinese, the various regions of Eastern Asia that are now divided into different sections of Brahminism and Buddhism, in the regions of Mohammedanism, in ancient Persia, we find varied powers invariably represented in their religion. These agree with the powers that control the physical forces among them. The sun—representing light and day and life; also the spring, representing the advent of life and the delightfulness of all that brings vegetation and growth—was the symbol of the powers of good. The Egyptians represented this principle in the form of Osiris; among the Persians his name was Ormuzd, or light; and even among the remotest nations there was some symbolism of the god of day, or sunlight, that typified the Divine Mind. Even the Brahmin sees him remotely representing all the powers of nature; and the Buddhist distinctly portrays him not only in all forms of life and light, but in the soul of man itself.

Whatever was antagonistic to light the ancient Egyptians attributed to the powers of evil; hence there were erected altars, with sacrifices and symbols of darkness, that might propitiate the god of evil. We find in certain ancient records and Mithraic caves of antique lore, on certain astrological tablets, the serpent of the modern signs of the zodiac. These tables, however, when considered in the light of modern science, show that the foundation of the idea of the god of goodness reigning in the world was typified by the time when the sun, entering the spring and summer solstice, poured out his light and radiance upon the earth, giving thereby renewed life and vigour, supplanting the powers of darkness, which were supposed to preside over the winter time. Astronomy teaches us that, accounting for the precession of the equinoxes, the reign of evil must have commenced when the sun entered the Scorpion, the constellation of the Dragon; and hence the typical scorpion or serpent of the ancient astrologist was made to represent the time when the light had disappeared or withdrawn from the earth it was supposed to have been overcome by the powers of evil, and hence winter, the dismal darkness of winter-time, prevailed. To such an extent did the ancients believe this myth, that their good offerings were given to the god of light, while their sacrifices and humiliations were given to the god of darkness and winter-time.

You know among the Egyptians there were periods of flood, lasting for a long time, and when the Nile overflowed it was necessary to put up indices, or figures corresponding to the cross, whereby the rising of the tide could be gauged and the people warned to store up their provisions and treasures. It was then found that the recurrence of these floods corresponded with the rising of certain signs, and these astronomical signs were the foundation of the ancient religions. The shepherds, and those nations from whom the ancient Hebrews sprang, were necessarily a people who watched



all the signs of the heavens, and whenever the spring or summer solstice came, joy resounded throughout their land; and whenever the winter came and sheep were wont to stray away and be lost in the mountains and snows, the god of winter-time was supposed to prevail.

From these ancient systems, and connected with these powers of evil that were supposed to reign during the winter and darkness, there also came up the theory that whatever malady possessed mankind, whether of sickness or sorrow or death, or of all that could destroy or mar man's happiness, must necessarily belong to the province of some of the evil deities. Hence, whenever sickness prevailed, it was the custom to offer sacrifices to propitiate the angry gods; whenever a pestilence broke out among the people, it was then also their wont to offer sacrifices; and whenever any malady, mental or otherwise, possessed a family, it was believed the gods or powers of evil surrounded, governed, or controlled them.

Moses, or Rameses, the leader of his people from the land of bondage, was educated in all the signs and symbols of ancient Egypt; and though a devoted believer in the oneness of the god Jehovah, who represented the past, the present, and the future, or rather, inversely, the future, the present, and the past, still, we leave it for you to judge whether, in the phraseology and teachings of Moses and his brother Aaron, there must not have been some of the symbolism of the Egyptian language and the Egyptian law. We leave it for you to judge whether, remaining so long among these people, and partaking of their notions concerning the god of evil powers and influences, skilled in all the intricacies of Egyptian astrology, conversant with all the wonders of the caves, knowing all that pertained to Osiris and the veiled Isis—whether these teachers might not have been influenced, and whether the doctrines prevailing among them may not really have been absorbed into the Hebrew religion, which did not possess those doctrines before.

Besides, it is not a subject for us to discuss when theologians themselves differ; it is not for us to determine when doctors disagree; because every one in this Protestant land has the supreme right of reading and interpreting the Scriptures according to his own conscience; and if it shall be found, on careful analysis and comparison, that the translated version of the ancient Mosaic account of the fall of man shall not mean what it is said to mean in the Old Testament and commentators suppose it to mean, then it is not the fault of the mind that so interprets it, but rather of the vagueness and ambiguity with which these ancient records have been handed down. The literal Garden of Eden, the literal Adam and Eve, the literal Temptation and the literal Fall, the literal Serpent—all are subjects of specially intricate and elaborate study, and belong so separately and exclusively to those familiar with the ancient languages, that just one word will suffice in their mistranslation to entirely misrepresent the original meaning; and whereas the Adam of our translation is taken by theologians to mean a distinctive individual man and the founder of all races of mankind, many of the most liberal and advanced minds of the present and past generations have believed him to represent the principle, that the first intelligence and power of God upon earth was manifest in the race, or, as you by modern thought interpret it, that Adam was the founder of the first revelation to man in the divine book of the world's great cycles of philosophy.

But whatever it may mean, the literal Garden of Eden, the literal Paradise, the literal Serpent, are passing away in the minds of most theologians, giving place to the thought or the idea of the symbol which is therein conveyed. With a correct translation you would read, not that God had placed between man and Himself—between Adam and Eve and Himself—this power of evil, but rather He Himself would intervene between the powers of evil and Adam and Eve to prevent it from destroying them. Such small variations of words or portions from the original translation would alter the whole sense of the version. Then there come such men as Colenso in England, who, within the pale of theological research, ventures to call in question the authenticity of the whole narrative in its present arrangement, and says that there are evidently two authors, separate and distinct, of the book of Genesis, and that these authors evidently lived at separate periods of time. And if among the learned and wise in theological lore such strong and startling doctrines shall prevail, how shall we rely upon the one foundation that rests there for all the evil that exists in the world in the mere eating of the fruit of the tree of knowledge?

This literal interpretation must give place to another, and this theory of an individual, absolute power of evil, whether reigning coeval with the Divine Mind or separated from him by the divine edict, must be thoroughly sifted. Lucifer, the Son of the Morning, waged war in heaven against the Most High, was expelled therefrom, and henceforth was condemned to reign as the Prince of Darkness. How could evil enter the supreme beneficence of God's divine presence, and, with His absolute and infinite power, creep into heaven? And if permitted to do so, if Lucifer were permitted to think of rebellion in that great and lofty place, and were really expelled and condemned to reign as Prince of Darkness, God Himself knew of it, planned it beforehand, knew it from the beginning, intended it should be so, and that humanity should be tempted by this Prince of Darkness; knew when he created Adam and Eve that they should be so tempted, knew when He placed the tree of knowledge in the garden that this Prince of Darkness would tempt them to their downfall, and that in consequence of that fall all the human race would be thereby visited with all this misery; since nothing could be unknown to Him.

But here ancient mythology comes in with almost a parallel

theory. Lucifer was represented in ancient mythology as the evening star; but suddenly these ancient shepherds saw this star disappear from heaven, and seeing at the same time the morning star appear wondrously bright, they named it Lucifer, or the fallen star from heaven. They supposed the gods, whom they believed occupied the planets, had engaged in a battle, and in that battle Lucifer had been defeated and Jupiter had expelled him from among the stars, and he must henceforth occupy a fallen position. It is now known that this was no other than the morning and evening star so much courted by lovers, and so much sung by poets.

If this principle of evil had existence and beginning in heaven, it must have been coeval with and existent within, not without, the Divine Mind, and—we say it with all deference, with all respect to whatever theological opinions you may entertain—with the power of evil existing in direct opposition to the infinite power of goodness God could not maintain the supremacy of that good in the universe, and hence this other personification should be added to the powers that make up the Divine Mind. We present this merely as a theological proposition. It seems to us, however, that there is a far more natural and reasonable solution for all the seeming evil, and all the sins, and all the suffering that exists in the world, and has existed from time immemorial. It is not necessary to believe that the Infinite Mind required or found it necessary to create an absolute principle of evil for tempting man, causing him to fall and then reducing him to the lowest extreme of sinfulness, that He should require the destruction of the human family at one time and the entire condemnation of them at another, in order to illustrate His divine majesty and divine goodness. We know that the powers of nature, under the beneficent care of the Divine Mind, are of gradual growth; we know that the human race, that human beings expand from a state of ignorance and degradation to one of enlightenment, knowledge, civilisation, and power; we know that when that civilisation reaches a certain point the natural and general tendency of the human race is to excess, hence sin and corruption. But the chief point in the introduction of what is called sinfulness in the world is that people make it an actual, encroaching, stealthy element that is continually lurking about in the dark for the express purpose of tormenting souls.

We make it a negative, not encroaching, but oftentimes existing element, the result of ignorance, of the lack of growth, of the lack of that knowledge and culture that lie within the range and compass of the human mind. Make of evil an absolute power and you have a rival to the Divine Mind; make of it a negative power, like darkness, and you have something that merely acts as a foil to the divine majesty of life and goodness and infinite love. There is no summer without its winter time. Nature illustrates this in all her grades and distinctions. You must have day and night, summer and winter; and the absence of the day is darkness and the night; so the absence of God in the human spirit constitutes that void, that aching sense of misery that men term evil. We believe in personified evils; but we doubt not they are chiefly personified in human beings. We think there could be no worse conditions than those that are sometimes existing in your midst as the result of human ignorance and human folly. But it were a libel, in our opinion, upon the Divine Mind to suppose that either these conditions are not to be overcome, or that they are a part even of the divine organisation of the universe. Rather are they the stepping-stones to the background of the bright picture of human life, the illustrations of which show how possible it is for human beings to become strong, and great, and wise, and good. Satan, of whom we read in the Old and New Testament, sometimes in the form of a serpent, sometimes in that of a dragon, sometimes as Beelzebub, himself, represents that subtle power that exists in every human mind, whereby the two distinct paths of action, of thought, of power, and of illustration meet and are joined together; and but for this power surrounding and besetting all good, the human mind could never imagine or dream what goodness or virtue were, because there would be no shadow to the picture of universal goodness. We believe the human soul, as it is said, was created in the image of God. We suppose, being planted in the material body, it partakes of the nature of that body, and that the triumph of the spirit is in its conquest over matter. We suppose that the only power of evil arises from the lack of knowledge, whereby to cope with those subtle elements and powers of the senses; and we suppose that the only sin that is in the world is caused by yielding too much to the power of matter instead of to the power of the spirit. You cannot find one criminal, you cannot find one human being so degraded but you can trace his fallen condition to the abuse of material agencies that elementally and primarily were intended for good; and that this abuse is the result of ignorance, and that when knowledge shall take the place of ignorance, the sooner will happiness abound, is evident from the fact that the enlightened judgment of all mankind agrees as to what constitutes the highest and loftiest code of morality (for the guidance of) human life.

Notwithstanding the diversity of religions and the various forms of government that exist in the world, the Chinaman, the Buddhist, the Christian, are all agreed as to what constitutes the godly man, and the reverse of that is said to be ungodly. The absence of that redeeming light, the absence of that awakening intelligence, the lack of that supreme power—whether you designate them by the word sin, evil, or other synonymous term—we treat them as relative conditions of human existence, preceding a higher state; we treat them as we do darkness, which flies away when light is introduced—as we do winter, which may reign for a time, but



which, were it always to last, would destroy hope and life itself—which, however, is amenable to the power of light and life and goodness: we treat it as we do all those negative conditions of nature and science that only form the negative side of the picture of positive life: we treat it as we do death, which, properly interpreted, is not an evil, but only a pathway to life: we treat these various forms and conditions, that seem to be so pale and cold, as only the stages of infantile growth, whereby, through misery, and sin, and want, and degradation, man at last learns knowledge, and excellence, and power.

It is said that when Christ was immured in the sepulchre he preached to the spirits in prison. There is a tradition of the Roman Catholic Church that he met the power of evil face to face and slew him. There may be more in this allegory than you imagine; for since all persons who have sinned or are in ignorance are in prison, the truth that comes to them in that state of bondage, either in the form of Christ, or through his chosen messengers, or through other ways, actually meets and struggles with the adversary in every human spirit. Many of you have witnessed the struggle in your own souls, and may you understand what it means, that the principle of ignorance is slain by the absolute aggressive light of truth and knowledge!

We have only to take the existing condition of the world: it is a fair sample of all nations, ages, and peoples, showing that where-soever the greatest knowledge prevails concerning all the laws pertaining to man's physical and spiritual welfare, there crime is lessened and sin is lessened. We do not mean in all those conditions of civilisation that have passed the period of knowledge and are again immured in corruption and debauchery; we do not mean those so-called states of civilisation where knowledge is made merely the hand-maiden of unlawful power; but we mean that tree of knowledge that accompanies the spiritual as well as the physical growth of human beings, and that makes its power manifest throughout the length and breadth of civilised and Christian lands—the main ingredient in civilisation not called Christian, but having something of the same light and knowledge.

You have only to refer to these existing conditions to see that evil as a power in your midst is neither organised nor personal; nor has it any other local habitation than the minds that yield to it, and that it directly, in broken fragments, falls away before the advancing tide of philosophy; that disease is in itself but a form of ignorance; that mental and moral diseases are maladies to be cured, and that the all-prevailing and pervading sense or Spirit of Christ would alone free mankind from their sins, that is, from the ignorance and other conditions that produce the evil: for He cannot promise freedom and forgiveness unless those conditions cease that produce the sin.

Nor are we of the opinion that the soul in its essential nature is prone to sin. We believe it to be of the nature of the Divine Mind—made like him, of his likeness, but that, being placed in the material form, with all the powers and attributes of thought with which man is endowed, he is held there by this Divine Mind to work out and struggle with the conflicting elements of his nature, since if man were not tempted and were not placed in the condition to receive or perceive evil he could not know any more than the angels what goodness is: so natural is that innocence—that consciousness that does not sin because of the lack of knowledge of sin. The man who has triumphed over evil or sin itself becomes possessed of greater power, and more absolute strength, and more divine mastery.

There was no particular time or epoch of history when sin began. Every nation has its Adam, its Eve, its garden of Eden, its Serpent that has tempted. Every human being begins in innocence, likewise in ignorance, grows into manhood and prime, passes into the state when the tempter, the voice of unlawful power and ambition, is heard, then yields to that for a time, until the saving grace and saving power of God's love again calls him to recollection. Were we to speak of existing evils, of those that tempt the most, of those that are the most absolutely supreme and powerful, we should say that the chief illustration of man's sinfulness to-day is not simply to be found in the denial of the good, but that the good is placed so far away, while the evil is so near at hand—and there has been no kindly voice or power to bind them together. But the great problem of the present century is to make the good approachable, to bring it within the grasp of mankind, to make it near, and clear, and powerful, and distinct, that that light which is set so far away can illumine you, that that knowledge which is beyond your grasp can enlighten you; to make it known to the world that their spiritual needs are the subject of scrutiny, that it is best to know everything that belongs to the soul, its tendencies and attributes, and you at once frighten away those demons of discord that have reigned supreme in the human heart. Teach a child that he or she is inherently sinful, and there is small encouragement to try to be good. Let a nurse or parent reprimand their children as always being the most mischievous, and they always will be. But teach humanity that there is an innate principle of good in them; that though they may wander this way and that, that the soul itself is free and pure; teach them also that it is best for them, though they stumble and fall a hundred times, to seek again, climbing the right path: and this will do more than all the denunciations that can be heaped upon their heads.

