



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

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INVOCATION.

Our Father! Thou living Source of life and light! Thou divine and perfect Good! From the midst of earthly darkness Thy children seek Thy light. Enshrouded in mystery and ignorance, they seek Thy knowledge. From the midst of death and change they would realise Thy life and unchangeable light. O God, Thou to whom all the nations turn in many deep and solemn words of praise, let us believe that Thou art with us; that Thy presence is as near to every heart as its own pulsations; that Thou art the God of all Thy children, enfolding us in Thy divine and perfect love, even as a fond parent protects and loves his child. God, we seek Thee, for Thou art good! We strive to know of Thy truth; we would ask for Thy surpassing knowledge; we would seek the laws of Thine infinite universe to fathom, that we may know those successive stages of being that lead up to perfection and Thee. The flowers have knowledge of Thee, for they blossom in the wilderness and shed forth their sweetness on the desert air. All Nature is aware of Thee, for she is alive with the voice of Thy spirit, and Thy presence is mirrored forth in all her forms of being, with manifold tongues and with silent whisperings of love. The earth leaps up to joy and life beneath the radiance of the smile of day: so would the soul of man, imbedded in darkness and immured in materialism, give forth the life and blossoms of the spirit beneath the eye of Thy life. Thou hast planted within us the germs of truth, of beauty, of goodness, of love, of perfection: Oh, may we grow until the earth shall blossom as a garden of perfect loveliness; until all thoughts of envy and hatred and malice shall cease; until man shall know his brother man and think of him with lovingkindness, and until all shall minister to one another even as the angels, and this earth is made one with them. Spirit of life! let us triumph over death—over all fear and trembling; let us stand before Thee in the full confidence of Thy love, and reach out our arms for help, knowing that Thou art there; let us look with the full confidence that Thou wilt answer; let us search, knowing that we shall find Thy truth; let us mount those heights of wisdom that we know are before us and gladly leave behind the valleys of darkness and ignorance. We trust, we aspire to Thee. We praise Thee in thought: may we praise Thee in deeds and words—those living prayers, more acceptable in Thy sight because they come from the spirit. May we commune with lofty souls, with angelic beings that are free and pure, with those that have received knowledge and drunk of the fountains of life; may we also, containing that knowledge, sing Thy praise in thought, in word, and in deed. Amen.

Lesson: St. Paul's Epistle to the Corinthians, xv. beginning at the 35th verse.

We propose this evening to give you some of the truths concerning the influences of the present life upon the future, and what condition the spirit shall occupy in reference to that future life. The passage which has been read from Paul, were we to subject it to the scrutiny that is usually given to secular writings, would not bear the test of strict logical criticism, inasmuch as it conveys within itself a seeming contradiction. This difficulty may be overcome by suggesting another word for the word "it," since it leaves the mind of the reader in somewhat of a doubt as to what "is sown in weakness" and what "raised in power." In one instance he says it shall "put on incorruption;" "it is sown a natural body; it is raised a spiritual body;" and in the next sentence: "There is a natural body, and there is a spiritual body."

Now, if the same body is first a natural and then a spiritual body, why does he say there are two bodies—the natural body and the spiritual one?

Upon this one chapter hangs largely the foundation for the faith in the belief of the resurrection of the material body; but we think no careful student, no one who reads it with an eye to the spiritual meaning, can for one moment determine that that which he refers to as being the part resurrected can apply to the physical body. We do not think there is the slightest shadow of foundation, except ambiguity in the use of the word "it." But this may be the fault of the interpreter. It may be that one word meaning the substance of man himself—the soul or spirit—is here referred to; and that this single syllable entirely perverts the meaning of the original writer. Most assuredly we must take into account the fact that Paul's writings were not all of them the teachings of Jesus; that he afterwards introduced and incorporated many of his own previous scholastic views; and with the exception of the general phases of the Christian teachings, Paul's doctrines were disputed among the early Christians; and the followers of Apollos and Cephas did not accept many of Paul's interpretations and his references to the present and future life. But whatever credit and whatever authority may be given to a singularly gifted, zealous, and studious apostle should be given to the writings of Paul. However, the question now promises a more speedy solution from the fact that it is not only impossible, but is confessedly at variance with the existing laws of nature to suppose that the whole mass of mankind shall be raised physically from their graves. We doubt even if the most tenacious adherent to the letter of these epistles believes it in reality. The earth itself does not contain substance enough to fashion material bodies for the entire human family that have lived upon it. The component parts of many human bodies in existence to-day have been parts of other bodies that existed ages ago; and it would be a singular position in the laws of nature and anatomy to determine in what particular body an atom should take its place when it has now occupied many bodies before. But the spiritual significance of this discussion is apparent, and so apparent and plain that he who runs may read. Yet many there are who refuse to read with the eye of the spirit, and only interpret literally that which should be interpreted with the spiritual significance.

The resurrection of Christ is referred to as authoritative with reference to the physical resurrection. But it must be remembered that the record is a little dubious in this account. When it is said that he lay in the sepulchre three days, and when it is said that previous to his death he said to the thief on the cross by his side, "This day shalt thou be in Paradise," where, during the three days he was immured in the sepulchre, was he? The tradition is that he visited the spirits in prison, and when he arose he requested those who saw him not to touch him, that he had not yet ascended to his Father. Now, either he did not know that he would ascend, and so could not make promises, or he had gone in spirit to Paradise to unseal the spirits in prison, and so afterwards returned to his material body—to his disciples in the material body. All these points of your belief it remains for the theological student to clear up; our own opinion being that the spiritual body was not sufficiently strong to undergo the contact of those who were about him, and that he appeared to them in a form resembling his own physical body. There is another point often discussed among theologians, but one with which we have very little to do, and that is as to the actual time when this resurrection shall take place. Those who believe in a final and entire resurrection contend that the dead yet sleep in their graves, and that this resurrection shall come at one time with the sounding of the

trump referred to by Paul. But where were Moses and Elias who appeared on the Mount of Transfiguration? If they were resurrected from their graves in anticipation of this last day, it shows a singular partiality in the Divine Mind to allow them to rise from their graves, and leave other prophets slumbering until the trump shall sound. Again, he who appeared to John, upon the Isle of Patmos, declared himself to be an angel, and not God, as John believed. If the spirits can thus be raised without their physical bodies, and appear to man, does it not appear absurd that they should require, after many hundreds of years, this physical body again, if they can leave the grave and hold converse with mortals, and have taken on the clothing of the spirit?

But the purpose of our remarks to-night applies to a more spiritual, and we trust a more interesting, subject than this. It is concerning the actual condition of spiritual life, and the effect which material organisation has specifically upon that condition hereafter. Undoubtedly modern Spiritualism has revealed the fact to all who have come within the knowledge of its philosophy, that the communion with spirits proves not only their existence, not only that they inhabit a world real and tangible, but that their condition in that world is largely determined by the knowledge, the occupation, the thoughts that are held in this life, and that the wisdom and philosophy which can give to humanity a tangible and distinct revelation concerning the effects that this life and its thoughts have upon the next will do much to destroy the ancient fear of death—that death which Paul refers to as being sin. It is undoubtedly true that the existence of ignorance in the world concerning the elements, the primal laws of spiritual being, accounts not only for the crimes that are in existence, but for many of those weaknesses, faults, and foibles that would otherwise be removed.

One of the most interesting inquiries concerning the future state connects itself, not only with those that are endowed with usual intelligence, gifted with the gifts of mind and the graces of the spirit, not only with those who, ordinarily good, are well qualified to enter another state of existence; but the question naturally arises, "What becomes of those who are idiotic? those afflicted with madness? those who have moral obliquity from the hour of birth? those who commit crime seemingly for the love of crime? And what effect does idiocy, madness, moral obliquity have upon the spirit itself?" A most interesting and serious inquiry, since the perfections and imperfections of human life are all equally divided on an average; and since where an instance occurs of absolute aggressive evil or of an unaccountable malady, they form the subject of the study of the most enlightened men on the earth.

We have said in previous discourses that the condition of the average man in the future life is in the beginning just what it is here; that you begin your new state of existence where you left off here; and you only leave behind you those tastes and appetites that are purely material, without leaving behind any of the immediate consequences of those material tastes or appetites. Now in the case of idiocy, many persons who have believed in immortality for the most of mankind have rejected immortality for those unfortunate beings. That might be extended to madness, when the human mind possesses no control over its thoughts or actions; it might also be extended to those who have only intellect without spiritual nature; and so in the general result we should only get a small minority of beings adapted to immortal life. If intelligence is to constitute the test, then who would venture to draw the line? For the beasts termed brutes (though many men being much less intelligent are far more brutal than they) might claim, with more propriety, admission to the immortal existence than those who abuse them.

But it is not a question of this kind. The germ of spiritual existence belongs to all human beings, or it is doubtful for all. Everything wearing the human form has either the germ of immortal life, or there is no immortality; and that condition of future life which will unravel the mysterious and painful results of the violation of law in material life will go far to prevent that violation, and make it possible that immortal souls shall exist in fitting habitations hereafter. We claim that every being wearing the human form possesses an immortal spirit, that the spiritual life animates, pervades that form, or it could not exist; that the breath of the living soul that descended upon the first man, as recorded, descends upon every child that lives in the world, and that idiocy is only an obscuring of that intelligence from outward view, while the soul itself is immured in a prison.

Dr. Howe of Boston, a most distinguished physician and materialist, says that there is as much difference between the cultivated idiot and one who is uncultivated as there is between an ordinary person of education and one who is uncultured. In the asylum for idiots established in that city, many hundreds who were supposed to have no intelligence whatever have been reclaimed from that abject state of ignorance to one of average knowledge by various processes. With some it is the intonations of music that fall upon the poor benighted intelligence in some captivating strain, and gradually they learn to read by musical sounds. With others it is a striking array of brilliant colours; and while the idiot in that direction could not learn to read the ordinary printed letter in black and white, if it is printed in yellow, or red, or green, or blue, the idiot will learn to read. This goes still further; and oftentimes sentiments of the deepest and profoundest kind, convictions, knowledge are developed in that way, until what was supposed to be a human being lacking intelligence is made a useful member of society. You do not think deaf persons devoid of intelligence, and he that is blind is naturally the subject of your compassion. That which you term idiocy is but mental blindness

—but the defects of organisation, the result probably of anti-natal influences that it would be well for you to understand and avoid. Those laws are within the range of human study and human comprehension. You immure the soul in the prison-house called the body, and there is oftentimes no release from that but death. The uncultivated idiot enters the spiritual world as the babe enters this life, with no experience, no intelligence, and it becomes a question of serious import concerning human physiology and anthropology whether you will allow beings to be born into this world that will give no experience to the spirit, and allow it to be transported to spiritual existence without the experience that human life was intended to give.

If this be true of those who are so unfortunate as to be idiots, why not also true of the hundreds of thousands of infants who are sent prematurely from this world to the next, with no hour of earthly existence, with no hour of sunshine, but hurried on like pale overblown flowers that blossom in the shade of the wall or in the cold barrenness of the cellar, with nothing of the influence and strength of earthly life to give them the thought, the aspirations, the objects of being? Mankind are guilty of all this. The murder of innocent children lies at your doors and hearthstones; and thousands go out from the slums of your cities, from the halls and palaces of pleasure, daily and hourly, who have breathed no breath of earthly life. Idiots in spiritual existence! transported before they have taken root on earth, gathered there by scores; and unto these do the angels minister.

You think it a great deprivation if your children in the flower, the maturity and bloom of early youth, are taken from you. But rather rejoice for those than for the young buds—the very fledglings that go out from your midst, ere they have plumed their wings for flight. Oh, you will meet them face to face in spiritual life, and they will look almost reprovingly upon you; for the experience which nature intended has been denied them, and they must ever learn in other ways than through the laws and forms of earthly life.

Madness is in itself a disease of the mind. The madness that has once taken absolute possession of the human mind is almost invariably the result of disease, disorganisation, the lack of physical knowledge. But there is no greater madness in the world than the fascination of pleasures, the allurements to crimes of that form of civilised life and that form of enlightened society that permits the souls of infants to go from earthly life ere they have tasted the experience intended by the Infinite. There is not a subject of greater import; there is nothing that you should learn more thoroughly and fully than to keep people here in earthly life, until they have achieved the experience of earthly existence. "There are compensations for this," you say; "they are removed from temptation and crime." But who is strong unless he learn to overcome temptation? and who is great unless he learn to battle with the realities of life? It is true they are removed to the care of loving hands, and that spiritual existence provides for growth in knowledge and education; but there is no knowledge like experience, no knowledge equal to that which comes to every individual from the secret race of their souls and actual contact with the living realities of life.

Many are sent out thus, and they blossom like pale primroses along the hedgerows of immortal life, where the gardeners of God, who are the angels, culture them carefully; but they cannot become the stately trees, nor can they reach the height of blossom of the gorgeous rose, that hath reached the full fruition of life upon earth. It is a portion of your punishment when you come to spirit-life that you meet the result of your ignorance there face to face. It is a portion of your punishment that you find there not only the results of your earthly life—ignorance, but all those failures, all those longings, and all those unfulfilled words and thoughts of your own natures. You find them there even like those premature buds that have failed to experience the full fruition of life; and that is a part of your future remorse. Besides that, the whole system of existence in earthly life has been heretofore intended to satisfy present need and present necessity and convenience. That which is acceptable has taken the place of right; and men have been taught to love honesty because it is the "best policy," not because honesty is the best; to be good, because goodness prospers in the end, not because goodness is the divine fruit of the tree of life; to love virtue, in order to gain the esteem of your fellow-men, not because virtue is better than vice; and finally, the whole sentiment has become morbidly inactive with reference to those spiritual duties and the absolute necessity of keeping thought and mind and aspiration pure, as well as conduct and life.

We have referred to insanity in connection with the future life. Undoubtedly mankind are all measurably insane; that is, there is a lack of the essential power which constitutes perfect reason. You do not all go mad and slay one another. You are not dangerous maniacs in your households and among your fellow-beings; but you are liable to be unbalanced by passing emotions, by popular impulses and enthusiasm, by manias for war or greatness or ambition. So it finally comes to be a test as to whether the human reason itself is not liable to the perversion and temporary suspension that permanently fills the lunatic asylum and causes your madhouses to be peopled. Unquestionably there are hundreds of persons even in lunatic asylums no more insane than you are when angry, excited, or unbalanced. Undoubtedly there is many a maniac that occupies a throne and makes war upon nations in a methodical way whom you would not imprison within the walls of a lunatic asylum, and yet his sole madness is to slay his fellow-man, and he is possessed of the sublime phrenzy of human ambition which looks upon human life as only valuable when belonging to one. There are those within the limits and jurisdiction of asylums who have no

other madness than imagining themselves to be kings and queens; and there are those deemed mad whose only failing is that they see and hold converse with beings of another world. Such madness as this would make great improvements in the world, since the presence of such a lunatic in every house would aid largely to check the present imperfections and ignorance concerning that future life.

