



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

SPIRITUALISM.

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AN ORATION BY MRS. CORA L. V. TAPPAN.

DELIVERED AT BOROUGH HALL, STOCKTON-ON-TEES, MONDAY,
JULY 27TH, 1874.

Mrs. Tappan rose and gave the following invocation:—

Infinite Spirit, Thou Source of all light and love, to whom we must ever turn for all knowledge, who at all times and in all places art present within the human soul, ever ready with thine inspiring mind to endow us with knowledge and light, ever ready with thine uplifting hand to strengthen us, ever ready with thine all-pervading Spirit to guide us to truth, here, as at all times and in all places, we would seek Thee. Here we would find knowledge of that which surpasses man's external knowledge, and we would fathom those depths of truth which have sometimes been given to the world. We would know more of the soul, and of its course in the future life. Thou hast made the stars and caused them to shine, and Thou hast made the soul and kindled within it the hope of immortality.

Subject chosen: "The soul of man, what is it? In what part of the body is it situated during life, and what becomes of it? Describe its progression leaving the body of a good man, the place of its abode after, and its occupation through intermediate ages awaiting the resurrection of the body."

Mrs. Tappan rose and said:—

The gentleman who wrote that subject must have supposed it possible to give in an hour's discourse the epitome of all theological knowledge, since it embraces nearly everything that can possibly relate to the human soul. But if we fail to discuss satisfactorily such a subject, you must bear in mind that, for as many thousand years as the earth has been in existence, the most learned and the most inspired men of the earth have been engaged on the subject, and as yet the problem is not finally solved, and as yet there is a great diversity of opinion on the subject and its bearings. But we shall endeavour to present, as concisely as possible, that which we consider to be the highest knowledge known in the world, and perhaps beyond it, concerning the human soul. Unquestionably, anthropology and physiology do not deal with spiritual matters; undoubtedly chemistry and other sciences have not as yet reached that perfection that shall deal with the analysis of the mind. With all the knowledge that is possessed in the world concerning man's physical organisation, concerning all that belongs to the wonderful region of anthropological discovery, there remains no consistent data on which to build up the knowledge of the human spirit, much less the soul which is the basis of all human life. Science has gone so far as to show what the nervous system is, and what is its nervous action in the cells called ganglion within the brain. It is even known of what substances the brain is composed, and it is thought it is known by what process of evolution the mind is produced; but of the substance of soul, no one has pretended to state as a possibility in science that it has been even approximately discovered. It is true that the metaphysician and the scientific mind, with the skill of much thought and long practice, endeavour to show that the distinctive locality of the region of thought is in that portion of the brain which divides the higher from the lower portion, and which perhaps may be in its measurement only one-eighth or sixteenth part of an inch, and that here is centred the whole substance of human thought, and this substance from its resemblance to phosphorescent light is thought to be the seat of the soul.

Undoubtedly, this statement of science is accurate so far as it goes, and unquestionably the structure of the brain and the anatomy of the fibres of the nervous system is as stated. But no one has

analysed the living brain; no one can tell how thought traverses those parts; no one has been able to determine this from contact with the brain of a living human being. It is only with inferior animals the experiment has been tried, and never with the brain of a human being in a proper state of activity.

It is unquestionable that the primal motive power of the mind rests in the brain. It was formerly supposed, partly from superstition and partly from undeveloped science, that the heart was the seat of the mind. But it is now shown that all thought, intelligence, the power of communicating thought, and whatsoever it is that constitutes mind, is located in or acts upon the organs of the brain first, and then upon the other organs of the physical body; but the brain in itself is not the distinctive habitation of the soul, and the soul may be perhaps separate in form without it, or pervading the entire structure through it. But science attempts to establish one theory or truth that there is no mind, no intelligence separate from organisation, that every function of the brain is derived from evolution, and separate from organisation there can be no independent thought. This is the finality of science. However, the German metaphysicians distinctively state in their analysis of the laws of mind that, if mind exist at all, it must exist as an independent and separate element, employing material functions for its expression, and not for its existence. If we make mind and soul the object of matter, we have in humanity that which does not exist anywhere else in nature; we have a result superior to the cause. We have in this a logical impossibility which occurs nowhere else in nature. For if we regard organisation as the result of law, and evolving an intelligence capable of solving all the mysteries of creation, then nature is at war with herself, and less than the thing she has created; for man thus becomes the god of that to which he should be the humble slave.

Science is not, however, the only source of information. Important it is, inasmuch as it involves all material prospects and truths of the world; but the other source of human knowledge is equally, if not more, important, and constitutes as great an evidence as its colleague—evidence with just as decided and positive effects as science. Intuition, the mother and founder of religion, the source whence man derives inspiration concerning spiritual things, has not been entirely obliterated. The world in consequence has not been left in ignorance of its possibilities. But for these expressions from the inner world the world of material science would have absorbed and destroyed the comprehension of mind beyond the physical senses. But this spiritual inspiration will be heard at times and in places when it forms in itself a superior and distinctive class of testimony. All religious inspiration and knowledge is of this kind, and it is to this source of knowledge the human mind comes. When we state as a truth, and one which all minds will understand, that if the soul of man be a substance capable of being analysed by science, then it is not as a soul immortal, you will distinctly understand what we mean. If it were possible for man to analyse the soul by science it would reduce the soul to the same level as other substances; but as science has not done this we return to the sphere of mind or thought to know of what substance soul is made. And we declare it is in itself a simple, single, absolute substance of the Divine Mind, and that substance is spirit, and is not like any other substance in the universe, and cannot be destroyed or divided by any other substance; for spirit is a separate ultimate principle from the Infinite Spirit, and hence is indestructible, and that its contact with the material body furnishes external argument and evidence of its power. As God acts upon nature, so soul acts upon matter through the physical organs to illustrate those processes or powers which else were hidden. We may compare the Divine Mind

to a pure bright ray of light that, by itself, is white, and cannot be seen to possess the red, yellow, or the blue; but when that is broken by a prism, you see the yellow and the blue manifested. Spirit is the white light of the divine existence, broken to your outward understanding through the material laws of the universe. The soul of man is a beam of this white light, broken to your understanding by his outward organisation; and thus, being white light, we can have no other name for it but spirit. Soul therefore is spirit, and spirit is a subtle essence incapable of external analysis, and incapable of division or destruction; and it constitutes the essential part of the human being, and acts upon the nerves and fibres of the brain; it is an independent entity, and moves and governs its external organisation by the various processes it finds, and is ever striving to develop those processes through organisation. In other words, spirit is beyond matter, and expresses itself through matter in a limited degree, and is striving to evolve matter into its own high state of perfection. Science builds the body first, and without a soul. The true process is that the germ is contained within and unfolds its own characteristics in accordance with its external circumstances. If it be true that the external organisation gives life and birth to the germ within it, then it might be true of all nature that any germs of life planted in the soil would all develop alike. The corn or corn of wheat must therefore spring up in a uniform manner. But instead of that, they grow side by side, each preserving individuality from the germ within. We shall compare man's spirit to a distinctive germ of life that shapes its covering to the shape of the germ, and that germ of life is the soul. We now see somewhat where the soul resides, but for convenience we must divide this spiritual nature into three distinctive expressions. (1) The soul or inmost essence, which does not live within the body, but has its action in the brain as stated. (2) The spirit which is the body of the soul, and which invades every fibre of the material being. This is known in the language of St. Paul as the spiritual body, and which shall throw off the outward body. (3) The mind, which is connected with the spirit, that divides the lesser from the larger brain, or the posterior from the anterior brain; and it is located in the superior brain, where the mental force chiefly acts. So spirit is the form of which the soul—being the innermost essence, and that which does not change, cannot be destroyed—expresses itself through external organs, and in the form we have stated, namely, spirit and mind.

We are asked to point out the progress of this spirit separate from the body. We will state—having shown that the soul in itself is an essence, and so produced by the divine essence—that it is not possible for us to suppose that the soul dies, and the spiritual organisation with which it uses, for it is this spiritual body which the soul inhabits after the change called death.

When the body dies, the physical life ceases to perform in all its functions, and apparently there is no more life in being there. But, if you remember, that that which you have loved in the human being, the mind or spirit, and that the nerves and fluid through which the spirit outwardly manifested itself were all invisible, you will be ready to know that the body only takes with it into death that which belongs to itself, the physical atoms it has borrowed from the earth. But the spirit takes with it the atoms of its spiritual existence. Hence, upon leaving the material body the soul becomes the inhabitant of the spiritual body. It is so stated by St. Paul, when he says, "It is sown a natural or animal body: it is raised a spiritual body," the natural and the spiritual being distinctly stated, for "there is," says Paul, "a natural body and a spiritual body." The word "it" in the first paragraph is somewhat ambiguous. The ambiguity will, however, be dispelled if attention be given to what follows, since Paul afterwards tells us "there is a natural body and a spiritual body." The ambiguity arises entirely from the translation of this word "it," for it undoubtedly refers to that part which rises spiritually, and which is the ethereal or finer essence, not incorporated in the meaning physical or natural, and the essential properties of the spiritual body must be composed of spiritual substances.

We are asked to describe the soul after death, previous to the resurrection of the material body.

The gentleman has stated some things which it may be well for us here to notice. He states, at the close of the subject he has given, "awaiting the resurrection of the material body," concerning which, of course, there is among Christians no unanimity of belief, and which of itself forms the belief of only a portion of the Christian world, and we shall not be thought to interfere with the individual opinions of others if we state our own. But he has instanced a good man. Any spirit would do as well. Understand he says, "the progress of a good man after death awaiting the resurrection of the material body." It seems illogical, if the spirit can exist without the body 100 or 1,000 years, that it should afterwards require that body to build up its spiritual existence. The nature of the spiritual body, in our opinion, is different from the substance of the material body, and that the spirit does not at any time require the body again for its existence. The meaning of resurrection must, therefore, be the separation of the spiritual body from the earthly body. The good man, if he carry with him his identity, takes with him into spiritual life every thought, feeling, emotion, wish, prayer, desire, that made up his excellence on earth, since none of those remain with the material body. You cannot find a sign of recognition there. There is no light in the eye, no glow on the cheek, and if you look for the good man there you do not find him. In whatever consisted his goodness, his kindness, his intelligence, these must exist in his spiritual nature or not at all; and the necessary conclusion is, that if they exist in the

spiritual nature they cannot remain with the body that possesses not the soul. In other words, the process called death is simply the separation of the spiritual body from the physical—the separating of the grosser from the finer parts of man's nature. Whatever constitutes the surroundings of his spiritual life is palpable. For instance, if he has followed on earth a line of exalted conduct, having upright, lofty thoughts and noble impulses, he must have arrayed himself in the fibre and tissue of those thoughts. It is these which constitute the spiritual existence, and if they be lovely the soul is arrayed in loveliness, if dark and sordid the soul is arrayed in shadow and darkness. And if the soul leaves the external body, it is still clothed with the thoughts of its earthly life, and every aspiration of prayer, of holy desire, are interwoven into his spiritual being; and the angels and souls disenthralled from the material body see him, not as you do on earth, but as he is in his spiritual nature, adored, exalted, uplifted and crowned by the deeds and words of his earthly life, and his habitation in spiritual life is composed of just such thoughts as those as his life on earth has vouchsafed him to feel. Christ says, "In my Father's house are many mansions," or rather abodes; "if not, I would have told you. I am going to prepare a place for you," thus showing that those who were linked together, as were his disciples with himself, he thought would have a special habitation of their own. The conclusion is, there is a habitation in spiritual life adapted for each soul. This habitation is thought by many to be one of two degrees of existence: absolute happiness or absolute woe. But if you recall to mind the different degrees of character in human life, you will see that every spirit called good cannot enter either of these conditions of spiritual life, but a condition for which they have prepared themselves.

The deeds and words and thoughts of human life are so far substantial to the spirit that they make up its happiness or unhappiness, its heaven or its hell, its kingdom of light or darkness. The spirit does not escape from itself by going into the other world, but is more and more conscious of its own defects and appetites. The good man carries with him into spiritual life, not those things belonging to the external—days of pain and suffering—but the life of a good existence; the standard of his goodness being that wherein he was most benevolent to mankind, that which most nearly resembled the fulfilling of the golden rule. He who has woven for himself such a spiritual thought, and such a spiritual habitation, goes on in that state of life, increasing his knowledge and power, and aggregating the spiritual particles that make up the divine perfection of his spiritual body. You ought to remember that the substance of which spiritual existence is composed must be infinitely finer than any that you have of external matter, finer than electricity, finer than anything the imagination can picture, and that it takes shape in spiritual life, not here as on earth, subjectively, but objectively, and what you call material and tangible is changing and fleeting to the soul.

You are told by science that matter is the only permanent thing. Spiritualism teaches that spirit is the only thing which is enduring. The eternal hills will fade away before the approaching hand of time, for, when the earthquake yawns beneath, the mountain and the city are alike dissolved. The rocks, which are strong, and seem so permanent, are composed but of fibres that to the eye of the spirit are as far apart as the spongy fibres are to you; and these are capable of being dissolved by heat, and consigned by vapour no one knows where.

Matter changes; spirit builds up. Its foundation is from the Infinite Spirit, and the substance of which it is made takes shape and form, and becomes the external expression, its outward body of habitation, and it is in the body of spirit that spirit is itself a body.

It is true there are many grades of spirit-life. It has been believed by many religious people there were separate orders. Part of the Christian community of modern times believe in two, heaven and hell. There were three among the ancients. Among the Brahmins there were three, whilst the Pythagorean theory gives various stages. But the Christian heaven and the Christian hell constitute two distinctive places of abode. With Swedenborg there are various grades of spiritual existence; and, judging from Swedenborg's experiences, spiritual and otherwise, it is true that the spiritual states or spheres may be without number. But there are three distinctive states comprehended by human beings—

- (1) The terrestrial heavens, or the atmosphere surrounding the earth, the abode of the lower order of spirits.
- (2) The interstellar heavens, or those heavens removed from the distinctive atmosphere of the earth, and inhabited by spirits who approach the earth and hold converse with human beings. Into this state Swedenborg has undoubtedly been admitted.
- (3) Beyond these the celestial spheres, in which exist those celestial angels, beings of love, some who never have perhaps lived on earth, and some who have risen from it with great radiancy and glory.

What lies beyond these only those know who have absolute contact with the Divine Mind, and whose vibrations would be lost in contact with the material universe.

The good man goes where he can give light, and receive light from others.

This happiness belongs to all good souls. The beggar in the street, if he lead a good life, is equal, if not greater, in the kingdom of heaven than the king upon the throne. Excellence of spirit is known only there, and we believe that he who possesses it passes on from advancement to advancement throughout eternity; and the friend who suggested the subject would call the spirit from a higher to a lower state, if he brought him back to the body. This

idea of the spirit coming back to the earthly body is a mistaken one on the part of portions of the religious community. The Jews are waiting now for the New Jerusalem, for the day when the dead shall rise from their graves. They have forgotten, or do not recognise, the spiritual kingdom of Jesus. They do not recognise the resurrection in the form of spiritual life. They do not recognise the teachings of Paul, the Transfiguration on the Mount, or the angel which appeared to John on the Isle of Patmos.