It has been a convenient scape-goat in time past to say this power or Satan, in a disguised and personal form, was walking up and down the earth, and responsible for the sins of men. Not only has it prevented men from striving to be better, but it has placed a form behind the curtain, a shadowy veil between them and the unseen antagonist, making it impossible for them to find out how

to draw away this veil. Let the spiritual nature be known; let it be seen that there is no unseen and antagonistic principle, save ignorance and error, and mankind will have won one-half the battle. The child who is afraid to go into the darkened room, if the parent is wise, will be made to go with lighted torch to the very place it dreaded the most and where its terror was supposed to lurk, and soon the child will learn that the darkness holds no evil that the light does not hold; and so with this shadowy, visionary form that mankind have clung to. Let it be known that it is merely a thought lurking in the mind, simply the ignorance of the human family, simply the lack of knowledge, and not an evil supreme power, and goodness will already have taken the place of it; for men readily follow that which they believe is most potent and most powerful.

Again, human beings are *not* responsible and are *not* made responsible for their action. Now they either are or are not. And if this evil is allowed to be near them, tempting them, walking up and down the earth as a personality, and there is no keeping good just as near, it is evidently thought by the Divine Mind that man must needs be handed over to the powers of evil. If Satan be at every corner tempting man, why not also Jesus to save? If the power of darkness be at your thresholds and by your firesides, why not also the power of light, that it may illumine your pathway? and if you say you have it in the records of Jesus and in his life, I say place your Satan there too, and let him belong to the records also, and not alive in your midst tempting you, if there is no living truth to counteract his influence.

Rather let us suppose that that power which, in early ages of ignorance, was deemed personal, is now only a principle of the negative kind, as the sciences show, and that enlightenment, culture, the true Spirit of Christ, the power and influence of his love, are far more abundant than the power and influence of this evil to lead mankind astray. The majority of mankind are more good than evil—prefer goodness to evil. The average of mankind is an average of goodness. Could you take a vote, or the voice, or the outspoken utterance of any assemblage, its united voice would be in favour of the good in preference to the evil. Virtue is respected, morality is admired, heroism is revered, patriotism is made sacred, true piety is honoured, and the spirit of truth and rectitude is more than approved of. But unfortunately the conditions that beset some men, together with the peculiarity of their organisations, render them susceptible to the tempting powers of materialism, and those laws of the physical nature that are intended for man's good, by subversion and corruption, become the true source of evil. The fire, that warms you, and makes you comfortable, when allowed to rage unchecked becomes an unconquerable power of destruction: water, the element of life, lays waste wide tracts with its inundations; the air itself will consume you if there be too much oxygen in it, yet you cannot live without it: so that pride, that cupidity, that ambition that tempts man to transcend the limits of individual power, when it becomes awakened and properly controlled, is seen to give strength and beauty. That appetite which supports the body oftentimes destroys him. The organ that makes him work for the family leads him to do injustice to his fellow-men when allowed to run riot. The power that is for your protection gives also destruction. Check these powers; make ambition come within the range of reason; make it only secondary to the good features, and you have a solution of the knotty problems that have occupied theologians for centuries to unravel.

The simple fact is, that each human being presents a subject for the present form of solution, and your question as to the origin of evil you may find within yourselves. In childhood you are freed from the particular temptations that belong to your later years. You are permitted to nourish your bodies, and food and clothing are provided for you. But as you approach manhood ambition steps in; the love of power is augmented, and those appetites which were dormant in the child become at last the controlling power; and every human being's experience is another repetition of the fable of the Garden of Eden, and each soul has to struggle with the outward causes of discord. There is nothing absolutely evil save man's imperviousness and his ignorance. Remember in what we have said there is nothing intended as final. It is simply the opinion of those who are speaking to you. But if our remarks have not been conclusive from your standpoint, we respectfully invite questions on the same subject.

#### A SELECTION FROM THE QUESTIONS ASKED AND ANSWERED AT THE CLOSE OF THE LECTURE.

Q. Does the constitution of man involve the absolute freedom of the will, and do the angels which you speak of differ from the beings that inhabit this world?—A. You know that the controlling spirit of Protestantism is that man has freedom to judge between right and wrong; the spirit of the Roman Catholic Church is that man has not, and therefore must be led. We do not pretend to decide that matter, since we do not know the hidden purposes of the Divine Mind. Man seems to have freedom of will, but whether he can act outside of the infinite Will is a question only for the Infinite to solve. Concerning the difference of angels and ordinary souls, it is, we believe, admitted by all theological students, and it is also taught by modern Spiritualism, that the word angel simply means a messenger; but when Christ was asked concerning marriage in heaven, he said, "There is no marriage nor giving in marriage, but all are as the angels." It is the complete soul represented by Swedenborg, who says that the truly married on earth make in heaven one angel; showing an advanced condition of life not belonging to earthly existence, but only belonging to the angelic state of being, and which, of course, you cannot understand until you arrive there.



Q. In the Greek and Roman Churches saints and angels are invoked. Can they hear, do they pray for us when asked, and are their prayers of more avail than ours? Can we help the departed by our prayers in their behalf?—A. Christ said to his disciples, "If any two agree concerning anything you desire to be done, it shall be done for you;" showing that there was more power in two than in one. Where two or three are assembled together, there is more power than in one voice; and the voice of prayer augmented by numbers in the same direction undoubtedly influences vast numbers of spiritual beings, saints, or angels, and as all are ministering spirits, the prayer or thought will doubtless set in motion spiritual influences that will lead more readily to its answer. Also, if you pray for souls in darkness, unquestionably do these prayers work beneficially for them; since every additional voice or thought in favour of the unfortunate being is so much more power that may enable the light to reach him; and if it were permitted for Christ to visit those in prison, it may be also permitted for you to pray for those in the prison of darkness.

The following poem was given at the close of the lecture, the subject being chosen by the audience:—

#### FAITH, HOPE, AND LOVE.

Thou mild and holy light, first-born of heaven,  
Who lightest us for ever through dark ways,  
Whose strength and power are still for ever given  
To those who struggle on through weary days.

O Faith, thou element of power unseen,  
In which we trust because God's hand is there,  
And through all ages it has ever been  
The strong deep voice that answered to our prayer.

If God did not reach downward through the dark,  
And save us lest we stumble on our way,  
Behold how desolate, how drear and stark,  
Would be all life and earth filled with dismay;

Even as the child does trust the parents' care,  
Even as all nature trusts the orb'd sun  
That gives all life and beauty everywhere,  
Until the spring's rich course is fully run;

Even as souls lean to the Infinite,  
Still finding newer strength and greater power,  
Thou art for ever given us, O Faith,  
To point us to our high and heavenly dower.

But Hope, the soft-winged messenger of good,  
The guardian of our days, whose light can save,  
The light that meets us half-way on our road,  
And strews sweet flowers even o'er the grave.

Fair Hope, thy steady, mild, and gentle beam,  
Lightest the path beyond the silent tomb,  
Thou leadest us with thy alluring gleam,  
Thy light doth triumph o'er all ways of gloom.

But in the gloomy, darkened hour of death,  
And when youth's blossoms, fading one by one,  
Fall all around, and dismal is each breath,  
What light can lure us? what can charm alone?

Thou that dost beacon us unto his rest,  
Nay, nearer and more near to God we come;  
For lo! another star is here, a glory bright,  
A higher and a fairer, next his home;

For Faith and Hope grow pale beside its light.  
'Twas this that filled His divinest breast.

'Twas this that, out of heaven, with swiftest flight,  
Came down and visited the shades of death.  
Lo, Love! that doth usurp all lesser things,  
And lift us highest above human woe,

Thou dost for ever bring, with wondrous might,  
The fountain whose bright waters ever flow.

What power save Love can fill the mother's heart,  
That with pulsations soft and tenderest care  
She never from her children doth depart,  
But follows them ever, with patient footsteps, where-

Soever their wandering feet may rove,  
Even to the dungeon cell, and there, in tears,  
Proclaims the triumph of the spell of Love.

Nearest is this to thy love, O thou star of peace,  
That dost descend upon the world, and thy release,  
Transcendent and supreme, from human pain,  
Proves Love shall triumph over every stain

Of sin, for God is Love, and we, beneath His care,  
With Faith and Hope and Love and earnest prayer,  
Shall all be gathered to His heart again.

MRS. TAPPAN AT CLEVELAND HALL.

SUNDAY, MARCH 1, 1874.

#### INVOCATION.

Infinite Spirit! our Father and Mother God! Thou Divine Source of life and light! Thou everlasting presence! Thou supreme and perfect good! we praise Thee! Our hearts are filled with thanksgivings, and we lay the offerings of our devotion upon the shrine of Thy great Spirit. Even as the earth, teeming with bounty and filled with excellence, brings all her offerings to Thee; even as Nature, replete with myriad voices and sounds of harmony, radiant and strong with the life of material excellence, praises Thee with manifold tongues' rejoicings; even as the smallest atom, which Thou hast filled with life and with purpose, praises Thee in the fulfilment of its career, mounting through stages of benefic being, until at last it sparkles in some central sun of light; even as

the flowers praise Thee, whose sweet lips are fraught with fragrance, the silent offering of light and praise; even as the birds, whose carollings give forth the joy of life and being, praise Thee; even as the solemn, everlasting hills praise Thee in their silence and grandeur, thanking Thee for being, for existence, for life; even as the stars that march through space, responsive to Thy life and breath, keeping time for ever to the music of Thy laws, and for ever responsive to Thy mind; even as souls praise Thee, attuned to Thy harmony, and aware of Thy presence—souls that are made glad and strong in the light of immortal life, risen above suffering, above pain, above transgression, free and glad and unafraid, praise Thee in the light of Thy lovingkindness: so would we praise Thee, O Father! As children turn to a kindly and indulgent parent; as all hearts burn with longing love and yearning aspiration for the divine compassion that shapes our lives; as confiding souls turn with spontaneous offerings, asking for health and strength, do we turn to Thee! May our lives be full of praise! May our deeds be voices of thanksgiving! May our hearts be attuned to loving thoughts, so that we may praise Thee in loving one another! May all discord and inharmony give place to Thy light and knowledge and peace, and may the nations of the earth that have waged war against one another grow stronger in the bonds of love and peaceful kindness, until war shall be no more! May the household and the family become the living places of Thy presence, where Thou dost abide and set up Thy temple for ever! May each loving heart be fraught with Thy power and inspiration, until no mind shall say, "I know not God;" but all shall behold Thee—in the stars that glow, in the leaf that glimmers on the tree, in the sparkling stream, in the thought of man, and in all tokens and signs where-with Thy presence is made known, for ever!

Lesson: 16th chapter of the Gospel according to St. Matthew.

#### "CAN YE NOT DISCERN THE SIGNS OF THE TIMES?"

The Egyptians, skilled in the laws that control the material elements, were accustomed to place along the banks of the river Nile indices and signs, whereby they could tell from the rising of the waters when the plain would overflow and inundate the fields, that they might then gather their treasures, grain, and families in places of safety. The astronomer, by certain known laws in connection with his science, is able to predict the appearance and recurrence of comets, the various changes that shall take place in reference to the planets, determine with certainty what eclipses shall occur, and when there will be any transit of the various planets connected with the solar system. So unerring is mathematics that it becomes almost a matter of certainty to determine what shall take place in any department of science that is governed by its laws. With reference to the moral and religious world alone, and that unknown region of spiritual truth, man is to be left in darkness and ignorance; there building his views solely in the empire of faith, or discarding altogether any evidence of spiritual changes that may be going on in the world to-day. Consequently, the student of spiritual science is obliged to resort to other means, and to turn inwardly the tide of investigation, that he may discover if possible what signs there are that portend changes in the spiritual world of man. Usually that which has been denominated the religious nature of man has been held in entire subjection to certain formulæ, while every other department of human intelligence has been going on gradually in stages of progression. Science herself has made such rapid strides, and the laws that pertain to man's material nature have been so clearly and well defined, that the majority of minds, intent upon modern thought, direct their investigation to material instead of spiritual science; and it has come to be a fact that the great world of mental agitation to-day, with everything portending change in the development of man's mind, has come to relate exclusively to the material nature of man.

Science, proud of her achievements, and justly so, strong in her foundations of law, and unassailable in her primal principles, has nevertheless arrogated to herself more rights than she actually possesses, and claims not only to dictate to man the essential properties and elements that constitute his physical body, but also to bar the door against the investigation of that which belongs to his immaterial nature. Hence to-day, if we glance through the world, we see that among the chiefest minds of the earth, the leading impetus of modern thought, that which pervades literature, and in some covert way pervades all classes of thinking minds, is the absence of any faith or belief in the portent of spiritual truth. While all other things are prophesied of through a scientific basis; while other things are noted from the standpoint of stark reason and philosophy; while all other things are marked with change, man is forbidden in this modern school to discover anything, to reveal anything, to point out any change, or discern any signs in the sky concerning his spiritual welfare. The result has been that in the church itself the slowly encroaching fire of materialism is burning out gradually and silently, through dissensions, discussions, and division, the moiety of the spiritual life once existing there, or has so far encircled it and enclouded it with its smoke as to make theological discussion answer the place of religious strength and fervour. Nay: the boldness and arrogant assumptions of science are of such a nature as to almost defy an answer from those who have simply the theories of religion to answer them with; and the challenge is boldly flung from the materialistic ranks towards the citadel of spiritual strength and power, saying: "If there be any spiritual nature in man, and if there be anything in the revelations of the past, show us something in the present, and prove it?"

Proof takes the place of faith, reason takes the place of belief, and the mind, accustomed to dwell upon the conclusions of mathe-



matics, will not yield itself to the subtle and invisible forms of reasoning that belong to the spiritual nature; and we have but to look abroad in the world to discover, first, the Church divided against itself in that which constitutes the essential element of its faith; secondly, to behold state warring against state in that which constitutes the rights of religious belief, and the contending factions of religion intent upon building up a material power; while all the spiritual and inspirational of religion is passing away under the eye of scoffing man. Or we have the view of a few that, remaining in sacerdotal robes, still attempt to invoke the presence of the divine benediction on their labours, while struggling against this wave of materialism without and within. On the other hand, as before stated, a strong tide of materialism stalking in every department of life, claiming a hearing on the solid basis of scientific fact, and asking that the human reason may be the umpire in all matters between man and nature, between man and the unseen power that is not yet investigated.