But supposing the mind to be really unbalanced—supposing that, while the lack of reason exists in the maniac, it generally is the result of physical imperfection, either of a slowly creeping disease that has its seat in the vital centres, or of some organic difficulty, the result of hereditary taint; in which case it is physical; in which case the release comes when the spirit is disenthralled; in which case the person is irresponsible in the moral sense; and in which case there must be an awakening in spiritual life that will reveal some of the difficulties surrounding earthly existence.

For much of this insanity the existing order of society is responsible; since subjects often agitate the minds of persons that are forbidden to be discussed, and when burdened with pent-up thoughts the mind will inevitably become unbalanced. The man so imprisoned may have broken down by the weight of a single thought, which, if expressed, would have relieved the mind from that natural tension and strife. Be careful how you suppress intense thought upon any subject. Be careful how you ask its suppression in others. Be careful as mothers and friends to guard the thought that presses down the sensitive daughter or friend. Be sure you study this infirmity, and become as alarmed as you would for any physical symptoms. The diseases of the mind are oftentimes more prevalent than those of the body; and the subtle influence of the thought that cannot find expression is oftentimes far more dangerous than the suppression of circulation, or any undue quantity of oxygen taken into the system. Be sure you study these as a portion of your lives, and that you make free outlets and avenues for the expression of anxious thoughts, that you allow in your children the expression of ideas, even if they are not compatible with your usual teachings; and above all that you do not suppress those intuitions and tendencies to spiritual expression. They have much to do with the existing stages of insanity in the world; for persons endowed with sensitive, impressionable natures are in another atmosphere than that which ordinary people breathe, have different thoughts and are acted upon by different extraordinary intelligence; and if that expression is forbidden, if they may not tell the vision they see; if they have to repress, lest they come in contact with some preconceived notion or opinion; if forbidden to teach of the grounds that relate to the spiritual nature and futurity—then insanity is the result, and the untoward effect is realised instead of that which is beneficent and true and good.

Many persons that in childhood are surrounded by angels, and imagine (as you term it) themselves watched over by guardian spirits, in middle life become tormented by demons, because the good spirits have been forced away—because you have forbidden them to enter, and told the child not to believe, but only to think it imagination. That imagination turned recoils upon itself, and the doorway that was open is shut, the benign influences have been replaced by unkind ones, and the angels that have been sent away have given place to spirits who are undeveloped, and the victim is sent to the madhouse. Be sure also in studying these things that you take into consideration the fact, the sublime fact, that this life is the seed-ground, the time for sowing and planting the spiritual truths, for the reception of spiritual ideas. Be sure that you consider well that that which belongs to your highest interests and to your loftiest thoughts in future life is that which you should cultivate and study most here, not only because it brings here most happiness, but because it is absolutely the only enduring thing, those matters that pertain exclusively to the body serving simply as experience; that those things that pertain exclusively to the body serve only as the means whereby the spirit has to gain knowledge of material laws; while that which is abiding, permanent, is the spiritual nature itself—the soul of man—the spirit that anon shall put on the spiritual body and wear the garment of incorruption.

You have places well-nigh innumerable established for all kinds of physical maladies, and even idiocy and madness have received the kindest care of *materia medica*; but the more searching physician is needed in the soul: he that understands the spiritual nature and that can unite with the healing of the body the healing also of the mind; he that can minister not only to the disease of the body, but that knows the remedy for the spiritual disease. Find such an one, and you have found out the one that will disenthral the world. A principle may do it; it is not a person. Knowledge may do it; it is not an individual. Make known to humanity the results of certain pernicious forms of life and certain fictitious practices; make known the results of violation upon the hereafter, and you supply the healing balm; in ninety-nine cases out of a hundred no man will voluntarily plunge into the fire, make it for human knowledge and human happiness that the results of earthly existence and the conditions of future life depend upon certain known laws and principles that are just as easily followed and just as natural as the laws of life, and you go very far to disenthral the world from every sin; because from the knowledge of that sin and its causes comes freedom from ignorance in the same way, and as ignorance is the parent of sin, it comes to be a fact in the world that you have only to present the truths that belong to the spiritual nature, and you have a panacea for the ills of spiritual life and material life.

He who understands fully the laws of physical life, protects himself from cold, will not voluntarily breathe poisoned air, will not

enter a place where he is liable to misfortune; and, understanding, guards well his body, and sees to it that no untoward diversion comes in. Show man spiritually that these are just as distinct and decisive laws; let it be known that these laws by being understood, aid in strengthening and developing the soul, and that whatsoever you do in violation of these laws renders the spiritual nature weak, and makes the spiritual nature absolutely unimportant, and you do much to disenthral the world. Then it becomes also true that the expression of these truths in the world and their dispersion in society constitutes the saving grace of man; for that which does not apply to man's practical life is not really a thing of any value to human society. The golden rule is set high, engraven upon all the arches of your sacred temples, set in a shrine snowy and white, and in the secret altars of your souls you believe in it implicitly; but when it comes to daily life, and to the application of it in your actions, then you hesitate and falter, and the average man and woman yield on the side of selfishness,—the average man and woman fail to meet this high and exalted ideal. Whatever shall bring that ideal within your grasp, that shall make you know not only that the golden rule is right proverbially, but right practically. Think of this every hour when you hesitate between one act and another; that will save you. You are in doubt about a course of conduct, yet you know perfectly well the moral law and the commandment that applies to that action. But you feel yourselves specially extenuated; you draw for yourselves a fine line of demarcation; you make metaphysical exceptions in your own favour, and expect to escape the consequences, merely because you know what is right; but that is the chief reason why you will not be exempt; it is just the reason why, with all your struggling, you do not attain that high expression.

If the golden rule is applicable for any man, at any time, upon any given occasion, it is to all men, at all times, and upon all occasions. If it be true you must abide by it; there is no exception to that rule: no business justifies it, no commerce with nations, no laws, and no society. If it be true also that you know each of those sophisms that you weave to protect your self-respect and your individuality as sophisms, and that when you stand face to face with your own spirit you know it to be so, the cobwebs, the flimsy excuses that are woven by society, whereby you adorn your outward understanding and make yourselves believe, that you do the best under the circumstances,—these fall in fragments to your feet and you see the pitiable excuses in their naked barrenness, that you stand face to face with your own ignorance, and that the soul itself must reap the consequences.

You would consider that man most foolish who, in defiance of a cough and certain symptoms of consumption, exposes himself to the night air, going out unprotected, and adding little by little to this disease until it undermines his health and destroys his existence. So in spiritual matters, it becomes a very easy matter to extend a line of demarcation, and say, This little here and that little there will answer. The only absolute way is that the spirit shall be protected by final and ultimate laws, and that these laws shall be fearlessly, constantly, unequivocally followed without regard to the consequences. These laws are so clear and so distinct, so well defined, and so well known in the world, that no man ever need hesitate. The right and the wrong—the doing of an act, from the kind act that you bestow on the beggar by the wayside to those subtle, moral, and intellectual speculations wherein you consider your brother-man and humanity—are all as clearly and well defined as the problems of Euclid, or as the system of mathematics. Make this known, let it be certain that every spirit suffers correspondingly to the neglect of duty, and rejoices and is glad correspondingly to the fulfilment of duty, and you have the solution of the whole moral problems of the world.

The pursuit of happiness—the actual individual need of man—the desire to attain the greatest and loftiest good, these come within the range of everyone; and it comes to be a fact that these selfish wants and needs, these narrow pursuits, these individual problems of happiness, melt and fade before the grand systems of spiritual happiness, that cause a man to withdraw from all yielding to mere external that he may in reality build up the spiritual.

As we have stated, you enter spirit-life with all these imperfections and all these deformities upon you, and it becomes a question for mankind to have a perfect immortal existence instead of the physical, temporal life that belongs to the material. You educate your young men to be statesmen, politicians, physicians, or clergymen. The average young man is not educated to any of these; but he must be a useful member to society. The nearer society cultivates these young men into exactly the resemblance of one another the better is society pleased. There are masses of minds ground through the same mill of classical education, and *belles lettres*, and legal argument. They come out precisely in the same mould, and the world feels that it is infinitely better when these highest types of legal, medical, theological, and literary gentlemen are in the world. Your daughters are all educated in the same mould; society requires certain forms of expression from them—they give them in obedience to society. The schools are founded upon this principle, and the nearer they resemble one another the better society is pleased.

Your gardener, while cultivating similitudes in the types of daisies and roses, nevertheless encourages variety, and you consider that horticulturist the most successful who produces the highest individual types of each form of plant. That society will be the best, and that spiritual culture and material culture the finest, that shall make room in the world for the highest cultivation of each individual gift; not that there shall be so many good citizens merely, but that

each citizen shall be an individual; not that there shall be so many good lawyers, and that each one shall possess his particular gift and qualification, and be the highest type of his kind, but that those individual attributes that make up the individual soul shall be allowed room to grow, and not that each individual shall be forced into the mould of artificial life. In spiritual life these all change. The similitudes that exist in societies of spirits are natural similitudes, because of some common grand attraction. But the highest attention is given to the individual growth of every individual soul. You are not received into spiritual existence as so many lawyers, doctors, and theologians; but you are each received as individuals with the merit of immortal life peculiarly and distinctly your own, and with the advantage that eternity is large enough to allow of the culture of every individual quality that requires culture in spirit-life.

Repression is the difficulty in mortal education; with spirits it is expression. Subjecting the intellect to the authority and dictates of another mind is the rule here; allowing that intellect the fullest growth is the rule in spirit. Making every child of earth a prototype of some other child is your practice; allowing every child of the spirit to become distinctly and absolutely itself, each working out that special individual experience and that special brightness that belongs to its ideal and individual being, is the practice with us. "One star differeth from another in glory," says Paul; "every star has its appointed place," and every spirit is just as important in the spiritual firmament as every other one. The lowest of those whom you despise on earth is gathered into the gardens of paradise and is one of the chiefest; the least of those souls that, almost without a murmur, go out from your midst, is endowed with some special individual attribute and quality; and those of you who imagine yourselves in the humblest position in life, and who are accustomed to look upon the great and wise and good as your superiors, you each have also as great a possession as the greatest. Among those whose names are enrolled upon the pages of history, and who have traced their works' record in shining deeds for their fellow-men; among those that have been the leaders of nations and societies, who have given to humanity some precious gift, and have adorned the world with the fruits of their genius; among those shining stars that rise above the horizon in human life, and seem to shape the destiny of nations by their calmness and grandeur—every human being is destined to occupy a place. Not one but is possessed of equal grandeur; not one but is endowed with as splendid attributes; not one but shall rise and shine even as the greatest have done. And those we have referred to, most unfortunate of earthly beings, whom you are accustomed to look upon with the greatest compassion, and for whom, perhaps, your pitying prayers and external professions avail little—these also are counted in the unnumbered hosts of spiritual beings as equal to the others; and these constitute some of the shining ones whose spiritual life shall be traced even as the stars are in their courses, even as the worlds are: that decorate space.

Chiefly let us remind you again of those little ones of whom Christ said, "Of such is the kingdom of heaven." Bear in mind that the earth is the nursery of souls; bear in mind that those souls that have not gained knowledge, and reaped the results of earthly experience, must go out and gain that knowledge under other conditions than those nature has provided. See to it, that they go not to untimely graves; see to it, that they are not hurried and transplanted too soon to the bowers of eternal life; see to it, that those important laws of nature that become divine when they concern the welfare of the human spirit are no longer evaded; see to it, that you shape your lives, and become possessed of this knowledge, that the earth itself shall be a paradise, and that you here behold all the conditions of spiritual life.

At the conclusion of the above lecture, the following poem was improvised:—

#### THE MYSTICAL VALE.

There's a beautiful valley, encircled with tears  
That have flowed from the mountains of life,  
Where the weary and waiting thro' dreary long years  
Have entombed all their care and their strife.

Transplanted unto this dim valley of shade  
(This valley of light and of shade),  
Are all unblown blossoms, all germs unfulfilled,  
That on earth have been carelessly laid.

The fair hopes of your lives in that valley lie low,  
All the thoughts, aspirations, and prayers  
Planted there, hidden often far out of your sight,  
To be gathered one day unawares.

Unborn babes of your lives—the souls that went out  
From the earth ere the harvest of time  
Had ripen'd their being—there shall meet you again  
Like pale flowers, or sad bells' silver chime,

Reminding how futile and vain are the years  
In which every pledge unfulfilled  
Has been sent with fair Hope to the fountain of tears,  
Leaving life's purple wine undistilled.

Overarching this valley a rainbow of light  
By the Angels of Life has been hung;  
It is formed of the rays that flow out from God's sight,  
And its pendants with flowers are strung.

Your sad spirits have often the Iris-arch seen,  
Whereby has been spanned this lone vale,  
Up the mountains of Life and of Light some have been,  
And you think, if your strength does not fail,  
You may pass o'er the valley to the blest beyond.  
So you may, but you'll first walk alone  
Through its shade; for each soul hath a pathway there found,  
And its ways are by no spirit known.

Each soul hath its pathway—the forms and the sights  
That shall meet you as you pass along  
Will be every failure. Time's finger indites  
All the snatches unsung of Life's song.

Mayhap, prayers unfinished, you followed for gold,  
Or wandered from love incomplete,  
Or promises broken, that lifeless and cold  
Return unredeemed to your feet.

They rise up there, the ghosts of them all on your way,  
As you pass through this wonderful vale,  
And you pause, ever wondering what hapless day  
Caused prayers, loves, and hopes thus to fail.

You will wander, most sadly enamoured the while,  
And deep eyes of most pitiful light  
Will gleam from the shadiest places, and smile  
Like weird spirits of flowers at night.  
(Like the shadowy wings of moonlight.)

Lo! even as you pass some kind angel is there,  
Whose mild name is the name of all life,  
He answers for ever, even unfinished prayer,  
And his pleadings with loveliness rife.

You take up those torn blossoms your feet here have spurned,  
And you bear the blest burthens along,  
The hopes that you cherished, hearts toward whom you turned,  
Will be woven once more in life's song.

You will gather the unripened fruits of your deeds,  
You will round them, completed and whole,  
And then o'er the valley of shade with life's seeds  
You will enter the land of the soul

With your burthens made lighter (for life is complete),  
And its symphony perfect and full,  
All souls will unite in the harmony sweet,  
And love will illumine the whole.

Poem improvised inspirationally, Sunday evening, March 8.

#### THE KING AND THE BEGGAR.

By the wayside, weary and lone,  
A grey-hair'd beggar sat down,  
To rest him upon rough, cold stone,—  
He had journeyed far from the town.

For the beggar had neither kith nor kin,  
In the world he was all alone;  
There was none, indeed, who cared for him,  
And he also cared for none.