Thus spiritual beings have appeared from time to time with men, confirming the idea that they do exist in a spiritual state of existence. Thought cannot be linked for ever with the substance of which the earth is composed.

We now leave this good man, passing on from stage to stage of spiritual enlightenment and culture, from stage to stage of knowledge, achieving new conquests daily in the realm of mind, and adding each hour and each moment to the wonderful possessions of his soul, and those are limitless, since the power of the Infinite is without bound, and aids the angels and archangels, all of whom are types of that prophecy which whispers to the human soul that its inheritance is not of earth but of heaven.

We have endeavoured to keep as precisely as possible to the subject given to us. We may have done so very imperfectly. Undoubtedly there are many points we have failed to clear up, and some, perhaps, not touched upon at all; and if those gentlemen who composed the subject will kindly ask any other question touching the points we have failed to answer, we shall be glad to reply to them.

A gentleman in the audience rose and said: "I am pleased with the lecture. Mrs. Tappan has said, that the soul is independent of body and independent of material organisation, yet manifests itself through the brain. I should like to know how it acts in the brain of an idiot?"

Mrs. Tappan (or rather her spirit-guide) answered: The soul does manifest itself in the brain of an idiot, but only in a limited degree; but it has been shown by eminent physicians in Europe that the soul of an idiot can be reached by external appliances as well as others. Idiocy is not the result of the organic failure of the soul, but of the external organisation through which the soul expresses itself. By music or colour there has not been found an idiot that some thought or aspiration could not be awakened in him. Another thing is this, though the soul acts independently of physical organisation, yet it expresses itself through it. A musician may be here, a master of melody; but if you give him a piano or a harp broken, or imperfectly constructed, and though his soul be full of music he can produce no harmonious melody. This is so with the organisation of some souls, and these are what you call idiots. Such a soul with its belongings has not here an opportunity for its full development, consequently there must be some further existence for it.

Another gentleman asked: "Do you hold that the soul is distinct from matter?"—A. Decidedly. The soul, however, depends upon matter for its expression.

Q. "Then you hold the soul to be a substance?"—A. Soul is only a substance in the fact that it is a primal element; but we do not call it substance in the sense of matter. Soul is the only substance in the universe. There is only one substance, that is, soul. For instance, the temple which Michael Angelo has reared at Rome, is a type of art that will fade away. Undoubtedly it was not in accordance with his ideal. But the thought from which the temple was shaped cannot perish; yet you call St. Peter's palpable, and you call the soul of Michael Angelo at death a dream, that is to say, the materialist does. This is what we mean when we say, soul is the only substance.

Another gentleman asked: "Have the communications with spirits improved the human race?"—A. We hope so. The tendency we believe of all communications between one soul and another is improvement, and that which certainly concerns all humanity, the destiny of the soul beyond its earthly life, would tend to improve those who study it seriously. There are plenty of minds in both spheres indifferent to improvement. But the majority in both worlds wish improvement, and whatever adds to human knowledge spiritually, cannot fail to exalt and uplift the mind.

Q. "But do not evil spirits communicate with man as well as good ones?"—A. Some spirits have a debasing influence on mankind, but it is necessary that human spirits should know it to ward them off. It is necessary to have the knowledge that fire burns in order to keep out of it. Knowledge brings power. He that is aware of a danger is half if not fully armed against it. It is the teaching of Spiritualism that some influences are evil. But the door of life opens to the good as well as the evil spirits who daily pass from earth, and is composed of those we loved and trusted here as well as the evil. And the same power which enables the evil to approach belongs also to those who are good. This should be a matter of joy.

Another gentleman then said: "I have listened with great pleasure to the lecturer, but it seems to me the great theme connected with this lecture is not what the lecturer has said, but the assumption that the lecturer has been giving, not her own views, but the opinions and views of some spirit acting upon her, and through her. The lecture has certainly been very clever, and a masterly manifestation of mental power. But we all know that manifestations of mental power are common. At any rate, there are few of us who have not heard and read of strange manifestations of mental power. For instance, when a mere child takes his four fingers and runs them up a large column of figures representing pounds, shillings, and pence, and instantly tells what is the sum

of these items, that is an extraordinary manifestation of mental power. Also, when very strange questions have been put to individuals, mathematical questions as regarding the cubical contents of certain vessels, and the cube root of certain numbers, some have given the answer almost immediately after its having been asked. This appears to me to be as equally extraordinary. But the question is, how can we ascertain this to be a fact, that the lecturer has been speaking under spiritual influence?"

A. The gentleman will bear in mind that the proper way to solve the problem is to test it. He will perhaps arrive then at a conclusion more distinctly. He has stated instances of singular acuteness to which we could add several thousand more. But he has not stated by what method these people do those things. And he has introduced no evidence to show that they are not inspired, but has classed us with them. He understands that the lecturer may come under the same category, but he has not stated what the category is. Poets believe themselves to be inspired though the rest of mankind may not recognise it. Instances of inspiration are sufficient to one with whom the faculty has existed at some period of time in the human mind. It is left, however, for you to draw your own conclusions, and as it requires a poet to understand the poet, it may require an inspired mind to understand an inspired mind. We have given the lecture under trying circumstances in order to convince you of the ability to which we refer.

Mrs. Tappan then gave a poem on "The Death of Charles I." which was highly appreciated by the audience.

WHY IS THE SPIRITUAL WORLD INVISIBLE?

(Subject chosen by the audience, Sunday afternoon, Aug. 9th, at Bolton.)

The eye of man, fashion'd by thought divine,
Expresses in its highest form the light
That is intended for God's perfect plan,
To guide mankind upon the earth aright;
But only forms made visible by line, shape, and light
Come within range of outward human sight.

The air you breathe, the force of winds and waves,
Moved on by subtle purpose, th' breath that laves
Your being, and the touch of vibrant sound,
Alike cannot be seen; that which around,
Above, beneath most moves you, namely, thought,
Cannot by any magic power be brought
Within the range of vision.

Shall that world,
Finer than substances of which the air is made,
More subtle than the lightning's breath ere 'tis unfurled
With fiery power—that life that doth pervade,
That which makes pale death glorious, sublime, and free,
Be prison'd in the dull and narrow masonry
Of human vision? 'tis the realm of mind;
Its substances are of such things as thoughts are made.
With vibrant wings of thought you mount through space,
And find that you—bodily—remain apace,
Gazing after the thought, mentally blind.

There are those who from infancy have gift
Of spiritual vision; to uplift
The eye beyond the grosser sense of time and space,
And gaze awhile where angels in their place
Perform their holy deeds and live their lives.
This power of vision all things else survives;
But 'tis impalpable to outward ken,
And all the grovelling thoughts of toiling men
Would mar the glorious fabric there upreared.
There are eyes that have seen, ears that have heard
The glorious beauties of that higher day;
But they cannot be captured in the ray
Of man's material vision. Other sense
And other thought awhile the recompense
Must take, and human beings must be brought
To higher range of vision, with life fraught.
When the veil falls—the mist that you call death—
When life is but a chain of living breath,
Outwrought from earth to heaven—lo! the eyes
Now blinded shall be opened with surprise,
And shall behold the higher, brighter day;
The light obscured shall gleam with rarest ray,
Not on the outward sight; its blest control
Shall light the glorious vision of the soul.

IMMORTALITY.

By THE GUIDES OF MRS. TAPPAN.

(Subject chosen by the audience at Bolton, Sunday evening, Aug. 9th.)

All things seem to die;
The flower fades upon its stem,
The petals trembling, wither'd lie,
And from out Nature's diadem
The shining drop seems lost.
The dew perishes 'neath the sun;
The mountain and the plain
Dissolve beneath the earthquake's breath;
The volcano in pain
Sends forth the mighty stream of death,
All nature to defy.

The forest tree by slow degrees
Crumbles to earth once more,
And on the altar of dark Death
All nature seems to pour
The dread libations of her grief.
Even man seems doomed to die,
And all the edicts of his plan
Mould'ring and scattered lie.

But spring renews her vernal life;
The atoms of the flower
By subtle processes and strife
Renew their wonted power.
No drop is lost: the dew,
Absorbed by the pure sun's ray,
Descends in showers upon the plain,
And lives again away.
The forest tree beneath decay,
Seems thus to disappear,
Upon its mould'ring form there rise
The beauties of another year.

Man seems to die; but from the form
That crumbles in the ground
The spiritual atoms burst
With new-born life enwound.
And round the central source of Light,
Even as the butterfly
That rises from the lowly worm,
The soul of man leaps forth to life,
Anew its torch to burn.
And with the Iris wings of thought,
The sun of life's control,
The body 'neath the ground must fade—
God's sunlight decks the soul.

MRS. TAPPAN'S PROGRESS.

In a letter giving a short retrospect of Mrs. Tappan's tour in the Darlington district, Mr. G. B. Hinde observes: "We have passed through some glorious experiences, and have met everywhere—save at York—enthusiastic and admiring audiences. Doubtless this will give such an impetus to the cause as will establish it firmly (in the public opinion) on a much higher platform than it has hitherto held. I should have liked, if time and opportunity had permitted, to have sent you full and detailed accounts of all our proceedings, but suffice it to say the people *en masse* are charmed and interested in the wonderful powers of thought and intellect displayed by Mrs. Tappan, or those inspiring her, and say, no matter where it comes from, we have never heard the like before." Mr. Hinde alludes to the oration which we print this week, and proceeds: "The second lecture at Stockton, on the 'Destiny of England,' was a splendid effort; the people seemed spell-bound, and remained seated for some time, reluctant to go, after the proceedings had terminated. Mrs. Tappan came to us to spend a holiday, and we have kept her in harness most of the time. I have promised not to be so hard upon her next time. We have, however, built her up with our sympathy and spiritual love, and think that she has sustained no deterioration, physical or spiritual, by her happy sojourn amongst us."

We have, in common with our readers, to thank Mr. Clephan for the report of the ORATION which we publish in this number. The manuscript was furnished gratuitously, as a contribution to the cause. Mr. Freund says: "Mrs. Tappan has created a very favourable impression on the Stockton people; I am only sorry that my friend Mr. Clephan was not there the second night to report that splendid oration." We have heard favourable accounts of the two meetings at Darlington. The audiences were good, and the orations were, as usual, first class, and were well received.

At Leeds the subjects offered for the guides of Mrs. Tappan to discourse upon were of a scientific character. Of the first lecture, which was "On the Character of four leading English Statesmen," the *Leeds Mercury* says: "With unhesitating fluency, and displaying much political knowledge and sagacity, Mrs. Tappan discoursed upon the characters of Gladstone, Disraeli, and Bright, eliciting frequent applause for her liberality of view and occasional eloquence. There was, however, a good deal of hissing when she selected Charles Bradlaugh as her fourth name, upon which the lecturer entered into a long explanation of her exalted opinion of what she herself described as the infidel lecturer's 'dangerous' power, placing him as the coming man before even Fawcett or Forster in her estimate." Of this lecture the *Leeds Daily News* says: "After reviewing John Bright's character, Mrs. Tappan went on to say that the representation of the bone and sinew of England—the leader and champion of such thoughts as have taken firm hold, and have their home in England—the very epitome of Liberalism, the champion of political rights of the working classes—Charles Bradlaugh—(hisses)—will have more power in the future than any existing statesman of to-day. He was not so far removed from the people as to be considered an aristocrat, nor so learned as to be considered a pedant, nor so low as to be called vulgar; and therefore the influence he exercised over a vast number of the working classes was great. In conclusion, Mrs. Tappan said that the revolution proposed by Bradlaugh would finally come about by the voice of the people, and the voice of the people was the voice of God. At the conclusion of the oration Mrs. Tappan delivered an impromptu poem on 'War,' which was much applauded." This preference of Mrs. Tappan's guides for Mr. Bradlaugh has caused a great deal of criticism in the newspapers. It shows, at any rate, that the speaker was above prejudice. A local correspondent writes: "Our third meeting was the crowner of all; it was the fullest house, and altogether the greatest success of the three meetings in Leeds; subject, 'The Origin and Variety of the Human Species.'"

MRS. TAPPAN AT SOWERBY BRIDGE.

Respecting Mrs. Tappan's services on the first opening day of the Lyceum at Sowerby Bridge, we have received the following report:—

Last Sunday morning set in amongst the Yorkshire hills with an apparent hesitancy as to whether it would be wet or fair. The wind blew strong, however, and drove the clouds away. At the railway station I was welcomed by Mr. Broadbent, jun., and conducted up the side of a steep hill to his father's hospitable home. Having rested and been refreshed, we proceeded at ten o'clock to "our chapel." The hall forms part of a block of buildings situate in Hollin's Lane; there are some four or five houses in the lot, the rents from which will no doubt contribute largely towards the successful carrying out of the scheme. The entrance to the hall itself is situate just at the junction of some

three or four lane ends; over the neat little doorway, cut in the stone, are the words, "Progressive Spiritualist Lyceum," and under that the motto, "Man, know thyself." On entering the hall we find it to be a place capable of holding about 300 persons, with a roomy platform surrounded by a very chaste railing. The children are going through their various exercises, and do so with very great credit to those who have been their teachers. At half-past two o'clock the hall is quite filled with a most intelligent and respectable audience. After the usual preliminaries, Mrs. Tappan delivered, in her usual style, a most impressive discourse on "The Temple of Truth." Everyone seemed to feel that our new hall was surely the "house of God, yea the very gate of heaven."

In the evening the place was crowded to excess, every corner being filled. Having struggled our way to the platform, the proceedings were again opened with singing, the music having been led by the choir and accompanied by a harmonium. This part of the proceedings was gone through with the most exquisite taste. After the invocation the subject chosen by the audience was, "He was led by the Spirit into the Wilderness to be tempted of the Devil forty days;" and I considered the discourse a masterpiece, even coming through Mrs. Tappan. I think she quite outshone herself, and evidently astonished even her own friends who had heard her before. At the close of the lecture there were a few announcements to make, the most pleasing of which, however, was as follows:—"The Sowerby Bridge Spiritualist Lyceum committee have much pleasure in announcing that the sum raised towards the wiping off of the debt on this hall is now £60." I cannot express the pleasure I felt personally at this result, and I only hope they will continue to prosper as they have begun. I am pleased to hear that Mr. Burns is to occupy their platform next Sunday.

A. CROSS.

We shall give particulars of the meetings at Bolton and Bury next week.

THE MODERN WITCHFINDER.

In the days of darkness and ignorance, when psychological phenomena were not understood, witchfinders played an important part in the then popular form of spiritual investigation. The personage employed in this important mission was necessarily possessed of strong prejudices, often amounting in vehemence to a hate almost hellish, and capable of goading on the witchfinder to deeds of the darkest cruelty. These emissaries were the embodiments of the ignorance and intellectual degradation of the age, and stand on the page of history as the most fearful scar which deforms the fair face of human experience.

Again, in the present day, we have psychological phenomena, and we have also ignorance, prejudice, and ill-feeling, perhaps under cover of the best intentions. The Witchfinder is an ugly ghost of the past, but his successor in the present age is the *preposse detector* of mediumistic impostors. In making this statement we do not intend to draw any obloquy on the laudable conduct of those who fearlessly expose imposture when found, and it may be with charity treat the erring and badly influenced culprit. With a similar charity we excuse the eccentricities of those who without reason or proper motive assault and stigmatise their fellows from a morbid desire to convict them of imposture.