The signs thus portended are most serious, because we are well aware that in the history of the past every attempt at progress, every attempt at establishing a new thought or an improvement in man's material welfare, has unfortunately met with resistance from the very power that claims supremacy over man's spiritual nature; unfortunately the truths of science, proven such by their existence and power, have not been encouraged, hence the scientific man makes bold to say that the truth which he has discovered having been denied by the Church, he in turn will deny the truths upon which the Church is founded. War between these two elements in human society becomes, therefore, only a question of time, unless there shall be some new added force to the power that connects and unites itself with man's spiritual destiny. You cannot expect the Church in its exclusive capacity to answer distinctive questionings of science. You cannot expect the Church in its present form of organisation either to set at naught or in any degree to disprove that which materialism has said. Except the Church have new faith, new fervour, new forms of inspiration, and new proofs to offer, it must suffer in this conflict and at last yield.

The history of wars of religion of the past has proven this; the war of the present conflict in the Church at Rome with the temporal power of the German empire proves it; the history of your own religious wars proves it; and the existing state of modern science proves it most successfully. It is within the Church, within the pale of ecclesiastical law, and within the ranks of enlightened and cultured minds that the chief foundations of materialism have their strongest hold; while within the Church, as we have said, this lack of harmony, the various divisions that exist there, and the absence of actual spiritual power, give to the enemies of man's spiritual nature the strength of exclusive power.

But there have been those within and without the Church, within and without the pale of material science, who have evidently expected and have hoped almost against hope for a new form of spiritual testimony to be given to the world. There have been those who, with the vision of prophecy, have seen that there must come a time when this conflict between Church and State, between religion and materiality, shall take the place of all other questions; and that then, unless there should be a renewed outpouring of the Spirit, the material nature and material science would gain the strongest power upon earth. With the eye of prophecy those who have had these spiritual visions have continued to look forward to some change about this period in the earth's history. They believe it to be something in connection with their established faith. The Children of Israel, wandering up and down in the earth, confidently look forward for the coming of a new Christ, that shall assemble their scattered peoples and reign over them in regal form; various Christian denominations have risen up in late times, each predicting a new power and visitation of the Spirit, some in one form and some in another; and outside of these sects various philanthropists and philosophers, transcending material science, have looked forward with longing eyes towards heaven to determine if there might not be at this epoch of the world some new power of the Spirit visited upon the earth.

Vainly do men call for signs! vainly do men ask for supernatural evidence! vainly seek for the coming of a material kingdom or established power that shall reveal their especial religion to be true! Ye do not look in the right direction! Those who search do not search with the eye of the Spirit; they who question do not question in the proper manner, for the signs are already in existence, and the proofs and powers of this visitation are already abroad in the land. Some seek for signs in the clouds, with the sounding of trumpets and the coming of the temporal kingdom, whose power shall restore the lost power. Some seek for the voice of an angel and the sound of the trumpet that shall call the dead and the living to judgment. Some are seeking for an utter destruction by fire, in which the earth shall be consumed as in a furnace, and wherein the wicked shall be burned, but those which are good shall escape. But though you know it not, the fire is already abroad in the land, a consuming flame is upon the earth; the searching Spirit who searcheth all hearts is near you; the sky is filled with signs; the earth is alive with voices, and the air is darkened with the changes that are taking place.

If the temporal Church seeks in these signs the building up of its power, it will not have them. If the poor old man at Rome, whose last days are drawing nigh, seeks for the acquisition of his temporal power again, he will not get it. If the German Emperor, for the sustenance of his material tyrannical power, seeks to build up the temporal power of the Church, he will not get it. If any Church in Christendom seeks for a special visitation, that their immediate or particular tenets may be enforced and sustained, they will not

find it come to them. On the contrary, this voice that is among men is disintegrating these sects and denominations. It is like that vine which disintegrates and gradually destroys the massive temples on the islands of the West Indies, working on the most solid granite, and in silence cleaving the rocks in twain, until the building crumbles to the ground. He who expects that the power of the Spirit shall descend on an individual nation, or dynasty, or individual creed, or individual class, will be disappointed, as he sees from the indications of the times that these are falling and crumbling to ashes. Rome herself, the most ancient mother of the Church, falls away from the grasp of him who would have material power. But lo! another Rome shall be erected upon its ashes—the Rome of a new spirit and of a kindling faith.

The Church that is abroad in your land looks to the State for sustenance. Lo! it is fast fading away; and in its stead another Church, born of the Spirit, and endowed with life and breath and fervour and religious inspiration, will usurp its place. The last struggle of the material Church is near at hand. That particular form of worship that seeks to build up the external, while it forgets the spirit within—that form which Jesus rebuked when he denounced the Pharisees and Sadducees—is being rebuked now by the same Spirit that appears on the earth.

Science herself is one of the flames that is bound to consume this materialism. That science, so proud in its achievements, and so arrogant in its assumptions, has taken the place of the sword, and cleft in twain the strong foundation of the material worship that usurps the place of the Spirit. Science, in her turn, has to be purged and purified by a still more searching flame, that shall show her that while she revealed the temporal attributes of God's kingdom, she has forgotten that greater and spiritual realm, whereby God's ways and works are made manifest. This spiritual truth, this spiritual fire, comes to-day in a strange form. It comes in many forms. It comes with many voices and with a thousand tongues. It comes with indications and signs that betoken the presence, not only of a new science, but of a new power and force and fervour in religion; and they who will not see these signs are either wilfully blind or have no perception of the spiritual atmosphere. The astronomer, the chemist, the geologist, the man of history, if he will not note that which is in the world—if he will not see indications that are abroad—must then subject himself to the crime of being wilfully blind and inert, because the tokens are in the air.

"In what way?" do you ask. "What is the manner of these indications? What are the signs, that we may look to them and discern their meaning?" We answer:—In the very upheaving of the Church and State, in the very inharmonies that distract men, in the very conflict between the material powers, in the very undermining of material dynasties and thrones, in the very fervour with which science proceeds to work, as she believes, to tear down that which the past has builded up. But she tears down unwisely, for she believes there shall be no resurrection; she tears down blindly, for she believes decayed forms surround it, and that there shall arise no new spiritual empire; she tears down, thinking that with the extinction of bigotry and superstition religion shall be extinguished, and that there shall no longer be sacred altars and shrines of spiritual faith. Such is not the case. The destruction that is going on in the world in material ways betokens the building of the Spirit; the conflict between the material powers denotes the presence of the Spirit, a greater soul, a subtle and silent power working its way in infinitesimally small ways, slowly but potently—betokens to man the presence of a spiritual strength heretofore unknown, but at once answering the demands of materialism and rebuking the unbelief of those who call themselves believers.

We refer to the discovery of the actual proof, of the potent evidence, the continual testimonies that are being had of the existence of man's spiritual nature, and of the departed spirits of men, who hover near the earth. That portion of the Church that denies these manifestations to-day is in reality the anti-Christ of the age; while those wise ones within the Church, who see these signs and admit their presence, are performing an act of regeneration in the Church that shall take the place of a mere formal belief. There are a few within the ecclesiastical body who, shaping their views to the atmosphere of modern thought, and realising the presence of this power and fervour of spiritual communion, dare proclaim their belief in the presence and visitation of disembodied souls.

This fact would not induce scoffing so much if it had not been recklessly and steadfastly denied for the last quarter of a century: this fact would not call forth denunciation so much if it had not been one of the primal foundations of the Church itself, and would not have induced so much denial if, in the places of those proofs and this evidence, it were merely founded on imagination of thought. But instead of that it becomes not only a form of aspiration and belief, but a form wherein the worshipper in spirit beholds divine and ministering angels, and holds converse with actual persons, whereby the most material mind can be satisfied, and he who is the most abject slave to his material senses can have every sense convinced.

The Church has no argument to give against science, when it says: "We have proven the earth and air; we have analysed the atom, and have planted our telescopes against the dome of heaven, and we find no Spirit and no God." But if out of this voiceless air, and out of this very element that the man of science claims to have analysed, there comes a positive force, a tangible presence, an actual voice, a living apparition, your savior is set at naught, his cavilling must cease, and he is compelled to silence. If, accompanying these, there also come assurances of distinct spiritual existence, assurances of an atmosphere of spiritual life all around the earth that is not known to science, nor analysed by its



means, but palpable, real, and capable of demonstration, then silence must take the place of ridicule, and the man of science must pause before pronouncing judgment on that vast spiritual kingdom of which he as yet knows nothing.

Religion, on the other hand, should come forward and sustain the vision, cheer and uplift the corroborative voice of her ministrations. Theology, however, does not do this, but takes for granted her own power, and in ignorance rejects this divine testimony of spiritual presence and angelic ministration. Religion gladly avails herself of every form of testimony; and yet the human mind, which lacks this new evidence, lacks that which forms the chief proof of those past revelations which have been so much merged in bigotry and superstition, while devoted men to-day, stand up as the teachers of humanity, with spiritual vision, boldly declare that there are presences in the atmosphere voices apparent to man, sounds, spiritual messages born on the atmosphere that betoken new power and fervour and the uplifting of the spiritual faith of man. To this new manifestation, to this presence—by whatever name you may term it—to this spiritual influx, as a science and as a spiritual testimonial, the modern student must turn if he wishes to prove spiritual existence; to this the materialist must be referred if you would have him deny and abjure his materialism; to this the doubter must be referred if you would give him ample proof of mind apart from body, and of the outpouring of the Spirit.

This testimony and this science are manifested in many ways. Literature for the last quarter of a century has been pervaded by the subtle spirit of the presence of guardian angels: novels and romances have been filled with the perception of this new element in the material world, and their heroes and heroines are rescued from imminent danger and the presence of ministering spirits. Art itself in painting has taken the form of unseen messengers hovering above those who are sleeping or in danger; the mother is pictured dreaming of the angel of death bearing away the spirit of her child, while she keeps fond guard by the body which has already expired. Angelic beings, silent and potent, are represented as hovering over nations, wielding with the power of their mighty presence influences that shall control the destiny of those nations. Dynasties are represented as falling beneath the hand of spiritual presences when they would usurp the place of tyranny and wrong. Again, high and powerful presences are depicted with unseen hosts guarding the sacred shrines of liberty and progress, while man blindly battles on in his finite way. Nor is this all: the fireside itself is made the centre of angelic visitations; around its altar and shrine the loved ones gather, to hold converse and communion with unseen beings. The distance between the world of spirit and the world of matter has been bridged over in new and unaccustomed ways, and by many methods and forms of converse. The voices of the dead are not silent, but actually eloquent in your midst. The mother who dreamed that her dear child had gone, that the wide space of the grave separated her from her dearly-beloved one, now holds converse in palpable forms of communion. The grey-haired sire, waiting for the last messenger to conduct him to the gateway of eternal life, is consoled by the consciousness of the presence of those who have gone before, and the way to the grave has ceased to be a threatening stormy pathway by the ministering hands of unseen angels who lead the way before.

The world has a new and unaccountable visitation. They that are old are gifted with unaccustomed sights and sounds; young men speak with unusual voices of eloquence; little children see visions, and maidens predict and prophesy. Everywhere there are hallowed signs and tokens; for the sick are restored, the blind see, and the deaf are made to hear. Voices are abroad in the world that betoken an atmosphere alive with spiritual intelligence. What is this to be? What will be the result of this? Can anyone doubt? The voiceless grave, the empty space is being peopled and filled with living souls. All that space lying between the materialist and the unseen God in whom he does not believe, is being fraught with life and intelligence—active, aggressive life, that will lead him to pause nor slumber until he sees with the eyes of his spirit, and beholds these living presences. That space, that separates the believer from the loved one of his soul, the Christian from the idol of his hearth-stone, that wide space of death is bridged over by the new iris-arch of belief, and the vacancy between the household and the heavenly home is filled with the sweet voices of ministering spirits.

What will it do? The materialist who has turned his telescope to the voiceless depths of space will now have other instruments of vision, and the eye of the soul will see that between himself and the glittering orbs that he imagines whirl through space alone, are myriads of intelligent, active souls, intent on errands of thought and mercy, and that he among the least of earth's children can kneel with one, and oh! that there is no space unpeopled by thought. The atom that he supposed void and lifeless—a mere form of matter—is fraught with intelligence; a spark of that divine soul he sees in or must feel in every pulsation of life of his own being, which he vainly thinks is builded up of mere material essence, is revealed as a living soul, freighted with the attributes of the Divine, and endowed with the magnificent vision of immortal life.

Signs of the times! Why, empires crumbling around your feet; dynasties fading before your vision; tyrannies and slaveries dispersing; ecclesiastical forms giving way, are as nothing compared to the silent working of this subtle power, that at every fireside and by every altar and shrine builds up in the place of death a form of life—instead of materialism, a form of spiritual excellence. By it chiefly the heart would first be made spiritual, the mind is to be educated, the soul made aware of its own attributes, and the divine

greatness of the spirit that you look for in some fantastical sign is in your very midst, and the struggle is within your heart and not in the outside world. In the clouds is God coming, in the air is His voice apparent, on the earth His feet are ever treading, and the hearts of men are full of the consciousness of this living and potent spell.

Materialism may build up the walls, science may rear her lifeless forms against the very dome of heaven, and in the place of the living soul of man may put a mere dream of matter; of formal and scientific lore. But this voice will find it out; this spirit will ferret it out to its very depths, and overthrow every form that is not endowed with soul, that is not allied to the Divinity, every expression that does not acknowledge the spirit, every term that is not fraught with truth. Remember the feast of Belshazzar; remember that the sacred vessels of Jehovah had been desecrated by godless people; remember that the temples had been desecrated by robbing them ruthlessly of these vessels; and remember, also, that there came to those who were feasting a warning, signifying that a new temple should be reared. This new temple of Jehovah is man—his body and spirit the vessels, the godless heathens who are there reared in materialism, bigotry, strife, and contention. You yourselves are the vessels of Jehovah filled with the wine of this contention, of this materialism. This is the temple that has to be purged and purified, its shrine and altar no longer desecrated by ungodly and unhallowed presences; this temple of man, the structure of his physical body, made to adorn, and beautify, and perfect the soul in which the spirit has poured the new wine of truth—the perfect abiding truth, the fervour of the soul, the fire of living excellence. Whatever way you may deny it; whatever way the world may scoff and scorn; in whatever way you may seek to avoid the signs of this presence, behold the handwriting is upon the wall, the crumbling walls give way, the hosts of materialism, of despotism, and bigotry fly before this advancing presence, and "Mene tekel upharain" is written upon the decaying temples of materialism and bigotry in the world.

The evening's services were brought to a close with the following inspirational poem:—

#### THE SIGN.

Ah! woe the eastern and the western sky,  
The sun burns golden and the sun burns red,  
And man doth struggle with his brother man  
On fields of carnage, and ever more the dead  
Lie in their blood—by man hath come the stain,  
The voice of God speaketh to earth again,  
And the world asketh "by what sign, O Lord,  
Shall we know of Thy coming, since the sword  
Doth rule the world—shall it not rule away,  
And man still turn his brother man to slay?"