'Tis true he was once a youth,  
With houses and lands his own;  
'Tis true that fame, love, and truth,  
Had claimed him one by one:

But he sat there now bereft,  
For fortune is fickle away—  
She giveth both gold and renown,  
But she soon taketh them away.

He, the beggar, had once a wife,  
And beautiful children three,  
But they all went away with death,  
And left him a-weary. Ah, me!

The king rode by on his seat of gold,  
And he tossed him a coin so rare;  
He bethought him of all his wealth untold,  
And the wearisome load of care  
That comes to the brow that is bound with gold—  
"I envy that idler there,"

He said, as he passed that day,  
"For he has no cares of state,  
No courtiers to fill him with dire dismay;  
He sits there alone—he is great.

While the voices of nature are heard,  
And he drinks the sweet breath from the fields,  
I would give my crown for the song of a bird,  
I envy the life the idler yields."

Time passed, and then came another day;  
The old beggar lay down to die,  
He heeded not all the golden grain,  
Nor the glittering sheen of the sky.

All the wealth and splendour of the town  
He left, and all thoughts of mankind—  
By the dusty wayside he laid him down,  
His spirit new life did find.

For behold! upon his wond'ring gaze  
There greeted his ravished sight  
A vision of love, of his youthful days,  
Of his boys in their pride and might;

Of a new-found home, whose portals beamed  
 Like the saffron-sunset sky,  
 They welcomed him where daylight gleamed,  
 The loved ones drawing nigh.  
 There opened an upward path of light  
 O'erarched by the tears he had shed,  
 Changed each to a blossom of rare delight,  
 Or a pearl from the ocean's bed.  
 The king came by that day that he died,  
 But not in his chariot of gold;  
 His glittering retinue left behind,  
 His crown and his cares untold.  
 But he came as a beggar into the world  
 Where kings have no other power  
 Than the crown of goodness—the sceptre of worth—  
 For the spirits' holy dower.  
 And he that was beggar was king that day,  
 And he said "For the coin you gave  
 When I starved beside the dusty way,  
 A spiritual gift you have."  
 And he gave him a mantle of sweetest peace,  
 Enwrought with blest Charity;  
 For the king and the beggar both found release  
 In the Father's Eternity.

## PUBLIC SPEAKERS.

MRS. CORA L. V. TAPPAN.

FROM THE *Brighton Examiner*, MARCH 11.2 the *Heddliter of the Xaminer*.

SIR,—As you are Perhaps aware, this is a Grate Age of Public Speakers; they are awlmost as Numerous as thare Hearers. Time was When a Man had 2 get a Diploma from the Seat of Learning B fore he cood Practis as a Public Speaker, but now, alas! the Honerabel Proflesion as Sunk 2 the Level of a Trade! If a man is not Clever enuff 2 lern any other trade, or if he Happens 2 have the Gift of the Gab and is 2 Lazy to work, he generally commences Bizness on his own account in the Public Speaking Line. Whichever Way we turn, & on wotever Day, we are sure 2 get within the Range of a Public Speaker's Vice. The said speaker may have Nothing Really 2 say, & we may B the most unwilling Hearers, but it matters Not, he *Goes on*, and that is the best Thing we can do under the Circumstances. Public Speakers of the Present day do not wait till we "Bid them discourse," nor do thay, as a Rule, "enchant our ear." The only thing that lends Enchantment 2 thare discourse is Distance. Very few of our Public Speakers are Fit 2 be called Orators—Demostheneses are Very Scarce among us,—so scarce that even in Broad Daylite we shoold have 2 serch for them with the Lantern of Diogenes. Even in the Palace of St. Steven's the Orators mite B numbered on the Fingers of a child! The recent General Election furnished us with sum Brilliant efforts of Oratory! But how many "Duffers" essayed 2 speak 2 us on subjects Political,—men who certainly had not, as Shakspeer says—

"The powers of speech,  
 2 stir men's blood!"

unless Indeed it was 2 make it Bile with contempt. We have Meny a time Herd Public Speakers whose words

"Should B howled out in the desert air,  
 Ware hearing cood not catch them."

Of all the Public Speakers we can call 2 mind, thare are But a few who we can Sit under with Either Plezhur or Profit. But Why & Warefore is such a Deplorable State of Things Existing? The Echo ansers, "Why & Warefore?" & that is the only anser we are Likely 2 get on this occasion.

A week Ago my Controlling Spirit led me 2 the Royal Pavilion, 2 here the Famous Orator—Mrs. Cora L. V. Tappan. She Mounted the Rostrum, and in the Words of the Immortal Bard, sed, through her Chairman, "Bid me Discourse; I will enchant thine ear!" I immediately Liked Her. Here was a Public Speaker willing 2 keep kwiet till bidden 2 speak. O that thare Ware More Public Speakers Like her in that Respect, as Well as Every Other! We Selected a Subject for her, & then "Bid her Discourse," which She 4thwith did with an Easy Grace & Fluent Tongue; and if any Ear in the Audience was Not Enchanted, I shoold Like to see that Ear, and the Longer it was, the Better I cood tell what Animal it Belonged 2! Although the Discourse was on "Spiritualism," I Liked it. It was as full of Truth, Argument, and Elokwence as an Egg is full of meat, & woud do a person much more Good. The Fare Lady also gave an Impromptu Poem, on a Subject also Chosen for Her. I may say that I am No Judge of Poetry; on the other Hand, I am more of a Criminal, having made several Attempts on the Muse myself; but Nevertheless, I am more than disposed 2 think that Mrs. Tappan's Effort was not so very "dusty"—it was not 2 B "sneezed" at. On hearing Mrs. Tappan the kuestion natrally arises, in what school of instruction did she akwire such a marvellus Edjucation? If we are 2 believe Her Own Words she was Educated by *Spirits*, & in fact, Spoke under the influens of *Spirits*! I have often herd men & wimmen speak under the influens of *Spirits*, but as a Rule thare Speech has been Rather Muddled & Inkoherent, & Difficult 2 tell the Head from the Tale of it, but Not So with Mrs. Tappan—She speaks Words of Soberness & Wisdom! The *Spirits* that Influens her are Not apparently such bad spirits as Gin, Rum, Brandy, and Robur, but the *Spirits* of the Mighty Dead. What a good thing it Woud B if more of our public Speakers cood draw Inspiration from such a fruitful source.

The Thought has just occured 2 me that any Welthy & Liberal Minded Gentleman of Brighton cood not Do a Grater Good 2 his fellow Townsmen, than giving them a Discourse Now & then, or Oftener, threw the Mediumship of Mrs. Tappan. He mite either choose the Subject of the Discourse himself, or allow the Audience 2 do it on the occasion. I am very Much inclined 2 do it myself, but, Unfortunately, I Do Not Possess the Warewithall 2 Defray the Costs. However, I have throne Out the Suggestion, & shoold B ready 2 Hail as a Public Benefactor any 1 who Carrys it Out.—I Remane, as Ushul, Yours, &c.,  
 March 6th,  
 DAMOCLES.

## THE CHAUDAMIC APOCALYPSE.

I hold, says Pererius, that Adam at the time when he conjectured the nature of all animals and birds, in the same moment committed it to writing, and that he likewise reduced their nomenclature into a cometary. For how otherwise could it have happened, that every name which Adam gave should have continued to the time of Moses, if Adam had not at the same instant when he called all beasts and birds by their names, composed a catalogue of those names for the use of posterity? and that the various names of so many creatures, which he might never again see, should not escape the memory even of Adam himself? From all which Pererius concludes that there were Præadamites; that Adam composed books, and that the art of writing was well known. Ought he not to have concluded also that no reliance can be placed on the Genesis tract which does not speak of any such Book?

The Jewish sages have handed down a tradition of two Psalms, which they declare to have been written by Adam. I entertain no doubt that he wrote psalms; and I have inserted two after the Apocalypse. But they are not in the Rabbinical form, but as they were really written. If he wrote these, why may he not have written the Apocalypse?

Almost all ancient nations, says Higgins (*Anacalypsis*, ii. 147), had a tradition that they once possessed Sacred Writings in a long-lost language. The possessors of these Writings, and this old language, must have been the people who erected the Pyramids, the gigantic stone circles, and the other Cyclopean buildings which are found of such peculiar character and size all over the world. Can these traditions be relied on? The biblicals always argue for the Noachian deluge, on the ground of general tradition; and I do not know why this should not be as good a proof for me as it is surmised to be for them. Some people, says Nimrod, i. 18, are apt to argue as if they took for granted that there never were any Holy Scriptures in the world before Moses wrote his for the use of a single people. This however is a mistake. At Athens they had a prophetic and mysterious Book, which they called the *Testament*; to which they believed the safety of the republic was attached. They preserved it with so much care that among all their writers no one ever dared to make any mention of it; and the little we know of this subject has been collected from the famous oration of Dinarchus against Demosthenes, whom he accuses of having failed in the respect due to this *Ineffable Book*, so connected with the welfare and safety of the state. *Spineto on Hieroglyph*, p. 123. Was not this Book the Apocalypse? I have already explained why it was so carefully concealed.

Plato has the following allusion, which I think intimates some knowledge of the Apocalypse. A gift as it appears to me, says Socrates (*Philebus*, 18), from gods to men, was through a certain Prometheus (a name for the Messiah), cast down from some quarter by the Gods, along with a certain fire the most luminous; and the men of old being better than us, and dwelling nearer to the Gods, have handed down this story, &c. This gift, among other mystic titles, passed in those days under the name of the *Sacred Discourse*; and it is mentioned by Fabricius (*Bib. Gr.* i. 118, 462); though the extracts which Syrianus professes to take from it are spurious. It is referred to by Herodotus under the name of *Divine Traditions*; with a declaration that he will not publish them; and it is in all probability the *Holy Tradition* recommended by Orpheus to his favourite scholar, and quoted by Justin Martyr. There is another hint of it in Plato's Republic, x. It is proper, indeed, he says, always to believe in those *Ancient and Sacred Discourses* which announce to us that the soul is immortal, and that it has judges of its conduct, and suffers the greatest punishments when it is liberated from the body. But what Ancient and Sacred Discourse is there, or have we any record of, that tells these things, if it be not this Secret Volume of the Mysteries?

Josephus, in his Wars of the Jews, says: What did most elevate them in undertaking this war, was an ambiguous oracle that was found in their *Sacred Writings*, how about this time one from their country should become governor of the habitable earth. (Book vi., c. 5, s. 4.) What Sacred Writings were these? Not the traditions of the Rabbis handed down from early times, for these were not committed to writing. Were they those which Esdras was ordered not to publish? Were they not the same as those which the Greeks possessed and guarded so carefully? Were they not the Apocalypse? and was not the prediction on which they relied, that contained in section 31, from which one of their own writers, Haggai, had quoted? but which they misinterpreted from their ignorance of true chronology: for the Great Messenger there predicted did not appear for 1200 years after that writer's prophecy of him.

Plato again, in his *Phædo*, treating of the immortality of the soul, tells us that we must search out the strongest and best arguments to prove it, unless any can by a more safe and certain way, that is to say some *Divine Word or Tradition*, transmit it to us. Now, what this Divine Word should signify, if not the Apocalypse, it would be hard to imagine. In another place he speaks of a *Traditionary Knowledge*; which from the peculiar mode in which alone the Apocalypse was communicated, namely, to the most perfect of the Initiated, might fairly enough allude to it. And Plutarch mentions an *Ancient Creed*, which does not exist at present in any known Greek form, if we except the Apocalypse. Pherecydes, the master of Pythagoras, by some said to be an Assyrian, wrote a book called *Theogony*; from whence he received the name of Theologos, or the Divine, the very name given to I-Oannes, the reputed author of the Apocalypse. Diogenes Laertius and Suidas both relate of him that he had no instructor, but that he got all his knowledge from the *hidden Books of the Phœnicians*, which he possessed: and in imitation of these he himself wrote his *Theology* in symbols and enigmas; whence also he was surnamed The Darkly-Mystic. Can it be questioned that these hidden and ænigmatic writings were the Apocalypse; and that it was communicated by him to his disciples? We are told also that he wrote certain books upon the theology of Ophion; and these related to his birth (that of the Man Child); the War in Heaven; the Winged Tree; and the Veil; and these books according to Isidorus (*Cit. Clem. Alex. Strom. lib. i., p. 632, ed. 1629*), were taken from the *Prophecy of Cham*. But is not this Cham a radical and important part of the name Adam or Chadam? Origen says that Pherecydes describes the two hostile armies, the one commanded by Saturn (Satan), and the other by Ophion; and the agreement that whichever of the two should be beaten into the waters should remain expelled from heaven. Does not this seem like an amplification of the Apocalypse? I may add here that the author of *Nimrod* is of opinion that this *Prophecy of Cham* is alluded to by Lycophron in his *Cassandra*.

(another prophetic vision), in verse 508, as being the "wonderful worm-eaten seal" with which the Twins are said to have sealed Attis. This I own is rather fanciful, but it is the opinion of very learned men; it may be right, and the seal may allude to the Sealed Volume which only the Messenger of God could open. But this Book of Oshin, or Ophion, was also called Orion, or Indian Bird of Fire, of which Chitharus says that it resembled a baton in size; red as to his legs, and withal so musical as to rival the Sirens in music; and he adds that the Kings of India had large waggons so constructed that trees might grow in them; and so they carried this Bird about with them, where, as Nonnus relates, from the topmost honey-dripping branch the sweet Bird Orion sings with a divine voice like the sagacious swan, nor does he scatter it carelessly on the breath of zephyr, while he waves his wings, but sheds it like honey into the mouths of the wise, like a certain man. I believe also that the Apocalypse was called for the sake of disguise *The Lamb with Two Tongues*, which Helen was said to possess, together with the *Triumph of Belshazzar*; and that the two tongues meant the exterior and the interior interpretation. Nor can any other meaning that I see be assigned to it than this. The Lamb, I need not add, was an allusion to the lion-like lamb, or the Messenger. Dion of Smyrna called it the *Two-headed Lamb*. Epith. *Apok.*, which the Apocalyptic Messiah was.—*Book of God*, Part 4.

#### A SPIRITUALISTIC FUNERAL SERVICE.

To the Editor.—Dear Sir,—Several friends (some not Spiritualists) who attended the interment of the remains of my mother, the late Mrs. Mary Ann Hinde, have expressed a wish to peruse the address and service used on that occasion, and moreover some of your subscribers requested me to forward it to you for insertion in your useful paper. I have assented to their wishes, in the hope that, if you deem it worthy a place, it may be useful to many as an illustration of the influence of our soul-developing religion in the humble walks of life, illuminating our pathway with such refulgent rays of light, that unrestrained grief for the apparent departure of loved ones would be quite out of place, our temporary loss being their immeasurable gain.—I remain, dear sir, yours for all truth,  
G. R. HINDE.

Darlington.