These remarks are intended to introduce a ridiculous episode which occurred at the seance of Messrs. Bastian and Taylor on Thursday evening of last week. A stout lady entered the seance-room and quietly betook herself to a seat. Soon she was followed by a gentleman, equally well developed physically, and, as a fellow feeling which makes us wondrous kind sprang up between them, this portly couple accosted each other as entire strangers. They compared notes as to the state of the weather, they asked each other if they had been in the habit of attending such meetings, and thus acted their little game in such a demonstrative fashion as to lead the company to suppose that they were quite unknown to each other. Ultimately the gentleman sat on one side of the room and the lady on the other, but when the circle was formed they contrived to sit together. The sitters were mostly friends from Liverpool; indeed, there were only three sceptics present. Mr. Taylor sat in the circle, held on both sides, and the sitters held hands all round, Mr. Bastian occupying a seat in the centre. To make certain that he did not leave his place, Mr. John Lamont placed his feet on Mr. Bastian's lap, and that gentleman continued clapping his hands all the time. Under these conditions the light was extinguished and the manifestations commenced. Satisfactory personal tests of touches, voices, &c., were obtained simultaneously all round the circle, when a decidedly "physical" manifestation attracted the attention of the sitters.

A ring had been taken from Mr. Taylor's finger and placed on the hand of Mr. Morse, who sat next to the lady's companion. Mr. Taylor asked the spirit to return the ring, when the lady in question asked the spirit to take her ring. It was a plain gold ring, worn very thin, and sunk considerably into the finger, so that its removal would have been a work of difficulty. The spirit, however, attempted it, when the lady, it would appear, made an endeavour to grasp the spirit-hand, and failing to do so, reached forward, and caught Mr. Bastian by the shoulder, who sat nearly in front of her, and within arm's reach of all in the circle.

Mr. Bastian first felt her take hold of his shoulders, and from that point she slid her hands down his arms. Mr. Bastian's call for light, and the lady's gentle protestations against the probity of the medium, soon caused Mr. Taylor to strike a light, when the stout lady was seen to hold Mr. Bastian by one arm a little under the elbow. The good woman saw she had made a fool of herself, and as she is a big woman, she thought she might as well be a big fool also, and so sustain a kind of congruity in the matter. To do so she took a short cut route, and flew into a violent rage, such as stout ladies with a superabundance of physical force, or, as the sailors would call it, "ground swell," can effect to perfection. Her language, her emphasis, her actions were highly dramatic, but of that choice quality which precludes their being reported in such a vulgar organ as the *MEDIUM*. As a psychological study, it was, no doubt, instructive to the imperturbable philosopher who could subdue his disgust, or, taking another view of the matter, control his laughter. It was a long time before the lady could disgorge her fury. Indeed, the testimony of the on-lookers is to the effect that she seemed to be really possessed by some force other than her own, for it can scarcely be supposed that a lady could be accomplished in such a vocabulary of invective and have so inexhaustible a fund of fiendish

determination. Having discovered one "mare's nest," she set herself to work to succeed in finding another. She pretended to have lost her gloves, and persisted in looking all over the room for them in frantic excitement. She politely insinuated that the gloves had been stolen, but to some it appeared that she was so enamoured of her ladylike occupation that she was loth to leave the place, and hence thought of the gloves as a *ruse*. The company—sceptics and all—stood up as one man for Mr. Bastian, and saw in the clearest manner that the lady had no grounds for her extraordinary conduct. It remains to be told that the stout gentleman who figures in the beginning of the narrative was the lady's husband, and that their pretence not to know each other was a piece of falsehood, which clearly shows that they attended the seance with the object of acting as they did. The lady was held on one side by her husband. The gentleman who held the other hand says she would not permit him to retain it. This gentleman, who is not a Spiritualist, has thus expressed himself in a letter:—

"The lady observed to me that the clapping of hands sounded to her as if proceeding from a different part of the room from that in which the medium sat. This was so contrary to the evidence of my own sense of hearing that it immediately struck me as the observation of one who was strongly prejudiced."

In another paragraph the same writer says:—

"That the lady who was so very demonstrative yesterday evening fully believed she had detected imposture I can well imagine, but I also feel convinced that she was mistaken, and that the medium never left his seat until light was called for."

This affair is sufficiently ridiculous to bring its own antidote, but would it be credited that in a Liverpool newspaper the report is published that Messrs. Bastian and Taylor were by a lady detected in the attempt to take a ring from her finger? Such an affair as that which we have described above is so ignoble that we need not use any adjectives to characterise it. All right-minded persons will have no difficulty in coming to a right conclusion respecting it, but what are we to think of those professional liars, the newspapers, who feed the public mind with garbage collected from such foul sources as the case of "imposture" we have just exposed?

A SEANCE WITH MESSRS. BASTIAN AND TAYLOR.

On Friday evening last we had the pleasure of participating in a very pleasant sitting with these gentlemen. Some months ago we had advices from Chicago intimating that these mediums were about to visit Europe, and recommending them to our consideration. On Friday evening a few minutes were spent in conversation before the seance began, during which Mr. Bastian presented us with the following letter, duly signed by the gentleman whose name it bears:—

"Office of Religio-Philosophical Publishing House,
Chicago, May 27th, 1874.

"Friend Burns,—Allow me to introduce to your favourable acquaintance Brothers Bastian and Taylor, of whom you have heard so much.

"They are true gentlemen, and of the strictest integrity as mediums.

"Any acts of courtesy you may be inspired to show them will be duly appreciated by them as well as by myself and thousands of friends this side of the water.

"Fraternally thine, "S. S. JONES.

"To James Burns, Esq., Publisher, London."

This fraternal epistle was during the evening supplemented by the perusal of an album, containing a choice selection of portraits of leading American Spiritualists. There we saw for the first time a representation of the features of our brother S. S. Jones, of the Chicago publishing house, and we feel so proud of the picture as a specimen of humanity, that we consider it an ornament to our cause, and we hope in due course to have it engraved wherewith to grace the front page of the *MEDIUM*. During these conversational episodes we had an opportunity of learning something of the career of our visitors. Both gentlemen have been mediums from childhood. Mr. Bastian was a photographic artist, and a few years ago got introduced to Spiritualism. His peculiar experiences at the circle soon convinced him that the extraordinary occurrences which had marked his life were indeed the indications of mediumship of the most powerful kind. He embraced the unpopular cause, offended his old friends, and, aided by the spirit-world, commenced the task of seeking new associations, and now he is one of the most popular mediums of America. Mr. Taylor was born in Dundee, Scotland, and his history, like that of many other mediums, presents indications of the existence of an unaccountable power long prior to its being brought into full play by the spirit-circle. Mr. Taylor is a seeing medium, or natural clairvoyant. In addition to his psychological qualities he is possessed of superior endowments for literature, and has written copiously both prose and poetry. We gave a hasty inspection to a portfolio of specimens, and saw indications of poetic genius and literary taste. As to how and when these gentlemen became associated together we have not time at present to state, but must proceed to the sitting, which constituted the chief feature of the meeting.

The company first ascertained that the doors of the room in which they sat were made fast, so that no accomplices could enter and produce "phenomena." Mr. Bastian was then thoroughly searched before us all by Mr. John Lamont. As there were not sufficient visitors present to form a circle, a curve was adopted, opposite the middle of which Mr. Bastian took his seat. On his left stood a small table, against which was placed a splendid guitar, accurately tuned, a speaking-trumpet, &c. The sitters were thus arranged, beginning at the left and reading towards the right end of the curve:—Mr. Chatham, Mr. Burns, Mr. Child, Mrs. Burns, Mr. John Lamont, Mr. Richards, and Mr. Taylor. All held the hands of the next sitters; Mr. Taylor consigned both of his hands to Mr. Richards, and Mr. Chatham entered into a similar arrangement with Mr. Burns. Mr. Lamont placed one of his feet on Mr. Bastian's lap, and that gentleman kept patting his hands together all the time. All present joined in a melody, the guitar swept around the room, and played in harmonious accompaniment. It was the first time we ever heard a guitar skillfully played by spirits. The musical-box—a very heavy one—was wound up by the spirits and moved about; hands touched those of the sitters, and the instruments were allowed to rest on the head whilst they continued playing. A hand touched us, and Mr. Taylor described accurately Mr.

H. Wooderson, late of Hampton Court, and at the same time Mrs. Burns recognised the spirit as her father from her being able to see him quite clearly. Other spirits were seen and described by Mr. Taylor. One of the sitters was annoyed by an itching on one side of his nose, but the strict rules of the circle prevented him from rubbing it. The spirit "Johnny," as soon as the inconvenience was expressed, came forward, and with his fingers did effective duty on the exact spot. Two spirit-voices were heard; first that of "George Fox"—not the quaker, but another spirit of that name, who takes part in manifesting through these mediums. The speaking-tube conveyed the following salutation direct to our face. "How are you, friend Burns?" The seance was not kept on long, all being well satisfied with the results. We observed that we thought it was a waste of the precious power of mediumship to protract a sitting when the object sought for had been attained. To this opinion the spirit-voice responded, "So do I; but some think that mediums have no feelings nor anything else that ought to be respected." A light having been struck the mediums proposed that a "corner seance" should be attempted, but they were not sure that it would succeed, as a trial of it had not been made since before leaving America. The arrangements were to us of a novel character. A chair was placed into a recess on one side of the room. On this chair the instruments were laid. In front of that again two chairs were placed, which were occupied by Mrs. Burns and Mr. Bastian. A tablecloth was now taken and tacked up in front of these sitters, so that their faces could just peer over the top. They then joined hands and the light was turned down so that objects were quite visible. The spectators sat in a row in front of the "corner." Soon the instruments were manipulated, and Mrs. Burns felt hands all over her back. The light was somewhat increased, and the spirit-hand was seen extending itself above Mrs. Burns's shoulder. It laid hold of her flowing hair and pulled it back behind her ear. The movements were repeated, but as they could be observed best from one end of the row of sitters, a gentleman changed his position to get a better view, and thus broke the conditions, which brought the seance to an abrupt termination.

The test conditions enforced by these gentlemen on themselves and their sitters alike render deception or trick impossible. The manifestations are of a gentle and agreeable kind, and we can only wish that Messrs. Bastian and Taylor have a full circle every time they sit. Their arrangements may be seen in our advertising columns. Some of our readers will be glad to know that they have decided on devoting certain evenings in the week to private seances with special investigators.

MESSRS. BASTIAN AND TAYLOR AT BRIGHTON.

To the Editor.—Sir,—I had the good fortune to be one of the company on Sunday evening at Mr. M——'s, when a sitting was held, the above-named gentlemen being the mediums, and as they have only just arrived in this country, possibly a short account of the sitting may interest some of your readers. The mediums were invited down to Brighton by Mr. M——, to his residence in Palmeira Square, and the same evening of their arrival a circle was formed in the dining-room after dinner, consisting of two ladies and ten gentlemen, including the mediums. I may say that Mr. Bastian is a physical medium, while Mr. Taylor is a seer and trance medium. This circle was held without a table; we sat in a ring holding hands with Mr. Bastian in the centre. A musical box weighing more than ten pounds was wound up and placed on the floor at the feet of the writer, as also a speaking-tube and a guitar on the knees of one of the company. When the lights were put out two songs were sung; during the last the musical box began to play on the ground where it had been placed, and in the course of a minute or two commenced floating about among the sitters, and alternately put in the laps of some of them. Then the guitar began to imitate the former instrument, and the accompaniment of a song that was being sung was played in very good style upon it all round the circle. At the request of one of the sitters, it went up to the ceiling and played there. Then all the company began to be promiscuously touched by hands of—judging by the touch—all degrees of size. It was during the latter manifestations that Mr. Taylor described the spirits who were touching the sitters in a manner that gave great satisfaction. One gentleman who had met with an accident to one of his knees some years ago was touched and felt on the part exactly—as he afterwards said—as his mother used to manipulate the hurt during the cure. While these manipulations were going on, Mr. Taylor described the spirit who was performing them in a manner that quite astonished the party who was being acted upon, as he instantly recognised his mother, the portrait given being as correct as he himself could have drawn it. Several other spirits were described while making their presence felt, the greater number of which were recognised. The gentleman of the house had his cravat taken off by the spirits, and thrown into the lap of his son on the opposite side of the circle. Flowers were taken from one and put into the hands of another. Two pocket-handkerchiefs were extracted from the pockets of their owners; these were afterwards found on the floor tied up in a mass of knots. Several voices were distinctly heard in different parts of the circle as requested, and various other phenomena. Altogether it was a very satisfactory sitting, particularly when it is taken into consideration that the mediums had never been in the room or house before in their lives, or had met any of the company present except the master of the house, who invited them down. Among the sitters were two gentlemen who had never before been at a seance; they were very much struck at what took place, and could not understand how spirit-hands could become so tangible as those they were touched with appeared to be.—I am, yours faithfully,

August 10, 1874.

PIC-NIC.—On Saturday last the members of the Beith Co-operative Society, accompanied by the instrumental band, were conveyed to Barr-mill by a special train, where they were joined by some other members resident there, and marched to Nettlehurst, the residence of Mr. W. Burns, who had kindly granted them the use of the grounds at his place, and erected a platform from which the speakers addressed the party. After refreshments were served, the party broke up into companies, and the youthful portion enjoyed themselves in dancing to the music of the band, and racing for prizes contributed by the older members. All returned safe in the evening after enjoying a very pleasant afternoon.—*Local Supplement.*

AN EVENING WITH MR. EVES.

Whatever may now be thought of the record by Homer of the spirit of Patroclus, as the form appeared to Achilles, or those spiritual beings that were said to have manifested themselves to the patriarch Job, or the renowned Brutus,—Hebrew or Roman, Pagan or Christian, there can be no doubt in the mind of any candid, truth-loving inquirer of the present day that spirit-materialisations are indeed a fact, nay, series of facts, in the second city of the British Empire. Let not the hasty critic be too ready to laugh to scorn the very idea of a "Christian" spirit being seen of the illustrious murderer of Julius Caesar, since the religiosity of being good and doing good was not unknown to man for a long time ere the stern Republican fell on his sword and expired. Is not "Christianity as old as the Creation"? In any event, Jesus was not an ecclesiastic, either in principle or practice.

Last Wednesday evening, August 5th, 1874—delighted inexpressibly as I had been with the previous seances of Miss Parry, of Everton Village (the wonders of whose fine mediumship I yet hope to illustrate and describe when maturely developed)—I visited the public session of Mr. Tom Eves, at 6, Stafford Street, Liverpool, where I found assembled a considerable gathering of on-lookers, which afterwards increased in number rather than importance (amongst them being a seizer of spirits), to the extent of some twenty-five persons, or thereabouts. Truth to tell, I am not fond of these promiscuous kinds of *omnium gatherum*, whether called public or private, as may be judged from the circumstance that during a quarter of a century of my spiritual pupillage, my attendance at public seances may be more than accurately reckoned on the fingers of a single hand; indeed, many of the finest sights and sounds I have ever heard from the loving and beloved friends of spirit-life have been vouchsafed to "fit audience though few," genial souls in my own summer-house on the Cotswold Hills of Gloucestershire, 1850. Electricity will induce and destroy magnetism, and there are conductors and non-conductors of spirit-power, even as there are obstructing media in galvanism more repulsive than attractive.

