



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

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

No. 206.—VOL. V.]

LONDON, MARCH 13, 1874.

[DOUBLE SHEET—PRICE 1½d.]

MRS. TAPPAN AT CLEVELAND HALL.

SUNDAY, MARCH 8TH, 1874.

INVOCATION.

O Thou supremest Good! Thou divine and perfect Being, whose name we call God! Thou Life of all life! Thou Creator of everything that lives! Thou Giver of every good and perfect gift! All have beheld Thy power, and every nation has received some of Thine inspiration. All time is fraught with the living testimony of Thy presence, and the day and night are filled with the voice of Thy being. We praise Thee; for our minds o'erflow with thanksgiving; our minds are filled with wonder; and we gaze upon Thy works with awe and reverence. Every atom fills its function in life responsive to the laws Thou hast made. The flower blooms and sheds its perfume in praise for being, and the worlds that revolve in space have harmonious concord with Thy divine spirit. O Love ineffable! O Soul that doth live in all things! O divinest Being, who art more radiant in Thine existence than worlds and suns! Thou art the central sun of our souls; Thou art the light round which we revolve, even as atoms in the great spiritual firmament. Father, God, Jehovah! we praise Thee for all things which Thou hast made: for the coming and going of life and of death; for the night and the day; for the spring and the summer and the winter; for all seasons of rest and change; for all things that in succession and harmony perform their workings; for the past history of nations that have outwrought Thy truth in the dread turmoil of war and contention; for the present freighted with intelligence derived from Thee, and those wonders with which Thou hast endowed the human soul; for all things that live, since all is fashioned in accordance with Thy laws, and no change comes that is not known to Thee; for that life with which Thou hast endowed the human spirit, making it triumph over time and death, causing it to surmount each obstacle of earthly being, and become one with Thee; even for sorrow, which, in the mask and disguise of suffering, brings us nearer and nearer to Thee by the pathway of tears; even for death, that is but the gateway to immortal life, opening with its Iris arches the everlasting views of eternity. O God, we praise Thee most for death! for that higher life which unites itself to Thee, and wherein the soul is transported to the divine kingdoms of Thy perfect being. Let us in life prepare for this change; let us know that every moment and hour is fraught with eternal import, that the seed that is sown on earth is harvested in eternity, and that the reaper, whose name is Death, stands by the field of life. O God! let us not mourn, nor despair of the earth, nor of the things that are therein; for Thou art able to contend with sin, sorrow, suffering, and crime, and each soul contains something of the divine light of Thy being. Let us praise Thee; let us ask for those blessings wherewith Thou hast richly endowed our souls; let us seek Thy truth; let us find Thine ultimate soul, and rest there in the perfect love and in the divine satisfaction that Thou art indeed our Father.

Lesson: John xiii. and xiv.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

The chief reference to the future life in the history and teachings of Jesus is contained in these words: that future life that among the Hebrews and in the ancient Scriptures is very little referred to; since not only the Hebrews, but each class of other religious believers, did not in reality accept a future immortality for all souls, but believed only in an immortality for the children of God, of whom, of course, they supposed themselves to constitute the chiefest part. All other persons, not the children of God, it

was supposed would be destroyed; hence that the children of Israel would inherit the earth and the New Jerusalem under the reign of their King. But Jesus taught the essential loveliness of the spirit-nature of man; that the essential kingdom of the Spirit is within, and that all forms of existence that pertain to the spiritual life must be attained through spiritual attributes. In this we maintain—whatever theological views may be entertained by those who believe in Christ—that he was the first essential teacher, either in ancient or modern times, that distinctly removed religious views and the religious life from the temporal to the spiritual kingdom; that robbed religion of its mere temporal forms and outward masks, and removed it to that silent and solemn portion of the nature of man—the soul itself; and when he refers thus lovingly, thus affectionately to his disciples in his last moments with them, and when in his communion with them he administers to their physical wants, washes their feet with his own hands, and wipes them with the towel he wore about his loins, he performs an act of lovingkindness as a last testimony to them before he leaves them for the spiritual realm. Showing that they did not understand his reference to his spiritual existence, Peter begs to be allowed to follow him whither he is going; but he, foreseeing the destiny that awaits him, foreseeing his betrayal and subsequent death, is aware that his disciples cannot follow him into that spiritual kingdom.

Upon this statement of the Father's house containing many mansions rests the chief foundation contained in Christ's teachings for the belief in the future state,—the chief foundation for the belief that that future state is varied, and accords with the condition and requirements of the individual soul; and he, in preparing a place for that future life for his disciples, naturally prepares a place of his own for those that were to believe in him and to whom he has given power.

These many mansions of spiritual existence are at the present day being revealed to mankind through various forms of interchange between the two worlds—in many ministrative angelic visitations, in the communing with those that exist in that form of life; and the many mansions of the Father's house are enlarged from the narrow compass of the Hebrew Jerusalem to the lofty and sublime spiritual temple of that kingdom which is not made with hands. It is not even the heaven of the modern theologian; it is not even the narrow place confined within the walls of a physical city; it is not an abode of such transcendent materialism that the walls may be pictured in gems and precious stones; it is not described by him, the Teacher, as being of that nature of material substances that can sparkle as the ruby or glisten like gold; it is not a city in an actual material kingdom, but the temple of the Spirit, the realm of the Unseen, the fabric of the Soul, wherein he, the Teacher, that preceded his loving disciples, was to prepare a fitting place and abode for them when they should follow him.

All this seems most natural, most simple, most reasonable, and yet around that simple statement has been woven such a fabric of inconceivable theology that it is almost a matter of doubt and question to the modern mind as to whether there be any future state or not. So simple and probable is this statement that it presents itself in all its lovingkindness and all its familiar words of parting affection, as the most commendable, sublime system of future existence. Yet upon this has been, for nearly 1900 years, woven the meshes of ecclesiastical formulæ, and one dogma after another has been made to intercept the way between man and that future abode. One ecclesiastical form after another has interposed its gigantic figure between the mind of man and that simple promise of the teacher of Christianity; and it has come to be a fact in the world to-day that, without the walls of the

Churches that rear their towers against the dome of heaven, there are loud questionings as to the future state; and within the walls there are hungry souls, longing for that divine presence which shall tell them of the many mansions they may not see with natural eyes. The future of man is so simple a conception of that future state, so in accord with that which lies around you in Nature, and has been so reasonably translated and interpreted to the consciousness of man by various teachers, that it seems strange that this bewilderment should occur in an enlightened age when all avenues of knowledge are open to the human mind; but it does so occur, and it is a fact, that while many believe and profess the actual Christian system of salvation, the consciousness of the future state, and its methods of application to your life and present need, is a blank that cannot easily be filled.

How shall it be filled by simple reference to this statement in itself? The many mansions in the Father's house must undoubtedly refer to the different states of spiritual existence; the many mansions must undoubtedly refer to those particular departments of spiritual life adapted to each form of human intelligence; and this is augmented, our view in this matter is confirmed, by the fact that, in his teachings, Christ said also, "The kingdom of heaven is within you," which means that you take with you to the spiritual world the precise condition in which you shall dwell, and that every form of thought in this world helps to build up and fashion the kingdom into which you are to enter; that the state of happiness is not so much a material place as it is a condition of the mind; and that the true spirit of the Reformation of Luther, and Calvin, and Melancthon was to remove the temporal view of the future and its materialistic surroundings into a more spiritual and acceptable form of the human mind. But its believers have in turn been so materialised to suit the taste of modern forms of worship, that it has come to be an almost impossible fact in reference to the future life as to whether you can reconcile the materiality of the ideas of future existence with the spiritual nature of man's requirements. To-day the world vibrates between the two opinions of non-belief in a future state, and of a sublime belief in an impossible future that is not now of a spiritual nature at all. Between these two forms of belief there comes an intermediate and actual power, which is the spiritual nature of man. Interpret that properly, and you interpret what the future will be; interpret its present needs, its requirements, its natural desires, and the evidences it has of existence now, and you interpret all that blank that lies between you and the unexplored future.

The human mind, the spirit of man, that part which is unquestionably and undoubtedly immortal, is not material. Its tastes, appetites, feelings, wishes, desires, are all above and beyond its material existence,—its very struggling, striving, quarrelling, and endeavour to vanquish the material part—that which is high and lofty in man is ever endeavouring to make matter subservient to its wishes and purposes; and the loftiest form of civilisation to-day, the highest development of the human mind in the world, is simply where it has gained most control over matter. The offices of matter are to be subservient to the spirit; the properties of material life are subservient to the powers of mind; and man, as the chief and absolutely controlling power, is destined to vanquish every material element in his pathway to spiritual life.

In the early Church it was believed Nature should be ignored, and man, to fit himself as an actual disciple of the Church, must, like Paul, ignore all ties of Nature and devote himself solely to the objects of the spirit. How far this answers the purpose you have only to refer to those monastic forms of government which, when connected with the State, became the supreme power of man's downfall. The modern form of highest religion is that man shall employ Nature, not deny her, but use her for the purpose of his spiritual culture and mental development. He that triumphs over matter, he that ploughs the seas, he that vanquishes the elements of earth and air, he that has supreme mastery over the temple he inhabits, is the modern disciple. The reason why the soul of man, so often immured in material darkness, falls and falters on the highway of life, is because matter vanquishes him. In the early ages of human history, before this spiritual nature had been recognised, and before it had taught the intellect to make matter subservient to spirit, all forms of material existence were deified, and it had come to be the fact that idolatry and the worship of material forms took the place of the spiritual in worship: and hence every form of fetish worship, hence every form of idolatry and bowing before graven images and symbols, and hence much of the idolatry that exists at the present day.

If this spiritual nature or spiritual kingdom had an abiding and actual place in your midst, every human being would be a temple, and every human spirit a shrine for its actual presence on earth, and all material laws would be subservient to the supreme dictates of human reason and spirituality. But reason has asserted her sway alone, mankind claiming the supremacy, and mind, thought, and intellect taking the place of the ancient forms of worship and obedience to mere forms; and it is a question in the world as to whether intellect, with her giant strength and power, shall build up her forms of thought against the old and worn-out idolatries, or whether the new kingdom, the new spirit, shall set up its actual temple in the human heart, and make man the living expression and representative of that divine soul. You are aware, those of you who are worshippers of, and believe in, the power and perfection of truth that ye follow, ye are aware how impossible it is, (how impossible it seems to be), to bridge over this materialism that divides you from the spiritual kingdom; that with all your strivings, and all your earnest aspirations, and all your prayers and longings, there comes sometimes back to your lips the bread of

bitterness, and you feel a want and void within your souls; because intellect has taken the place of religion; because materialism has asserted its sway; because the mind, proud of its achievements, and conscious that it has vanquished many of the elements of nature, glories in its own power; because from the pride of intellect in the world, he who knows the most of the laws of Nature scoffs most at the Author of Nature's laws, and he who is most advanced in the science of to-day despises most the unseen Soul that is at the foundation of all, and, proud of his own strength, declares he has found the universe void and voiceless save for the gigantic intellect of man. A false and barren theory yields to the world a false and barren result, and this power of intellect has given to the nineteenth century the crop of materialism that you are now reaping. This pride of intellect has built up in your midst the false theory that man's reason is supreme, above his spiritual nature, and above the kingdom that intuition alone rules over. Shutting the doors blindly against this realm that Jesus opened wide to the eyes of his followers, the world has turned fairly round and opened wide the doors of the great lifeless, voiceless temple of material science.

To combat this—to open again the fountains of inspiration, to unseal again the hidden springs of that spiritual life that flows supremely and constantly, to reveal again that interblending of the two forms of existence that lie so close together, to unite man's spiritual with his physical and intellectual nature, that there may no longer be this conflict, to have each portion of human life take its appointed place, doing for this world that which is requisite, and required, and desirable, and doing for that coming world that which is needful and necessary; these are the things so much needed to-day. Temporal science, and that form of intermediate religion would have you believe that man in this world need only attend to this world while he is here, and an abiding faith in God will lead us right in the next world—there could not be a greater fallacy than this. Children are trained with the view of their becoming men and women, not of their remaining children always. You teach your babes, your young children, your young men and maidens, that they may grow up to fill the useful offices of life, and to take their position in the world. Science, religion, art, are poured into their minds that they may reap the harvest in after years.

There could be no greater sophistry than that which tells man to live in the present and let the future take care of itself. The present moment is the transient link between the past and the future. No one lives but an instant of time in the present; and if you do not build for the future when you have the opportunity, the day is past, the moment is gone. You are babes in spirit if you live only for the now. What is it that you are building up, and cultivating, and seeking to find out? It is not that you should ignore the uses and purposes of life; it is not that every duty and every requirement of daily existence shall not be fulfilled; but it is that having these, and while doing these, you shall also be aware of the existence of the spiritual, that that requires culture and sustenance also. It is that you shall be aware that in the existence of earthly life you are not fitting yourself merely for time and merely for earth, but for the future and continued life. The wise traveller who purposes to sojourn for a time in a foreign land, if he can, prepares himself with a knowledge of the language and habits of the people among whom he has to dwell; a wise man about to enter on the study of a new problem prepares himself with the laws pertaining to it; so he who upon the earth has to await the time for the spiritual existence, prepares also his mind with something of the knowledge and something of the language that shall be required in the future state. If man's existence were solely of earth, if he built only for the temporal, then we would say: Erect your temples, build your gilded palaces, devote yourself to the actual redemption of the wilderness of the earth, and let no thought be given to the future. But if you do not build alone for time, if the future is of importance, then consider while you build materially that you also have a spiritual structure to rear that will last for ever.

The loftiest edifices of human skill and grandeur must ultimately yield before the advancing waves of time. Even the pyramids that have outlived ages must finally succumb to the law of inevitable destruction. But the thought that is well grounded on the principles of truth, that has its origin in man's spiritual nature—an ultimate truth, is actually undying; it knows no destruction; it outlives time and death and change, and abides in the kingdom of the soul for ever. It does not occur to every individual mind, when following a particular form of worship and bowing before the particular shrine in which it has been educated, that every day and every hour helps to build the future in which you are to live; that the present thought is transported and translated to that new existence and becomes either a blessing or a cause of regret; that every moment and every hour squandered in mere temporal pleasure is so much loss to the spiritual nature; and that when the spirit really awakens to the consciousness of its requirements, when it really becomes aware of the kind of life it must lead, that all that pertains to the mere foibles of external life are as nothing in the world of spirit; while every essential truth, and every duty, and every lofty purpose become the abiding companions of the soul in its living and spiritual journey.

If this truth were realised, if it were brought home to the actual consciousness of daily life, could you spend the amount of time that is now daily and hourly wasted on mere temporal existence? The duties of life—the providing of a fitting habitation, of proper clothing, of all that belongs to man's material welfare—must needs be considered. But these take only a moiety of the time compared

with that which men call the pursuit of happiness. In pursuing this the whole world is ransacked; every clime is robbed of its treasures, and every sea and land of its gems, to minister to the material tastes and appetites of man. The world will bow its knees, will delve and toil, that the physical body may be sustained in splendour and magnificence; and for the princely state and for the gorgeous establishment, or for the rearing up of temporal possessions, no sacrifice is too great. Knowledge herself has great powers in the world, for beside this temporal life of materiality there comes also a second power. The love of knowledge causes men to incur danger, visiting the remotest polar regions, or encountering any danger, or becoming outcasts, disinherited from their native country, expatriated because of the love of knowledge. In the spiritual country there are few such adventurous explorers; in the world of spirit there are few that deny themselves: some of the martyrs—some recluses have done this; but who, to-day, is there that will starve to see a vision of the spirit, or who will go without gorgeous apparel for the sake of a vision of the white raiment of soul? Who is there that will deny himself grandeur and material praise, and the sweet flattery of many tongues, that he may hear the voice of angelic messengers? There have been those that have done this, and although to them the world looks as saints and martyrs, they are no more so than those who engage, for the love of knowledge, in hardships; only that they penetrate a lovelier country and reveal a more perfect world.

The truth is, it is compatible with man's requirements, and with the nature of humanity, to build the spiritual hand in hand with the material. The truth is, it belongs to you to drape your souls in the garments of graciousness, peace, and purity, and virtue, while performing also your fitting duties in life. The truth is, that the future state is all around you now, that you are just as much in eternity now as you ever will be, that the great over-arching dome of God incloses the present humanity, and that you are building for eternity while you think your structure is only for time. The truth is, that that future life—heaven—lies all about you, and that the import of its presence, the meaning of its voice, is that man's spiritual nature shall not lie dormant, that it shall be cultivated; that it shall have as much sway and control also as the material world now does. The truth is, that the great conflict that is going on in the world is because this spiritual nature is seeking an expression and a voice; the conflict in your own souls is because of this; the conflict in Church and State is because of this; the conflict in society and in the world is because of this.

This spiritual kingdom, this element of the voiceless yet ever palpable presence, this power of your future life, you are step by step building up. How shall we describe it? Take away from yourselves, if you please, your accustomed senses; take away the materiality that now enshrouds you; take yourself away from the mere thought of material forms and purposes, and consider what impulse and impetus is given to the mind in the contemplation of absolute spiritual truths. Consider, if you please, what abiding love, what perfect faith, what absolute hope will do for the mind and soul of man; and then consider that you have to build up that kingdom, that spirit, that life of the future, of just such elements as faith, as hope, as love, as virtue, and as goodness are composed. The fabric of that kingdom is unseen by you; you cannot touch its forms with your senses, you cannot behold it with your material vision; but such a degree of power is there in absolute and supreme authority, that where it walks in your midst it is recognised, and its deeds and words are proclaimed abroad in every land. So love has divine power and ministration—that subtle and spiritual gift—that you cannot even define it, yet it sways and governs the world and makes of the shrine and altar the kingdom of heaven itself. Yes, if the world only heed it, the culture of these graces and the building up of these powers will do more to disenthral the world and bring that kingdom of heaven so long talked of than all the materialism, the theories, and sophisms that have ever been propounded, than all the creeds and dogmas that have ever been imposed upon man.

The many mansions. To-day is the nursery of the spiritual kingdom. This earth is the garden in which the seed is planted that is to be gathered there. So much progress, so much advancement as you make here, there shall also be to your advantage. What you sow on the earth becomes a blossom and fruition in that spiritual life, and the thoughts and feelings that seem to you to be transient, become there the living realities of your being. Hunger and thirst the spirit knows not; but it knows the hunger and thirst of lack of knowledge. The body of the spirit does not suffer from cold and heat; but the body of the spirit suffers if you have not adorned it with the graces and the deeds and thoughts of lovingkindness. Charity becomes the garment of the spirit. You clothe yourselves here in purple and fine raiment; but the soul is only clothed by the loving thoughts and actions of your minds.