The portion selected to be read will be found in Paul's 1st Epistle to the Corinthians, the 15th chapter, from the 35th to the 44th verses, omitting the 39th:—

"But some man will say, how are the dead raised up? and with what body do they come? O foolish one! that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain; but God giveth it a body, as it hath pleased Him, and to every seed his own body. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Then was sung Hymn 42, "Spiritual Lyre," tune, "Rockingham."

#### ADDRESS.

My dear friends.—We deem it necessary here briefly to address to you a few words, by way of explanation of the procedure adopted in connection with this interment.

In departing thus from the customary mode in vogue at such events as the present, nought but feelings of tender love and sympathy for the arisen one have induced us to undertake in this manner to pay the last tribute that remains to the mortal tenement of a loved one, who has been called to enter upon the occupations and enjoyments of the higher life, but a brief season, it may be, before us.

With sacred pleasure we do this; it affords us a serene joy, and we may say confidently, not to us only, but to many of our dear friends and relatives present, who loved most tenderly, and esteemed most highly, that wife, mother, sister, whose newly-enfranchised spirit has joined the ranks of the good and true who people the many mansions of the Infinite Father's illimitable household.

When we think of the past, and take from memory's golden urn the treasures there stored up,—which, when brought to light, discovered to us with what incessant toil, with what untiring devotion, our departed mother tended us in the many phases of childhood's happy years, sparing no pains, no labour, no acts of self-denial, in order that she might minister, like an angel in the form, to the wants and necessities of those within her personal sphere who were more or less dependent upon her indefatigable attentions for their happiness and comfort,—in the language of a noble soul we may say, " Ofttimes have we hung around that mother's knee, listening to her loving words and noble counsel, and at all times feeling that while she lived there was a sure rock to depend upon; that in her heart of hearts we had a safe retreat—a harbour of refuge from every storm—one to whom we could confide all our little secrets, in whom we could place every confidence; there at least finding a home, realising that its brightest ornament, its most precious gem, was all bound up in that sweet, that most holy word, 'Mother.' " And we do but justice to her memory when we add to this many promiscuous deeds of charity and open-handed generosity (in the humble and too often despised sphere of life in which her lot was inevitably cast) towards the suffering poor and otherwise afflicted, who came within her influence in so far as her limited means would allow; and when material wealth was more than she had to dispense, such as she had she freely gave to those who needed it. The "faithful advice" of a true friend, the "kindly look," the "loving smile," the "words of cheer" and "hopeful consolation," were ever ready like halm to soothe the sorrowing oppressed ones, many of whom found a measure of relief from the grievous burdens which pressed so heavily upon them by imparting their tale of woe and undesired wrongs to one whose sympathetic nature and large-heartedness caused her to weep with those that wept. When we recall those pleasing recollections of the past (which will still be fresh in the memories of many

of our friends here present, whom we are glad to see with us on this occasion, as a mark of their respect for the missing one)—when we recall, I say, those chaste memories of the past in response to the promptings of our higher nature, we feel that this is our proper place—this our sacred privilege; for we would ask, can there be any so well fitted to fill the position we now occupy, as one who has witnessed the life-career and trod the many tortuous paths of life side by side in the tender relationship of a son to his mother? Again, we experience a feeling of deep concern, lest perchance another should unfeelingly and ceremoniously perform the last kindly attentions to all that now remains to us of the mortal whom we so much loved. Love is undying. Love is eternal. Were it not so, life, with all its kindred associations and its endearing ties, would be a hollow mockery, a great burlesque upon what is almost universally held to be the wisdom and goodness of God as manifested in the wondrous attributes of the human soul—reflections of the Divine likeness; and had we not sensuous evidence, we might logically infer that the love of our departed friends is not lost to us. No, my friends, those loved ones have ascended on high, and their radiant presence embellishes the happy homes reared by friendly spirit-hands, who are ever the unseen agents to execute the inscrutable providence of God, which is most observed in the universal co-relation of things; for wherever we find a want in Nature there is for it always an adequate supply, and one imperative need of many of God's children is that some evidence stronger than mere faith, more palpable than a confiding trust, should be vouchsafed to His great human family; spread out the great globe round, proving incontestably to their reason and material senses that there is a future state, in which all of human-kind shall participate; none, not even the lowest in soul-development, being excluded from that bright reality. And thus, in the unfoldment of the mighty scheme, a new dispensation of the will of the Infinite dawned upon the world; the execution of a lofty commission was placed in the hands of angel-messengers, who, descending from celestial courts, brought, as of old, glad tidings of great joy into the world, proclaiming them not among the Judean hills alone, but almost simultaneously in every country in the world; and thus the grand, the glorious revelation of the nineteenth century was inaugurated. Angel ministry is its name, embodying the practice of intelligent and sensuous intercourse with the bright inhabitants of the summer-land "over there," which is now a well-established fact to all whose openness to and receptivity of truth have allowed them to give any serious attention to the subject; but, like all former dispensations of divine truth, by the popular party it receives the same treatment meted out eighteen hundred years ago to the obscure band, and their noble leader, of whom it was impiously said, "He hath a devil;" but he was willing, as we are also, that by its fruits ye shall know it. It is now clearly demonstrated that by the means and methods of the new dispensation those friends who have vanished from our gaze enjoy a real (though to us unseen) existence, more real to them, because permanent, than the brief space, comparatively, they dwell among us, engaged in the turmoils of earth-life, with its many obsequious and disciplinary vicissitudes, which perchance at the time were difficult to bear, but doubtless, to some extent, were necessary to prepare the soul for the occupations and enjoyments of the higher life. A glimpse of its ineffable glories were beheld as through a rift in the dividing cloud by our dear departed one. We wish to make it known that in the latter months of consciousness she was supported and sustained by the holy assurance that angel friends, among whom a dear sister and a loving daughter, were ever watching over her, and bestowing upon her the influence of their sympathy and love; and when opportunity afforded, they would convey to her a token of their invisible presence and undiminished affection, which was always welcomed and joyfully received. On one occasion, a most tender and encouraging message was communicated from her sister in spirit-life, through the hand of a writing medium, one of her own sons; it was written upon a small piece of paper, and at the foot was endorsed with the signature of the beloved ethereal one. This communication she always consigned to her purse for safe keeping. The last time I saw her reading this much-prized object I observed that it was so worn with handling that it would scarcely hold together.

Two years ago she had not so clear a perception of what was before her. She regarded death as the king of terrors, whose approach she shuddered to contemplate, and oftentimes would wish and express the hope that his arrival would be long deferred. Death to her appeared to be like unto a great leap in the dark, into the yawning jaws of an abyss, the profound and uncertain depths of which she would rather evade the attempt at conception. This shrinking might sometimes spring from a natural tendency at times to look on the dark side of the picture. This would sometimes attach itself to her so strongly, as to render life a burden rather than the blessing it was. Those phantoms of the unenlightened mind were, however, totally and for ever dispelled when the palpable evidence of truth presented by Spiritualism brought home to her consciousness the splendour and reality of the future state, conveying to her the comforting assurance of long (thought to be) lost friends that she had nothing to fear, death was but renewed life, and, moreover, every provision that love could devise had been already made for her triumphant reception into the bright realms of immortality, whither she was fast hastening, and to await with patience that pleasant event was harmoniously fulfilling the will of her Father in heaven, whose ceaseless energy sustained and directed the lives and experiences of all His offspring—in heaven as on earth. In view of these things we are persuaded that nothing but the assurances of those angel friends, transmitted across the dividing gulf that separates the spirit from the mortal world, could have produced the happy effects which were perceived by all: a change now set in which brought with it a calm contentment in view of the fast-approaching crisis. She now began to regard death as God's appointed angel of deliverance, to whom was intrusted the golden key to unlock the prison door of the fleshly tenement, and unfold to the gaze of the liberated spirit the beatific mystery of continued life, placing it in the society of, and bringing it into more perfect union with, those happy spirit-friends gone before to that world of light which held such a large place in her affections; and thus the closing scenes and memories of her earth-life were lit up with a golden halo of light, which fitly heralded the glories of an eternal day. She was thus permitted by the positive evidence she received to behold the light of truth proceeding, as it always has, from the spirit-world, from spiritual beings as the

secondary and God as the primary cause thereof; and it was this truth that made her free—released her from the power and influence of the almost universally-dreaded phantom "Death" and all his accompanying terrors, whose rapid approach she could now survey with a calm assurance more allied to a welcome than a fear; and so her consciousness to things of earth gradually, painlessly, and peacefully faded away, and, like one exhausted after the toil, heat, and burden of the day, she quietly abandoned herself to the soothing influence of that sleep which, in the wisdom and goodness of God, is destined to give the individual soul such life and vigour as shall sustain it throughout the ages of an eternal summer day. In conclusion we would say,—

Weep not for her, she is an angel now,  
And treads the sapphire floors of Paradise,  
All darkness wiped from her refulgent brow,  
Sin, sorrow, suffering, banished from her eyes.

And now, may the all-pervading Spirit of heavenly Wisdom, coupled with bright angelic hosts, abide with you all, and the conscious life that ceases not conduct you to the shining realms aglow with immortality, Amen.

(Leave here for the Grave-side.)

#### SERVICE AT THE GRAVE-SIDE.

To those who believe in the religion of Spiritualism, whose central truth and practice consist in open communion with the heavenly world (which was the faith of the dear one just departed from the sphere of mortality), death is indeed less terrible than to those of any other faith. To us who thus believe he comes not as an enemy draped in folds of midnight blackness, but as a friend whose face is beaming with hope and cheering promises, ever attracting our mind's eye to the beautiful world beyond, which we can only enter through his divinely-appointed portal. Yet if the faith of survivors be weak, for lack of knowledge, to their material senses he is always a mournful friend; they greet him with trembling lips and tearful eyes, they cannot look beyond the physical wreck to the triumphant existence of the liberated angel. A veil has dropped between them and an object of their love, behind which all is silence and mystery. They must have their expressions of grief, their moanings, their doubtings, their tears. These are natural, and we cannot hope with any expectation to rise entirely above their dominion; but let us bring to this funeral day all the balm and beauty which our holy religion affords. Let life and immortality brought to light be our triumphant theme; let us bring cheerful flowers to do their mission of relief and prophecy, and silently but eloquently tell their tale of the wise and provident care of our heavenly Father, and so inspiring us with more confidence in Him who hath thus clothed the flowers for a brief season, while He hath imparted to us of His own eternal substance, and said, "Because I live for ever, ye shall live also." But to the departed one let us say the good-bye for a season, sadly if we must, but hopefully, facing the sunlight of heaven, and receiving consolation in recalling the evidences of continued life, individuality, and friendship presented by spiritual communion.

Hymn 76, "Spiritual Lyre," omitting third verse.

(Looking into the Grave.)

Farewell to thee, blighted form; the peace and purity and stillness of death have fallen upon thy unfolding beauties;

But the sweetness and love and glory of heaven have dawned upon the spirit that dwelt in thee.

This form which knew comparatively but a brief existence will repose in the arms of its mother earth, from whence it sprung, therefore to the grave it is tenderly committed.

Dust to dust, even so, dust to dust.

Unto the friend that has clothed it and fed it  
We gently consign this pale casket of clay,  
Lo, 'tis a bridal! to nature we wed it,  
Whose love hath sustained it by night and by day.

Tenderly 'neath the protecting sod lay it,  
But think not in sorrow its mission is o'er;  
Endless its spirit is, death cannot stay it,  
Or make it less useful to life than before.

But where is our missing one? not here, in the grave, but arisen.

The spirit, which is indestructible and deathless, lives in the light of heaven, growing more blessed and resplendent for ever and for ever.

O Death! for ever old, for ever irresistible.

One by one generations follow thee away into the land where sweet

lips never turn to dust, nor dear eyes to ashes.

O beautiful, beautiful land!

O angel dwellers in light!

To your care we commend the spirit we could no longer keep.

Bless it with the treasure of your stainless love.

And while we turn away, maybe tearfully, from this parting, it is to dream confidently, or realise the new and bright existence of one we love. Farewell.

And now, in the language of inspired lips we commend you all to the guardian care of the angels, to the ministering spirits that attend you, to the footsteps and example of the meek and lowly Jesus, to the Father's endless love, that abides with you for ever. Amen.

[In the MEDIUM No. 202, page 108, and in the MEDIUM No. 204, page 138, article "Items of Travel," may be found full particulars of the appointments observed at this interment.—Ed. M.]

#### SPIRITUALIST COLLEGE FOR OUR YOUNG.

Dear Mr. Burns,—Glad I am to find a brother Spiritualist occupying his mind with one of the most important and vital subjects affecting the rising generation of Spiritualists, whom we hope to see, at no very distant period, become the world's greatest and noblest reformers. The question, "Should there be a College for the children of Spiritualists?" ought to command the immediate attention of all interested in the noble cause of truth, and I think the answer cannot be otherwise than Yes. It is a sacred duty of every parent Spiritualist to agitate towards the accomplishment of machinery capable of turning out into the world defenders of those principles destined to batter down the crumbling walls of theology, and build upon their ruins monuments of imperishable

glory. I have children whose minds are now free from the baneful influence of mythical religion, the effects of which I have had to endure now to my perpetual regret, for had it not been for the training of my early youth, I might have proved myself more useful to humanity in many ways than I am able to be as things are. I therefore earnestly impress upon the minds of all devoted Spiritualists who have it in their power to prove to the world, as I myself feel able to do, that in the very weakness I now labour under, I may, by uniting with my brothers, rear up a fortress of great strength that shall be destined to resist all the weapons that the world of theology shall hurl against it, and band together our children for the great struggle that is dawning in the horizon of time; let us fill their little minds with pure teachings of truth, both material and spiritual, then they will be the better prepared for changes that even we who have well-nigh performed our earth mission have never had the opportunity of witnessing, and which must come as a refining fire to the human mind to drive out the dross of error which well-nigh chokes it to the death. Were I to know that my children would become like unto the representatives of some of our local institutions, my heart would truly grow sick. The monster fiend Self, that wealth has developed to such stupendous dimensions, seems to have effectually crumbled in the dust those noble, self-sacrificing principles that constitute man's true greatness. And what is before us as parents? The same dangers in the path of our children. What have we seen in our late elections? Speaking for myself,—I am grieved to have to admit it,—what I have witnessed in the past months has confirmed to my mind, more forcibly than ever, that "wealth" is the monarch of the nineteenth century, and its serfs are legion.

Let us not hesitate, then, to raise up an institution that shall prepare the minds of our children for nobler principles than the boasting leaders of our educational reform display in their every-day life; many noble sentiments fall from their lips, but, alas! they are but too often like the little child's soap-bubble, blown to burst upon the desert air.—Faithfully yours,

THOS. P. HENDE.

Darlington, March 14th, 1874.

