



DAYBREAK.

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

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Allan Kardec

ALLAN KARDEC.

COMPILED FROM VARIOUS SOURCES BY CATHERINE WOODFORD.

Léon Hypolite Denizard Rivail, well known to Spiritualists under the pseudonym of Allan Kardec, was born in Lyons on the 3rd of October, 1804, and descended from a family distinguished in the annals of the magistracy and of the bar. From his earliest years he felt an irresistible inclination for scientific and philosophic studies. Attending the school of Pestalozzi, at Yverdon (Switzerland), he distinguished himself amongst the fortunate disciples of that system of learning.

Upon the termination of his studies he returned to France, where he devoted himself to the translation of various didactic and moral works from the German language; and in the course of time, in just recognition of his remarkable intellectual abilities and assiduous labours, he obtained election into various learned societies and scientific corporations. Between the ages of thirty-five and forty, he founded, in Paris, gratuitous courses of lectures, in which he himself bore part, delivering discourses upon chemistry, physics, comparative anatomy, astronomy, and other branches of the natural sciences. Ever actuated by an ardent desire to facilitate and propagate the best systems of education, he invented an ingenious method of reckoning, and a mnemonic table of the history of France, by the aid of which the dates of notable events and the great discoveries of each reign became engrained upon the memory.

The fruits of this highly-gifted intellect, so distinguished for its scientific learning and untiring labours, were displayed in the course of twenty years by the publication of numerous works of education, which have attained just celebrity; as follows:—"A Plan for ameliorating Public Instruction;" "A Practical and Theoretical course of Arithmetic;" "The Classical French Grammar;" "Rational Solutions of Mathematical Problems;" "A Grammatical Catechism of the French Language;" "A Programme of a course of Chemistry, Physics, Astronomy, and Physiology, as taught in the learned Lycées;" "Especially Dictations upon Orthographical Difficulties," of which numerous editions have been and are published.

About the year 1850, when the attention of the civilized world began to be directed to the phenomena of Spiritualism, Allan Kardec devoted himself to the constant observation of manifestations, to the study of the natural laws he perceived in them, and to the deduction of those philosophical consequences which were to convert acts merely empirical into a body of transcendental doctrine.

The world is indebted to Kardec for some of the most exhaustive treatises upon Spiritualism which have ever yet appeared. They form manuals of reference absolutely indispensable to the student of the new science. Although he may reject the doctrine of re-incarnation which they inculcate, yet the useful information they convey, sifted from this especial form of belief, is absolutely essential to a man who studies his subject from every point of observation, and cannot afford to be ignorant of any ground it may occupy.

We have in Kardec a man of erudition, who enters upon his new field of research well qualified to grapple with his subject, and to observe it from many a standpoint that to one less learned and less accustomed to scientific exploration would never have been opened. An enthusiastic character, without method in the exposition of principles, and with a blind faith in the phenomena, might have prejudiced the propagation of Spiritualism; but a mind like our great author's, severe in examination, subtle in analysis, logical in deduction, and gifted with a clear method of explanation, could only fill all aspirations, satisfy all exigencies, remove all scruples, and attract, as with the broad rays of a beacon light upon a high tower, all those earnest souls battling with the tempestuous waves of doubt, uncertainty, and unsettled faith, and guide their storm-tossed barques into the haven of secure knowledge of the truth.

The principal works upon Spiritualism which this indefatigable writer produced were:—"The Book of the Spirits," published in April, 1857; "The Book of Mediums," in 1861; "The Gospel, according to Spiritualism," 1864; "Heaven and Hell;" "Genesis, the Miracles and Prophecies." He was also the originator of "La Revue Spirite," a monthly publication commenced in 1858, and which is still continued by the Paris "Society for the continuation of the spiritual labours of Allan Kardec."

With the appearance of the "Book of the Spirits" may be dated the true foundation of the doctrine of Reincarnation, which in its essence is not new, having been taught by Pythagoras in Greece, and by the ancient Druids. By the writings of Kardec a belief in this doctrine has been spread very generally throughout Europe; it has also a few upholders in England and in America.

No translations into English of the works of one whom a large body of Spiritualists in France delight to honour by the name of "master" have as yet appeared. To read them in the original is a literary luxury. The style is at once incisive, concise, and profound; simple, yet elevating, and at times mounting to real eloquence. It is to be hoped that when they are rendered into English the beauties of Kardec may be preserved, for to change his graceful, versatile French into heavy, turbid English, would be to wrong an author with whom to commune in his own tongue is a never-ending pleasure. With all his profound learning, he is never pedantic nor tiresome; and it may in some measure be owing to his graceful adaptability to all minds, ignorant as well as learned, that his doctrine of Reincarnation has been so extensively propagated. Followed out in some of its details to their inevitable consequences, this dogma is, to some minds, repulsive; but happily,

all enlightened Spiritualists hold themselves free to accept or reject, as it may suit them, the many revelations coming down from that vast world of mind in existence above. A sensitive soul admits everything to the crucible of his own reason, accepts nothing as a finality, but holds himself ever open to the reception of new truth. In the words of Camille Flammarion, in his eloquent funeral oration over the earthly remains of his friend Allan Kardec: "The time for dogmas is over," and Spiritualists, whether carnationists by conviction or otherwise, should ever be "naturally united in the same efforts for the elucidation of truth." The time is past for a man to relegate to the infernal regions a truth which he does not believe exactly as he does himself; and while the Reincarnationists look upon their progress, and therefore their fellow-beings as compelled to return again and again into the flesh until final purification be obtained, another class of Spiritualists, and these are by far the larger number, believe in eternal progression in the spirit-world, where the soul becomes purified through repentance, and rising into ever higher and higher states of knowledge, at length attains the sphere of angelhood, in which state it still eternal progress. A more sublime picture than this picture of that love and mercy, equal to all emergencies, of the Father of mankind, can scarcely be imagined.

Allan Kardec passed away on the 31st of March, 1889, the victim of an aneurism which his intellectual labours prevented his arresting whilst it was possible to apply remedies—leaving the earthly scene which he had brightened by his loving labours in the service of humanity, and those appreciative brother Spiritualists who had gathered so affectionately about him, to enter that world of spirits from which he received all the information embodied in his beautiful works; where, in association with the glorious intellects whose light, like his own, still beams across the minds of men, he can alone verify what he taught; and from whence he, who so loved and toiled for truth on earth, will most certainly derive himself whenever a higher truth, a more perfect knowledge can become his. Of this the writer has had assurance from the spirit of Kardec himself.

MRS. TAPPAN AT CLEVELAND HALL.

SUNDAY, APRIL 19, 1874.

Our Father, who art in heaven! Thou spirit of life and love! Thou perfect and beautiful soul, to whom all spirits turn with thanksgiving and praise! Thou that from the past to the future eternally art the same, to whom time, and death, and space, and all things of the senses are as naught, but who dost live for ever in the perfect beauty of thought, transcendent and supreme, encompassing all, knowing all, pervading all, we praise Thee! The spirit that is like unto Thee, endowed with Thine attributes, would praise and bless Thee for those qualities; would approach nearer to the comprehension of Thy divine mind; would know of the spiritual world, and judge of its vast and comprehensive beauty. We know that the firmament is spread out before the gaze of man, filled with the light and splendour of those laws whereby Thou dost control and govern matter. We know the stars revolve in their orbits in response to law. We know that every atom fills its destiny and life in accordance with Thy being. But the spiritual universe—that vast realm that lies beyond matter, that Thy children know nothing of—they strive in vain with the senses to understand it. Vainly do they pierce space with their thoughts of materialism. O, let them gaze with the eye of the spirit—let us turn the understanding and the thought to the soul, and find whereof its substances are made; allied to Thee, endowed with Thy perfection, born of Thy immortality, moved in the beneficent charity and kindness of Thy loving soul, fraught with the immortal breath of being. O let us penetrate to that vast kingdom of thought and knowledge wherein every deed and word becomes a new beauty or a deformity, and each thought of the mind lives for ever, imperishable, incorruptible. We praise Thee for those glimpses of that realm of light that have been revealed to Thy children! We praise Thee that knowledge—transcending knowledge—is being added to the powers of the mind! We praise Thee that even now, with other senses than those of matter, we can perceive the presence of light and soul: they crowd within our hearts, as closely to our being as is breath, as is life; that Thou dost fill every atom of this room; that Thou dost fill all space; that Thou dost bear us up on the wings of aspiration and prayer to where the souls of angels perform Thy deeds of lovingkindness, and sing for ever Thy praise in the melody of the spirit-land. We praise Thee evermore. We would aspire to Thy truth; we would enjoy all Thy knowledge; we would seek Thy wisdom; we would build up on earth an expression of the temple of Thy spiritual kingdom!

ANSWERS TO SEVERAL IMPORTANT QUESTIONS CONCERNING THE SPIRITUAL WORLD.

A writer in one of the spiritual newspapers has propounded several pertinent inquiries concerning the manner of existence in the spiritual life; and it is for the purpose of answering those queries that we shall give an address this evening touching the absolute nature of the spiritual existence, and in what manner it corresponds to the temporal or earthly life. Notwithstanding Spiritualism has been in the world a quarter of a century, and notwithstanding the writings of Swedenborg and others who have been inspired of the spirit, there seems to be, not only among those who are new in spiritual investigation, but also among Spiritualists, such varieties of

opinion and such perplexities concerning the substance and nature of spiritual substance, that we consider no authoritative expression has yet been given by which the mind can judge of this existence, although there have been innumerable lessons. The chief difficulty, however, rests with the investigator himself. When the spirits state to you that the spiritual world is as tangible as your world, straightway the investigator concludes that it is therefore a material world. The difference between tangibility and materiality is very distinct. That may be tangible to the spirit which would be in no wise material to your senses; and the substance of which spiritual existence is composed cannot be measured nor judged by the laws that control materialised substances on earth. With these premises the investigator starts fairly; but when the spirit affirms that spiritual existence is really quite as tangible as earthly life, the man of science straightway believes that he can judge of that materiality by the same standard that he gives to the gross forms of matter around him, and judges that the shore of spiritual existence is made of grains of sand that can be weighed and measured by the ordinary methods of science; also, that the mountains and valleys must be made of the varied kinds of rock and soil that are found upon earth; also, that the rivers must be of the same kind of water; and, altogether, makes spiritual life an exact representation of earthly life.

The queries to which we refer propound first: Is the scenery of spiritual life an exact counterpart of earth? If it be not, what is the substance of which the spirit-land is composed? Now it is known by all men of science that there are an infinite variety of substances imperceptible to the touch of man, yet which are nevertheless material. It is known by all men of science that the most subtle substances are those very refined qualities that cannot be analysed unless they are specifically acting upon much grosser substances, like electricity, magnetism, and the other subtle powers and forces of nature. Now the substance of which thought is composed no scientist has yet professed to analyse: yet so palpable is it to the spirit that, upon entering this room, one endowed with the gift of the spirit, or a spiritual being, perceives the quality of your thoughts just as readily as you perceive the quality of one another's garments. This may, of course, sound strange, but in spiritual science it is an actual reality.

When therefore you consider that thought is in itself one of the grossest of spiritual substances, you will have some data whereby to judge of the other substances which surround and compose spiritual existence. All those elements that exist within the atmosphere of life, that are not perceptible to your material sense, and that form the avenue or agency of mind conversing with mind, are the elements which make up the spiritual life.

Swedenborg has enunciated the doctrine of correspondence, whereby he affirms that every earthly form has its corresponding shape in spiritual life. But he does not therefore say that every spiritual form is a literally transcribed form from material existence: hence he does not therefore say that every house, building, and valley has its exact prototype in the spiritual state. He also may not affirm that there is something in spiritual existence that for spiritual purposes answers to flowers, trees, birds, substances, landscapes, mountains, valleys; but that is his meaning. The substances are, as we have stated, not only within the atmosphere of the earth, but the more exalted of them are lying beyond the pale of earth's material atmosphere in that which is known as space.