What shall you build in that future state? If here entire devotion to the body supplant every moment, and the spirit is left without the garb and raiment of gracious deeds, what shall it avail you if you enter the spiritual life leaving behind you all gorgeous apparel, all forms of material splendour, and have not adorned yourself with the graces of purity and goodness, that might have united your spirit to the angels of God who do His will in heaven, and those that have triumphed over all forms of material life, and live alone for the Spirit. If it be not given to you to do this, it is still given you to consider that that is the life to which you are all tending, that inevitably the law of nature leads and sweeps you on to the final and supreme moment of death. You cannot avoid it; go where you will, this presence is everywhere; abide in whatever land you will, it is still your destiny; sojourn in whatever city,

you are not therefore exempt, and the manner of your life determines the manner of your future state in its beginning. Why, there is no child that does not look forward with longing heart to the time when it shall become a man. The boy says to his father, How long will it be before I am a man,—how many days and weeks before I shall be like you? Again, the little girl says to her mother, When may I wear your garments and be like you? The soul of man, immured in clay, shall look forward to gaining the world of the spirit; and whereas you are now as little children, even as Christ addressed his disciples, "children in spirit," the stature and full growth into spiritual manhood is so sublime an attainment, so perfect a gift, so grand a future, that the world should be intent upon its pursuit above all other things.

The language of the spirit is the language of knowledge and power and goodness; the thought of the spirit is the thought of advancement, of aspiration, of affection; the condition of the spirit in its loftiest estate is one of knowledge and power and truth and love—that sublime love that so beamed over the Master's face as to illumine it with radiance like the sun, and glorified all that came within its presence. For the gift of this spirit, for these powers of the spiritual realm, for the actual consciousness of the condition of the spirit in its future state, for the knowledge that makes you know that you are sowing the seeds of your spiritual life, that you are building forward into eternity, and that the tree of existence is planted on earth only to blossom and yield its fruition there, would ye not thank the one that would make them known to you? Then turn not your eyes away; the spiritual kingdom is all around you, the thoughts of the spirit are in your midst, and the actual contact of the two worlds is avowed. You are not walking alone in desolation, nor in darkness; but the interstices of space are filled with loving voices that abide in the many mansions of the Father's house.

And who are they? who are those ministering spirits? who those attendant angels that meet there? They are your own loved ones, the messengers of your own households, they that have dwelt by your own firesides and hearthstones, they that have been reared with you under the kindly garb of natural love—your children, your parents, your friends, all the unseen hosts that have gone out from earthly life. They dwell in this country; they abide in this land of the soul; they are in the many mansions of the Father's house. Are you not desirous to know where they live, what is the method of their life, what the nature of their being may be? If a friend goes out from your fireside to a distant land, you wait with longing heart and most anxious expectation to know of the new methods of life that have been adopted in that distant country. But they that go out by the hand of death are laid away and forgotten, and materialism has told you that you may not inquire into their state. But while that door is barred another is opened; the voice of the spirit has thrown wide open the doors of the many mansions of the Father's house, and the loving ones, with ever kindly messages, give to you the breath of their movements and life; and you ask the question, "What do you do in the new country or world that you inhabit?" and they will tell you, "We gain knowledge; we seek for wisdom; we strive to outlive the errors of earthly life; we bring you messages of love." You ask them, "What is the nature of existence in your new and spiritual world?" They say, "We do not hunger; we do not thirst; we have not bodies that suffer as yours do: but we hunger and thirst for knowledge, and we lament the hours spent on earth in idleness and inactivity, and we lament the dearth of our spirits, for when we entered the world we found ourselves barren of all the graces that adorn the angels." "And what is your subsistence, and how do you live, and what is the form of your habitation?" you ask. "Our subsistence," they answer, "is always the spiritual atmosphere in which we live; our food is thought; our pursuits are the pursuits of thought and knowledge; and when we are not engaged in these pursuits, we minister to those who are unhappy and unfortunate. Our habitations are made of such substances as have no analogy on earth, but they are based on spiritual principles, arranged in accordance with our lives. If we have builded well, the arches are grand and the rooms are filled with all sweet sights and beauteous images; but if we have not builded well, it is as a crumbling wall or barren waste; and we live almost in perfect happiness if we have reared the arches of love and truth." "What constitutes this building of which you speak?" you ask. "It is made of the deeds and thoughts of daily life, the acts of unseen charity, the gracious remembrance of kindly love, and the philanthropy that forgives all forms of sin in the consciousness that the sinner is as much the child of God as you. He that looks out with loving eyes on his fellow-men, he is the one that builds in the future a corresponding habitation." "And are our loved ones miserable because of our unhappiness?" "Yes; but not so miserable as if shut out from all knowledge. The mother would rather follow her child to the dungeon-cell, even to the gallows, than be for ever in suspense, in whatsoever state of happiness that suspense might be; for the love of the mother's heart overcomes all forms of material considerations. So in the spiritual world, there is no place so far away, and none with walls so high that will keep out the loving mother from the presence of her children." "And are they unhappy?" "Ah, tears of sympathy and commiseration flow down the cheeks of the angels when the great voice of the earth's misery comes up to heaven; but with those tears there comes also the hope of future happiness. It does not endure for ever; misery does not always last, and there is no time so long but what the angel of death or the angel of life will sweep away all that you consider misery, and you will behold again your loved ones face to face."

"And in this vast abode, in these kingdoms of spiritual life, and in these temples and mansions of the Father's house, do all alike behold His love?" "No, not alike; only in proportion to the knowledge and the goodness and the loving thoughts they have. Each spirit must work out its salvation with the fear and trembling of humiliation. You are not at once transported into regions of bliss, not at once conducted to the celestial habitations of the blessed, not at once allowed to abide in the all-pervading and all-palpable presence of the Father's love. There are doors and masks that hide you; doorways of ignorance and prejudice, and the material thoughts that constantly cleave around your nature. But, step by step, the spirit gains a knowledge of its material life; and the stepping-stones to spiritual existence are rugged, the way is thorny, the pathway is steep. Selfishness, materialism, envy, strife—all that belongs to this earthly nature must be cast aside. These are the sharp stones that pierce your feet; these the thorns that on either side enter the sensitive spirit; but as you triumph over these the way becomes brighter, the loftier angels minister to you, and the Iris-arch of duty bridges over many a chasm of doubt and spiritual contention; and then you are admitted, after long struggles and after long triumphs, into still higher and loftier wisdom; then the pathway broadens, and the soul drinks in the higher atmosphere of the spiritual life; then the sight and loveliness of the spirit become more fine, and the spiritual nature forgets the toils and troubles and contentions of life, even as the grown man forgets the petty cares of childhood.

But on and still on must the soul sojourn; the many mansions grow higher and brighter. The vast archway of heaven is sustained by its lofty dome, wherein abide Knowledge and Faith and Hope and Love, and, sublimest above all, the spirit of Truth, whose name man does not know, but who, in the words of the meek and lowly Jesus, became the messenger of man's life and pointed out the way to that spiritual habitation not made with hands, to the many kingdoms, the many mansions in the house of the Father.

THE SPIRITUAL BODY, ITS ORGANS, AND FUNCTIONS.

On Friday evening last Mr. Morse gave another seance at the Spiritual Institution. The control was as usual by the guide of the medium, Tien-Sien-Tie, who asked the chairman whether any questions had been forwarded for consideration. The chairman desired the spirit to give his views on the personal appearance of spirits, a question which had lately been discussed. At the same time Mr. Burns observed that the subject had been previously brought before that circle, but a large accession of new readers might plead the necessity of taking up the matter. The spirit immediately commenced a long and vigorous speech, in which he pointed out the importance of the question as to the exact nature of man in spirit-life. Many solutions had been advanced, but none were satisfactory except those afforded by modern Spiritualism. Metaphysics and religion failed in affording necessary information. We have said, continued the spirit, that man retains his intellectual nature after death, and that therefore he requires organs through which the functions of mind may express themselves. In discussing this point it would be well for us to proceed from the basis of what we know of man now, and lead on to that which we do not know. Individuality is a truth, and it must be embodied in some visible form, affording semblance whereby to be recognised. Personality being a fact, there must be some means and machinery whereby it can be satisfactorily indicated. What is it which affords that means in earth-life? We reply, a brain divisible into organs and performing separate and distinctive functions. If the brain be so necessary to give expression to man's consciousness in this life, it follows logically that organs of a similar nature must exist in spirit-life. It may be objected that the other organs must exist also if the continuance of a brain be conceded, and thus level the spirit-world to that of earth with its material requirements. We have but very little patience with such objectors. Who can say that, even if the spirit-world be but a little superior to this one, that it would be derogatory to man to enter thereon? This world is as grand as it is possible for man to conceive, and science declares it to be the most perfect that man can imagine; and hence, if the upper world be only a little better, it must be much more satisfactory than the present one, which is so well adapted for human comfort and development. The human body is also said to be noble in appearance, and wisely adapted for the purposes of the spirit; and, if the spiritual body be even a trifle more refined and perfect, would the possession of such a superior body be inimical to the well-being of the human spirit, and beneath the goodness of God to bestow on his creatures? Man, being an individual, must be so in every way in all the qualities and attributes of his personality. The brain stands a necessary fact of conscious human existence, and, if so, it cannot exist alone, but must have means of locomotion, and organs whereby to achieve its purposes, or it would be like a soap-bubble floating at the random of every breath, and incapable of extending its volition.

There must, then, exist such conditions of organisation as are given on earth. If man were all head he might see, hear, and speak, but he could not sustain the latter function long without lungs to supply breath. So defectively organised, knowledge would be difficult of attainment, and existence could not be enjoyed; and if man in this rudimentary state be endowed with a variety of special means of action, why should he be debarred from the same privileges in the higher and more advanced state.

Aforetime we have shown how the spiritual body of man is elaborated from the principles contained in the physical structure which, when separated by death, constitutes the garment or body of the immortal spirit, and is as perfect and real as the more physical fountain from which it was derived, and of which it is the prototype. Man at death finds himself on the spirit-shore. What is he? An organised individual; a nonentity, is the opinion of science; a creature of the imagination, undefinable, says the metaphysical theologian. The spirit finds himself possessed of an organisation as perfect, and more beautiful than the gross one he has left behind him. It is composed of the essences of that which was the highest form of terrestrial matter. Our pleasure is to gaze on the beauties of our surroundings, and if we had not eyes that pleasure would be denied us. The sensations of joy flowing through our body could not be experienced were we devoid of a nervous system, and so of all the other attributes which make up the sum-total of conscious human existence. Progress and unfoldment is the grand effort of the spirit, and if the individuality of the spirit be not perpetuated by the component parts of its personality being continued, then it would be impossible for him to recognise himself, and know that he was the subject of this progressive state. The fact that spirits can communicate with those in the flesh necessitates a similarity of organic and functional life. It is also objected that the possession of an organisation would necessitate eating, drinking, and excretion; and, we ask, are those functions so derogatory that they must be obliterated to please a few transcendentalists? Our work in the field of spirit-communion is to prepare the human mind somewhat to enter the world to which all are tending. Man eats and drinks in earth-life, and all his ideas of existence are involved in the various uses to which the body can be put. Is it possible, then, that a mind so educated should, without any other process of training, be capable of entering a state of existence in which all of these ideas would be non-existent? It is impossible to suppose such a thing, or that happiness or order could be the result. All would be confusion and misery; hence the spirit on entering the future life carries with it its earthly memories and tendencies; and the higher spirits, seeing the necessity for this state of things, stoop down to their needs, harmonise them in the continued use of these organic functions, and thus prepare them for the work of improvement into more exalted spheres of spiritual existence. The conditions of future glory are always founded in present happiness and peace. We might adduce many arguments for the perpetuation of the individual form and organic constituents of man in the life to come. If God exist, all must be derived from Him; and if He be good, then all that comes from Him must be good also. The organism is the product of His wisdom, and if it exist in the spirit-world it must be accepted as God's gift.

A visitor asked whether the spirit-body could be injured, and whether the controlling spirit had ever met with a spirit who had incurred an accident, such as a broken leg. The reply was in the negative.

A remark was made to the effect that the speaker could think of a more rapid form of locomotion than the slow process of setting one foot before another, and could imagine a method of communicating ideas more perspicuously and expeditiously than by the ridiculous function of wagging in various directions a little red muscle, as was done in talking; and asked if, in the spirit-world, a higher form of locomotion, speech, &c., were not possible. The spirit in reply said that at all times and in all conditions of spirit-life the lower forms of the functions do not manifest themselves. There is instantaneous transfer of thought, and the spirit may be propelled by the action of the will, in a way which man could not understand on earth. All these powers came from culture and a development of the germs of functions which are already manifesting in the human body. The spirit said his object was to present views of spiritual life, which would render it intelligible, rather than run into metaphysics. The control concluded by observing that the discovery of truth is often like the effort of the explorer, who puts forth much labour, guided by consummate skill, to discover that which he thinks is a long way off. Following him comes the labourer with his pick and spade, and, thrusting them into the ground, discovers that the treasures so laboriously sought after have been trodden under foot, and their nearness has been disregarded. In like manner the metaphysician has elaborated a wonderfully fine spiritual and subtle condition of spiritual existence, to comprehend which men have to undergo a long career of education; but the opening up of direct communion with the spirit-world shows that the spirit is not a miraculous product which is foreign to the native conceptions of the human mind, but is a rational, sentient, organised individuality, wonderfully like what man is so well acquainted with on earth-life.

The second control was by the "Strolling Player," a report of which and a message from a stranger will be given next week.

NOTES OF SEANCES BY A PHYSICIAN.

Mr. Crookes, in his recent paper, says that in a few years direct evidence of some of the phenomena called spiritual may "be difficult, if not impossible, to be obtained," as the eye-witnesses to certain historical occurrences may not be living. For some years I have been an attentive student of these phenomena in more than one quarter of the globe, and I have been always impressed, firstly by the universal occurrence of the phenomena regardless of clime or nation, secondly by their complete independence of one another, and thirdly by their progressive development. I have always considered that these have been presumptive evidence of the truth of modern Spiritualism. When, years ago, all Mr. Crookes's proved phenomena were observed and noted by investigators

in the wild bush of Australia, they occurred sporadically and spontaneously. We neither imported the tables nor the mediums for the occasion. I first witnessed convincing table movements and other phenomena at a rural township, some thirty miles from Melbourne, called Bacchus Marsh. The mediums had never seen anything of the kind elsewhere, if they had heard of it. At Sandhurst the most successful circle is composed of working miners and tradesmen, who have had no opportunity of seeing the phenomena at other circles. As a rule the manifestations begin at the A B C, Class 1 of Mr. Crookes. Some gifted individuals there are who are favoured by being developed *per saltum* into seers and writers, but I suppose the usual process is development by the evolution, as it were, of one or more simple germs, although it must be admitted that mediums are, like poets, born, and not made. Sergeant Cox, in his second volume of "What am I?" endeavours to make a point of the advanced manifestations never occurring in England until after the narratives of their advent in America reach us. He infers from this that a good deal of his "psychism" is a result of the imitateness of mediums, but he passes the fact of the spontaneous occurrence of the phenomena in private families, in the home circle, in child mediums, among those ignorant of, and indeed averse to them. I knew a little girl in Australia, of some thirteen or fourteen years old, to whom money was repeatedly brought by the invisibles. She was the daughter of labouring parents, and during an extemporised seance in the daylight, I was present when a shilling was seen to fall from the ceiling into her extended hand. She showed me the sum of £3 18s. 6d. in various coins, which she had received at different times, often conversing with and seeing the spirit donors. Her parents were Wesleyans, and, under clerical control, opposed the influence. I asked her to tell me any message she had received; she replied, "They tell me that glorious times are coming."

Since my arrival in this country, I have had opportunities of comparing such of the phenomena as I have witnessed in both hemispheres, and have satisfied myself of their identical character. Others have, of course, been observed, which have not as yet been presented in Australia. Reasoning from analogy, however, I should say that such may be looked for if only the requisite conditions can be procured. Law-governed, and not miraculous, in accordance with natural law and not supernatural, their universal advent may be predicated as possibilities common to all humanity.

I had an opportunity of being present at two seances with the Rev. Dr. Monck, and as I have not seen many accounts of such in the MEDIUM, a short notice of these may not be uninteresting. There was a strong sceptical element present, but in spite of this the epiphanies were excellent. There occurred the usual percussive sounds called raps, and table movements; large lights flitted about the room (of these the sceptics said next day, "they resembled the light of stinking fish, but they could not smell any"); an accordion was bound round with half a dozen turns of strong cord, and sealed; being placed upon a reporter's shoulder, a loud chord was sounded. The medium was entranced, and was carried about the room, writing on the ceiling. Hammering on the cornice was heard twelve to fifteen feet away from the medium. Control was taken by several spirits, who announced themselves and their mission, one of the most impressive being by the spirit of my late teacher, "Professor Gregory," of Edinburgh. I distinctly recognised his voice, and his verbosity of diction; he sent a message by me to one alive. I have never ceased to regret that, owing to the lateness of the hour and the indisposition of some one present, we had to request him to retire before he had concluded what he evidently desired to communicate. Besides all this, we had the direct spirit-voices from three different spirits. One was recognised as the voice of one who had been drowned, and who shouted "Ship ahoy!" Another, as of an old master of one present. These were delivered in full tone, and one at least fourteen feet from where the medium stood, with his hands on my shoulders, no tube or trumpet being in the room. The manifestation of the evening, however, is yet to be told. I pressed earnestly to see a spirit-form. We sat at Mr. Tommy's, at Bristol, and no displeasure was expressed at the room being searched before the seance. We extemporised a cabinet by hanging an oilcloth curtain with a square hole in it across one corner of the room. I and others distinctly saw by candlelight the bust of the spirit and the medium at the same time. I have seen other forms said to be materialised spirits, but none ever resembled this. I can best describe it as a shining white marble bust; no features were observable, but it glowed in the somewhat obscure recess by its own light. He, she, or it came forward three times by request, complaining, however, through the medium that the light caused pain. We searched the cabinet before and after the seance, and the medium was directed by his controlling guide to be searched also. During the entrancement of the medium, "Samuel" stated that he was employed in demonstrating the phenomena by a circle of higher spirits, who again were directed by others above them, and so on *ad infinitum*. He was selected owing to his being a mediumistic spirit, as, he said, some spirits, like "humans," were mediums, and some not. He explained that he was attracted to the medium by his love for him, and by his desire to repay him for kindness received from him in earth-life. I had an opportunity to examine the state of the medium's eyes during the return to consciousness, and found them in the peculiar condition indicative of trance. I am persuaded that the mediumship of this gentleman is of the very highest order.