"WHAT a grand resource," remarks the late Professor De Morgan, "is belief in imposture. There are savages, we are told, who fill their stomachs with clay when food is scarce, which clay they vomit when they get a meal. In like manner, the civilised man of non-sciences—a word I take the liberty of using for science, since two negatives make an affirmative—distends his theory-bag with belief in imposture until he can find something to satisfy his appetite. Self-knowledge would do better; this valuable commodity would not only keep the wind out of the receptacle, but it need not be displaced to make room when wholesome aliment comes to hand. Imposture may be called the Zidok of those whom I describe, coincidence is their Nathan; and this priest and this prophet anoint Solomon Self-conceit King."

HEALING BY TOUCH.—Dear Sir,—I don't know whether the account I am about to give will prove of sufficient interest for your pages; if so, I shall be pleased for you to make use of it. Some time since a gentleman with whom I am greatly in sympathy (together with his wife) was staying in our house; during his short visit he was unfortunately taken so ill as to oblige him to call in medical attendance. One night we had left him for a short time, and on again entering his room found him suffering dreadfully, the pain in his head having become so intense that he was quite unable to reach the bell and ring for assistance. Almost immediately on my approaching the bed, he said, "Will you put your hands here?" I, of course, complied at once, pressing my thumbs on the temples, and placing my fingers on his forehead. Within a minute or so he looked up in amazement, and exclaimed, "It is gone!" That intolerable pain, which he afterwards told his wife was so agonising that he believed, had it continued a short time longer, would have deprived him of reason; yielded at once to a simple touch. And if this brief narration of facts should be instrumental in inducing others, under similar circumstances, to "go and do likewise," my friend will rejoice, as well as myself, whilst the former will have the satisfaction of knowing that he has not suffered in vain.—Yours sincerely, ELIZA BOUCHER.

SPIRIT PHOTOGRAPHY.—The Bristol Daily Post of February 26th reports that Mr. Beattie lectured on the previous evening, the subject being, "The Photographing of Invisible Substances." We present an extract from the report:—"A few years ago it was reported from America that spirit photographs had been made, but he supposed it to be merely a deception to obtain money, but eventually he came to the conclusion that there must be some truth underlying it. At last he determined to submit the thing to experiment, and in June and July of 1872, he and some gentlemen of this city, one of whom was what was known as a medium, engaged a photographing room for the purpose. Upon the first occasion they obtained no results; and on the second they were on the point of giving the whole thing up as a failure, when a most remarkable phenomenon occurred. They then followed the matter up for a month or six weeks, and in sixty-seven attempts they got twenty-five manifestations. Sometimes the spirit substances, remarkable to say, were visible to the medium, and to him alone; and in several instances he described minutely the object before it was developed into a photograph. They had further experiments in 1873, when two mediums were present, and in every case the figures were minutely described before they were developed in any way. Those photographs had been submitted to scientific men in various parts of the world, and they were unanimously of opinion that the forms produced were such as no man would think of, supposing he desired to perpetrate a deception. The lecturer further related a visit he paid to a spirit photographer in the metropolis, when a figure strongly resembling his (Mr. Beattie's) nephew, who was dead, was produced upon the plate. Subsequently a standing female figure covered in drapery was projected upon the plate. A friend of his also attended, and a likeness of his mother was produced. Speaking of the nature of the manifestations, Mr. Beattie said that whatever they might be, he attributed them to some strange principle purely physical. He was utterly unable to say how they were produced in the photograph." The "photographer in the metropolis" is Mr. Hudson, 177, Palmer Terrace, Holloway Road. We should like to hear Mr. Beattie's further explanation of a "strange principle purely physical."

## THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 20, 1874.

### A PLAN FOR THE DIFFUSION OF SPIRITUAL LITERATURE.

It is now about twelve months since the subscription list was opened for a cheap re-issue of the Report on Spiritualism of the Committee of the London Dialectical Society. Subscribers continued to flow in steadily till the time of publication; and, within a year, it is satisfactory to be able to report that nearly 3,000 copies of that excellent work have been distributed by the friends of Spiritualism in all parts of the world. Dozens of copies have been placed in public libraries, and have been read by hundreds of inquirers. Hundreds of copies have been kept in active use privately amongst the friends of subscribers. Yards of newspaper articles on Spiritualism have appeared, based upon the Report, and altogether the work accomplished by the publication of this cheap edition has been so extensive and useful that its power is beyond the possibility of being fully determined. As a publishing venture, the cheap edition was a success which no publisher in the country could have achieved. To have sold so many copies would have entailed an expenditure in advertising which would have raised the price of the book to, perhaps, half-a-guinea. But, to the astonishment of the public, and the book trade as well, a very handsome volume was offered to subscribers at the very low price of half-a-crown. This success was brought about by two factors who worked harmoniously together—first, the Spiritual Institution, and secondly, its numerous representatives throughout the country—and indeed in other countries. The Spiritual Institution, from its standing, secured the privilege of publishing the work. The practical experience enjoyed by the Institution in the superintendence of its affairs enabled it to produce the work in a first-class manner, and at the lowest possible price. On the other hand, the numerous friends of Spiritualism scattered over the globe, and who are in correspondence with the Spiritual Institution, rendered valuable this power which exists at the centre, by taking advantage of it, and making its effect felt in their several localities.

Such being an item of work done in the year now closed, why should the process not be repeated? Other valuable works remain to be published. The machinery at the centre is much more efficient than ever it has been, and the correspondents who reciprocate with that centre are becoming more and more numerous daily. It is of the highest importance, then, that such resources should not lie idle, seeing that they can be rendered of such incalculable use in the education of the public in spiritual science; and the work can be entered upon and accomplished without formality, fresh arrangements, delay, expense, or risk.

Allow us to briefly restate the object we have in view. The Press exists as a valuable engine for the promotion of Spiritualism and progressive thought amongst the people. What steps can be taken to set that engine at work and guide it in its progress? In other words, how can every Spiritualist have a cheap and useful literature to place in his own library, to sell to his neighbours, or circulate amongst his friends? And, before we answer these questions, we shall briefly pass in review before our readers the usual conditions attendant upon publishing a work.

A book is sold, say, for 10s. 6d. Out of that sum must come the following revenues:—First, the cost of producing the book; secondly, the author's or proprietor's profit; thirdly, the publisher's profit; fourthly, the cost of advertising; and, fifthly, discounts to the retail trade. A ten-shilling book may cost only two shillings or half-a-crown in production. Of course the author must be paid for his interest in the work, and the publisher for his risk and labour; but can Spiritualists not combine in such a plan as to save the cost of advertising and allowance to the retail trade, and thus have a ten-and-sixpenny book for five shillings at the outside?

This question has been practically answered and fully illustrated in the publication of the cheap edition of the Dialectical Report. That book was never advertised outside of the organs of the Spiritual Institution. It was never offered to the book trade at all, and yet it has had a more successful career than any other work on Spiritualism; and the book, which would have been ordinarily

sold by other publishers at 7s. 6d. or 10s. 6d., was placed in the hands of the public, through the representatives of the Spiritual Institution, at the nominal price of 2s. 6d.

Any of our readers on opening the London newspapers or magazines will perceive whole columns and pages of book advertisements. No wonder, then, that books are so excessively expensive, seeing that every purchaser of a copy of the works thus brought before the public must perforce pay for part of the advertising. The person in the pursuit of knowledge thus has not only to pay for the books which he finds necessary for his instruction, but also to reimburse the publisher in his advertising speculations. In other words, there seems to be a trade compact between the publishers of books and the publishers of newspapers, in that they mutually support each other at the expense of the public. We have seen, however, that Spiritualists have a mode of working which will lift their literature out of this channel, and allow the friends of the movement to spend their money exclusively in such literature, without having to contribute to the sustenance of these expensive means of diffusion. It is a fact regretted by many that in our movement money is an extremely scarce commodity; hence the greatest care should be practised in putting to the best possible use the limited means at disposal.

Having discussed the matter thus far, we think our readers will be in a position to appreciate, if not to anticipate, the plan of action which we now proceed to lay before them. Why not repeat the experiment which was so successful in the reissue of the Dialectical Report? We propose that such shall be the case, with certain necessary modifications. We submit the following list of books, some of which are already in the press, as suitable works for treatment in this co-operative manner.

I. "Reports of the Committee and Sub-Committee of the London Dialectical Society;" being the actual working of the investigators in their effort to test the nature of spiritual phenomena.

II. Certain of the works of W. Crookes, F.R.S., "On the Phenomena called Spiritual."

III. Professor Hare's "Experimental Researches;" now in the hands of Dr. Sexton for revision.

IV. "Startling Facts in Spiritualism;" a large work of 500 pages, by Dr. Wolfe, of Cincinnati, comprising his special investigations through the mediumship of Mrs. Hollis.

V. Professor Gregory's "Familiar Letters on Animal Magnetism;" a work which went out of print almost immediately after it was published, several years ago, and which has never been surpassed for thoughtful information on the study of psychological science.

VI. Judge Edmonds' "Letters and Tracts" on Spiritualism; the stereoplates of which have been received, and are already in the works.

VII. "The Lyceum Manual," by A. J. Davis, which is very nearly completed. Other works by Mr. Davis to follow.

VIII. Higgins' "Anacalypsis," the first number of which is nearly ready for publication.

IX. "Man considered Physically, Morally, Intellectually, and Spiritually," by J. W. Jackson, which is also nearly ready for the binder.

In accordance with this plan, most of these works would be offered at less than half their original prices, and got up in a superior manner. The exact estimates have not been made at the time of writing, so that further particulars must be deferred to another week. What we propose, is, that Spiritualists subscribe to our publishing fund such cash as they may feel disposed to advance. It may be 5s., £1, £5, £10, £20, or £100. Book Clubs may be formed at once, into which weekly sums may be paid, with the privilege of selecting such works as the members may individually desire. This money would be placed to the credit of their accounts; and they would have the privilege of securing the books named above, and others which may follow, at cost price, similar to the way in which the Report of the Dialectical Society was published. Such works might either be sold, presented, or kept for use; they would be the absolute property of the subscriber, and might be had in any quantities and used in any way which the purchaser might deem expedient. In this way we can place subscribers in a proprietary position without their incurring any risk whatever. There is no danger of our running off with their subscriptions, and there is an absolute certainty of valuable works being produced, which every friend of Spiritualism will be glad to put into circulation.

In proposing this plan, we must also remark, that we can supply these works at a much lower price than any other house or company possibly could. All we shall charge our subscribers will be the actual cost of the work, and a necessary percentage for working expenses. In our case, the "working expenses" will be reduced to a minimum. We are already in direct connection with all who would be likely to become subscribers, so that the necessary publicity and advertising can be carried on within our own resources, thus saving the cost of advertising in foreign channels. All this we should place to the benefit of our subscribers, enabling them to have full advantage of the position which we hold in reference to this literature.

In a few days we shall have these plans further matured, and perhaps address a statement of them more directly to those who may be expected to take a part in this work. If we had capital we could invest it most profitably in these and other publications, and derive therefrom two or three hundred per cent. of profit. We would thus have the chance of becoming rich by charging for goods three times their value, and would accordingly win the respect of those good people who paid for our magnificence. Per-

haps it is better that we are as we are, and that we can place that profit at the disposal of those who, we hope, will subscribe the necessary capital to bring out these works, and be enabled in doing so to effect more for Spiritualism by getting more for their money. We feel that time is being lost, and that excellent opportunities are passing away daily, for want of something being done to enlarge and popularise the literature of Spiritualism. We are anxious to do our duty, which we hope will be cordially seconded by our friends everywhere. We unhesitatingly point to past transactions as a guarantee of our good faith and ability to perform the work for which we offer ourselves; and the generosity and devotion which have hitherto been manifested in our schemes for the promotion of Spiritualism entitle us to hope that our efforts in the future will be universally supported.

### THE TWENTY-SEVENTH ANNIVERSARY OF SPIRITUALISM.

It is a custom in America to hold meetings on the anniversary of Spiritualism, and keep in remembrance the momentous issues which have succeeded the tiny rappings first heard in the Fox family twenty-seven years ago. On Monday, the 31st inst., another year will have been added to the few that have sped on to eternity since Spiritualism, as a modern movement, had a beginning. We think that this day is too little regarded amongst us. It is a very appropriate season for the anniversary. At this time spring begins to clothe external Nature with foliage fresh and green. The birds build their nests, and the whole domain of Nature seems to be pervaded by a spirit of renovation. It is indeed near the time of the old festival of the spring equinox. In our own experience the chief events connected with Spiritualism as a movement in this country have originated about the same time of the year, and we always experience a fresh accession of work-power about this season. On former years there has been some discussion in the MEDIUM as to the propriety of holding some special meetings on the 31st March. We hope it will not be overlooked this year. A select party will be held at the Spiritual Institution. A public demonstration should also be made; but failing that, every one would do well to seek some means of observing the evening in their own peculiar fashion, and according to their opportunities.

### THE DISCUSSION AT THE HALL OF SCIENCE.

Dr. Sexton meets Mr. Foote on the evenings of Tuesday and Thursday next, to discuss the question of Spiritualism, as stated in the advertisement given in our advertising columns. Tickets for the course, price 1s., which may be obtained at the Spiritual Institution, and should be procured in advance, to avoid the inconvenience of crowding at the doors. Those who desire to obtain good seats should also attend early. The chair will be taken at half-past eight o'clock. Our friends in the country may look for a faithful report in the MEDIUM. We hope all who are within a practicable distance of the hall will present themselves, and sustain Dr. Sexton in his important work. Mr. Charles Watts, the noted lecturer on Secularism, will take the chair. The first portion of the debate will appear in next week's MEDIUM. Orders for extra supplies should be received by Wednesday morning.

### A GENEROUS RESPONSE.

Dear Mr. Burns.—Some time ago I wrote you expressing my opinion that to keep Mrs. Tappan in London, where her orations could be taken down and printed in the MEDIUM by you, was a wise course, as Spiritualists throughout the world, and others, would then be favoured with a body of divinity upon Spiritualism that they could not through any other channel have possibly acquired. I saw that it would incur great expense upon the London Spiritualists, but stated that the good that would be achieved would repay for the outlay by the thousands who would read these orations. I could say a great deal in favour of what has been excited in the minds of non-Spiritualists, who have eagerly sought those addresses week by week, as they have been published in the MEDIUM, but I can leave them to speak for themselves, believing that when all are published they will startle the world—their influence, as you have said in this week's MEDIUM, “will enlighten and bless untold thousands, and effect the destiny of millions in ages to come.” I think you ask nothing but what is right and just between yourself, the London Spiritualists, and those in the provinces, when you ask us to “come to the help of the Lord against the mighty,” and subscribe something in aid of your funds to carry on the work already begun. We have read, for a small trifle, all that has been given through Mrs. Tappan, and I think the provincial Spiritualists will not be lacking in gratitude for good done in this respect, but will send you the amount asked for in the last week's MEDIUM, and exonerate you and the London Spiritualists from any encumbrance in regard to Mrs. Tappan's lectures.