When you judge of a material object here upon earth, you judge of it as something outside of yourself, and the man of science and the metaphysician concludes that any object which is independent of your will, and has a form of its own, and laws of its own, is not to be controlled by your especial mind. But in the spirit-life all this is reversed; that which is objective to you becomes shadowy and vaporous to the spirit. This room, apparently solidified and tangible, is to the spirit almost as vapour, and forms no impediment whatsoever to the approach or departure of spiritual beings. The substances that you consider the most formidable and least to be moved are to spirits almost as vapour seems to you; while the thought or the essences of those substances that are to you intangible are to spirits reality. Hence where it is said by spirits that there are scenes and landscapes, mountains and valleys, rivers and flowers, birds and all things corresponding to your earthly life, they enunciate a spiritual paradox, unless they also affirm that those substances are spiritual in their nature; that the spirit enters just such a sphere in spirit-life as the quality of his or her thought and the power of his or her will can create and draw around them spiritually; and that vast numbers will go either on plains that are shrouded by darkness, or among valleys, or mountains that lift their heads up to the light, and are shrouded only by thought, just in proportion to the combination of their will and the power of their minds to control those atoms of matter.

You know in science of such a law as chemical affinity. The substances the mind draws around itself in spiritual life correspond to this law upon earth, and the spirit is clothed upon, is draped, is surrounded by those qualities of atmosphere or atmospheric substances that he or she has the power to attract. Be those substances light and beautiful; be they formed in the shape of mountain or valley; be they of level plain or of lofty and towering heights, it depends upon the nature of the mind that there is the centre of life and of influence. Upon this earth matter has its own stubborn laws—its own unyielding, unintelligent laws. The blind forces of nature seemingly work out their way, resisting man's aggression for ever. In spirit-life this is the reverse. Matter is not objective; it is not resistive; it does not impede; it does not prevent the passage of spirits—of those forms that spirits possess;

and the scenery that they are surrounded by may be changed at the will of one or more individual spirits. The geography of the spirit-world—if we may say so—is not a fixed and immovable thing like the geography of earth, except so far as it relates to the planets and worlds themselves, but that inter-stellar space that composes the vast realm of spiritualised existence is filled with a kind of substance that spirits govern and control at will; and therefore the scenery which abounds there is of the kind that spirits themselves can fashion. Lofty souls endowed with consciousness and knowledge surpassing your understanding may so govern the atoms of spiritual substances in that light as to make vast pictures—plains, temples, valleys, mountains, and living things—in response to the thought or desire that it shall be so.

You read in ancient times the spirit of God descended in the form of a dove. There have been at various seances and other places where spirits have manifested themselves, flowers, birds, symbols of various kinds witnessed by many persons, and the question has naturally arisen, Are these realities? They are spiritual realities. The spiritual form is such that if a spirit desires to represent to you a flower, it only requires the thought to do so, and a knowledge of the laws that govern the direction of atoms to produce that flower to your vision; and in spiritual life it only requires that those substances of which spiritual flowers are fashioned shall be gathered together to surround the spirit with whatever form he or she may choose to require. Understand us. All these things are governed by law; but they are not the laws that govern your material substances. They are spiritual laws, having their origin and seat in the will or volition of the spirit itself, and thence reaching out and controlling and governing matter.

You know what rapid strides science has made in the control of the elements of earth by humanity. You know how much force and power the will and mind of man has even over the clod of clay you call your material bodies. In spiritual life, when these substances become subject to the spirit instead of aggressive to it, you can readily perceive that all the functions of the spirit are absolute and positive, and not as they are here, negative and obedient to the laws of matter largely.

Another mistake that investigators make is this: that they do not sufficiently remove themselves from the usual custom of measuring all things by the standards of earthly knowledge and earthly science. Spiritual science has its own laws; spiritual existence has its laws; spiritual beings have their laws; and it is an utter, an absolute mistake to suppose that because spirits sometimes do and are permitted to materialise themselves in a gross form for your earthly vision, that they therefore are always compelled to occupy gross forms. It is a mistake to suppose also that the gifts of the spirit will tend towards the constant reproduction of those physical forms of life here. They will not. Spiritual existence only expresses itself through your earthly forms because that is the only way it can reach you. But in spiritual life souls are so amenable to the power of the spirit, that it is a realm in which thought is supreme, in which mind abides, in which all leading graces and virtues, all goodness, all aspirations, take tangible, actual form. The thought goes out from your mind and is lost amid the waves of materiality that surround you, and you have not power to follow it; you do not realise it after it escapes from your lips. But in spirit-life the thought goes out, and it reaches the mind for whom it is intended—is a substance, and has a literal, actual vibration corresponding to sound.

The person who proposes these questions also desires to know if the spirit is dependent upon vocal utterance and upon hearing for the transmission of thought. We are sure the man, if he had measured the meaning of the word spirit, would not have asked this question. Thought is the power of expression of the spirit, and instead of the employment of words, which are mere vibrations upon the external atmosphere for the purpose of reaching the material sense, the mind that is advanced converses with mind through will. You know it is oftentimes the case upon earth that two minds who are very similar and in perfect sympathy can almost read one another's thoughts. You know oftentimes, when sitting with a friend, some sentence is uttered, and you say, "Why, I was just thinking of that same thing!" You come to speak of a person, and say, "That person was just in my mind," showing the power one mind has to influence another. In spiritual life where would be the necessity of language when thought expresses itself directly to thought? Those spirits, therefore, that are most advanced have least need of the materialised expression; and when they do express themselves in physical language, it is only in the grosser forms of spirit-life that are nearest to your earth.

But this person also says that there is a language of the spirit corresponding somewhat to the ancient Hebrew. There are several languages employed by spirits in their intercourse with mortals, sometimes corresponding to your earthly language, sometimes symbolic; but there is no necessity for vocal or written messages between spirits in spirit-life. The thought itself is sufficient to reach the mind of whomsoever is in sympathy with the persons expressing the thought; and where would be the need of physical expression when there is no necessity for hearing, or for any of the material senses?

Then, says this person, do we require a material form? It is said that the spiritual form actually resembles the human form, only it is more perfected, more etherealised, more spiritual. We answer, the functions of the spirit-form are spiritual, expressing the highest form of thought that the spirit itself has attained. Angels, spirits, all forms of departed beings, are represented as having forms like those possessed on earth, only more beautified

Forbes," who prescribes through this lady, and was, when in the mortal state, an allopathic physician, has become converted to a qualified homoeopathy, and no doubt finds much of that system very suitable for many constitutions, when cause and effect, as by him, are clairvoyantly perceived. On the other hand, Mrs. Dickinson's medical spirit-guides appear to have adopted herbalism chiefly as their system. I have found both excellent.

When spirit-doctors differ, it appears to me it is merely on minor points, or in matters of taste or detail, for there is nothing antagonistic in their theories or prescriptions, as is so seriously the case amongst us mortals. But as practice, it is said, makes perfect, I have no doubt that, should there be any room for improvement in such medical practice as that to which I have been drawing attention, these medical spirits will soon reach the culminating point, if the public and Spiritualists generally will only do their duty to them. I cannot, however, admit that "Mesmer" has anything more to learn in the mesmerising or magnetising process, and commending him strongly to the afflicted and to your readers generally,—I remain, yours faithfully, C.

April 6th, 1874.

A SEANCE WITH MR. A. FEGAN-EGERTON.

To the Editor.—Dear Sir,—I attended a seance at the house of Mr. Bennett, 47, Boundary Place, Liverpool, on Sunday evening, April 12th, which I consider deserves special notice. The seance commenced at 8.30. After the gas was put out, a son in spirit-life of Mr. Bennett commenced by touching the sitters (nine in number) all round, and writing his name on a slate, at our request. He rang a bell and took the drum up to the ceiling, playing it all the time. All the instruments were rubbed with phosphorus, which showed us the direction the things were taken, which was very satisfactory. Then the spirit "Jack Todd" lifted up the table many times a considerable height, and answered questions. Mr. Egerton was then told to go into a recess with a curtain before it, which answered the purpose of a cabinet. After Mr. Egerton had been in the cabinet about ten minutes, we were told to sing, and shortly afterwards "Jack Todd" appeared distinctly to all the sitters; he appeared several times, then the figure of a female, which I immediately recognised as my mother, and I saw her as plainly as ever I saw her in earth-life. Another female then appeared, whom I recognised as my mother-in-law; and a child appeared, whom Mrs. Bennett recognised as her little girl.

I consider this the most satisfactory physical seance I ever had the pleasure of attending, and I consider it my duty to make it public, as it proves beyond a doubt the immortality of man. I am a Free-thinker, and have been for many years a materialist. To those who are materialists I say, Go on, and investigate this important subject; if you do, you will soon become convinced of its truth.

The parties present at the seance were—Mr., Mrs., and Miss Bennett, Mr. Byrne, Mr. Bretherton, Miss C. Shepherd, a lady, the medium (Mr. Fegan-Egerton), and yours truly, JOSEPH SHEPHERD.

29, Everton Crescent, Liverpool, 14th April, 1874.

MR. WEBSTER'S MEDIUMSHIP.

We are pleased to hear that Mr. Webster is giving much satisfaction by his tests given in the trance. We have received the following note from Mr. W. Prichard, 10, Devonshire Street, Queen Square, respecting a private seance:—"We had the pleasure of Mr. Webster's assistance at our seance last Thursday evening. Although he was quite a stranger to most of us, we got some most remarkable tests. He only wants to be known to be appreciated."

At the Spiritual Institution on Monday evening, Mr. Webster had a large circle, and the control was continued for about two hours and a half. A great number of tests were given. Indeed, all who were addressed by the spirit seemed to get much satisfaction. We would warn Spiritualists who may sit with Mr. Webster not to allow the spirit to control longer than an hour and a half, or at the utmost an hour and three quarters. Such protracted exercise of the medium's brain is dangerous; and neither in public nor private should extreme controls be permitted. The same holds true in respect to mediums elsewhere, and we hope our readers will attend to that universal law of health which alike protests against overworking the human brain whether in the normal or trance state.

SPIRITUALISM AND THE CONJURERS.

We are in daily receipt of information proving the great good which the conjurers are doing in causing an inquiry into Spiritualism. Dr. Sexton's celebrated oration on "Spirit-Mediums and Conjurors" sells in shoals. Here is a characteristic letter:—

"Having read one of Dr. Sexton's orations on 'Spirit-Mediums and Conjurors,' I feel much interest in it. I should feel obliged if you will kindly forward to the above address a packet of the orations and information mentioned in it, as I have a desire to learn something more of the matter."

Every Spiritualist should have a pile of these orations on hand to scatter about whenever the subject of conjuring is brought up in connection with Spiritualism. People who thus refer to the matter are in a condition of mind to read it with avidity, and thus Spiritualism can be promoted in those quarters where it is supposed to be entirely extinguished. A number of persons not Spiritualists have recently called on us saying that they have been to the conjurers' exhibition, and then to Mr. Williams's seance, but that there was no comparison between the two. For the accommodation of those who desire to distribute Dr. Sexton's orations largely, we will supply 100 copies for 10s.

A NEW CODE SUGGESTED.—We have received the following:—"Have the spirits ever been asked these twenty-six questions:—1. What will you rap for A? 2. What will you rap for B? What for C? and so on to Z? If they have—Franklin, or anyone worth his salt among them—they will distinguish all the letters without exceeding five raps for any, and in such way as to make every 300 raps do the work that requires 1,000 by the method you have for the last twenty-five years imposed on them without a choice.—Yours, AN OUTSIDER."

MEDIUMSHIP IN THE NORTH.