Much interest has been created in London lately by the subject of the materialisation of spirits. I have conversed with the investigator who, more zealous than polite, clasped the form of an apparition. I have had the statement from his own lips that he is certain he held a material form. We have all had to alter our beliefs and amend our knowledge so often, that I think it possible he also may not be infallible. I have had the privilege of being present at several seances at Mrs. Maddougall Gregory's, where select circles, consisting of scientific men—and I rejoice to say scientific clergymen—have been students of this new branch of natural science, the science of apparitions. The medium was Miss Showers, a young lady of eighteen summers, of charming innocence, of agreeable manners, and fond of tarts! She is petite, with nothing remarkable in her physique, but appears in good, although not ruddy health. Her parents being people of position, of course she is not a paid medium. I am told that she had peculiar habits in childhood, as of speaking to herself, but which she explained as "talking to

the people;" also of writing and posting letters to herself. The family were early favoured with raps and noises, which used to follow the little medium wherever she went; tables at hotels were wont to run about, planky were seen to spring up, and naturally enough the suspicions of ignorant persons occasioned her mother and herself some distress. Spiritualism coming under their notice, they then began to understand that they were not the victims of an organised persecution, but that there were really invisible intelligences at the other side desirous of communicating, that there was a cloud of witnesses testifying to the eternal fitness of things. Spirit-lights, luminous hands, entire apparitions, gradually were evolved through the mediumship of the daughter and the servant. They had ridiculed the idea of "John King" appearing at London circles, but they were themselves visited by him, who, disregarding all walls and introduction, presented himself to their astonished and terrified gaze in their own house, on their drawing-room sofa, and certified in writing that he was a real entity, and had existed on earth 300 years ago as a nobleman. Our first seance was opened by an introduction to her controlling genii. We heard four different and distinct vocal utterances through her organs, as we were told, without any exercise of her volition. One sang as baritone, one as soprano, another as contralto, and another in a very cracked nondescript voice. All are as different as possible from the childish natural voice of the medium, and they are chest voices, coming from the depth of the thorax. One "Peter Clifford" told us that he had lived in London in the time of George IV., that he was happy, that he did not care to talk of his earth-life, that his chief occupation now was the spread of Spiritualism. In reply to the question how best to disseminate a knowledge of it, he said, "Form circles in your own families." The soprano called herself "Florence Maple," said she had passed away young at Inverness a few years since, that she had been a ballad singer; she expressed much satisfaction on her voice being praised. Both "Peter" and "Florence" are able to demonstrate their power by raps and table movement. At our subsequent seances we had further opportunities of hearing the voices, for, as Mrs. Gregory judiciously only admitted a limited number of visitors each night, of course they were as much interested as we were. At our second seance a cabinet had been erected, and we were promised further wonders. After half an hour's singing, and being told by "Peter" that he was entrancing the medium, saying, "Only think, Rosy isn't off yet," we saw by the shaded light of a single candle a white cloud come to the aperture of the cabinet; the faint and gentle voice of "Florence" whispered a good-evening to us, and invited us to approach one by one. The cloud turned out on inspection to be what appeared a face and head, enveloped in yards of light material. We were allowed to scrutinise the features, and a portion of the enveloping material was cut off for each (my wife tells me it is Brussels net). I noticed a resemblance to the medium in the features. It was stated that the eyelids did not wink, and close observation failed to enable me to contradict this; the eyes were wide open, and had a persistent gaze, as looking into distance. At the close, we were directed to bring tape and sealing-wax next evening. I was the last conversing with the face, and she retired from the aperture saying, "I am getting smaller; good night, God bless you." Our party met at the third seance; new silk braid had been provided by Mr. Herbert Noyes, B.A., and I was surprised to find that "Peter" exhibited considerable irascibility, and ordered it to be put into the fire there and then, which was done. New tape was provided. He declared that if not permitted to manage things his own way we should have no manifestation; we had no resource but to comply. The tape, sealing-wax, and a lighted candle being left with the medium in the inner room or cabinet, we retired for a time, and on being summoned, found the medium quite conscious, her wrists tied round with tape, the knot dabbed with wax that had evidently been melted; she was also tied around the waist to the leg of the piano, and the knot where the tape had been tied was also dabbed with sealing-wax. We then retired, improvised a concert, and in some twenty minutes the same face appeared, and again spoke to us. We were allowed to examine it by the full light of a large wax candle, placed about 8 ft. off. Mrs. Gregory was invited to kiss the face; she did so, saying it was warm and life-like. I was asked to feel the fingers; they did not convey to me any feeling of cold. At the termination the tapes and sealing were found by us, to the best of our judgment, exactly as before the manifestation. I was again much impressed with the intense likeness between the reputed face of "Florence" and the medium on scrutinising the face of the latter at supper, and I left in a very distressed and anxious frame of mind. I was well aware that our knowledge of this branch of the occult sciences was too limited to entitle any one of us to dogmatise or to make assertions; at the same time I had heard and read how it had been discovered that some dishonest exhibitors of so-called spirit-faces had been convicted in their rascality. I had heard of the sham ghost pictures; I knew that much of Spiritualism was subjective. I could not, however, for a moment suspect this innocent medium of being a party to any deception, and I formed a provisional theory which I adopted while waiting for more light, viz., that the operating spirits, for some purpose best known to themselves, which I did not pre-judge, had exhibited the entranced medium. Having satisfied my reason with this, I was invited to our fourth seance. The Baron Dupotet, from Paris, a clergyman of considerable celebrity in London as an author and preacher, and a lady from America, increased the number of our circle. One member obtained a convincing test by a communication relating to lost property, given by his grandfather. We again requested the face manifestations. Tape and sealing-wax were produced, and Mr. Noyes and myself were directed by "Peter" to secure the medium our own way. This we did, as effectually as we knew how, sealing the combined knotted ends, and impressing the seal with the signet-ring of the Baron. We again retired and sang. In from twenty to twenty-five minutes the face again appeared, showed us one hand partly, spoke to us all, allowed us to touch her fingers. On this occasion we were directed to shade the light, as we were told the power was not strong. After all had scrutinised and criticised the face, and had obtained as close a view as the height of the aperture (about 5 ft. 6 in.) from the ground would allow, I asked to be allowed to see the medium, or for any other person present to be allowed. I was told that such was not possible with safety. The breathing, speaking face then retired, and we were directed by "Peter" to resume singing under heavy penalties. We were readmitted after a time, and

found the medium recovering from trance, propped up by pillows, as we had left her, and she inquired eagerly if the manifestation had been good. The tape sealed and the impression were intact and untampered with, and we were all satisfied that they had not been disturbed or interfered with in any way. I felt immensely relieved, and the Baron was enraptured, declaring it was her double, and would have embraced her. Our clerical friend saw that miracles were possible in our day as in the days of historical Christianity, and the lady from the States declared that she had seen faces and things, but never any approaching this. As far, then, as tapes and seals are a test, we had them, and I was compelled to admit that, however difficult to believe or to explain, it was unreasonable of me any longer to doubt the distinct individuality of this medium and the created face. I am promised more complete evidence for those who read my notes, which I will record when obtained.

London, February 22, 1874.

W. L. R.

A SUCCESSFUL EXPERIMENT.

To the Editor.—Dear Sir,—Our circle is a young one. I think it is only about six months since it was formed. The members comprising it are honest and truth-loving, quite aware that the Rome of Spiritualism cannot be built in a day, that results must be passively and patiently waited for. They have applied themselves with a persistence and faith highly commendable to the development of the conditions necessary to success. They have not been unrewarded. For some time past trance-mediumship of the average, if not a little higher than the average, kind, has been enjoyed, but at the same time a strong desire has been felt to have the grand fact of spirit-communication further attested by manifestations within their own experience of the physical phenomena so frequently attendant upon the investigation of Spiritualism.

The subject was fully discussed last Friday evening, partly while one of our mediums was controlled by one of the most intelligent spirits attending our circle. Acting upon her advice, it was decided that certain evenings should be set apart for this special work, our two mediums to sit alternately, one only being present at a time, it being suggested we might by this means obtain phenomena somewhat differing in their character. With this object in view we met last night at the usual hour. In conducting our investigations we resolved that we would not accept anything as an exhibition of spirit-power which could by any possibility be referred to the action of the medium, even when entranced and unconscious. In his normal state the medium entered a small cabinet which had been fixed in one corner of the room, and seated himself on a chair which had been placed in it. I bound his body to the chair with a strong leather strap by passing the ends of the strap through the back of the chair in such wise that it could not be moved either up or down, then buckled it behind, leaving the buckle in the centre. Stout cords were then tied on his wrists as tightly as he could bear them—so tightly as to render it impossible for himself or any one else to slip them over his hands. With these cords his arms were bound to the side rails of the chair; the ends of the cords were then passed beneath, and fastened on one of the back rails of the chair, far beyond the reach of his hands. Another cord was then passed round each wrist, and the ends drawn together so tightly as to make it quite impossible for him to move his hands two inches in any direction, after which his legs were fastened to those of the chair in an equally secure manner. Upon examination, we were all of the opinion that the "fixing was pretty considerably tight." Of one thing I am quite certain: Herr Döbler was never, during any of his famous dark seances, so securely tied. Our lamp, three sides of which is of violet-coloured glass, was now lighted, and those present formed themselves into the segment of a circle in front of the cabinet, the door of which was closed. We sat singing and chatting for nearly half an hour. As up to this time not the slightest evidence had been given of anything having been done, the medium suggested that the door be opened and the circle completed by those sitting nearest to him placing a hand on each of his knees. This was done, and shortly after followed by a partial control—that of the medium's right arm, which, in response to certain questions, gave answers in accordance with the established method. On the question being asked if the medium was controlled by "Nathan," one knock was given for No. By "George"? No. By "John"? Three knocks were given for Yes. Is "George" here? Yes. Will anything be done to-night? Yes. Shall we extinguish the light, and close the cabinet door? Yes. This having been done, we sang again some of the beautiful songs contained in the "Spiritual Lyre," and chatted on subjects kindred to the one which at that moment so deeply interested us. Another quarter of an hour was thus passed without any additional token of spirit-presence having been given. I was just about to propose that the medium be unbound, that he take his place in the circle, and with us wait under those altered conditions for whatever might occur, but before I could do so a well-known sound, coming from the cabinet, told me the medium was being entranced. We soon discovered that he was deeply so, and now commenced our speculations as to what in all probability would be done, assuming that the power to do anything was obtained. One suggested that a tube might be thrown out of the window, another that the bell might be rung, but not one so much as hinted that what actually occurred would even be attempted, for I must observe that our principal object in binding the medium so securely was to prevent him while under control from using his hands or feet in moving the tubes or ringing the bell. For a few minutes longer we sat listening to the heavy, laboured breathing of the medium and the peculiar sounds made by the chair on which he sat, resembling nothing so much as those made by a carriage wheel in rapid motion over pebbly ground, when suddenly all present were startled by a shout and violent clapping of hands inside the cabinet. We said, "The medium is free; but surely it cannot be. Shall we strike a light?" "Yes" was answered from the cabinet. Having done so, we opened the door. The medium sat on the chair still entranced, the strap lay in one corner, the cords with which his hands had been tied, neatly folded, in another, and those with which his legs had been fastened lay beneath the chair. Although by most this would have been held conclusive, we determined to test the matter once again, so one of our friends, celebrated for knot-tying, offered to bind the medium in a manner which he knew would defy personal liberation. This was done, the door closed, and the light again extinguished. We had not sat many minutes before the friend

who was farthest removed from the cabinet said, "A bundle of cord has struck me in the face." On receiving permission, a light was produced, and on examination we found the medium as before, seated on his chair, entranced, and unbound. We now felt that most unequivocal proof in support of independent spirit-action had been given, that a power had been at work in our midst, and that—though invisible to us—by that power things cognisable by our senses had been done, in the doing of which neither the medium nor any other human being had had any part. "It was 'George' who did it," said the medium when we entered the cabinet. This would seem to indicate a division of labour, as the medium had been, and still was, controlled by a spirit named "John." Be that as it may, we felt that we could honestly bear our testimony to as veritable an instance of spiritual release as was that of Peter, when the angel "smote him on the side, raised him up, and his chains fell off his hands." I write thus in detail that other circles similarly circumstanced may be encouraged, and allow patience and faith to have their perfect work.

Belper, March 3, 1874.

UN FAIT ACCOMPLI.

A COLLEGE FOR THE CHILDREN OF SPIRITUALISTS.

Dear Mr. Burns,—I don't know if the idea of a school or college for the children (male and female) of Spiritualists has ever been suggested. If not, allow me to point out in a few lines the advantages of such an institution, which would no doubt soon be followed by others. At present the children of Spiritualists when at school are obliged never to speak of their belief, under penalty of being laughed at by their comrades, or the principals may have imposed their veto against any conversation about the subject. Of course we cannot expect from children the moral courage of professing openly their opinions, when grown-up men often deem it impolitic to do it in society. It is true that this moral cowardice is growing less every day.

Now, the advantages would, in a Spiritualist college, be these:—The belief in the communion between the spirit-world and ours being accepted as the basis of religious education, the children would grow up, harmoniously in this belief; the certitude of the presence of spirits amongst them would often, to say the least, withdraw them from actions and thoughts which have proved too often unhappily fatal to their health and the development of their intellectual faculties. It is to be expected also that with the harmonious feelings amongst the children, mediumship would be more generally induced; as the early years from eight to twelve are the most favourable to the expansion of those faculties, and the number of mediums would soon be increased. The consequences of this would be that later, when speaking to disbelievers, they might at once give proofs to those almost who do not oppose our belief systematically or by interest. If any other Spiritualists agree with me, a commission might be appointed to take the necessary steps and to raise the necessary funds to begin with. I for one would subscribe a good amount, as I feel convinced of the success of such an effort.—Yours truly,

J. M.

Brighton, February 24, 1874.

[This important question has often been in the minds of the friends of Spiritualism. The Children's Progressive Lyceum is its germ. The spirits have given Mr. Atkins valuable inventions, the profits from which are intended to endow such a college; all that is wanted is a little capital, and time to develop these inventions and bring the necessary funds to establish an entirely new system of education founded on nature, physical and spiritual.—Ed. M.]

THE APOCALYPSE OF ADAM, OR GAUDAMA.

The Tsabaans say of Adam that when he quitted the country adjacent to India for the confines of Babel, he carried with him many wonderful things, amongst which were one *Tree*, whose branches, leaves, and flowers were all of gold; and another all of stone [emerald], and also two of the leaves of a third Tree, so verdant that the fire could not consume its leaves, and so large as to cover ten thousand men of equal stature with Adam. In this mystical way, it would appear, they mentioned this divine Apocalypse—in words which the initiated would understand, but which to the many would only be a source of ignorant wonder. A Tree, a Pillar, and a Sceptre, in ancient theology, were common names for a Book. So we are told that when Juno was married to Jupiter, she gave him a Tree that bore golden fruit: a covert allusion to the Incarnation whom she produced, and to the Book which the Incarnation promulgated. Note also the Twelve Trees in the Apocalypse. *Aos*, one of the primitive words, in Irish is a tree, and it signifies knowledge: so in Hebrew, *az*, or *ez*, is a Tree. When Moses sent out to search the land, he bade them try to find if there were any *az* there; that is, any learned men, any adepts, any acquainted with the Sacred Mysteries—not if they had *wood* in the land, than which a more absurd translation could not be presented. That this is the true version is confirmed even by the Talmudists, who say that the reply was not, as the text has it, that there were Giants (an absurd answer to the supposed question put), but that there were Anakim (Enochians), men of learning, in the country. So Taliesin, chief of the Welsh bards, alludes to his mystic knowledge of the Sacred Books:

I know the intent of the *Trees*
In the memorial of compacts.
I know good and evil.

and again—

I know which was decreed
Praise or disgrace, by the intention
Of the memorial of the *Trees*, of the Sages—
I understand my institute.

Davies' *Celt. Res.*, 248.

In allusion to this also, the primeval priests had the figure of a Tree imprinted upon their bodies, and were therefore called *Dendrophori*, or tree-bearers, a symbolic reference to their possession of the secret of letters, and of this Apocalypse. By the Hindus, as Herodotus relates, it was called the Tree of Frankincense, whose fragrance was guarded by winged Serpents or Seraphim. The Golden Apple-trees of the Hesperids, guarded by a Dragon, mean the Golden Volume of the Apocalypse

which the Pontiff preserved; and Iasion's expedition in search of the Golden Fleece, or vesture of the Apocalyptic Lamb, was allusive to a search after the same concealed volume. It was likewise called the Golden Napkin, which the Great Mother Ceres gave to one of the Kings of Egypt. Charax, of Pergamus, says that Phryxus had left behind him some books written on *sheep-skin*, in letters of gold; and Dionysius Scytobrachion, of Mitylene, who flourished a little before Julius Cæsar, mentioned that the Golden Fleece, the cause of the Argonautic expedition, was a Book that taught the art of *making gold*,—that is, beautifying the world. By the Scythians it was called *The Golden Bowl that fell from Heaven*; by the Etruscans, *The Golden Ancile*; and by the Chinese, *Waters of Immortality*. It was concealed also under various other names familiar to the classical student, such as *The Arrows of Hercules*; for Hercules was a name for the Messiah, and arrows indicate language; and *The Horses of Rhesus*, for horses are solar symbols, and Rhesus was a disguise for Rhœa, the Holy Spirit. Thus it meant the sun-like emanations of the Queen of Heaven. It was called also the *Table*, and sometimes the *Tablets of the Sun*. This symbolism and concealment pervades the whole of ancient history. Helene or Selene (the Moon, S-El-Ain, the Fountain of the Most High) was a resplendent statue of the Holy Spirit, radiant with the rarest metal and jewelry, and enshrining in its breast a copy of the Apocalypse; it was stolen away by Paris, to Tro-iah (the Tri-God) the name of a sacred city; and hence the holy war which followed. Nor is it to be wondered that so mysterious and symbolic a Book as the Apocalypse should give birth to mystery and symbolism in all things.