Why do I dislike these public meetings? Not because I am Tory, Flunkieite, Aristocrat, or Democrat on such occasions, for I honour a man as a man, if he conduct himself soberly and righteously, as a lover of God's truth, whether in science or ethics. At the same time, I protest against mere idling, laughing, jeering, coughing, caterwauling, spitting, or vulgar joking. However, I beg pardon for digressing. I am a Spiritualist from conviction of the foundation of the science in Nature; that is, the Universe of Seeing and Being, in the flesh of mortals, or spirit of immortals.

After various arrangements of sitters, in conformity to given questions and answers, Mr. Eves entered the regular cabinet, and, like a good ship, speedily got under weigh, and seemed in profound trance. "Robert" favoured the company with various military performances on the drum, tapped the different sitters with tubes, bowled divers rings to and fro on the table, and at length threw all the instruments down violently, with evident disgust at so many abortive attempts on the part of non-musical "whistlers" and "singers" to aid him in his kind endeavours. "George Holt" then materialised himself as a brilliant, philosophical-looking personage, with silver shining locks, large, bright eyes, handsome nose, pretty, small mouth, long, white, graceful, hermit-like beard, and a fairy-looking aspect on the whole; moving and bending to all, more as an elegant, undulatory, insulated body, retaining a special charge of human electricity for a distinct occasion, than as a solid, liquid, or aeriform substance, composed of atoms, germs, or molecules, uniting in several proportions; in fact, without the ordinary properties of animate matter, or that peculiar attraction of cohesion which unites hard and soft particles. His celestial lamp he graciously passed through my nose again and again, in form of some exquisitely white and most lovely camellia, that combined in its own presence all the choicest germs of those beautiful flowering evergreen shrubs that now adorn the palaces of China and Japan. "Georgius" was decidedly more gay than grave, proved more than a match for his divers critics in various smart sayings and doings (sweetly rebuking the reptile that seized him), and after a protracted and joyous interview, bade us "Good night," with the emphatic remark, "I hope the doctor saw me nicely." *Espérance en Dieu.* W. H.

PHYSICAL MANIFESTATIONS.

THROUGH MR. TOM EVES.

On Friday evening, July 24th, the first of a series of three seances was given by Mr. Tom Eves, of Liverpool, at Mr. R. Wilson's, Woodhouse. The medium had been engaged for some time, but came upon us somewhat earlier than we expected, ours being the last of a series of engagements in this part of Lancashire extending over six weeks, after which he proceeds to Liverpool.

The medium arrived at Mr. R. Wilson's about 6.30 p.m.; and mind you, there was nothing but the medium, so far as we could see—none of that cumbrous machinery which is always required by conjurers, &c., nothing but plain Tom Eves. The time fixed for sitting was eight o'clock, and it will be seen, from the time that Mr. Eves arrived, there would not be much time for preparation after having had his tea.

The sitters at this seance were fifteen in number; all of them regular attenders at our meetings. We sat down at eight o'clock, and by ten minutes past we were all placed in our proper positions, and from that time to eleven o'clock there was not an intermission of two seconds without a manifestation, and some of them of a most startling nature. It may be as well to state here, that, from the condition in which we held the medium, trickery or imposture would have been impossible.

The first manifestations were spirit-lights, which seemed to rise up from the middle of the table, about the shape and half-size of the blaze of a candle. I next had my whiskers stroked out by a large, but soft hand; several others were also stroked and patted by materialised hands. My sister, who sat next to me, had her neck-beads unloosed, which trickled down her breast. Paper tubes (one rubbed with phosphorus so that its movement could be seen) were floated about the room, flying about from one corner of the house to another as quickly as the eye could follow. A tambourine, purchased expressly for this seance, was carried up to the ceiling, and while there, one of the company commenced to whistle the tune "The Girl I left behind Me," to which the tambourine commenced rattling in such a manner as none

but an accomplished tambourinist could imitate. These manifestations, as well as the direct spirit-voice, three times took place, with the medium quite conscious.

From the unconscious cabinet seance we had four materialised spirit-forms, all of which showed themselves several times, one of which was recognised distinctly by three of my family as my sister. A large light now appeared, which the spirit called his lamp, and which came out of the cabinet right amongst us, rubbing our faces playfully, and sometimes almost burying our noses in it. This lamp, as it rose over the curtain of the cabinet, appeared to be a block of white marble, about four inches in diameter, but as it came down it looked more like a large piece of illuminated soda. Its touch was about the same as a soft muslin bag filled with air; sometimes it was so bright that we could see each other's faces distinctly. While this lamp was showing itself on one side of the house, the harmonium on the opposite side of the house, a distance of twelve feet, commenced playing, and as soon as the keys of the harmonium were sounded, the lamp sailed across the room and fixed itself directly in front of the music rest, so that we could see the whole of the instrument, and also the hand and arm that were manipulating the keys. The arm appeared to be cut off just above the elbow, and a frill encircled the wrist. The instrument was played as loud as ordinarily, and the hymn tune, "O, how he loves," and "Auld Lang Syne," were both nicely played. The hand gave me three taps upon the cheek for praising its performance. From the Hollinwood and Newton Heath secretaries I learn that both of theirs were equally successful.

During the last week we have also had two first-class inspirational addresses through the mediumship of our highly respected friend Miss Barlow, of Rhodes. One was given at our half-yearly meeting on July 25th, subject: "Hypocrisy in Earth-life, and its Results in Spirit-life." Two highly-educated gentlemen, who had never been at a Spiritualists' meeting before, declared they never heard better teachings, nor more beautiful language in their life, and whether the address came from the spirits or the medium herself, such a discourse and teaching could not be superseded. On the Wednesday evening following, we had another address through the same medium, on "The Uselessness of so much Formality." We may here say that Miss Barlow's inspirational speaking in public has been in abeyance for a time, owing to a further development of clairvoyance being completed in her. She is now one of the best clairvoyants we have, both on the spiritual and natural plane. She can see persons in the flesh miles away, describe their occupations, foretell events about to happen to them, and correctly diagnose any disease they may have, and successfully prescribe for them; and I think her inspirational speaking now is even superior to what it was formerly.—Yours truly, T. WILSON.

Woodhouses, Ashton-under-Lyne.

SPIRIT KNOWLEDGE AND POWER.

"Twenty minutes to eleven—twenty minutes to eleven!" every now and then repeated the dying man, looking calmly up as if he saw something or someone. Two days after, at twenty minutes to eleven, he passed away. Then the family knew what he meant, and wondered how it was he had the foreknowledge.

My informant was a minister of one of the Glasgow kirks. We met accidentally at an hotel at Gourcock, on the Clyde. I was saying how I had just enjoyed the gorgeous sunset—the play of light on the clouds, on the mountains, and on the river. "Yes," said he, "and sometimes there seems a weird kind of scenery produced by the mists on the hills. A weird-like scene," thoughtfully repeated the minister. I at once chimed in with two or three of my ghost narratives and personal seings. He looked at me earnestly, and then told the foregoing incident, asking questions. I found he had travelled much, seen much, and thought much. Free and easy chat produced from him the following personal narrative:—

"Our family is subject to death-warnings. My mother had them. The way it comes to me is—I find myself thinking of an intimate friend or relation, and suddenly I hear close to me, on the table or the ground, a clatter, as if a plate having a metallic sound were shaken violently. I look, but see nothing. It happened last to me a few weeks ago, when Dr. — died. It is very strange."

A third incident he narrated:—The Rev. S. — of Perthshire (the name and town given me) took apartments in the house of two elderly ladies. He went to bed in one of the top rooms. As he lay, he saw a man outside the window come through the closed window into the room, come up to him, and look. He was singular in his appearance, and had on a kind of south-wester cap, such as some sailors wear at sea. They looked at each other; the minister, puzzled, turned himself with his face to the wall. He felt as if a person were leaning over and pressing the bedclothes. He turned quickly, and struck out his fist, but it passed through the man. The ghost laughed derisively, and then went away, passing this time through the door of the room. As the following night the man again appeared, next morning, fearing to name the incidents to the two ladies, he narrated them to a person in the village, and the answer was—"How strange! The ladies had an eccentric brother, who lived with them, and dressed exactly as you have described, and his bedroom was the one you slept in."

Spiritualistic phenomena witnessed by me in daylight were narrated. Next morning at breakfast we again met, and he at once started the theme of spirit-life and spirit-power, and so on an hour and a half sped on, and then, having exchanged names, we bade each other good-bye—perhaps never to see each other again till in heaven our home.

The lesson I desire to give is—quietly open up Spiritualistic phenomena to the knowledge of strangers, and extract their personal and relative experiences in the same direction, and when heard take notes and repeat by voice and by pen, and so be of some use in this world of wonders. J. ENMORE JONES.

Enmore Park, S.E.

P.S.—In the *Christian Spiritualist* for September will, I expect, be a short account of a seance I had with Mr. Duguid, the trance painter. J. E. J.

The *Harbinger of Light* (Mrs. Terry, Melbourne) gives as a supplement the whole of "Notes of an Inquiry into Spiritualism," by Mr. Crookes.

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DISTRICT SUBSCRIPTION.—For the sum of £5 5s. per annum, twenty volumes may be obtained at a time, to be changed when occasion requires. By increasing the subscription the number of works may be extended in proportion, and thus a district may be supplied with books through the District Representative. All those who contribute towards the subscriptions are entitled to all advantages accruing from association with the Spiritual Institution.

The carriage of books backwards and forwards is payable by the Subscribers. Parcels may be enclosed at any part of London. A Fortnight is the time allowed for the perusal of a book, except in the case of Local and District Subscriptions.

FINANCIAL DEPARTMENT.—Thousands of Pounds have been expended on the work of the SPIRITUAL INSTITUTION. A part of this money has been subscribed by Spiritualists, but the greater part of it has devolved on private resources, occasioning considerable responsibility to the Managing Representative. Last year upwards of 800 individuals subscribed a sum of £557 6s. 1d. Each subscriber may have full value for his money, in the use of books to circulate in his district. The INSTITUTION is so planned as to be self-supporting when its aids to the cause are fully taken advantage of.

PUBLISHING DEPARTMENT.—The SPIRITUAL INSTITUTION possesses a large stock of stereo plates of valuable Tracts and Books, which are at the disposal of the friends of the cause. Special editions of Tracts and small works may be obtained at any time at cost price, with the special announcements of Associations printed thereon. Important works are occasionally printed and specially distributed by Representatives of the INSTITUTION in all parts of the world. In addition to the organs of the INSTITUTION, the literature of Spiritualism generally is supplied.

GENERAL BUSINESS DEPARTMENT.—The INSTITUTION has excellent facilities for General Printing and Publishing. The wide-spread connection for so many years enjoyed renders it the best house in Britain for the successful issue of all works on Spiritualism and cognate subjects. Printing from the largest volume to the smallest tract is done cheaply and well. All profits, from whatever source derived, go into the fund for promoting Spiritualism through its literature. The friends of the cause may be well served, and promote the same indirectly by favouring the INSTITUTION with their orders.

PLAN OF ASSOCIATION AND ACTION.—This INSTITUTION extends its influence all over the country. At the Central Office, 15, Southampton Row, are rooms for Seances and other experiments; Classes, Meetings, Conferences; Reading-Rooms supplied with the Literature of Spiritualism from all parts of the world; a Collection of Mediumistic Drawings, Paintings, and Writings; Direct Spirit-Drawings, Paintings, and Writings; Spirit-Photographs; Portraits of distinguished Mediums, Spiritualists, &c.; a Reference and Circulating Library; a Publishing Department for Books and Periodicals; an Inquirer's Department for affording information and introducing Investigators to Circles and experienced Students of Spiritualism in London and various parts of the Country; an Agency for the appointment of Lecturers, Mediums, &c.; an International Agency through which Truthseekers from all Countries may be introduced, receive information, and to which they may have letters addressed when on travel in this country.

A Full Prospectus may be had on Application.

All Communications should be Addressed to—

J. BURNS, MANAGING REPRESENTATIVE, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,
15, SOUTHAMPTON ROW, HOLBORN, LONDON, W.C.

PHENOMENON IN RUSSIA.—The St. Petersburg correspondent of the *Daily Telegraph* gives the following in a recent letter. It would appear that the Church regards the phenomenon as genuine, or it would not have punished the poor woman:—"A woman in the Government of Voronezh, living the life of a nun, though belonging to no recognised religious order, had a holy picture of the Resurrection, which—as was vouched for by many credible witnesses—had a habit of emitting drops of perspiration, and subsequently distilled a fragrant holy oil. The picture afterwards took up the habit of removing itself from one room to another without visible aid, and soon small flames appeared in various parts of the nun's cell. On Easter morning, though the cell had been closed and locked, to the holy salutation 'Christ is arisen,' a mysterious deep voice replied, 'He is arisen, indeed,'—the usual formula. These supernatural phenomena drew large crowds of peasants to the nun, who was looked on with holy awe, so that the priest, whose church was temporarily deserted, complained to a court of justice, and after a careful investigation—without a jury—it was decided that these were false and not real miracles which had been worked, and consequently the woman Gratcheff was condemned to three months' imprisonment for disseminating false miracles. It is true the law declares that imprisonment is only to be given in cases where money is received for such false miracles and supernatural appearances, and in this case no attempt whatever was made to prove that money had been received; but the great harm to the Church which might arise from allowing a private person to possess 'perspiring pictures,' and to be surrounded with supernatural appearances, the property in which he, longed rightfully to the Church, caused this little point to be overlooked."

"Out of olde Fieldes, as men saitho,
Cometh all this new Corne from yere to yere;
And out of olde Bookes, in good faith,
Cometh all this new science that men lere."

GEOFFREY CHAUCER.

The Sydney *Evening News* reports that Mr. John Tyerman lectured at the Victoria Theatre to over 2,000 people. The lecturer's subject was "The Devil," on which dark profundity he seems to have thrown considerable light. The report concludes:—"A few ill-behaved larrikins tried to get up a disturbance, but were quickly put down by the sensible part of the audience. The benediction was a theological curiosity, namely, 'May the blessing of Almighty God rest on you always, amen,' being the reverse of the familiar benediction heard in all orthodox churches." An announcement in the *Morning Herald* states that Mr. Tyerman would lecture on "Is there a Hell? or the Doctrine of Eternal Punishment, examined by the light of Reason, Justice, and Benevolence." The attendance was so overwhelming that the following notice was necessary:—"In consequence of the inconvenience suffered from the overcrowded state of the theatre at the free lecture given by Mr. Tyerman on Sunday evening last, the Committee of Inquirers have resolved (in order to secure the comfort of the audience) to limit the attendance at the forthcoming lecture by making a charge for admission. No money to be taken at the doors, and the prices were—dress circle, 2s; stalls, 1s; pit and gallery, 6d. Mr. Tyerman also challenges "any clergyman or layman, who may be put forth as the representative of the Christian Church, to debate publicly the subject of Spiritualism."