The following letter has been forwarded for publication by Mr. Blake, Newcastle-on-Tyne:—

Mr. Blake.—Dear Sir,—I feel it to be a duty on my part to give you a short account of the success of Miss Wood and Miss Fairlamb as modern spiritualistic missionaries. As we had no reporter at our previous seances, I can only write now from memory. Seance on Saturday night last: present, Miss Wood, Miss Fairlamb, Mrs. Aiston, Mr. Aiston, Miss Jane Mews, Mr. John Mews, Mrs. Brown, and myself. Miss Fairlamb being entranced began by telling us that there was in the room a great many spirit-forms, and went on to describe them; and raps faint and loud were heard by all, and very soon the bonnet and cap was taken off my wife's head, and she immediately said she might take cold, but no sooner had she said so than Miss Wood's cloak, which was lying in the room, was carefully put over her head—she had it on and looked very comfortable when the light was struck. Mr. Aiston's watch was taken from him, and it was put into my coat pocket; I found it had been put carefully in; I had it when the light was struck. The ring was put on to Mr. Mews' arm, who was sitting next Miss Wood; two potatoes that had been peeled but not boiled were brought from the back kitchen slab, and one of them struck Mr. Mews on the breast. I may just tell you the door was locked. We had a trumpet, a bell, and a whistle, and considering the instruments, some beautiful tunes were played; at all events I was delighted with the whole affair, and many other things I cannot now remember particularly.

No. 2 Seance, present: Miss Wood, Miss Fairlamb, Mr. Mews, Mrs. Mews, Mr. Nicholson, Mrs. Nicholson, Miss Mews, Miss Jane Mews, Mrs. Brown, and myself. Mrs. Mews' bonnet was taken off and thrown on to the table, and then her cap and a comb brought from the bedroom, and Mrs. Mews' hair was nicely combed down, and there she was when the light was struck in that plight. We also had the ring test again; Mrs. Nicholson's bonnet was also removed, and other things done and said that I cannot enumerate or remember.

No. 3 Seance, present: Miss Wood, Miss Fairlamb, Mr. Mews, Mrs. Mews, Miss Jane Mews, Mr. Hardy, Mrs. Hardy, Master David Nicholson, Mr. Joseph Nicholson, Mrs. Brown, and myself. The ring was put on to Mrs. Hardy's arm, and she became very nervous; she declares she will not sit again. There was brought from Mr. Hardy's house a piece of lead ore upwards of a mile, and it was thrown on to the table. When the light was turned on he knew it immediately. We had direct writing, and many wonderful things of which I cannot now speak particularly.

No. 4 Seance: Quite a private seance for invalids. Now, Mr. Blake, you must not fret about your mediums, they will be with you in a few days; I think the country air is doing them good, and they are doing us good, so the benefit is a mutual one. Letter to hand this morning. God bless you: good bye.

HENRY BROWN.

Black Hill, Durham Road, April 9th, 1874.

TEST THROUGH MRS. BUTTERFIELD.

To the Editor.—Dear Sir,—The following test was given through Mrs. Butterfield on Sunday morning, April 12th, at Mr. R. Wilson's, Woodhouses, which I think is too good to be lost sight of altogether. Although Mrs. Butterfield is not known as a test medium, nor does she lay any claim to that faculty, yet she can relate scores of excellent tests that have been given through her spontaneously at different times.

On Sunday morning, about three-quarters of an hour before starting for Ashton, for the purpose of delivering the addresses announced in the MEDIUM for April 10th, she was suddenly and unexpectedly controlled by the Italian spirit "Bell," her constant companion, who cried, "Oh! nasty, nasty, someone cut their throat. 'Oo'll (you will) hear, 'oo'll hear," repeating it several times. Not one of us could attach any meaning to the words; for we could not bring to mind any such case having taken place in the neighbourhood. Several times during the day, whilst in Ashton, we questioned each other as to the meaning of what "Bell" had said in the morning, but she always again took control and gave us, "'Oo'll hear, 'oo'll hear."

Now, the first thing that we heard, on our return home about nine o'clock at night, was that a man at Little Moss, distance from Woodhouses about a mile, or from that to a mile and a half, had committed suicide by cutting his throat.

As near as we can gather, "Bell" would be giving us the information within a few minutes of the time it was done. We know for a fact that information had not reached Woodhouses until long after her test was given. All, however, that she could tell was that someone had done such a thing.

I enclose you reports of the two addresses delivered in Ashton, and if, as some people say, the healthiness of any public movement may be gathered from the opposition it meets with from a certain class, we may expect Spiritualism to thrive rapidly in Ashton.—Yours truly,

THOMAS WILSON.

Woodhouses, Ashton-under-Lyne, April 20th, 1874.

[At the first meeting alluded to above, Mrs. Butterfield was requested to speak on the following subject:—"A critical and philological exposition of those portions of Scripture in which the doctrine of eternal rewards and punishments is held to be taught by the Christian world, together with a statement of the sorrows and enjoyments and employments of departed spirits in the spirit-world, with such portions of Scripture, if any, which support the statements made." Objection was made that Mrs. Butterfield did not deal with the term "philological." The newspaper report, however, says:—"Mrs. Butterfield then spoke for upwards of an hour, with her accustomed fluency, and frequently made very good points. Her quotations from Scripture were often apt enough, some of her references were extremely humorous, and at other times the sarcasm was keen. This much must be said in justice to Mrs. Butterfield, but it must be stated that there was nothing whatever of the philological in her treatment of the subject." It is a wonder that some miner did not propose that she should discourse upon coal-getting. The reason probably is that miners have more common sense and better manners than pedants have.—ED. M.]

J. SCHOFIELD.—Our weekly print is from five to six thousand.

SPIRITUALISM IN BIRMINGHAM.

The last of the present series of Athenæum Sunday services was held on Sunday, the 19th inst, when Mr. J. J. Morse delivered, under the control of "Tien," a most able discourse on "the New Salvation." There was a crowded audience, and the lecture was listened to with the profoundest attention, although occupying nearly an hour and a half in delivery. The radical utterances of "Tien," in his denunciation of the old scheme of salvation as offered by orthodox Christianity, were much enjoyed. The audiences who meet at the Athenæum, however, have been well prepared by Mr. John Collier's platform advocacy to receive gladly the "strong meat" of progressive Spiritualism. Mr. Morse held a semi-private seance in the reading-room of the Midland Spiritual Institute on Monday evening, when there was also a good attendance. This seance was devoted to the asking and answering of questions, and both "Tien" and the "Strolling Player" acquitted themselves admirably, and greatly to the satisfaction of the friends present. There is one feature about Mr. Morse's mediumship which should be publicly noticed. It is this, that the more you hear his spirit-controls the more you want to hear them. The mental food which they supply has the peculiar effect of making the partakers thereof "hungry and thirsty" after knowledge. Phenomenal curiosity-mongers get sated, after a while, with the food they feed on, but those who truly desire spiritual improvement and development find the philosophy of Spiritualism ever fresh, ever new, and ever beautiful. Mr. Morse has a glorious and useful future before him as a public medium; his trance orations may be heard by the most critical audiences, and "Tien's" philosophy will bear the analysis of the most profound. Mr. Morse is an ever-welcome speaker at Birmingham, and the Spiritualists there feel that the cause can be greatly benefited by keeping Mr. Morse well at work.

"TIEN-SIEN-TIE."

To the Editor.—Dear Sir,—After the few remarks upon the style of Tien's addresses in my letter of last week, I feel bound to say that if I had heard the address he delivered here last Sunday evening, on "The New Salvation," before those remarks were written, the admiration they expressed would certainly have been far more unqualified.

For nearly an hour and a half he maintained the rapt attention of his audience without the least sign of flagging, and I believe if he had kept on for another hour he would still have had many eager listeners.

Though his logic, so far as I could judge, was unimpeachable, his reasoning trenchant and conclusive, and the intellect of his audience was kept continuously on the alert, yet there ran through all his address a glow of fervour which seemed to keep the hearts of his audience in a state of enthusiasm which could hardly be prevented from rushing into uproarious applause.

I have listened to many of the most eloquent of England's orators, but never have I listened to a discourse which seemed to me so harmoniously to mingle intellect and passion.

Most heartily do I wish it had been reported for the benefit of your readers. It seems to me a great waste that so beautiful a stream of undiluted truth should be given to no larger number of people than could be got into the Athenæum Hall, while thousands are weekly and daily imbibing eagerly (because they know of nothing better wherewith to slake their thirst) the trash-and-water which flows from so many of the pulpits and newspapers of our land.

Hoping Mr. Morse will soon be able to give Birmingham another visit.—I am, dear Sir, yours truly,
J. G. S.
Birmingham, April 21st, 1874.

PROPOSED PICNIC.

To the Editor.—Sir,—I send you an extract from a letter received from Mr. Johnson of Hyde, near Manchester:—"We had two glorious meetings at Ashton-under-Lyne on Sunday; crowded room and first-class addresses through Mrs. Butterfield. Our cause is making rapid strides in this district. I have been ascertaining the feelings of our friends in regard to the pic-nic, and all seem favourable to your suggestion of having it at the Belle Vue Gardens. Rochdale, Oldham, Bury, Bolton, Manchester, Hyde, Hollinwood, and other places take the matter up as being just what they want. If you have not written to Halifax, Bradford, Sowerby Bridge, Keighley, and other towns, do so, so as to give them plenty of time to arrange for it." The secretary of the Liverpool Society is wishful to receive suggestions from the societies and Spiritualists of the above-named towns, and will correspond with them as to the date, which is yet to be fixed, and all other matters connected therewith. Address, Mr. John Davidson, 45, Kensington, Liverpool.—Yours respectfully,
JOHN CHAPMAN.
Liverpool.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

On Wednesday evening, April 29, a social entertainment, consisting of songs, recitations, &c., will be held at 90, Church Street, Paddington, to conclude the present course of lectures, which have been so very successful, although held at a great cost to the association. Admission on Wednesday evening will be 3d. and 6d. It is hoped that those who have benefited by these lectures and our friends generally will rally round us on that occasion, and make it a great success. Doors open at half-past seven; to commence at eight o'clock.

The committee of the above association have hired a room for the purpose of holding subscription seances weekly. Two are already formed. Any members or friends wishing to take part in these seances ought to apply early to the secretary, as the demand is great. It is earnestly hoped that any who commence will continue to sit regularly for a time, to give investigators an opportunity to learn that which so many are seeking after. This new arrangement in no way interferes with the present properly constituted seances, numbering about twenty, but is commenced as an additional opportunity for inquirers.

Admission will be 3d. each, or 1s. 6d. for six evenings, this sum being necessary to pay for the room. Applications should be made to Mr. White, at the Lecture Hall, on Wednesday evening, or at 46, Dorset Street, W.

EXPOSURE OF CONJURERS.

To the Editor.—Dear Sir,—Dr. Sexton appears to be unnecessarily disturbed by the well-meant and courteous statement of Mr. J. Collier: "This exposé of Dr. Monck's is entirely different to that of Dr. Sexton, and does not in any way interfere with the necessity for that gentleman's lecture, &c." I have now given my *exposé* in Birmingham some nine times, and each time it has been, as Mr. Collier puts it, "entirely different" to Dr. Sexton's. I did not repeat a single trick of which it would be even remotely true that I was indebted to Dr. Sexton for my knowledge of it. On the other hand, I assert, without fear of contradiction, that I reproduced several tricks which Dr. Sexton has never employed in the illustration of his lecture, and the *modus operandi* of which I am not aware that he has discovered. Dr. Sexton, therefore, is simply incorrect in stating that he has been "completely supplanted in his public work by another man who is indebted to him for all he knows on the subject." If, instead of relying on erroneous second-hand information, he had written me on the subject, I should have set his mind at rest by the explanation I have now given, and he would not have "felt hurt" at what he terms "my conduct in this matter." But, even if I had utilised the secrets which Dr. Sexton publicly explains (and so makes public property), I still do not think he would have been justified in complaining of "my conduct." Why, Sir, he admits that "a dozen or more of small amateur conjurers have started in regular business on the strength of what they learned from his public lectures and exposures?" Now, if the interests of Spiritualism (our own private interests ought not to be considered in the matter) rendered it necessary in the first place that Dr. Sexton should expose the conjurers, surely it is needful that other lecturers should in the same way stand up in defence of Spiritualism, now that its juggling opponents have increased their number by "a dozen or more." The field is ample enough to employ another score of *exposé* lecturers, without necessarily creating an ill feeling among them.