This Sacred Book of the Tsabaans, if it could be now procured, would, I doubt not, be found identical in all essentials with my Apocalypse. We find a glimpse of it in the well-known work of Maimonides, where it is called the Book of Tammuz, or the *Hidden one*. From that it would appear that it spoke of a Dragon or Serpent, and Tree of knowledge of good and evil. Both of these are in the Apocalypse. It may be said that they are also in the second and third chapters of Genesis. This is so—but who shall say that these were not founded on the Apocalypse, or on some Tsabaean or Indian superstition? It is certain that they must be figuratively accepted; it seems equally certain that they are in a mutilated form. The Tsabaans also had other Books of Revelation called the Book *Tam-Tam*, or Sam-Sam, from *sa*, the Sun; hence the Arabic *Zem-Zem*, or Well of Wisdom; the Book *Hussaarah*; the Book of *The Messenger Hermes*; but we know nothing of them except from Maimonides, who never sank the Jew in the philosopher. They maintained that Adam was like others, the offspring of a man and woman, though they greatly extolled him, calling him the *Prophet of the Moon*; and asserting that he taught men to worship the Moon, and composed certain works on agriculture.—*More Nevochim* (Teacher of the Perplexed). All these allusions show that Adam was believed to have been a Messiah, and that he gave Revelations.—*Book of God, Part I.*

A BABY CARRIED BY SPIRITS.

At a seance at No. 3, Lansdowne Terrace East, Western Road, Brighton, the apartments of Mr. H. D. Jencken, on Sunday, the 1st of February, 1874, present Mr. and Mrs. Jencken and Mr. James Wason, of Liverpool, the following very remarkable spiritual phenomena occurred:—

The three parties above named had been requested by the spirits to hold a seance in the drawing-room of the first floor of No. 3, Lansdowne Terrace. No sooner had the three parties been seated when Mrs. Jencken (her hand being guided by invisible agency) wrote the following message:—"My dear husband, I have given this as a proof that you may know that I am with you. You know, dear James, that Katie is free from all impressions from your mind. To-morrow I will give you a still greater proof through this nurse. You must give it to the world and in full for the *Spiritualist* and *MEDIUM*. Dear James, we go to your room and impress you, so while you are here you will receive new life. We will say no more to-night. Mr. Jencken, you are on the road to success. We will all be with you to-morrow." Immediately afterwards we were instructed by rapping to go to the bed-room on the same first floor adjoining the drawing-room aforesaid.

The wet-nurse of Mrs. Jencken's child, who can neither read nor write, returned into the drawing-room whither Mr. and Mrs. Jencken and Mr. Wason had preceded her, carrying a crystal in her hand; and she then related to us that the crystal had been placed under the hand of Mrs. Jencken's child, aged five months, in the bed-room, who lay asleep on the bed at the time,—that a luminous glare appeared to rise from the body of the crystal. The nurse then went on to describe what had happened. She said she felt impressed to look into the crystal; and there she said she saw a lady who described herself by the name of "Susan," a middle-aged lady, very nice looking and kind. (This lady, "Susan," answers to the description of the departed wife of Mr. Wason.) Neither the name nor the description of her person was known to the nurse. Mr. Wason indeed had only been known to the nurse the day previously. The nurse then said she saw in the crystal another figure with a high forehead and large blue eyes, who told the nurse "he had been blind, but could see now." He said Mr. Jencken would be very successful with Mr. — (giving the name in full, and correctly), with whom he, Mr. Jencken, was having business transactions of importance. The nurse then stated that another figure presented itself, who resembled Mr. Jencken, and described to be his twin brother. (Mr. Jencken's twin brother departed this life many years ago, and about whom the nurse could know nothing.) The nurse then related that another figure appeared in the crystal, giving the name of "Josephine" (a departed sister of Mr. Jencken's). Other figures then appeared, but she could not recollect their names.

Mrs. Jencken then took the crystal and looked into it. She first said she saw the figure of Dr. Jencken, the deceased father of Mr. Jencken; then the twin brother and sister of Mr. Jencken. The description she gave closely agreed with the appearance of these persons when on earth. To add to the interest of what had taken place, the nurse suddenly appeared to awake from a demi-trance state, which was not observed by the sitters, there being no light but that of the fire. The nurse had no recollection of what she had said and what she had seen. Mrs. Jencken then again looked into the crystal, describing the figures of "Susan," of

Dr. Jencken, Mr. Jencken's twin brother, all of whom she accurately described. The crystal was then snatched out of her hand and flung on the floor, and on her resuming it, it was again taken out of her hand and flung on the floor for the second time. Raps then spelt out requesting that another seance should be held on the following evening, when still greater proofs would be afforded of spiritual power.

On the following evening the same party again sat for a seance. Mrs. Jencken was suddenly impressed to proceed into the nurse's room. On entering the landing between the drawing-room and nursery, a figure met her carrying her infant child in its arms. Alarmed to a degree, Mrs. Jencken took her child into her arms, the figure vanishing as it consigned its charge to Mrs. Jencken. Mrs. and Mr. Jencken then went into the nursery, where the nurse was asleep on her bed, and appeared to know nothing of what had happened. This incident is in so far of interest as being the first instance of a baby being carried by spirits.

ZARATUSHT AND CREMATION.

A correspondent, Firuz Bin Caus, writes:—On the subject of cremation, which is now engaging the attention of Spiritualists, you might consult the *Zanda-Vesta*, which has a curious revelation, as to whether the spirit-soul is not attached to the body for some period after death; this opinion was held by the Jews; hence we read that on the third day Jesus rose from the dead, that is, left the body, and passed into space. Your co-religionists, the Petro-Paulites, read this literally, and say that he ascended body and bones and all; but this is mere ignorance, for it merely meant that it was then only the spirit-soul became finally disengaged from the earth-magnetism or attraction. And this was the Persian belief; a belief borrowed by the Hebrews when they were in captivity. Now, if the spirit-soul continues at all connected with the body, would not cremation be an advantage to the former, as disengaging it sooner from its carnal attraction? I subjoin three passages from the *Zanda-Vesta* in elucidation of this, and the subject to which I called your attention last week in that interesting work the *Book of Enoch*, published by Trübner.

ZARATUSHT.

O Mihr! Sovereign of the Peri-Zada,
O Shining Sun with swift immortal horses,
When death hath seized the body
Doth the animating essence instantly depart?

MIHR.

Until the third day after death,
The spirit-soul is subject to the attraction of clay:
Then does it seek out its proper sphere;
And is attracted thither according to its nature.

ZARATUSHT.

O Mihr! where are those tribunals,
And where do those Judges meet
Before whom the departed
Render their account of the Past?

MIHR.

O Zaratusht! there is no Judger of the Dead;
The Dead judge themselves;
They ascend into golden Light,
Or sink into terrible Darkness.

ZARATUSHT.

O Mihr! Beautiful! The Beautiful!
Bestower of all that gives happiness,
Bright in thine everlasting radiance;
Thou Moon to the Lotus-Earth,
Answer unto me; make thou known
The condition of the impure after death;
Into what form does he pass?
Into what sphere does he descend?

MIHR.

When the impure departs from clay,
He passes into a Mist of Darkness;
A place of noisome smells and stenches;
A chaos of elemental wrappings.
A choking Wind conveys it
Downwards heavily into a thick Abyss,
Where noise and terror, strife and madness,
Rattle through that Vast for ever.
He beholds there darksome images
Of his own corrupt or cruel inclinations;
In verminous or loathsome forms;
In fell and save shapes.
What are ye, O hideous ones?
Why trouble ye me in this gloomy place?
Never yet in light or darkness
Have I seen aught I hated more.
One answereth, "In me behold
An image of thy thoughts, thy words, thine actions;
I am thy nature symbolised before thee,
Horrid as thy life has been."
Then the crazed and stricken spirit
Passes into this new world of existence;
It animates an embryo of that dread horror,
And sinks with it into abomination.

A FEW DAYS AGO an influential gathering of social reformers from all parts of the country assembled at Preston to congratulate Mr. Joseph Livesey on his eightieth birthday. Mr. Livesey is a self-made man, was the first teetotaler, and has done an immense deal to improve the condition of thousands. He is now a hale old man at eighty, and has done well in other respects on cold water and practical philanthropy.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 13, 1874.

SPIRITUALISM AND BROTHERLY LOVE.

A few weeks ago, in a history of Sunday services in London, I stated the circumstances under which my brethren in Spiritualism had left me with a debt of over £20 to pay in connection with the series of Sunday meetings which terminated in December, and at which latterly Mrs. Tappan was speaker. The statement I then made has never been in the slightest degree invalidated by anyone, nor have the committee who assumed the conduct of the meetings attempted to defend their conduct as to the repudiation of the liabilities. Indeed, they in various ways have acknowledged the justice of my claim, which they have essayed to meet in a very unusual fashion. One dear lady suggested that I should endeavour to pay myself out of printing cards and handbills for the present course. I returned the admonition that if it were necessary for private means to suffer, she might perhaps feel disposed to sell one of her horses rather than that such a debt should be paid out of my humble percentage. I said, however, that I should be glad if she would meet with a printer who would fall in with her views, to whom I would freely relinquish the contract. This rejoinder called forth the return that I was "rude," and that the account with me was closed. Another champion of the most modern form of Spiritualism, who delights in that symbol of the most diminutive form of egotism, "Iota," busied himself in writing libellous, anonymous letters, with the intent of injuring my good name and business position. He stands high in a certain proposed organisation, which "neither individually nor collectively" does anything to malign me! The good offices of another of the party have been expressed in defamatory writings in an opposition paper, and with abundance of backbiting and other minor contributions, the committee in question have laboured to pay the debt.

There would have been no debt had I not been restrained from action by those who were supposed to act with me in the first instance. Had I been permitted to canvass for subscriptions I might have had a very handsome balance over, but nothing of the kind was done. All went on in the most voluntary method. The money which was not by solicitation collected then may be obtained now, and it is for that purpose I write. The good work has been done, and it was well done, and in such a manner that every Spiritualist throughout the land, and many in other parts of the world have directly benefited. My appeal to them, therefore, is that they, without delay, reimburse me in the balance. These meetings have cost me nearly £100 in other respects, and I cannot afford to bear public expense and the burden of my own particular department as well.

This balance due to me is not a deduction from a private business, but is really so much drained from the life-blood of Spiritualism. It is well-known that every farthing I can obtain, and every moment of my life, are devoted to do for Spiritualists that which they cannot collectively do for themselves, namely, supply them with a popular and useful literature. To this object I have devoted the best years of my life; and, with the exception of two or three helpers, it has been done by one of the poorest of the brethren single-handed. The contributions which I have received for the support of the Spiritual Institution have not, by many hundreds of pounds, sufficed to pay journeymen's wages for work done and expenses incurred in connection with that Institution, so that my private business, as a promoter of the literature of Spiritualism, has had to suffer tremendously on account of Spiritualism. The years of industry thus devoted, guided by a thorough knowledge of my work and long experience, would have placed me in a far better commercial position had I not been burdened with the labour and expense of serving a public movement, and any day in my life I could relinquish it and take up an honourable and profitable position, many of which present themselves; but my object in commencing this work was not to labour for self but for principle. The work was necessary,—its influence would enlighten and bless untold thousands, and effect the destiny of millions in ages to come. I thought if I could be the instrument of such a work it were cheaply purchased at whatever hardship or suffering might be incurred in the prosecution of it; hence I do not repine,

If I had my life to begin again I should certainly adopt the same course.

My motive has continually been not to relinquish the work because it was difficult, but rather to induce others to help me to bear part of the burden. In this I have been to a great extent successful. Persons of the purest devotion, and indeed of the highest social position connected with our movement in all parts of the world, have rallied round me, and in various ways have co-operated with the Spiritual Institution for the universal diffusion of our heaven-born truths. In the spirit of what has been done in the past, I lay my case again before my brethren, that they may have an opportunity of taking their share in that which concerns them as much as myself. Instead of pilfering me of this miserable little balance, it would be more in the spirit of the brotherhood which is assumed to exist amongst mankind, as defined by Spiritualism, to ask themselves what they could do to help me in my work. Every man of business knows that even £20 is a ruinous deficiency when payments become due, the accomplishment of which is an absolute necessity. Without the deficient £20 the remainder is of no use, and trouble, expense, and probably disaster follow as a consequence. This is my position at the moment of writing. To-morrow (Saturday) this balance is required, and more than required, to enable me to fulfil my engagements; and surely the thousands of Spiritualists with whom I am in communication weekly, and for whose enlightenment I labour day and night, neither sparing trouble nor expense to do my duty to them, will never see me served at their hands as the reward of my labours, with the misfortune of being brought to a dead standstill, not only in my private prospects, but also in regard to the public work in which I am engaged.

If Spiritualism cannot teach mankind a higher sense of honour and obligation than we have lately had manifested amongst us, then its followers must be very much deceived. Years ago it was my cherished expectation that when I had erected useful machinery for the promotion of Spiritualism it would not be allowed to stand still for the lack of water to turn it, but indeed it seems to be so; and some well-to-do Spiritualists look upon my labours, and what advantages they have produced, as an inexhaustible resource from which they can drain supplies—a body to be depleted but not to be sustained. In conclusion I ask no favours, but my personal rights on commercial principles, and I shall be particularly obliged by as much as can reach me by Saturday morning's post.

J. BURNS.

SUNDAY SERVICE ACCOUNT.

	£	s.	d.
Balance shown in the MEDIUM, No. 195	23	3	2½
Expenses of the Meeting at Cleveland Hall, on Jan. 4	9	19	6
	33	2	8½

Contributions received—

"B. T."	0	5	0
A Freemason	0	5	0
Mr. Strawbridge	2	2	0
Tickets Sold, Jan. 4	5	16	0
Mrs. Honeywood	0	10	0
Misses Dickson	1	1	0
Dr. Guilly	1	0	0
Mr. Robertson	0	2	8
Mr. Pearson	0	10	0
Mr. Wainwright	1	1	0
"Osceola"	1	0	0
"W. H. T."	0	5	0
"Steel Pen"	0	1	0
Mr. Tomlinson	0	7	0
	14	5	8

Balance still due ... 18 17 0½
Besides a small balance on Cavendish Rooms series.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

The following note alludes to a subscription paid with other items, and not posted to Institution account. There may be others in the same condition, which we shall thank those interested to point out:—

DEAR MR. BURNS,—In the MEDIUM of this week I observe you have forgotten to place my name down on your list of subscriptions. I sent you £20, if you remember, for 1874.—With kind regards, very truly yours,

AGNES CAMPBELL.

P.S.—About two years ago we bought, at Mr. Coleman's desire, an oil painting from him, for which he charged us £12 10s. You are welcome to try and sell this for the benefit of the Spiritual Institution. I should like to know what you realise for it; we are having it valued in Regent Street before sending it to you.

To James Burns, Esq.

41, Wimpole Street, London, March 6th, 1874.

THE PAINTING, by A. Hulk, in an elegant frame, is on view at the Spiritual Institution. It has been valued at £8, but generous patrons of art and Spiritualism will not be prevented from giving as much more as they may please. The following subscriptions have also been received:—Two Brothers, 5s.; Mr. Hackett, £1 1s.; "J. F. C." £1; Mrs. Tyndall, £1 1s.; Mr. W. Davies, 1s.; Mr. Farrell, 10s.; Mr. Stewart, 10s.; G. T. Constantinople, 3s.

MRS. TAPPAN addressed a very good audience indeed on Sunday evening at the Cleveland Hall; and her discourse, reported in another part of this issue, was listened to with great attention. The force of Mrs. Tappan's eloquence is being more and more felt, even in that out-of-the-way hall.

PHOTOGRAPHING THE INVISIBLE.

A subject which has previously, and more than once, been referred to in the *Medium*—viz, the photography of that which to the eye is invisible, was introduced by Dr. Gladstone at the recent meeting of the British Association. The subject, it will be seen, is one which possesses an especial degree of interest to Spiritualists, for it shows that matter which cannot be seen, may yet be amenable to the power of photography. The following extracts, from the *British Journal of Photography*, explain, in popular terms, the nature of this property in certain bodies.

The Editor of the above-named journal, in his review of October 3rd, gives the following amusing instance of an application of the fluorescent property of quinine, when applied to a lady's face. It is not given as a fact, but as something that occurred in a dream during a brief nap indulged in while a more than usually prosy paper was being read. It is as follows:—

"A young lady of scientific proclivities, who attended the meeting of the British Association, and who is addicted to practical joking, listened attentively to Dr. Gladstone's observations on the properties of sulphate of quinine, and had carefully noted the short discussion which followed. She reasoned within herself thus:—'If solution of quinine can make invisible marks upon paper which will come out black in a photograph, it ought to do the same when applied to the skin.' She then procured some of the magic solution, and upon her fair brow she painted with it a death's head and cross bones. These, of course, were invisible to human vision. Thus prepared, she made application to a photographer to have her portrait taken. All went right until the operator went in to develop the plate, when she soon heard an altercation taking place between the photographer and the attendant boy, in which it was evident that the latter was being charged with having coated an old or dirty plate. A second negative was taken, with this result—that the operator, after bestowing a puzzled, affrighted look at the lady, rushed downstairs to the principal of the establishment. Both returned to the dark room, and a third negative was taken, when it became evident that intense excitement was being produced in the dark room. After making an excuse to the lady about there being electricity in the atmosphere, which had affected the chemicals, she was requested to sit once more. Scarcely had the plate been developed when both photographer and assistant rushed out from the dark room pale and excited, and explained that on the brow of the sitter in each negative, was emblazoned the insignia of the King of Terrors. The negatives were produced, leaving no doubt of the fact. What was to be done? The sitter hinted something about not being disposed to be made a fool of by one who, she was satisfied, was a spirit-photographer, and that she for one would not allow herself to become the victim of such absurdity. This upset the philosophy of the photographer, who earnestly expressed his conviction that she was an emissary and personal friend of the common enemy of mankind. 'I shall look in again to-morrow,' said the lady in her sweetest tones, 'if you promise not to play any more of your silly ghost tricks upon me.' 'No! not for ten thousand worlds,' exclaimed the artist, 'shall you ever set foot within my studio again!' 'Oh!' she laughingly rejoined, 'I shall drop in through the roof and visit you sometime when you are disengaged!'—and with that she departed. 'I knew it!' gasped the photographer. 'I felt a kind of sulphureous odour the moment I came near her. Send to my good friend, the Rev. Mr. S—, and request him to come immediately and offer up prayer in order to free us of the evil influences remaining after a visitation from one whose feet, although clad in boots, would, if examined, have been found to be cloven!'