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 " " 5½d. " £1 3s. 10d.
Four copies and upwards, in one wrapper, post free, 1½d. each per week, or 6s. 6d. per year.

All such orders, and communications for the Editor, should be addressed 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. Curcio 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, AUGUST 14, 1874.

OPENING OF THE LYCEUM AT SOWERBY BRIDGE.

Upwards of two years ago we made a "ten days' tour in the North." Our last halting place was Liverpool, where we inaugurated the system of Sunday services, which have since been such a prominent feature in the progress of the movement. Our first stopping place was Sowerby Bridge, where we took part in the first public demonstration of the Local Children's Progressive Lyceum in the Town Hall. An account of the proceedings may be seen in the MEDIUM, No. 107, date April 19th, 1872. The Lyceum had then been in existence about eighteen months, and the progress made was very marked. The chief cause which led to success was the excellent singing of the members. A properly-qualified teacher was procured, who taught the children to sing in harmony; and this acquirement has been of the highest importance to the welfare of the institution.

The Lyceum, in the first instance, owed its origin to the long series of articles which appeared in the first volume of the MEDIUM, and also to the directions of the spirits through Mr. Edward Wood, who in the trance urged the expediency of putting some of the instructions which we printed from week to week into practice. Once established, the friends of the new movement found it difficult to suit themselves with a place of meeting. Mr. Wood took a house with a large and convenient upper storey, which he placed at the service of the Lyceum; but the marching and exercises shook the house somewhat, and no doubt the idea that the Spiritualists were so wicked as to dance on Sundays very much shook the prejudices of the neighbours, so that the landlord gave Mr. Wood notice to quit or relinquish the good work of the Lyceum. Mr. Robinson of Causewayhead then kindly offered the use of his house on Sundays, which was gladly accepted, though the accommodation was not sufficient to give scope to the development of the Lyceum system. On the occasion of the visit to which we refer we were shown a plot of land which had been secured as a site for the new building, and some agitation was made in our columns with the view of procuring funds to go on with the work. The land cost a little over £105 including conveyancing. The friends had, at a meeting convened for the purpose, contributed £30; but as a cash payment in full was the only condition on which the land could be obtained, a gentleman very kindly advanced the necessary £80, and the purchase was effected.

The next difficulty was to find some means of getting a suitable hall erected. On our asking one of the most energetic promoters of the scheme how they effected their purpose, he replied: "We were determined to have a Lyceum. A resolute will carried all before it." At first the schemes were humble, and it was thought that to build a temporary wooden structure, costing a mere trifle, would be the wisest course. Then brick was suggested, but at last nothing short of stone and an elegant architectural style would suffice. An effort was made to get an advance by mortgage, but it was objected that the School Boards had decided that schools could not be mortgaged. This led to a reconstruction of the plan, and it was resolved that a number of dwelling-houses should be built adjoining the Lyceum. The contractors set to work in good faith, and in due course £1,000 was obtained by mortgage on the dwelling-houses, leaving £500, less subscriptions acknowledged in our columns of last week, still due to the contractors, two out of four of whom are members of the Lyceum, and thus desire to act leniently towards the committee in their difficulties.

The property now consists of the Lyceum and eight Dwelling-Houses, three of them at a rental of £12 and five of them worth £7 per annum. These rents will about pay the interest on the money due, and the Spiritualists will have the Lyceum rent free. Next week we shall describe the new Lyceum more minutely, give an account of what we saw during our visit, and explain some of the methods and purposes of the Lyceum Committee.

STARTLING FACTS IN MODERN SPIRITUALISM.—Dr. Wolfe's magnificent volume has been so much appreciated that our stock has run short, and we cannot fill further orders at the reduced price with *Human Nature* till we get a further supply, of which notice will be given.

THE PHRENOLOGICAL SEANCES.

On Tuesday evening Mr. Burns examined his pupils in some parts of the subject which have been presented at these lectures. The time passed rapidly, and the evening was concluded by the phrenological examination of Mr. Maynard, Mr. Hocker, and a gentleman who was a perfect stranger. Next Tuesday evening the lecture will be on "The Conceptive Powers of the Intellect." On a recent Tuesday evening a penny-a-liner attended and scribbled a caricature of the proceedings, which appeared in the "London Letter" of a number of provincial newspapers. Of course, it is not to be expected that a person filling the inferior position of a newsmonger should be able to comprehend the matters introduced at these meetings, but the ability to tell the truth is a quality which the feeblest intellect ought to possess.

OUR BIG BROTHER *HUMAN NATURE*.

For several years this monthly magazine has been looked up to in all parts of the world as the fearless and high-minded exponent of all that is best adapted for the enlightenment and beatification of humanity. To Spiritualism *Human Nature* has been a credit and a great aid. Of late the contents have even outstripped former excellence, and for the standing of the writers, and the style of contribution, it is surpassed by no magazine at present issued. The masterly articles of "M. A." have given a new interest, not only to the periodical in which they appear, but also to the phenomena of Spiritualism of which they treat. A work is thus being produced which will yet be regarded as the standard embodiment of all that is known of phenomenal Spiritualism. The September article will be on spirit-photographs, and two specimens of recognised spirit-photographs, by Hudson, will be introduced as illustrations. The price of *Human Nature* will be 6d., as in ordinary cases.

OUR PHOTOGRAPHIC NUMBER.

The announcement which we made two weeks ago as to issuing a special number of the MEDIUM containing the whole of the Dialectical Committee's Report and a real spirit-photograph has created much interest. Orders come in so freely that no doubt the effort will be the means of carrying a knowledge of Spiritualism to thousands of new inquirers. The price of the MEDIUM and spirit-photograph will be 9s. per 100. We shall give further particulars next week.

MR. MORSE AT BRADFORD.

We have received a copy of the best wall-placard, announcing Mr. Morse's meetings, that could well be devised. The composition and printing are alike effective. Mr. Morse gives two orations in the Alhambra Music Hall, Westgate, Bradford, on Sunday, August 23; in the afternoon at 2.30, and in the evening at six o'clock. Admission, 3d. and 6d.; reserved seats, 1s. A committee of non-Spiritualists will be selected from the audience on each occasion to choose a subject. The courage of our Bradford friends will, we hope, be sustained by reinforcements of Spiritualists throughout the district. Mr. Morse's orations are well worth travelling twenty miles to hear, and he is one of the most remarkable trophies of spirit-power which the present movement has produced.

DR. SEXTON'S MEETINGS.

The attendance at Marylebone Music Hall on Sunday evening was much improved, and a higher degree of enthusiasm was apparent. The Doctor spoke with great vivacity and clearness, for which he was rewarded with a round of applause at the close—a very unusual feature in Sunday meetings. The services pass off very well. Mr. Tyndall presides at the harmonium, and the singing is very creditably performed. The committee are in hopes that a valuable work will be done. The friends of the cause are earnestly solicited to give help in securing an attendance, and in forwarding subscriptions to the fund.

A MESMERIC SEANCE.

We have been authorised to announce that Miss Chandos, whose advertisement appears in another part of this paper, will give a mesmeric seance at the Spiritual Institution, 15, Southampton Row, on Wednesday evening, August 19, at eight o'clock. Admission will be free by ticket, which may be obtained at the Institution. The object which Miss Chandos has in view is to interest a few truthseekers who could aid her in promoting a knowledge of psychological phenomena. As a crowded meeting is not desired, an early application should be made for tickets.

ORATIONS ON SPIRITUALISM, BY DR. SEXTON,

At Marylebone Music Hall, High Street, Marylebone,

ON SUNDAY EVENINGS,

At 7 o'clock, doors open at 6.30.

Reserved Seats, 1s.; other Seats, Free.

By ticket only, which must be obtained not later than Saturday evening of—Mr. J. BURNS, 15, Southampton Row, W.C.; Mr. F. COWPER, 338, Edgware Road; Mr. J. MAYNARD, 103, Lisson Grove; Mr. WHITLEY, 2, Wellington Terrace, Bayswater; Mr. J. HOCKER, 33, Henry Street, St. John's Wood; Mr. T. WHITTINGHAM, 27, Warren Street, Fitzroy Square; and of the Secretary, C. WATTS, 48, Dorset Street, W.

ON SUNDAY EVENING, AUGUST 16th,

DR. SEXTON

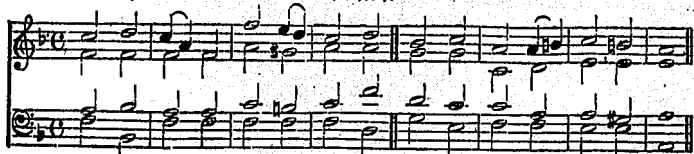
Will Lecture on

"The Utility of Spiritualism; an Answer to the question, *Cui Bono?*"

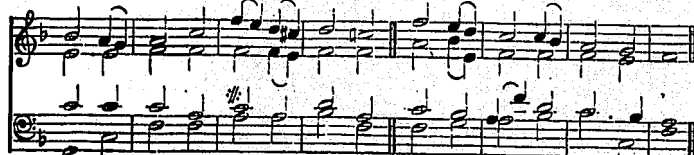
HYMN 12, in "SPIRITUAL LYRE."

MOSCOW.

87.87.87.



Guide me, O thou great Je - ho - vah! Pil-grim thro' this bar-ren land:
I am weak, but thou art might-y, Hold me with thy pow'r-ful hand:



Bread of hea-ven! Bread of hea-ven! Feed me till I want no more.

2 Open now the crystal fountain,
Whence the healing streams do flow;
Let the fiery cloudy pillar,
Lead me all my journey through;
Strong deliverer!
Be thou still my strength and shield.

HYMN 76, in "SPIRITUAL LYRE."

ALMA.

87.87.

ITALIAN MELODY.



Tell me not in mourn-ful num-bers, Life is but an emp-ty dream!



For the soul is dead that slumbers, And things are not what they seem.

- 2 Life is real—life is earnest;
And the grave is not its goal;
Dust thou art—to dust thou'rt—
Was not spoken of the soul.
- 3 Not enjoyment and not sorrow,
Is our destined end or way:
But to act that each to-morrow
Finds us nearer than to-day.
- 4 Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us,
Footsteps on the sands of time:
- 5 Footsteps, that, perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.
- 6 Let us then be up and doing;
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait.

HYMN 54, in "SPIRITUAL LYRE." Tune—*Old Hundredth.*

Praise God, from whom all blessings flow;
Praise him all creatures here below;
Praise him, ye angels round his throne,
Praise God, the high and holy One.

A voluntary contribution at the close.

The Committee invite the co-operation of all friends of Spiritualism in the metropolis to assist them in rendering these meetings of that great service to the cause of which they are capable. Any quantity of tickets and handbills may be obtained of those who issue tickets, or of the SECRETARY, as above.

THE huge stack of paper which had to be put through the machinery sheet by sheet has somewhat delayed the appearance of the "Memorial Edition." Now the last reams are being wet down, and the work may be expected quite soon. We have seen the portrait in the course of engraving. It is a meritorious work of art, and a faithful copy of one of the most recent photographic likenesses of Judge Edmonds. We do not urge for further subscriptions to the book, as the greater part of the Edition is already bought up.

MR. ASHMAN's new work on Psychopathic Healing is ready this morning, price 2s. 6d. It is, perhaps, one of the most original works that has appeared lately, and gives invaluable information on the important question of healing-mediumship. If it were extensively read, studied, and practised, it would bring untold blessings upon the people at large. We are glad to witness such a powerful effort to elevate the motives of Spiritualists.

MR. MORSE'S APPOINTMENTS.

SALTBURN-BY-SEA.—To-night (Friday), August 14th, Zetland Pavilion; subject chosen by the audience. Admission, reserved seats, 1s. unreserved seats, 6d. Commence at 8 o'clock.
SUNDERLAND.—August 17th, Victoria Hall, at 8 p.m.
BRADFORD.—Sunday, August 23rd. The Alhambra Music Hall, West-gate; afternoon at 2.30, evening at 6.30.
HALIFAX.—Monday, August 24th.
BRIGHTON.—September 6th.

SPECIAL NOTICE.

Mr. Morse will sail for America on Thursday, October 15th. He has a few dates for September still vacant. Early application is requested.
Mr. Morse may be addressed next week, care of Mr. W. Biscoomb, 5, Stanhope Street, Saltburn-by-Sea.

MRS. TAPPAN'S APPOINTMENTS.

MANCHESTER.—August 16th, 18th, and 20th, in Temperance Hall, Grosvenor Street.
OLDHAM.—August 23rd and 24th, Temperance Hall, Horsedgate Street.
LIVERPOOL.—August 26th, 27th, and 28th, in Concert Hall, Lord Nelson Street.
Letters for Mrs. Tappan may be addressed to her, care of Mr. J. Burns, 15, Southampton Row, London, W.C.

DR. SEXTON'S APPOINTMENTS.

NORTHAMPTON.—Tuesday, August 18th; subject, "The Claims of Modern Spiritualism on Public Attention." Wednesday, August 19th; subject, "How I became Converted from Scepticism to Spiritualism."

GERALD MASSEY'S LIST OF LECTURES FOR 1874-5.

1. Charles Lamb, the Most Unique of English Humourists.
2. A Plea for Reality; or the Story of the English Pre-Raphaelites.
3. Why I am a Spiritualist.
4. A Spirit-World Revealed to the Natural World from the Earliest Times by Means of Objective Manifestations, the Only Basis of Man's Immortality.
5. The Life, Character, and Genius of Thomas Hood.
6. Why Does Not God Kill the Devil? Man Friday's Robinson Crucial Question.
7. The Man Shakspeare, with Something New.
8. The Birth, Life, Miracles, and Character of Jesus Christ, Reviewed from a fresh Standpoint.
9. Robert Burns.
10. The Meaning of the Serpent Symbol.
11. Old England's Sea Kings.
12. The Coming Religion.

Address—Ward's Hurst, Hemel Hempstead, Herts.

Mr. Buguet will return to London and give photographic sittings as soon as 150 sitters are entered, at 30s. each, to be paid at the time the name is registered. The names of intending sitters will be received by—

Lady Caithness, 46, Portland Place.

Mr. Burns, 15, Southampton Row.

Mr. Harrison, care of Mr. E. W. Allen, 11, Ave Maria Lane, E.C.

Mr. Coleman, 1, Bernard Villas, Upper Norwood.

Mr. Samuel Guppy, Morland Villas, Highbury Hill Park, Holloway.

Mr. Shorter, 23, Prince of Wales Road, Kentish Town Road.

Mr. Slater, 19, Leamington Road Villas, Westbourne Park, W.

Mr. Iremey, 64, Seymour Street.

Mr. Loe, 171, Grainge Road, Bermondsey.

Mr. S. C. Hall, Avenue Villa, Holland Street, Kensington.

Mr. Wm. Gill, 145, Marine Parade, Brighton.

Mr. Thos. Farrall, Long Street, Sherbourne, Dorset.

SCRIPTURAL PASSAGES FORBIDDING SPIRITUALISM.

To the Editor.—Sir,—As the writer of the article in your paper entitled "The Wicked Kings of Israel" asks for some passages in the Old and New Testaments which appear to forbid spiritual investigations, I send a list below. I thought the Spiritualists had cracked these kind of nuts long ago.