As a medium, I feel that I, as well as the cause I advocate, am personally attacked by these impertinent conjurers, whose "marvels," I am repeatedly informed at my lectures, "have demolished Spiritualism and proved Spiritualists and their mediums to be fools and rogues." I should be less than human if I did not take up arms against this sea of jugglers, and, by exposing their tricks, prove that mediums do not descend to these puerile tricks to produce spiritual phenomena. So strongly do I feel on this subject, that I have arranged to give this *exposé*, where necessary, at my own expense. I am by no means anxious to receive invitations from societies able to pay the lecturer's usual fee for the delivery of *exposé* lectures; but if societies not in a position to do so will let me know of the presence of a conjurer who tampers with Spiritualism, I will (other engagements permitting) send my agent to arrange, without any expense to them, for the delivery of the *exposé* lectures, and holding a series of daylight spirit-seances, the two combined being, I consider, the best mode of replying to these men.

Dr. Sexton is late in suggesting that "there is now a fine opportunity at the Egyptian Hall for the display of my powers" as an exposé of humbug, seeing that (if he allude to the luminous human figure, &c., at Maskelyne and Cooke's entertainment) I have already exerted those powers and "discovered" the secret, which I shall at some convenient time be happy to prove to him, should he not discover it for himself.—I am, dear Sir, yours faithfully,
F. W. MONCK.

14, Wells Terrace, Totterdown, Bristol,
April 21st, 1874.

DR. MONCK'S MOVEMENTS.

BIRMINGHAM.—During the past week Dr. Monck has been giving some very successful light seances here, which have been attended by scientific men, who have been convinced by the phenomena that the spiritual hypothesis "has something in it." In broad daylight there have been loud raps in different parts of the room, as well as on the table, by which intelligent, and in some cases startling, information has been given to the sitters. The touch of spirit-hands has been felt, and direct writing given. So favourable has been the impression produced that Dr. Monck has been invited to spend a month in Birmingham, giving a series of daylight seances.

SMETHWICK (near Birmingham).—Dr. Monck has been engaged to give two lectures here, and hold daylight seances at the beginning of May.

WOLVERHAMPTON.—Dr. Monck has taken St. George's Hall for two lectures, and announces his intention of tarrying in the town for some days, to give select seances in the light to investigators.

BURY.—The Rev. T. Ashcroft re-delivered his lecture against Spiritualism in the Co-operative Hall on Monday last. Dr. Monck has consented to reply to him in the same hall on April 28 and 29, and has expressed his willingness to forego his usual fees on the occasion. He will remain a short time to give light seances.

HULL ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

A tea party in connection with the above was held in the Society's Seance Rooms, 42, New King Street, Hull, on Tuesday, April 14th. After tea a choice selection of vocal and instrumental music was gone through, and two addresses given; the first by Brother John L. Bland, subject: "Has Spiritualism any connection with the last day, and proof of its divine adaptation?" Second: Brother James Wroe, just returned from America. He described the manners and customs of the inhabitants in the States he had travelled through in America, which was amusing and instructive to all present. One of the mediums was controlled by an Indian chief, who entered into pleasing conversation, and sang a native song. A grip from a spirit-hand was also felt by its mother in the body. Altogether the evening's entertainment was acknowledged to be one such as had never been equalled of the kind by any member present. The friends separated for their respective homes early in the morning. The Society augurs well for its future prosperity, of which we shall acquaint you in due course.—Yours faithfully,
JOHN L. BLAND, Secretary.

BOLTON.—On Sunday next, April 26, 1874, two addresses will be given by Mrs. Butterfield, of Morley, near Leeds, in the Co-operative Hall, Bolton. Afternoon, at half-past two; evening, at six o'clock. Reserved seats, 4d.; back seats, 2d.

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.	" " " "	41 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 to 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. Curtice 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, APRIL 24, 1874.

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THE LATE DEBATE BETWEEN DR. SEXTON AND MR. FOOTE.

Our correspondence abundantly indicates that the manner in which Dr. Sexton conducted himself during the recent debate has given much satisfaction to the friends of Spiritualism. Several hundred copies of the MEDIUM have also been sold at the New Hall of Science, so that the teachings enunciated by the Doctor must have very much extended the horizon of spiritual inquiry. It is no fault of Mr. Foote's that he should not be able to establish his position against the Doctor's attack, because only one side can have the truth; and the object of a debate is not to prove the wrong, but to establish the right, and everyone can correct his position by coming over to the truth when his mistake is discovered. We have printed an extra supply of those numbers of the MEDIUM containing the debate, and can send them post free for seven stamps. These numbers also contain a vast amount of other important matter, and are therefore well adapted for circulating amongst inquirers.

MISS LOTTIE FOWLER IN LONDON.

Since Miss Fowler's arrival we have had several sittings with her, and have been struck with the satisfactory development which at present characterises her clairvoyant mediumship. In her normal state she evinces a high degree of impressibility, and in the trance her spirit-guide "Annie," who now speaks English much better, gives plentiful details of events past, present, and future, known and unknown to the sitter. Anyone who sits with Miss Fowler will soon be able to prove the untruthfulness of a statement which has gone forth that she is only capable of reading the thoughts of those who consult her. There is one thing we beg to impress upon our readers, namely, that Miss Fowler's health has fallen into an exceedingly precarious condition, so that she cannot give promiscuous or public seances, visit in the evening, or give very many or prolonged sittings. She was so heavily worked in the North that the brain has not yet recovered from the excessive strain which was put upon it. Miss Fowler will receive no visitors on Sundays. Her address is 9, Somerset Street, Portman Square, London, W.

PHRENOLOGICAL SEANCES.

On Tuesday evening a large attendance again assembled at 15, Southampton Row, and was more deeply interested than ever in the proceedings. Mr. Burns's lectures on the temperaments embody a fund of information which has never appeared in print, and is quite new to all students of mental science. It is to be regretted that they cannot be reported, and preserved for students elsewhere. The delineation of Dr. Kenealy was very interesting, and would form matter for a very popular paragraph. On Tuesday next the public characters delineated will be the Duke and Duchess of Edinburgh. Those who attend should provide themselves with good portraits, by the study of which they would benefit much more from the remarks made. Will those who desire to be present be kind enough to take their seats before the proceedings commence, as it very much interrupts the students, as well as the speaker, to have parties exploring for a seat in a full room after the meeting has settled down for work. Proceedings commence at 8 o'clock; admission, one shilling.

MRS. OLIVE has discontinued her Wednesday evening seances at the Spiritual Institution.

MRS. EMPSON's public seances will be discontinued after the 23rd instant, her clairvoyant power being wholly required for other purposes.

MR. WILLIAMS left London for Paris on Wednesday, and will be absent for two weeks. He was crowded with engagements till the day he left.

We will continue occasionally, in future numbers, biographical sketches of various public mediums. We hope to give next week that of Mr. Jackson of Hyde, which will be followed by papers on Mr. Johnson, Mrs. Butterfield, and others. Those who desire to circulate the special numbers should order them in advance, that a sufficient quantity may be prepared.

MRS. CORA L. V. TAPPAN'S INSPIRATIONAL DISCOURSES.

The Committee, encouraged by the support given to their former course, have much pleasure in announcing that they have made arrangements for the delivery of a further course of six lectures, extending from the 5th of April to the 17th of May, to be held at Cleveland Hall as heretofore, at 7 p.m., Sunday evenings. Tickets for the reserved benches will be 12s. each for the course, and for the chairs 6s. each for the course. Applications for tickets to be made to Mrs. Honeywood, 52, Warwick Square, enclosing post-office orders. The Committee hope that some friends of the movement will feel disposed to assist by forwarding small donations at the same time. Single tickets of admission, or tickets for the course, can be purchased at the doors. A large portion of the hall is reserved for the free admission of inquirers and the general public.

MRS. TAPPAN'S ORATION.

The attentive reader of the MEDIUM will have observed that for some weeks a discussion has been going on in our columns as to the "Form of Spirits." Last week's issue contained a letter on the subject, making a number of inquiries. Seekers for information will be gratified to observe that Mrs. Tappan's control took the matter up on Sunday evening, and the answers will be found in the oration printed by us this week. In returning the corrected proofs, Mrs. Tappan wrote: "Who is J. G. S.? I had no idea my guides had read the MEDIUM. I had not." This is a very interesting fact in connection with Mrs. Tappan's mediumship. It will be seen also that the guides, in correcting the proof, have added some notes.

SPIRIT FRAGRANCE.

Dear Mr. Burns.—I have read, with great pleasure, the very beautiful verses you have published in *Human Nature*, under the title of "Spirit Fragrance," by Mr. George Barlow, and would be glad to see what he means by "a material explanation" of the scent referred to.

As you invite those who can give you information of instances of the kind—though, of course, you know they are far from uncommon—I may mention, that whilst alone, preparing Denny's "Life Lectures" for the press, he invariably manifested his presence to me in that very delightful manner, so soon as I had my mind imbued with his theme and sphere of thought. At first the perfume appeared confined to myself, but soon afterwards others perceived it when close to me, and in the course of a few days the room became so suffused with it that anyone entering, during the time I was at work with Denny's writings, at once perceived the delicious scent. It lasted during the whole time that my mind was thus so closely associated with his (several weeks), and will, I am assured, again refresh me with its immortal sweetness when the lessening of more worldly cares shall admit the renewal of that close and exalting intercourse, which has been, by far, the greatest blessing of my life.—Always yours, A. C. S.

Hill House, Versailles Road, Anerley, S.E., April 3rd, 1874.

[Mr. Barlow's experience, so beautifully expressed in his poem in *Human Nature* for April, has attracted considerable attention. We shall be glad to hear of other instances. The "Life Lectures" are indeed grand reading. They are published at the Progressive Library, price 3s. 6d. Ed. M.]

THAT eminent friend of Spiritualism, Judge Edmonds, passed on to angel life on Sunday, April 5th. We shall give particulars next week.

MR. CROOKES's works are not yet quite ready. Orders come in daily. Parcels of ten copies will be supplied for 5s.

We have been well pleased to receive a letter from Captain Hudson, the veteran Mesmerist and healer. He is a reader of the MEDIUM. The captain has settled down at Swansea.

A GENTLEMAN has left a copy of the "Dialectical Report" to be devoted to some public library of works on Spiritualism. We shall be glad to have an application for it.

MRS. JULIA B. DICKINSON.—We understand that this lady, owing to her recent bereavement, will return to America about the beginning of June. At present she does not contemplate returning to England again, so that anyone wishing her services would do well to embrace the present opportunity. Mrs. Dickinson's gifts are of a high order, and these, coupled with her thorough honesty of character, render her services very valuable.

THE ANCIENT SOLAR WORSHIP.—This ancient faith has been so frequently alluded to of late by Mrs. Tappan and other speakers that there is a desire for further information on the subject. About two years ago a series of translations from the French, by Mr. T. E. Partridge, appeared in the MEDIUM, and gave the reader the very best information extant on the subject. It is the only translation of Dupuis' great work now in the English language, and we are prepared to send it, as it appeared in the MEDIUM, post free for twelve stamps. The MEDIUM has now several thousand readers additional to what it had when these translations appeared. People should avail themselves of the opportunity to read the work, which, previous to this translation appearing, was only possessed by scholars, and highly prized by them.