The sun burns golden and the sun burns red,  
From out full many a desolate bed  
Such sad complaints arise—wearied with pain  
Man turneth to his shrine for hope again.  
Jerusalem, where art thou who wast slain?  
By what sign shall we know Thy coming, Lord,  
Since everywhere Thy works and spoken word  
Are denied by those that have followed Thee,  
And o'er the earth abide want and misery?

The sun burns golden and the sun burns red,  
And the world still weeps o'er its buried dead,  
And the mother teareth her hair in vain,  
And children sigh for their parents again.  
O death, thou mockery of human life!  
Thou binder of burthen, abettor of strife!  
What sign betokeneth Thy coming, O Lord,  
Since everywhere the want of Thy word  
And Thy life doth for evermore prevail,  
And weary man doth falter and fail?

Look ye to the gold of the sun and its red;  
Look ye to the ocean's fiery red;  
Look to the white of the desolate plain;  
Look to nation at war with nation again.  
Behold outside of your temple gates  
The form of His beauty for ever waits,  
And a voice of peace murmurs through the air,  
All soft, compassionate, beautiful, rare.

"I am here, I am here, but ye heed me not,  
My words and my workings are all forgot,  
In the flower that blooms, the leaf that shines,  
In the starry worlds, all that is combined  
With the love that out of my secret soul  
Doth move and guide and all worlds control;  
All thoughts of virtue, all powers of truth,  
All forms of beauty and grace and youth  
Are mine—ye shall find the loved that are lost,  
And behold them among the angelic host."

Lo, we behold Thee, thou Lord of Light,  
Thou comest in strength, Thou comest in might,  
Thou shinest upon the mountain's brow,  
And Thy face is white; Thy glory e'en now  
Doth envelope the earth, for behold all eyes  
Are turned to Thee with a glad surprise,  
And the weary and waiting behold Thee near;  
O Lord, we see Thee, we feel Thee here,  
And Thy name is Life—the falling tear  
Is wiped from the eye; Thou dost blow again  
The human heart that is weary of pain.



## THE ZAND-A-VESTA.

A correspondent writes as follows:—

"I see that you have announced an edition of this Sacred Scripture of Irania by a gentleman who is no doubt perfectly competent to edit it, and to whose publication of the work every one will look with interest. Bleek has proved himself wholly incompetent. Allow me, through you, to call his attention to the following passage in the preface to the 'Book of Enoch,' recently published by Trubner and Co. I should also be glad to know from any of your numerous correspondents whether the revelations made or the inspirations given to any of the mediums, as to the transition of the spirit-soul into the other spheres of existence, at all coincide with the view presented to the world by this holy Kholnashtra, or Messia Zaratusht. The public are now at length beginning to feel an unusual interest in matters of this high tendency, and they resort to you as the best source of information.—Yours respectfully,

"FIRUZ BIN CAUS."

P.S.—I enclose one of Zaratusht's prayers, taken from the Zand-a-Vesta.

"Praise be to AO-MA, who makes the soul of the poor in greatness like that of the richest; who maketh the mind of the lowly so large in greatness, that it soars on high with wisdom. Who rejoices to pour from the silver cup into the golden; but delights not when the golden is emptied into the silver. Who is glad when the spirit divinely ascends by the way of the bird; but who veils himself in darkness when it descends by the pathway of the worm. Who made the golden body of the sun, and filled the stars and planetary orbs with light that was shadowed forth from the shining choir of his Amschaspards. Who inspires priests to holiness and purity, and warriors to brave and noble daring, and husbandmen to industry and thrift, and artisans to patient excellence. O Spenta-Armaiti! O Perfect Wisdom! hear our prayers with benign ear. O Cao-Santo! Holy Splendour! hear our language of thanksgiving and praise. O Aum-Re-Ta, may we place our sole happiness in the joyous hope of Thee. Amen."

From the 'Book of Enoch,' Vol. I. p. 49.

How beautifully Zaratusht, the Fifth Messenger, has described the resurrection, may be learned from the following extract (part of a dialogue between himself and the Logos or Holy Spirit) which I cite from the true Zand-a-Vesta now lying before me. What a sublime and splendid image it conveys! How worthy of the paradise scene where it is described, and how wholly in accordance it appears with all that is known of God or of the future, either from revelation, reason, or experience. Contrasted with the resurrection described by Paul, and believed by his followers, and the corporeal palingenesis of all the early Christian fathers, it shines like light from heaven itself; yet this was the well-known faith of all our forefathers in the olden ages, which are popularly commiserated as days of sin and darkness, and this is the doctrine itself as it was revealed to all more than four thousand years ago, by one of the most divine teachers and philosophers:—

## ZARATUSHT.

"O Mihr!\* more splendid in thy brightness  
Than the emerald fiery stars of the wholly shining arch,  
Answer unto me; make thou known  
The condition of man's spirit after death.  
Is it dissipated into invisible air,  
Like the cloud that lately shone so luminous?  
Or doth it pass into some other form?  
And if so, whence comes that form?"

## MIHR.

"When the pure spirit ascends from earth,  
It scents the perfume of odoriferous trees;  
It feels as if it were still in body;  
It knows not that it is free from chains.  
A sweetly-scented wind conveys it  
To the ethereal regions of the upper zone;  
A music rich, divine, and pure,  
Surrounds, salutes, and fills it.  
It beholds an image of its own holiness,  
Like a beautiful virgin budding into bloom,  
Sacred, starry-shining, star-crowned,  
With snow-white wings. To it, it speaks.  
Who art thou, O beautiful one?  
Who art thou, O virgin light of heaven?  
Never have I seen or dreamed of aught  
So pure, so lovely, so divine as thou art.  
It answers thus: In me thou seest  
An image of thy thoughts, thy life, thine actions;†  
I am thy conscience symbolised before thee,  
Beautiful as thy deeds have been.  
Then the pure ascending spirit  
Passes into this new form of existence.  
It animates that heavenly phantom,  
And ascends, virgin-like, on high."

## A SPIRIT'S VIEWS ON CREMATION.

On Friday evening last Mr. Morse resumed his weekly seance at the Spiritual Institution for a few weeks. There was a good attendance of highly intellectual people, and great interest was manifested in the proceedings. The first control was by "Tien-Sien-Tie," the guide of the medium. After the medium had been entranced, the controlling spirit asked if the chairman had any questions to propose for discussion, when the subject of Cremation was introduced, with a request that the spirit would give his opinion as to the expediency of that mode of disposing of the human body after death, and also in what respect the departed spirit is affected by the manner in which the body is disintegrated. The spirit replied in an elaborate speech, observing that the question divided itself into various heads, under which might be classed sanitary, philo-

sophical, and other considerations. There was, he said, a sympathy between all degrees of existence, as explained by the so-called co-relation of forces. From crude matter the degrees of variety ascended through the various organic forms to man's immediate spiritual surroundings. These various stages in the development of matter were sympathetically related to each other, as every person might experience for himself on allowing his body to be affected by heat, cold, or mechanical action. Under these considerations, it would not be just to the spirit to subject the dead body to the act of cremation, as it would produce changes in the psychical surroundings of the spirit, and inflict a certain degree of pain and perturbation, and this would be rendered more clear by considering the origin of the spirit-body and its relations to physical existence. The spiritual body was composed of the highly refined elements which were derived from the physical body, and which constituted the organic clothing of man at death. An intimate sympathy must exist between the spiritual and physical body, and death was simply the separation of the two. Those who had been fully and harmoniously matured by age and its experiences retained but little sympathy with the body after the separation caused by death. If disease and an absence of spiritual development existed, then the spiritual body would be starved, and cause the spirit to cling to the conditions of material life after death. Others, again, were so material that earthly experiences were the whole of their aspirations. They passed from the body, but continued related to it by bonds of sympathy, and if the body of such a person were burned, there would be a considerable organic reaction, which would cause mental pain and disquietude to the ascended spirit. The normal process of decomposition went on slowly and naturally, and, viewed in a sanitary light, the incriminated body would give off gases which would be injurious. The same was true if the body were placed in the ground, but much depended on the state in which gases were given off as to whether they would be poisonous or otherwise. Coming through the earth, the gases were qualified by that process, and rendered in some degree innocuous. The experience of the spirit speaking was that cremation is not the natural method of disposing of the human corpse, nor in harmony with the laws of nature,—that which was derived from the earth ought to be returned thereto.

The spirit then described the sensations experienced by those who were burned alive, as when the Indian widow was consumed on the funeral pyre beside the body of her dead husband. The suffering of the woman being intense, it is certain to be communicated in part to the spirit of the deceased husband, who is attracted by sympathy to the sphere of his wife. The experience of the martyr burned at the stake was then reviewed. The exquisite tortures first experienced were soon succeeded by unconsciousness, during which the liberation of the spirit took place, and which was cared for by attendant spirits till consciousness returned, and unless an influence were exercised to restrain the spirit, it would be drawn back to the scene of its suffering. On the return of consciousness the pain was great, and the memory of it for some time caused much distress.

A lady asked whether it would not be equally painful to the spirit for the body to decompose gradually in the grave rather than rapidly by cremation. The reply was that the two processes were widely different. An allusion was made to the mortification of the members of the living body, and the effect it might have on the spirit after death. The condition of those who perish by accidents was also alluded to, and it was stated that a vivid and painful reaction took place after the liberation of the spirit. A spirit liberated from the body by consumption appeared to suffer on its return through a medium. This might occur as a test of individuality, and also as a necessity, for its idea of returning to the physical state was connected with the memory of its existence when in the body, which caused the manifestation of disease in the medium for the time being. A lady asked whether it was not unpleasant for a spirit to have the physical body eaten by maggots. The spirit replied that the effect was very different from burning, as the process was of another kind altogether.

The chairman observed that it was probable that in the disintegration of the body by fire a peculiar form of violent molecular vibration was instituted in certain of the more interior essences of the body related to the sphere of the spirit, and thus rendered the spirit conscious of what was being done with the body. Mr. Morse's guide said that that was so, but he had limited the consideration of the question so as to meet the requirements of time. A gentleman present observed that the Parsees left the bodies of the departed to be eaten by animals. The conversation then turned to the continuance of individuality in the spirit-world.

The "Strolling Player" then effected his usual control. He was of the same opinion as his predecessor as to the impropriety of cremation. He was asked whether he had experienced any sensations from his body after death. He said Yes. Occasionally he felt a peculiar creepy sensation, which he did not understand till it was explained to him long afterwards. Having arrived at mature age he was not very particularly related to the body. He then recited one of his characteristic "parables," illustrating the relations between the world, religion, free thought, and Spiritualism.

A LADY writes:—"I always loved religion, but Spiritualism has given me a cheerfulness with regard to death that I never felt before. May God speed and prosper you!"

"A. S." CHARACTERISES "Mrs. Tappan, aided by her spirit-guides," as the "foremost teacher of the age, through whom a real, enduring gospel of glad tidings is being promulgated to poor, benighted humanity;" and he regrets that every word of her utterances cannot be fully reported and preserved. He looks forward to the weekly arrival of the MEDIUM with eagerness. Our correspondent has "been converted to Spiritualism through the internal evidence contained in Mrs. Tappan's lectures," and he knows of "nothing so good and noble, so rational and natural, as the spirit of these teachings. Would that they could be read on every Sabbath day from every pulpit in Christendom." The letter from which we quote contains expressions which might be multiplied by hundreds. The work effected by Mrs. Tappan in England is inestimable, and we feel thankful that it has been part of our duty to aid in disseminating so extensively the spiritual truths which have been expressed through the lips of our distinguished visitor.

\* Mihr, according to the learned Orientalist Hyde, signifies love, benevolence, mercy (De Reig. Vet. Pers., p. 105). This is the Greek Eros, or Divine Love; the Madonna, or Holy Spirit of Heaven.

† The same idea and truth is conveyed in the 'Book of Enoch,' where the beautiful virgin reveals herself to the Second Messenger, and calls herself the spirit of his spirit (see post chap. i. 9).



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

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 6, 1874.

### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

On the present occasion we give the first instalment of subscriptions received during the present year. The cost of maintaining the Spiritual Institution for public purposes and performing Institutional work of various kinds is from £500 to £700 annually, and year by year a larger proportion of this amount is being contributed by the public, but notwithstanding which upwards of £1000 of loss has been incurred by the manager. The great advantages rendered to Spiritualism by the labours of the Institution are being more generously recognised every day, and now it is the universal practice for all friends of the cause to do "something for the Spiritual Institution," which has for upwards of ten years done so much for Spiritualism. As the subscriptions received during January and February do not come up to the proportion required for that time, our friends will oblige us much by exerting themselves on our behalf. Amidst the hundreds of letters received by us weekly it is more than probable that some subscriptions have been overlooked. If such a thing is noticed by any subscriber, we shall take it kindly to have the same pointed out to us.