T. S.

10, Basinghall Street, E.C., August 4th, 1874.

Levit. xix.; Deut. xviii.; 1 Sam. xviii., xxviii.; 2 Kings ix., xvii., xxi., xxii., xxiii.; 1 Chron. x.; 2 Chron. xxxiii.; Isaiah viii., ix., xix., xxx., lvii.; Zach. xiii.; Mal. iii. Acts viii., xvi., xix.; 1 Tim. iv.; Rev. xxi., xxii.

Another correspondent observes:—"The author of the article in your last issue, on the 'Wicked Kings of Israel,' appears to have overlooked the 13th verse of chapter x. 1st Chronicles, wherein the death of Saul is attributed to the transgression he committed 'in asking counsel of one who had a familiar spirit to inquire of it.'" Next week we shall publish some other communications attacking our Greek correspondent.

SPECIAL attention is called to Mrs. Tappan's visit to Manchester on Sunday and following days. See her list of appointments.

THE Ross child abduction case in Philadelphia continues to excite the public mind. The mayor of that city has, after waiting twenty-two days, offered a reward of 20,000 dols. for the recovery of the child and the arrest and conviction of the kidnappers. Another noteworthy point has been evolved from this case. The Spiritualists notwithstanding ferret out the whole thing. The "spirits" accepted the challenge of the press, and the mediums have held seances numberless by day and by night. They have delivered themselves of minute descriptions of the kidnappers and their hiding places, of the child's place of detention, and of almost everything necessary in the case; but the identification of the places is lacking, and the mediumistic fraternity are in a sadly demoralised condition.—*Standard*, July 5, 1874.

MR. HUDSON'S NEW STUDIO.—SUCCESSFUL SPIRIT-
PHOTOGRAPHS.

To the Editor.—Dear Sir,—In your last issue you allude to the re-establishment of Mr. Hudson in premises at the West End of London, and to successful seances with him in his new home. It may interest your readers to know that I paid him a visit the other day in order to experiment prior to the publication of an article on spirit-photography which I am preparing for *Human Nature*, and that I obtained a very good spirit-photograph under conditions which were thoroughly satisfactory.

Mr. Hudson received me with complete frankness, and permitted me, without a shadow of objection, to do anything I liked, and to make any suggestion I pleased. On the principle on which I always like to act—"Speak of a man as you find him"—I desire to say that I have always found Mr. Hudson open and straightforward. He has allowed me to do as I please, to test him in any way I like, and to poke and pry into any and every part of the process that I may see fit. I have never found the least cause to suspect him of any shuffling. This I say because the reverse has been freely stated by others. I have not found it so, and I speak of the man as I have found him.

This particular photograph was taken under these circumstances. I took with me an intimate personal friend, and he or I watched every plate throughout. Seven plates were exposed, and on one only was there a spirit-form. That plate I watched throughout myself. The glass was selected from a packet of new ones. I examined it and saw it cleaned. The process was not well done, and on my objection it was repeated. I breathed on the glass and found it to be clean, with no trace of anything upon it. I went into the dark room, and watched its preparation throughout, until it was duly sensitised. It was a poor plate, but I overruled Mr. Hudson's desire to prepare another. The camera I had previously turned inside out, and ransacked; altering the focus, in view of ghosts previously painted with bisulphate of quinine on the background! I saw the slide put into the camera, and then took my seat. The exposure over, I followed into the dark room again, and watched the process of developing. The result is a very good spirit-picture, a copy of which I send you for the inspection of anyone who may desire to see it. I never lost sight of Hudson nor of the plate throughout; and I believe imposture to be impossible under such conditions. At any rate, I asked a well-known photographer afterwards, whether he was prepared to "do me a ghost" under similar conditions, and he declared it to be impossible. He had no faith in Hudson, but apparently still less in himself. The superhuman power of deception that is credited to this simple man astounds me. Machiavelli was a child to him, a mere babe in knowledge. If it be so, let the clever men who know how it's done stick a pin into the bubble and explode it. If it be not so, but a great truth lies partly hidden, let the savans help us to dig it out. And let all, whether they be exposers or believers, go to Hudson, and add their mite towards either the exposure of an accomplished knave, or the help of a struggling man who deserves it.

M. A. (OXON.)

[The photograph alluded to above is well defined and the face is quite visible. We have also visited Mr. Hudson, and saw the negative of a picture taken from a group of Mr. Lamont and friends from Liverpool. A spirit-form appears standing in the midst. It is a profile, and so distinct, that if the person whom it represents were known to the sitters, there would not be much difficulty in its being recognised. We wish to say a word about Mr. Hudson's new place. If the traveller approach it by the light-green Bayswater omnibus, it will put him down at the end of the street. If the Metropolitan Railway be adopted, then book for Notting Hill Gate. On coming out of the station turn to the left, and the first opening on the right leads to a point a few yards onward where three streets meet. Mr. Hudson's studio is on the most prominent corner, and can be seen quite distinctly from High Street, Notting Hill, a few yards to the west of the railway station. The studio is on the top of the house. It is a snug, well-lighted place, and decently furnished; comfortable waiting-rooms are on the first floor, and everything seems to be at hand necessary for the convenience of visitors and the despatch of business. Mr. Hudson has got the order to print several thousand recognised spirit-photographs for the September number of *Human Nature*, so that he is not at all idle. He will, however, be glad to find time to attend to sitters, either for spirit-photographs or for ordinary portraiture. The address is, 2, Kensington Park Road, W.—ED. M.]

THE DIVINING ROD.

To the Editor.—Dear Sir,—Finding that you were able to make room for my former letter in the MEDIUM of July 31, I will again say a few words for insertion as soon as you find opportunity. Since my last letter I have had many accounts given me of seances with the rod, that have been held in this town and neighbourhood. Some apparently of the very best character, and some the extreme opposite. Two or three friends have narrated to me communications of a most untruthful character. Of course, being of a private nature, and referring to particular individuals and places, I am not at liberty to give you the details. Deaths and injuries to individuals known, which, when written about, on otherwise investigated, were found to be simply lies. Had such deliberate and vicious untruths been told by any "mortal" to us, I think we should have at once set down the narrator as superlatively bad. But what about the fibs, coming, as we believe, from an "immortal," or say, an intelligence invisible to us? These invisibles seem to know special family relationships and peculiarities, upon which they build a fiction so like truth, that, until investigated, its real nature is not discovered. One such has been brought under my notice this week. It was given with all the ease and quickness possible, came through the rod in a rapid stream of—well—lies, the control of the rod assuring the holders that what it said was absolute truth, and concluded with the usual benediction of "God bless you." A piece of ultra-hypocrisy, to call it by a mild name, and after describing a family affliction of a dreadful nature, at a long distance from the place where the seance was held, it assured the holders of the rod that next post would bring a letter to prove the truth of what the spirit controlling the rod asserted. Now, in the midst of much seemingly very good often got through the rod, how can such evil communications be accounted for, or at once detected and stopped? Unfortunately, there is no doubt that thousands

of spirits are near us ready to give us these untruths. They do so, not only through the rod, but the table also. Many of our investigating friends have told me of such, and some I know of personally.

But enough of the bad, allow me to conclude with something good, obtained through the rod, Sunday, June 28, 1874.—"Do you know that time is on the wing, flying like a thought? are you therefore preparing yourselves for the great change that will shortly take place? Do you know that when you come here you will have to give an account of every thought, word, and action while on earth? Try and do your utmost to let your good words and actions vastly exceed the bad ones. If you look in a mirror you see an exact counterpart of yourself, so when you come here you will see an exact counterpart of all the thoughts, words, and deeds done in the body. Ah, how sad you will feel when you see the bad actions, the wicked words, and unholy thoughts exceed the good actions, the good words, and holy thoughts! Oh, strive to live a holy life, and lead some others to do the same, and you will find the reward both on earth and after! God bless you. Good night."

This and many other similar communications stand out beautifully against those named in the first part of my letter. But I must not intrude further on your space than by saying we are anxious to see the opinions of some of your readers on this mode of communicating with the invisible world, and the results, be they true or untrue; we find them, as I have shown, both. Can anything be done to get only truth?—Yours fraternally,

Barrow-in-Furness, August 6, 1874.

NEWS FROM KEIGHLEY.

Mr. Editor.—Sir,—I take up my pen to communicate to you a few words concerning the oldest, and perhaps the best-conducted, spiritual organisation in the United Kingdom. "The Spiritual Brotherhood" and Lyceum in their constitutions are very simple; all contributions to the same are bestowed voluntarily. Several of the members seem to take turns at opening and presiding over their Sunday meetings, and in reading the lessons before the general address is given to the public. The members are all equal in rights and privileges, and anyone of the general public has equal right with the members to address the meeting and to put questions. The Lyceum is conducted also by the brethren and sisters taking their turns as conductors and teachers; thus the burdens are borne by many, which makes the work easy and pleasant; instead of wearying and wearing out the devoted few, as is too often the case. I may here mention that "The Spiritual Brotherhood" in this place have collected or collated a small pocket-book of "Progressive Lyceum Exercises," got up in neat wrapper, and consisting of hymns and of pleasant marches, accompanied with the music, in which all, both young and old, can take part; and also of rational and philosophical lessons and recitations. The entire consists of about fifty pages, and can be supplied by D. W. Weatherhead, Low Street, Keighley, at the low price of 2d. per copy to other schools or Lyceums; single copies, 3d. each. The contents of this little work are very suggestive and interesting to the thoughtful Spiritualist, and simple enough to attract the attention and to elevate the mind and the feelings of the young. It is easier and less cumbersome than the larger "Lyceum Guides," and it is cheap enough for the children to purchase and to take home with them to commit to memory. All Spiritualist Lyceums and schools should have this little book.

The order or constitution of "The Spiritual Brotherhood" at Keighley is so effective, and so happy in its results, that the people will not relinquish it on any consideration whatever. I am distinctly informed that they have no inclination to affiliate with any other society except in spirit and in truth, which affiliation, they claim, is the only true national spiritual association. Their motto seems to be—harmonious, voluntary, effective, local associations or communions, without any centralising, overruling, national society. Any national co-operative effort, they affirm, should be democratic, yet distinct from all local societies or communions, and should be supported or aided by individual voluntary gifts or offerings, as in the case of the Spiritual Institution.

The Sunday meetings are well attended even at this season of the year. The Brotherhood have just held their anniversary in the Mechanics' Institution, in which they had large and overpowering audiences to listen to excellent trance orations through Mrs. Scattergood. They also intend to hold a picnic and tea-party in the grounds owned by Mr. Weatherhead, high upon the hill-sides, having a beautiful and very extensive view, at which they will be happy to meet all who can make it convenient to be present on Saturday, August 22nd, to meet at the Lyceum between one and two o'clock.

Another piece of news is, that our secularistic friends at Keighley are about to relinquish the "Working Man's Hall" to some other party or parties, and I wish, and almost hope, they may come over *en masse* to membership of "The Spiritual Brotherhood." I must now close this, or it may prove to be too lengthy for the columns of your highly-useful journal.—Yours truly,

D. RICHMOND.

Keighley, August 10, 1874.

"Audi alteram partem."

To the Editor.—Sir,—I request your insertion of the following, partly in reply to a challenge of your correspondent, *Aurynrip* and partly in reply to your criticism of my letter in the *Newcastle Chronicle*. First let me deal with the Greek, and "when Greek meets Greek, then comes the tug of war." To begin, I utterly refuse his criticism about Baal-zebub and Pythion; but let that pass—I proceed to his challenge, which is as follows:—

"The 'witch of Endor' (1 Samuel xxviii.) was a simple clairvoyante, and the spirit of Samuel, always attached to Saul (1 Samuel xv. 35), communicated through her means with the unhappy King of Israel. The words 'Why hast thou disquieted me, to bring me up?' do not, in my opinion, refer to incantation (whatever that may mean), but may be paraphrased thus: 'Why do you, by your wicked conduct, so trouble me as to oblige me to reprove you?' Throughout the chapter no word of blame is cast upon the actors in this little drama, which is, to a Spiritualist both natural and pathetic, nor does Saul appear to have been ever punished or even censured for it."

Again, "I shall feel obliged if any of your readers will point out

passages either in the Old or New Testament, which appear to forbid spiritual investigation." Very well—let him read 1 Chronicles x. 13, 14—thus: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it—and inquired not of the Lord; therefore he slew him." Now compare this with your learned correspondent's assertion, "Nor does Saul appear to have been even punished, or even censured for his conduct!" Here I remark, that if Spiritualists were either honest or wise, they would let the Bible alone, for that Book in spite of all their twisting and special pleading, condemns them out and out. In other words, a candid and consistent Spiritualist is a thorough and avowed infidel.

Next let me deal with your stricture. You are pleased to write as follows:—

"The Rev. A. Rees of Sunderland is a Liberal Nonconformist minister, who goes just a 'wee bit' beyond the usual petrification of a Wesleyan community. The 'flock' cannot stand Spiritualism unless dressed out in the shaggy coat, tail, horns, and hoofs of a personage dear to the Church. The reverend gentleman holds up the rings of Saturn before this querulously-accoutred individual, when Mr. Kilburn comes along armed with the whip of logic and forces his shaggy majesty to jump through the rings, no doubt much to the astonishment of the reverend gentleman."

Now, as we have seen the ignorance of the Grecian in his assertion about Saul, let us see the *disingenuousness* of the Editor of the MEDIUM and his protégé Mr. Kilburn.

I had stated that I believed in the facts of Spiritualism, though I had not seen them—just as I believed in the existence of the rings of Saturn, though I had not seen them—because both had been seen by thousands of credible witnesses, who testified that they had seen them. I further stated that I believed Spiritualism to be an evil, though I had not witnessed its phenomenon, because the Bible forbade it altogether, whereupon Mr. Kilburn writes as follows, and the Editor as quoted above:—

"According to Lord Brougham, analogies are dangerous things. Mr. Rees's 'Rings of Saturn' analogy is singularly unfortunate. He informs us that he has never seen the 'rings.' Had he added that, nevertheless, he was quite certain they were Satanic in their origin and influence, how profoundly impressed the astronomers would have been. Yet this is exactly his position relative to the spiritualistic manifestations: he has never seen them, yet 'has not the shadow of a doubt that they are evil.'"

I ask your readers, "Is this honest? Is there any 'analogy' between Saturn's rings, which the Bible does not condemn, and Spiritualism, which the Bible does condemn?" Mr. Kilburn and the Editor knew very well, from the following paragraph in my letter, that, admitting the facts of Spiritualism, I condemn them *per se* because the Bible condemns them, and yet both affirm that I might as well condemn the rings of Saturn, about which the Bible is entirely silent. Here is the paragraph:—

"Of course our opinions of this system—supposing it to be a fact, and no illusion—will depend on the standpoint from which we view it. I view it from a Biblical standpoint, just as I view idolatry; from that point I see that it is an old ship with a new figure-head, that it is the 'necromancy' and dealing with 'familiar spirits' which the Bible so vehemently condemns, and consequently I ask no questions as to its possible use—it is enough for me that it is forbidden, and forbidden because it is bad; and, if it is bad, who can be its author?"