OUR CORRESPONDENT "Macbeth" addressed a letter "Mr. Joseph Maple, Grocer, Blackburn Street, Inverness," in accordance with a statement made by the materialised spirit-form "Florence Maple," as given in the MEDIUM No. 209, page 214. The letter was returned from the dead-letter office, marked "No such Street in Inverness." The gentleman who furnished the report to which we allude, also sent a letter similarly addressed. He had it returned with the superscription, "None of the name in Inverness, and no such person ever known to have been here." We hope this matter will receive further investigation, and that "Florence Maple" will be asked to make due explanation. We do not write in a spirit of condemnation, but on behalf of calm and kindly inquiry.

MR. DANIEL DUNGLASS HOME.

This celebrated medium writes from Nice, where he has spent the winter, to inform us that he is about to return to Geneva. He says:—"You will be sorry to hear that my health has but very little improved, and that I will be unable to visit England this spring, as I intended doing. From time to time I have had some very beautiful seances this winter, and I trust have done a little good; but I am anxious to do more. The kind guardian spirits have arranged what I am to do this summer for my recovery, and I can only hope for success." The sympathy evoked by Mr. Home's sufferings is intensified by observing the eagerness with which he desires to avail himself of the wonderful powers which Providence has bestowed upon him for enlightening mankind on the great question of spiritual existence. Aided alone by spirit-power, Mr. Home has extended his influence into the highest society which this earth affords—a personal success which might be coveted by the most advantageously circumstanced. Mr. Home's address is, Poste Restante, Geneva, Switzerland. We shall give his portrait in a few weeks.

HISTORY OF MRS. TAPPAN'S MEETINGS.

The task has fallen upon me to restate the facts respecting Mrs. Tappan's Sunday meetings in London during 1873. I would rather occupy myself with more profitable employment. The deficiency is now realised, and telling the truth is sometimes the most direct means of making enemies. However, I regard strict allegiance to truth and principle as of higher importance than any services which directly remunerate self; and hence I submit to the public the following particulars:—

About the month of August last, my friend Mr. Densmore, whom I had known for a few months, called upon me with the agreeable information that Mrs. Tappan was in England, and had just recovered from a very severe illness. I read the letter of introduction from Robert Dale Owen, which was published at the time, and assisted in distributing duplicates of it, to a list of names supplied by Mr. Owen, by furnishing the necessary addresses, &c. In a short time Mrs. Tappan herself called in a very weak condition. The reception at the Spiritual Institution was in due course arranged, which came off on Friday evening, September the 5th. A resolution was spoken to and carried, and one clause of it ran thus:—"This meeting expresses hearty satisfaction at the prospect of the movement in this country being assisted by her able advocacy."

In my remarks I spoke specially on that clause. Mr. Slater, under spirit influence, warmly supported me, but otherwise the matter was not encouraged, some speakers being decidedly opposed to the attempt being made to introduce Mrs. Tappan to the public, fearing that a failure might result. I, however, took out my pocket-book at the close of the proceedings and commenced to solicit subscriptions, and £16 were subscribed on the spot. Mr. Slater and myself undertook the arrangements for introducing Mrs. Tappan to the public, and in this work we were specially assisted by an informal committee, composed of the most active Spiritualists in all parts of London. The success was great. St. George's Hall was crowded to overflowing; the Press re-echoed the glad news throughout the land; and at the close of the two meetings there was a handsome balance in hand to carry forward to other meetings. Never had such a complete success been witnessed in connection with Spiritualism in this country; and with Mrs. Tappan's able advocacy as a basis, it raised Spiritualism to a position in public estimation which it never before enjoyed. I may state that, to promote Mrs. Tappan's work more signally, I gave up a series of meetings which had been carried on at Cavendish Rooms for several years, and incurred a loss of £10 for rent in respect to the unexpired lease of these rooms. Thus Mrs. Tappan's meetings supplanted the usual London Sunday services—a proceeding which met with much opposition in some quarters, as the meetings at the Cavendish Rooms during the year had been highly successful, and, at the time of suspending them, though it was in the height of the holiday season, these meetings attracted larger audiences than have assembled in the Cleveland Hall during the present series. St. George's Hall being no longer available, Mrs. Berry first called our attention to the Royal Music Hall in Holborn, which was kept for three months. The series was in every respect highly successful, the only "mismanagement" being that some effort was not made to secure donations, a very few of which would have met the slight deficiency incurred. I several times proposed something of that sort, but those with whom I endeavoured to work in harmony treated my suggestions with indifference; and, to prevent the appearance of acting independently or in defiance of others, I allowed things to slide on to the abrupt termination. Had I resorted to the importunity practised by the present committee there would have been a large surplus, as their *expenses are not near so heavy* as ours were. There was never any intention on my part of abandoning Mrs. Tappan and allowing the meetings to terminate. I very well knew that they might be carried on with increasing success. The meeting which I got up in Cleveland Hall on the first Sunday in this year, without patronage of any kind, and with only two days' notice, was more encouraging, with regard to the support which it received directly from the sale of tickets, than any that have succeeded it.

The first whisper which I heard of a change in the promotion of the meetings was a remark which Mr. Slater made about two weeks before that series ended. He said he had heard, as a great

secret, that some lady was about to help to sustain the meetings, and promote a new course; but I was not to say anything about it, for what reason he could not tell. I said I was exceedingly glad to hear of such a report, and that if my silence would enhance the proposed effort I should gladly maintain it. Shortly after this Mrs. Tappan told me herself that a lady was about to make an effort to organise a committee to place the meetings on a more permanent basis, but that I was to say nothing about it, or it would spoil it all. Though I could scarcely see the force of the reason assigned, I readily expressed my compliance therewith, and that promise I faithfully kept. At the same time I gave very distinct expression to my pleasure at the news which was imparted to me by Mrs. Tappan. I was soon told that the lady referred to was Mrs. Honynwood, and that additional information called forth from me further tokens of approval and satisfaction, as I had great confidence at that time in that lady's sincerity. Mrs. Honynwood wrote to me and called on me a number of times. In my correspondence with her I said I did not wish to be recognised in any way in connection with the forthcoming course, that I had plenty to occupy my attention in other ways, and was glad she was taking the matter up, but that if any use could be made of me it would give me great pleasure to afford it. I said that she might call on me in any way she thought proper, and I would do my utmost to forward her views.

I may here state that for quite a number of weeks a little party were so engrossed in conversation at the close of the services in the Royal Music Hall, that the gas had to be turned out upon them to enforce their departure. The centre of this group was Mrs. Honynwood, and herself and those who gathered round her subsequently became the promoters of the course of lectures in Cleveland Hall. I never overheard their conversation, nor had it reported to me, but the coincidence is rather striking; and from the secrecy which was imposed, respecting the change before the cessation of the first course was at all thought of, I am lead to infer that the transference of the management was a matter long entertained in certain quarters, and was not the result of the force of circumstances such as the inability of the then management to carry on the work might occasion.

To return to the narrative. Mrs. Honynwood sent me a list of names for me to fill in the addresses. I did so, and recommended to her notice subscribers for seats to the course then terminating. This list she lost, and I afterwards supplied other addresses. At request I handed to the secretary my list of London addresses, which went out of his hands, I do not know where; and I had to ask for it repeatedly, and wait a long time before I could get it back. As soon as my accounts were made up I sent a detailed statement of them for the use of Mrs. Honynwood's committee; 1st, that the committee might be guided in their expenditure by a reference to the operations of the past; and 2nd, that the committee might see the financial position of the work, and recognise it accordingly. I even pinned to the accounts a special request in this respect, *but it met with no answer*. It was on account of my claims not being in any way recognised that I commenced to discuss in the MEDIUM the way in which matters had turned. After this public ventilation had forced the committee to a sense of their position in the eyes of the public, I received a letter which was also published, and which, as far as there was anything positive in it, might be construed into an acknowledgment of the justice of my claim; there was also some allusion as to what might be done with a balance. The result has already been published in the MEDIUM; that, when thirty subscribers were appealed to, only two of them spoke in favour of the surplus being devoted to the payment of the balance due on the former series. I am happy to add to the two votes which were in my favour a number of others who voted in a very substantial way, in response to my public statement of the facts.

	£	s.	d.		£	s.	d.
"B.T."	0	5	0	"S.W."	0	3	0
"A Freemason"	0	5	0	"Ebor."	0	2	6
Mr. Strawbridge	2	2	0	J.H.C.M.	0	4	9
Mrs. Honynwood	0	10	0	Mrs. Hennings	1	0	0
Misses Dickson	1	1	0	Miss Stone	1	1	0
Dr. Gully	1	0	0	"W.W."	0	5	0
Mr. J.W. Robertson	0	2	8	Mr. S. Hocking	1	1	0
Mr. J. Pearson	0	10	0	1st Phrenological Seance	1	1	0
Mr. Wainwright	1	1	0	Sturmberg and Co.			
"Osceola"	1	0	0	(planchettes)	1	15	0
"W.H.T."	0	5	0	2nd Phrenological Seance	0	17	0
"Steel Pen"	0	1	0	One of the Subscribers			
Rev. W.R. Tomlinson	0	7	0	to the Cleveland Hall			
"Osceola" (second sub.)	1	0	0	Course	5	0	0
A Friend	0	4	0	Mr. T. Hickling	0	1	0
Mr. J. Chapman	0	10	6	3rd Phrenological Seance	1	0	0

If the right can be established by numbers, I have, therefore, an excess of votes on my side of the question; one of which, the heaviest, is from one of their own subscribers. Only a little over £3 remains to be found, and that I can realise out of the next three phrenological seances, so that the matter has been met without any aid from the Cleveland Hall committee. So much for history so far, but it is not yet complete.

From the moment I first heard of the new series I have worked for it as if I had been one of the committee. I have given it space and advocacy in the MEDIUM; I have sold several pounds' worth of tickets. When I attended I paid for my seat, and have sent numbers of inquirers who purchased tickets at the door. To oblige my friend the secretary I undertook the printing, and the committee have had the meanness to name that fact as if it had

been a gratuity out of which I was to reimburse myself for nearly £20 of a deficiency. Such jobs can never be profitable to me. Sometimes I got no "copy" for the jobs wanted, but simply meagre instructions, out of which I had to construct as best I could the matter required for the printer. At other times hours of talk were involved, so that I have no thanks whatever to bestow for this work, but, in some respects, ought to be considered the practical manager of that for which others claim the credit.

I have now rendered it as clear as possible that the present course of lectures in Cleveland Hall is a continuance of the London Sunday Services carried on so long at Cavendish Rooms. At each transaction the responsibilities of one course have been carried on to the succeeding. The Cavendish Rooms meetings, with the rest due, were merged into Mrs. Tappan's meetings; and, though I can now see the evidences of an intention to create a break in the meetings at Christmas, there is no escaping from the responsibilities which devolved upon the present committee. Even the awkward attempts at breaking up the series, and getting rid of me, constitute evidence which should not be lost sight of.

As soon as the meetings had terminated, by the "occult" arrangements named above, I suddenly found myself "manager" of Mrs. Tappan's meetings, and the bearer of the losses attendant on that which had reaped harvests of glory, which was so eagerly appropriated by others. The words were, "Now we shall have no more to do with it," and it appears to me very lame logic that the person who has to do the hard work and management in a public affair of the kind should also be visited with the payment of the debt. Yet this is the view taken of it in a paper read at the Cleveland Hall on Sunday evening week. I had no ambition to retain the post of drudge at Sunday meetings, seeing that my time was so entirely occupied with other duties. If, then, my brother Spiritualists wished to dispense with my services, they had only to come to me, like honourable men and women, and say what their intentions were, and not go about the business in a sly, covert manner, as if they were afraid to see their actions in daylight. If they had not the funds wherewith to pay off the debt they might have recognised it, and I should have laboured none the less heartily with them to see it wiped off. However, they chose to act otherwise, by which they have gained nothing but the censure of all right-minded people. I have been enabled to reimburse myself, and save the credit of Spiritualism, without their assistance; and I should not have taken the trouble to have written this long letter had it not been that the apology for their conduct, which was read at Cleveland Hall on Sunday evening week, was introduced upon a platform dedicated for the occasion to spiritual worship.