I enclose half-a-guinea as a subscription towards the debt incurred. Wishing Mrs. Tappan and her cause every success, believe me, yours fraternally,

JOHN CHAPMAN.

| SUBSCRIPTIONS RECEIVED.              | £ | s. | d. |
|--------------------------------------|---|----|----|
| Osceola (second subscription) ... .. | 1 | 0  | 0  |
| A Friend ... ..                      | 0 | 4  | 0  |
| Mr. J. Chapman ... ..                | 0 | 10 | 6  |
| “S. W.” ... ..                       | 0 | 3  | 0  |
| Ebor ... ..                          | 0 | 2  | 6  |

A balance of £16 17s. 0½d. is still due.

MR. WEBSTER'S SEANCE.—On Monday evening Mr. Webster, test medium, will give a seance for the benefit of the Spiritual Institution, at 15, Southampton Row, Holborn, at eight o'clock. Admission 1s. Mr. Webster's powers are said to be very good, and sometimes a great number of tests are given in one evening.

### 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.

### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

Since last week the following sums have been received:—

|                              | £ | s. | d. |                       | £ | s. | d. |
|------------------------------|---|----|----|-----------------------|---|----|----|
| Miss A. Happle ... ..        | 0 | 3  | 0  | Sturmberg and Co., a  |   |    |    |
| Mr. Thomas Richardson ... .. | 3 | 3  | 0  | parcel of planchettes | 1 | 15 | 0  |
| Mrs. Olive's Seance ... ..   | 1 | 10 | 0  | Mr. Fletcher ... ..   | 0 | 2  | 6  |
| “Queer Fish” ... ..          | 0 | 10 | 0  | Dr. Mayer ... ..      | 1 | 0  | 0  |

### DR. MONCK AT NOTTINGHAM.

On Tuesday and Wednesday evenings, March 24th and 25th, Dr. Monck will lecture in the Mechanics' Hall, Nottingham. Subject: “Which is it, Spiritualism or Conjuring?” concluding “with his popular *exposé* of the so-called marvellous tricks of modern conjurers, which are falsely alleged to be identical with the phenomena of Spiritualism.” John Bayley, Esq., will take the chair at 8 o'clock. Admission, 2s., 1s., and 6d. Members of the Institution half-price to first and second seats.

On Sunday evening, March 22nd, Dr. Monck will give a free lecture at the Assembly Rooms, Low Pavement, on “Spiritualism sanctioned by the Bible.” To commence at 6.30 o'clock. A collection will be taken to defray expenses.

### MARYLEBONE ASSOCIATION.

A very harmonious and well-attended meeting was held on Wednesday evening, at the Hall of Progress, to listen to an address from Mr. Everitt, entitled, “Extracts from my Diary.” Mr. Rogers occupied the chair; and introduced Mr. Everitt in a telling speech, showing how Spiritualism was being taken up by eminent men who dared to come forward and identify themselves with an unpopular truth. Mr. Everitt followed with a very interesting address, in which he recounted a great variety of high-class phenomena which take place at his circle through the mediumship of Mrs. Everitt. Specimens of direct spirit-writing were exhibited, some of which were given by the spirit at the rate of 100 words per second.

A PAINTING FOR SALE.—There is on view at the Spiritual Institution a landscape, by A. Hulk, valued at £3, frame from £1 to £2. The proceeds to go to the benefit of the Spiritual Institution.

“MASSEY has made quite a stir.” This pithy extract from the letter of an eminent American speaks volumes for the success which Gerald Massey has achieved in America.

COLONY FOR SPIRITUALISTS.—Communications in future to be addressed: A. B., Turkish Baths, Bristol. Letter received from W. Clarkson, but no address given.

BIRMINGHAM.—Wanted, eight respectable persons of both sexes to complete a circle sitting every Thursday evening at eight o'clock. A good clairvoyante, trance, and developing medium will attend each meeting. Terms, 4s. per quarter, to pay for use of room, which is situated near the centre of the town. For further particulars address S. P. J., General Post Office, Birmingham.

“SPIRITUALISM,” says an American correspondent, “as a principle, a philosophy, and a fact, is gaining ground continually, but the societies are terribly split up on the Woodhull question. Every day I have less and less respect for that woman and her clique.” The backbone of the grand spiritual movement repudiates free love as a filthy thing. The angels advocate “true love,” not “free love,” and when mankind are so pure as to labour under that spotless banner it will not break up societies.

MRS. DICKINSON finds that the demand upon her services in London will not permit her to remain in Brighton. She returns to town on Monday, and will occupy rooms at 23, Duke Street, Manchester Square, but may be consulted every Saturday at 12, German Place, Marine Parade, Brighton. Owing to the tax upon her time and strength, she regrets that she cannot receive callers for other than professional purposes, not even friendly visits of sympathy. The poor will receive free examinations on Friday.

MR. WILLIAMS'S SEANCES, at 61, Lamb's Conduit Street, are still being held with great success. Large parties of distinguished investigators attend, and very few failures occur. Our Belper correspondent sends us the *Belper Journal* of February 28th and March 14th, in which jointly appear four columns of matter from the pen of “Investigator,” describing minutely what took place at two of Mr. Williams's seances. We quote one paragraph respecting the light produced by the spirit “John King”:—“The lamp I find it most difficult to describe; it is at this moment, I believe, ‘the despair of science.’ It may convey some little idea if I say it seemed to me like a piece of talc about 4 in. long, 2½ in. wide, and 1 in. in thickness; it was solid, or at least felt so; luminous of course; its temperature about 70 degrees; free from combustion, and having its edges rounded, somewhat like a cake of honey soap.” Quite a number of visitors have recently had the lamp placed in their hands. Mr. Williams is doing an immense deal of good by the exhibition of these remarkable phenomena.

## MR. MORSE'S SEANCE.

On March 6th Mr. Morse gave a seance at the Spiritual Institution, the first portion of which was reported by us last week. The second control was by the "Strolling Player," who introduced himself by remarking that jealousy is the adoration of little minds. When men are jealous of you it shows there is something for them to covet. He was interrogated as to the subject discussed by his predecessor, viz., "The Spiritual Body; its Organs and Functions." In reply he gave an account of the zone on which he lived, which surrounds the earth at a certain distance from its surface. The sun which lights the physical world also, by another kind of light, illuminates the spiritual zone. The revolution of the earth causes the zone to have different relations to the sun which introduces a variation in the amount of light there received. The zones, however, emit a light of their own, and they also receive light from the planets and constellations. It is never, however, wholly dark, but there are seasons of rest and activity. The spirit said he is oftentimes absent from his spirit-home for many days and nights, in his attendance upon the medium. The spirit was then asked to give an extract from his diary, to describe a week's occupation, as it was much better to have practical accounts of real life than a series of logical arguments which might or might not apply to the subject which they were intended to elucidate. The spirit said he had given pictures of spirit-life, such as had been asked for on previous occasions. It would be interesting to state all the experiences he had had with his medium. He said he had a home in the spirit-world, where he rests in company with his wife. Sometimes he travels to distant sections. Sleep is a kind of dream, reverie, or passive watchfulness. Recuperation is caused by an influx of divine energy. He also described the grandeur of sunrise and sunset in the spirit-land, the procession of the seasons, and other natural phenomena. There are seas, rivers, and rivulets in which flow what might not be called water if the earthly element be thought of, but which name would answer very well. He described his first bath in that element. The sensation was pungent and electrical, and it had a curious influence on the system, bringing it more into harmony with the conditions of the state of existence to which the spirit is translated. Indeed, this spirit was a new man after his bath, which occurred about six months after he had left earth-life. Fruit was the diet in his state of society, and the fruits are so spiritualized that they do not require the long process of digestion which earthly food is subject to, but melt in the mouth, and are taken up and distributed to the various parts of the body, causing a refreshment without requiring to throw off so much waste and indigestible matter. Besides the work of personal improvement, the duties of a citizen have to be observed, and in this way the time is occupied. Sometimes they hold circles, and receive inspiration from higher spheres.

The spirit conversed a long time, enforcing the certainty of the fact that the spirit-world is, to a great extent, a counterpart of this, only that the conditions are higher; and he thought that there was much evil done by a morbid imaginative conception of spirit-life. Before relinquishing control the "Strolling Player" stated that a stranger would manifest and give a communication. Thereupon Mr. Morse leaned his chin forward on his breast as if in a sleep. After a short pause he placed his left hand quickly over the region of the heart and rubbed it. His head was now raised, and his face wore an expression of suffering. He then commenced to speak slowly: "This matter is something new to me. I tried before, but did not succeed. It is now ten months since I entered my condition of life, not in the ordinary course of things, but by my own hand. Some would naturally suppose that for that deed I was suffering intense pains, and enduring an endless penalty. Their belief is not borne out by my experience. It is true I have suffered, and it has been increased by the knowledge of the effect of my actions on the minds of my father, brother, and the lady who was to have been my wife. At times I think I feel the old feelings of depression and lowness, as in the past life. Then I sink down in despair. Spirits that tend me say there is to be some time—a long time to me it seems—before I can take up my life where it should have been begun in this world. It was in last May that I passed from earth to the spirit-world. My name, Ashton—Henry Ashton. My father, brother, and self were all partners as corn merchants at King's Cross, at Wharf Street. We resided at Acton. I shot myself in the side in the railway tunnel at Hammersmith, in a railway carriage. Good night."

When the control left the medium, he experienced the same shock as he did when the spirit entered, as if a blow had been inflicted in the side; the medium took his right hand and made a few passes over the left side, when he was soon restored to his normal state. On coming to himself, Mr. Morse had no knowledge of what had transpired, nor was he aware of the existence of the parties named in the communication. One or two in the circle said they remembered reading of such an occurrence in the newspapers. We have no knowledge of the facts ourselves, but publish the message as it was given, that it may receive corroboration or otherwise.

URROUGHER.—The ex-medium from Birmingham, says a correspondent, has been promoting the cause of Spiritualism by attempting to lecture against it in that town. From reports sent us we perceive that some of his self-contradictions are rather amusing. He explained that the phenomena are the result of trickery and animal magnetism, and yet he said a spirit attended each medium, but for what purpose it does not appear. He affects a high degree of platy—a very suspicious characteristic.

## A SEANCE WITH MR. FEGAN EGERTON.

Mr. Editor.—Dear Sir,—I had the pleasure of being present, last evening, at Mr. A. Fegan Egerton's Public Seance (held every Tuesday evening, at 6, Stafford Street), when the manifestations were particularly good. Present were Mrs. Butterfield, and other two ladies, one a medium; Messrs. T. Eaves, Davies, Balfour, two other gentlemen, the medium, and your humble servant; the two strange gentlemen had never sat at a seance before.

When we sat down the cabinet would be about two feet from the medium's back; the said cabinet is about four feet square by six high, and weighs about 50 lbs. On account of its size, it takes a man at each corner to lift it. Mr. Eaves held the medium's right hand and I his left. Mrs. Butterfield sat between the novices, and all sat under strict test conditions. Mr. Egerton had rubbed a quantity of phosphorus on the drum and tubes as an experiment. We had sat only a very few minutes, when the table was lifted off the floor several times in the light; the gas was then turned off, and in a very short time our old friend, the spirit "Jack Todd," put in an appearance. His hand was seen moving over the table lifting the tubes and drum. Had it not been for the phosphorus we could not have seen the hand, because it was only when it came between the sitters and the tube or drum it could be seen. I was looking rather closely at it over the table, when "Jack" instantly took up the drum-stick and laid it gently across my face. He then came round with some delicious scent, and as his hand again came close to my face I bent down to look at it, when the hand caught me by my beard and gave it a gentle tug. As he carried the perfume round to all the sitters, we could see the hand move from one to the other, as there was a bright spark of light like a large diamond on his wrist. I distinctly saw his hand getting hold of the drum, and he appeared to have a great difficulty in taking it up, as the one hand was used to lift both drum and stick; the other stick he tried to take up, but could not. He carried the drum round the circle beating a tune, and when he came round to me he rubbed my head and face all over; the other sitters were laughing at my appearance, as the phosphorus made me shine more than evening than usual. He then took up a tube and thumped and rubbed the heads and faces all round the circle. It was "a caution" to see that tube flying round and round the circle, thumping and rubbing at the heads and faces, and to hear the hearty roars of laughter that we set up as we beheld our friends sitting like a lot of lumps in a pantomime, with shining heads and faces.

"Jack" then began to hammer at the door inside the cabinet, as if he intended to split them open; he lifted it also off the floor I should think twenty times, letting it come down with such force as to shake the room; he also spoke inside the cabinet, his medium sitting outside between Mr. Eaves and myself, he laughing and talking the same as the rest.

One novice asked "Jack" if he could tell him his name; the answer he got was, "You are a brick, Williams." The gentleman said the name was correct. Mr. Balfour, who was also a stranger, being known only to Mr. Eaves, asked "Jack" if he could tell him his name, when he facetiously called him "Fourballs." He also told one of the ladies her name. He kindly promised me, if I took my dark lantern with a coloured glass next Tuesday evening, he would try and produce similar manifestations in the light emitted by it. If on that occasion we have anything worth recording, I will let you know.

After several minor feats we were told to light up, the cabinet being then close against the back of the medium, and a tube was found inside of it.

One reason for the good manifestations, I think, was the harmony existing in the circle. The strangers behaved as gentlemen bent upon investigating a science worthy of their notice, and not doing as some who are dressed in the garb of gentlemen do; they commenced by treating this phenomenon as far beneath their mighty intellect, and end by throwing off their disguise, and come out in their own true characters, as "roughs," to the annoyance and disgust of all present. I have sat at many circles, but never passed a pleasanter evening. And I think all were perfectly satisfied; if not believing in the spiritual theory, at least in the honesty of the medium, and that the wonderful manifestations were produced without the physical aid of any one present.—Yours, &c.,

24, Pickering Street, Everton, Liverpool.

H. J. CHAMBERLAIN.

March 4th, 1874.

## A NEW PLANCHETTE.

For some years we have given much attention to the manufacture of planchettes; and, we are sorry to say, with very little profit to ourselves, or satisfaction to those who used them. The time which this department has absorbed, and the trouble and vexation incurred, has rendered the manufacture and sale of planchettes a positive loss. We found it difficult to get the wheels conscientiously made, and the price charged was very much out of proportion to the appearance of the work when done. We are glad to observe that Birmingham has taken up this item of industry, and that a firm there has produced a very cheap and well-made instrument. We refer to the planchette advertised in our columns, a specimen of which the manufacturer has sent to us, also a small parcel as a present to the Spiritual Institution. The article is well finished, and the wheels, though inexpensively manufactured, are extremely sensitive, and move in any direction with the slightest impetus. Really it is much more cheaply got up than those we have been in the habit of manufacturing; and yet we are free to admit it is a better article. We can recommend all investigators who desire practice in writing mediumship to avail themselves of these planchettes, which may be obtained at the Spiritual Institution, or of the manufacturers, Messrs. Sternberg and Co., as seen in our advertising columns. Printed instructions accompany each instrument, rendering all further inquiry unnecessary.