"At the meeting of the British Association, on Wednesday, Dr. Gladstone exhibited several interesting examples of the application of washes of a solution of bisulphate of quinine to sheets of white paper. One experiment was conducted as follows:—Five cards were placed in front of a camera, letters having been written on one of them with ordinary black ink. The second contained writing effected by means of the above-named solution of sulphate of quinine, the others respectively having been marked in a similar manner by bisulphate of potash, chloride of sodium, and common water. Those who are acquainted with the saline solutions above named know that only upon the first card—that on which the writing was made with black ink—could there be anything at all visible; but when it was subjected to the operation of the camera, the invisible writing effected by the solution of quinine, was shown in the resulting photograph with distinctness.

"Owing to the short time at our disposal before going to press we cannot enter at any length upon the subject of fluorescence, and the deductions which might be made from Dr. Gladstone's observations; but two things are evident—one being that fluids possessing no more colour than pure water may have a photographic equivalent of writing ink; the other, that objects, images, or designs may exist which only the camera can reveal. Of both of these classes we have illustrative specimens before us, executed by Dr. Gladstone. The former is proved by two glass vessels, each half full, respectively, of pure water and of a solution of sulphate of quinine; the photograph shows that the clear-looking quinine is dark. The second is also amply proved by the perfect visibility in the photograph of designs which by no sharpness of observation could be seen on the card containing the design.

"In this application of fluorescence some will not be slow to discover a means whereby the so-called 'spirit-photographs' may be taken under what are known as test conditions; for upon a plain background—that is, one plain to the eye of sense—may really exist forms and figures, which shall be perfectly visible in a photograph, and visible not merely in a hazy and dim manner, but with a considerable degree of boldness."—*B.J.P.*, Sept. 26th, 1873.

Mr. Morse will not give a seance at the Spiritual Institution this evening. He speaks in Broad Street Assembly Rooms, Brighton; subject: "Concerning the Spiritual World, and what men know of it." He is announced to address an audience at Eastbourne on the previous evening.

On Sunday afternoon at four o'clock a lecture will be given at St. George's Hall, on the Zand-a-Vesta and the dawn of religious ideas. Admission, 1d., 6d., and 1s. As this subject has been discussed somewhat in our columns, some of our readers may feel interested in hearing the lecture.

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.

SPIRITUALISM VERSUS SECULARISM:

THE GREAT DISCUSSION BETWEEN DR. SEXTON AND MR. J. W. FOOTE.

As the time approaches the interest increases respecting this discussion, to come off at the New Hall of Science, on Tuesday and Thursday, March 24th and 26th. An advertisement appears elsewhere giving particulars fully, including price of tickets, and where they can be obtained. We hope Dr. Sexton will be amply sustained by a large assemblage of the friends of Spiritualism, whose expectation respecting the results of the contest should be of the most pleasant kind. If we might be permitted to make a suggestion, it would be that expressions of dissent and approbation be dispensed with by both sides. A great deal of hissing, clapping, and other exhibitions of insane passion are not only degrading to the dignity of the human intellect, but, to a great extent, prevent the due influence of the speaker's arguments being weighed by the hearers. All those who fight for victory at the expense of truth are, of course, quite unscrupulous as to what weapons they use; but it is to be hoped that the motive which actuates the disputants is of a higher order, and that they will therefore discountenance any element which would interfere with the due exercise of calm judgment on the part of the audience.

We do not make these remarks because of the probability of Spiritualism being received with disapprobation; still, it is well to remember that ignorance and bigotry are the noisiest elements in every assembly, and experience teaches us that these are prime qualifications in those who oppose Spiritualism, or are unwilling to hear its truths expounded. We may add, that at the discussion which took place between Mr. Reddalls and Mr. Burns, at Heckmondwike, cheering and hissing were dispensed with, to the great comfort of all who attended the meetings.

MRS. TAPPAN AT ST. JOHN'S WOOD.

In another column will be found a detailed advertisement of Mrs. Tappan's forthcoming oration at the "Eyre Arms," St. John's Wood. The arrangements are made under the auspices of the Marylebone Association of Inquirers into Spiritualism, a society which numbers many adherents, and a staff of active workers. These circumstances are considerably in favour of a successful meeting; but to render that desirable result absolutely certain, the combined efforts of the friends of Spiritualism in the north-western district should be freely accorded. The locality is a most important one, and will pay for being well worked. The meeting is to take place on the evening of Thursday, the 19th instant, so that very little time remains to work.

A SEANCE BY A NEW MEDIUM.

For several months little has been heard of Mr. Webster, who some time ago instituted an energetic society for the investigation of Spiritualism at Ball's Pond, North London. He has recently recovered from a severe illness, which has for some time kept him in private, and now he is able to exercise his mediumship more powerfully than ever. His friends think very highly of him, and declare that the tests which his spirit-friends give are as satisfactory as any that have been recently afforded to the London public. To inaugurate his return to public life Mr. Webster desires to give a seance for the benefit of the Spiritual Institution, and it has been arranged that the evening of Monday, March 23rd, be set apart for that purpose. The tickets are now ready, price 1s. each, and the seance will commence at 8 o'clock. It will encourage Mr. Webster, and aid the object he has in view; besides, it may afford much satisfaction to those who attend, all of which considerations it is hoped will induce a large number to patronise the occasion.

MR. COGMAN'S INSTITUTION.—The quarterly tea meeting will take place at 15, St. Peter's Road, Mile End, on Sunday, the 29th March. Tea on table at five o'clock. Tickets, 1s. each.

A GOOD MEETING assembled on Wednesday evening at 90, Church Street, Paddington, to hear a trance address by Mr. Morse, who was delayed till nine o'clock on account of some obstruction on the Underground Railway. The time was well spent by listening to music and song by various members of the Association. Mr. Noyes took the chair and Mr. Morse proceeded with his address.

EVIL SPIRITS.—Commenting on this subject, W. Jones, Birmingham, thinks it is necessary that order and harmony exist in the circle before influences of a like kind can be received by it; and that those who are intellectually blind, filled with vanity of self, and having but little charity, cannot expect to be on sympathetic terms with spirits of the highest order. Our correspondent thinks our guides know best what kind of instruction we require, and that if evil spirits were turned to the best account we might learn much from them that is truly valuable.

HERR DOBLER AND SPIRITUALISM.

To the Editor.—Dear Sir,—I got a friend of mine to write a letter to Herr Dobler, to say that I would give to him, or to any institution in Liverpool, £5 if he would consent to sit at my house and produce the same manifestations under the same test conditions that I would put a medium under for spirits to manifest through. Herr Dobler's manager called, and kindly left my friend and me a ticket each, and invited me to witness Herr Dobler's tricks, and see him about the matter. I embraced the opportunity, and saw what was there presented, which was very good indeed. Some things I thought I could discern the *modus operandi* of, but others were far beyond my comprehension. At the close I waited upon Herr Dobler, and asked him if he was willing to carry out what I had proposed to him. He said, No; he could not undertake to do what was done in spiritual seances, as he did not know anything about their conditions. He only professed to do his own tricks, which the Davenport Brothers had introduced into this country, and which he professed to imitate. I must say that Herr Dobler's tricks are marvellously good; but there being no test conditions in the dark, they fail to be like what has been done in my presence by spirit-power. A lady's muff was placed upon a gentleman's knee, within Herr Dobler's reach, while his hands were tied to the chair, and in a singularly short time it was fixed upon his arm. Now, no one had hold of Herr Dobler's hands during the time this took place. I have seen in my own house a strong iron ring placed upon a lady's wrist, which no one could remove till the spirits did it themselves. This was done while the medium's (Mr. T. Eve) hands were both held in the hands of two individuals, they being on each side of him.

I am more fully convinced of the true nature of Spiritualism after witnessing what I saw last night. There is nothing in Herr Dobler's magic wand to upset any true investigator's faith in the phenomena of Spiritualism, or shake his belief in its teachings. Spiritualists do not profess to deceive by tricks, or otherwise, or else surely the millions who have been labouring to "try the spirits," and those who have espoused their cause, should have found them out to be deceivers by this time. It has had a good trial for twenty-five years, and it stands higher in the world's estimation to-day than ever it did before.

Herr Dobler says that his tricks are the same, and done by the same agency as were those of the Davenports. I did not see what was done through the Davenports, though I went to see them when here; but instead of the Davenports I saw a few low blackguards go on the platform and smash the cabinet. My sympathies went with the Davenports because I thought them unjustly treated, without any sympathising friends to take their part, the newspapers denouncing them and inciting the vulgar to unbecoming deeds, and boasting of their low and degraded victories over the Davenports in the smashing of their cabinet, and thus ridding the town of Liverpool of what was then called "Dealing with Spirits," and when the grosser minds of that material age had thought to have stamped it out and under foot the Davenport cabinet, there remained "a light in the window," which has never been put out, but to-day shines more brilliantly than any other light in this great town. A general cry has gone forth, "What is Spiritualism?" When the answer will return to every heart I know not; I only pray that God may direct the right.—Yours respectfully,

JOHN CHAPMAN.

10, Dunkeld Street, Liverpool.

[Herr Dobler's assumption that he performs the "Davenport Tricks" cannot be entertained by anyone who has investigated what occurred in the presence of these remarkable mediums. We direct all who are interested to Mr. Cooper's "Experiences," 2s. 6d., or with *December Human Nature*, 1s.—Ed. M.]

CRYSTAL SEEING.

To the Editor.—Dear Sir,—As some of your correspondents are inquiring about the somewhat uncommon and comparatively little-known phase of Spiritualism called crystal seeing, or rather, as I should call it, seeing mediumship (for the crystal, or mirror, is but a help, though a great one, to a seer or seeing medium, with which, when fully developed, he or she can generally, to a great extent, dispense), I will send you a short account of my knowledge of that kind of mediumship, extending now, with intervals, over a period of twenty years. I know little of the science of the subject or of its history. I do not know why or how spirits communicate so easily and well by means of crystal, my acquaintance with the subject being almost entirely of a practical kind. Historically its origin is certainly very ancient. I believe the Urim and Thummim in Aaron's breastplate is universally acknowledged to have been some kind of crystal or stone, through which Divine manifestations and communications were received; and there are, I know, other ancient records of crystals and mirrors being used for spiritual purposes, especially in the East. But there is little scientific or historic lore necessary (however interesting) for an intelligent, practical, and elevating use of this (or indeed of any) phase of Spiritualism. The only essentials are a good seer, which it is not, I think, very difficult to find, and a truthful, sincere, eight-minded spirit in the inquirer. Many crystals are charged or consecrated; mine are not, nor have I found it necessary. I do not know the form, but believe it to be very simple.

Should either of your readers wish to try seeing mediumship, he has only to procure a crystal (those that you sell answer very well, but real crystal is preferable) and to look into it intently for a reasonable time, say half-an-hour. Should it become thick, cloudy, milky, coloured, or exhibit any marked change, he may know that he is a seer, and that a spirit will soon appear; he may either wait for this or ask in the simplest words—such as, Will the spirit of ——— kindly appear in this crystal?—for any spirit he may desire to see, and it having appeared, may ask it questions, which, upon the first occasion, it will probably answer by signs only; upon after occasions, there will most likely be no difficulty in holding conversations and getting spiritual and most valuable advice on any fitting subject in which the inquirer is really sincerely interested. Should any investigator find, after fair trial, that he does not himself succeed, let him try among his friends till he finds someone who can see for him. Should he feel nervous or doubtful about asking for a departed friend, he may call for the spirit of one still in the flesh, for such will generally come quite readily. I should add that the words spoken by the spirits in answer to questions, &c., appear in

the crystal in the form of printed or written words. It is generally better to use a crystal or mirror in a subdued light.

Hoping that many of your readers may derive much comfort, pleasure, and profit from the cultivation of this most pleasant form of Spiritualism, I am, yours truly,

P. R.

THE IMPORTANCE OF SPIRITUALISM.

To the Editor.—Sir,—The following is the copy of a letter which I sent some time ago to the editor of *Public Opinion*, but he declined inserting it, viz:—

There can be no subject more interesting than that of Spiritualism, or perhaps *Spiritism* is a better word or name for it; anything that treats on life after death, or anything like a spirit or apparition coming to us, not while we sleep or dream (for those we think nothing of), but while we are wide awake and in health and strength, and when we are sure there can be no hallucination, and that such can be corroborated by others.—I say anything of this sort, no matter whether it be from good or bad spirits, is, and must at all times be, of superlative consequence to reflective minds, inasmuch as such manifestations or revelations tend to convince us that we do not die eternally. But some will say, Have we not the Scriptures to show us that we do not die eternally? True, I answer, and while admitting the veracity of the Scriptures, is it not reassuring, and most comfortable also, to the believer of Spiritualism, that any other discovery should also tend to strengthen our faith in a hereafter?

There is a craving in all our breasts for a knowledge of the supernatural, a knowledge, I mean, apart from Holy Writ, and I would not believe any man who would state the contrary. The Archbishop of Canterbury, or the greatest divine that ever lived, knows nothing, or knows nothing more about the land of pure delight, as we are taught to say, than the humblest man or woman who can read or understand the Bible, therefore anything that can throw additional light on the subject ought not to be tabooed or scoffed at.

I don't pretend to say that Spiritualism does throw additional light on it, as I know very little about it, but I say that in this age of enlightenment we cannot tell what wonderful discoveries may not at any moment burst forth, and as our *savans* do not seem to take the subject of Spiritualism up, I would respectfully suggest that men of plain common sense would do so. Suppose a committee were formed, say, of one-third believers in it, one-third sceptics, and one-third neither believers nor sceptics, but inquirers, and if those gentlemen would meet, say, twice or thrice a week, and endeavour to understand the matter, and to publish their proceedings, I think it would do good, and would have the effect of either substantiating or suppressing the matter.

As these meetings may be attended with expense, I would suggest that each member pay a guinea a year, or more. I should be glad to join as an inquirer.—Yours obediently,

A. BARNES.

Cliftonville, Brighton, February 14, 1874.

[Our correspondent's suggestion is worthy of attention. In a modified form it has been largely adopted already by a great number of investigators who are now intelligent Spiritualists.—Ed. M.]

COMPLIANCE WITH THE REQUEST OF A SPIRIT.

To the Editor.—Dear Sir,—Among the many strange things one hears at seances, none is more singular than the communication I am charged to give you now, and trust that, with your usual kindness, you will insert it in your valuable paper.

Some time last week a gentleman and his wife came to Mrs. Hollis's seance, and had some communication from their son, who is in spirit-land; but because the boy could not or would not give his name and surname, the communication did not appear to have sufficient weight in his parents' judgment, although the youth related, both on the state and in the audible and independent voice, several incidents known alone to his father. Well then, on Saturday evening, the 28th ultimo, when we held a private seance, this spirit came and gave his name as "Arbuthnot." His Christian name was also given, but none of us were able to catch it distinctly in consequence of the distress of the poor boy, who is so grieved because his father did not appear to recognise him; so he came to Mrs. Hollis on Saturday evening and begged us to put his name in the MEDIUM, in hopes that it may meet his father's attention. In stating the above circumstance I may here mention that neither Mrs. Hollis nor myself knows the name of the gentleman whose son came and told the manner in which he came by his early death in Switzerland, and I beg to assure that gentleman I have no wish to make a convert, but simply to oblige the poor spirit, whose distress is so painful to hear.—Faithfully yours,

E. B. JACKSON.

3, Torrington Street, Torrington Square, W.C.

March 2nd, 1874.

MR. MORSE AT GOSWELL HALL.

A large and deeply-attentive audience assembled at the above hall on Sunday evening last, to hear the third address of a series of four, through the mediumship of Mr. J. J. Morse, the well-known trance-speaker. Mr. Barber, the president of the St. John's Association of Spiritualists, under whose auspices the meetings are conducted, officiated in the chair. At the conclusion of the introductory services Mr. Morse passed into the trance state, under the influence of his spirit-guides, who delivered a suitable invocation. The subject of the evening was then announced—"The Government of God." A thoughtful and elaborate discourse was then presented on the above topic to the audience. The conclusion arrived at being that the government of God was based upon the eternal and immutable principles of love, justice, and wisdom. The audience, after the closing hymn had been sung, departed, evidently well pleased with what they had heard.

Mr. Morse speaks at the same hall on Sunday evening next, for the last time during his stay in London. We hope there will be a large attendance, as Mr. Morse will leave town in a few days for an extended tour, lasting until about September next.

Manchester.—Mr. G. C. H. Wilson, who was announced to lecture at the Temperance Hall, Crumwell, on Tuesday evening, says that the cause of Spiritualism is making rapid progress in Manchester, but has not heard of any medium who has visited the surrounding towns.

MRS. JULIA B. DICKINSON.

To the Editor.—Dear Sir,—I am glad to see by your columns that Brighton is to have the privilege of this lady's mediumship for a short time. In these days of royal, princely, and ducal progresses I hope Brighton will appreciate the honour of a visit from one who brings them truly royal guests.

Brighton is peculiar in this respect, that it contains a large number of what may be called "birds of passage," people who are constantly moving from one place to another either in the pursuit of pleasure or health. To the former of these Mrs. Dickinson will bring knowledge that will be lasting, not temporary and evanescent like the worldly pleasure now so eagerly pursued; and to the latter health, whereby they will be enabled to thank God with all their hearts. Sidney Smith used to say that "no man can be a good Christian with a bad digestion," and no one can be truly happy who is not healthy.

Mrs. Dickinson's varied gifts I believe to be peculiarly adapted to the needs of Brighton at the present time, and although she will be much missed from London, her friends will no doubt endeavour to bear her absence, so that she may carry forward the good work, that those who are now strangers, and know not of their "home eternal in the heavens," may receive words of hope and love from beyond the blue ether, and in gratitude and gladness of heart sing,

"Good news from home, good news for me
Has come across the deep blue sea."

March 7, 1874.

FUNERAL RITES AND CREMATION.

Miss Fenwick Miller's lecture at St. George's Hall on Sunday afternoon was very interesting, and conveyed much information on the subject. The historical introduction was particularly instructive. The allusion to Spiritualism was received with less signs of disapprobation than we could have expected. Miss Miller quoted the opinion of the spirit "James Nolan" as given in last week's *MEDIUM* under the heading "A Chat in the Dark," which we communicated at her request for information. She also attended Mr. Morse's seance on Friday evening, and heard the opinions reported by us last week. She said, however, that the spirit was wrong on the sanitary question, and she had not much confidence in his opinion in other matters. She quoted some other testimony, but said it would be necessary to have the experiences of a variety of spirits whose bodies had undergone the process of cremation before a decision could be arrived at as to the effect which that process had upon the disembodied spirit. Miss Miller is an extremely interesting lecturer, and the public platform should be favoured with her services as frequently as possible.