It is my duty, as well as that of every Spiritualist, to oppose in the most strenuous manner anything like an apology for mean or unjust conduct being brought before the world as spiritual teaching. The act which I criticise would seem to imply that the most approved "ethics of Spiritualism" were: to get the better of your brother as best you can; 2nd, whitewash yourself before the public; 3rd, praise the Lord; 4th, admonish society as to spiritual and moral truth; and 5th, begin the series with No. 1, and so on *ad infinitum*.

With some it will be a marvel why I should be thus served by Spiritualists, seeing that for so many years I have devoted myself so signally to the work of promoting Spiritualism. It will be asked, What kind of people can these Spiritualists be that they love one another in such a peculiar fashion? Those who have had dealings with me and know my character by practical acquaintance with it, will be puzzled above measure to understand the import of the affairs narrated in this letter. For their information I may briefly state that a few years ago a young man, who occupies his time by reporting lectures, meetings, &c., for various newspapers, made my acquaintance, and a great friend to me he was as long as he could extract from me information as to the practical working and methods of Spiritualism. He then projected a newspaper. His "fingers itched," he said, to give scientific men a grand rousing up on the question of Spiritualism. To get my position and standing in the movement involved with his plans he tried various devices: first, he would be my partner in the matter; secondly, he would make me his publisher; thirdly, he would act entirely independent of me; fourthly, his generous impulses led him to ask for *Human Nature* in a curious fashion, if he ruined it by his newspaper, he would remunerate me out of his profits. All this time friendship between us was getting thinner and thinner, as I was no longer available for his purposes. Next he would have *Daybreak*, which was published monthly, that he might incorporate it with his bantling. This I did not accede to, but in due course the spirits wanted it for their own special work, and it was merged into the *MEDIUM AND DAYBREAK*; and from that time I found an implacable foe in him who had been such a cooing friend. This little narrative explains the reason why, for several years, the indecent attacks upon me have been so persistent, and so cumulatively aggravating in the "broad sheet" (or narrow sheet) of the newspaper-monger to whom I allude. That he has some excellent ground for his acridity there can be no doubt. The *MEDIUM* has been a great success, and has become the organ of Spiritualism as a movement, and a "medium" of communion between all classes of Spiritualists in all parts of the world. Its competitor, however, though sold at from two to three hundred per cent. more than its market value, has, it is reported, been a steady loss from the beginning, and its existence has been maintained as an act of charity. If this paper filled any useful purpose at all, it would not only maintain itself, but yield a handsome profit at the price charged for it. As a practical printer, I can calculate to a

farthing how many copies of a paper of a certain size and price must be sold in order to pay its way. By this process of analysis the conclusion cannot be avoided that the newspaper in question has either a miserably small circulation, or on the other hand the proprietor is making money from it and pretending to be the loser.

To benefit his position he, last year, took such steps as led to the announcement of a "National Association of Spiritualists," of which his paper became the organ. The manipulators of this association are those who entertain the views of antagonism to me which his paper has so notoriously manifested. I do not allude to a generous competition, of which there cannot be too much in any good work, but the personal abuse, misrepresentation, and attempts to damage my business position and usefulness in this movement, are so eagerly engaged in that there can be no excuse for such conduct on the ground of establishing an organisation of any kind. The idea, no doubt, of my old friend the newspaper-monger is to sell his paper to the new national organisation, when it has got any money to spend for that purpose, or otherwise make the organisation a lever to hoist into popularity his unsuccessful periodical. Now, the "National Association" and the Cleveland Hall party are "six of one and half a dozen of the other." The same individuals pull the strings in both affairs, which simple fact accounts for the treatment which I have received in the matter of the Sunday Services. This kind of treatment is part of the policy of certain individuals, and as my many friends in Spiritualism may at some future time possibly be in danger of suffering from this form of organic operation, I will take this opportunity of pointing out to the public—by facts of my own experience—the class of persons that will some time or other canvass them for their support. That I should do so is nothing but natural and proper. Thousands of Spiritualists and inquirers owe their knowledge of the subject to my personal agency, and I desire to guard them from any unpleasant results which may accrue to them from their connection with this movement. I have been censured because I would not advertise this "national" concern; but I cannot recommend to my brother Spiritualists that which has proved unkind and unjust to myself. The anonymous letters to which frequent allusions have been made, seem even to puzzle the memory of their author, and the mention made of them at Cleveland Hall was in respect to the wrong letter and a different subject to that which was under criticism. Anonymous letter-writers and detractors have a conveniently bad memory. We have placed two of the person's letters alluded to side by side, and they told a different story to different persons. The sum and substance of the whole contention is the old cloven foot of worldliness stepping in to have its vote and influence in the matter of Spiritualism. The idea of Church and State, in which the end is lost sight of in attaining the means, is fast trying to sap the life-blood of Spiritualism. We know what that policy has made of the Christian Church, so called.

If our simple desire be to act according to principle and promote truth and goodness, there can be no hatred, bickering, or antagonism. It is when personal ends and ambitious plans intervene that those who ought to be brothers find themselves enemies, and that which ought to be a grand effort for the diffusion of the light of heaven becomes a scene of vulgar rivalry and confusion, which may be observed to perfection in the neighbourhood of the office of a cheap daily newspaper at the hour of publication. Spiritualism has never been highly indebted to the newspaper-mongering class. They are near enough neighbours when in their proper sphere, but when they elect to speculate in Spiritualism as a basis upon which to carry on their peculiar traffic in paragraph-making and personal criticism, then look out, all true Spiritualists, for occasional showers of mud.

J. BURNS.

BRIGHTON.—Mr. Bray reports progress in development at private circles. The Spiritualists' Union contemplate taking some steps to promote a variety in means used for the diffusion of Spiritualism.

CARDIFF.—Mr. Weeks, who has just located himself in Cardiff, encloses us a member's card of the "South Wales Progressive Society." He says that a library is to be formed, and circles are being held at which mediums for trance-speaking and writing convey to the sitters information of a useful kind and in excellent language.

A note from Mr. Jas. R. Montague, 5, Stanhope Road, North Finchley, says that he has received seventy-three inquiries in respect to his letter, published by us last week, on the "Use of Crystals." He has replied to thirteen of them already, and, as the task is rather heavy, he proposes making a general reply in our columns.

EAST LONDON.—Progress is still the watchword of the East London Association, who continue their meetings at 103, Mile End Road. Mr. Lambert, the secretary, and Mr. Jennison and others, are always ready to extend their affability towards all new comers who are anxious to enrol their names for the purpose of finding out spiritual truth for themselves.

DUNSTON.—We are pleased to hear of the progress of Spiritualism in this town. A very good letter has recently appeared in a local paper, from which we quote one sentence:—"For a stamped envelope, Mr. Burns, 15, Southampton Row, Holborn, W.C., will be glad to forward suitable information for investigators, and I am sure any local Spiritualists will be pleased to give any assistance they can by advice or lending books." A vast amount of good has been done by newspaper correspondents thus advertising the Spiritual Institution. Inquirers will send to a distance for information, when they would not call for it if close at hand. We must also commend the plan of establishing Spiritual Institutions in every locality. We shall have more to say on this head shortly.

NEWS OF THE NEW COLLEGE.

To the Editor.—Dear Sir,—Faith without works is dead. I see, through your paper, that there are a few persons inquiring if the time have not arrived for taking steps towards the erection of a spiritualistic college, whereby a sound elementary practical knowledge may be imparted to children, together with a thorough system of industrial training. I may state, for the information of such inquirers, that decisive and active measures are being taken, with a view to centralising and consolidating such an institution. But it must be borne in mind that an institution possessing the requirements for teaching in the present age must demonstrate such a combination of facts and principles as can only be gathered together by great labour and deep investigation. The new light, now rapidly falling on the world, tends daily to demonstrate our shortcomings in the art of construction and training. Since my last letters an important advance has been made by an engineer of considerable standing, and the dome of St. Paul's has been covered and rendered fire-proof by this new discovery, the term given to which is that of "Monolithic Construction," or "One-Stone Building." Almost every form of earthy matter may be used in the erection of such structures; and perhaps it is well that some delay has taken place in our plans for erecting the college, as, by adopting this principle, a saving of over £10,000 will be effected, whilst the rapidity with which the structures are erected and completed is still more remarkable. And further important discoveries have been made in the laws that govern life and motion. Considerable inquiries have been made of late for a beverage for the public, which would supersede the present pernicious thirst for alcoholic fire-water. Here, again, I may state, we have succeeded in discovering a new fluid calculated in every respect to answer such a purpose, being capable of instantly quenching thirst, allaying fever, and combating with and conquering many diseases. It may be cheaply manufactured, and, being free from adulteration, cannot fail to confer great benefits on the public generally, reducing drunkenness to a minimum, and satisfying the numerous inquiries of Teetotallers and Good Templars. Active steps are being taken to place this fluid before the public on an extensive scale; and we can assure our spiritualistic friends that by their giving a substantial support to this new discovery, they will facilitate the erection of the Spiritual College more effectually than by any other means. Subjoined are a few lines, which I have deemed it advisable to write in commemoration of Mr. Brannon's discovery in the art of fire-proof construction, and I herewith forward you some instructions given by him to the public on this matter:—

Brannon comes to wake us up in all the building line,
And build our houses fire-proof to stand in any clime;
They want but little timber: they never get dry-rot;
They're healthy, strong, and useful, with gardens on the top.

Chorus—We hail thee, Brannon, as a friend to all the human race;
And when thy work's accomplish'd, do thou go home in peace.

The monolithic structure is sound in every part,
And supersedes deception in all the building art;
For palaces and mansions, for schools and public halls,
This structure stands for ages, and never burns or falls.—[Chorus.]

Each man may build his mansion in any style or grace,
And decorate his cottage according to his taste;
And there plant his own fig-tree—sit under his own vine—
Fulfilling thus the prophecy told in the olden time.—[Chorus.]

The cruel competition that crucifies mankind
Shall work its own destruction, and leave its curse behind;
One grand co-operation all men shall understand:
Shall free the labour kingdom, and cover all the land.—[Chorus.]

Swords shall be turned to ploughshares, spears to pruning-hooks,
And man shall love to labour, and supersede the books;
The dry bones shall be shaken; there shall be no more war;
All nations shall awaken, and hail the glorious star.—[Chorus.]

—I am, Sir, yours truly,

RESURRECTIONIST.

CAMDEN TOWN.—We regret to hear that Dr. Sexton's meeting on Tuesday evening was not particularly well attended. The lecture by the doctor was, as usual, excellent, the subject being "Man as a Spiritual Being." Mr. Shorter occupied the chair in the absence of Mr. Burns, who was engaged with his weekly phrenological seance. On Tuesday evening Mrs. Tappan will give an oration at the Milton Hall, Hawley Crescent. The subject will be chosen by the audience.

WE LEARN that the committee of the St. John's Association of Spiritualists, in order to obtain the valuable mediumistic services of Mrs. Bullock, have altered the time and place of the members' meeting on Thursday evening at Goswell Hall, to eight o'clock Monday evenings, at the Committee Rooms, 30, Parkfield Street, Islington. We are glad to hear that Mrs. Bullock's addresses in the trance state are gaining considerable attention. She has consented to speak at the Goswell Hall on the first two Sunday evenings in May.