Mr. J. Swinburne	1	1	0	A Friend	2	2	0
Mrs. Hughes	1	1	0	Mrs. Klein	1	0	0
Mr. G. Smith	0	1	0	Lieut. Watts	1	0	0
Mr. H. Swire	0	1	0	"B. T."	2	0	0
Mr. W. Vernon	1	1	0	"Inquirer" (Egypt)	1	0	0
Mr. C. Alsop	1	1	0	Rev. A—	1	1	0
Mr. T. Grant	1	1	0	Mr. E. Cameron	0	7	6
Mr. R. Jackson	0	10	6	"Rhoder and Tudor"	0	1	6
Captain Fawcett	1	0	0	Mr. Martheze (quarterly)	10	0	0
Mr. John Robertson	0	5	0	Mr. H. Manfield	1	1	0
"G. S. M."	0	2	6	"C. I."	5	0	0
Captain Wynne	1	4	10	Mr. W. Wilkes	0	5	0
Mr. J. Reimers	0	10	0	"Fair Play"	0	5	0
Mr. W. Perks	0	2	6	Mr. T. Reynolds	0	1	0
Mr. A. Kyd	1	0	0	Mr. W. Clemson	0	1	6
Mr. P. R. Harrison	2	2	0	Mr. T. Bickerstaff	2	2	0
"J. S."	2	13	8	Mr. Thos. Fardon	0	10	6
Mrs. Ray	1	1	0	Mr. J. Pitt	0	3	0
Mr. W. Kingdom	1	1	0	Col. Stuart	0	5	9
A Friend	1	0	0	Mr. Petree	0	1	6
Dr. Newton	4	6	4	Mr. E. Hall	0	2	6
Mr. J. Blamire	0	1	0	Mr. Webster Glynes	1	1	0
Mr. T. Ouseman	0	5	0	Mr. N. F. Dawe	1	1	0
Mrs. B. Miller	0	5	0	"A Peruvian Friend"	0	10	11
Mr. Christopher	0	1	0	Mrs. Edwards	0	2	6
Mr. Stone	0	1	0	"My Annual Mite"	1	1	0
Miss Blundal	0	1	0	Mr. Cameron	0	8	0
Miss A. Blundal	0	1	0	Mr. A. Cross	0	6	6
The Misses E—	0	1	0	Lord —	1	1	0
A Friend	0	5	0	Mr. Martin K. Smith	1	1	0
Mr. S. Howarth	1	0	0	Mr. T. L. Henly	0	10	0
Mr. W. Cassell	0	2	8	Mr. Bradish	0	10	0
St. Patrick	0	2	6	Mr. W. Tebb	1	1	0
Mr. James Cock	0	6	0				

### EXPLANATIONS RE-EXPLAINED.

We have received another communication from the "Wefawm Klyub," and "would you be surprised to hear" that James Thornton Hoskins gives us the lie with respect to the observations made in connection with his name in our last issue? We have also received from Emily Kislingbury a letter stating that the "council" of the proposed association had instructed no person to negotiate an alliance. We did not say that Mr. Hoskins had been instructed by anyone, but there is no doubt of the facts stated last week—that he suggested the alteration of tone on our part, and, as an inducement, held out the prospect of money being handed over. If a person takes it upon himself to suggest the employment of money in this way he is either a plenipotentiary or an impostor, and James Thornton Hoskins and his council may settle the matter amongst themselves. We do not found our report of what took place in that conversation upon a casual remark, but it formed the basis of considerable discussion, in which we objected to the principle of going in with his clique to see how much money might

be obtained, and then share the plunder. We retorted that the public already sustained our operations to a considerable extent, leaving very little more to be made up in the year just closed; and that to give up this patronage and place it in other hands would be altogether a mistake on our part, as well as setting aside the voluntary principle, which is the great antagonist of simony. Miss Kislingbury's letter says also that this coming association has never practised or sanctioned persecution nor misrepresentation of the Spiritual Institution. We never said that it had. At the same time it is a notorious fact that the organ of this proposed association, since ever its business interests clashed with ours, has had very little regard for common decency in the continuance of its personal attacks upon us; and it is even going a little too far to say that "individually" no one of that proposed association has misrepresented the Spiritual Institution when the letter of James Thornton Hoskins, on which we commented last week, is before the public. We also received some weeks ago an anonymous letter, signed "The Honorary Secretaries," which afterwards appeared in a London paper, and we think it was in James Thornton Hoskins's hand-writing, but as we have destroyed it we cannot be certain. It would seem, then, that the "official" letter signed "Emily Kislingbury," and written by Mr. Blyton, is worth nothing even as a denial; for, it is probable that the post which she assumes has been held by a number of persons since the time that the conversation in question took place. The existence of such a machine is an excellent way of shirking personal responsibility.

We might say a great deal as to the systematical efforts made by some persons very intimately connected with this proposed association to not only damage the position of the Spiritual Institution, in the estimation of those with whom they come in contact, but even to injure the manager's private business as a publisher. Were we actuated by the vindictive temper which is manifested in the quarter to which we allude, we might say much more, having ample materials from which to draw; but we greatly dislike controversy of this kind, and only enter upon the subject so far as to indicate the kind of policy which Spiritualists may be prepared to have promulgated amongst them.

We have no objection whatever to the establishment of any number of societies, nor of the multiplication of newspapers, nor any other form of speculation; but we most decidedly object to the crime of making such arrangements an excuse for injuring those whose fault it is to have been first in the field, and are therefore an object of envy to their imitators, and a barrier to the accomplishment of ambitious designs.

### MARYLEBONE ASSOCIATION EVENING CONCERT.

The success which attended the evening concert held in aid of the Marylebone Association on Wednesday evening must afford much satisfaction to Mrs. Maltby and the other promoters of the concert, and, indeed, to all connected therewith. It was held in the Quebec Institute, a handsome hall in Seymour Street. The audience was large, and the list of artists was numerous and of varied qualifications. The programme, which was full to repletion, was considerably extended by almost every item being encored. The opening overture by the Misses Maltby at once impressed the audience favourably in respect to the evening's proceedings. We need not occupy space in particularising the various efforts. Miss Emily Maltby, Miss Malvina Claxton, Miss Lizzie Clark, Miss Annes, Mrs. Castleden, Mr. Arthur Griffiths, Mr. W. J. Griffiths, Mr. J. Hocker, Mr. Arthur Glazier, Mr. Castleden, Mr. Tindall, and Mr. Caleb Bull, were each received with great enthusiasm; and it would be difficult to say which held the highest position in the favour of their hearers. Between the parts Mr. F. Tindall performed his "Clara Waltz," and the composer must have been proud of the interest which was manifested therein. In the second part occurred a new spiritual song, "I await thee," written and composed by Mr. F. Tindall, and sung by Mr. W. J. Griffiths. It was so highly appreciated that Mr. Griffiths was called back to follow it by another song.

The only drawback to enjoyment on such a pleasing occasion is the irrepressible clapping of a few large-fisted individuals, who seem to have their musical sensibilities chiefly developed in the palms of their hands. It would not be a bad plan at another such concert to make the charge for admission in proportion to the amount of noise thus inflicted upon the audience. It is but fair that the payment should be in proportion to the degree of enjoyment derived, and also, let us add, to the extent of discomfort inflicted upon others. Altogether, we heartily congratulate our Marylebone friends on their success on Wednesday evening, which reflects the highest credit upon a society which can muster so much talent and devotion as was manifested that evening.

Mrs. DICKINSON has left London, impressed by her guides that the change was needful for her. She is now located at No. 12, German Street, Brighton, where letters may be addressed to her. She will continue to exercise her faculty of medical clairvoyance, and will be glad to receive communications from those who can be benefited by her service. She expects to remain at Brighton for three months.

LEWES.—Although the town was well placarded, only twenty assembled at the lecture on Tuesday evening, which shows the of public interest in the place. There is no person in Lewes with Spiritualism. Mr. Cooper presided, and alluded to his the same place ten years ago, when he was most violently opposed. Burns's lecture was listened to with eager attention, and after a hours' discussion of the subject, the audience left the hall reluctantly, all seemed to be with the matter presented to them.



## MR. MORSE AT GOSWELL HALL.

On Sunday last a crowded audience gathered in the above hall, drawn thither by the announcement of an oration by Mr. Morse. The chair was occupied by Mr. John Collier, of the Midland Spiritual Institute, Birmingham. The proceedings commenced in the usual way by singing a hymn from the 'Spiritual Lyre,' after which Mr. Collier read a chapter from the 'Seers of the Ages' by J. M. Peebles. The audience were then requested to select a committee of five persons to choose the subject of Mr. Morse's discourse. After some little delay, a committee, composed of four non-Spiritualists and one Spiritualist, was formed, and the subject upon which the lecture was to be founded was handed to Mr. Collier as chairman. The following question was propounded:—"Is there a life beyond the present, and can the fact of any intercommunication between the two worlds be logically demonstrated?" Immediately upon the question being read, Mr. Morse plunged into the subject *con amore*, and for about an hour and a quarter riveted the attention of his hearers by his masterly and exhaustive treatment of the subject. He dealt but little with phenomenal Spiritualism, his thoughts were deep, philosophical, and comprehensive, his arguments in favour of an existence hereafter being based rather upon the nature of man and its needs. Of course, he briefly directed his audience to the evidences afforded by the physical manifestations with which Spiritualists are so familiar, concluding his remarks with a beautiful peroration. This was a good meeting, and every one seemed deeply impressed with the thoughtful utterances of Mr. Morse's spirit-guide.

## MRS. TAPPAN AT BRIGHTON.

The local newspapers give much space to reports of Mrs. Tappan's oration at the Royal Pavilion on Friday last. The *Daily Mail* says that "the King's apartment was filled almost to overflowing," and "amongst those present were Lord Bangor, Viscount Perensy, Lady L. Macgreggor and Dr. Macgreggor, Mr. Templeton, Dr. Routh, Dr. Buchanan, Mr. R. Cooper, and Mr. Gill." The subject selected out of many for Mrs. Tappan to discourse upon was, "Why has the advent of Spiritualism been so long delayed, when suffering humanity required it so much?" The lecture, which is reported at great length, showed that Spiritualism had existed in all times. The term was only new and recent.

The *Daily News* also reports the lecture very fully, occupying two columns and a half with the evening's proceedings. The questions at the close are reported at great length. The poem given was on the "Capture of Coomassie." The audience are described as being "mainly fashionable and well-to-do people," yet some present had to be reproved for levity and misbehaviour, as was the case on Mrs. Tappan's former visit. Altogether the oration seems to have been a great success.

## DISCUSSION BETWEEN DR. SEXTON AND MR. FOOTE.

This discussion, which is to come off at the New Hall of Science, Old Street, City Road, on March 24th and 26th, is being pushed forward with great energy. The combatants are putting on their armour, and a hard-fought contest may be expected. The propositions have already been settled, and are as follows:—

March 24th.—That the spiritualistic hypothesis is scientifically warranted by the phenomena for which it is undertaken to account. To be opened in the affirmative by Dr. Sexton, and in the negative by Mr. Foote.

March 26th.—That the doctrine of a future life is unphilosophical and illusory. To be opened in the affirmative by Mr. Foote, and in the negative by Dr. Sexton.

Mrs. TAPPAN had an excellent meeting at Shaftesbury Estate, Wandsworth Road, on Tuesday evening. The oration was in Mrs. Tappan's best style, and was much appreciated.

MR. MORSE will only be at the Spiritual Institution for two Friday evenings, to-night and Friday next. The seance commences at eight o'clock precisely. Admission, 1s.

MR. JOHN COLLIER, of Birmingham, reports that he was present at Mrs. Olive's seance on Wednesday week last, and was much gratified at the proceedings. He does not mention that any tests were given, but he says that the controls were characteristic, and that he was specially pleased with the remarks of Dr. Forbes, and with the pleasant sayings of "Sunshine." Mr. Collier has had a private seance with Mrs. Olive, with a view to consult the medical spirit as to his present state of health.

"JOHN KING" IN HIS DUTCH DRESS.—We have received from the Hague Mr. Riko's latest work, which he facetiously recommends us to announce under the above title. It is an exhaustive account of the phenomena which occurred in the presence of Mr. Williams, with such additional matter as is necessary to give the reader a comprehensive knowledge of the phenomena and principles of Spiritualism. Prefixed to the volume is a portrait of "John King" as it appeared in the MEDIUM. We shall allude to this work at greater length on some future occasion.

SPIRITUALISM AT THE WEST-END.—Last evening an address on this subject was delivered before the members of the Victoria Discussion Society, at the Cavendish Rooms, Mortimer Street, by Mr. J. Thornton Hoskins, M.A. The chair was taken at eight o'clock by Mrs. Cora Tappan, an American lady, and the attendance, which almost entirely consisted of ladies, was numerous. The Victoria Society, of which Miss Emily Faithful is the energetic secretary, is open for the discussion of all social, scientific, and literary subjects, and it is therefore not to be assumed that all theories advocated before them is by them approved. The lady presiding, in introducing the lecturer, made a very graceful speech, in which perhaps more strongly than the lecturer himself she advocated the cause of modern Spiritualism. A discussion followed, in which the Rev. Maurice Davies, Mr. Hill, Mr. Shorter, and Mr. Todd took part. The discussion closed with a speech by the fair president, which exhibited powers of eloquence that many of our senators might well envy. She held that Spiritualism was a new philosophy in religion, which was to take the place of the old. The proceedings closed with a warm vote of thanks to the chairwoman and lecturer.—Abridged from *Thursday's Standard*.

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

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

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

## A CHAT IN THE DARK.

A Sunday evening or two ago, after listening to the inspirational outpourings of Mrs. Tappan at Cleveland Hall, we wended our way, under the kind guidance of a friend, to No. 3, Torrington Street, Russell Square, in order to make our first acquaintance with Mrs. Hollis and her mediumship. Although we found the lady somewhat exhausted from having already during the afternoon and evening held two seances, she, nevertheless, kindly consented to officiate in her mediumistic capacity once more. We were six in all, counting the medium: three ladies and three gentlemen. It will be doubtless known to the readers of the MEDIUM (which, by the way, ought to be dubbed the "Medium Militant"), that at Mrs. Hollis's seances the spirit-voice is obtained through the instrumentality of a tube, made of tin and of about two feet in length. We six having formed an irregular circle—it was, in fact, a kind of rhomboidal circle,—this tube was placed in our midst, the medium taking her seat opposite to it. The gas was then turned off, leaving us of course in total darkness. Scarcely three seconds had elapsed before a deep and rather gruff voice saluted the company with, "Good evening, friends," immediately afterwards commencing and carrying on, for several minutes, a running fire of humorous sayings and banter. This the spirit finally brought to an end with the caution: "But I hope you won't put this in the MEDIUM" (we having come provided, and having obtained permission to Pitmanise a few of the quaint sayings of the control). The spirit then asked if he could be of service to anyone present by answering questions; whereupon our friend—we will call him John Knox—said there were several things he should like to talk about, one of which was cremation.

What effect, said he, has destruction of the body on the spirit?

None whatever, replied the tubal voice.

Does the preservation of the body, or the slow decomposition of the body, tend to the continuation of the earth associations of the spirit?

No, sir (or rather "sur"); the odour of the decomposing body keeps away the spirit. It would be of very great benefit to the earth if all bodies were burned.

[Our notes here have become so inextricably mixed—forming, as it were, a pictorial representation of a ravelled dandelion-stalk chain—that it would take a very good "seer" to see through them: so that we must skip a couple of questions and the answers thereto.]

The next question was, John Knox still querying: Has a spirit in the spirit-world got organic development, as we in physical life? If so, of what use are they?

They have organic development, and they are of the same use as yours here. They eat fruit just the same as you do.

Do all spirits, then, require food? query by a lady.

Yes; food and clothing, and rest, and even sleep, responded the tubal voice with considerable emphasis, as if wondering how anyone could ask such a question.

Are there not, however, different degrees of organic existence in the higher life in which these physical necessities are gradually modified? (Knox interrogator.)

Oh, yes; in the higher spheres. There the essences necessary for the sustenance of the spirit are held to a great extent in solution in the atmosphere, and are taken in and incorporated with the body. (A little more of the entangled dandelion chain-work.) In the higher spheres the spirits actually inhale more than they eat.

I want to ask you about that. Then there will be waste matter exhaling from the body, as in earth life?

Yes, sir, the same as now.

You know the Hindoos talk about a higher sphere—Nirwana—where the spirit has no care and no anxiety and no fear: this has always appeared to me a state in which physical conditions were overcome? (Knox interrogator.)

Yes, sir; he has passed into such a state that he is no longer influenced by earth. We receive manifestations from these. We have spirit-circles, and they give us answers to questions, and many of these answers we transmit to earth.