GOOD AND EVIL SPIRITS:

"A short and compact reply to H. Meeson, showing that Spiritualism is sanctioned by Scripture, and has been known in all ages," has been published by Thomas Walker, Preston.

He says, after alluding to Mr. Meeson's experiences with evil spirits: "I also have been connected with the so-called Spiritualists and mediums, and may state that I am differently persuaded than Mr. Meeson, and have, perhaps, received as many communications as he has. We have had spirit-voices communicating with us, far different to what Mr. Meeson has described; pleasant voices, proclaiming, in most pleasing accents, words of comfort and instruction to all of us: and I for one am fully convinced that instead of being the most abominable spirits suffering for sins committed, they are the spirits of just men made perfect, sent forth by the Almighty God to administer unto all who shall be heirs of salvation. Not that I say there are no evil spirits, because there are, and, from what experience I have had, I am convinced that these are by far the most numerous, and are searching for an opportunity to manifest unto us, and will do so if they are permitted, as they generally do when sitters sit from mere idle curiosity, and have no thought or desire to receive good at their seances."

After quoting texts from the Book of Samuel, as to Saul's prophetic gifts, Mr. Walker adds:—

"Now, should not this be sufficient—at least it should to show that as long as we are as we ought to be, God and good spirits will attend us; when otherwise, just the contrary. Now, Samuel we know could not be a spirit suffering for any sins done in the body, yet he reappeared after his death. And this alone does away with the supposition that nothing but evil spirits can and do communicate with us, that is, if we believe the Bible.

"Then, again, Mr. Meeson states that these evil spirits have immense power over vibrations, and great electrical power. Surely if this great power is given to them, it must also be given to good spirits, for God causeth it to rain alike on the just and on the unjust. Would Mr. Meeson kindly inform us if the healing of the sick is done by evil spirits? This is just the opposite to what Mr. Meeson says, viz.: that they throw pains on the human body. I admit that while evil spirits attend us pains may be inflicted on the body, as was the case when Jesus cast out the unclean spirit which controlled a child belonging to one of the company (Luke ix. 38-42). Also in the case of Saul; and lastly, as a final illustration, the case of Christ casting out a dumb devil, after which the dumb spake.

"As to Mr. Meeson's statement about them being liars, blasphemers, &c., I quite agree with him, so far as it applies to those evil ones to which he constantly alludes; but he seems to have fallen into an error by supposing all spirits to be evil. As an illustration: Supposing a foreigner had to visit England, and fixed his residence in some of the back streets of our large towns, among the most wicked and vicious of our inhabitants; among nothing but thieves and robbers; and never saw anything of our temperance societies, churches, and social comforts, &c., &c., what sort of an account would he carry back to his own country? He would doubtless describe the English people as being a race of nothing but thieves and robbers; whereas, another from the same country might come (as the Shah did), and be entertained by royalty, and see our manufactures—become acquainted with our arts and sciences, and the consequence of this would be, he would give the English people a far different name than the first one did who visited

it. So it is with Mr. Meeson, and the others who have investigated Spiritualism. He, according to his own confession, has had nothing to do with any spirits, excepting evil ones, and therefore is not at all competent to judge as to what good ones teach; whereas others have had something to do with good spirits, and therefore are able to state with truthfulness to what conclusions they have arrived."

We make one more extract:—

"In reference to the extreme punishment these spirits seem to have caused him to endure, I have nothing much to say, excepting that they partake more of the nature of the influence of evil spirits we read of in the Bible than any other parallel case I have heard of, instances of which I have cited. There is an apparent contradiction in what he says, viz., that these spirits are liars; but, as soon as they say, 'Thy sins are forgiven thee,' he instantly believes them, and says that this was from the Almighty. Now, there is more evidence to show that this was false, and not from God, or good spirits, than the other. 'For who have power to forgive sins, but God alone.'

"Now, in conclusion, I might have said much more, but let this suffice. I would, along with Mr. Meeson, caution all to have nothing to do with evil spirits. But while I cautioned a friend to have nothing to do with thieves and liars, I should certainly wish him to make the acquaintance of honest people.

"As long as people sit, and have a desire to receive good by it, and all are in harmony, good will attend them. But, beware, sit not under a light or deceptive spirit, for then, and then only, have you cause to fear. Dreadful indeed is the power when you once get under the control of these evil influences. Let your mind be pure, your conscience clear, and thought be uncontaminated, then without fail will God visit you in spirit and in truth."

CHRISTIAN MORALITY.

What is called Christian, but should rather be termed theological, morality, was not the work of Christ or the Apostles, but is of much later origin, having been gradually built up by the Catholic Church of the first five centuries, and though not implicitly adopted by moderns and Protestants, has been much less modified by them than might have been expected. . . . Christian morality (so called) has all the characters of a reaction; it is, in great part, a protest against Paganism. Its ideal is negative rather than positive; passive rather than active; innocence rather than nobleness; abstinence from evil rather than energetic pursuit of good; in its precepts (as has been well said) "Thou shalt not" predominates unduly over "Thou shalt." . . . It holds out the hope of heaven and the threat of hell, as the appointed and appropriate motives to a virtuous life: in this falling far below the best of the ancients, and doing what lies in it to give to human morality an essentially selfish character, by disconnecting each man's feelings of duty from the interests of his fellow creatures, except so far as self-interested inducement is offered to him for consulting them. . . . If Christians would teach infidels to be just to Christianity, they should themselves be just to infidelity. It can do truth no service to blink the fact, known to all who have the most ordinary acquaintance with literary history, that a large portion of the noblest and most valuable moral teaching has been the work, not only of men who did not know, but of men who knew and rejected the Christian faith.—*John Stuart Mill*.

A man's "religion" consists not of the many things he is in doubt of and tries to believe, but of the few he is assured of and has no need of effort for believing. His religion, whatever it may be, is a discerned fact, and coherent system of discerned facts to him; he stands fronting the worlds and the eternities upon it: to doubt of it is not permissible at all.—*Carlyle*.

How many three-hatted Papas, and scandalous consecrated Phantasms, cleric and laic, convicted or not yet suspected to be Phantasms and servants of the Devil and not of God, does it still retain in existence in all corners of this afflicted world?—*Carlyle*.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—Mr. A. M. Greene is now secretary.

MISS LOTTIE FOWLER has left Edinburgh and gone to Glasgow, where she may be found at the Waverley Hotel, 185, Buchanan Street. She seems to be making good progress in Scotland.

WE HEAR that Mr. R. Pearce has resigned the office of secretary to the St. John's Association of Spiritualists, which he has held since the formation of this society in May, 1869.

"SPIRITISM THE FOE OF CHRISTIANITY" is the title of a pamphlet published by Fletcher, Norwich. The writer sets up his own opinions as Christianity, and is astonished, and not a little disgusted, to find that any other person dare think differently. There are many like him in that respect, but who cares?

DIETETIC REFORM.—This is a subject of increasingly national importance, and one which has a primary claim on Spiritualists. The Vegetarian Society has published some excellent little papers to assist those who are ready to investigate this question, and we should advise all to do so. An advertisement in the present number will help them further.

BRIGHTON.—We clip this from a letter just received:—"I had the pleasure of meeting with Mrs. Dickinson last night. I hope she will find work to do here. Mr. Morse will lecture to us on Friday. Glad Mr. Herne is better. We want him at Brighton as soon as he can come. Spiritualism is quite a topic of conversation here; there is something concerning it in nearly every issue of our two daily papers and all the weeklies."

THE REV. J. MARTIN has been preaching down Spiritualism at Brighton. He says the Spiritualists consider modern theology a system of humbug, and he satisfies his wounded pride by calling mediums necromancers and the spirits demons—the souls of evil men. Of course, if there are lying and hypocritical men, they must afford to the spirit-country souls of a like quality. A few weeks ago some wag hoaxed the preacher by ordering for him loads of beer, coals, carpets, &c. Why does he not turn his back on Brighton, as Lot did upon the Cities of the Plain? The place must be the abode of deceiving spirits individualised with bodies of flesh, but not on that account more easy of identification.

PRESENTATION TO MRS. HITCHCOCK.

To the Editor.—Dear Sir,—I presume it is quite unnecessary to apologise for the present intrusion upon your space, knowing, as I do, that had the "Fates" been favourable, none would have felt more deeply interested than yourself in taking part in the business of last Tuesday evening. Well, as you are aware, Mrs. Hitchcock has, for some nine years or more, since she became developed as an inspirational medium, given her services, most disinterestedly, to the cause of Spiritualism. During all this time she has missed scarcely one Sunday evening being at her post, except when from town or through illness, and all this long and pleasant work has been gratuitously given. I am glad, however, to inform your readers, and her many friends, that a few, who have watched her career for some years, decided, a few weeks ago, to get up a subscription list, in order that they might present her with some substantial token of their appreciation of her fearless conduct, and the faithful performance of her duties as a public medium. This they kept entirely from Mrs. H., and up to the moment of presentation she had not the least idea of their intentions. After some little discussion it was decided to present her with something that would be of use as well as ornament, and therefore they decided upon purchasing a good sewing machine. Last Tuesday (Shrove Tuesday) between twenty and thirty of the subscribers partook of an excellent tea, at the house of Mrs. Fewkes. After tea Mr. Addicott was voted in the chair, and in a brief and feeling manner informed the meeting of the purposes of its gathering, "to do homage to one who he had long felt was highly deserving of the small token of esteem that was to be presented to her." He then called upon Mr. Redgate to make the presentation. The machine was then brought into the room, and the scene which then took place I will not attempt to describe, more than to say that a more affecting sight I never witnessed, for a tearless eye could not be found. The moment Mrs. Hitchcock caught sight of the machine her feelings of emotion were past all control.

Mr. Redgate then begged of Mrs. Hitchcock, on behalf of the friends present, to accept that small tribute of their deep and sincere respect and admiration of her long and disinterested services in the cause of Spiritualism. He had watched her conduct both at home and as a public medium, and he was compelled to admit that her conduct was thoroughly consistent, and, though he had long tried, was unable to find a flaw in it.

Another gentleman said he felt it a very great pleasure to have the privilege of testifying to the straightforwardness and high moral tone of both Mr. and Mrs. Hitchcock during the time he had known them. He hoped every time she brightened up this machine that she would behold the smiling faces, beaming with the purest affection, of the friends who had done their best to make it worthy of her acceptance.

Mrs. Addicott also wished to express her feelings on such an interesting occasion. She had known Mrs. Hitchcock now for many years, and she must tell them that the first time she saw Mrs. Hitchcock under control, her belief was that it was all hypocrisy; but what was her surprise, one evening, to find that she (Mrs. Addicott) had been unconsciously under control, and speaking. She had long felt and looked upon Mrs. Hitchcock as a sister. She walked towards Mrs. Hitchcock, who—thanks to her spirit-guides, who had spared her feelings to some extent by taking her under their control—was standing, and embraced her.

Mr. Storer also made some very complimentary remarks upon Mrs. Hitchcock's fearless conduct. Mr. Hitchcock, on behalf of his "better half," replied in the most feeling manner (tears being plainly discernible) to the great kindness and eulogiums that had been made that night. He could say for himself, and he believed also for Mrs. Hitchcock, that they had always tried to follow in the course which their consciences had pointed out as the one of duty and right. Songs, readings, and recitations, were given during the remainder of the evening, and at about 10.30 one of the most interesting meetings ever held here was brought to a close.—Yours fraternally,

ONE WHO WAS THERE.

Nottingham, February 24th.

PROPOSED COLONY FOR SPIRITUALISTS.

The writer, who is a Spiritualist, and well acquainted with colonial life, believes in the possibility of a community of persons living together, and having all things (with regard to worldly goods) in common. He would like to test this by actual experience, believing that example is far better than precept, and that if the world could be shown that such a system is beneficial to the interests of all concerned, it may some day be induced to alter in some measure the present state of affairs, by which the majority are kept in a state of ignorance and semi-starvation for the benefit of the few who thrive upon their labours. In order to carry out the scheme about to be propounded, it will be necessary to raise a sum of £5000, to be contributed by those who take part in the undertaking, such sum to be expended in the following manner:—£2000 to be invested in real estate in Virginia, U.S.A. (where it is proposed the colony shall settle), the interest of which, at 10 per cent. per annum (the current rate), would alone bring in a sum sufficient to provide all the necessities of life for those who join in this undertaking, the number being limited to ten or twelve to begin with; £250 to be invested in the purchase of 250 acres of timbered land; £250 in building and furnishing suitable home for colonists; £500 in purchase of a 12-horse traction-engine for hauling wood to railway; £100 for waggons and farm implements; leaving £900 for ordinary requirements in working the estate, of which more hereafter.

There are thousands of acres of land in Virginia, lying within two and three miles' distance of the Chesapeake and Ohio Railway, and well known to the writer, which may be purchased at four dollars per acre (10s. English), the timber upon which would alone yield a net profit of over £5 per acre, proof of which can be given to the satisfaction of any inquirer. So soon as the timber has been cleared off, it is proposed to bring the land into cultivation by means of the traction-engine, thereby saving the cost of keeping a number of working animals, the only important drawback to farming in that country; the engine being made to burn wood, the cost for fuel would be but nominal.

It is proposed that the first profits made shall be devoted to the re-

payment of the £5000 invested, after which the residue shall be the property of the whole community.

It is considered by the projector of this scheme that so soon as the same has been tried and found successful, numbers of persons possessed of small capital will gladly join such an undertaking; and as such capital would be also invested in real estate, the interest alone being taken for the use of the colony, the principal would again revert to the owner in case of the colony at any future time being abandoned.

The land proposed to be purchased is situated on the spurs of the Blue Ridge Mountains, in Eastern Virginia, and is distant only about eighty miles from Richmond, and the same from Washington, with which cities it is connected by railway. The climate is healthy in the extreme, and the scenery very beautiful. Good shooting and fishing is to be had in abundance, and the society is most agreeable, many English families of good position having recently settled in the neighbourhood.

It is considered advisable to settle as near the eastern seaboard of America as possible, in preference to going, as so many do, to the far West. The cost for carriage of goods is enormous in the latter case, and the rise in the value of land is likely to be far more in Virginia, and far quicker, than in almost any other State of the Union.

The idea given above is simply thrown out for the consideration of Spiritualists, and any person interested in the same, and wishing for further information, can address A. B., Post Office, Sherborne, Dorset.

THE FORMS OF SPIRITS.

To the Editor.—Dear Sir,—Your correspondent "J. G. S.," in your last impression, asks some questions respecting the form of the spirit inhabiting our bodies. You, Mr. Editor, encourage a reply. Who will attempt a solution? Permit me to attempt it partially, though feebly, and don't let me be considered dogmatic because I don't stop to argue.

1. According to the first chapter of Genesis, v. 27, man was created in the image of God, "in His own image;" and it goes on to say, "male and female created He them." Now, this being true, God must be male and female. And this justifies Mrs. Tappan in some of her invocations addressing "Our Father and our Mother God." Doubtless it is so, and must be so; for a perfect being must have the masculine qualities in perfection, power, strength, capacity, intelligence, and the feminine qualities of conception, tenderness, love, and beauty. God is One, but He is male and female—"Father and Mother God."

2. For your information, it should not be translated "God created 'man' in His own image," but He created "the Adam" in His own image. Now, if God comprises the duality as stated above, "the Adam" comprised the duality also, for he was created in God's likeness. And that such was the case is evident from the actual meaning of the word "Adam"—"consimular," like to God—"red earth," as generally is supposed to be the meaning, being quite an error.

3. In the second chapter, v. 7,—"The Lord God formed the Adam out of the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul." Not of natural life, but spiritual life, and celestial life. Let me stop to give the meaning of *soul*: it means pre-form, first form, the first form in which the Adam, the consimular, was created.

4. In the 15th verse of the second chapter we read "And the Lord took the Adam, and put him into the garden to dress it and to keep it." Now note especially, if you please, the 18th verse. And the Lord God said, "It is not good that the man should be alone; let us make a helpmeet for him." According to v. 27, chapter 1, the Adam (or the man as translated) was at starting created male and female. If, as ordinarily understood, a man and woman were created (male and female separately embodied), why should God say, "Let us make a helpmeet for him"? He did not want to give him a new wife. What, then, is the situation? This, dogmatically, I venture to say,—

5. The Adam was a dual being, how formed we cannot say; but he was male and female. And, admitting all the difficulties of the subject, how was this one being to increase and multiply and replenish the earth? Spiritualism or some other revelation may, and will, no doubt, explain it. Christ, when upon earth, said that it was "possible from the very stones to raise up children unto Abraham." The creation of hands, nay, of the whole form, by spirits out of the elements around them, disposes of all difficulty as regards the populating of the world, had God chosen that method. The manner in which the ocean is filled with fish by spawn is not the human method of procreation. Some plants are male, some female, and some are male and female. God had already ordained and ordered that this dual Adam should increase and multiply, and yet—20th v. 2nd chapter—it says emphatically, "there was not found an helpmeet for him." Clearly, therefore, he was differently formed with other spiritual potencies than he possesses at present. The will of God and the consenting will of man can, and could then, do anything. The Virgin Mary is an instance of human procreating powers being unnecessary. I recollect an able, thinking lady once having said to a female relative of mine on this point of child-bearing, "There must have been some awful bungling in this business."

6. And when did this "bungling" commence? Man fell from his first estate, and our first intimation of it is in the Bible, Gen. ii. 18, now improperly rendered. Instead of God practically condemning His own work, and saying, I have made a mistake, "it is not good for man to be alone," the verse should be, "The Adam no longer remains an entire being" (as first created, his lusts had descended to the animal), "I will now create a helpmeet for him." Then the deep sleep came, and more easily than spirits can create hands, &c., God educed from the Adam a substance to help him in his new-formed condition. Then He clothed them both, not with "coats of skin," but with "skinny integuments," our present bodies. Our first glorious bodies, like that in which Enoch, Elijah, and Christ ascended, were like God's body, that was not subject to small-pox, fever, whooping cough, &c., no more than God is subject to such complaints. According to this theory, the Adam in his dual nature fell first from his integrity, or perfect condition. Afterwards, when separated, the woman was tempted alone, no longer possessing the inward stay of the masculine principle.

7. My idea, therefore, is that the "living soul" of man was the first form of man, a diaphanous body, having within it God's infused spirit as its continual guide—He living and moving and having his actual being or spirit within us. That diaphanous, living soul, having a

PRESENTATION TO MRS. HITCHCOCK.