MR. MORSE AT MERTHYR.—Two inspirational addresses have been delivered here by Mr. Morse to small but appreciative audiences; subjects chosen on the spot by a committee of five gentlemen promiscuously selected by the audience. These were handled in a clear, logical, and philosophical manner without a moment's hesitation or pause to collect ideas, thereby confirming Spiritualists in their belief in the power and operation of unseen intelligences, and compelling the non-spiritual to admire and respect. One gentleman in the audience suggested that the address was parts of sermons or lectures committed to memory by the speaker. Such a supposition might have been more probable in the case of a man in years, who had spent a life in lecturing and debate, but utterly untenable in the case of a young man. Should the objector, who is old enough to be his father, and a literary man, like to submit himself to the same ordeal, he may probably get a larger audience, it being more in accordance with popular taste to see a man make an ass of himself. In conclusion, not to trespass more on your space, allow me to say, for information of your readers, that Mr. Morse in private life is a perfect gentleman, and, as a trance speaker, all that has been said of him has not been exaggerated.—J. H.

ODDS AND ENDS.

PRAYER.—Mrs. Hollis's spirit-guide was certainly not mistaken when he said the English were "so confoundedly religious." There is an immense deal of "Grundyism" in their religion. To go to church regularly, and, when there, to repeat all the responses in an audible tone, is often all that is necessary to be done to acquire a character for every possible virtue. Numbers take it for granted that a person who goes through this, in many cases more outward form, must be the incarnation of all that is good. Church-going and praying in company with others, like all other things of the kind, are good so long as there is life (spirit) in them, so long as a person can pray, under such circumstances, from heart and soul. But is the writer wrong in supposing there are others besides himself who find they cannot pray fervently—lift up their hearts and souls to God—except, so to speak, in the seclusion of their chambers? When such is the case, going to church or to prayer-meetings becomes a mere fulfilment of the letter. When the observance of a form degenerates in this way, it is high time to drop it altogether, as its continued observance, under such conditions, has a dangerous tendency towards the development of hypocrisy. Is it not the case that a great deal of hypocrisy is brought out in this very matter by the prevalent idea, among one set, that they must go to church, if only for the sake of example, and of others, that they must attend divine service, even though not in a willing spirit, because it is respectable, and it looks so bad to stop away? With some, even the still lower motive that their worldly interests may suffer prevails. Now these ideas owe their existence, in a great measure, to the lack of charity, to the dogmatic spirit, which will not allow freedom of opinion and action to others. But independence and self-reliance are the very things to be encouraged on all subjects. Let each of us be ready to allow his neighbour the utmost freedom of opinion and action that is consistent with the general freedom of all. Those who do otherwise put a premium on that most odious and enslaving of all vices—hypocrisy. Let us judge of a man, not by his attention to mere forms, but by his fruits, i.e., his actions. If they be true and honest, it matters nothing what forms he neglects or attends to. It is noteworthy that in the records that have come down to us we nowhere read of Jesus assembling his disciples for common prayer. When he himself wished to pray, he went apart "up into a high mountain." Thought is more rapid than speech; indeed, in the spirit-world, thought-reading would appear in great measure to take the place of speech. So a heartfelt prayer is often just a fervent aspiration, a thought too rapid and too full for utterance, a true prayer of the spirit; and it is by cultivating the habit of such silent aspirations that one gets truly into the way of "praying without ceasing." These aspirations, whether they be on our own behalf or on that of others, we should do our best to realise. Praying, in this sense, may be said to be the habit of noble thinking, and noble thinking ought to lead to noble acting.—H. M., Bath, April 18, 1874.

To a man broken down in health and worldly prospects the truths of Spiritualism come with a wonderfully redeeming power. No matter what his age—bankrupt as he is in health and wealth, nay, steeped, he may be, in wrong and sin—still, if he can get to understand that his life is an immortality of progress towards happiness, that this happiness is his and every man's destiny, guaranteed by the love of an Omnipotent Creator, and that good spirits are ever present, waiting to aid him in his aspirations for better things; so soon, I say, as he can understand these truths, despair is at an end, and hope, blessed hope, is born within him. And now, with tottering steps, he begins a journey, with his face to the light; feeble in body, strength is brought to him which is unaccountable, his mind becomes calm in the certainty of the end, and he can bear his poverty and privation almost without a thought of them. On he goes, gaining spiritual strength from day to day, always ready and anxious to minister to others the balm that has healed him, until his life becomes a benediction, and he waits, with quiet joy, his call to the Summer-land.—SENEX, April 20, 1874.

Few attempts in the way of spiritual literature have been so successful as the "Spiritualists' Almanack and Companion." The tenth thousand is now on sale. Some of our friends have had dozen upon dozen of it. Mr. Cooper had upwards of a thousand copies. Only a few remain unsold. It will shortly be entirely out of print. A specimen copy sent post free for 1½d. A dozen copies post free for 1s.

NORTHAMPTON.—Mr. and Mrs. Nelson speak encouragingly of the progress of mediumship at their circle. Mrs. Nelson frequently receives poetical communications. Our correspondents express their sincere thanks to the friends at Northampton for the very kind assistance they have received in the past, and they ask for their prayers and sympathies in the future.

TWO NIGHTS' DEBATE AT NOTTINGHAM.—A two nights' debate will be held in the Spiritualists' meeting room, Churchgate, between Mr. James Ashworth and Mr. Judd, secularist. Mr. Ashworth will affirm "The certainty of a future life proven by Spiritualism," and will open the meeting on Wednesday evening, April 27th, at 7.45. Mr. Judd will open on Friday evening, May 1st. Admission free, but a collection will be made to defray expenses. The surplus (if any) to go to some charitable institution.

SPIRITUALISM IN THE NORTH is rapidly progressing. Several interesting accounts have reached me, but for the present the parties do not wish them to be made known. A few days ago a gentleman informed me that he had been collecting information for the purpose of opposing Spiritualism, and had committed his ideas on the subject to manuscript, and, after having done so, he determined to attend private seances among his own intimate friends. The results have been most astounding. Manifestations of an interesting character have been witnessed by him, and he is now a confirmed believer in the phenomena. I feel convinced, if opponents would lay their preconceived notions to one side, and investigate impartially, it would be to their benefit. If the whole matter be a delusion, the sooner it is exposed the better, and I think it is the duty of all intelligent persons whose object is to benefit humanity to see that illiterate persons are not being imposed upon.—Yours truly, E. J. B.

SKETCHES OF SPIRIT-LAND.

No. I. MARIE ST. PIERRE.

DEAR FRIENDS,—In attempting a few brief sketches, descriptive of that other state, I do so with humility, confessing mine own ignorance, yet willing to yield up my hands and thinking faculties to the gentle control of those benign and superior intelligences. As they impress, so will I write, which I earnestly hope may interest, instruct, and assist the holy and almighty truth of spiritual companionship.

This will be my aim, and should be the aim of all sincere lovers of men,—to banish from our world the jarring influences of discord; to teach our brethren and sisters that purity and love are happiness; that we do not require to leave earth to enter heaven or suffer hell; to bring consolation to the afflicted, and endurance for the impatient; to model earth after the Sunny Land, so near to all;—and in this aim I crave your indulgence, kind reader, for the imperfections of the instrument through which the spirits confess, through which the first—"Marie St. Pierre"—begins her tale.

"Many a with'ring thought lies hid, not lost,
In smiles that least befit who wear them most."—BYRON.

"We were all assembled, a gay company—a very gay company—and I was the gayest of the gay. How giddy can appear when the heart is ready to burst with misery! I sang to them alternately comic and sentimental ballads, played for them operatic selections, recited parts of some of my old stage pieces, until they wept with maudlin sympathy, or roared out with vulgar applause. They thought me so light-hearted, so coquettish, so happy. How they admired my beauty, followed with their greedy eyes each graceful motion, watched the ease with which I handled my fan, and envied my vivacity of spirits as I showed them my teeth and laughed! But how they would have shrunk back with horror could they have read the purpose stamped within my wretched and distracted mind!

"I sank back upon a couch with the book in my hand, studying it very carefully, yet taking time to glance up now and then with a placid smile at the poor puns of my brainless companion. Neither did I shudder when he inquired what was the title of the book I was poring so intently over, but replied carelessly as I handed it to him, 'De Quincy on Opium.' I laughed in answer to his remark that it was a singular study for a young lady, and turned lightly from him to it again, learning off by heart the deadly recipe—the proper amount of drops required for a girl of my fancied organism to sleep on for ever. I knew the consequences of an over-draught, therefore was all the more careful, for I did not wish to suffer too much pain, nor to disfigure my person in any way. I wished to look as fair and as interesting in that slumber as when awake, that they might all admire me as they had done before, that some might pity the shell who had no pity for Marie St. Pierre when pity would have done her good. I wished him to see me who had so falsely left me to suffer alone the bitters of a weak impulse, that he might also feel to the full the vain regret of a remorseful heart as he gazed upon the lovely morsel which his coldness had thrown from him. This would be my revenge for long nights of sleepless agony, and for this I spent every spare moment upon the pages, and every thought concentrated upon their contents, even as I played, and laughed, and sang.

"I was an actress, and ambitious; overmuch so, the managers thought, since they wished to humble my pride by offering to me a subordinate engagement; but they did not know my spirit when they attempted this: I was not to be brought down while the means of escape lay in my little bottle. The funds were ebbing low, with no means of replenishing them except by stooping; yet I could afford to be cheerful when I knew that I should never require to stoop while I kept that little bottle. I loved a man, who had acted well when he could deceive a professional actress, but even his base desertion, my hidden shame, and breaking heart, could not affect my features while I was upheld by the proud consciousness that in my own hands lay my destiny; that in my desk, amongst his *billets doux* and perfumed love-tokens, reposed a little draught, like the asp of Cleopatra among the roses, waiting but for my consent to waft me away from the memory of mortal woes.

"That night I made myself agreeable, and after a few hours' entertaining misery, my amused visitors departed to their respective and respectable homes, leaving me to myself. Graciously I returned their bows, pleasantly wished them all good-night and sweet repose; then, as the last disappeared, without a betraying look or a tremor, took from the hand of my landlady the candle, and smilingly ascended to the solitudes of my chamber. The hall clock struck three as I locked my chamber door, and laid the candle beside my desk on the dressing-table, while I sat down to gaze at the reflection of myself in the mirror. How deadly quiet the space around me, yet how fearfully crammed it felt; it seemed as though ten thousand eyes were fixing themselves upon me, to bear witness against the daring and impious purpose of my desperate will; as if the chamber were thronged with shadows who hung about me; as if arms were pressing upon me, and voices striving to shriek out their entreaties for me to pause and reconsider my mad intent. But I was resolved, and their efforts were idle. With a spiteful stamp, I sprang to my feet, and shook off the stupor of horror that was closing upon me, and taking from me my forced courage. While pressing my lips firmly to keep back a shriek, I began my last task on earth. Opening my desk, I took thence his letters. One by one I read them through again with a bounding heart and bitter scalding tears; I kissed them passionately; then, kneeling down, gathered them into a little heap on the hearthstone, and applying a light, watched them slowly consume to ashes, as my hopes had done before. These mute witnesses of my unwise love destroyed, I arose, and pouring some water into the basin, carefully bathed my eyes, so that the world might see no trace of the workings of the heart upon my countenance when it came to gaze upon it in the morning. Then, again, sitting down to the desk, I commenced to pen a few last directions. I told them to spare the time of the coroner with his jury, for that my own hand had liberated my soul with the aid of laudanum, but to bury the frail prison unbroken, as I had left it; thus, in my conceit, thinking on the looks that had ruined me. I gave no reason for my rash step, but finished the epistle by bidding all a kind farewell, bequeathing all that I did not require for grave purposes to the few friends I had left. This I sealed and left on my desk; then began leisurely to deck myself out for the tomb. I selected the white-satin robe in which he had first beheld me, dressed up my hair in his

favourite fashion, and, seating myself upon the bed, arranged the folds of my costume most effectively; after which I reached over, and taking the phial from its perfumed nest, drew out the stopper, and with a silent prayer for pardon (vile inconsistency of early teaching!), but with a steady hand, I counted out the calculated drops into a wineglass, and quaffed it quickly off. I had time to put back the phial and wineglass, also to stretch myself upon the bed and think, before the poison began to operate. What were my thoughts during those silent moments I will not say; yet although stinging, I do not think they were so agonising as those which had racked my mind for weeks back. Then the air began to grow thicker and lighter methought. Although the candle was guttering and dying in its socket, silvery clouds rolled upwards from the floor to the ceiling, coming nearer to me, and waxing denser and brighter as they neared. I watched those vapours for some time with curiosity, not unmingled with fear, as I observed starry lights gleam through them and shift about; until, with a wild start, I beheld the cloudy columns burst asunder, and from their centre leap forth shining and dark forms, who surrounded me, and gazed upon me, the brighter ones with benevolent and pitying looks, and the darker ones with malignant leers. Then it flashed across my mind that I was looking on the spirits of the departed, and I felt that my time was drawing nigh. I tried to cry out, to push back the influence of those dark and loathsome phantoms, for it was them who seemed to come nearest me, as if they had the best claim upon my captive soul; but I could not keep them away, and only a low moan broke from my icy lips in place of the shriek that rent my bosom. Nearer they pressed, one upon the other, with ghastly faces, and glowing eyes peering upon me, and weird fingers spreading out at me, until, in the midst of my awful terror and unexpressed abhorrence, I felt as if lifted up by demon talons and dashed down again into chaotic blackness.