HARRISON.—On Tuesday, March 24th, 1874, a lecture will be delivered at the Unitarian Chapel, South Terrace (opposite the Cricket Ground), Hastings, by David H. Wilson, M.A., LL.M. (Cambridge): "Is the Spiritual Theory a Rational Deduction from the Evidence of Spiritualism?" The chair will be taken at eight p.m. by the Rev. John A. Briggs. Truthseekers of every shade of thought are invited.

## SPIRITUALISM IN GLASGOW.

To the Editor.—Dear Sir,—My attention has been called to the letter of your correspondent "Ticumshe," in your issue of the 6th inst., which reflects somewhat of discredit upon the condition of Spiritualism in this city at the present time. As explanatory of this condition of matters, I may be permitted to say that, with all truth, "When a house is divided against itself it cannot stand." This has literally been the case with regard to the Glasgow Association of Spiritualists. Unity of action there has not been for many months, nor unity of feeling. A number of malcontents, not satisfied with the general policy pursued by the old association, resolved, while still remaining members of it, to establish an independent organisation more agreeable to their minds, and over which they would have unlimited control. This was had enough, but when I add that this new society actually rented for its use rooms on the very same landing, and held its meetings on the same nights and at the same hour as the original association, it can be readily conceived that the stability of the organisation so long established in Glasgow must necessarily be somewhat endangered. "Ticumshe" has very fairly sketched the progress of events. The meetings fell off in attendance, but the association made a firm stand for independent existence. In a manner it still maintains its individuality, while the opposition institute has succumbed to its inevitable fate—extinction.

Anyone who pretends to know ought of the progress of Spiritualism in Glasgow must see that there is no room for two associations, and more especially meeting as they did in the same building, and at the same hour, the original association retaining as members the individuals comprising almost entirely the membership of the opposition. I have little doubt that the motives which led to the formation of the recently decessed Glasgow Spiritual Institute were of the best kind, so far as good intentions were concerned, but that there was a lack of good judgment and sound principle is now self-evident. Our constitution was not unalterable, and if our dissatisfied brethren had educated the majority to their way of thinking, instead of behaving like little children and setting up a little concern on their own account, all the disaster which has since taken place would not have happened. Experience, however, is the best teacher, and I trust that after the recent trial there will soon ensue a more judicious policy, which will ultimately reunite all together again into one active, energetic organisation, which will have for its first objects the propagation of the grand principles and the elucidation of the great mysteries of modern Spiritualism.—I am, yours very truly,

JAMES BROWN.

163, Hospital Street, March 15, 1874.

To the Editor.—Dear Sir,—Notwithstanding the doleful account of the death and burial of the Spiritual Institute of Glasgow by "Ticumshe," in the MEDIUM of the 6th inst., I beg leave to say this institution presented a most lively appearance in their rooms, 164, Trongate, on the evening of Thursday last; no fewer than eighty-five persons spent a most enjoyable evening, and were only induced to part about three o'clock on Friday morning. The reason of such great harmony was the absence of the "Ticumshees."—Yours truly,

JAMES BOWMAN.

March 16, 1874.

## MISS COOK'S MEDIUMSHIP.

To the Editor.—Sir,—As I chanced to be present, recently, at some seances at which Mr. C. F. Varley and Mr. William Crookes passed a weak electrical current through the body of Miss Cook all the time she was in the cabinet and "Katie" was outside it. I have been requested by some of those present to send you the results, for the purpose of removing some of the effects of the disgraceful attacks which have been made upon the character of a truthful and reliable medium. "Katie" had no wires attached to her when she came outside the cabinet. While she was outside the cabinet, the electrical circuit was not broken, as it must have been had the wires been disconnected from the arms of Miss Cook, unless the ends of the disconnected wires were joined together. But in the latter case, the diminution of the electrical resistance would have instantly been made visible upon the indicating instrument. The experiments made prove in many ways that Miss Cook is inside the cabinet while "Katie" is outside. The experiments have been carried on partly at the residence of Mr. Luxmoore, and partly at the residence of Mr. Crookes. This letter has been inspected by Mr. Crookes and Mr. Varley, and is sent you with their approval.

See Maria Lane, March 17th, 1874.

WILLIAM H. HARRISON.

## MISS LOTTIE FOWLER IN GLASGOW.

Several friends have written to us detailing their experiences at Miss Fowler's seance, and we have received copies of the *Glasgow News*, a "special commissioner" of which paper seems to have become quite an *attaché* of Miss Fowler's mission. The issue of the 13th instant contains a long historical account of her mediumship, and, on the 14th, in the leading columns, appears another long article, "by our special commissioner," detailing what transpired to a gentleman whom he accompanied to consult Miss Fowler privately. We extract one paragraph:—

"Beginning at the beginning, she announced authoritatively to him that he was not born in this country; that his parents were both dead; that his father was the first to die; that he died with comparative suddenness; that his mother died of a lingering illness; that the spirit saw her lying with a peculiar band around her head; that she saw him giving his mother a drink of water shortly before she died; but that he was not present when she died. Once during this I caught my friend's eye, but could make nothing of it. Of every incident above related I—although his intimate friend—was totally ignorant; in not a single point did he acknowledge to Miss Fowler that she was correct; and yet he afterwards told me that every statement in itself was perfectly true. She then told him that the spirits of some of his relatives were present, and mentioned the manner of death of three, viz., one by a disease of the throat, another by dropsy, and a third from a long-dissolved limb. All this time no word of reply to Miss Fowler. Yet, on reaching the open air, I asked—What of the statements? and was informed that every one was true. Proceeding onwards, she told my friend that at one time he had a high ideal of the stage, and had him-

self gone upon the boards. This I thought the very perfection of fooling, and scornfully disposed of Miss Fowler's pretensions in my own mind. I knew not, nor did I dream, that my friend had ever strutted his hour upon the boards; and, on leaving the hotel, I laughingly told him he must surely acknowledge that in that respect the prophetess was talking arrant nonsense. Again he informed me, to my profound amazement, that even in this Miss Fowler was also correct, for that in his youth he had written a play, and actually gone upon the stage to represent one of the leading characters!"

We understand Miss Fowler will return to London soon. At present she may be found at the Crown Hotel, George Square, Glasgow.

ANTI-SPIRITUAL HUMBUG.—A few weeks ago we received a letter from a village, near Leeds, stating that a young man had performed tricks more wonderful than the physical manifestations of spiritualism, and had done so without any spirit aid. We wrote to the address, but our letter was returned through the dead-letter office, and friends in Leeds are unable to find the person who made these pretensions. The circumstance is scarcely worth naming, but it serves as a good specimen of the objections brought against Spiritualism. When sifted to the bottom they are found to be nothing but pretence.

EASTBOURNE.—Mr. Morse's address in the trance is reported at considerable length in the *Eastbourne Chronicle*, which also says: "The address was characterised by a fluency of language and an earnestness of delivery which quite riveted the attention of the audience." In the same paper, the Rev. W. Barker attempts to reply to Mr. Cooper by ridiculing the idea that spirits require conditions to enable them to manifest. Mr. "Barker" is really well named, for the noise he makes is certainly not the vehicle of profound thought; nor does it even show a cursory acquaintance with Scripture.

BURY.—Spiritualism is beginning to be publicly condemned by a few rev. bigots here. It has recently taken from the Rev. W. R. Sunman's church some of his chief members. One of these, an ex-local preacher, gave two public addresses last Sunday in the trance state, both of which gave great satisfaction. At the close, and as we left the hall, some of his former friends in church membership and fellowship actually hooted the medium. It is time we took a stand against this intolerance and bigotry. Another rev. gentleman of the same United Methodist Free Church is, by special request, advertised to give a lecture against Spiritualism. It is because Spiritualism is disuniting the United Free Church. Free Church appears to me to be a misnomer; there cannot be freedom where there is a dogmatic creed. They might as well attempt to put an extinguisher upon the sun as attempt to extinguish the light of Spiritualism, feeble as it is in Bury.—JOHN AINSWORTH.

MR. COOPER is discussing Spiritualism in the *Eastbourne Gazette* with the Rev. W. Barker, of Hastings, to whose recent lecture we alluded a few weeks ago. We extract one short paragraph as a specimen of the good work which Mr. Cooper so zealously prosecutes:—"Does W. B. suppose that a power that is doing more than all other causes combined to destroy priestcraft, to pulverise creeds, and to revolutionise religious thoughts, would not be opposed by the priesthood if it could be done successfully? We may be assured from past experience of these gentry that they would rise in a solid phalanx to overthrow it if they knew how to set about it. They know full well, at least the more intelligent of them, that it is a movement that has its origin in the world of causes, and that any effort on their part to stay its progress would be vain and impotent. So far from opposing it, some of the most eminent of the clergy in America have pronounced in its favour, and though they have not become avowed Spiritualists, have modified their teachings accordingly."

MANCHESTER.—Mrs. Butterfield will deliver two discourses in the Temperance Hall, Grosvenor Street, on Sunday next, in the afternoon at 2.30, evening at 6.30. Admission, front seats, 6d.; back seats, 3d. At the close of the afternoon service, tea will be provided at 6d. a head. Two similar services will be held on Sunday, April 9, when Mrs. Scattergood will deliver two discourses at the same hall. Mr. Morse is engaged to visit Manchester on Sunday, May 10; full particulars will be given in due time. In reply to G. C. H. Wilson, I may state that our mediums, Mr. Jackson and Mr. Johnson, have repeatedly visited the neighbouring towns—Oldham, Rochdale, Bury, Liverpool, and Halifax. He may make the acquaintance of these gentlemen and those who take an active part in the cause in Manchester by attending the meetings which are held every Sunday afternoon in the Temperance Hall, Grosvenor Street, and as stated above. The cause of temperance has no nobler advocates than some of our spirit-friends, who do indeed preach temperance in its highest and noblest sense. Whence have all reforms their origin but from the spirit-world? Let us, then, be co-workers with the spirits in raising the fallen and encouraging the weak-minded.—RICHARD FITTON.

MR. MORSE AT BRIGHTON.—Mr. Morse's visit has been a great success, if we may judge from the space devoted to the event in the two local daily papers. The *Daily Mail* has two columns and a quarter and the *News* a column and a half. From the latter paper we quote the following appreciative comment:—"He speaks, or it should be rather said, perhaps, that the 'messenger' speaks, with fluency, appropriateness, and correctness, and with the style and manner of a practised elocutionist, holding the subject well in hand and dealing with the various points as they occur with clearness and perspicuity." After quoting Bishop Colenso's opinion on Spiritualism, the *Daily Mail* offers the following:—"If his lordship had been present last night at the oration delivered by Mr. Morse, who is described as 'The Unconscious Trance Medium'—or rather, at an oration delivered, as the bills announced, by a messenger from the spirit-world through Mr. Morse—he might change his opinions as to the frivolous nature of the alleged communications, for a more intellectual treat could scarcely be enjoyed. The discourse was rich in imagery of the most vivid and picturesque description, and at the same time logical and clear in its reasoning to an extent that it must have left a strong impression upon the minds of all who heard it. The Assembly Room, Broad Street, where the discourse was delivered, was well filled, and the speaker was listened to throughout with breathless attention, interrupted occasionally by spontaneous outbursts of applause, and the most unmistakable symptoms of approbation."

## CRYSTAL SEEING.

To the Editor.—Dear Sir,—Feeling interested upon this subject, I shall be very glad if "F. E." will give me a little information—1st. Where are pure "crystals," or their substitutes, to be obtained, and at what cost? 2nd. Of what kind is the "mirror" referred to by "F. E.," and, if genuine crystal cannot be had, is a mirror preferable to the use of an imitation crystal? Any other hint or information will be gladly received by myself, and I doubt not by numbers of other readers.

I may state that I should like to test this method, as, although I have been an investigator for a considerable time, I have not been fortunate enough to witness any really satisfactory manifestations. Long before I had any clear notion of the doctrines of Spiritualism, I had what was almost a conviction of the certainty of the continuity of existence after death, although belonging to a religious body which discountenances that belief. Therefore, being predisposed to receive, and to welcome, any evidence of direct communication from spirits-departed, I was, when first introduced to a "spirit" circle, rather sanguine that I should after a time have my previous impressions confirmed; and my doubts set at rest by indisputable testimony. It is now nearly three years since I commenced investigating. I have been to numerous circles—spent much time and a good deal of money in following the thing up;—tried it at *en famille* at home, and also by myself. Many peculiar results followed which greatly surprised me at the time, and opened my eyes to the fact that influences are at work of which, in our every-day state, we have little conception. But I am still disappointed in this—I have never yet witnessed anything which came home to my mind as being at all satisfactory as communications from departed men. I know many enthusiastic Spiritualists, but have never yet seen, even when at their circles, manifestations which were of themselves indisputable. That I am free to own may have been owing to some fault in myself; although I am said to be somewhat mediumistic. It may be that I have been unusually unfortunate in never being present when proper conditions existed. I cannot, however, blame myself for wilfully hindering the process necessary. Indeed I have been so desirous of receiving the looked-for proofs that I have sometimes doubted my ability always to remain free from bias. The fact, however, remains, that after considerable experience of table-moving, &c., trance-speaking, inspirational, and so-called clairvoyant mediums, I have never felt the conviction I should like to feel, that the spirits of my dead friends can communicate; still less have I ever had the pleasure of receiving such a communication. And unfortunately happens that I have for some time past been deprived by circumstances of the opportunity to continue my investigations, at consecutive meetings, and very seldom at a meeting of friends at all; therefore, being reduced to investigate further, if at all, by myself, I wish to try the "crystal." I have tried planchette, and though it will move freely enough, and frequently write sentences, the latter amount to nothing; and the result has so far been disappointment, after more than a year's trial of it. I do not yet despair of obtaining something more direct; but as I am compelled now to forego the advantage of mutual investigation with others, I am almost driven to the conclusion that I shall not be much more successful than hitherto, now that I must experiment by myself. Trusting my motives in writing will be my excuse for occupying so much of your space,—I am, dear Sir, yours obediently,

TRUTHSEEKER.

THE Editor of the *Pioneer of Progress* will lecture at Goswell Hall on Sunday evening on the subject—"The Bible, and Religious Aspects of Spiritualism."

I HEARD it stated a few evenings ago through a medium, who until recently occupied the pulpit, occasionally, of the United Methodist Free Church, in the circuit of which Mr. Sanman is a pastor, that if "modern spiritualism was from the devil, then hell itself had become a sanctuary, and the devil himself had been converted and had turned preacher." There are only two other probable sources from which it can come if not a reality—the imagination of man, and the bright spirit world.—*John Alsworth, Bury, in reply to a Rev. adversary.*

WALSALL.—Mr. Allwood, phrenologist, gave a free lecture to the members and friends of the Free Discussion Society on Sunday evening week, subject, "News from the Invisible World." A discussion followed, in which sceptics and Spiritualists took part. A circle is being formed as a result of Mr. Allwood's appeal. Our correspondent also observes: "Mr. Russell, a promising and talented young friend of Spiritualism, has consented to give us a lecture on modern Spiritualism, which I anticipate will be very acceptable."