I ask your readers to compare this with Mr. Kilburn's statement that I might as well have ascribed Saturn's rings to the devil as Spiritualism. The one I ascribe to an evil origin, when once satisfied as to its reality, without examining its use, because the Bible condemns it in itself, wherefore our "logician" declares that I should "be exactly in the same position" if I were to father Saturn's rings on the wicked one, without any examination of their use.

But the fact is, logic was *not* his aim here, but ridicule, and no doubt he has excited it amongst sophists and Spiritualists, but not amongst those who can dissect a syllogism. In conclusion, let me inform your readers that I am no novice on the subject of Spiritualism. I have read its literature from the commencement, and I laugh at those who discredit its facts, as if thousands of sensible people could conspire to make fools and liars of themselves by getting up tricks and swearing they were *not* tricks—preposterous! Nevertheless, with the Bible as my guide, I condemn the whole system as a trick of Satan to entrap souls.—I am, Sir, yours truly,

ARTHUR A. REES.

Sunderland.

[Our logician is rather too fast. Things are not the subjects of logic, but our notions of them. The Pope, our correspondent's prototype, once declared the Copernican notion of the planets devilish. Now Mr. Rees applies the same condemnation to spiritual phenomena; so that Mr. Kilburn's analogy is complete, literally and historically. We think after the disreputable epithets which our correspondent hurls about, the devil would not have much concern about his "soul," seeing also that he is such an exponent of the "doctrine of devils." It is the Spiritualists who hold no allegiance to the devil, that "the roaring lion" is so eager to worry. Let him content his appetite with Christians.—Ed. M.]

NOTIONS OF THE DEITY AMONG SAVAGES.

My expression of doubt as to the Australians having any notion of a Deity, &c., was meant to apply to those who had never come into contact with other races, and was founded on accounts given of them by older travellers than Streelicki. I am informed by one who knew Streelicki in Australia that the latter was unacquainted with the native language, and never went much beyond the towns or more or less settled parts. My informant—a clergyman of the Church of England, long resident in Australia—tells me that, in addition to the notions mentioned by Mr. Cross, they had, in his day, imbibed the notion that after death they would, as they expressed it, "jump it up white man"—an event, by the way, quite possible if that very radical theory re-incarnation and progression by means of it be true. Natives of India, as I know, when speaking English to Englishmen, address them as "master," even though the Englishman be but a private soldier; so also the Burmese and Chinese. The Australians I have no personal knowledge of, but doubtless they do the same, just as the negroes say "massa." "Great Master" would be, then, just the term they would naturally ap-

ply to the Deity if their notion were derived from those whites they came in contact with—convicts, most probably, in the first place. Convicts are addicted to "polite literature," and it was from their conversation, no doubt, that they picked up another notion now prevalent among them of a malevolent being called a "debbel-debbel." My friend has in his possession an unpublished manuscript written by a "Cantab," who died many years ago in Australia, and who had mastered the native language, and associated in the bush with the wildest of the aborigines. In it, it is expressly asserted that the natives he came in contact with in the then unsettled parts had no notion of a Deity. The absence of such a notion does not prove the absence of the spiritual faculties, but only their latent state. The fact of their being able to assimilate any such notion afterwards shows that the faculties were there waiting development, otherwise they could no more have taken them in than so many ourang-outanga could have done so.

Extremes meet. Minds in a very low state of development are as incapable of taking in dogmas in the true dogmatic sense as very advanced ones, but the incapacity arises from opposite causes. Only those, however, who have lived among and been able to converse in their own tongue with savage races will understand this. H. M.

THE COLLEGE OF COMPREHENSION.

(12TH LECTURE.)

On Sunday afternoon, at Cambridge Hall, Mr. Wilson brought his course of lectures to a close, as follows:—

I think I have now given you a general idea of the wide scope for observation, reflection, and suggestion, that is opened by the application of the scale of colour, &c., to an object or idea. Now, it is obvious that if the subject is to be taken up by you it must be done systematically, just as you would study geometry or chemistry, and for this purpose I propose to form classes, as a College of Comprehension. What is a College? A number of persons devoting themselves to a study at a permanent institution. Now, as comprehension is inclosing that which is or may be comprehended, it should assimilate universal opinion; for comprehension does not only mean realising an explanation: it is the arranging the addition in suitable relation to the inclosurement. Now, to assimilate opinion it is obvious that the comprehensionist must have an opinion, to which the other opinions will subordinate and centralise.

This, of course, sounds very presumptuous; but do not you find your opinions able to subdue, explain, and expose the narrow beliefs of others? and, what is more, if you do not hold your opinion as superior, you have to seek an opinion to which it can submit as your conviction; but if you do presume to hold your own as a comprehensionist, then comes the greatest of terrestrial delights, namely, an amicable conflict in logical sequents for the discovery of truth—by truth I would imply the main trunk lines on which the universe is constructed, and as we do not know them the intelligent mind is in perpetual approximation. The first lesson we have to learn is that nothing is false; it may be false as an imitation, but not false in relation, for the falsehood is rooted in a truth, but the growth of the outcome is a perversion, necessary or not as influences prompted the circumstances. But the opinion of the advanced comprehensionist should reach to the cause, should swallow up the opinion just as Aaron's rod swallowed up the serpent-rods in the presence of Pharaoh. The most interesting opinion thus will be the spiritist opinion, as the newest; for we are all agreed on the various creeds, isms, &c., as being divergencies fostered by ignorance and disciplined by fear, but which are, nevertheless, all true in the latent causes that are the undeviating instincts of human nature. So we take the spiritist* opinion, and ask, Is it capable of inclosurement by the comprehensionist? What he has to do is, to show a reasonable explanation for the apparently miraculous manifestations and appearances—what, in fact, is the key of their causation. Now, if you remember, in my last week's address I showed that red meeting the yellow could make a medium, and that yellow meeting yellow made classification. This classification has a higher signification than common arrangement; it means the disintegration of nature. Now let us consider the miraculous. What is a miracle? The performance of the inexplicable. The dog thinks the man is a miracle; the worm thinks so of the butterfly. It's all miracle. Let your arm rest as dead over the back of your chair, and try to raise it by muscular force without the will-power, and see what an enormous strain it is; but introduce the will, and you shoot it up at once. What is this will? It is your miraculous suberviency. People are very much in the habit of arguing as if they knew the beginning and were progressing towards the end; but the fact is, we are in the middle, and we have to go back to causes as we have to go forward in registering effects. As the first inducement for inquiry is in the consciousness of an effect, and as spiritist effects have been incontestably vouched for, it now becomes our duty to speculate on causes for an explanation. This is not a question for the scientists, for their inductive reasoning is bounded by the support of proved experiment, whereas this discovery must be worked out deductively. But, as I showed you in the little map, the red, physical, is the lowest atmosphere; the blue, the mental, the above; and the yellow, the spiritual, the highest. Now, the ordinary meaning of spiritual is the dispersion of earthly wishes and dwelling in the contemplation of God; but take a few enervating pills and a black dose, and then keep your body emaciated, and spirituality, as at present designated, will be a necessity in the indifference to worldly pleasure that your body cannot enjoy. For example, we always make out that consumptive people are examples of holiness, and are held up for imitation to the full-blooded, life-flowing, electrically-charged brain of vigorous existence; but do you think God loves the consumptive better than the consumer? The consumptive are defective organisms; then, if God is goodness, it cannot love that which is defective or not good. But the real meaning of spiritual is the grateful refining of our enjoyment of life. All improvement is through refinement; and so, if casting off the trammels of tradition and listening to God instead of attending to Eli, we shall find, as we always have found, that the miracles of one age are the servants of the succeeding.

After explaining the formation and intention of the College more at length, Mr. Wilson concluded by reciting Gray's "Elegy to Eton College," and then came to the body of the hall, where he explained a

* It was explained that the word "spiritist" was used to represent the manifestationists as distinct from the Spiritualists, who were spirit-assimilators.

large Map of Comprehension, some 10 feet by 6 feet, of the sixteen up columns, being crossed by about twenty-five divisions of atmosphere, and concluded by expressing his surprise that spiritists did not recognise the teaching of the rainbow and the ray of light, as merely contenting themselves with the phenomena in disregard of the philosophy.

Mr. Wilson, in thanking the audience who had so regularly attended his lectures from the first, also the Editor of the MEDIUM for having given such lengthened reports of his statements, stated that on Sunday next, he would recite Goldsmith's "Traveller" and "Deserted Village," intervening the "Grandmother's Apology," by Tennyson.

BIRTH.—August 8th, at 7, Albert Road, Gloucester Gate, Regent's Park, London, the wife of William Tebb, Esq., of a daughter.

We are glad to perceive a poem in the *Liverpool Porcupine* from the pen of one of our poetical contributors.

MR. MORSE has again had excellent meetings at Newcastle. On Sunday evening he had an audience of about 800 persons in the Lecture Hall, Nelson Street; and on Monday evening there was an audience of about 400.

ARRÊSTED DEVELOPMENT.—Dear Mr. Burne,—Allow me through the medium of your paper, which I know is open to all inquirers, to ask a few simple, but rather important, questions as regards the development of mediums, trusting that some of your readers who may have been placed in a similar dilemma themselves, will be able to furnish me with the remedy for this disease. Now, for the last eighteen months I have been connected with a few friends in the investigation of this grand work called Spiritualism, and I find that our mediums, who at one time gave every signs of becoming very useful in spreading this truth, have come to a certain stage where they seem to be at a standstill, and fail to produce the proof at present (or rather the spirits through them) that at one time we calculated they would have done. You must understand that the circle I am in connection with, having no physical medium, we are confined to the test and intellectual phenomena. Now, what I want to know is the cause of this standstill. Is it the lack of proper elements in the circle, or is it probable that our mediums may be so organically constructed that the spirits fail to develop them any farther, and to produce the phenomena requisite to convince a sceptical mind of the genuineness of spirit-communion? If any of your readers are able to enlighten me upon this, I shall feel greatly obliged, as it may be of service to others who may be placed in a similar position to myself; and as a suggestion, I would add that I believe it would be a great boon to many local circles if some of your developing mediums, of which we hear of such glorious results from their mediumistic powers, would take a tour northward, where they would find a grand work in the vineyard of the Lord; and many circles, I have no doubt, would embrace the opportunity of testing their mediumistic powers in the development of their own private mediums, which I think would tend greatly to spread the grand truth of divine revelation, and to cause many to rejoice and say of a surety, We are upon the right track, for we have the signs following us that the Great Teacher of true Holiness said should follow those that believe. Apologising for troubling you so far, I am, dear Sir, yours truly, A TRUTHSEEKER. [We can introduce a medium to you privately. If any of our readers can give any experience in a general way calculated to throw light on these difficulties, we shall be glad to insert it.—Ed. M.]

W. R. GREG ON THE POLICE INFLUENCE OF CHRISTIANITY.—'There can, I think, be little question that the doctrine of Christianity which has exercised the widest influence—the widest police influence, so to speak, though perhaps not the most wholesome moral influence—has been its delineation of the future life as one of compensation for the troubles and inequalities of this. The teaching of the Gospel is startlingly explicit on this head. The last are to be first; the poor are to be rich; the slave is to be free; those who had a bad time of it here are to have a good time of it there—and *vice versa*. The doctrine has been ridden hard; it has had much to do, and has done it well. 'This light affliction, which is but for a moment,' is to be repaid by an exceeding, even an eternal recompense. The joys and pains of earth are so poor and so short in comparison with those of the next world, that those who have drawn blanks in the lottery of life below ought to esteem themselves in truth the favoured of fortune, and would be foolish as well as rebellious to murmur or to envy. This sublimary scene is only the first act of the drama; the last act will set all right—will reverse as well as rectify the balance. No doctrine could have been devised so admirably qualified to instil endurance and content amid the privations and inequalities of human lots, to make the needy, the suffering, and even the oppressed, patient under what they have almost been induced to regard as a passing cloud or an insignificant distinction. No bolts or bars, no laws, no army of retainers, have been such effective guardians of the possessions of the great and affluent; the established order of things has had no defence half so cheap; half so mighty, or of half such unsleeping vigilance. Why, indeed, should men of sense seek to overthrow arrangements and distributions of the elements of happiness that the brief space of fifty years will reverse for ever in their favour? What will be the result, what the possible catastrophe, when this doctrine is no longer accredited—when it is discarded as a delusion—when it is resented as a convenient deception and instrument of oppression;—when the poor man is convinced that there is no wealth of gold and jewels awaiting him in the spiritual kingdom—that if he is wretched here he is wretched altogether—that what he lacks now will never hereafter be made good to him—that the promises and hopes dangled before him to keep him quiet have been mere moonshine, and that in very truth the Bank in which he had insured his fortune, in which he had invested all his savings, to have a provision in which he had toiled with indefatigable industry and endured with exemplary patience, is a fraudulent insolvent;—when, in fine, he wakes up with a start to the bewildering conviction that if he is to rest, to be happy, to enjoy his fair share of the sunshine and the warmth of life, he must do it now, here, at once, without a day's delay? Will there not come upon him that sort of feverish haste to be in luxury and at peace, to immediate all that earth can yield him, to sink the uncertain future in the passing present, which has been depicted in such vivid colours as pervading and maddening the daily thought and talk of the Socialists and Communists of the French metropolis?'—*Contemporary Review* for August.

BLACK COUNTRY SUPERSTITION.

Sir,—In the *Dudley Herald* of last week appeared an account of a "Singular Mainote Superstition," from Lord Carnarvon's "Reminiscences of Athens." Here is one ditto of our Black Country, which occurred not one hundred miles from here. Some twelve months ago a young man died suddenly, and a few weeks after his funeral his mother was observed by a neighbour hanging out a line-full of wearing apparel, such as stockings, shirts, waistcoats, and trousers, both bargin and broad-cloth, neckties, nightcaps, &c.; somewhat surprised (knowing the young man had died of no malignant disease), she asked the woman why she had washed such a strange medley of articles. "Because," replied the woman, "our Sam couldn't rest in his grave." "Not rest in his grave?" questioned the neighbour with still greater surprise; "how do you know that?" "Why, because," answered the woman, "since his funeral he's been seen; he's been seen a time or two, and I've been told if I was to wash up all his things he'd be able to rest peacefully in his grave." Oh! this is the 19th century. Lo! "the march of intellect." See, the schoolmaster is abroad, but is sadly wanted at home. T. W.

Oldbury, July 12th, 1874.

[The above, from the *Dudley Herald*, indicates a compound case of ignorance and superstition. In the pride of his "intellect," which he would make the reader believe he possesses, "T. W." does not know that the departed "may be seen a time or two." The question also remains how far the spirit could be affected by the washing of the clothes.—Ed. M.]

A JUNE SONG.

(Supposed to be written under the inspiration of "Thomas Moore.")

Now fades with tender blush the May;
The birds less sweetly sing;
The violets have passed away;
Now vanish'd is the Spring.

Young birds have left the nest, my love,
And sport on dauntless wing;
The oak in green is dress'd, my love,
For vanish'd is the Spring.

The rose with pearls of dew is gemm'd;
Their scent the lilies fling;
The garden beds with thyme are hemm'd;
For vanish'd is the Spring.