Hereupon followed a number of questions and answers of a nature not sufficiently general and interesting to be reproduced: we therefore pass over a couple of pages of notes, when we light upon the following:—

I tell you, Mr. Knox, you have not spirit-identity enough. Spirits very seldom come back among you and identify themselves.

John Knox: In private circles they do more; but there is a lack of that, though a most interesting form of mediumship.

Of course it is; but English people show themselves so exclusive that there is no getting at them. This state of things has great effect on the spirit-world. Sometimes a spirit comes who would give test after test if the sitters would allow it; but they will demand proof, and their first question is: Who are you, and what do you want? That shakes the spirit more than if a flash of lightning were to pass through it. It is the same as if somebody, from whom you were expecting spiritual consolation, were to say: Well, Knox, how are you getting on with your money matters? That brings you down from your highest flights. I cannot manifest in England to the best advantage; there is not the atmosphere.

Lady: There is not inspiration.



American gentleman: There is no brain force; it is all physical. Control (per tin tube): That's so. What does that imply? It implies this, that the atmosphere of this island does not allow of as high inspiration as the American atmosphere. Is that because it is mistier? asked John Knox. It is because everything is more heavy and dull. I notice the American mediums are more nervous. They are strained up to a high key. Is there not danger in that? (Knox interrogator). Yes; the mind is too magnetic. The atmosphere is as light as it is dense in England. The Indians also have that quick active temper. The Americans have gathered their inspiration from the ancient Indians; but they run through life like lightning. Question (querist not noted): I think mountain countries produce better brain qualities than those that are flat? That is true.

There are a great many undeveloped spirits, are there not? (by lady querist).

There are a great many in England.

When persons form a circle, how is it that these undeveloped spirits come? asked Mr. Knox.

It is because they are so confoundedly religious, replied the tubal voice, with great energy.

How is that?

You show me a man who prays long and loud, and as sure as he sits for communications he will find some spirit who will put him through. I would advise people not to have invocations and prayers: just let them commence. If all sitters would do this we should not hear so much of interruptions by undeveloped spirits.

John Knox: That is curious. I have known heretical persons form circles, and they have never got thus humbugged.

That's so. A person once put on a surplice and had all the church service—hymns and prayers and all—gone through, and you bet if he didn't have all the undeveloped spirits on the other side.

How would you advise a circle of investigators to proceed?

Just to sit down like a number of children and communicate as they would with their friends on earth.

I mean every fresh circle.

Do just so; and have nothing to do with that praying system, and you will not be bothered with cheating spirits. I knew a German physician that was subject to such influence, and he thought that God controlled him, that Jesus controlled his wife, and that the twelve apostles controlled his children.

John Knox: We have spirits who come and say they are Gabriel and Michael.

Do not believe it: it is merely to play upon some weak-minded praying individual.

Then we have others controlled by Job and Jeremiah.

Well, I should think they would be. It is just like they are in America: we have no end of controls by George Washington and Andrew Jackson.

[We here come to another illegible part of our notes, and must necessarily make an hiatus in the consecutiveness of our report.]

I do not believe, observed our namesake of the Scottish divine of undying fame, one-half of controls are genuine.

That's so: you are perfectly right there. I always discountenance this kind of thing.

John Knox: Some time ago a man came and told me that in some investigations he had pursued the Nazarene had controlled. Since then I have learned that the circle has been broken up by evil spirits.

Control: Did they drive out the Nazarene?

No.

Oh! I thought the Nazarene was whipped!

John Knox: What do you think of that?

Well, sir, I will tell you what it is. He had been controlled from the first by a spirit taking the name of the Nazarene. No such person controlled him.

There is a great deal of fudge in all this.

You are right, sir. They ought not to lose their individuality in a circle. If a person comes along and gives a big name he is at once believed. There is none of that about me. I say straightforwardly: I am Jim Nolan; was raised on a farm, and served three years in the army. I am neither the Nazarene nor Tom Paine, and I hope when I do come back to earth I give some sensible ideas.

The company assented, and he continued: People make a fatal mistake when they give up their individuality either to men or to spirits. It is a very silly plan to do anything simply because a spirit tells you to. Mediums are not obliged to do just what the spirit suggests. Let the spirit explain itself and give a sensible reason for what it advises.

Some spirits always give a reason for what they say? remark by unknown person.

And so they ought, said spirit "Jim Nolan," in his usual terse, emphatic style, and whenever a spirit comes and says he is God, tell him to go away, that you will have nothing to do with him. God never does control any man. If God controlled a man, he would be an individual.

After a few more remarks of an uninteresting nature, the control was brought to a close, the spirit, who was "raised on a farm," apologising for the exhaustion of the medium, which prevented him from making the evening of a more interesting nature. The reader must judge as to whether this self-depreciatory style was merited. If, however, this control was not at his best when we heard him, and can do better, we hope to have the opportunity of giving the readers of the MEDIUM the chance of testing for themselves. We came away with an invitation to go again, which we intend to do. Of one thing we feel certain, that if "Jim Nolan" keeps to his present track he will bid fair to knock a great many of the self-styled Gabriels, Michaels, Swedenborgs, &c., &c., quite "out of time," to use a phrase perhaps more terse than elegant.

THOMAS P. FAWCETT.—If any other person were the subject of your kind letter we should have great pleasure in giving it a place, but must decline on the present occasion, thanking you nevertheless for your generous words. The portrait of the editor will appear when the public furnish it, but we cannot take any part in such a transaction.

## SUDDEN COLLAPSE OF THE BIRMINGHAM ANTI-SPIRITUALISTIC ASSOCIATION.

We are informed that the chairman of the above association and the whole of the committee have resigned. Our local advisers further inform us that each meeting held during the present week has been a dead failure. At Wolverhampton the Anti's went in for St. George's Hall, and they managed to secure an audience of about 80 persons. At Walsall and Smethwick the takings would scarcely pay for the gas. What the "Ex-Medium" and his "Agent in Advance" will do under these disadvantageous circumstances remains to be seen. The wind will be taken out of their sails with a vengeance. The triumph of these worthies has been short indeed, let us hope it has been sweet. We hardly know, however, whether to regard this sudden collapse as good or bad news for the Anti's were so effectually helping our active co-worker, Mr. John Collier, in his endeavour to force Spiritualism on public attention, that we almost regret the failure of a concern so admirably adapted to serve the purposes we have in view. When we were first made aware of the opposition which Mr. Collier's spirited advocacy had aroused, we felt only pleasure, because we knew that if thinking men and women were once set on the track of honest investigation, a good crop of Spiritualists would be the result. This has been fully borne out in the case before us; Mr. Collier has registered more new members, distributed more literature amongst inquirers, and received larger sympathy from friends, since the formation of the Anti society; clearly showing that Spiritualism has nothing to fear from any active opposition. With the "Ex-Medium" and his "Agent in Advance" we have nothing in common—we simply treat them with the profoundest contempt; their miserable discomfiture will be a bitter-enough pill for them to swallow; besides, we can very well leave them to the tender mercies of Mr. Collier, who has more than once referred to their antecedents and arrangements from the platform of the Athenaeum. These "personal" matters can be best dealt with on the spot. We would, however, say a word to the gentlemen who have done themselves honour in getting clear of such association. Are they desirous of investigating Spiritualism? if so, we shall be most happy to assist them to the fullest extent of our power, and we specially urge them to lose no time in settling about the inquiry. One thing is certain, that there is sufficient vitality in Spiritualism to warrant us in declaring that it will outlive all opposers, whether of imbecile "Ex-Mediums" or blatant professional conjurers. Many try their practices hand at this sort of thing, but signally fail, while the poor, despised "cause" flourishes greatly, in spite even of the attacks of scientific scepticism and religious fanaticism.

The following leaflet has been extensively circulated; it seems to have had the effect of making the "Ex-Medium's" friends (?) ashamed of him:—

"Spiritualism Exposed."—The Anti-Spiritualists of Birmingham are doing good service to the cause of Spiritualism by their frantic opposition, inasmuch as they are thereby largely increasing the number of earnest investigators—for this service (unwittingly rendered, of course) every true Spiritualist must feel grateful. There is, however, one line in their public announcements which needs alteration, viz., the one which heads this paper, and which is quoted from their bills; it should read thus:—Robert James Lees Exposed by Himself!

We put it to the friends who have this "ex-medium" in charge, whether their protégé did not thoroughly expose himself on the occasion of his recent public appearance. We were prepared for any amount of ignorance on his part, as to the subject he had engaged to expose, but we were not prepared to find that he was so destitute of any knowledge of grammatical construction, or the ordinary forms of speech, as to outrage Lindley Murray in every sentence he uttered. But setting all this aside, let us ask our opponents, the Anti-Spiritualists, a few questions. If Robert James Lees is an ex-medium now, what was he in the past? In plain words, the 'lecturer' of the Anti-Spiritualists was either a medium or he was not. Well, if he was a SHAM in the past, what is he now but a sham, exposing a SHAM? If in the past he was a REAL SPIRIT-MEDIUM, is he not still a sham, exposing a reality? Again, that our meaning may not be misunderstood, was he a HYMNIST during the three years he professed to be a medium? if so, what is he now? If, on the other hand, he was not a *medium* in the past, what is he now?

These are plain questions, which all Anti-Spiritualists who are desirous of retaining the title of 'honourable men,' are bound to answer.

"SPIRITUALISM is the great question of the age. The power of communicating with those in the Spirit-World is a faculty natural to man. There is a Medium in almost every family, as may be tested by forming a private Spirit-Circle. A copy of the MEDIUM, and complete Rules for forming Spirit-Circles, sent to any address on receipt of Two Stamps, also a selection of Pamphlets on Spiritualism for Six Stamps.—Midland Spiritual Institute, 58, Suffolk Street, Birmingham.

Orations on the Philosophy of Spiritualism are delivered by Mr. JOHN COLLIER, Hon. Secretary of the Institute, at the Athenaeum, Birmingham, every Sunday evening, at 6.30.

## MR. HERNE'S MEDIUMSHIP.

To the Editor.—Dear Sir,—I feel assured that many of your readers will be glad to know that Mr. Herne's mediumistic powers have returned once more. After a long and painful illness, the promise of his spirit-friends is being realised, viz., that he would recover, and that his power would be stronger than ever.

During his illness, we sat for a few minutes one evening in the dark, when Mr. Herne was entranced and laid flat on the floor, and while still lying there, a luminous figure was seen by all to advance and retreat between the table and window. This manifestation was highly satisfactory. Various and interesting phenomena have occurred from time to time in the light, one of which was this:—A chalk drawing of Mr. Herne, which I sent you, has been seen to advance from the wall, and no one being near it; and once, when Mr. Herne was not in the room, "Peter" wound up and carried a musical box weighing 35 lbs. Direct writing has been given us from spirit-friends. Mr. Herne's first seances in London was given at Mrs. Berry's, through whose wonderful developing power he has derived so much benefit. I will not give you a description of the wonders of that seance, as I have no doubt Mr. Cholmondeley Pennell will write you his promised report of it.



Last evening, while sitting under strict test conditions, a pigeon was brought and presented to my wife by "Peter," he having promised to bring her a bird at a previous seance. You may imagine our pleasure and surprise to hear the fluttering of apparently a large bird coming from the ceiling. It is really a beautiful creature, and is highly prized by its fortunate owner. At two previous seances, flowers were scattered with profusion over the table and sitters, the leaves being quite wet with the rain that was then falling. The most surprising feature of this case is, that we do not know of any flowers of the kind being in the neighbourhood. At my request, "Peter" whistled several times, and as if desirous of convincing us that it was him, he whistled simultaneously with Mr. Herne, and also while the medium was coughing (he having a bad cold). We have also had several tests of a private nature in the direct voice from friends "passed away." "Peter" has also spoken several times without the tube.—I remain, faithfully yours,

Herne's Oak, South Hackney.

J. YOUNG.

#### A PRIVATE SEANCE IN LIVERPOOL.

To the Editor.—Sir,—I herewith send you particulars of a seance held at my house on Saturday, 14th inst., the medium being a girl of fourteen years old, whose name for the present I withhold, as also those of eleven witnesses, the reason being that her parents do not wish her name to appear in public until she becomes more developed. Anyone wishing to know the names of witnesses can have them on applying to me.

We took our seats at the table at seven p.m., and commenced by the medium holding a slate (upon which was placed a piece of pencil) under the table with one hand, the other resting on her lap, visible to all. We had a lamp burning, as well as the full light of the fire. The slate had not been under many seconds before we distinctly heard the pencil at work, and the gentleman sitting next the medium felt a pressure against his knee, which he described as an electric shock, on hearing the pencil fall, and three distinct knocks on the table. We took the slate from under, when the following communication to myself was read, viz.:—"To my grandson Edward, from his grandfather, Anthony Turner." We then put the slate under again, when another sitter received a similar one from his mother: "To my son Edward, from his mother, E. J." The medium also received one from her brother: "To my sister M., from her brother, Little Georgie."

The medium afterwards wrote under control, answering questions and giving prescriptions; when she came out of the trance state we were told to join hands round the table. The medium then again passed into the unconscious state; her chair was removed from the table towards a corner of the room, when a phantom hand passed across the face of one of the circle towards her chair; a dark form also came from a corner of the room behind the medium and rocked her chair very violently. This occurred in the subdued light of a lamp, which was turned low enough to enable us to see all in the room.

I may here state that had we thought of publishing the seance, I could have sent you a card on which we had direct writing with a lead pencil, but hope to be able to do so at some future time. You will please notice there were no what may be termed confirmed Spiritualists present; the company was formed of investigators and sceptics.

Sir, if you think this worth a place in your paper, you are at liberty to publish it, or make any use you like of it, as a proof of a life beyond the grave.

E. TURNER.

13, Hamilton Road, Everton.

#### ANOTHER EFFORT AT ORGANISATION.

To the Editor.—Dear Sir,—The people at Lye held a general meeting, on the 18th of this month, to discuss the desirability of organising themselves together to investigate the phenomena called Spiritual, and, after due consideration, they resolved to start out under the colours of the Lye Psychological Society. We have established five circles, at which seances are held every night in the week except Thursday, on which night we intend holding the committee meetings. We also intend holding the first Wednesday in every month as a conversation class, to which every member is invited to attend and to give their opinions in relation to the manifestations they have met with during the month.

We also intend to introduce subjects into this class, to be debated by the members, our first subject being, "Is Spiritualism in accordance with the Bible?" to be introduced by John Hill. We trust that the people at Lye, and surroundings, will come and help, either by joining us, or by organising themselves in a similar manner. Our terms of membership are within the reach of all, being but 1s. for males, and 6d., per quarter, for females. Applications to be made to the President, Mr. J. Pearson, Vice-president, Mr. J. Beddoes, to the secretary, or any of the members. Trusting that you will insert this in your valuable paper, I am, dear Editor, yours obediently,

WM. SALMON, Sec.