To the Editor.—Dear Sir,—I presume it is quite unnecessary to apologise for the present intrusion upon your space, knowing, as I do, that had the "Fates" been favourable, none would have felt more deeply interested than yourself in taking part in the business of last Tuesday evening. Well, as you are aware, Mrs. Hitchcock has, for some nine years or more, since she became developed as an inspirational medium, given her services, most disinterestedly, to the cause of Spiritualism. During all this time she has missed scarcely one Sunday evening being at her post, except when from town or through illness, and all this long and pleasant work has been gratuitously given. I am glad, however, to inform your readers, and her many friends, that a few, who have watched her career for some years, decided, a few weeks ago, to get up a subscription list, in order that they might present her with some substantial token of their appreciation of her fearless conduct, and the faithful performance of her duties as a public medium. This they kept entirely from Mrs. H., and up to the moment of presentation she had not the least idea of their intentions. After some little discussion it was decided to present her with something that would be of use as well as ornament, and therefore they decided upon purchasing a good sewing machine. Last Tuesday (Shrove Tuesday) between twenty and thirty of the subscribers partook of an excellent tea, at the house of Mrs. Fewkes. After tea Mr. Addicott was voted in the chair, and in a brief and feeling manner informed the meeting of the purposes of its gathering, "to do homage to one who he had long felt was highly deserving of the small token of esteem that was to be presented to her." He then called upon Mr. Redgate to make the presentation. The machine was then brought into the room, and the scene which then took place I will not attempt to describe, more than to say that a more affecting sight I never witnessed, for a tearless eye could not be found. The moment Mrs. Hitchcock caught sight of the machine her feelings of emotion were past all control.

Mr. Redgate then begged of Mrs. Hitchcock, on behalf of the friends present, to accept that small tribute of their deep and sincere respect and admiration of her long and disinterested services in the cause of Spiritualism. He had watched her conduct both at home and as a public medium, and he was compelled to admit that her conduct was thoroughly consistent, and, though he had long tried, was unable to find a flaw in it.

Another gentleman said he felt it a very great pleasure to have the privilege of testifying to the straightforwardness and high moral tone of both Mr. and Mrs. Hitchcock during the time he had known them. He hoped every time she brightened up this machine that she would behold the smiling faces, beaming with the purest affection, of the friends who had done their best to make it worthy of her acceptance.

Mrs. Addicott also wished to express her feelings on such an interesting occasion. She had known Mrs. Hitchcock now for many years, and she must tell them that the first time she saw Mrs. Hitchcock under control, her belief was that it was all hypocrisy; but what was her surprise, one evening, to find that she (Mrs. Addicott) had been unconsciously under control, and speaking. She had long felt and looked upon Mrs. Hitchcock as a sister. She walked towards Mrs. Hitchcock, who—thanks to her spirit-guides, who had spared her feelings to some extent by taking her under their control—was standing, and embraced her.

Mr. Storer also made some very complimentary remarks upon Mrs. Hitchcock's fearless conduct. Mr. Hitchcock, on behalf of his "better half," replied in the most feeling manner (tears being plainly discernable) to the great kindness and eulogiums that had been made that night. He could say for himself, and he believed also for Mrs. Hitchcock, that they had always tried to follow in the course which their consciences had pointed out as the one of duty and right. Songs, readings, and recitations, were given during the remainder of the evening, and at about 10.30 one of the most interesting meetings ever held here was brought to a close.—Yours fraternally,

ONE WHO WAS THERE.

Nottingham, February 24th.

PROPOSED COLONY FOR SPIRITUALISTS.

The writer, who is a Spiritualist, and well acquainted with colonial life, believes in the possibility of a community of persons living together, and having all things (with regard to worldly goods) in common. He would like to test this by actual experience, believing that example is far better than precept, and that if the world could be shown that such a system is beneficial to the interests of all concerned, it may some day be induced to alter in some measure the present state of affairs, by which the majority are kept in a state of ignorance and semi-starvation for the benefit of the few who thrive upon their labours. In order to carry out the scheme about to be propounded, it will be necessary to raise a sum of £5000, to be contributed by those who take part in the undertaking, such sum to be expended in the following manner:—£3000 to be invested in real estate in Virginia, U.S.A. (where it is proposed the colony shall settle), the interest of which, at 10 per cent. per annum (the current rate), would alone bring in a sum sufficient to provide all the necessities of life for those who join in this undertaking, the number being limited to ten or twelve to begin with; £250 to be invested in the purchase of 250 acres of timbered land; £250 in building and furnishing suitable home for colonists; £500 in purchase of a 12-horse traction-engine for hauling wood to railway; £100 for waggons and farm implements; leaving £900 for ordinary requirements in working the estate, of which more hereafter.

There are thousands of acres of land in Virginia, lying within two and three miles' distance of the Chesapeake and Ohio Railway, and well known to the writer, which may be purchased at four dollars per acre (16s. English), the timber upon which would alone yield a net profit of over £5 per acre, proof of which can be given to the satisfaction of any inquirer. So soon as the timber has been cleared off, it is proposed to bring the land into cultivation by means of the traction-engine, thereby saving the cost of keeping a number of working animals, the only important drawback to farming in that country; the engine being made to burn wood, the cost for fuel would be but nominal.

It is proposed that the first profits made shall be devoted to the re-

payment of the £5000 invested, after which the residue shall be the property of the whole community.

It is considered by the projector of this scheme that so soon as the same has been tried and found successful, numbers of persons possessed of small capital will gladly join such an undertaking; and as such capital would be also invested in real estate, the interest alone being taken for the use of the colony, the principal would again revert to the owner in case of the colony at any future time being abandoned.

The land proposed to be purchased is situated on the spurs of the Blue Ridge Mountains, in Eastern Virginia, and is distant only about eighty miles from Richmond, and the same from Washington, with which cities it is connected by railway. The climate is healthy in the extreme, and the scenery very beautiful. Good shooting and fishing is to be had in abundance, and the society is most agreeable, many English families of good position having recently settled in the neighbourhood.

It is considered advisable to settle as near the eastern seaboard of America as possible, in preference to going, as so many do, to the far West. The cost for carriage of goods is enormous in the latter case, and the rise in the value of land is likely to be far more in Virginia, and far quicker, than in almost any other State of the Union.

The idea given above is simply thrown out for the consideration of Spiritualists, and any person interested in the same, and wishing for further information, can address A. B., Post Office, Sherborne, Dorset.

THE FORMS OF SPIRITS.

To the Editor.—Dear Sir,—Your correspondent "J. G. S." in your last impression, asks some questions respecting the form of the spirit inhabiting our bodies. You, Mr. Editor, encourage a reply. Who will attempt a solution? Permit me to attempt it partially, though feebly, and don't let me be considered dogmatic because I don't stop to argue.

1. According to the first chapter of Genesis, v. 27, man was created in the image of God, "in His own image;" and it goes on to say, "male and female created He them." Now, this being true, God must be male and female. And this justifies Mrs. Tappan in some of her invocations addressing "Our Father and our Mother God." Doubtless it is so, and must be so; for a perfect being must have the masculine qualities in perfection, power, strength, capacity, intelligence, and the feminine qualities of conception, tenderness, love, and beauty. God is One, but He is male and female—"Father and Mother God."

2. For your information, it should not be translated "God created 'man' in His own image," but He created "the Adam" in His own image. Now, if God comprises the duality as stated above, "the Adam" comprised the duality also, for he was created in God's likeness. And that such was the case is evident from the actual meaning of the word "Adam"—"consimilar," like to God—"red earth," as generally is supposed to be the meaning, being quite an error.

3. In the second chapter, v. 7,—"The Lord God formed the Adam out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Not of natural life, but spiritual life, and celestial life. Let me stop to give the meaning of *soul*: it means pre-form, first form, the first form in which the Adam, the consimilar, was created.

4. In the 15th verse of the second chapter we read "And the Lord took the Adam, and put him into the garden to dress it and to keep it." Now note especially, if you please, the 18th verse. And the Lord God said, "It is not good that the man should be alone; let us make a helpmeet for him." According to v. 27, chapter 1, the Adam (or the man as translated) was at starting created male and female. If, as ordinarily understood, a man and woman were created (male and female separately embodied), why should God say, "Let us make a helpmeet for him"? He did not want to give him a new wife. What, then, is the situation? This, dogmatically, I venture to say,—

5. The Adam was a dual being, how formed we cannot say; but he was male and female. And, admitting all the difficulties of the subject, how was this one being to increase and multiply and replenish the earth? Spiritualism or some other revelation may, and will, no doubt, explain it. Christ, when upon earth, said that it was "possible from the very stones to raise up children unto Abraham." The creation of hands, nay, of the whole form, by spirits out of the elements around them, disposes of all difficulty as regards the populating of the world, had God chosen that method. The manner in which the ocean is filled with fish by spawn is not the human method of procreation. Some plants are male, some female, and some are male and female. God had already ordained and ordered that this dual Adam should increase and multiply, and yet—20th v. 2nd chapter—it says emphatically, "there was not found an helpmeet for him." Clearly, therefore, he was differently formed with other spiritual potencies than he possesses at present. The will of God and the consenting will of man can, and could then, do anything. The Virgin Mary is an instance of human procreating powers being unnecessary. I recollect an able, thinking lady once having said to a female relative of mine on this point of child-bearing, "There must have been some awful bungling in this business."

6. And when did this "bungling" commence? Man fell from his first estate, and our first intimation of it is in the Bible, Gen. ii. 18, now improperly rendered. Instead of God practically condemning His own work, and saying, I have made a mistake, "it is not good for man to be alone," the verse should be, "The Adam no longer remains an entire being" (as first created, his lusts had descended to the animal). "I will now create a helpmeet for him." Then the deep sleep came, and more easily than spirits can create hands, &c., God educed from the Adam a substance to help him in his new-formed condition. Then He clothed them both, not with "coats of skin," but with "skinny integuments," our present bodies. Our first glorious bodies, like that in which Enoch, Elijah, and Christ ascended, were like God's body, that was not subject to small-pox, fever, whooping cough, &c., no more than God is subject to such complaints. According to this theory, the Adam in his dual nature fell first from his integrity, or perfect condition. Afterwards, when separated, the woman was tempted alone, no longer possessing the inward stay of the masculine principle.

7. My idea, therefore, is that the "living soul" of man was the first form of man, a diaphanous body, having within it God's infused spirit as its continual guide—He living and moving and having his actual being or spirit within us. That diaphanous, living soul, having a

corresponding form to our bodies, is still within us; and when we lose our leg or arm, we still feel it, nay, we see it sometimes. Frequently with Spiritualists, this diaphanous body goes out of our natural body altogether. It is the second self of the medium frequently, if not always. It is able, when in an elevated condition, denying all grossnesses to the body, to project itself where it pleases. Christ (the assumer of our nature) was always so. Milton, in his imagination, says, "Into the heaven of heavens I have presumed, an earthly guest, and drawn empyrean air." It is the power of this diaphanous soul (our first form) exerting its will by which we may remove mountains, and say, Be ye cast into the sea, and it shall obey you. It was in this diaphanous form, quite overwhelming the natural body, that Christ appeared in on the Mount of Transfiguration, Moses and Elias the same. It is the soul that is the cause of the levitation of the body, setting gravitation at defiance. It was that which sustained Philip when he was found at Azotus.

8. As regards the use of the organs which spirits have, they are spirit-organs. How can they eat, and what? Christ says, "I have food to eat that ye know not of." The growth of the spirit is not attained by eating and drinking earthly things. "The water that I shall give shall be in him a well of water springing up into everlasting (supervolent or surpassing) life." "Out of his interior" (the coarse translators have it belly), "Out of his interior shall flow rivers of living water, spiritual water." "The bread that I give is my flesh," my true spiritual nature. Spirits have not only will power—they have it stronger than we—but every one of our faculties are in them in tenfold perfection to what we can have them. In the Old Testament angels are represented as eating, consuming the essences fit for such glorious bodies. Sacrifices were ordered by God—they were well pleasing—God smelt a sweet savour, &c., &c. Christ in this way, immediately before his Ascension, partook of a broiled fish and a honey-comb. Christ said that the stones could cry out; so all spirits might do, without mouths, or noses, or other organs. God, it is said, clothes the grass of the field—the lily is more beautiful than the robes of Solomon. Shall we say there is no use in all this labour of God in making the earth beautiful,—that all the variety of the perfumes of the field and the garden are needless? And shall we, in the same way, deprive angels and spirits of all their organs of life which God gives them? Do we like to look upon beauty, and does not God? When He had made all this, behold it was all very good. Would any one like, or can they conceive, of an angel without parts? to be a round-square flying thing? I once saw a beautiful little girl in a public carriage, and I said to her, "Where did you get those eyes of yours?" "God gave them to me," was the reply. A couplet of Burns's comes to my mind, but I need only say, "God is a God of beauty, as well as of power and love;* all Thy works praise Thee, O Lord; and Thy saints give thanks to Thee." J. S. C.

NATIONAL ASSOCIATION OF SPIRITUALISTS.

To the Editor.—Sir,—Observing from a contemporary that my name has been published in the list of those forming the Council of the above Association, permit me to state that it has been placed there without my consent.—I am, yours, &c., J. TRAILL TAYLOR.

Nithsdale Villa, Wood Green, March 11th, 1874.

[What! another unaccredited representative?—Ed. M.]

DR. SEXTON'S APPOINTMENTS.

SHEFFIELD, March 31st.

BISHOP AUCKLAND, April 7th.

We hope Sheffield is to be at last opened up to Spiritualism. It is the centre of a populous district in which Dr. Sexton might be engaged with profit for some time, and arrangements might be made economically while he is in the district. The same may be said in respect to County Durham. Inquiries as to terms and dates should be addressed Dr. Sexton, 17, Trafalgar Road, London, S.E.

MR. MORSE'S APPOINTMENTS.

LONDON.—Sunday, March 15th, Goswell Hall, Goswell Street, E.C. Evening at seven o'clock; admission free. The last time at the above hall.

Friday, March 20th, Spiritual Institution, 15, Southampton Row, W.C. Evening at eight; admission 1s. The last time in London.

NEWCASTLE.—Sunday, March 22nd, Freemasons' Old Hall; evening at seven o'clock. Subject: "Spiritualism and the Millennial Age: being a glance at the past, present, and future Social and Intellectual Condition of Humanity."

Monday, March 23rd, same hall, at eight; also on Tuesday, Thursday, and Friday evenings, same time and place.

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

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

LEEDS.—Sunday, April 5th.

LLANELLY.—April 7th.

MERTHYR TYDFIL.—April 13th and 14th.

LIVERPOOL.—April 30th.

BIRMINGHAM.—May 3rd.

MANCHESTER.—May 10th.

OLDHAM.—To follow.

DARLINGTON, Saltburn, Bishop Auckland, Ledberg, Barrow, and Glasgow, have retained Mr. Morse's services. Particulars will be announced in due course.

Mr. Morse's address is, Warwick Cottage, Old Ford Road, Bow, London, E.

A LOVER OF TRUTH.—Being unable to supply you with the information which you require, we beg to refer you to Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London, S.E.

* God Himself in many places in the Bible is said to have a head, hair, eyes, ears, hands, a heart, feet; that He walketh on the wings of the wind, making the clouds His chariots. If spirits lacked any of these organs and corresponding faculties, they would fail in being like God.

We have received from Dr. Samuel Watson a Memphis paper containing an interesting article from his pen on the parks of London.

OBITUARY.—The bereavement of Mr. Lambert, the well-known trance-medium, of 15, Sewardstone Road West, Victoria Park, in the loss of his wife, took place on the last day of February, after a short illness.

HOLLINWOOD.—Mrs. Butterfield will deliver an inspirational address in the Mechanics' Institute, on Monday evening, March 16th. Doors open at 7 o'clock, to commence at 7.30. Admission: Front seats, 4d.; back seats, 2d.

A NORTHERN CORRESPONDENT says: "We have two very fine inspirational mediums, local preachers, who occasionally surprise the congregation with fine discourses from texts obtained sometimes a day previous, but oftener in the pulpit.

"HUMAN PROGRESS."—The experiences you report are very interesting, and so are the communications, which are well adapted to instruct and develop those who receive them. When the medium is used to speak, then the communications may be made more widely available.

"I HAVE NEVER had to regret," says a correspondent, "my knowledge of Spiritualism. Many dear friends have passed away with whom I have taken sweet counsel, and particularly in one instance when we met for prayers, we heard beautiful music, which often gives an impetus to languor and new strength to fight valiantly the battle of life."

THE CAPTURE OF COOMASSIE, as recorded in a poem by Mrs. Tappan's spirit-guides at the close of a lecture at Brighton, was an indication of the constant vigilance exercised by the spirits in matters that concern human weal, and a proof that one of their principal occupations is to watch as guides the progress of human events. It may be an interesting topic of remark to consider how much the spirits affect the destination of the shafts of death, protecting those who are within their influence by averting those missiles of destruction as they fly hither and thither.

DEPARTED SPIRITS.—A question is often asked by the religious community if it is not sinful to hold intercourse with the spirits of the departed. My guide answers, "No, unless man makes sin of it." It is ordained by heaven that spirits shall administer knowledge and instruction to man; and though such spirits may be developed or undeveloped, yet they have passed the ordeal of this earth, and can therefore speak of immortality beyond the grave, hitherto unknown to mortal man; and although they are empowered to give instruction, comfort, and warning when sought after by proper means, it is displeasing to the higher powers that they should be interrogated to give answers to gratify idle curiosity. And thus it is that when interrogated for this purpose, the higher powers are withdrawn, leaving the spirits so questioned to their own nature, which, being undeveloped, the answers prove delusive or worthless. If they will seek the higher powers they will not be deceived. Behold! are they not all ministering spirits, passing to and from the earth, continually bringing comfort and consolation to God's creatures here below?—T. H. NORTH, Birmingham, March 7th, 1874.

"DUM SPIRO SPERO" calls attention to a Christmas tale which has recently appeared in the *Banner of Light*, entitled the "Brown Little Man's Story," said to be inspired by Charles Dickens. Our correspondent remarks:—"I say without hesitation that there is not one man who has really studied the works of Charles Dickens (unless he be one of those persons who accept every spiritual announcement without question or test) who would not be irritated, not to say disgusted, at having such stuff put gravely before him as the genuine work of that delightful author. And again, does any reader of the genuine works of the novelist in question believe that he would have described 'the firm of Messrs. Crapewell and Laceton, the well-known linendrapers of Upper Thames Street?' We observed a geographical incongruity, viz., that Grantham was reached on the road to Devonshire from London. The tale inculcates the duty of relieving distress when our feelings tell us the need is genuine, rather a different thing from indiscriminate almsgiving, and the effect on the moral nature of the reader cannot be otherwise than good. We do not venture on a literary criticism of the performance.