NORTHAMPTON possesses a valuable medium who has performed several cures, often telling the complaint, and where the pains are, without asking any questions. Her spirit-guide calls himself Dr. Chalmers, formerly of Bartholomew's Hospital, but has been in the spirit-world 18 years. He desires these facts to be stated in the *Medium* that they may receive corroboration. The medium, Mrs. Ashley, 13, Althorp Street, Northampton, knows nothing of the earth-life of the spirit, neither do her friends, hence they will be glad of any information that can be furnished by our readers.

BARON KIRKUP, Leghorn, in allusion to the "Psychic-Force" theory, says:—"There is no proof of the existence of an invisible fluid emanating from the brain of Mr. Home, and performing music scientifically; nor from the brain of my little daughter, with force sufficient to carry my grand piano out of the room and bring it back again in the presence of five witnesses, with light enough to distinguish everybody and to count the books in the bookcase from the lamps opposite in Lungarno (a long line of them) and the fire in the stove. The spirits had blown out the candles, for I never willingly tried dark sittings, as Mr. Guppy knows."

SOME TIME AGO, Dr. Newton sent from America, per Mr. Tebb, some fine specimens of squash, a fruit of the vegetable-marrows kind. The seeds were preserved, have been grown in various parts of the country, and produce an abundant crop of excellent food. A medical gentleman writes:—"We have in some way seconded Dr. Newton's kindly-hearted intention; for there is not a labourer here now who has not this squash in his garden, and their wives tell me the pies therefrom are excellent." Dr. Newton, in his recent letter, promises some more seeds, which we hope will be applied for by those who can grow them well and perpetuate the species in this country.

## DR. MONCK AT HALIFAX.

The Halifax Psychological Society has engaged Dr. Monck for a series of discourses, to be held in the Mechanics' Hall.

On the evenings of the 26th and 27th Dr. Monck will lecture on the "Performances of Conjurers," illustrating his remarks by doing the tricks, and then explaining them before the audience.

The following Sunday Dr. Monck will preach two sermons, one in the afternoon and one in the evening. This will give the friends in the West Riding an opportunity of being present and hearing the lecturer, about whom so much has been said. It is expected that Dr. Monck will give a private seance on the Saturday evening at the Hall of Freedom, Lister Lane.

## MR. MORSE'S APPOINTMENTS.

LONDON.—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.

MERTHYR TYDFIL.—April 13th, 14th, and 15th.

LIVERPOOL.—April 30th.

BIRMINGHAM.—May 3rd.

MANCHESTER.—May 10th.

OLDHAM.—To follow.

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

Mr. Morse leaves London to-morrow (Saturday) morning. He may be addressed during the week, care of J. Hare, Esq., 15, Chester Crescent, Newcastle-upon-Tyne.

## 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.

## DR. MONCK'S APPOINTMENTS.

NOTTINGHAM.—Sunday, March 22nd, Assembly Rooms, Low Pavement; evening at 6.30. Subject: "Spiritualism sanctioned by the Bible."

Tuesday and Wednesday, March 24th and 25th, Mechanics' Hall; evening at 8 o'clock. Subject: "Spiritualism or Conjuring."

HALIFAX.—March 26th and 27th, Mechanics' Hall, at 8 o'clock. Subject: "Spiritualism and Conjuring."

Sunday, March 29th, Hall of Freedom, Lister Lane, at 2.30 and 6 o'clock.

OLDHAM.—Mrs. Scattergood will give two inspirational addresses on Sunday, at 2.30, and 6 p.m. Tea will be provided for strangers at 6d. each.

HELP TO MR. GEORGE RUBY.—We have not received any subscriptions for sometime. The last received, F. F., 1s., has not been acknowledged till now. Further aid would be gratefully received.

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 5 o'clock. The subject discussed on Sunday evening last will be continued next Sunday.

BRIGHTON SPIRITUALIST UNION.—The committee beg to state that a seance will be held by Mr. Herne at the Quadrant Hotel, on March 19 and 20, at eight p.m. Tickets, 5s. each, to be had only of the secretary. Spiritualists and investigators are respectfully invited.—JOHN BRAY, Secretary, Brighton Spiritualist Union, 82, St. James's Street. [We hear that Mr. Herne will remain at Brighton for about a week.—ED. M.]

ANTI-COMPULSORY VACCINATION.—A public meeting will be held on the above subject, on Tuesday evening, March 24th, 1874, at the Temperance Hall, Eagle Place, Mile End Road, nearly opposite Stepney Green. Also to take into consideration the recent prosecutions by the Mile End Old Town Board of Guardians. Chair to be taken by Thomas Boak, Esq., at eight o'clock precisely. Also to protest against the decision of the Mile End Vestry in refusing the use of the Vestry Hall for the purpose of holding a public meeting on the above subject. C. Pearce, Esq., M.D., W. Young, Esq., John Stephens, Esq., Mr. Cohen, late president of the Cigar Makers' Society, and other gentlemen will address the meeting. All communications to be forwarded to J. F. Haines, 212, Mile End Road.

THE SALE OF THE MEDIUM at Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., goes on favourably, the front window being attractively garnished with the pictorial numbers that have been issued. As we travel on in the pathway of reform we find that there are those amongst us whose professions or callings have lain so mixedly among the bigoted that the entire loss of means, through persecution, has been a necessary consequence. If, then, those who are so conscientious as to court truth despite social derogation are found amongst us penniless, as the reward of their nobleness, we (that is, those of us who are in a social position to recommend or ameliorate the conditions) ought to take active and hearty steps to see that there are no such cases of unrequited zeal.

## ODDS AND ENDS.

**WISDOM: ITS BEGINNING AND END, i.e. ULTIMATE EFFECT.**—The "fear of God," in nine cases out of ten, means really the "fear of hell and the devil," but still it is undoubtedly true that the "fear of the Lord" (whether by "Lord" is meant Jehovah, Allah, Moloch, Mumbo-Jumbo, or any other name under which the Deity is worshipped) is the beginning of wisdom, but the end, i.e. the ultimate effect of wisdom, is that "perfect love that casteth out fear." Note that by "wisdom" we mean a knowledge of God's laws, material and spiritual, and an earnest endeavour to live to the utmost possible in accordance with them. The savage, with his superstitious rites and bloodthirsty sacrifices, is, according to his lights, striving after "wisdom" equally with the most advanced Spiritualist. God has willed that man shall ultimately develop into the image of his Maker, but man in the different stages of his eternal progress always images the Deity to himself after his own ideal for the time being. In the infancy of mankind the intellect and moral faculties are almost totally undeveloped, and the animal passions rule entirely, so that man's ideal of God is, in truth, diabolical. In short, mankind began by worshipping a devil (under the name of God), and will at last end by worshipping the real, the true God. They have among the most advanced races already begun to do so, as far as words go, for we hear it more and more said that "God is love"—talk always precedes action. But the full meaning of the phrase is not yet realised, for many diabolical qualities which are inconsistent with the truth of it are yet ascribed to the "Most High." He who has assimilated the highest spiritual truths, although he may never have sat at a circle, and knows only of spiritual phenomena by reading the accounts of them, has attained the "love that casteth out fear," because he sees clearly that there is no ground for fear of God, but only for love and reverence. He will fear still to break the divine laws, because he well knows that the penalty inevitably follows; but he will perceive at the same time that the infliction of such penalty is God's way of pointing out to him his error, and that he has only to strive and ask for light to obtain it, and ultimately free himself. Such considerations must bring him more and more into that "peace of God which passeth all understanding," for he will acquire that perfect trust and confidence in the "All-Father," on which only such peace can be founded. H. M.

Bath, March 4, 1874.

## THE LESSON OF COOMASSIE.

To the Editor.—Sir,—I think Sir Garnet Wolseley's dicta on the Ashantees should be the text of every place of worship in England on Sunday next. "Their capital was a charnal house, their religion a combination of cruelty and treachery, their policy the natural outcome of their religion." Sacrifice and blood, as offerings pleasing to God, seem to be the general idea of man in his primitive and most degraded state. Dahomey and Coomassie are living witnesses of this now, and theirs is fetish still in its earliest form; its idea is vicarious atonement the death of one man to appease God for the sins of another. When people become a little more civilised or a little less bold, they substitute for human sacrifice the blood of bulls or of goats, with the hope of propitiating God for their own peculiar sins, instead of acknowledging that every man must bear his own burden; but to go back again to human sacrifice, though it be for once and for ever, as a propitiation to God for sin, is to return to fetishism in its most dangerous and primitive form, and is but the Coomassie principle to be adopted for the whole world.

But this fetish is Spiritualism in its most hateful form, and as we Spiritualists in England have the advantage of knowing that the only sacrifice pleasing to God is the sacrifice of self, and certainly Jesus taught us this, we can preach the best sermons on Sir Garnet's text; still we must not forget that, although God does not accept vicarious atonement in any form, yet nevertheless there are hosts of unadvanced spirits who encourage it in every way, as well as other things that are not desirable. So, then, we must be careful in the choice of the spirits with whom we communicate, knowing what we have to avoid both at home and abroad. AN OLD SPIRITUALIST.

## MR. MORSE AT GOSWELL HALL.

On Sunday evening last a crowded audience assembled to hear the concluding lecture of the late series, through the mediumship of the above-named popular trance-speaker, the chair being occupied by Mr. Hardinge, one of the earliest lecturers on Spiritualism in this country, he having spoken upon the subject upwards of twenty years ago. The opening services and lesson having been gone through, Mr. Morse passed into the trance state, under the influence of his spirit-guides. The controlling spirit, "Tien," then offered an impressive invocation, after which he delivered an address on "The Soul: its Nature, Origin, and Destiny." The opinion prevailed that this oration was by far the best of the series of four delivered by this speaker as above. At the close of the meeting Mr. Barber, the president of the society, conducting these services, moved the annexed resolution:—

"That the best thanks of this meeting be given to Mr. Morse for his great kindness and self-denial in coming to Goswell Hall during the last four Sundays, at a pecuniary sacrifice to himself, for the benefit of the St. John's Association of Spiritualists, thus affording us an opportunity of witnessing his valuable mediumship, and enabling us to participate in the very beautiful and highly instructive orations delivered through him by his spirit-guides. And we most earnestly hope that he may long be spared, not only to labour amongst ourselves, but that his sphere of usefulness may be extended throughout the length and breadth of the land."

The above, on being put to the meeting, was unanimously carried. Mr. Morse, in his normal state, then briefly replied. The audience then dispersed, many grasping the speaker cordially by the hand, wishing him God-speed on his way.

JOHN ROUSE.—The loss of the sale of three copies per week is a mild form of persecution to which we gladly submit at your hands, consoling ourselves with the thought that we live in an enlightened age, which limits even the effects of the animosity of Spiritualists towards one another. We may be the object of your revenge, and for what? but, thank God, you cannot make us your slave.

RECEIVED, bearing Linstead Postmark, *The Semi-Weekly Gleaner*, Kingston, Jamaica.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—With reference to a paragraph in our last issue, we are requested to state that, at the earnest request of Mr. Barber, the president, Mr. Pearce has withdrawn his resignation of the office of secretary to this society, and has consented to act up to the end of May next.

WE have had a letter from Dr. Newton, containing a recent photograph. The doctor really looks younger and more active than when he was in England. He has been instrumental in doing much good in California. He intends remaining a year longer and then coming back to New York, where he will settle down, but hopes to see all his friends in England again, and desires to be very kindly remembered to them.

DARLINGTON.—Mr. Forster reports that the circle held at the house of Mr. John Leng, Farrer Street, Hope Town, has been in existence about six months, during which time some very good phenomena have been observed. The members at present number seventeen earnest investigators, and several mediums are under development. On a recent evening, Miss Marshall, the most advanced medium, was controlled by a spirit, who gave much satisfaction to the circle by conversing with them in reply to their mental questions. It would appear that the members of the circle do not utter their conversation at all, but the spirit reads their thoughts and replies through the organism of the medium. A further development of this power is expected. Such an experiment seems to imply some modification of the organic functions in the spiritual state.

A VISITOR FROM ITALY.—We have amongst us Professor R. Palumbo, a Spiritualist from Italy, who has been introduced by Signor Damiani, of Naples, to many of his spiritual friends in England. In introducing him to Mr. Burns, Signor Damiani says: "A few months ago, and before his becoming a Spiritualist, Professor Palumbo had determined to go to Germany for the education of his son, but the perusal of the English spiritual literature, with the descriptions of the wonderful phenomena that occur in England, has produced such an impression on his mind as to induce him to go to reside in London instead. You recollect Dr. Nehrer, of Hungary, whom last year I introduced to my English friends. Well, he also undertook the journey from Naples to London on purpose to witness the spiritual phenomena described in the English spiritual periodicals, which I used to lend him regularly. A couple of thousand miles travelled for the sake of spiritual knowledge! Behold the wonderful powers of both Spiritualism and the spiritual press of England!" Professor Palumbo is a most agreeable gentleman, and we should be glad to see him cordially invited to private sittings. He is desirous of teaching the Italian and French languages during his leisure hours. Communications addressed to our care will reach him.

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

FRIDAY, MARCH 20, Mr. Morse, Trance-Medium, at 8 o'clock; admission, 1s.

MONDAY, MARCH 23, Mr. Webster, Test-Medium, at 8 o'clock; admission, 1s.

WEDNESDAY, MARCH 25, Mrs. Olive at 8 o'clock. Admission 2s. 6d.

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

SATURDAY, MARCH 21, Mr. Williams. See advertisement.

SUNDAY, MARCH 22, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

Mrs. TAPPAN at Cleveland Hall, at 7.

St. John's Association of Spiritualists. Trance Address at No. 86, Goswell Road, at 7 o'clock.

MONDAY, MARCH 23, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

TUESDAY, MARCH 24, Seance at Temperance Hall, 103, Mile End Road, at 8.15.

WEDNESDAY MARCH 25, Marylebone Association, 90, Church Street, Paddington, Lecture at 8 o'clock, admission free.

Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, MARCH 26, 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 21, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

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

SUNDAY, MARCH 22, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

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

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

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

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

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

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.

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

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

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

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

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

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

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

BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well St., Hockley, United Christian Spiritualists, at 6 p.m.

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

GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.

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

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

HECKMONDWIKE, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

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

MONDAY, MARCH 23, HULL, 42, New King Street, at 8.30.

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

TUESDAY, MARCH 24, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, MARCH 25, 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.

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 26, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

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

BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.45, by Miss Baker, assisted by a Clairvoyant and Trance-medium.

FRIDAY, MARCH 27, 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.

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## 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.

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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.

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