"Fifty years of earth-time have passed since then, and I have but awoke to what I may call life; fifty years did I wickedly steal from my mortal pilgrimage, and these years have I spent in lingering torpor sighing for release but finding none, seeing spirits from a lower depth of degradation ascend, while I was unable to make a movement towards progression until my time had elapsed that I should have spent in the flesh; for it is thus that outraged Nature revenges herself. My vanity was justly punished, for I was not permitted to look upon my body until it was an unsightly mass of putrefaction; gazing around me on all manner of unfortunate spirits, and horrid scenes that I might have escaped had I but endured my lot on earth; unable to complain against a doom that I had brought upon myself; weary, yet hopefully confident of God's almighty mercy that I would be forgiven; suffering all the misery I should have endured in the mortal state, and bemoaning my own rash haste.

"This is the hell which your preachers delight so often and so foolishly to describe, which we call the first sphere, where suicides languish out their abridged days, where hardened criminals breathe out their curses, and where priestly hypocrites still attempt to ply their rotten trade to hearers who mock their tinkling jargon.

"My history is over; I have preceded other friends who may give brighter narrations, that my experience may warn all from attempting to seize forcibly on the prize Eternity, which may dazzle their imagination and make them unsatisfied with the lives they are leading; to show them that by their haste they may elude what they would grasp; and to tell them that nothing is created without a use for it, and that all have a duty to perform and a place to fill both on earth and in spirit-land.

"Praise be to our Almighty Creator, I may now begin my repentance for earthly follies, I may now aspire to wisdom and to light. Glory be to the Divine Source of all life, who is not what vain earthlings blaspheme, but who mercifully places within the reach of all happiness both in mortal and eternal life, who closes not the golden gates of hope with the grave, who freely invites all to enter and enjoy, who hath made eternity a state of progressive perfection.

"I am going; but first let me implore you all, young and sage, happy and miserable, to abide your time with patience; the night may be long, but day must come; even from affliction may be gathered beautiful flowers, sweet in their perfume as the bud that is couched in thorns. Life is a trial with the most fortunate, love a boon that may be caught and cherished by the most unfortunate. Think, then, well before you would cast off the fetters of mortality, have you fulfilled the end of your existence here, before you rush into another world? has it been all the fault of uncontrollable destiny that this state has become unendurable? Think also if it be not possible to forget self grievances by seeking to alleviate the afflictions of others heavier burdened than you, who yet consent to live; and, lastly, think upon the doom from which I have just emerged, and which I have attempted to describe, and learn patience from the sad example of one who through false pride sank down to hell, who 'loved not wisely but too well.'—*Herkis Hume*.

THOMAS REYNOLDS.—We fear we cannot render you any assistance; a good curative mesmerist would benefit you more than anything.

MRS. BULLOCK will debate in the trance state with Mr. Hales, Secularist, at Goswell Hall, on Thursday evening, April 30, at eight o'clock. Tickets may be obtained at the Spiritual Institution.

MR. ALLWOOD says he is at liberty to accept engagements to give lectures and experiments in Mesmerism, both curative and psychological. He prefers to work in the London district. Address, Mr. C. Allwood, 23, Trafalgar Square, E.

NOTTINGHAM.—Dr. Monck's visit has resulted in an open-air discussion on a recent Sunday morning, which was not very numerously attended. The opposition speaker displayed the ignorance usual to such persons, but he was followed by the Spiritualists, who scattered a considerable amount of information amongst the audience, and distributed some publications. The opposition resulted in good.

ROCHDALE.—Mr. E. Wood, from Halifax, will give two public addresses in the Assembly Rooms, top of Pen Street, Yorkshire Street, Rochdale, on Sunday, April 26th. Afternoon, 2.30; Evening, 6. Tickets 2d. each, to defray expenses, and on Sunday, May 3rd, Mrs. Illingworth, of Bradford, will officiate in the same room at the same times.

THE PSYCHOPATHIC INSTITUTION, 254, MARLBOROUGH ROAD.

To the Editor.—Sir,—The result of a letter in the MEDIUM of last week has been one subscriber of £1 towards the institution, which will make four pounds in two years. Upwards of 1,000 patients have been treated free of charge, and many who have received lessons gratuitously are now doing good work, and many more might do the same if they only knew what power they possess. It is my intention to open classes on Mondays, Wednesdays, and Fridays, when patients will be treated at 2s. 6d. each. Lessons, 5s. Good healers will be in attendance at the institution from nine a.m. till nine p.m. Terms, 2s. 6d. Healers sent to all parts at moderate charges.

A register of efficient healers will be kept; and all magnetised oil, water, and flannel, also the "psychic-force developer," will in future bear the Government stamp. Address all communications to Mr. Joseph Ashman, as above.

A CALL FOR CO-OPERATION.

To the Editor.—Dear Sir.—I am a very recent addition to the faith. The effect of my conversion is a desire to work at once. The mission given me by a spirit is to go into the dens and sinks of iniquity to speak words and do acts of love and mercy to the wretched women of England—those who crowd our streets at night. Will any of your readers help me?—I am, Sir, yours respectfully,
Z.

[This noble cause is not new to Spiritualists in America. Emma Hardinge did much good work in the field indicated by our lady correspondent.—Ed. M.]

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—To-night, Friday, April 24th, specially retained for soirée and conversation of the Liverpool Psychological Society.

Sunday, April 26th, Islington Assembly Rooms. Afternoon at three; evening at seven.

HECKMONDWICK.—Sunday, May 3, Co-operative Hall. Afternoon at 2.30; evening at 6.30.

LEEDS.—Re-engaged. May 6th.

MANCHESTER.—Sunday, May 10th.

OLDHAM.—Sunday, May 17th.

LIVERPOOL.—May 31st.

BURY.—June 7th.

NEWCASTLE.—June 14th.

DARLINGTON, BISHOP AUCKLAND, GLASGOW, and SALTBURN, during July and August.

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

MRS. TAPPAN AT BRADFORD.—Mrs. Tappan will give two orations in the Mechanics' Institute, Bradford. The first will take place on Tuesday, May 5th; subject, "Spiritualism." The second oration will be given on Thursday, May 7th. The subject to be selected by the audience or by a committee selected by the audience, and made known to the lecturer just immediately before the time she has to deliver it. Doors to be open at seven o'clock, the chair to be taken at half-past seven prompt. Applications for Mrs. Tappan's services should be addressed to her at 69, Great Russell Street, London, W.C.

GOSWELL HALL.—Miss Keesee will speak in the trance for the St. John's Association, on Sunday evening, at seven o'clock, at the Hall, 86, Goswell Road. Admission free.

BURY.—Dr. Monck is engaged to give two lectures (in reply to those delivered by the Rev. T. Ashcroft) in the Co-operative Hall, Bury, on Tuesday and Wednesday evenings, April 28 and 29, at half-past seven. Friends in the district are kindly invited.

THE FORM OF SPIRITS.—To the Editor.—Dear Sir,—In my letter, which you kindly inserted last week, the end of the last paragraph but one reads: "and that it often takes them some time to discover that they have really their old earth life." It should read: "have really left their old earth life," just reversing the meaning of the sentence. If you will kindly insert this correction you will much oblige.—Yours truly,
J. G. S.

"A SPIRITUALIST" is a term which signifies very little, or we should not feel flattered by your second question. The flowers, fruits, and other objects brought by spirits into circles are obtained by them from any available source. It has never yet been found that spirits have taken such articles from those who would suffer from being deprived of them. The object of the spirits is not to enrich those to whom the flowers, &c., are presented, but merely to show the power of spirits over objects.

BROAD CHRISTIANITY.—The Rev. Charles Howe, of the Iron Church, the Mall, Kensington, expressed himself thus last Sunday:—"Many hold that those we once loved when alive continue when removed to the next state to take an interest in those they have left behind. 'Tis a beautiful thought, and I for one would not deny it. Let those hold it who choose. God is love, and he who permits such an idea will in the fulness of his love grant it if it can add to the happiness of that progressive state where the vilest and most debased are to be reformed, although the process may occupy ages."—W. L. R.

MR. JOHN DAVIDSON, secretary of the Liverpool Psychological Society, writes to call attention to the exact style and title of the society which he represents. There is no such body as the "Liverpool Psychological Association." Any documents bearing that name do not emanate from any committee of Spiritualists. It is a notorious fact that the secretary of the late conference at Liverpool (at which the National Association of Spiritualists had its origin), and a few ill-behaved and loose-lived youths, have for the last twelve months been attempting to ridicule Spiritualism by holding burlesque seances and issuing sham manifestoes. We are not aware whether at the present time there is any connection between the Liverpool mountebanks and the National Association, as at present constituted, but the same spirit of antagonism to the recognised work of Spiritualism appears to animate persons connected with both.

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

MONDAY, APRIL 27, Mr. Webster, at 7 o'clock. Admission, 1s.
TUESDAY, APRIL 28, Psychological Science, by J. Burns. Admission 1s., at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, APRIL 26, Mr. Williams. See advertisement.
SUNDAY, APRIL 26, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 1.
Mrs. TAPPAN at Cleveland Hall, at 7.
St. John's Association of Spiritualists. Address at No. 86, Goswell Road, at 7 o'clock.
MONDAY, APRIL 27, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advertisement.
TUESDAY, APRIL 28, Seance at Temperance Hall, 163, Mile End Road, at 8.15.
WEDNESDAY, APRIL 29, 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, APRIL 30, Dalston Association of Inquirers into Spiritualism, Seance at their rooms, 75, 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.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, APRIL 26, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
BIRMINGHAM, Midland Spiritual Institute, 68, Suffolk Street, at 7.
SUNDAY, APRIL 26, KIDDERLEY, 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, 8.30 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.
COWLEY, 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. Balres'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 8.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCLAND, at Mr. Fauditt'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, Biddale 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.
LOUGHBOROUGH, 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 SHILTON, at 16, Strand Street, at 6 p.m.
HACKMONSWICK, 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 Kinson, medium.
MONDAY, APRIL 27, HULL, 42, New King Street, at 8.30.
BIRMINGHAM, Midland Spiritual Institute, 68, Suffolk Street, at 8.
TUESDAY, APRIL 28, KIDDERLEY, 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, APRIL 29, BOWLING, Spiritualists' Meeting Room, 8 p.m.
MORLEY, Mr. Emmanuel Balres'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.
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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, MAY 1, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.
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