NATIONAL INDIAN ASSOCIATION.—A meeting connected with the Birmingham branch was held last week, and was addressed by "two gentlemen from Madras, who were large landed proprietors, and held high positions in the Brahminical caste"—Mr. C. Meenachaya and Mr. C. Sabapathi Iyah. The latter gentleman said India was the foremost country in the world a thousand years ago, but boasted wealth and tyrannical rule had placed the country, at the present time, 800 years behind in modern civilisation. An official document stated that nine-tenths of the population were paupers. Famines like the present were frequent, and sometimes reduced more than one-fourth of the people in a district to starvation. Education, especially for women, was the one thing needed. Miss Mary Carpenter also addressed the meeting, and said the association possessed a journal, circulated here and in India, to which representatives from the fifty different languages spoken in India could contribute in the English tongue. The subscription to the association was 10s. per annum, and gifts of books and illustrated papers were acceptable for the schools. Mr. Edward Tyndall is Secretary of the Birmingham branch.

THE TICHBORNE CASE.—In reply to a few remarks which have reached us we have to observe that we have offered no opinion on the Tichborne case. A correspondent, "Lex," was allowed to express the opinion that fine and imprisonment of British subjects without trial by jury was a dangerous precedent which, with any phase of legal procedure involving the liberty of the subject, is of interest to every citizen, be he Spiritualist or non-Spiritualist. The information was also afforded that further steps would be taken in the matter. If our readers will consult the *Graphic* of the same date they will find similar information, which shows that the MEDIUM gave early news from an original source. We do not intend to put ourselves under the censorship of any persons calling themselves Spiritualists, who are not such jolly pay-masters as to claim the right of being very troublesome in other respects. The announcement respecting the testimonial to Dr. Kenealy is simply a personal matter, and withal an advertisement; and whilst the publisher of the MEDIUM is saddled with pecuniary responsibilities in respect to that paper, he must be allowed to make his own business arrangements.

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

WEDNESDAY, MARCH 13, Mrs. Olive at 8 o'clock. Admission 2s. 6d.
FRIDAY, MARCH 20, Mr. Moore, Trance-Medium, at 8 o'clock; admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, MARCH 14, Mr. Williams. See advertisement.
SUNDAY, MARCH 15, 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. 89, Goswell Road, at 7 o'clock, by Mr. J. J. Moore.
MONDAY, MARCH 16, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advertisement.
TUESDAY, MARCH 17, 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 18, Marylebone Association, 60, 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 19, Dalston Association of Inquirers into Spiritualism, Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association of Spiritualists, at Goswell Hall, 86, Goswell Road, at 8, for members only.
Mr. Williams. See advertisement.
Mrs. Dickinson at 9, Somerset Street, Portman Square, W., at 8. Fee 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, MARCH 14, 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 15, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 7.30 and 8 o'clock.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
COWNS, 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. Baird's, Town End.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCLAND, at Mr. Fancutt's, Waldron Street, at 8 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, Eldon Street, Yarm Road. Public Meetings at 10.30 a.m. and 8 p.m.
SOUTHSEA, At Mr. W. H. Stripe's, 31, 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 8 o'clock.
GLASGOW Association of Spiritualists. Public meeting, 11 a.m. and 6.30 p.m., at 164, Trongate. Seance at 5 p.m.
HULL, 5, Strawberry Street, Drypool, at 7.30.
NEW SHILDON, at 16, Strand Street, at 6 p.m.
HICKMONTWIRE, 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 Kitten, medium.
MONDAY, MARCH 16, HULL, 42, New King Street, at 8.30.
GLASGOW Association of Spiritualists. Seance at 164, Trongate. Doors closed at 5.30 p.m.
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
TUESDAY, MARCH 17, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, MARCH 18, 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 6 p.m. Occasional seances during the other nights of the week.
BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 8, for Development.
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.
THURSDAY, MARCH 19, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
BISHOP AUCLAND, at Mr. Fancutt'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 20, 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.

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.

The following Subscriptions have been paid in:—

	£	s.	d.
T. M. Evans, Esq., Portland House, Leicester	50 0 0
J. S. E. Drax, Esq., M.P.	20 0 0
Mrs. Mitchell, Farm Terrace, Clapham	10 0 0
W. Q. East, Esq., Queen's Hotel, St. Martin's-le-Grand	5 0 0

Subscriptions received and acknowledged by GUILDFORD ONSLOW, Esq., as above; also by GEORGE HUNTER, Esq., D.C.L., 3, South Square, Gray's Inn, London.

A PARTMENT 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.

PROFESSOR SCOREY, MEDICAL MESMERIST, MAGNETIST, RUBBER, MANIPULATOR, GALVANISER, ELECTRICIAN, &c., 85, Goldhawk Road, Shepherd's Bush, W.

DIETETIC REFORM.—List of the publications of the Vegetarian Society will be sent free to any applicant by post-card.—Address, the SECRETARY, 91, Oxford Street, Manchester.

A DEBATE will take place at the HALL OF SCIENCE, 142, Old Street, City Road, on the evenings of TUESDAY and THURSDAY, March 24th and 26th, between Dr. G. SEXTON and Mr. G. W. FOOTE, on Spiritualism. On Tuesday evening the Debate will be opened by Dr. G. SEXTON, who will maintain that the spiritualistic hypothesis is scientifically warranted by the phenomena for which it undertakes to account. On Thursday evening the Debate will be opened by Mr. FOOTE, who will maintain that the doctrine of a future life is unphilosophical and illusory.—Doors open at 8 o'clock; commence at 8.30. Admission, 2d. and 4d. Tickets for the reserved seats, 1s. each, to be had of Mr. R. O. SMITH, at the Hall of Science; or at the SPIRITUAL INSTITUTION, 15, Southampton Row, W.C.

PURE VEGETABLE CHARCOAL, the NEW CURE for INDIGESTION and all diseases of the Liver. Recipe for preparation and use sent free on application. Concentrated Charcoal Digestion PILLS (purely botanic) post free for 8 or 14 stamps.—Address, SECRETARY, Sanitary Carbon Co., Nottingham.

ARTHUR MALTBY, TAILOR AND HABIT MAKER,

8, HANOVER PLACE, PARK ROAD, REGENT'S PARK.

Established 1833.

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

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

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

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

MRS. J. W. JACKSON is open to receive calls to Lecture on Spiritualism in Town or Country.—Address, 3, Torrington Square, W.C.

The best book for Inquirers.—Second Edition.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED.

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

DEAD ARE STILL ALIVE,

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

OPINIONS OF THE PRESS.

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

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

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

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

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

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

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

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

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

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

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.

PART I.—THE APOCALYPSE. Price 12s. 6d. Pp. 647.

CONTENTS.—The lifting of the Veil, 1—8. Definitions, 9—16.
BOOK I.—A Syllabus of the Ancient Creed in God and the Holy Spirit, 17—31. How the Creation began, and the Triad Explained, 31—42. The Necessity of a Revelation and a Heavenly Messenger, 43—52. The Nubes, or Sublimine Near 60, 63—72. The Mystic Secret of the Nubes and the Apocalypse Belonged to the Greater Mysteries, 73—94. Notes, 95.
BOOK II.—The Splendour and Magnificence of Ancient Art and Science, 117—133. Knowledge Flowed from a Common Centre, 134—189. Religious Rites of all Nations proved from their Affinity to have all Emanated from one Primeval Faith, 189—172. The Myths of the Phœnix Explained, 172—189. Biblical Views of Mythology and the Trinity shown to be False, 189—183. Notes, 184.
BOOK III.—The Messianic and Cabiric Messengers of God, 197—209. The Nemesis of Heaven, and the Inevitable Punishment of the Evil, 209—212. Notes, 214.
BOOK IV.—The Common Apocalypse Rejected by most Eminent Theologians of all Ages, 215—232.—Is the most Ancient Work now Existing; and is in reality the Composition of Adam, the First Messenger of God, 232—244. Proofs of this drawn from the most Ancient Traditions of Egypt, Iran, Tsalene, Greece, Palestine, Babylonia, and Mexico, 244—260. Various Mystical References to Adam and his Revelations, with Rabbinical Traditions, 260—276. Proof that the Apocalypse Existed in Rome, Wales, &c., 276—293. Traditions of the First Messenger and his Apocalypse, found all over the World, 292—313. How the Original and Perfect Copies of the Apocalypse have Disappeared, 313—318. Notes, 321.
BOOK V.—The Authenticity of the Old Testament Doubted by the most Eminent Divines, 329—342.—Proved Conclusively to be Unreliable, 343—363. Utterly Lost for several Centuries, 364—382. Is Written in a Language Modern and Incorrect; the Work of numerous unknown Writers, 383—405. Prescribed and Destroyed throughout all ages, 405. A List of Lost Hebrew Scriptures, 403. Reasons why a new Copy should be Forged, 410—414. Mistranslations of Old Testament, 419—430. Doubts as to the New, 431—439. Repulsive Character of much of the Old Testament, 440—447. Notes, 448.
BOOK VI.—All Common Chronology Confused, and Baseless as a System, 451—459. The Grand and Majestic Nature of the True Apocalypse, 460—494. Invocation of the Supreme, 495. Summary, 497.
THE APOCALYPSE.—Greek Text, with a new Translation into English, 500. The Seven Thunders, 612. Notes to the Apocalypse, 633. Index, 639.
London: J. BURNS, 15, Southampton Row, W.C.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 3 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

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

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST CLAIRVOYANTE, whose reputation is well known throughout Europe and America for Revealing Startling Facts to the public, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours, 12 till 8. Terms, One Guinea.—Address, Waverley Temperance Hotel, 155, Buchanan Street, Glasgow.

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

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

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

ASTROLOGY.—PROFESSOR WILSON, the celebrated Astrologer, may be CONSULTED on the Events of Life at 103, CALLEDONIAN ROAD, King's Cross.—Personal Consultations only from 2 to 9 p.m. Fee, 2s. 6d. Time of birth required.

TO INVESTIGATORS.

J. C. CALDWELL, Medium for Test Communications, will hold a SEANCE every Monday and Thursday Evening, at Eight o'clock, at No. 151, Walworth Road (opposite the Vestry Hall). Admission, 1s.—Investigators visited at their own residences; terms, 5s.

QUESTIONS on Courtship, Marriage, Speculations, Diseases, Employment, Journeys by Land or Sea, &c., Astrologically ANSWERED. Send exact date, time, and place of birth, sex, and 2s. 6d. in stamps, to PHILIP HEYDON, 8, Russell Place, Leeds, Yorks.

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

MRS. JULIA B. DICKINSON, the celebrated Medical Clairvoyant, and Magnetic Healer, has again returned to England from the United States, and is now prepared to diagnose all classes of disease and cure all curable diseases. Those wishing examinations by letter are requested to state sex and age, with two leading symptoms of disease, and enclose £1 10s., when a clear written diagnosis will be forwarded by post, with prescription and one month's medicine highly magnetised. Office hours, 1 till 5 p.m. Examination terms, One Guinea.—12, German Place, Brighton.



PLANCHETTE.—Endless amusement for Young and Old. Science cannot yet explain the mysterious performances of this little instrument. It writes intelligent answers to questions asked aloud or mentally. In polished mahogany, wholesale or retail, from STRENGTH AND CO., Constitution Hill, Birmingham. Post free 4s. 3d.

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

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

MR. A. FEGAN-EGERTON, the well-known Trance and Physical Medium, is open to engagements to attend Seances in the neighbourhood of Liverpool. Fee, One Guinea. Letters to be addressed, 79, Boundary Lane, West Derby Road.
Mr. EGERTON attends a Public Seance at the Caledonia Temperance Hotel, 6, Stafford Street, Liverpool, every Monday, at 8 o'clock. Admission (by Ticket), 2s. 6d. each.

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

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

THE MAGAZINE FOR THINKERS.

HUMAN NATURE:

A MONTHLY JOURNAL OF

ZOISTIC SCIENCE AND POPULAR ANTHROPOLOGY.

AN EDUCATIONAL AND FAMILY MAGAZINE.

Contents, January, 1874. Price 6d.

Buddhist Theology in Connection with Spiritualism. By the Author of the "Book of God."
 Gerald Massey Explains Himself.
 Christ Jesus. A Poem. By H. Pride.
 George Sexton. Biography and Portrait.
 Baron Kirkup's Experiments.
 An Address in the Audible Spirit-Voice.
 Melancholy Result of the Realisation of a Dream.
 Sleeping Woman.
 A Psychological Catechism.
 Frances Wright, Lafayette, and Mary Wollstonecraft Shelley. From the Autobiography of Robert Dale Owen.
 Original Health Maxims and Advice. By Dr. Newton.
 The Trial of Sir Jasper. Review.
 The Fasting Girl near Bridge of Allan.

With this number is offered "The Trial of Sir Jasper" at 9d., published at 1s. Both post free for 1s. 5d.

Contents, February, 1874. Price 6d.

The Book of God. Part I. With illustration.
 The Poetry of Progress: Hesperia. With Portrait of Mrs. Tappan.
 The New Phrenology.
 Buddhist Theology in Connection with Spiritualism (Concluded). By the Author of the "Book of God."
 The Bibles of the World—Fo. By the Author of the "Book of God."
 The Lost Day. By J. M. Peebles.
 Curious Realisation of a Dream.
 Test Mediumship:—Lottie Fowler.
 The Late John Sutherland—A Requiem. By Dr. Spencer T. Hall.
 Reviews—Spirit, Force, and Matter.
 Philosophico-Spiritualistic Reflections on the Human Spirit.
 A Dirge.
 A Chat upon Health.
 Curious Malady.

With this number is offered the "Book of God," Part I., published at 12s. 6d., for 6s., post free 6s. 8d. Both, post free, 7s. 3d.

Price 6d. Contents for March:—

Researches in Spiritualism during the years 1872-3. By M. A. (Oxon.)
 Hume on Miracles. By St. George Stock.
 Sanitary Influence of Trees and Flowers. By Cave North.
 Indian Temperance Reformers.
 The Vision of Imaum Mahidi. By the author of the "Book of God."
 Conscience; its place and function. By a Truthseeker.
 Incrementation.
 A Five Weeks' Trance, &c., &c.

Purchasers of the March number of "Human Nature," are entitled to the "Annual of Phrenology" at half price; "Human Nature" and the "Annual," post free, for 1s. 2d.

London: J. BURNS, 15, Southampton Row.

Now ready, price 1s.,

THE ILLUSTRATED ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY FOR 1874.

BY S. R. WELLS.

Editor of the Phrenological Journal and Science of Health.

Contents:

Phrenology and its Mission; Harriet Hosmer, the eminent Sculptor, with a portrait; Characters in Every-day Life, with three illustrations; Dr. Lewis, with portrait; What the Savans are doing for Phrenology; The new Caledonians, with large illustration; Joe Denton's Vision; My Lake-side Home, a poem, with fine engraving; Classes of Society; Leading Editors of the New York Religious Press, with their portraits, viz.:—

Chauncey Giles	E. H. Chapin, D.D.	H. W. Bellows, D.D.
H. M. Field, D.D.	S. J. Prince, D.D.	Isaac T. Hecker
Henry Ward Beecher	J. Cotton Smith, D.D.	A. S. Patten, D.D.
Samuel M. Isaacs	W. J. R. Taylor, D.D.	Daniel Curry, D.D.

Health and Occupation; A Man with an Aim; The late Sir Edwin Landseer, with a portrait; Facts about Storms; Two Bridal Princesses, with portraits; Knowledge of Self; Equal Education of the Hands; J. M. Hutchings and the Yosemite Valley, with portrait; Our Mouths, with two illustrations; No good in Scolding; Names of the United States, with their Significations; My Schoolmates and their Careers, with nine illustrations; Curiosities of Memory; Our little Ghost Story, a poem; American Humourists, with portraits, as follows:—

Ell Perkins	Josh Billings	Petroleum V. Nasby
John Hay	Orpheus C. Kerr	Nym Crinkle
Mark Twain	Bret Harte	The Banbury Newsman

The "door test" and character; One place where the leak is; A fascinating face, a poem, with a beautiful illustration; A green countryman; Quacks and impostors; A Spanish mother and her children, with five portraits; Normal or abnormal conditions,—what is perversion? How mildness subdues; The Laughing Jackass, with illustration; Preventable causes of fires; The King of the Sandwich Islands, with portrait; Ears and character; A thousand boys wanted; A great interest. Your nose, with illustration; Offensive breath; The visionary man; A puzzled Frenchman; Concerning George Washington's nose; Creaking boots; A simple disinfectant; Waste no time; Brain-weight of different races; Alcohol as food; Power of prejudice; Your age; How to measure the chest; How to secure perfection.

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

GRATEFUL—COMFORTING.

EPPS'S COCOA.—BREAKFAST.

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

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

Made simply with boiling water or milk.

Sold by Grocers in Packets only, Labelled.

JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS,

48, Threadneedle Street, and 170, Piccadilly.

Works for Dietetic Preparations—Euston Road, London.

Makers of EPPS'S GLYCERINE JUJUBES, for Throat Irritation.

THE SPIRITUAL LYRE:

A COLLECTION OF SONGS FOR THE USE OF SPIRITUALISTS.

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

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

Just Published, price 1s.,

MOSES AND BACCHUS
A MYTHOLOGICAL PARALLEL.

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

BY MILES MCSWENEY.

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

LETTERS ON SPIRITUALISM.

BY WILLIAM HOWITT.

Price 2d.

AN APPEAL TO THE CLERGY FOR THE INVESTIGATION OF SPIRITUALISM.

With the Remarkable Experiences of the Writer.

BY ONE OF THEMSELVES.

Price 3d.

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

MARYLEBONE ASSOCIATION

OF

INQUIRERS INTO SPIRITUALISM.

AN

INSPIRATIONAL ORATION

Will be delivered, under SPIRIT-INFLUENCE, by

MRS. CORA L. V. TAPPAN

AT THE

EYRE ARMS, ST. JOHN'S WOOD,

ON THURSDAY EVENING, MARCH 19

THE CHAIR WILL BE TAKEN BY

DR. SEXTON, M.A., F.Z.S.

EDITOR OF THE "NEW ERA."

Doors open at 7.30; the Chair to be taken at 8 o'clock.

PRICES OF ADMISSION:—

Reserved Seats, 2s. 6d.; Body of Hall, 1s.; Back Seats, 6d.

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