Attwood Street, The Hayes, Stourbridge, Feb. 28th, 1874.

[Excellent arrangements, but we warn our good friends not to overdo things. Two nights per week is quite enough for any person to sit in seances. Mix it up with other duties. Man has got only a certain amount of energy and enthusiasm, and if he use it all up the first month, he will, of course, suffer afterwards, and so will his cause.—Ed. M.]

#### BURN, BURN, BURN!

To the Editor.—Sir,—If your lady reader had been a clairvoyante she would have burnt some old material and given me the benefit of her experience, so that I might have placed it side by side with others. When studying chemistry of the earth-life we had to learn that matter was divided into three great divisions, viz., solid, liquid, and gaseous, and the number of elements of which these were composed were close upon fifty. To analyse a compound, we were taught that the compound must first be dissolved, and that we must first learn qualitative analysis before we learnt quantitative. Now the best means then taught how we must find out the simple solid elements was by the use of fire. Burn, burn, burn, and mark the effects with the blow-pipe and a flux or two; we could do wonders—at least, so we thought—for this class of knowledge in those remote days was considered infidelity, and was quizzing into the great God's secrets.

In studying the chemistry of the higher life, we find that all these earthly compounds and matter are but effects from something which before was invisible; that every new structure is being built up from the, to us, invisible; and that now, while I am writing this note to our fair questioner, the thoughts are not in the black marks I am making with the pen and ink, but are wholly thrown out into space and upon this paper, so that they could be read by a pure and highly clairvoyant person; and should this paper be burnt before such clairvoyant, the various forces liberated would be as clear, when understood, as are the forces or elements of matter liberated by means of the blow-pipe. And so with every deed done in the body. If the spirit cannot withdraw the forces from the body at death, it must remain there until it has learnt to do so. Burning the body would be a means of help to many, very many spirits who pass away in great ignorance of the laws of the higher life. Though many of the monasteries are crumbling into dust, the edifices still stand entire to the spirits, who still cling to the old faith. They will fight—as spirits only can fight—for the maintenance of their old creed. The time will come when we shall have colleges for the study of these most difficult subjects; and when it does come, a great amount of the mystery will have vanished—nobody will dare cheat. The medium will be understood; no person will dare to personate, as the truth will be cheaper than a lie.—Very truly yours,

Feb. 15th, 1874.

SPIRITUOSO.

#### CREMATION.

(From the Brighton Examiner.)

2 the Hedditer of the Eggsaminer.—Dear Sir,—Cremation isn't Bad—I mean the Idea isn't—one mite soon Get used 2 it, & even like it. Sir Henry Thompson deserves Well of his Country for Bringing Cremation in 2 such Prominent Notis. He must B a man of Grate Moral Currage and Matter-of-Factness, and his ideas of Economy are such as wood Eminently fit him for the Offis of Chancellor of the Eks-checker. Cremation is not a Original idea Now, altho it was many Centurs Ago. Sum of the Anchunts Practised the Art in thare Rude Way—but thare Cremation & Ours wood B Totally Differunt. Thay did it Themselves—Sience wood do it for us.

But whot is Cremation? the intelligent Reader may ask. Well, Cremation is Nothing More or Less than the Burning of the Dead! Dont B startled, but Think Over the Matter Seriously.—The Eminent Surgeon & Author enumerated abov, informs us, that an Adult human Body may B operated upon & the Process Completed in 3½ Hours.—The Result will B 3½ lbs. of whitish Dust, and the cost 2s. 4d! A few Handfuls of Fine Dust wood B the Residuum of a Man after Passing thro the Fiery Ordeal! Sooner or Later the Body has 2 Return 2 the Dust, & the Sooner the Kwicker. It wood take Nature meny yeers 2 work the change—Sience wood do it in as meny minnits.—The end is the Same. Which is the Best means?

Cremation may at First grate on our Feelings—it seems So Barbaric and Sackrilijus—so opposed 2 our Relijus Doctrins & Sentiments—our Customs, Tradishuns, &c., but yet Cremation will Bear Favorabel Comparison with Our Burial of the Dead. So Long as But a Spark of Life exists in the Body we can look on, but when the Spark has Gon out our Feelings Change—we Turn away from the Corpse with Repugnance and dread. The Sight is Loathsome, & oftentimes we cood wish that when the Spirit took its Flight the body also had disapeerd. Custom compels us 2 Keep the Corpse in our Home for a period of several Days or more—during which Time, perhaps, We are compelled 2 use Powerful Disinfectants 2 Purify the Poisoned Atmosfeer, which we have 2 Live in. At extravagant Cost we then enclose the Corpse in a Box—commonly called a Coffin, & Bury it a few Feet under the Ground—somewhere near 2 our Dwellings, so that, in the Coarse of Time, the Rain percolating threw the Earth shall Percolate threw the Corpse also, before it Finds its Way in 2 the Water Coarces from whence We Draw Our Aqueous Supplies! Some Time after Burying our Dead we may Visit the Grave. We Then think of the body lying therein—How Horrible the Thaut that Putrefaction was thare Doing its Worst.—If we cood Look in 2 that Coffin What a Sickening Sight wood Meet our Gaze.—To Awful 2 speak or Even think of. But suppose the Body Had Been Cremated, We cood then Visit the Tomb and Weep over the Dust of the Departed. The Contemplation of the former is Horrible, but of the latter Pleasant.

Cremation wood come Absurdly Cheep, and wood strongly Apael 2 the Student of Economy & 2 the miser. Of coarse the Dust mite be conveyed 2 its Resting Place with all the Pomp and Vanity of this Wicked World, by those Who Had Welth on thare side, but thare are meny Among us who have No Money 2 Spend on Such Pajentry. Thay can grieve with Sincerity & that is all thay Can Afford 2 do. Here is a Man in Humbel Circumstances, having Suffered much Affliction himself and in his Family also—He is reduced 2 grate Poverty—He dies—his death Perhaps accelerated By the thaut that thare is no money in the House to bury him. In Observance of our Ushul Custom the Wife must then incur Heavy Expense over the Funeral, 2 do wick she may have 2 deprive her Children of Part of thare Daily Bread! If that corps cood speak wood it Not Say—"Dont put yourself 2 such Expense over me—I am not worth it—Let this vile Body B reduced 2 dust as kwickly as Possibel, & at the Least Cost—Let the money procure food for my Children," &c. If the dead cood speak, How often shoed We Hear the Substance of such words. The Visit of Death 2 a Poor Mans house is oftener Looked upon as a Pecuniary Difficulty than Otherwise. Cremation wood B a Boon 2 the Honest Poor. It wood enabel them 2 bare thare Illnesses with more Cheerfulness, & Die Happier, knowing that thare Surviving Friends wood not B "hard Driven" 2 give them Sepulture. Meny Persons actually continue 2 live, who do so merely 2 Save thare Funeral Expenses. We Meet with them Daily. Tay dread dying Bcaus thay are so Poor.

As Sir Henry Thompson has shown us, the Dead mite B made 2 Pay for Themselves! The Corpses mite B utilised & Turned 2 Profit if need B.—But thare is No Need for such Cheese paring ekonomy with the Dead.—We cood not use with any Pleshur Pomitum mide from a Defunct Fat Friend, or a Tooth-Brush made from a B may one. No! we will Never Rob the Dead—it Wood B Sakrilege. The Dead must Ever B Sacred 2 us in whotever state Thay may B in. If we submit them 2 Cremation we shoed look after every Atom of thare Dust &



Deposit the Same in sum Consecrated Place.—A Part of the Dust we Mite Perhaps B disposed 2 keep, and Have it agen Moulded in2 the Semblance of Life, as a Bust or Statuet, that we Mite Place in our Homes as Mementos of the Dead, or, we Mite have the Dust converted in2 sum Article of Utility as well as Ornament, as Shakspeer says —

Imperial Caesar, dead, and turned 2 clay,  
Mite Stop a Hole 2 keep the Wind away.

We Live in a Utilitarian Age, and an Age of Rapid Progress.— Nothing must stand in Our Way either Living or Dead! Cremation ere long will B the Order of the Day—Parliament will 1st Permit it & afterwards Compel its Adoption among Us. If Sir H. Thompson will open an Establishment for Cremation he will not B short of Patrons.— The Only Persons Who will Raise there Vices against it are the Undertakers!

I Regret that I Cannot Treat the Subject of Cremation at greater Length, and hope My Regret will Not B Shared in by the Reader.— I am Sir, As Usual, Yours Truly,  
DANOCLES.  
Brighton, Jan. 2, 1874.

#### THE AMENDE HONORABLE.

The following is an extract from a letter written by the Editor of the MEDIUM:—

"PRINCE WITTGENSTEIN.—I read a letter over your signature in the *Spiritualist* of this date (February 13th), which you commence with the following sentence:—'The uncourteous remarks systematically directed, by part of the Spiritualistic press in England, against a young lady scarcely seventeen, should make it a law to every gentleman who has had the honour of being' &c.

"Now, as this part of the Spiritualistic press is evidently the MEDIUM, I beg to point out that it has made no attack whatever on Miss Cooke, but has stoutly defended her probity and mediumship. At the same time it has permitted the chief witness in a disputed question to state his experiences in his own way. It has also freely permitted statements of facts on the other side, and has withheld much which tended to do nothing else but recriminate the opposing parties. You entirely mistake the question at issue, when you suppose it is either the substantiation of Miss Cook's mediumship, or her honesty on that particular occasion. The question is—was the form grasped by Mr. Volckman a spirit-form? and the most intelligent Spiritualists are of opinion that such a question might be discussed without the introduction of personalities at all."

We condense the Prince's reply, dated—"Nieder Walluf, Feb. 15. Being not much used to your language, I may have employed a locution which did not answer my purpose. If I have, be kind enough to read, in the aforesaid letter, where I beg the reader's pardon for every sin I might perchance commit against it, and accept this as an explanation. You have been very courteous to me during my stay in London. The impartiality of your journal is evident. So I have no reason whatever either of attacking you or creating myself enemies in a country where I was most cordially received."

We have been made the subject of a great deal of misrepresentation through this occurrence, by persons whose ignorance of our idiom could not be their excuse. We accept the Prince's explanation, and feel sure that the discovery of the mistake would give him more pain than it did ourselves, yet our duty to Spiritualism could not permit us to allow a blot to remain on the tablets of its history. The case shows to what unwarrantable an extent a small matter may be opened out by the importation of ideas that have no relationship whatever to the question at issue.

#### THE TICHBORNE TRIAL.

To the Editor.—Sir,—I think you might depart from your usual rule of not noticing merely secular things by a reference to this great trial, now that it has terminated, that the Court is up and finished, and has no longer jurisdiction to punish for so called "contempt." This, in my opinion, is simply a revival of the Star Chamber; and the people of England had better look to their liberties, which are seriously imperilled by this new doctrine of fine and imprisonment without the interposition of a jury. I do not hesitate to say that every Englishman and Scotchman may well tremble for his rights if conduct such as has been shown at the late trial does not meet with the interference of Parliament. I hear that meetings will be called in all the large towns throughout the kingdom to petition the House of Commons for the removal of the three Judges from the Bench. These meetings pledge no one to faith whether defendant is Tichborne or Orton, but regard him simply as a man, one of ourselves, who has not had a fair trial. The bias of the judges against him from the first was manifest; it was continued to the end, and it may well alarm us all. As no power dare attack the right to meet and petition, no one will run any risk for the expression of his opinion at any meeting thus convened.

I shall be glad if you print this in the next number of the MEDIUM, so that your numerous readers in all parts of England may know what is coming.—Yours,  
LEX.

#### "IS ASTROLOGY TRUE?"

To the Editor.—Sir,—The letter under this head at p. 141 of the MEDIUM of the 27th ult. proves too much. Since "A," "B," and "C" may be any persons whatever of either sex, it proves, on the supposition that "astrology is true," that any persons whatever, of either sex, whether black, white, red, or brown, born at the same time as either of those parties, must resemble him in personal appearance, and also in their lives. The probability is, that, like some other fortune-tellers, Mr. Heydon is unconsciously mediumistic or psychometric. H. M.

A LEARNED Orientalist, in commenting on the laborious operation of "cudgelling brains" to evoke profound thought, says he would have been a more useful man if he had never done so. He adds:—"I quite realise the truth of what 'Professor Mapes' said through Mrs. Tappan of the folly of making (or rather trying to make) intellect do the work of intuition. It's just that that gives people brain-fag, but they will never realise the fact until they realise Spiritualism."

#### "EXCHANGE NO ROBBERY."

A friend emigrates: we part from him in sorrow, yet rejoicing in his new prospects of success; our hopes and good wishes and sympathies go with him, his name is often on our lips in talk and in our hearts in prayer, as we never doubt ours are in his. We often picture what he is doing, and wonder if he still keeps up his varied interests and duties, if he still employs his talent as an artist, a poet, an author, or a preacher, still has a fancy for this and that particular branch of study and amusement. We feel quite sure he is doing something of all this, doing good somewhere, and to someone, and that he would greet us as gladly as we should welcome him could we meet. But just let this friend die instead of emigrate; let friendship's good-bye grasp be unclasped at Death's portal instead of the gangway of a steamer; let him go to the Golden City instead of the gold-fields; let him reach the "gates of pearl" instead of the diamond mines; let him cross the swift dark river into the "land of promise" fulfilled instead of the ocean to prairie-land,—and it makes all the difference: we instantly change his nature, his spirit, his identity. Either we think of him as lying asleep in the cold grave, until some distant judgment-call, or we fancy him floating in some aerial shape, in some unknown sphere, until his eternal destiny is decided; or we picture him gone straight to heaven. We begin instantly to doubt his love for us; we wonder if he would know us if we were to meet; we think of him no longer occupied with the beauties of nature and art; we should never dream of his speaking a poem or designing a rare piece of art or sculpture for some beautiful mansion now; nor even do we imagine him making reverent researches into religion; we do not think of him as bringing out the good in others, perfecting his own state, and making others happy around him; we take away his intellect, his talents, the depth of his affection and friendship, and leave him nothing but a voice to praise God to all eternity; not but that prayer and praise and worship will doubtless be the highest occupation, but—

"He prayeth best who loveth best."

We say "our loss is his gain;" we know then by the agony of our sorrow how deep must be his happiness, and yet all the "gain" we give him by exchange of worlds is a pair of wings. Wings to fly from—what? Sin and sorrow and suffering and toil and want? No; these are all left behind, beneath him. To fly from God's presence? Never. To fly back to earth again with its troubles and sorrows? Ah, no! To fly to us who loved him, who are mourning him? The spirit-world is not so far away surely that it needs this long flight. We want wings more in this world than we ever shall in the next, at least so hopes  
MIDSUMMER.