The bloom is off our love, my sweet;
Its early tones are dumb;
But blue skies are above, my sweet;
The Summer-time is come!

W. O.

A SCENTED BREEZE.

(Written under the influence of Spirits.)

A sudden perfume in the air
One moment filled the breezy glade;
I knew not what—I knew not where
The fountain of that fragrance played.

It wafted me through woodlands aisled,
All thick with scented leaves in bud;
By mossy banks, where pensive smiled
The violet by the pebbly flood.

Thence to a quiet country lane,
That tangled hedgerows wound between;
When, after fall of balmy rain,
There creeps through mists a softened sheen.

Beyond, a wooded valley lay;
The slopes with hyacinths were clad;
And everywhere the smiling May
That lonely valley's heart made glad.

High o'er the vale were gardens gay,
Where roses bloom'd by alleys wide;
And lightly fell the fountain's spray
On grassy plots with daisies pied.

An ancient castle rose above;
The scent of jasmine fill'd the air;
Within a bower I met my love—
That sudden perfume left me there.

W. O.

MISS LOTTIE FOWLER's portrait is just about ready, and next week we hope to be able to say in which issue of the MEDIUM it shall appear.

MR. WILLIAMS has left London for the Continent. He will be absent for about one month.

SUMMER passed into autumn; Sterling's earthly businesses, to the last detail of them, were now all as good as done; his strength, too, was wearing to its end, his daily turn in the library shrunk now to a span. He had to hold himself as if in readiness for the great voyage at any moment. One other letter I must give; not quite the last message I had from Sterling, but the last that can be inserted here; a brief letter, fit to be for ever memorable to the receiver of it:—"To Thomas Carlyle, Chelsea, London. Ventnor, 10th August, 1841. My Dear Carlyle,—For the first time for many months it seems possible to send you a few words; merely, however, for remembrance and farewell. On higher matters there is nothing to say. I tread the common road into the great darkness without any thought of fear, and with very much of hope. Certainly indeed I have none. With regard to you and me I cannot begin to write, having nothing for it but to keep shut the lid of those secrets with all the iron weights that are in my power. Towards me it is still more true than towards England that no man has been and done like you. Heaven bless you! If I can lend a hand when there, that will not be wanting. It all seems very strange, but not one hundredth part so sad as it seems to the standers by. Your wife knows my mind towards her, and will believe it without asseverations. —Yours to the last, JOHN STERLING."—From the "Life of John Sterling," by Thomas Carlyle.

MRS. BULLOCK'S DEVELOPING AND INVESTIGATING CIRCLES.

Mrs. Bullock has opened her developing circle, and wishes to have a few more mediums to complete another class which she is about to form. She would be glad to have applications early, as the seats soon fill. Persons would do well to join this circle, as it opens a good road for development, Mrs. Bullock having good guides, as is well known. The terms are 4s. per month, in advance. We have had a good many applications for admittance to the Investigating Circle, and shall be glad to forward tickets to those parties who are really desirous of investigating this extraordinary phenomena. It is held on Sunday mornings, and the admission will be free. The hall will be opened on Sunday morning week, Aug. 23, to investigators only, not scoffers at the cause.

Mr. W. Russell, 45, Westmoreland Place, City Road, at which address the meetings are held, gives account of very extraordinary phenomena which have occurred at these circles. Evidently the meetings are well worthy the attention of investigators.

THE inhabitants of Hyde and neighbourhood are respectfully informed that Mrs. Butterfield, of Morley, Yorkshire, the celebrated inspirational medium, will deliver two addresses under spirit-control, in the Temperance Hall, Hyde, on Sunday, August 23rd, 1874. Service to commence at 2.30 and 6.30 o'clock. Wesley's hymn-book will be used. Admission, front seats, 4d.; back seats, 2d.

SPIRITUALISM IN MAIDSTONE.—A Fact.—An old inhabitant of Maidstone died somewhere about three years ago; he was a leading member of the Methodist connection, and, as my informant, Mr. James Crouch, states, some time in the month of January last, about three o'clock in the morning, the said Charles Baker (for that was his name), appeared at the foot of his bed and addressed him by name, "James." I said, "Yes, Mr. Baker," he said, "I have come from heaven; you go and tell—that what I told him when I was on earth was true, and also tell him not to indulge in an inordinate desire for the things of this world; mind you do it." Mr. Crouch says that, from some scruples in reference to both families, he did not obey the injunction, but on that very morning three weeks, about the same hour, the spirit presented the same appearance and repeated exactly the same words of instruction, which, on due consideration, he this time complied with, and, he adds, the purport of the message and the conversation referred to was at once remembered by the person to whom he made the communication, who has since gone to his account. I knew all the parties well, and cannot doubt the truth of Mr. Crouch's statement, but for family reasons the name of the latter party is withheld. Mr. Crouch says the morning was dark, but there was sufficient light about the spirit to enable him to distinguish every feature as clearly as he ever did when in the flesh. The above might never have been the light, as Mr. Crouch is a great sceptic, but from the circumstances of my inducing him to read some of my MEDIUMS which I have lent him.—NEVIL LARGE, Maidstone, August 11, 1874.

MEETING AT THE ATHENEUM, GEORGE STREET, EUSTON ROAD.—On Sunday a lecture on Spiritualism was delivered by Mr. Wallace, the missionary medium. An opening hymn was sung from the "Spiritual Lyre." Mr. Haxby read by request the 5th chapter of the Book of Daniel. The subject was, "What constitutes Spiritualism and Mediumship, and the Science of Spiritualism?" Mr. Wallace, in the trance state, spoke on the communion with friends in the spirit-world; on the eternal progression of matter and spirit; on religion and science; on the various modes those in the spirit-realms have of communicating with friends still in the material form; the moving of tables and the carrying of heavy material substances; on the different phases of mediumship possessed by those in past ages, dwelling also on the magnetic influences and powers now in operation in all parts of the globe; the materialising of spirits; their being shortly about to come amongst us, to eat and drink, to walk and talk with us; how that the finer feelings of humanity shall be drawn out, darkness expelled, and spiritual truth shine forth in its eternal beauty; the mind of man shall be illuminated, and ignorance banished for ever; prayer shall blend the soul with the spirit, shall uplift the eternal spirit of man, that he may bask in the heavenly sunshine of the Father's presence, and the spirit of truth shall teach all things to him that will understand. Mr. Wallace continued to speak in a very high strain for some forty-five minutes. At the close, Mrs. Bullock's guides gave a few appropriate words, finishing by earnestly entreating the audience to ponder over the words they had heard. The meeting closed with another hymn from the "Spiritual Lyre."

BURNING OF WITCHES TWO HUNDRED YEARS AGO.—Ironical commentators on our progress and civilisation are very fond of pointing out that the barbarous laws against conjuration and witchcraft were not repealed until the reign of George II. A curious illustration of the working of these laws nearly two centuries ago is contained in the following extract from a letter, preserved amongst the unpublished State papers of Francis North, afterwards Lord Keeper of the Great Seal. At the time of writing North was a Lord Chief Justice of the Common Pleas; he was at Exeter on circuit, and writes from there on August 19, 1682, to Sir Leoline Jenkins:—"Here have been 3 old women condemned for witchcraft; your curiosity will make you enquire of their circumstances. I shall only tell you, what I had from my Brother Raymond before whom they were tried, that they were the most old, decrepid, despicable, miserable creatures yt he ever saw, a painter would have chosen them out of the whole country for figures of that kind to have drawn by, the evidence against them was very full & fancifull, but their own confessions exceeded it—they appeared not only weary of their lives but to have a great deal of skill to convict themselves; their descriptions of the sucking devils with sawyer eyes was so natural, that the jury could not chuse but beleave them. Sr, I find the country so fully possessed against them, that though some of the virtuosi may think these things the effects of confederacy melancholy or delusion, & that young folkes are altogether as quick-sighted as they who are old and infirme, yet wee can not reprove them, without appearing to denye the very being of witches, which as it is contrary to law, so I think it would be ill for his Maties service, for it may give the faction occasion to set afoot the old trade of witchfinding yt may cost many innocent persons their lives, wh this justice will prevent."—*Academy*.

We have received an order to which the sender has omitted to attach his name, written on the back of an address "to the parishioners of East Grinstead," on "Religious Education." Will our correspondent be so good as to write again, giving address?

A GENTLEMAN who wholesomely hates professionalism in the work of Spiritualism says, "Indeed, Spiritualism is becoming quite popular in our town, and that, too, without the advocacy of professional or paid mediums, whose high charges I abominate."

SPECIAL NOTICE.—The Liverpool Psychological Society having engaged the services of Mrs. C. L. V. Tappan for Sunday, August 30th, Mr. J. J. Morse, whose regular engagement with the above Society falls on the same date, has kindly consented to withdraw in favour of Mrs. Tappan. The above Society would esteem it a favour if one of the numerous Spiritualists' committees could engage Mr. Morse's services for the above date. For address, see Mr. Morse's list of meetings.

The *Jarrow Express* is very emphatic in its dogmatism on the matter of Spiritualism, Mrs. Tappan, and the Bible. The Editor thinks "the Bible is no book with which to combat Spiritualism." We might well reply to such a writer in his own language:—His "grandiloquent froth is no more evidence of" argument "than the braying of a donkey is. When" the *Express* "reveals a fact or a truth, then we will think it worth our while to investigate more fully" his "claim to" our attention. The slight alteration in terms not placed between inverted commas adapts our contemporary's remarks to himself.

The *Literary Mart* has a rather vague article on Spiritualism. Speaking of Maskelyne and Cooke, this sentence occurs:—"The knots they use in their cabinet round their wrists are the same as that used by Mrs. Fay; and we will undertake to tie Messrs. Maskelyne and Cooke's hands in their own cabinet in such a manner that the manifestations shall not take place." We recommend our contemporary to try his skill on Mrs. Fay before he is quite certain as to whether the kind of knot has aught to do with the results. Mrs. Fay has been bound with wire in the house of an investigator, yet the manifestations went on as usual. Our literary contemporary is evidently a little more funny than philosophical in this matter. He thus concludes his remarks:—"Lord Dundreary has sent us a riddle, which is appropriate to this article: 'Is it possible for a Maskelyne Cooke to be also Fay-mi-nine?'"

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—(Shakespeare Coffee House, 6, Blandford Street, W.)—The monthly social meeting of the above society was held on Monday evening, 10th inst. It was not so numerously attended as it might have been, but the friends present appeared fully to recognise the fact that to meet occasionally in social converse, &c., was really necessary for individual and collective energy in the great and glorious cause of Spiritualism. Various subjects were warmly discussed, but particularly the necessity of fully utilising the above rooms each of the five evenings of the week, viz., every evening except Saturday and Sunday. For this purpose it is proposed that there shall be a discussion on every Wednesday evening, to commence 12th inst., principally on Spiritualism and kindred subjects. We hope as many friends as possible will avail themselves of this privilege. 2d. admission. There are also subscription sances held at the same place—Tuesdays and Fridays, at eight o'clock.—CHARLES HUNT, Secretary.

WHICH IS TRUE ORGANISATION?—A gentleman who responded to an appeal sent out by Mr. Burns lately on behalf of a suffering family, by which upwards of £50 were obtained in one week, thus writes:—"I should like to know who would put a printing press to work, and as energetically as you have done in this instance of distress of the family of a man who gave up his life for the truth without a murmur, neglected both by organisations and individuals." To indicate the comparative energy of two kinds of organisation—spiritual and formal—we may quote the results of the efforts made by the friends of Spiritualism and the anthropologists respectively on behalf of the family of Mr. J. W. Jackson after his decease. For the anthropological cause Mr. Jackson did much more severe permanent work than for the Spiritualists, and yet how was he recompensed? He had a much more hearty reception on his arrival in London from the individual supporters of the spiritual faith—though at that time Mr. Jackson perhaps could not avow himself one of them—than he did from the anthropologists, for whose literature he worked so incessantly, and when death took him the Spiritualists, through the Spiritual Institution, collected £153 7s. 11s. for the survivors, while the anthropologists scarcely raised £40. By their fruits ye shall know both men and organisations.

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HOW TO FORM THE SPIRIT-CIRCLE.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, sometimes in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours, nor often than twice a week. A truth-loving, cheerful, and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits in sympathy therewith.

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- The Spiritual Lyte.** A Collection of Songs for the use of Spiritualists. 6d.; cloth, 1s.
- Letters and Tracts on Spiritualism.** By JUDGE EDMONDS. Memorial Edition. Wrappers, 2s.; cloth, 3s. 6d.
- Report on Spiritualism** of the Committee of the London Dialectical Society. 5s.
- Where are the Dead? or, Spiritualism Explained.** By FRITZ. 3s.
- The "John King" Number of the "Medium;"** with the Portrait of a Materialised Spirit. 1d.
- Twenty Years' Record of Modern Spiritualism in America.** By EMMA HARDINGE. Many Engravings. 15s.
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SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

- MONDAY, AUG. 17, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.
- TUESDAY, AUG. 18, Phrenological Seance, by J. Burns. Admission 1s., at 8.
- WEDNESDAY, AUG. 19, Mr. Herne, Physical Medium, at 3. Admission, 2s. 6d.
- THURSDAY, AUG. 20, Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

- FRIDAY, AUG. 14, Mrs. Bullock, 54, Gloucester Street, at 8. Admission, 1s.
- SUNDAY, AUG. 16, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. DR. SEXTON at the Marylebone Music Hall, High Street, at 7.
- MONDAY, AUG. 17, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
- WEDNESDAY, AUG. 19, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.
- THURSDAY, AUG. 20, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E.; at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

SEANCES IN THE PROVINCES DURING THE WEEK.

- SATURDAY, AUG. 15, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
- BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.
- SUNDAY, AUG. 16, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
- BOWBERRY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 8.30 p.m.
- BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
- BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
- MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
- COWMS, at George Holdroyd's, at 6 p.m.
- 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. Public meeting at 6.30 p.m.
- OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
- BISHOP AUOKLAND, 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 5 and 7 p.m. Trance-mediums from all parts of England, &c.
- DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.
- SOUTHSEA. At Mrs. Stripe's, 41, Middle Street, at 6.30.
- BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, near Well St., Hockley, United Christian Spiritualists, at 6 p.m.
- LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
- GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.
- HECKMONDWICK, service at 6.30 at Lower George Street.
- Developing Circle on Monday and Thursday, at 7.30.
- OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.
- MONDAY, AUG. 17, BIRMINGHAM. 58, Suffolk Street, at 8.
- TUESDAY, AUG. 18, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- WEDNESDAY, AUG. 19, BOWLING, Spiritualists' Meeting Room, 8 p.m.
- OSSETT COMMON, at Mr. John Crane's, at 7.30.
- BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 8, for Development.
- BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
- THURSDAY, AUG. 20, BOWLING, Hall Lane, 7.30 p.m.
- BISHOP AUOKLAND, at Mr. Fauditt's, Waldron Street, at 8 o'clock. Notice is required from strangers.
- NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
- BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.
- BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.45, by Miss Baker, assisted by a Clairvoyant and Trance-medium.
- FRIDAY, AUG. 21, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.
- NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

SYMBOLISM.

At Four o'clock on SUNDAY, AUGUST 16, 1874,

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