#### ODDS AND ENDS.

3. REAL PRESENCE.—If by "real presence" be understood the presence of the "Most High"—and such must be its meaning in the mouths of those who believe in the divinity of Christ—we may say that the "real presence" is sought for in all devotional meetings, wherever held; but the various sects differ as to the means (whether such means be creeds or rites) by which the "real presence" is to be insured. Spiritual science will ultimately show, with certainty, which are the best means, and this will be one way in which it will undermine sectarianism. The "real presence," however, is everywhere. In the greatest dens of infamy, as well as watching over the purest assembly, gradually drawing all upwards, even in the very haunts of crime, through the surely reformatory effects of suffering.

4. REFORMATORY EFFECTS OF SUFFERING.—One often hears it said of a person that "suffering has hardened him." Such hardening, however, can only be temporary (I use the term temporary in comparison with eternity), for, if suffering induces a rebellious spirit, this very spirit, being a violation of the laws of God, will lead, like all such violations, whether in the spiritual or material plane, whether committed wilfully or ignorantly, to yet further suffering, and the limit of endurance must be at last reached, when the spirit will be broken and the soul will at length begin to perceive its error, and, turning to the true Source of Light, seek, by obeying natural law, to redeem itself from evil. There is eternity to work in, but fortunate are those who perceive their error while yet on the material plane of existence.  
H. M.  
Bath, Feb. 8th, 1874.

Do not forget that Mr. J. J. Morse, trance speaker, lectures under spirit-influence, in the trance, at the Hall of Progress, 90, Church Street, Paddington, on Wednesday evening next, March 11th; commences at eight o'clock.

A NOVEL MEMORIAL CARD.—We have received a card "in loving memory of William Dawson, seventh child of Horace and Rachel Heywood, who departed this life on February 1st, 1874. A little bud removed to bloom on a more vigorous stem." The above matter occupies the upper half of the card. Underneath is a scene divided into equal portions by a stream, in which is placed a rustic cross. Over that a radiant crown, and over that again, and immediately under the mottoes, are two winged figures meeting. The landscape to the left is a rough, thorny country, covered with big stones, and harbouring serpents. To the right is a fair garden. In the foreground is a lake, beyond which are plots of flowers and trees, covered with roses, to which there are no thorns. Immediately over the pictorial portion is the motto, "My father is the husbandman," Jesus.

We have received a number of communications respecting the Claimant, and whether Sir Roger Tichborne can communicate any facts from the spirit-world. We may say that during the last twelve months spirit-communications have repeatedly stated that the Claimant was the right man; and, on the contrary, that Sir Roger Tichborne was in the spirit-world. We do not think the subject a spiritual one, nor worthy of the consideration of any persons but lawyers. If people would take a little more trouble to inquire into the condition of their own personality, and how to develop the eternal attributes of their nature, they would find a great deal more help and sympathy from the spirit-world. We may state, however, that at one of Mrs. Olive's seances at the Spiritual Institution a message was given purporting to come from Sir Roger Tichborne, but in reporting the seance we were obliged to suppress the fact, as the case was before the Court.

\* Suggested by a conversation with a clergyman of the High Church school.



## A TRANCE ADDRESS ON EVIL.

The following report of a trance address by Mr. E. Wood, given at Hollingwood, has been forwarded to us for publication. There was a numerous and attentive audience, and a subject chosen by a Swedenborgian, "The Origin of Evil," was assented to unanimously. The influence took for its groundwork the Biblical statement as to the origin of sin, seeking to establish the case for the scriptural dogmatists. Then turning round, the control proceeded to show the inconsistency of Biblical information on the subject, on which it threw no light, but rendered the Creator ridiculous by the manner in which the origin of our first parents was accounted for. The story of the fall was reviewed and its inconsistency shown. The argument was also used that, according to the scriptural version of the origin of sin, sin came from heaven; for, "There was war in heaven, Michael and his angels," &c. If sin came from heaven then mankind was not responsible for it, for it was something he could not help. He (the spirit) would rather believe, and he knew of nothing to contradict it, that sin was simply ignorance. Were they not told that man was formed after God's own image? The control then proceeded to trace the condition of humanity upwards, from the advent of our first parents to the present time. He showed, as he went along, the state of mind at various epochs in the history of the world. The ignorance of the Jews was touched upon, and the instance of the man who was blind from his birth, was brought forward to show the curious notions as to sin that prevailed at that time. "Which hath sinned; this man or his parents?" and the Lord's reply upon the subject, "Neither."

In one portion of the address, where the spirit was dilating upon the love of God, the Universal Father, as contrasted with the God of Moses, and the God of Jesus, and the Gods of the different sects, the following beautiful sentence occurred:—

"I cannot believe, nor have I found it to be so, that that great and living Being would for ever condemn his children to eternal punishment. I cannot believe in a personal Devil or a local hell. I believe in God being a God of love. I believe we are all God's. All of us his children. Each one of you is God's child, and you will all rise to see Him in his glory. But Christians don't believe this. They must have some going up, some going down." "I cannot believe," continued the spirit, "in man having missed his way, never being redeemed. Is God less than man? Can we cast out an erring child? If not us, then how can God? If a child put you to pain and travail ever so much, the mother says: 'No! no! its my child, its mine after all!' and she takes the erring one and forgives it again."

After further discourse upon the various suppositions as to the origin of sin, in which the control contended that man was placed upon this sphere to develop in knowledge and understanding, and that ultimately he believed man would get such knowledge and enlightenment, natural and spiritual, as to utterly banish ignorance and wickedness, it concluded thus: "Because I never could believe we had all gone astray; that we were all born in sin; because I used my reason; and because I wouldn't and couldn't believe in the statements that priests had made to hinder people from using their reason, I was thrust out of society, looked down upon and condemned by priest and parson, and when I died I was sent to the bottomless pit, and I suppose I am there now, for I have not found any bottom to it yet. I say to you all, Christians have more charity! Awaken from your slumbers! Let the evil and the beam be cast out of your own eyes, then you can see the mote in the eyes of others."

In reply to the question, "What is the name of the spirit?" this characteristic reply was given, "When on earth I was called, for a time, Mr. Paine, then Thomas Paine, then it got to Tom Paine, and a good many thought that was too good for me."

Many questions were put and satisfactorily answered, almost all of them being put by Swedenborgians. Evidently friend "Tom" doesn't believe in the teachings of Swedenborg, for his replies didn't tend to establish that belief. The majority of the audience expressed themselves highly pleased with the discourse, and by a resolution signified their wish to hear Mr. Wood's spirit-friends again. A few words addressed to the audience by the medium in his normal state, excited much pleasure and interest, for the remarks were given in a broad Yorkshire dialect, contrasting in a very marked degree with the clear argumentative and forcible language of the address.

It will be observed that there is a striking agreement between the principles advanced in the above short report and in the lecture delivered by Mrs. Tappan at Camden Town.

**SIGR. DAMIANI.**—We have handed the packet to Mrs. Dickinson and as soon as we learn the result it will be communicated to you by post.

**MR. COGMAN'S INSTITUTION.**—The paper to be read on Wednesday evening next, at this institution, 15, St. Peter's Road, Mile End, will be by Mr. George Parsons, the subject being "New Testament Inconsistencies."

**SUNDAY LECTURE SOCIETY, ST. GEORGE'S HALL, LANGHAM PLACE.**—Sunday afternoon, March 8th, 1874, at four o'clock precisely, lecture on "Funeral Rites and Cremation: shall we Bury or Burn our Dead?" by Miss Fenwick Miller (of the Ladies' Medical College).

**A GHOST IN A MINE.**—The sensation at Bingham, and the all-absorbing topic among the miners, is the Winamuck ghost. It has driven the men from their work and taken possession of the rich mine, which it purposes running to suit its own ghostly self. Its tricks are strange, and past finding out by mortals here below. When the honest miners light their candles to pursue their work in the dark recesses of the mine, this strange visitor stalks stealthily in, and with one strong whiff extinguishes the lights and leaves its victims to grope in darkness or follow in the wake of its fleeting form, from which radiates strange lights and sulphurous smells. It threw a pick at Miner Mathews, the other day, and chased him from his labours. Matthews is no believer in the supernatural, but he don't like picks thrown by ghostly hands flying around his devoted cranium, and swears he won't go back till the spook is driven from the mine. The miners were talking yesterday about sending to Salt Lake for Foster to go up and lay hands upon this unruly spirit, and soothe it into submission or cause it to leave its haunts in the mine. When that is done, they all agree to return to their work.—*Salt Lake Tribune.*

## MR. MORSE'S APPOINTMENTS.

LONDON.—Sundays, March 8th, and 15th, Goswell Hall, Goswell Street, E.C.—Evening at seven o'clock; admission free.

Wednesday, March 11th, Hall of Progress, 90, Church Street, Paddington. Evening at eight.

Fridays, March 6th and 20th, Spiritual Institution, 15, Southampton Row, W.C. Evenings at eight; admission 1s.

EASTBOURNE.—March 12th.

BRIGHTON.—March 13th.

NEWCASTLE.—Sunday, March 22nd, and week following.

LIVERPOOL.—Sunday, March 29th, Islington Assembly Rooms. Afternoon at three, evening at seven; admission free.

Tuesday, March 31st, Bohn's Temperance Hotel; evening at eight. Admission 1s.

Mr. Morse is engaged to be in Liverpool on the last Sunday in each month during the present year.

LEANELLY.—April 7th to 11th.

MERTHYR TYDFIL.—April 13th.

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.

## DR. SEXTON'S APPOINTMENTS.

BISHOP AUCKLAND.—April 7th.

Other towns in the north should avail themselves of this opportunity of securing the Doctor's services. Commence at once, and work up the meetings properly, and they will be a success, and do the cause good. Address, Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London, S.E.

## SPIRITUALISM IN GLASGOW.

To the Editor.—Dear Sir,—Notwithstanding the renewed vigour so recently infused into the cause here by the repeated visits of Mr. Morse and Dr. Sexton, I regret to state that Spiritualism has already almost become a dead letter in our city. As a proof of this, the Glasgow Association of Spiritualists, now of some eight or nine years' standing, has meantime only one meeting a week (on Sunday evening), and even at this there is the most meagre attendance, from a dozen to a score being about the average, whilst the Glasgow Spiritual Institute, which came into existence only some four months ago, under the most favourable and promising auspices, has already ceased to be; while regretting sincerely its untimely decease, let me say one word "In Memoriam" of an association which promised fair, under judicious guidance, to be not only a thoroughly practical, but an eminently useful instrument in propagating and furthering the movement in our midst. The society was formed for the purpose of practically examining the truths of Spiritualism by holding circles composed of its members and accredited friends, and of investigating and testing the phenomena received thereat; with an annual subscription of 5s., and a voluntary contribution at each meeting, most liberally responded to, within a week or two its membership amounted to nearly 100, while at least seven to ten circles sat in the rooms each week, and, for a time, all was harmony; everything went on swimmingly, mediums were plentifully developed, manifestations were abundant, and "all was well;" by-and-bye, however, one or two turbulent "spirits" (in the flesh, please note), apparently desirous of being allowed to "control," not only the mediums, but the members and the meetings as well, contrived to engender such a general feeling of dissatisfaction, that at a meeting held on Wednesday, 11th inst., a motion being (without previous notice) made that the "society be then and there dissolved," it was carried, as against an amendment to the contrary, by a very large majority. Thus, Mr. Editor, through the personal scheming of one or two individuals, by an untimely blow was cut off, in the prime of its youth, if not, indeed, in the prime of its manhood, "The Glasgow Spiritual Institute."—Requiescat in pace.—Yours, &c.

Glasgow, 28th February, 1874.

TRECMISHIE.

**LIVERPOOL PSYCHOLOGICAL SOCIETY.**—At a members' meeting of this society on the 27th February, it was agreed that they should endeavour to have a picnic in the coming spring at some central place in Lancashire; and wishing to make it as general as possible, Spiritualists desirous of taking part in same are invited to communicate (offering any suggestions that may occur to them) with the Secretary, Mr. John Davidson, 45, Kensington, Liverpool.—February 28th, 1874.

A PUBLIC subscription is on foot to raise a sum of money necessary to erect a suitable monument over the grave of Mr. John Sutherland, late postmaster of Burnley. It is of interest to Spiritualists to know that a gentleman who investigated the science should command such high esteem among his fellow-townsmen. It is one fact showing that the friends of Spiritualism are not what the enemies of the movement would lead the public to suppose. Subscriptions may be sent to Mr. H. Uttley, Treasurer, and Mr. W. A. Lee, Secretary, Burnley.

**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.

**MR. H. BILLING**, MAGNETIC PHYSICIAN, can be CONSULTED Daily, at 9, SOMERSET STREET, Portman Square, W.—Hours, from 12 to 4.



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

WEDNESDAY, MARCH 11, Mrs. Olive at 8 o'clock. Admission 2s. 6d.  
FRIDAY, MARCH 13, Mr. Morse, Trance-Medium, at 8 o'clock; admission, 1s.

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

SATURDAY, MARCH 7, Mr. Williams. See advertisement.  
SUNDAY, MARCH 8, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.  
Mrs. TAPPAN at Cleveland Hall, at 7.  
St. John's Association of Spiritualists. Trance Address at No. 86, Goswell Road, at 7 o'clock, by Mr. J. J. Morse.  
MONDAY, MARCH 9, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
Mr. Williams. See advertisement.  
TUESDAY, MARCH 10, 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 11, Marylbone 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 12, Dalston Association of Inquirers into Spiritualism, Seance at their rooms, 74, Savarino 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, MARCH 7, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.  
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.  
SUNDAY, MARCH 8, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
BOWREY 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. Balra'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 AUCKLAND, at Mr. Fancett'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. Stripes, 21, Middle Street, at 6.30.  
BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, near Well St., 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, Draypool, at 7.30.  
NEW BILDON, at 18, Strand Street, at 6 p.m.  
HECKMONDWIRE, 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 9, 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 10, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
BOWREY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.  
WEDNESDAY, MARCH 11, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.  
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance medium, Mr. John Crane.  
DARLINGTON Spiritualist Association, same place as on Sundays. Public Open Conversation Circle at 7.30 p.m.  
GLASGOW Association of Spiritualists. Public meeting at 164, Trongate, at 8 p.m. Occasional seances during the other nights of the week.  
BIRMINGHAM, Mr. Perks', 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 12, BOWLING, Hall Lane, 7.30 p.m.  
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.  
BISHOP AUCKLAND, at Mr. Fancett'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 13, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.  
NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

### 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.

All Cheques, Drafts on private firms, and post-office orders should be made payable to Mr. ONSLOW. Letters containing postage stamps may be forwarded to him at Ropley.

M. A. ORR,  
Chairman of the Executive Committee.

Riverside, Kingston-on-Thames.

J. S. E. Draz, 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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**DEAD ARE STILL ALIVE,**

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

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

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

Supplied to purchasers of "Human Nature," for February, at 6s.; post free 6s. 8d. "Human Nature" and "The Book of God" together, post free, 7s. 3d.

**THE BOOK OF GOD.**

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